

SHEPHERD LEADERSHIP OF CHURCH OF GOD PASTORS AND  
HOW THIS RELATES TO MINISTERIAL EFFECTIVENESS

By

Anthony Wayne Adams

A Dissertation Presented in Partial Fulfillment  
of the Requirements for the Degree  
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Anthony Wayne Adams

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Anthony Wayne Adams

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Approved:

Tamara Anderson, ED.D., Chair,

Kevin Banning, Ph.D., Committee Member

James Eidson, Ph.D., Committee Member

Accepted and Signed: Tamara Anderson February 18, 2013  
Tamara Anderson Date

Accepted and Signed: Kevin Banning February 18, 2013  
Kevin Banning Date

Accepted and Signed: James Eidson February 18, 2013  
James Eidson Date

Jeremy Moreland 2/18/2013  
Jeremy Moreland, Ph.D. Date  
Executive Dean, School of Advanced Studies  
University of Phoenix

## ABSTRACT

A Shepherd's responsibility is to care for and guide sheep in such a way that they (sheep) can effectively and proficiently perform the duties that are natural and necessary to sheep. The same is true with leaders and managers as it relates to their followers. This quantitative correlational research study was conducted to discover whether the biblical shepherd leadership model, particularly its characteristics, practices, and responsibilities (CPR), were related to successful church growth. A 45-item Likert type survey was used to ascertain the level of shepherd leadership of 106 pastors in the Church of God in Michigan. This score was then compared with statistical information found in the treasurers and ministry reports namely, attendance, tithe, and conversions that took place at these pastors' local churches within a five year period. The results of the study showed a statistical positive association between shepherd leadership and the attendance and financial data. The data also showed a negative association between shepherd leadership and conversions. These findings will be helpful to pastors, educators, and church leaders to be more effective in ministry.

## DEDICATION

I would like to dedicate this dissertation first to my family for their patience, understanding, and unwavering love. I am especially thankful and grateful to my wonderful wife Tammy, whose support and love made this life-long dream a reality. She always believed in me and constantly encouraged me that I would complete this journey. And finally, to my Lord and Savior Jesus Christ, without whose help and strength this would not have been possible.

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## CHAPTER 1: INTRODUCTION

Many clergy and ministry leaders are faltering and frustrated because of their church's declining attendance and lack of ministry opportunities. The purpose of this quantitative research study was to discover whether the biblical shepherd leadership model, particularly its characteristics, practices, and responsibilities (CPR), relate to ministerial effectiveness. The significance and implication of this study offers that it will enhance academic and practitioner proficiency.

Church leadership in the twenty-first century has become complex and frustrating to many clergy and ministry leaders. Malphurs, (1998) stated that 80 to 90 percent of churches in America are stagnant or in decline. Phan (2011) declared that church membership has declined (1.05%) over 2010. One reason for this is that the congregants/constituents, as well as their expectations, have changed (Jones, 2005; Stewart, 2008). Because of these expectations and desires, many of the young parishioners are defecting from their home churches to larger ministries. One study cited that (90%) of young adults 30 or younger attend the top (10%) of churches (McIntosh, 1999). This younger generation, defecting from smaller churches to attend larger ones, may account for some of the clergy's frustration.

Studies concerning spiritual leadership among American pastors have revealed that (95%) of these leaders do not claim to have the gifts or competencies of spiritual leadership (Anderson, 1999). Many researchers have suggested that this lack of leadership skills presents a significant threat to the effectiveness and wellbeing of churches (Anderson, 1999; Allen, 1998; Edwards, 1994; Livermore, 2001). To be successful in ministry churches need more than compassionate leaders, dynamic orators, and charismatic personalities. Churches need ministers who are proficient in the art and science of leadership. While the laity are encouraged to

participate in various leadership positions throughout the church, the congregation's wellbeing is dependent on the minister's ability to lead, as well as his or her ability to obtain, maintain, and retain relationships with the members of the body. It is the ministers who accept responsibility for the vision of the church. It is the ministers who are held accountable for the success or failure of their congregations. Pastors blend their vision for personal ministry with the vision imparted by God for the churches they lead and cast an image of what can be (Barna, 1992; Cueni, 1991).

Compounding these issues of ministerial effectiveness, there also does not seem to be a cohesive plan or approach to address how leaders should guide their congregations as it relates to church growth and vitality. Part of the difficulty is the increasing influence of secular leadership methods in the Church (Mims, 2001; Osborn, 2003; C. P. Wagner, 1984). The problem with the secular leadership practices applied by ministers is that the results have proven to be less than effective. Particularly, the executive leader model (CEO) has not been a successful approach to church administration and leadership (Wagner, 1999), probably due to the fact that ministry leadership is conducted almost entirely through influence rather than a transactional style of leadership. The local church needs a cohesive leadership model to ensure the future, health, and success of its ministry. The shepherd metaphor was used more than 500 times in the bible and without question is the foremost biblical model for spiritual leadership, and is applicable for effective leadership in the twenty-first century (Anderson, 1999).

Some have objected to this model because of their contention that shepherd leadership is only applicable to small congregations. However, in Job 3:1 it states that Job had flocks that numbered as many as 7,000 and later it was reported that he had as many as 14,000 (Job 14:12). 1 Samuel 25:2 cites flocks of sheep numbering approximately 3,000, and at the dedication of

Solomon's Temple, they had at their disposal over 120,000 sheep that were later sacrificed at the dedication ceremony (1 Kings 8:63). In the case of these numbers, undershepherds were hired to assist the shepherds and maintain a proper count of the sheep and goats (Davis, 1979).

## **Background**

It is reported in the 2001 American Religious Identification Survey (ARIS) that there has been a decline among the percentage of the [American] population categorized as Christian from (86%) in 1990 to (77%) in 2001. The ARIS study identified the fastest growing religion, in terms of percentage, as Wicca, sometimes referred to and associated with witchcraft. The Wiccans' membership went from 8,000 in 1990 to 134,000 in 2001, doubling about every 30 months. Kosmin (2008) stated that Wiccans and self-described pagans were growing at a faster rate in 2008 than in the 1990s. The aforementioned studies are demonstrative of the declining interest in American Christianity. Grossman (USA Today, 2002) stated that (14.1%) of America's population said they are not affiliated with any organized religion. Moreover there are more Americans who say they are not associated with organized religion than there are Episcopalians, Methodists, and Lutherans combined (Kosmin, 2008). Barna (2005) observed that there does not seem to be a revival or a resurgent interest taking place in America concerning Christianity.

Over the past twenty-one years, the clergy have reported feeling a great deal of pressure that has resulted in emotions of depression and related symptoms. The Alban Institute surveyed pastors concerning their emotional wellbeing. These pastors stated their feelings ranged from

- occasionally to very often depressed (42%);
- sad (55%);
- had crying spells (12%);



- could not shake the blues even with family and friends (16%); and
- experienced sleeping problems (52%).

The American Baptist Association of the Dakotas cited the Church Resource Ministries 1998 study that declared that at any given time (75%) of pastors in America want to quit. Stephen Muse (2007) stated that more than 1500 pastors leave the ministry each month.

McIntosh (1999) declared that much of this pressure comes from the type and style of leadership pastors are using in the administration of their congregations. He groups churches into three categories of church sizes. Churches are grouped as small (15-200) worshipers, medium (201- 400) worshipers, and large (401 +) worshippers. According to McIntosh, each size church requires a different leadership approach and therefore, he contends that by categorizing these churches, this will enable pastors to address and minister to each particular congregation's needs effectively (McIntosh, 1999). However, when pastors use the wrong approach, for example administrating a small church like a large church, has proven ineffective and frustrating to many clergy and laity alike.

### **Problem Statement**

The general problem is only (4%) of pastors in America stated that leadership was their primary gift (Barna, 2002). Coupled with this is that the twenty-first century church has changed. McIntosh (1999) stated that (90%) of young adults 30 or younger are attending the top (10%) of churches. These young adults are leaving their churches because they have different expectations than their parents and grandparents. Ministry leaders are faltering and frustrated due to their church's declining attendance and ministry opportunities. The specific problems are that pastors in Christian Protestant churches have focused their training on oratory skills rather than leadership (Barna, 1999). This deficiency in leadership training presents a significant threat

to the effectiveness and wellbeing of churches (Anderson, 1999). There also does not seem to be a cohesive plan or approach to leadership among pastors in Christian Protestant churches.

This quantitative study examined if there was a correlation between the biblical model of shepherd leadership and ministerial effectiveness. This study also examined shepherd husbandry characteristics, practices, and responsibilities (CPR), and equated these CPRs with credible leadership best practice theories. A survey was conducted among 106 leaders from the various sized Church of God (Cleveland TN) congregations located in Michigan. This research was administered to see if any of these shepherd leadership CPRs were integrated into the leadership of these pastors as well as what percentage of these CPRs were incorporated. Attendance data from the last five years was examined for growth, stagnation, or decline. Conversions and financial donations to the local church were also studied. The data were then compared with the percentage of implementation of shepherd leadership CPRs to determine if there was a correlation, as well as the strength of that relationship, between the biblical model of shepherd leadership CPRs and ministerial effectiveness.

### **Purpose Statement**

The purpose of this quantitative research study was to discover what degree, if any, does the biblical shepherd leadership model, and particularly its CPRs, have in relation to ministerial effectiveness. The independent variables are the CPRs of shepherd leadership and the dependent variables are ministry effectiveness. Research will also be conducted to discover whether there are other variables that show a correlation between their implementation and church growth.

There are 106 Church of God (Cleveland, TN) congregations in Michigan. Samplings of 106 senior pastors from the Church of God in Michigan were interviewed to ascertain what percentage, if any, of shepherd leadership CPRs, had been incorporated in the performance of

their pastoral duties. To be eligible to participate in the study these pastors must have been at their charge for at least five years serving as the senior pastor. The survey was conducted using a Likert Type Scale questionnaire. This survey was collected via regular mail. The local church report records and minister's reports from 2007-2011 were obtained from the Michigan Church of God State Executive Offices and examined for growth, stagnation, or decline. The results of this study were triangulated comparing the CPRs of shepherd leadership with the interview data, comparing these with the statistical records of these churches.

### **Significance of Study**

The significance of this study was to ascertain any correlation between the biblical model of shepherd leadership and ministerial effectiveness as well as any other variables that may present a pattern of consistency. If a relationship would be found, although this does not imply causation, the correlational research design is suited for studying the direction, degree, and strength of relationships between two sets of scores (Creswell, 2002), this study could provide direction and insight into possible church growth strategies.

For example, these results could influence the way church growth models and pastoral leadership is taught in institutions of higher learning. Specifically, it could change the way instructors view, interpret, and teach the Bible as it relates to leadership and church growth stratagems. This investigation will also make clear to academic instructors and researchers what specific elements are necessary and conducive to church growth. Courses could be structured and taught around these particular principles.

This research is also relevant to the practitioner in the field, namely, the clergy and ministry leadership. This study will enable leaders to focus on activities and behaviors germane to church growth. Although there are duties and procedures that are very significant in regard to

ministry, yet these activities may have little impact on growing a church. This study showed the degree of strength as it related to shepherd leadership and ministerial effectiveness. The results of this study will give the leadership of the church, and particularly the clergy, a clearer direction and focus for their individual ministry, and consequently, much of the stress and frustration would be relieved. This study may also help the practitioner to have a clearer center of attention as it relates to their continued educational studies.

Finally, this research could be used as a building block for further studies. Correlations do not imply causation, however, correlational analysis serve as part of the building blocks for regression analysis. Regression analysis could then be conducted for the purpose of prediction and explanation.

### **Nature of the Study**

This research study explored shepherd husbandry practices and techniques (Keller, 1979, Anderson, 1997, Parker, 2001, Simmons & Ekarius, 2001, Leman & Pentak, 2004, & Fleer & Siburt, 2007, Wooster, 2007). The focus is specifically on the relationship shepherds have with their flock, noting their CPRs, and equating these to leadership actions and behaviors. A sample of 106 senior pastors from the Church of God in Michigan, whose international headquarters are in Cleveland, Tennessee, that have been at their charge for at least five years received an introductory letter and phone call and were asked to complete a survey. The purpose of these surveys was to ascertain if these pastors had incorporated shepherd leadership CPRs in their administration, and if so, to what percentage. The survey was conducted using a Likert Type Scale questionnaire. The pastors that were eligible to complete the survey answered the questions in the survey as accurately and truthfully as possible. All of the identities, surveys, and answers were kept confidential. The local church report records and minister's reports from

2007-2011 were obtained from the Michigan Church of God State Executive Offices and examined for growth, stagnation, or decline.

There are many factors that could contribute to church growth such as

- finances;
- location of the church;
- the size of the church;
- the constituency or congregants, particularly their desire and commitment toward church growth;
- the minister's level of education;
- the age of the minister;
- the gender of the clergy;
- the number of years the particular clergy has served in pastoral ministry;
- the leader's proficiency in incorporating and use of shepherd leadership CPRs in his or her ministry; and
- the type and style of the church in regard to traditional, blended, or contemporary worship (Barrick, 2012; Dudley & Cummings, 1983).

The aforementioned variables that are not part of the shepherd leadership model were examined in regard to their specific relationship to ministerial effectiveness.

**Characteristics of population sample and selection criteria.** The sample chosen was the Church of God, whose international headquarters are in Cleveland, Tennessee. This group is a Pentecostal, fundamental, evangelical, holiness, protestant denomination. The Church of God is the oldest Pentecostal denomination in the world. It has churches in every country and on every continent.

The Church of God (Cleveland, TN) has three ranks of ministry. The first rank is simply a license to minister. The second rank is ordination. The Licensed Minister and the Ordained Minister may serve in full capacity of the office of clergy with only a few exceptions. These two ranks of ministry are fully authorized to receive members into the church, administer the sacraments, perform marriages, conduct conferences, and establish and organize churches. At this time a woman may only reach the level of an Ordained Minister. The third and highest rank of ministry is the Ordained Bishop. This rank allows the minister to hold all offices in the Church of God. To apply for this rank of ministry a person must have held a license in the Church of God for at least five years, if that person is thirty-years-old or older, or eight years if the candidate is under thirty years of age ([www.churchofgod.org](http://www.churchofgod.org)).

This population sample was chosen for three reasons. First, as the researcher is an Ordained Bishop in the Church of God, (this is a ranking and not a specific position), the statistical information concerning the Churches of God in Michigan were more readily accessible. Second, because the researcher lives and pastors in Michigan, he has a relationship with many of the clergy, which fostered a willingness on the part of his peers to participate in the research study. The third reason is that obtaining information from pastors in Michigan may expedite the research in regard to time and logistical constraints that are adherent in a study such as this.

All eligible churches (those whose pastor has been at his or her charge for at least five years) were placed in the study. There are 106 Church of God congregations in Michigan. Because of the limited number of churches within the state, all of the eligible congregations were asked to participate in the research.

**Triangulation of data.** The results were triangulated by comparing shepherd leadership to the CPRs of the shepherd leadership survey data conducted with pastors, and with the statistical information obtained from the Church of God in Michigan State Executive Offices. This information was studied looking for growth or decline, conversions or professions of faith, and the financial contributions of these churches. Triangulating the data revealed if there was a correlation between shepherd leadership and ministerial effectiveness.

**Instruments used to collect data.** The surveys were conducted using a Likert Type Scale questionnaire. This questionnaire was presented to the pastors via regular mail. Percentages were derived from the questionnaire as it related to shepherd CPRs as well as other variables such as location, constituents commitment to growth, style of worship, ministry experience, level of education, age of clergy, gender of clergy, finances of the congregation, and the size of the church. After the questionnaires had been completed, statistics were retrieved from the Michigan Church of God State Executive Offices. In the Church of God, local ministries and churches are required to fill out monthly reports on attendance, finance, conversions, membership, and spiritual development within their congregations. In chapter 4 the results from this study were presented in the form of tables with analysis following.

### **Research Questions**

Jesus used the shepherd metaphor to characterize the type of leadership He wanted His followers to engage in (Matthew 9:36, Luke 15:6, John 10; 21). Shepherd leadership is the foremost model in the Bible concerning leadership practice (Anderson, 1999). A goal of this research study was to determine if there was any relationship, and if so, the strength of the relationship, between shepherd leadership and ministerial effectiveness. The results of the study aided in providing answers to the following research questions:

Research Question 1(RQ1): What is the relationship between shepherd leadership characteristics, practices, and responsibilities and church growth in relation to attendance, finance, and conversions or professions of faith?

Research Question 2 (RQ2): What is the relationship between the age of the minister and ministerial effectiveness?

Research Question 3 (RQ3): What is the relationship between the gender of the minister and ministerial effectiveness?

Research Question 4 (RQ4): What is the relationship between the educational level of the minister and ministerial effectiveness?

Research Question 5 (RQ5): What is the relationship between ministry experience and ministerial effectiveness?

Research Question 6 (RQ6): What is the relationship between the size of the congregation and ministerial effectiveness?

Research Question 7 (RQ7): What is the relationship between the style of worship and ministerial effectiveness?

Research Question 8 (RQ8): What is the relationship between logistics and ministerial effectiveness?

Research Question 9 (RQ9): What is the relationship between the congregation's commitment to church growth and ministerial effectiveness?



### **Independent, Dependent, and Moderating Research Variables**

Shepherd leadership CPRs were the independent variables for this research study.

Ministerial effectiveness was the dependent variable. Moderating variables included demographic data. Along with shepherd leadership, moderating variables were examined for any patterns of relationship to church growth.

**Independent variables.** The independent variables were shepherd leadership characteristics, practices, and responsibilities. Shepherd CPRs are four-fold having eleven different elements:

#### Relationship

1. Being present with the followers.
2. Honoring and nurturing the soul of followers.
3. Getting followers through the valley.

#### Vision

4. Sharing a positive vision.
5. Finding the right path and keeping followers on it.

#### Duties

6. Meeting the needs of followers.
7. Resolving conflict.
8. Removing irritants.

#### Culture

9. Creating a culture.
10. Cultivating loyalty among the followers toward their leader.
11. Acquiring the right type of followers.

**Dependent variables.** The dependent variable was the leader's effectiveness and proficiency in incorporating and use of shepherd leadership CPRs in his or her ministry. Ministerial effectiveness and church growth were defined as those measurable aspects indicating success over a five-year period beginning from 2007 to the conclusion of 2011. There were three measurable aspects indicating ministerial success as it relates to this study: church monthly attendance, professions of faith or conversions, and participation through financial contributions to the local church, specifically tithe. The relationship between these three indicators of success and the independent variables were examined both as a collective effectiveness score and as separate actions.

Although local churches report their membership every month, these numbers are often not up to date. Many churches still have on their records people that have died, moved, or no longer attend their churches. Examining the membership alone would not have given an accurate picture of the attendance, health, or strength of the church. The report books did have a section that gave a monthly average attendance that was used for this study. These reports also gave financial data as to how much overall revenue was received per month. The minister's report provided statistical information concerning how many people were converted to Christ in a given month.

**Moderating variables.** Moderating variables included demographic data about the local church and pastor. Such information included the age, gender, and educational level of the minister, and the number of years he or she worked in pastoral ministry. The congregational size and finances of the church were also considered, as well as the desire and commitment of the congregation toward church growth. The style of worship and where the church was located were also examined. These variables were examined to assess whether they could have a

significant impact on the effectiveness of the ministry leader. An example would be a pastor leading a congregation, where said congregation had no desire for change or growth. Another example would be a church in a location that was not conducive to growth. Specifically if the church was in an obscure location within the city or outside the city, this could impede the growth of the church. The congregation might or might not have a significant amount of finances to work with. All of these factors and others could have a significant impact on ministerial effectiveness and thus were considered in the study.

### **Hypotheses**

H<sub>10</sub>: Ministerial Effectiveness has no relationship with the amount of shepherd leadership CPRs implemented in the leader's activities and duties.

H<sub>1a</sub>: Ministerial effectiveness has a positive relationship with the amount of shepherd leadership CPRs implemented in the leader's activities and duties.

H<sub>20</sub>: The age of the minister has no relationship with shepherd leadership and ministerial effectiveness.

H<sub>2a</sub>: The age of the minister has a positive relationship with shepherd leadership and ministerial effectiveness.

H<sub>30</sub>: The gender of the minister has no relationship with shepherd leadership and ministerial effectiveness.

H<sub>3a</sub>: The gender of the minister has a positive relationship with shepherd leadership and ministerial effectiveness.

H<sub>40</sub>: The educational level of the minister has no relationship with shepherd leadership and ministerial effectiveness.

H4<sub>a</sub>: The educational level of the minister has a positive relationship with shepherd leadership and ministerial effectiveness.

H5<sub>0</sub>: The ministerial experience of the clergy has no relationship with shepherd leadership and ministerial effectiveness.

H5<sub>a</sub>: The experience of the clergy has a positive relationship with shepherd leadership and ministerial effectiveness.

H6<sub>0</sub>: The size of the congregation has no relationship with shepherd leadership and ministerial effectiveness.

H6<sub>a</sub>: The size of the congregation has a positive relationship with shepherd leadership and ministerial effectiveness.

H7<sub>0</sub>: The style of worship the congregation uses has no relationship with shepherd leadership and ministerial effectiveness.

H7<sub>a</sub>: The style of worship the congregation uses has a positive relationship with shepherd leadership and ministerial effectiveness.

H8<sub>0</sub>: The congregation's commitment toward growth has no relationship with shepherd leadership and ministerial effectiveness.

H8<sub>a</sub>: The congregation's commitment toward growth has a positive relationship with shepherd leadership and ministerial effectiveness.

H9<sub>0</sub>: The logistics of the congregation has no relationship with shepherd leadership and ministerial effectiveness.

H9<sub>a</sub>: The logistics of the congregation has a positive relationship with shepherd leadership and ministerial effectiveness.

## Theoretical Framework

The four theoretical frameworks that undergird shepherd leadership theory are transformational leadership, charismatic leadership, servant leadership, and Situational Leadership theory. Transformational and charismatic leadership involve a distinctive attachment and relationship between leaders and their followers. Within the context of these two frameworks, leaders use emotional attachment, respect, and trust to persuade and influence their followers (Avolio & Yammarino, 2008). Through the leader's influence a culture or community is established.

Clawson (2006) indicated concerning charismatic leadership that in order for a person to accept direction from another person, the follower must feel good to do so. To make another person feel good about the normal, run of the mill, course of everyday life is very difficult and yet he suggests this is the essence of leadership. Charismatic leadership however, is fraught with the potential that a follower or followers will not be made happy, thereby causing the leader to lose his ability to influence.

Another negative aspect concerning charismatic leadership has to do with the halo effect. The halo effect takes place when people like or have an attachment to a person. In their eyes the charismatic leader can do no wrong. However, when followers become disenchanted with the leader, that leader can do nothing right (Hackman & Johnson, 2009). There is a very thin line between being liked and not liked and can be crossed by something as minor as an unpopular decision or a misunderstanding. A charismatic leader must always be aware of his or her standing amongst the followers.

Servant leadership provides the motivation of the leader in regard to duty, effort, and dedication to the followers. In Christianity all members are to be servants of one another

(Galatians 5:13). However, although this provides the motivation of the leader, it does not accurately present the positioning of the leader. A servant leads from behind whereas a shepherd leads from the front.

The fourth theoretical framework is Blanchard and Hersey's Situational Leadership Theory. Accordingly, this style of leadership is based on the readiness level of the followers (Hersey, Blanchard, & Johnson, 2008). This theory highlights the leader follower relationship. Situational leadership concerns the individualistic nature of followers and the fact that they are unique, and therefore must be dealt with accordingly. However, one downside to this theory was that leaders must be able to evaluate and determine the readiness level of their followers. There is potential for a leader's bias to influence this evaluation and decision-making process.

Shepherd leadership theory could influence and affect these major theories by demonstrating the importance of a leader's influence in relation to his or her followers, specifically by garnering support and allegiance through relationships. It could also show the positive impact that can be achieved through individual and unique leadership application.

In regard to church growth, a pastor does not bring in everyone who attends his or her church. The Clergy has certain responsibilities inherent in the position. Monahan (1999) stated that there are five areas of responsibility for the work of a pastor. Pastors' have *priestly duties* that are defined as worship practices, *pastoral duties* which are related to visits and counseling, *educational duties* that involve the teaching of religious classes, *evangelism* and particularly preaching, and finally, *administration* which related to tasks basic to organizational functioning such as accounting, supervising, and fundraising. Michael Grove (2004) categorized clergy responsibilities in three groups beginning with R. The first group is *relationships*. He likens this to a well-adjusted family that exhibits unconditional love, consideration of others and their

needs, sometimes above or before the individual needs, empathy, and compassion. The second R is *respect*. Grove (2004, p. 36) stated, “Workplaces with little or no respect are destructive both at the professional and personal level.” The author asserted that respect should be aimed at “any human person for their intrinsic value as a person, rather than the task they perform, or the tangible reward they may offer.” The final R is *responsibility* that deals with the pastoral duties to the followers. The Bible states that the primary responsibility of the clergy is to [equip the saints] to do the work of ministry (Ephesians 4:11-15), which, in the context of this particular section, is winning people to God and the church. He does this primarily and almost exclusively through influence. Particularly, this influence is effectively executed using transformational and charismatic leadership. This type of leadership is individually crafted and directed to the distinctive needs and dispositions of the leader’s followers, resulting in a culture conducive to evangelism and church growth.

### **Definition of Terms**

The following is a list of terms that were used frequently throughout this research paper. These words have been defined in accordance with the author’s understanding of what is meant by these various expressions and statements.

*Shepherd Leadership* is a biblical metaphor comparing spiritual leadership to the relationship of a shepherd to his sheep, particularly as it relates to leadership and administration.

*CPR* refers to the characteristics, practices, and responsibilities of the shepherd. There are four general categories; relationships, vision, duty, and culture, which will be focused on in this study.

*Ministerial Effectiveness* is measured in this study by attendance, conversions or professions of faith, and tithe given to the local church.

*KJV* stands for King James Version.

### **Assumptions**

Several assumptions were inherent in this study. The first assumption was that the Clergy of the Church of God, who participated in the study, were honest in their responses and took the survey seriously. A second assumption was that these pastors would participate in the survey without discussing their feelings, ideas, or beliefs with others prior to taking it. Third, the ministry leadership who participated in the survey did so voluntarily and did not feel unduly pressured.

### **Scope**

The scope of the study was limited to the Church of God in Michigan with international headquarters in Cleveland, Tennessee. A survey using a validated leadership questionnaire was given to all of these senior pastors who had been in their particular charge for five years or more. The research was limited to the selected pastor's perceived ministry leadership competencies. The survey was a one-time event.

### **Limitations**

A limitation of this study was the honesty of the participants while taking the survey. The research was limited to ministry leadership within the Church of God with international headquarters located in Cleveland, Tennessee. The study was also limited logistically, namely that all of the pastors were in the state of Michigan. The research was also limited to the size of the population sample. There were 106 Church of God congregations in Michigan, and therefore this population of pastors who met the five year criteria was ultimately asked to take the survey. The type of research study was also a limitation in that a correlational research study does not imply causation, but rather serves as the building block for regression analysis procedures.



## **Delimitations**

The study included all Michigan Church of God pastors who had been in their particular charge for five years or more. The procedure of the study was similar for each participant and a protocol of questions helped to guide the participants with the questionnaire. The study included only selected ministry leaders from the state of Michigan. The Likert Type Scale was used as an instrument to gather appropriate data. All data will be retained exclusively from collection to destruction to maintain confidentiality.

## **Summary**

Chapter 1 included an introduction of the importance and purpose of the study and a discussion of the significance, nature, limitations, delimitations, and theoretical framework, highlighting the CPRs of Clergy within the Church of God in Michigan. The potential concern of this section dealt with the biblical metaphor of shepherd leadership CPRs and what relationship it had concerning ministerial effectiveness. The specific problem was that studies have indicated that pastors have focused their training on oratory skills rather than leadership. This lack of leadership training presented a significant threat to the effectiveness and wellbeing of churches and the morale of the clergy. There also did not seem to be a cohesive plan or approach to spiritual leadership.

The importance of this study was to ascertain any correlation between the biblical model of shepherd leadership and ministerial effectiveness. The study also sought to discover if any other variables might present a pattern of consistency that could be deemed to be related in some way to ministerial effectiveness. Chapter 2 included a review, analysis, and synthesis of past literature research that supported this study. The literature review provided implications for new information to give a historic view of shepherd leadership. This examination provided an

understanding of shepherd husbandry CPRs and their equation and use among ministry leadership.

## CHAPTER 2: REVIEW OF LITERATURE

This chapter reviewed literature associated with the relational characteristics of leadership for use in examining the shepherd leadership model. Specifically, chapter 1 dealt with the research question as to whether shepherd leadership attributes have any correlation to ministerial effectiveness and specifically, church growth. Related to the research question were the independent variable- shepherd leadership characteristics, practices, and responsibilities (CPR) that influenced the dependent variable- ministerial effectiveness and church growth. The terms ministerial effectiveness and church growth were defined as those measurable aspects indicating success over a five-year period, beginning 2007 to the conclusion of 2011. The subject addressed in this chapter is a review of the literature pertaining to the research questions, hypotheses, independent, dependent, and prior research methods. The literature review included: (a) leadership models; (b) shepherd and servant leadership compared and contrasted; (c) leadership characteristics using Bass' 1998 four transformational leadership headings; and finally (d) a summary of the various shepherd husbandry characteristics, practices, and responsibilities.

### Leadership Models

Leadership occurs within a variety of controlled settings. To be successful, leaders should have an understanding of these various environments, models, and theories. Leaders should also consider alignment with the resulting theories of leadership that may be found within these structures and models (Bass, 1998; Hughs, Ginnett, & Curphy, 1998; Morgan, 1997; Heckscher & Applegate, 1994; Leedy & Ormrod, 2010; Mintzberg, 1983; Pugh & Hickson, 1993). The purpose of this section was to give an overview of the various models and theories of leadership and to provide a framework to compare and contrast best leadership practices with that of the shepherd leadership model.

**Mechanistic and organic.** The mechanistic model of leadership is synonymous with bureaucratic structure. Its characteristics are

- extensive departmentalization;
- high formalization;
- limited information network which features mostly downward communication;
- little participation in decision making by low-level members of the organization; and
- highly stable work environments.

Max Weber began the study of bureaucracy and his works led to the popularization of the term.

Hooghe and Marks (2001) stated that the primary reason for the success and advancement of the bureaucratic organization is its technical superiority which surpasses all other forms of organization.

By contrast, the organic model resembles a boundaryless organization. Its characteristics are

- flat, cross-hierarchical and cross-functional teams;
- lateral, upward, and downward information network;
- high participation in decision making at all levels;
- wide spans of control; and
- low formalization. (Bass, 1998; Burns & Stalker, 1966; Jones, George & Hill, 2000; Nelson & Quick, 2000; Heckscher, 1994; Krackhardt, 1994; Robbins & Judge, 2010).

Bureaucratic organizations are a way of controlling and governing an organization. The authority of a bureaucratic structure is based on the position or office and not necessarily on the person. It is also important to note that ultimate authority and norms are contained in the rules and regulations rather than in the desires of the supervisor. The organic model conversely, seeks to maximize satisfaction, flexibility, and development. Both the mechanistic and organic models

have their advantages and disadvantages depending on the circumstances and situations of the organization (Andre', 2008, Ivancevich, Konopaske, & Matteson, 2008).

**Transactional and transformational.** Transactional leadership uses the familiar “carrot and stick” approach to motivate followers. This type of leader induces subordinates by rewarding submission and high levels of performance, while reprimanding poor performance or lack of compliance (Bass, 1998; Jones, George & Hill, 2000; Nelson & Quick, 2000).

Transactional leadership influences followers by focusing on an equitable agreement that satisfies the self-interests of both the leader and the follower (Rosenbach & Taylor, 2006). It is often seen as a managerial leadership approach.

Beginning in the late 1970s, the theory of transformational leadership emerged as a new paradigm for understanding leadership. This transformational approach was first developed by James MacGregor Burns. Bruce Avolio and Bernard Bass expanded on this theory by conducting a series of leadership case studies and came to the conclusion that most successful leaders exhibit the behaviors of transformational leadership (Hackman & Johnson, 2009). One particular characteristic that stands out in this paradigm is that transformational leaders convert followers into leaders.

Transformational leadership involves a strong personal identification between the followers and the leader. This approach is defined as a leader who motivates followers to rise above and beyond their personal self-interests in pursuit of group goals and who are likely to encourage initiative (Andre', 2008; Bass, 1985; Burns, 1978). Yukl (1998) stated that in this type of relationship, a leader “transforms and motivates followers by: (a) making them more aware of the importance of task outcomes, (b) inducing them to transcend their own self-interest for the sake of the organization or team, and (c) activating their higher-order needs” (p. 325).

More will be discussed concerning transformational leadership under the heading Leadership Characteristics.

**Charismatic leadership.** Charismatic leaders are sometimes seen as the “superstars” of leadership. Adair (2009) acknowledged that this type of leader has and uses a combination of charm and personal magnetism which plays a role in his remarkable ability to get other people to buy into the vision as well as promote it passionately. The follower develops a strong emotional bond, identifies with, and has a strong belief in the leader (Rosenbach & Taylor, 2006). This charismatic bond is often formed during times of crisis or need. During these periods followers are more inclined to accept and submit to a charismatic leader in expectation that the leader will provide direction and focus. Rosenbach and Taylor (2006) stated that there was a marked increase in productivity, performance, and satisfaction when charismatic leadership was employed. John M. Ivancevich, Robert Konopaske, and Michael T. Matteson (2008,) described five significant attributes of charismatic leaders:

1. *Develop visionary thinking.* These leaders establish highly regarded goals that represent considerable improvement over the status quo.
2. *Communicate the vision.* Visions must be expressed in a manner that is consistent with the follower’s needs.
3. *Have conviction.* Charismatic leaders are perceived as being very passionate and intensely committed to their visions and willing to sacrifice and take significant personal risk to achieve them.
4. *Exhibit extraordinary behaviors.* Engage in behaviors that are eccentric, original and counter to established norms. Such behavior should be related to obtaining objectives, not just for show.

5. *Develop self-confidence.* Successful charismatic leaders have total confidence in their abilities to overcome obstacles and get things accomplished.

One drawback to charismatic leadership is the halo-effect. The halo-effect takes place when a person is judged to have one trait and it bleeds over into judgments about other traits. For example, if a person is seen as good looking, people sometimes make a judgment in regard to another trait, possibly that this person must be intelligent. When a person is liked, admired, and seen as effective, everything about that person is good. However, when that same person falls out of favor, the people who were applauding the leader's abilities in the past now see very little if any redeeming qualities whatsoever in relation to the leader or his abilities (Robbins & Judge, 2010). A charismatic leader can lose his or her ability to influence based simply upon an unpopular decision or an economic downturn.

**Situational leadership theory.** In the 1960s situational leadership theory was developed by Paul Hersey and Kenneth H. Blanchard. The basic concept of situational leadership is that a leader would choose his or her leadership style according to the readiness level of the followers. There are four leadership approaches and four ways that followers are categorized as it relates to their readiness level. Leadership *Style-One* was characterized by above normal amounts of task behavior and below average amounts of relationship behavior. *Style-two* was described as above-average amounts of task and relationship behavior. *Style-three* was depicted as above average amounts of relationship behavior and below-average amounts of task behavior. Finally, *Style-four* was characterized by below-average amounts of both relationship and task behavior (Hersey, Blanchard, & Johnson, 2008).

Followers were grouped into four areas depending on their readiness level. R1 signifies that the follower is unable, insecure, or unwilling. R2 describes followers as unable but

confident or willing. R3 depicts followers as having the skills, but these followers are insecure or unwilling. R4 stated that these followers are able, confident, and willing (Hersey, Blanchard, & Johnson, 2008).

The overarching principle was that people are unique and therefore must be treated differently, without discriminating, to reach optimal efficiency. Leadership is influence and most types of leadership behavior can be highly affective depending on the readiness level of the people you are trying to influence (Hersey et al., 2008). This theory advocated that performance readiness has two main components: *ability* and *willingness*. According to this theory there is no one best way to influence people. Therefore, for the leader to be affective in his or her attempt to influence followers, the leader must choose a leadership style that matches the readiness level of his or her members.

There was a negative aspect concerning situational leadership theory. The leader must ascertain the readiness level of his or her followers. This could lend itself to bias on the part of the leader. If he or she had a personality conflict with the follower, or simply did not resonate with the follower, the leader could incorrectly label this person and consequently do more harm than good. The second concern is the ability of the manager or leader to move the follower through the various types of leadership styles as the follower grows in ability and willingness.

**Greenleaf's servant leadership.** The inspiration for Greenleaf's *Servant Leadership* came from Herman Hesse's 1956 novel, *Journey to the East*. In this novel the servant Leo vanishes in the middle of the expedition. The narrator realizes his need for leadership most when Leo is gone and the exposition has fallen into chaos and disorganization. Greenleaf (1970) contended that great leaders are seen as a servant. In the novel, Leo was actually a leader all the time, but was a servant first because that was his innate self. Greenleaf's servant is distinct from



the biblical servant especially as it relates to their foundations. Biblical servanthood's foundation is God-centered willing submission, whereas Greenleaf's Servant foundation is found within the individual whose temperament is autonomy:

Becoming a servant-leader begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead.... "How do we get the right things done?" will be the watchword of the day, every day. And the context of those who bring it on will be: All men and women who are touched by the effort grow taller, and become healthier, stronger, more *autonomous* [emphasis added], and more disposed to serve. (Greenleaf, 1998, p. 18)

Habecker (1987) pointed out that Greenleaf did not present Jesus Christ as either his model or a basis for servant-leadership.

Basically Greenleaf's model placed the concerns of the followers first. Servant leaders continually ask themselves what would be in the best interest of their constituents. They act on behalf of the followers who have entrusted them with leadership responsibilities. These leaders obtain their goals, not through controlling but through coercion. Servant leadership is highly collaborative and interdependent. This model is the inverse of bureaucratic leadership in that leaders view their roles, not as a lord, but as a servant.

**Shepherd leadership.** The Bible is replete with passages that show a contrast between shepherds and settled farmers and city dwellers. In Genesis 4:2 Abel was described as a keeper of sheep. His offering was accepted while his brother's offering, which reflected the products obtained through agriculture, were rejected. The Egyptians considered shepherds as detestable. There was also a sharp contrast between the way of the shepherd and the ways of the most advanced civilization (Egypt) of that day (Genesis 46:34). Moses became a shepherd in Exodus

3:1, leaving the pleasures and the throne of Egypt to be a husbandman of sheep (Hebrews 11:24-25). David, the shepherd, was anointed king of Israel over the people's choice, Saul (1 Samuel 16:11-14). Jesus describes Himself as the Good Shepherd as opposed to a hired servant (John 10), and Peter called Him the Chief Shepherd (1 Peter 5:4). During the re-commissioning of Peter, Jesus used the analogy of the shepherd to restore Peter and instructed him concerning his ministerial duties (John 21:15-17). The primary requisite for holding the position that Jesus was offering was that Peter was willing to shepherd the flock. Finally, the apostle Paul warned the Ephesians' elders to be on guard against wolves coming in to devour their sheep (Acts 20:28). It is obvious from this short list of scriptures and examples that shepherd leadership is the preferred leadership style of the Bible. It also seems to be deliberately set in contrast to settled farmers and city dwellers.

Shepherd leadership originated in Psalm 23:

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever. (KJV)

Shepherd leadership is not thinking in a specific way or performing in a certain manner, rather, it is a fully integrated life.

***Shepherd leader behaviors.*** There are four distinct characteristics concerning shepherd leadership. Specifically, those elements are relationships, vision, duty, and developing a culture.

A unique characteristic concerning this theory is that vision, duty and culture are dependent on a leader's ability to obtain, maintain, and retain relationships with his or her followers.

*Relationships.* Shepherd leaders are present with the followers. Howell and Shamir, (2005) stated that followers are essential to leadership. Without them leadership is superfluous. Shepherds do not lead from afar but rather, they get out in the field to model and guide. Shepherd leadership is very relationship oriented; the shepherd had a high level of association and rapport with the sheep. Knowing something about the people in your organization, even those who might play a very minor role, is about more than kindness and compassion, it is good business (Snair, 2004).

A leader's relationship with followers often falls into two categories, personal identification and social identification. Personal identification takes place when a follower's desire is to become *like the leader*. The follower develops a sense of self-worth because of this association and relationship with the leader. Social identification can be seen when the follower derives self-worth by his or her *association with the group*. The group's successes or failures are linked to the follower's personal success or failures (Howell & Shamir, 2005).

People who have low self-esteem do not have a lucid and coherent self-image that can direct their behavior. "Such people are characterized by high self-plasticity, which means they are highly susceptible to self-relevant social cues, especially when such cues come from attractive or powerful others" (Howell & Shamir, 2005, p. 99). This type person is likely to attach themselves to and identify strongly with charismatic leaders to gain a sense of personal direction from this association. This charismatic relationship with the leader is often personalized.

In contrast, individuals with high self-esteem are more internally motivated in regard to self-expression. These followers are motivated to guard and boost their already high self-concept. Self-confident followers “may respond to leaders who link goals and required behaviors to valued components of their self-concepts, particularly their values and social identities” (Howell & Shamir, 2005, p.100). It is important for the shepherd leader not to embody the characteristics of a hireling (John 10:12-13). The relationship that a shepherd forms with the sheep should be of *mutual advantage* to the sheep and the shepherd.

Billingham’s Non-Linear Design Model of Communication Strategy (2010) is sometimes implemented in order to more effectively develop relationships. The model has four components that build off of each other. The first is *Context*. This is the foundation of the model and includes age, culture, gender, lifestyle, economic background, health, politics, religion, sexuality, education, life experiences, ethics, values, and norms. It is at this level that a leader determines what type of person he or she is dealing with. The next level is the *Contract*. The contract is influenced by the context. At this level the leader determines what he or she needs and what the needs are of the followers or clients. The third level is the *Contact* which is determined by the contract. This is the level where it is resolved how communication would be acted out. For example in some situations, like with a wife or significant other, the way the leader communicates would be far different than with a client whose business you were trying to win. Finally, the fourth level is the *Content*. It is at this level that what is communicated will be determined (Billingham, 2010). This is significant because communication plays such a vital role in obtaining, maintaining, and retaining relationships.

Another characteristic of shepherds was that they honor and nurture the souls of followers. One of the qualities of a shepherd was his or her ability to see life from the

perspective of the sheep (Psalm 23). Empathy is a major characteristic of shepherd leaders. Marques (2010) defined empathy as the capability to understand the feelings of others and therefore identify with their predicaments and troubles from a much improved perspective. He went on to state that research has revealed that empathetic leaders are more appreciated in the workplace, can establish better relationships with others, and inspire better overall work performance.

Getting the followers through the valley was another trait of shepherd leadership. David, a former king of Israel, wrote about the valley of the shadow of death (Psalm 23, KJV). This passage represented the difficult and perilous times in the life of a sheep or follower, whether actual or perceived. It was interesting that David used the phrase, “shadow of death.” A shadow has no real substance. It seemed to suggest the idea of dread. Often shepherds or leaders must deal with perceived threats or dread on the part of their followers.

David also used an interesting phrase in Psalm 42:11, “Why art thou *cast down* [emphasis added], O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God” (KJV). This psalm was written at a time when David was hiding from King Saul who was pursuing him with the intent to murder. This psalm illustrates the feelings of a man in deep trials and distress. David’s former experience as a shepherd, in all likelihood, prompted him to use this phrase “cast down”. A cast sheep is one that has turned over on its back and cannot get up again by itself. The shepherd leader is able to lift the spirits of a follower who is cast down (Simmons & Ekarius, 2010).

Self-Determination theory (SDT) dealt with the importance of intrinsic motivation. This theory stated that if a person feels personally interested or attracted to the challenges in the activity, they are likely to seek out opportunities to participate in that activity (Gagne’ & Deci,

2005). Another theory that is related to intrinsic motivation is Cognitive Evaluation Theory (CET). The thrust of this theory states that external factors such as tangible rewards, deadlines, and evaluations undermine intrinsic motivation (Gagne' & Deci, 2005). A shepherd leader was vigilant as to the welfare of his or her followers. This leader was also ready to assist in motivating and assisting followers to not only get back on their feet, but to become enthused about the task they were engaged in.

*Vision.* The second category of shepherd leadership was vision and specifically sharing a positive vision. A shepherd had to think ahead. It was incumbent upon these leaders to visualize the future, for as far as it is known; sheep do not have this ability. Shepherd leaders are always thinking ahead, envisioning the future destination, and strategizing about the best way to get the organization there. There are great opportunities and dangerous pitfalls, and the shepherd had to anticipate both (McCormick, 2003). Successful leaders also must have enough vision to know that mountaintop experiences are very inspiring, but often character and real growth takes place in the valleys (Harold & Marshall, 2005). The leader should not be so near sided, focusing only on present successes, that he or she cannot see the potential victories and future successes that come from difficult learning experiences and/or past failures. The crafting and communicating of a vision is the tool the leader must use to achieve specific strategic objectives that inspires people through the difficult times of life.

Finding the right path and keeping followers on it was another responsibility of shepherds. A shepherd was a travel guide of sorts. A good guide, without directly controlling the follower's every move, empowers them to see more and learn more than would ever be possible on their own (McCormick, 2003). The shepherd leads in right paths by preparing for the worst case scenario while framing a positive future in the mind of his or her followers. Tichy

and Bennis (2007) refer to this action by leaders as making judgment calls. They believe there are three vital domains where leaders must make critical decisions. These judgment calls concern *people, strategy, and crisis*. Within each area, a leader's judgments follow a three-phase process: *preparation, the call, and execution*. A leader's good judgment was undergirded by contextual knowledge of one's self, social network, organization, and stakeholders (Tichy & Bennis, 2007). Having good judgment is an essential attribute of shepherd leadership.

A Shepherd was also responsible to motivate his or her followers. Myra and Shelley (2005) remarked that luxury and richness have never enhanced the world as much as adversity has. Creating and having the ability to clearly communicate a shared vision along with motivating followers to *continue in their tasks*, even in the face of adversity, were two of the most important attributes of any leader (Christenson & Walker, 2004). Bennis and Nanus, (2003) stated that for a person to accept direction from another, it must feel good to the person who is receiving the instruction. They went on to state that making people feel good in the ordinary course of the daily comings and goings was the very essence of successful leadership. Motivation is at the heart of shepherd leadership. It is the leader's continual duty to ignite the passions and enthusiasm of his followers in order to keep his people committed and loyal (Snair, 2004).

*Duties.* One of the duties of a shepherd was to *meet the needs of followers*. The shepherd cultivates and creates an atmosphere and environment of abundance for their followers. If the sheep enjoy the pasture, this was because of the work of the shepherd in preparing it for the sheep. A shepherd supplied followers to meet the demands of life.

Throughout history, sheep have lived fuller lives because of their relationship with the shepherd. Certainly sheep were sheared and slaughtered as part of this relationship.

Nonetheless, they could expect longer, healthier lives and significantly more offspring as a trade-off. Under the shepherd's care, sheep found protection from natural predators, deliverance from disease and affliction, and reliable supply of food and water (McCormick & Davenport, 2003, p.17).

Simpson stated that good leadership, effective structures and routines, and multidisciplinary team cohesion are conducive to creating a positive work atmosphere (2004). The article also presented the view that managers who were hands on seem to create an atmosphere conducive to cooperation and success and that conflict behaviors are less prevalent when staff and leaders display positive attitudes (Simpson, 2004).

Another duty of the shepherd was *resolving conflict* among followers. Shepherd leaders are adept at managing conflict and reconciliation. These leaders understand that conflict is not something that should be avoided but rather it should be transformed into a process that will be productive to the followers and the organization. Isaacs (1993) stated that too often the conversation that takes place within organizations, especially when the issues are complex, challenging, or difficult, normally laps into debate. The problem with debates are that they normally result in a win lose proposition that suppresses the desire to inquire deeper into the issue. Isaacs continued by stating that when people dialogue, defensiveness is suspended and people are willing to probe deeper into the problem. Shepherd leaders must be able to move from debate to dialogue. This type of leader must learn to hear as well as speak. Addressing and reconciling conflict is a healthy and essential practice for an effective organization and effective leaders.

One element or factor that can be attributable to the demise or success of almost all organizations is people and how they are led or managed. When problems are left unresolved



the health and performance of the organization suffers. Patterson (2010) pointed out that when problems and conflicts are handled properly they almost always produce favorable and successful business outcomes. The more adept one is at managing and resolving conflicts, the more effective that person can be as a leader in achieving business success and positively impacting the bottom line (Kinicki & Kreitner, 2008; Maxwell, 1999). Shepherd leaders must have this ability.

A shepherd also *removed irritants* that hinder followers from living full lives. Kevin Leman and William Pentak (2004) stated that sheep will not lie down and rest unless they are free from three specific aggravations: fear, rivalry, and pests. Usually pests are very small but they will drive a person to distraction. Lee and Brand (2010) described environmental distractions as

- workplace is too noisy;
- workplace is visually distracting;
- workplace is open to frequent interruptions;
- workplace is poorly equipped; and the
- workplace is under illuminated.

These authors also stated that when followers are exposed to unwelcome continuous stimuli, this will lead to feelings of loss of personal control and learned helplessness. A poor personal environment that does not provide the necessary resources for successful task performance will inhibit followers from achieving peak performance (Lee & Brand, 2010). Finally these authors stated that the distractions need not be extreme, but the influence of relevant psychological factors of followers must be taken into account.

Finally, *implementing successful change* was a duty of the successful shepherd.

Successful leaders are change agents. In order for people to mature requires that people have to change. This can also be said concerning the church. Many churches die simply because they were not willing to change (Wagner, G. & Martin, G. S., 1998). Trybus (2011) dealt with the fact that within the change process, push back from the followers is inherent. She stated that a change agent leader will not be successful working alone, but rather he or she must be skilled in developing relationships.

There has also been research to suggest that a person's orientation or disposition toward a change agent was related with their disposition toward change. When a follower has a positive attitude toward the leader or manager, it yields trust in the change agent's leadership, and identification with the corporate culture (Oreg & Sverdlik, 2011).

There are three models that comprehensively deal with successful change implementation. Fullan's model of the phases of change helps the change agent to understand the *complexities and ramifications* of change. The Gleicher, Beckhard, and Harris equation of change allows the change agent to understand *what elements are needed* for change. Finally, Roger's Diffusion of Innovation theory enables the change agent to understand *the climate and people necessary* for change.

Fulan's model has three specific phases:

Phase One: Understanding of the necessary amount of change.

- a. First order change: This type of change improves the effectiveness of what is already in existence.

- b. Second order change: This type of change is systemic in nature and necessitates large-scale adjustments to organizational structures, norms, or beliefs.

Phase Two: Implementation of change.

- a. This implementation takes time and requires piloting measures. This strategy will give the change agent time to create shared leadership and buy-in.

Phase Three: Institutionalization

- a. The change either becomes a part of the organizational system or it is discarded. (Trybus, 2011, p. 2)

Another model is the Gleicher, Beckhard, Harris change equation. Richard Beckhard is a founding member in the field of organization development. His work has been instrumental in our understanding of, as well as our ability to manage change. The Change Formula was first introduced by Richard Beckhard and Reuben Harris in their 1987 work *Organizational transitions: managing complex change* (Boonstra, 2008). David Gleicher was cited by Beckhard and Harris as the original source. The formula is:  $F \times D \times V > R$ . The equation states that a leader's first steps, times dissatisfaction, times a vision, is greater than resistance to change. However, in arithmetic, anything times zero is zero, and zero is never greater than resistance to change. This change formula helps the leader to understand what elements are needed to effectively implement change, namely, a plan, a vision, and a feeling of dissatisfaction among the followers concerning the status quo. If any of these elements are missing, overcoming resistance to change becomes very difficult.

Finally, Roger's diffusion of innovation theory helps the change agent understand the climate needed for change, as well as how to implement the change. Everett Roger's *Diffusion of Innovations* theory (1995) dealt with how new ideas are adopted. Diffusion is the procedure

by which an innovation is conveyed through certain channels over time among the members of a social system. Normally the spreading of a successful innovation follows an S-shaped curve. After (10-25%) of the system's members have adopted the innovation, there is relatively rapid adoption by the remaining members, and then a period in which the holdouts finally adopt.

This theory states that there are five categories of system member innovativeness, where innovativeness is defined as the degree to which an individual is willing to embrace a new innovation. Rogers (1995) list five groups:

1. Innovators (2.5%).
2. Early adopters (13.5%).
3. Early majority (34%).
4. Late majority (34%).
5. Laggards (16%).

The early adopters are also known as opinion leaders and are normally not the innovators. For a leader to effectively implement a new innovation or change it is incumbent upon that leader to persuade the opinion leaders to foment a positive attitude toward the innovation. This is often accomplished by touting the success and advantages incurred by the innovators. However, Rogers explained that the types of opinion leaders and the amount of opinion leaders that change agents should target depend on the nature of the social system (Rogers, 1995).

There are two types of social systems: heterophilous and homophilous. Heterophilous social systems have more interaction between people of diverse backgrounds and therefore, have a greater interest in being exposed to new ideas. Opinion leaders in the Heterophilous social system are more interested and desirous of innovation. Homophilous social systems are made up

of people of similar backgrounds. These people view deviation from the norm as strange and undesirable. Homophilous systems are normally averse to innovation (Rogers, 1995).

For heterophilous systems, change agents can concentrate on targeting the most elite and innovative opinion leaders and the innovation will trickle-down to the non-elites. It should also be noted that in this social system it is not necessary to persuade a lot of opinion leaders.

However, for homophilous systems, encouraging the diffusion of an innovation is far more difficult. Change agents must target a wider group of opinion leaders, including some of the less elite, because innovations are less likely to trickle-down. Often opinion leaders in a homophilous system avoid adopting innovations because they fear losing their status and position as an opinion leader within the organization. It is also important to note that implementing this theory requires the change agent to obtain, maintain, and retain relationships, particularly with the opinion leaders.

*Culture.* Finally, the shepherd would develop a culture conducive to success. Cultivating loyalty among followers toward their leader is a duty of shepherd leaders. Shepherds would put their mark on the sheep. It was their way of identifying the sheep with a particular flock and shepherd. J. Mayfield and Mayfield (2002) stated that employee commitment was one of the most important issues in regard to the success of the leader. They went on to state that “High levels of employee loyalty have been linked to an estimated (11%) boost in productivity” (p. 89).

Shepherd leaders also have the ability to acquire the right kind of followers. Osland and Turner (2011) stated that there is a significant difference between companies with great performers and companies with the worst performers. They emphasize that renowned companies have great performers. Osland and Turner (2011) went on to state the importance of getting the right people on the bus; having the right people on your team. Jim Collins (2001) listed three

reasons why having the right people in place in the organization will help the leader and organization to succeed. First, having the right people in place will help the leader and the organization to more easily adapt to an ever changing world. If people joined an organization because of where the organization was going, problems would arise if the leader had to take the company in another direction. However, if those people joined the organization because of who was on the bus, then making a change will not be as traumatic. Second, having the right people on the team eliminates the problem of motivating and managing people. The right people are not in constant need of having to be fired up or motivated. Third and finally, having great people is essential in order to have a great organization. Having a great vision or a great strategy without great people is irrelevant. Shepherd leaders are a good judge of character and talent and are able to attract and acquire high level performers to their organizations.

Finally, shepherds are adept at creating the right culture. Rosenbach and Taylor (2006) explained that values defining right and wrong, good and bad, which are shared by the people in the organization, are the essence of an organization's culture. Shepherd leaders help define and inculcate certain shared values and beliefs among organizational members (Leman & Pentak, 2004; McCormick & Davenport, 2003).

**Shepherd leadership and servant leadership similarities and differences.** The shepherd metaphor was used more than five hundred times in the Bible and without question this is the foremost model for spiritual leadership (Anderson, 1997). A shepherd's responsibility was to care for and guide sheep in such a way that they (sheep) could effectively and proficiently perform the duties natural and necessary to sheep. A manager/leader's responsibility is to do likewise.

When discussing shepherd leadership it is almost unavoidable to be confused as to the difference between the shepherd leader paradigm and that of Greenleaf's servant leadership. Although both theories might, on the surface, seem similar yet, in all actuality, they are very different. There are four specific differences that were addressed in this section:

1. Shepherds lead from the front whereas a servant leads from the rear or behind the scenes. In Romans 12 the apostle Paul listed a number of charisma gifts of the Spirit that were deemed necessary for a healthy and growing church. One of these gifts, found in Romans 12:8, stated, "...he who leads, with diligence..." (NASB). Lynn Stone stated, "The Greek word which Paul uses...is *proistemi*. It comes from the root word *histemi* which means 'to stand.' The prefix on the front of the word is a primary preposition which means 'before in front of, or prior'" (2012, p. 20). The idea of the sixth charisma gift is that a leader is "to stand before" or "in front of" his or her followers.
2. Both leadership models used texts instead of science to formulate their particular theories. *Servant Leadership* was inspired by Herman Hesse's 1956 novel, *Journey to the East*. In contrast, Shepherd leadership was inspired from various and specific passages in the Bible.
3. Shepherd leadership and Servant leadership are also contrasted in regard to their position and exposure in leadership. In *Journey to the East*, Leo disappears and in his absence the narrator of the story realizes his need for leadership. This need was discovered and most keenly felt in the absence of the servant. The power of the shepherd leader was in his or her presence. "The Lord is my shepherd...He leadeth me...Thou art with me" (Psalm 23). A shepherd led his or her flock from the front whereas, the servant leads from the

rear. A shepherd's leadership was most keenly felt and discovered when he or she had taken his or her position at the head of the group.

4. Perception of the leader was another aspect to which shepherd leadership and servant leadership are different. Greenleaf (1970, p. 2) stated that, "The great leader is seen as a servant first." The contrast is seen in the fact that the shepherd leader is recognized as a leader first. "Sometimes a leader will be performing the duties of the shepherd but the people fail to see or acknowledge this type of leadership. Thus shepherds act like shepherds whether or not their followers perceive them as such" (McCormick & Davenport, 2003, p. 84).

In Servant Leadership, this style or mode of leadership takes the role of a servant that is inconspicuous, whose primary concern was the support and facilitation of others. The Shepherd Leader's character and motivation should be that of a servant however, his leadership was essentially very conspicuous, taking a primary role as leader and example.

### **Star Trek Affective State**

The *Star Trek* Affective State is a postmodern leadership model developed by Billy Brocato, Jonathan Jelen, Thomas Schmidt, and Stuart S. Gold. It was asserted in this theory that Charismatic, transformational, and transactional leadership are all products of the modern era. It was also purported that, much like the servant leadership theory, modern leadership models rely too heavily on a Captain Kirk type of leader. The Captain Kirk style of leadership directs his followers to rise above their ordinariness, selfishness, and prejudices that undermined the organization's morality (Brocato, Jelen, Schmidt, & Gold, 2011).

To describe this postmodern leadership model, *Star Trek: The Next Generation* movies and television series were used as well as contrasted with the original *Star Trek* television series.



The *Star Trek Next Generation* (Star Trek Affective State) model emphasizes a virtual world where leaders embraced followers individually. This model relied heavily on relativity and demanded that leaders allow for various personalities to push the boundaries as far as possible (Brocato et. al., 2011). Although this theory allowed for leaders, it also asserted that a charismatic, transformational, transactional leader was from the modern era and was no longer relevant in a postmodern leadership paradigm.

Specifically, we coined a term-Star Trek Affective State- Where managers and workers are *free to act willingly* in a way that tests their limits, stretches group boundaries, and exceeds organizational goals, irrespective of their individual cultural milieu...Specifically, we believe postmodern organizations would stand firmly in opposition to those firms that promote perspectives that *a priori* imply that humanity's survival depends on a "heroic agency." (Brocato et. al., 2011, p. 43)

*Star Trek* Affective State model of leadership contrasts shepherd leadership in that *Star Trek* Affective State model relies heavily on shared leadership with a concerted emphasis on *minimalization* of individual leadership. Shepherd leadership places the leader in front. The character, practices, and responsibilities of the shepherd are extremely pertinent to organizational success.

### **Leadership Characteristics**

The following section dealt with characteristics associated with successful leadership. These characteristics are arranged using Bass's (1998) four transformational leadership headings: Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individual Consideration. Richard A. Couto (2010) defined transformational leadership as an association of mutual incentive and elevation that converts followers into leaders and may convert leaders into

followers. Transforming leadership occurs when leaders and followers engage in such a way to raise one another to higher levels of motivation and morality. The four categories of Bass's transformational leadership were used to compare and contrast these leadership characteristics with the attributes of shepherd leadership.

**Idealized influence.** Idealized influence dealt with eliciting confidence and trust while being a role model that followers seek to pattern after (Bono & Judge, 2004; Simic, 1998, Stone, Russell & Patterson, 2003). This type of leader is “admired, respected, and trusted” (Bass, Avolio, Jung & Berson, 2003, p. 208). Confidence in the leader provided the support for accepting extreme and sweeping organizational change. That is, followers who were confident of their leader's virtues and rightness were less resistant to proposals concerning change. Idealized influence had a lot of the characteristics of and was clearly linked to charisma (Gellis, 2001). These types of leaders are inspirational and uplifting, creative and innovative, and self-confident while being sensitive to the needs of their followers (Cranti & Bateman, 2000). Leadership with this type of charisma instills a sense of value, admiration, and pride as well as being able to articulate and cast a vision (Ivancevich, Konopaske, & Matteson, 2008). Charismatic leadership is a characteristic of transformational leadership and depends on leaders as well as followers for its expression (Kelly, 2003).

**Inspirational motivation.** Inspirational motivation had, as its primary focus, team spirit. These leaders provided meaning and challenge to the work of their followers. Leaders created an atmosphere that was committed to goals and a shared vision. Inspirational motivation is different from charisma, whereas charisma is held to motivate individuals; inspirational leadership is about encouraging the entire organization to accept a particular goal(s) or idea(s).

Transformational leaders could also see beyond the present to envision a brighter and greater future (Cottrell, 1998; Rainer, 1994). A successful leader could paint a picture in the mind's eye of his followers that was so compelling; it would draw them toward the vision (Kouzes & Posner, 2002; Lewis, 1996; Yukl, 1998). These leaders used metaphors to create their vision in the minds of their followers. Ownership of the vision gave purpose and direction to followers. Transformational leaders also encouraged followers to become part of the total organizational culture (Kelly, 2003; Stone, Russell & Patterson, 2003). The culture of the organization was truly what holds and provides the environment for the organization. The culture provided the identity and distinctiveness that made the company what it was (Bass, 1998). Many times the success or failure of a team or group related to how well the organizational culture matches its operational environment and the leader's ability to reinforce those behaviors by modeling them in various crises. Transformational leaders persuaded followers to embrace the organizational culture through motivational speeches, conversations, and other public displays of hopefulness and passion (Simic, 1998). Two examples would be Martin Luther King's "I have a dream" speech and John F. Kennedy's vision of putting a man on the moon by 1970 (Yukl, 1989). Through these types of activities, transformational leaders encouraged their people to envision and give to the advancement of appealing and alternative futures (Bass, Avolio, Jung & Berson, 2003).

**Intellectual stimulation.** Intellectual stimulation supported creativity where followers were encouraged to look at old problems in new ways. This type of leadership enhanced the follower's awareness of various problems as well as their capability to solve those problems (Bono & Judge, 2004; Kelly, 2003; Barbuto, 2005). Transformational leaders questioned

assumptions and beliefs and empowered followers by persuading them to propose new and controversial ideas without fear of punishment or derision (Stone, Russell & Patterson, 2003).

Leaders must be able to successfully guide followers through the process of change. Cottrell (1998) stated that you cannot become what you need to be if you remain what you are. Change however, is often threatening to people. There can also be pressures related to maintaining the status quo. Leaders must have the courage to face the challenge and responsibility of changing environmental paradigms and assisting in the personal growth of followers (Chaleff, 1998; Cottrell, 1998; Dale, 1996; Ottaway, 1979).

**Individualized consideration.** Individualized consideration involved responding to the unique needs of followers to make sure they were included in the transformation process of the organization (Simic, 1998). A successful leader had empathy and compassion for her followers and this became a foundational element in her care and administration (Briner & Pritchard, 1997; Murdock, 1996). Followers were treated individually and differently on the basis of their talents and knowledge (Shin & Zhou, 2003) with the intention of helping them reach higher levels of success than might otherwise have been achieved (Chekwa, 2001; Stone, Russell & Patterson, 2003). Kurt Lewin (1951) contends that a person's behavior is directly related to or is a function of how that person relates to a specific situation. Lewin's fundamental equation of human behavior is  $B = f(P \leftrightarrow S)$  where  $B$  represents individual behavior,  $f$  stands for function of,  $P$  stands for the person, and  $S$  represents the situation. The point being; transformational leaders must take into account the uniqueness of their followers to successfully motivate them and their behavior. Consideration of individuals has often taken expression in such acts as expressing words of thanks or praise, fair workload distributions, and individualized career counseling, as

well as mentoring and professional development activities. Clearly a transformational leader must understand the things that motivate her followers individually (Simic, 2003).

The four main dimensions of transformational leadership are interdependent. These four dimensions co-exist for transformational leadership to be effective. When these four elements worked together they had the effect that yielded performance beyond expectations (Gellis, 2001; Hall, Johnson, Wysocki & Kepner, 2002; Kelly, 2003). In shepherd leadership, although these elements are also needed, the primary difference was that relationships that are obtained, maintained, and retained by the shepherd are foundational to the theory's success.

### **Shepherd Leadership Characteristics, Practices, and Responsibilities**

A shepherd's responsibility was to care for and guide sheep in such a way that they (sheep) could effectively and proficiently perform the duties natural and necessary to sheep. A manager/leader's responsibility was to do likewise. The following are various duties and responsibilities involved in shepherd husbandry that can be applied to effective leadership strategies in the 21<sup>st</sup> Century.

**Rivalry, tension, and competition.** When there was rivalry, tension, and competition for status, position, or power within the flock, it produced friction. The sheep cannot lie down and be contented because they continually must stand up and defend their rights. Keller (1970) stated that this continuous conflict and jealousy within the flock can be very hard on the sheep. The flock becomes nervous, on edge, discontented, and agitated. They also lose weight and become short-tempered. Although Boynton and Fischer (2005) indicated that virtuoso leaders encourage healthy conflict and look for the good in it, the reality is, conflict is not always healthy. Thompson (2008) understood this when he highlighted that many team-based

organization's reward structures are constructed so that some portion of team members' pay is contingent on the accomplishment of the team as a whole. This is done to encourage cooperation and lessen the incentive for competition among team members.

It is also interesting that during the mating season many of these sheep will fight furiously attempting to gain standing, power, and authority, while trying to win the favor of the ewes. In these conflicts some sheep are maimed and even killed. One solution that shepherds used was to apply a generous amount of axle grease to the horns, head, and nose of each ram. The lubricant caused them to glance off each other and according to Keller, left them "...feeling rather stupid and frustrated" (1970, p. 122). Conflict or butting heads is inevitable in the workplace as well. A leader must be very careful to apply the necessary influence and strategies that will enable team members to butt heads without causing serious damage to the organization or themselves. Making sure all the members of the team understand what the goal is of the group significantly affects this negative behavior.

**Acquiring sheep for the flock.** One of the responsibilities of shepherds was to go to the auction or a ranch and purchase sheep. Leman & Pentak (2004) stated what a shepherd would look for on such occasions. Specifically, the shepherd would look for a straight topline, not one that is rough. The sheep must also have firm, straight legs with trim shoulders and a good width across the rib cage and chest. The significance of being so selective was that as a shepherd, the choice of sheep can make flock management easier or hard. The same can be said for leadership. The people the leader is surrounded with often determines the effectiveness of the leader. An acronym that shows what to look for when putting together a team is: SHAPE. These letters stand for

- *Strengths*- Look for people with the right skill set to accomplish the needed task;

- *heart*- This person needs to have passion or be a person who is motivated;
- *attitude*- Find a person who is positive and a team player;
- *personality*- Try to place the person in the position that fits his or her personality;
- *experiences*- Learn something about the person's experiences to figure out where to place him or her (Leman & Pentak, 2004).

Often, because of the long wool on sheep, it was not always easy to detect many of the defects, diseases, or problems. A firsthand examination might indicate that the sheep was a fine specimen. However, an experienced shepherd would "...take his rod and part the sheep's wool to determine the condition of the skin, the cleanliness of the fleece, and the conformation of the body" (Keller, 1970, p. 96). It is important as a leader to have the right procedure for staffing the team. Often employers will use a collection of stages, whereas in the earlier stages candidates will be screened, and in the later stages, after the more intensive processes have been completed, a selection will be made (Cascio & Aguinis, 2005).

**Creating an environment conducive for success.** David wrote, "Thou *prepest a table* before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" (Psalms 23:5, KJV, emphasis mine). The word table is often misunderstood. The high plateau of a sheep range is referred to as mesas, which is the Spanish word for tables (Keller, 1970). When David made the reference of preparing a table, he was talking about a common practice amongst shepherds.

Early in the season, before moving the flock up the mountain for summer grazing, the shepherd would survey and prepare the tableland for the sheep. The shepherd would take a supply of salt and other minerals and deposit it in strategic spots for the benefit of the sheep. The shepherd would also check, and if need be, remove any poisonous weeds that would harm the

flock. Water holes and drinking places for the flock would also be cleared out. He or she must make sure that it is not contaminated with parasites (Keller, 1970).

Another responsibility incumbent upon the successful shepherd was to survey the property for predators. The shepherd would look for signs of wolves, coyotes, cougars, and bears. Sometimes he or she would take the pains to trap them or hunt them down (Keller, 1970).

There are dangers and hindrances that can prove to be detrimental to the performance of teams. Therefore, leaders or managers should give attention to the environment of their workers. It is important that the work environment be conducive to success. Wren (1995) stated that the availability of resources, morale, and social cohesion were essential for the accomplishment of significant group purposes. Robbins and Judge (2010) concur, citing four factors that determine the success of a team. These were: adequate resources, leadership and structure, climate of trust, and finally, performance evaluation and reward systems. Harrison and Shirom (1999) stated concerning Hackman's Action Model that groups are more successful when members have clear and strong norms that normalize and control behavior. Proper authority also creates a framework of stability and order (Murdock, 1996; Verbrugge, 1992).

**The shepherd's equipment.** The shepherd carried two specific pieces of equipment: a rod and staff. The rod was used for three purposes, namely, discipline for the welfare of the sheep, examination of the sheep, and as an instrument of protection for both the sheep and the shepherd. The rod represented the shepherd's authority. The staff, a long slender stick, often with a crook or hook on one end, was used in three ways. First, it was used to draw sheep together in an intimate relationship. The shepherd also used the staff to reach out and catch individual sheep to draw near to him or her for examination. The third way the staff was used was for guiding the sheep.



In regard to the rod, for many leaders discipline or correction is one of the most unpopular things he or she has to do. However, effective leadership demands it. Leman & Pentak (2004) suggested three things concerning the correction and discipline of a leader's followers. First, the leader [protects] by standing in the gap and fighting for his followers. People need to know that the leader has their back when times get tough. Second, the leader [corrects] by approaching discipline as a teaching opportunity rather than viewing it as punitive. An effective leader does not have the luxury of petty payback. Finally, the leader [inspects] regularly his people's progress. Lincioni (2002) told the story of Kathryn, the new Chief Executive Officer (CEO), and how she had to confront and correct Martin, an employee, concerning a conflict of scheduling. "She resisted the temptation to avoid a confrontation with Martin by firing off an e-mail reply. Kathryn decided that this would be her first moment of truth as CEO, and moments of truth, she knew, are best handled face to face" (p. 30). As hard as it is, sometimes a leader must discipline.

The staff represented comfort and it also represented the motivational and influencing dimension of a leader's responsibilities. A leader must have the ability to motivate his or her followers. In Herzberg's Two Factor Theory (1968) there are two sets of factors. The factors that led to satisfaction at work were referred to as motivators, and the factors that did not necessarily motivate but kept workers or followers from dissatisfaction were referred to as hygiene factors. Hygiene Factors are: Supervision, Working conditions, coworkers, pay, Policies/procedures, Job security. Motivators are: Achievement, Recognition, The work itself, Responsibility, Advancement and Growth. Due to limited resources on the leader's part, the key to increasing followers' effort levels, according to the two-factor theory, was to just adequately satisfy the hygiene factors while maximizing the motivators for a particular job. It is important

for working conditions to be adequate, but it is even more important (for enhancing motivation) to provide plenty of recognition, responsibility, and possibilities for advancement.

To motivate people, a leader must develop a relationship with his or her followers. According to Keller, a shepherd would sometimes actually hold his staff against the side of some sheep that was a special pet or favorite, simply so that they were in touch (Keller, 1970). It is the idea of making followers feel and know they are important. Followers need to know that the leader really does care about them and his desire is for them to succeed. Sheep would follow a shepherd because they knew and trusted him or her. The only way this kind of trust and allegiance could be acquired was by the shepherd touching the sheep, tending them, feeding them, and literally developing a relationship with them (Anderson, 1997). The most powerful catalyst for influence is our relationships with the flock that are being led.

An example of this type of relationship can be found in Psalm 42:11 where David cried out, “Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God...” (KJV). There is a parallel to this and caring for sheep. A “cast” sheep was one that had turned over on its back and could not get up again by itself. If left in this condition, the sheep would die. Sheep would become cast for three basic reasons. First, the sheep would settle down in what it perceives as a soft spot but did not detect the hollows in the ground. Second, a sheep became cast because it had too much wool. Third, the sheep were simply too fat (Keller, 1970).

Sometimes our followers find themselves cast. They become depressed, discouraged, and disgruntled, and desperately need someone to help them back up. Often this can be caused by their looking for the easy place, and it finally catches up to them, or becoming encumbered and entangled by the cares of the world, or finally, the weight of their responsibilities become overbearing to them. What is most important was the response of the leader. It was at this time

that a leader, like a shepherd, had to keep a sharp eye on his followers. Just like the shepherd had to get to the sheep in time so he or she could roll them over and help them to stand, often it is incumbent upon the leader to help a cast follower to stand.

**Creating a culture.** Keller (1970) told the story of a sheep that he once owned that was never satisfied with her own pasture. She was what he called a “fence crawler.” The problem with this ewe was that not only did she cause problems for the shepherd, but she also became a bad influence on the rest of the flock. She taught her lambs the same trick and other sheep were starting to follow in her footsteps. After a year of trying to correct this sheep, for the good of the flock, the shepherd took his killing knife and butchered the animal. Effective leadership does not advocate anything that drastic, however, sometimes a shepherd has to remove or allow a bad influence to leave for the good of the flock.

Effective leaders create a culture. Rosenbach and Taylor (2006) stated that today’s leader must focus on creating a culture that excels in adaptation. The leader must develop the kind of culture that will not only succeed in crisis environments, but excel under the heat of pressure. The stable functioning of a group or team requires that there be certain shared patterns of behavior among its members. A culture provides a basis for knowing how to behave in certain situations, telling the member what is and is not acceptable (Ivancevich, Konopaske, & Matteson, 2008).

**The intervention of the shepherd.** Sheep require more attention and care than any other livestock (Davis, 1979). These particular animals cannot be left to their own volition. There are a lot of similarities between team dynamics and flocks of sheep. One specific way they are alike is that they both require diligent and skilled leadership for them to prosper and be successful. Avolio & Yammarino (2008) stated that transformational and charismatic leadership are

characterized by a unique bonding among leaders and followers- coupled with an emotional attachment, admiration, and confidence from the basis of these approaches. This type of relationship is what shepherd leadership is about, and if implemented by leaders, bring success in regard to the function of teams.

Psalm 23 states, "Thou anointest my head with oil..." (KJV) In the summer months, shepherds must be aware of three things that affect their flock: flies, scabs, and the mating season. Flies for livestock are extremely grievous. Scabs, often caused by minute, microscopic parasites, spread throughout the flock by direct contact, usually as a result of them rubbing their heads together. During the rut or mating season the crash of heads and the thud of colliding bodies can be heard throughout the day and night (Keller, 1970). From a leadership perspective, often in the workplace there are flies in our ointment; aggravations and personality conflicts. There are also those times when our people will put their heads together with people whose ideas are contrary to the goals and purposes of the organization. It is interesting that this type of rebellion is usually carried out through an act of affection. Often this kind of rebellion is accomplished through some type of friendship. There are those moments when people are rutting so to speak; battling to become the "top sheep." A Shepherd would apply an anointing mixture to keep the flies off the sheep, to heal the scabs and kill the parasites, and finally, would anoint rutting sheep with axle grease to keep them from hurting themselves. The "gold nugget" here is that it is incumbent upon the leader to not only discern the condition of the flock and properly diagnose the problem, but then to anoint the flock with the proper remedy. It is the leader that must apply the oil. It is a great responsibility. Without the intervention of the leader and the proper remedy, the flock could be destroyed.

## Conclusion

This survey of related literature addressed the research questions as to the relationship between leadership attributes and ministerial effectiveness. This review also provided the context and foundation for evaluating the characteristics, practices, and responsibilities of shepherd leadership as they relate to other leadership models and theories. This literature review also distinguished between shepherd leadership and Greenleaf's Servant Leadership model. McCormic and Davenport (2003) stated that as a Servant Leader has transformative power as relating to followers perceiving said leader as a servant, the same can be said concerning the transformational power in a leader that recognizes himself or herself as a shepherd. Dubrin (2001) declared that a leader's ability to create a shared vision will develop a common purpose, devotion to the organization, and devotion to the leader. A shared vision also serves as a motivator for followers. Shepherd leaders, as opposed to Servant leadership, have a prominent position and place in this leadership model. These various models proved the foundation for understanding and expanding upon the various roles and responsibilities of the shepherd leader.

## Summary

This survey of related literature addressed the research question as to the relationship between leadership attributes and ministerial effectiveness. This review also provided the context and foundation for evaluating the characteristics, practices, and responsibilities of shepherd leadership. This literature review provided various models and theories that were foundational for understanding and expanding upon the various roles and responsibilities of the shepherd leader.

The Bible is replete with passages that illustrate spiritual leadership through shepherd husbandry (Anderson, 1999). The basic elements of shepherd leadership are vision, duty, and

creating a culture, all within the context of the relationships the leader develops with his or her followers. Relationships are the foundational component of this type of leadership. This type of leadership structure and approach is in direct contrast with mechanistic or bureaucratic organizational structure, as this type of structure requires very little if any familial type of relationships between the leaders, managers, and employees or followers. However, one similarity that shepherd leadership does have with a mechanistic structure of leadership that is also in contrast with Star Trek Affective Leadership structure is that shepherd leadership has a top down leadership structure. The shepherd is definitely the head of the flock and authority does flow down from him or her.

Shepherd leadership employs a transformational style approach to influence followers. In the development of relationships, a shepherd often is seen as very charismatic. These leaders are also very sensitive to the individual and particular needs and circumstances of their followers, thereby using Situational leadership theory which directs a particular leadership style depending on the readiness level of the follower (Hersey, Blanchard, & Johnson, 2008). The primary difference between shepherd leadership and Bass' (1998) four transformational headings, and particularly idealized influence, is that although idealized influence is one approach that the transformational leader uses, for shepherd leaders, a relationship with the followers is foundational and essential.

Being a visionary is another trait of shepherd leadership that was discussed in this literature review. Shepherds paint what Rosenbach and Taylor call, a "vivid description" of the future and what the organization aspires to become. Followers need to see the future with their mind's eye. "This involves both an artistic and an emotional component that many managers feel ill equipped to cope with" (2006, p. 33).

The duties of a Shepherd are to meet the needs of followers, resolve conflicts, remove irritants, and implement change. What motivates a shepherd's heart and action is the concept of Servant Leadership. This type of leader serves constituents by working on their behalf to help them achieve their goals, as well as the goals of the organization. One of the primary differences between shepherd leadership and servant leadership is that a shepherd leads his or her flock from the front, whereas a servant leads from the rear.

Chapter 3 describes the methods of research and the organization of results that were employed in this quantitative study. If the research shows a correlation between shepherd leadership and church growth, potential causal factors can be established to the extent and direction of the interactions of the variables.

### Chapter 3: Methods

The purpose of this quantitative research study was to discover whether the biblical shepherd leadership model, and particularly its CPRs, was related to ministerial effectiveness. The independent variables are the CPRs of shepherd leadership and the dependent variables are the ministry leader's implementation of said CPRs. Research was also conducted to discover whether there are other variables that show a consistent relationship between their implementation and church growth. The pastors in the Church of God in Michigan participated in this study.

Chapter 3 dealt with the research methodology of the research study that will determine whether the research hypotheses and research questions are supported or rejected by the research data. This chapter also dealt with the survey instrument that will be used to identify the degree to which Michigan Church of God pastors implement shepherd leadership CPRs. The statistical approach used is also explained in chapter 3. The independent variable of shepherd leadership is fourfold having eleven different elements:

#### Relationship

1. Being present with the followers
2. Honoring and nurturing the soul of followers
3. Getting followers through the valley

#### Vision

4. Sharing a positive vision
5. Finding the right path and keeping followers on it

#### Duties

6. Meeting the needs of followers



7. Resolving conflict
  8. Removing irritants
- Culture
9. Creating a culture
  10. Cultivating loyalty among the followers toward their leader
  11. Acquiring the right type of followers

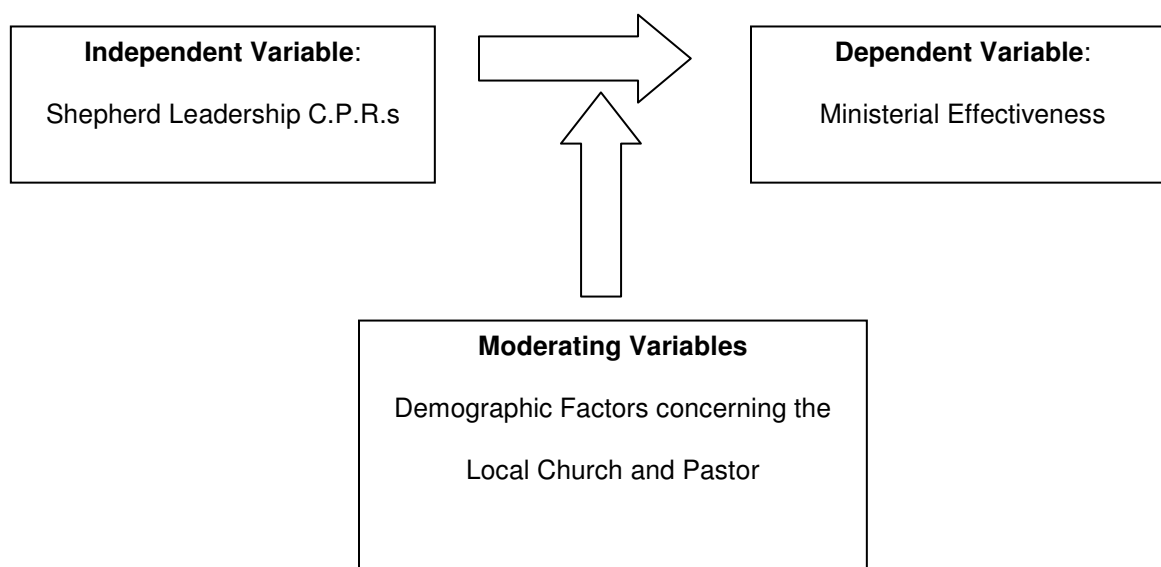
All of these leadership attributes were measured to determine what relationship, if any, they have on the dependent variable ministerial effectiveness. Ministerial effectiveness was defined by three measurable aspects that indicated ministry success, at least as far as this study is concerned. The three categories were (a) average monthly church attendance, (b) professions of faith or conversions, and (c) financial donations to the local church, namely tithe. Chapter 2 dealt with literature that provided foundational and background answers concerning the research question and variables. Chapter 3 described the specific methods used to discover what relationship exists between the 11 shepherd leadership attributes (independent variable) and the three elements of ministerial effectiveness (dependent variable) and provided support or rejection for the research hypothesis. This chapter includes information on the research design and its appropriateness, the research question, the population, the sampling frame, and geographic location. Issues of informed consent, confidentiality, and instrumentation, as well as validity, reliability, and data analysis were also dealt with.

### **Research Method**

A quantitative, nonexperimental, correlational design was selected as the most appropriate method to address the research questions. The research questions related to the level

of shepherd leadership attributes and behaviors implemented in pastoral settings and whether these CPRs have any correlation to ministerial effectiveness.

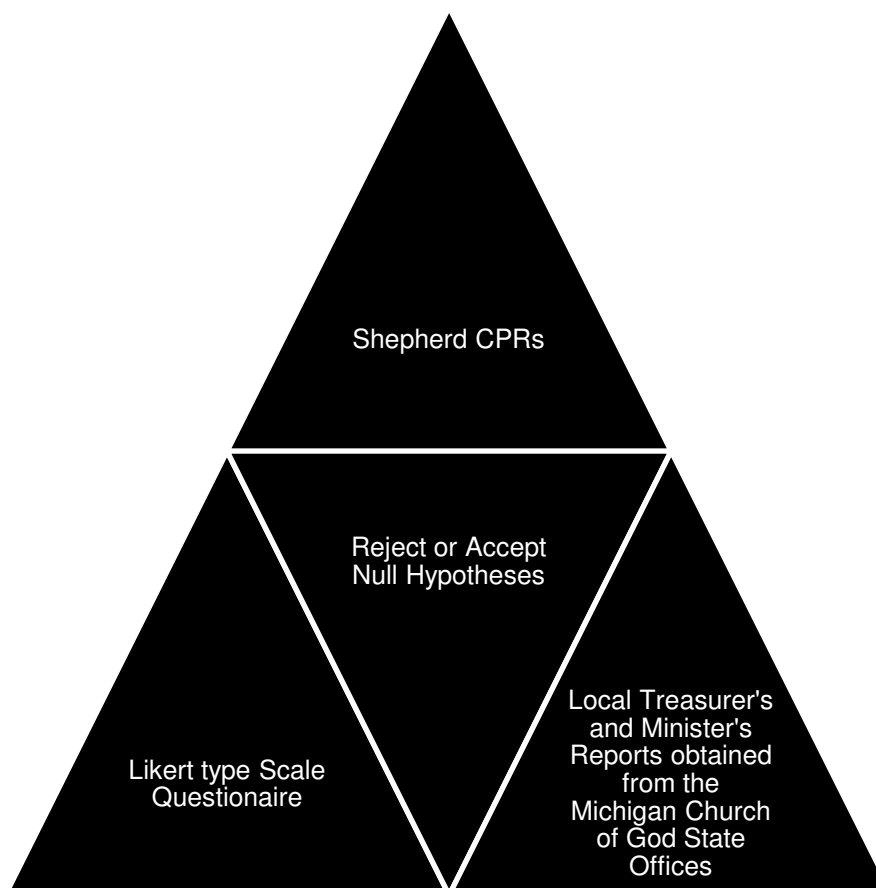
Figure 1: Relationship of Variables



### Rationale for Research Method

The research design will integrate data collection using a Likert type scale survey to ascertain the amount of shepherd leadership CPRs that were incorporated in the behaviors and performance of duties of these local pastors. The local treasurer's and minister's reports that are sent to the State Administrative Offices for the Church of God in Michigan were examined for ministerial effectiveness (church attendance, number of conversions, and financial donations). These figures were triangulated with shepherd leadership CPR's to ascertain if there was a relationship between shepherd leadership CPRs and ministerial effectiveness.

Figure 2: Triangulation of Research Data



The use of a quantitative correlational research design was appropriate for ascertaining the direction and degree of association between variables without manipulating the variables (Gall, M. D., Gall, J. P., & Borg, W. R., 2003).

### **Appropriateness of Research Design**

Leedy and Ormrod (2001) stated that quantitative descriptive research entails “either identifying the characteristics of an observed phenomenon or exploring possible correlations among two or more phenomena” (p. 191). This quantitative, nonexperimental, correlational research study concerned both by generating empirical data on actual shepherd CPRs in pastoral leadership and determining what relationship exists between shepherd leadership behaviors and ministerial effectiveness. Quantitative methods are particularly suitable

when “the problem is identifying factors that influence an outcome, the utility of an intervention, or understanding the best predictors of outcomes” (Creswell, 2002, p. 22). The primary purpose of a quantitative research study revolves around surveys and/or experimental research. Neuman (2003) stated that the emphasis of quantitative research is to measure variables and test hypotheses that are linked to general causal explanations. The goal of this study was to test the hypotheses for proof or disproof. Quantitative research measures attitudes and behaviors (Creswell, 2003), providing the platform for measuring ministerial effectiveness. A quantitative study provided the best fit concerning the desired outcomes for this research study.

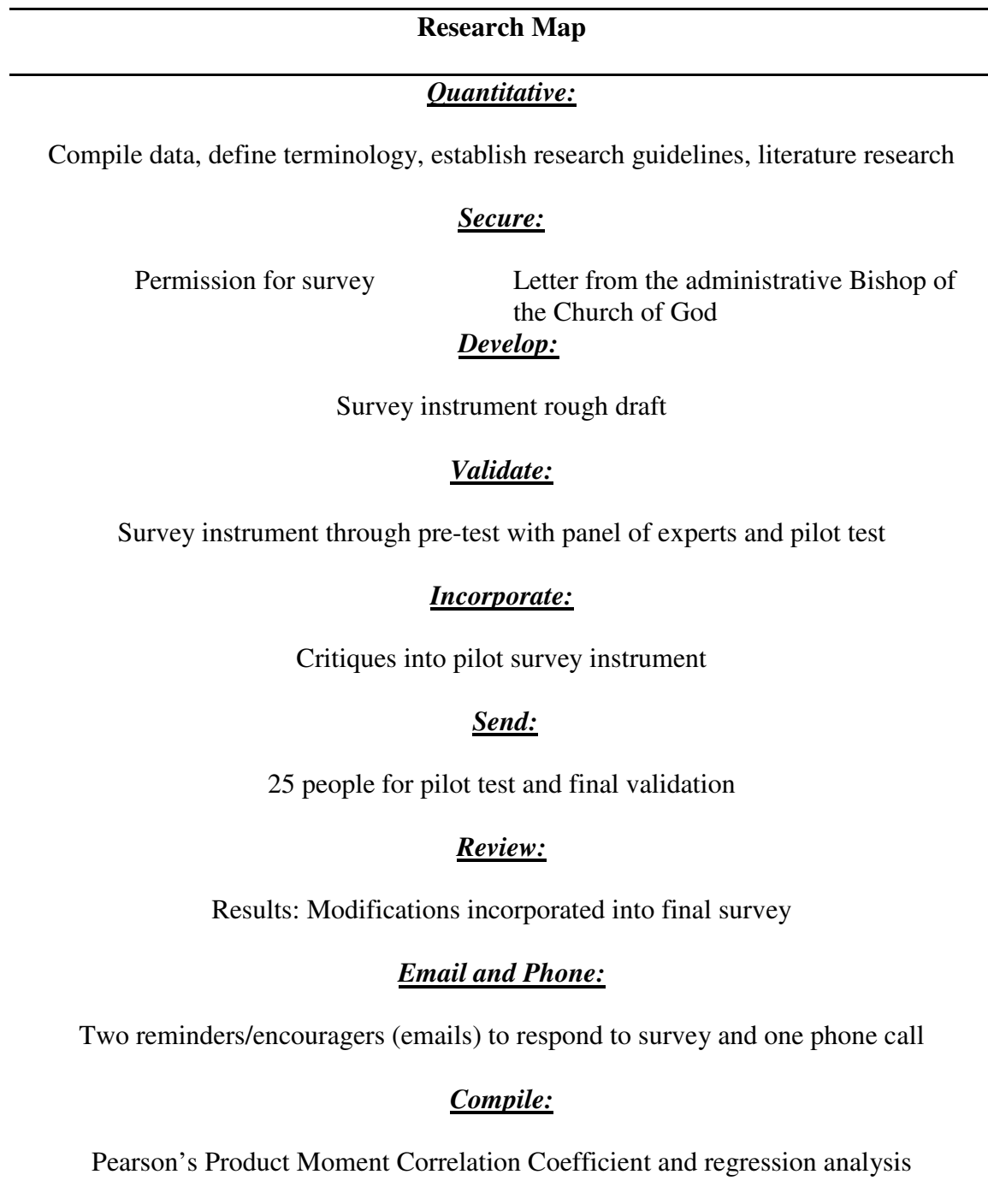
The quantitative research method was chosen over qualitative and mixed methods approaches because of the nature of the hypotheses. The hypotheses pertained to possible relationships between the independent variables of shepherd leadership and ministerial effectiveness. Quantitative research provides the ability to statistically test empirical hypotheses through rigorous, reliable, and verifiably large aggregates of data (Berg, 2004).

Qualitative data relies chiefly on “words, actions, sounds, symbols, physical objects, or visual images” which are not normally converted into numbers (Neuman, 2003, p. 171). Neuman also declared that throughout the data collection process the researcher reexamines and considers the data and concepts concurrently and interactively. The theory is rarely replicated and is often inductive. A qualitative method was not considered most suitable because the outcomes are rarely generalized for a larger population and because qualitative data cannot be tested for statistical meaning (Creswell, 2005; Neuman, 2003).

Correlational studies are normally conducted in a quantifiable form (Gal et al, 2003; Zikmund, 1997). Creswell (2002) stated that the correlational research design is quantitative research and is suited for studying the direction and degree of relationships between two sets of

scores. Correlational research design does not determine cause and effect like an experimental or quasi-experimental design does, yet potential causal factors can be established from the extent and direction of the interactions of the variables. An example is concomitant variation which is “the occurrence of two phenomena or events that vary together” (Zikmund, 1997, p. 40). This variation can be established through correlational research pointing toward a relationship between variables.

Figure 3:

*Research Methodology Map*

A quantitative, self-administered five-point Likert type scale survey determined if there was a correlation between shepherd leadership attributes and ministerial effectiveness.

Ministerial effectiveness was defined as those measurable aspects indicating success of a minister, including church attendance, professions of faith or conversions, and participation through financial donations to the local church. Ministers submit monthly treasurer and minister's reports to their state office. These reports are published every month at the Michigan Church of God website. Because this public information was published one month at a time, data for these measures of effectiveness was obtained from the Michigan Church of God State Offices. The measure of leadership attributes was limited to the self-rating of the pastors without a measure of the congregations' perceptions of the pastors' leadership attributes.

The survey questions were created by the researcher based on information within the literature review. Questions selected from this survey will be validated by a panel of experts for first level pre-testing followed by a pilot test. Methodology for the establishment of internal and external validity, as well as instrument reliability, is detailed later in this chapter. The participants that will be surveyed are pastors in the Church of God in Michigan who have been at their churches for five years or more. A phone call was made and a letter was sent by U.S. mail to each minister participating in the study with the survey. The researcher also sent emails and called each survey participant to encourage them to complete their survey results.

### **Population Sampling and Data Collection Procedures**

This section provided an explanation of the rationale that was presented in Chapter 1. The population and sample were explained as well as the random sampling procedures utilized for this study. The subjects surveyed were pastors in the Church of God in Michigan whose international denominational headquarters are located in Cleveland, Tennessee. The pastors of the Church of God in Michigan who have been at their particular charge for five or more years were selected for this survey. The Church of God in Michigan has 106 churches.

**Sample procedures.** The participants for the sample were all Church of God congregations whose pastor has been at his or her charge for at least five years. The reason for using all of the eligible pastors from this group was to insure that there would be enough participants to conduct the study. Statistical information in regard to monthly church attendance, professions of faith or conversions, and financial donations to the local church were garnered from the 2007-2011 local treasurers' and minister's reports located at the Church of God State Offices in Fenton Michigan. These reports are published monthly on the Michigan Church of God website.

**Data collection.** Once the sample was determined each participant received notice through a telephone call informing them of the forthcoming survey invitation. An enclosed letter of instructions from the researcher provided instructions concerning the survey as well as the survey itself. One week later emails were sent to remind participants to fill out the survey, and thank them for their responses if they have already completed it. In the third week, the researcher sent another email to those pastors who had not responded to the survey. A five-week period was chosen for the survey process. The opportunity to participate by taking the survey ended at this time. Any surveys received after this period of time were not included in the statistical analyses.

### **Survey Instrument**

This section dealt with information concerning the survey instrument. The instrument used was a five-point Likert type scale to gather quantifiable data on the amount of shepherd leadership characteristics, practices, and responsibilities each pastor uses in the administration of their duties as a pastor in the church of God. The survey rationale provided validation for each item of the survey instrument, connecting each one back to the research question and hypothesis.



**Instrument source.** A quantitative virtual survey using a five-point Likert type scale survey of 45 questions was established to test how much shepherd leadership CPRs was used by each participant in the study. Questions for this survey were based on the literature review and are noted later in this chapter. These questions were preliminarily validated by a participant pilot test. The concluding validation after UOP proposal approval took the form of a pilot test. The test was then administered via traditional mail service.

**Survey rationale.** The five-point Likert type scale provided information to determine what shepherd leadership CPRs were used by local Michigan pastors as well as how much was used in their ministerial charges. The ranges utilized in this study were Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree. The category of every survey question relates back to the research question and hypothesis.

### **Survey Questions and Categories**

The survey contained 45-questions that were created by the researcher. The questions were created to elicit responses in seven categories: Relationships, duty, vision, culture, demographics, logistics, and motivation toward church growth (See Appendix C for survey questions and key).

The surveys were conducted using traditional mail services. Participants were advised that the survey was limited to senior pastors within the Church of God in Michigan who have been at their church for at least five years. The subjects were also told that the data collected would be kept confidential, there was be no monetary gain from the study, and the data would be used strictly for research purposes. Only the consolidated data responses would be shared and used in the data analysis of the results.

## **Validity**

This survey seeks to describe the degree of shepherd leadership CPRs a pastor uses in his or her ministry. A pilot study was performed to ascertain the reliability of the survey instrument. This study was sent to 20 ministers to determine reliability. The pilot study results were then sent to subject matter experts (SME) to be judged reliable or not. The focus of the evaluation was the subjects' understanding of the questions and the questions intended meaning or construct. According to Gall, Borg and Gall (2003), if all the respondents share the same understanding of the topic you have construct validity. Neuman (2006) defined internal validity as having confidence that there are no errors within the design of the research study, and that there are no alternative reasons for the way the dependent variables correlate to each other in the study. The usual threats to internal validity include such things as selection bias, contamination, compensatory behavior, instrumentation errors, and researcher expectation. Detailed definitions were created and incorporated with the survey questions to increase the participants' understanding of each question.

## **Data Analysis**

The Pearson product moment correlation coefficient is a linear correlational method of analysis. This statistical technique measures the strength of a relationship between two variables within a sample (Triola, 2000). The data were be analyzed based on the CPRs of Michigan Church of God pastors and the local treasurer's monthly reports sent to the Michigan Church of God State offices. The frequency of the data was counted and placed in a chart. The amount of shepherd leadership CPRs that was used by each pastor in the duties to their congregation was averaged. The leadership was then compared with the actual statistical reports that were sent to the state headquarters by the ministers and their local treasurers. Donnelly (2004) stated:

The correlation coefficient,  $r$ , provides both the strength and direction of the relationship between the independent and dependent variables. Values of  $r$  range between -1.0 and +1.0. When  $r$  is positive, the relationship between  $x$  and  $y$  is positive, and when  $r$  is negative, the relationship is negative. A correlation coefficient close to 0 is evidence that there is no relationship between  $x$  and  $y$ . (p. 296)

The Pearson  $r$  correlation statistic offers a statistically significant assessment of any linear associations between the variables. Cohen and Manion's standard (as cited in Creswell, 2008) explain the strength of correlational relationships as follows: .20-.35 signify a small association, .36-.65 correspond to a medium association, .66-.85 would be a symbol of a very good correlation, and .86 or larger correlations represent correlations rarely attained and may require retesting for validity and reliability.

Creswell (2005, p. 186) stated concerning hypotheses testing that "a procedure for making decisions about results by comparing an observed value of a sample with a population value to determine if no difference or relationship exists between the values." Research advocates the researcher to use hypothesis testing, a confidence interval, and an effect size to decrease misconception and inaccuracy regarding the study (Creswell). Pearson product moment correlation will be used to determine the null hypothesis. The correlation will determine the strength of the relationship.

A weighted score was derived from the answers associated with the shepherd leadership characteristics, practices, and responsibilities of the respondents and the critical success factors as a result of the implementation of this type of leadership. The survey consisted of a list of questions with responses based on a five-point Likert type scale, with one representing the least applicable response.

## Summary

Chapter 3 discussed the methodology for conducting quantitative, nonexperimental, correlational research. The research map provided a guide for and the facilitation of the research. Categories and subsequent questions from the survey were presented. The process for validating the survey instrument was discussed, for example, panel of experts, and colleagues, as well as pre- and post-pilot tests. Chapter 4 provided answers to the research questions as presented in Chapter 1. The results, analysis, and findings were described through methodical treatment of the research method to data.

## Chapter 4: Analysis and Results

The purpose of this quantitative research study was to discover whether the biblical shepherd leadership model, and particularly its CPRs, was related to ministerial effectiveness. Data were collected from 35 senior pastors in the Church of God in Michigan whose international headquarters are located in Cleveland Tennessee. These pastors voluntarily participated in the study by taking a shepherd leadership survey constructed by the researcher. The data were analyzed to develop emerging themes in terms of influences on the career as well as the career aspirations of a group of pastors in the Church of God. The presentation and analysis in chapter 4 included an explanation of the method of data analysis used to discover common themes, and the results of the provided analysis were related directly to the research questions with supporting literature similarities and differences described.

The research question provided the structure for the conducted study. This question provided the catalyst for the research and the results. The question was: what is the association between shepherd leadership CPRs and church growth in relation to attendance, finance, and conversions or professions of faith? Chapter 4 contains data collection procedures, data analysis procedures, demographic findings, and an analysis of the findings arranged by the research questions and hypothesis. A summary concluded this chapter.

### Data Collection

The administrative bishop of the Church of God in Michigan was contacted by the researcher to discuss the potential research study. The research project was explained in detail, particularly what information would be needed and how the information would be collected in order for the research to be completed. The possible benefits and information that could be gained were also discussed and permission was granted.

Upon receiving approval from the Institutional Review Board, calls were made to each pastor in the Church of God in Michigan requesting that they fill out a survey. Every pastor was informed of the purpose of the survey, the approximate time it would take to complete the survey, the fact that the information obtained would be kept confidential, how long information would remain in a secure location and then destroyed, and finally, the procedure to be removed from the study before, during, or after if the subject so desired. The pastors were also asked how long they had been serving as senior pastor at their particular churches. In order to be eligible to participate within the study each pastor needed to have been at their charge for at least five years or more. Survey packets were then distributed to eligible Church of God ministers to be filled out and returned.

There were 106 Church of God congregations in Michigan. There were 41 pastors who were willing and eligible that chose to participate in the study by filling out a survey. This led to a response rate of (39%). However, three surveys were not completely filled out and three pastors were not licensed ministers in the Church of God. Due to the fact that they were not licensed ministers, these men and women do not complete ministry reports. The data contained in these reports were critical to the research study. Because of these factors all six were removed from the research project leaving 35; the adjusted response rate was (33%).

### **Data Analysis Procedures**

When the surveys were received they were first checked for completeness. Three of the surveys were incomplete and had to be removed. The State Executive Offices of the Church of God were then called requesting the information from the treasurer's reports for the study. It was at this time that the discovery was made that three of the pastors did not hold a formal license with the Church of God. Because of this, the State Offices did not have ministerial

reports for these people and their names were removed from the study. After the information was collected from the State Offices, the researcher assigned each participant a number. Once the numbers had been assigned the names and identities of the pastors and their churches were put in a secure location ensuring anonymity for the participants.

Data from the Shepherd Leadership Survey (SLS) and the Church Treasurers and Minister's Reports were entered into an Excel Spread Sheet. Once completed the information was then studied and manipulated for statistical analysis.

### **Sample Demographics Findings**

The first seven questions of the Shepherd Leadership Survey (SLS) were demographic information. Specifically participants were to provide their name, gender, age grouping, ministerial experience grouping, education, congregational size grouping, and style of worship. The frequency counts for these demographics can be found in Appendix G. The majority of these pastors were male (91%), 61+ years of age (49%), 36-45 years of experience (31%), had from some college to a Master's degree (71%), was the pastor of a congregation of 1-75 (51%), and used a blended style of worship (46%). The median shepherd leadership score was 160 (See Appendix G).

### **Results of Data Analysis**

This research study had nine research questions with associated hypotheses. The hypotheses were tested using data analysis. The SLS was used to determine the level of CPR that pastors use in the leadership/administration of their local congregations.

**Validation and pilot test results.** A pilot test was conducted using 20 ministers. These clergy received copies of the survey and were given the opportunity to review the definitions and rationale for each question. This group of ministers was randomly selected from two meetings,

one in Kentucky and one in Tennessee. The purpose of this pilot test was to determine the construct validity of the questions in the survey. The pilot study results were then sent to subject matter experts (SME) to be judged reliable or not. The SME were made up of two state administrative bishops, two district overseers, and one professor of management. The focus of the evaluation was the subjects' understanding of the questions and the questions intended meaning or construct. Because all the respondents shared the same understanding of the topic it was determined that the survey had construct validity.

**Cronbach's alpha reliability.** Cronbach's alpha test was applied to the data collected from 35 pastors in the Church of God in Michigan for the purpose of determining reliability in this correlational study. The range for results with the Cronbach's alpha reliability test should fall between 0 to 1, with the more favorable results toward 1 (Connelly, 2011). There were six variables, duty, vision, relationships, culture, commitment to growth, and logistics that were tested for internal consistency, as several questions represented each variable or domain.

Cronbach's alpha test results were

- overall survey: 0.93;
- duty: 0.83;
- vision: 0.85;
- culture: 0.76;
- relationship: 0.81;
- commitment to church growth: 0.39; and
- logistics: 0.28.

George and Mallery (2003) provide the following rules of thumb: “\_ > .9 – Excellent, \_ > .8 – Good, \_ > .7 – Acceptable, \_ > .6 – Questionable, \_ > .5 – Poor, and \_ < .5 – Unacceptable” (p.



231). The test results indicated that the overall survey, as well as the shepherd leadership components, vision, duty, culture, and relationships were deemed from acceptable to excellent.

**Dependent variable data.** The dependent variable was the leader's effectiveness and proficiency in the incorporating and use of shepherd leadership CPRs in his or her ministry. Ministerial effectiveness and church growth were defined as those measurable aspects indicating success over a five-year period, beginning from 2007 to the conclusion of 2011. There were three measurable aspects indicating ministerial success as it related to this study: monthly church attendance, professions of faith or conversions, and participation through financial contributions to the local church or reported tithe.

**Financial data.** Concerning the financial contributions received by local congregations, (63%) of the churches surveyed were shown to be in decline financially. The cost of living adjustments (COLA) was (11.7%) from 2007-2011 ([www.ssa.gov/OACT/COLA/colaseries.html](http://www.ssa.gov/OACT/COLA/colaseries.html)). This number was added to the 2007 average tithe and was then compared to the 2011 average tithe. A percentage of increase or decrease was calculated. There were  $n=13$  (37%) of the churches surveyed that showed an increase in tithe.

Table 1

*Churches that Increased in Tithe*

Number	Pastor/Church	Ave. 2007 Tithe	COLA: 11.7% 2007-2011	Ave. 2011 Tithe	% increase
1	9	612.06	683.67	1659.20	143%
2	23	2075.87	2318.75	5142.50	122%
3	7	1978.83	2210.35	3853.36	43%
4	12	1141.20	1274.72	1726.65	35%
5	13	3217.43	3593.87	4621.78	29%
6	14	16052.44	17930.58	20234.58	13%
7	10	6362.22	7106.60	7624.05	07%
8	22	4241.75	4738.03	5090.29	07%
9	3	4156.03	4642.29	4830.10	04%
10	26	4592.98	5130.36	5282.07	03%
11	33	14876.89	16617.49	17127.84	03%
12	15	4181.01	4670.19	4772.58	02%
13	4	4938.72	5516.55	5924.73	01%

**Attendance data.** Among the churches surveyed (51%) were either stagnant or in decline. The average attendance for 2007 was divided by the average attendance for 2011 to achieve a positive, negative, or stagnant percentage as to whether the church increased, decreased, or was stagnant in average attendance. Of the 35 churches that were surveyed,  $n=16$  (46%) had an increase in average attendance.

Table 2

*Churches that Increased in Attendance*

Number	Pastor/Church	Ave. 2007 Attendance	Ave. 2011 Attendance	% Increase
1	7	19	34	79%
2	23	46	82	78%
3	29	54	82	52%
4	22	38	54	42%
5	2	9	12	33%
6	13	31	40	29%
7	34	269	335	25%
8	26	50	59	18%
9	33	172	199	16%
10	4	60	69	15%
11	12	25	28	12%
12	15	35	39	11%
12	1	96	103	07%
13	25	41	44	07%
14	3	55	57	04%
15	24	332	339	02%
16	8	101	102	01%

**Conversion data.** The average number of conversions that took place between 2007 and 2011 was 93. The median was 65. Fifteen churches had a conversion rate of more than (100%) when compared with their 2007-2011 attendance averages.

Table 3

*Conversion Rate of Churches*

Number	Pastor/Church	Actual Conversion 2007-2011	2007-2011 Ave. Attendance	% of Increase
1	33	1815	187	971%
2	4	407	66	617%
3	25	134	41	327%
4	7	84	33	255%
5	8	211	118	199%
6	20	214	118	181%
7	23	142	79	180%
8	9	47	27	174%
9	19	79	46	172%
10	17	163	99	165%
11	22	71	44	161%
12	21	113	87	130%
13	34	352	306	115%
14	5	54	52	104%
15	6	77	74	104%

***Commitment to growth and logistics data.*** Four questions within the survey were designed to assess the focus of the congregation in regard to growth. Three questions dealt with the appearance and location of the local church. The average score for commitment to growth was 15.97 out of 20. The average logistics score was 11.66 out of 15 (See Appendix G for complete survey).

**Shepherd leadership scores data.** There were 12 categories and 38 questions in the survey that dealt directly with shepherd leadership. The  $M=162.71$  and the  $Mdn=160$ . The Mode was 157 and 164. The 12 Shepherd leadership categories could be grouped into four groups: relationships, vision, duty, and culture (See Appendix F for complete statistics).

**Age, gender, education, ministerial experience, and style of worship.** The majority of the subjects that participated in the study were in the category of 61+ (49%). The gender of the sample was also overwhelmingly male (91%). Finally, (46%) of the subjects used a blended style of worship as opposed to (29%) who used a traditional style and (26%) who used a contemporary style of worship.

Table 4

*Overall Comparison of Ministerial Experience, Age, Style of Worship, Gender*

Ministerial Experience	Ministerial Experience %	Age	Age %	Style of Worship	Style of Worship %	Gender	Gender %
<b>46+</b>	11%	<b>61+</b>	49%	<b>Traditional</b>	29%	<b>Male</b>	91%
<b>36-45</b>	31%	<b>51-60</b>	31%	<b>Blended</b>	46%	<b>Female</b>	09%
<b>26-35</b>	29%	<b>41-50</b>	17%	<b>Contemporary</b>	26%		
<b>16-25</b>	20%	<b>31-40</b>	3%				
<b>5-15</b>	9%	<b>21-30</b>	0%				

**Churches that increased in tithe, attendance, with a conversion rate of 100 plus.**

There were thirty five churches that were participants in the study, of which only five saw an increase in tithe, attendance, and had a conversion rate of over (100%).

Table 5

*Five Churches that Increased in All Three Categories of Ministerial Effectiveness*

Number	Pastor/Church	Shepherd Leadership Score	Ave. Attendance 2007-2011 % of increase	Tithe 2007-2011 % of increase	Conversions 2007-2011 % of increase
1	23	176	78%	122%	180%
2	7	155	79%	43%	255%
3	22	157	42%	07%	161%
4	33	130	16%	03%	971%
5	4	160	15%	01%	617%

The shepherd leadership scores of these five churches were then compared to attendance, tithe, and conversion using Pearson  $r$ . *Attendance* was  $r = 0.60$  indicating a strong positive relationship between the shepherd leadership scores and attendance. *Tithe* was  $r = 0.70$  which indicates a very strong positive relationship between the shepherd leadership scores and tithe. *Conversions* was  $r = -0.79$  indicating a very strong negative relationship.

***Churches that increased in two out of three categories.*** Nine churches increased in two out of the three categories designated as ministerial effectiveness.

Table 6

*Nine Churches that Increased in Two out of Three Categories of Ministerial Effectiveness*

Number	Pastor/Church	Shepherd Leadership Score	Ave. Attendance 2007-2011 % of increase	Tithe 2007-2011 % of increase	Conversions 2007-2011 More than 100% of increase
6	9	151	-22%	143%	174%
7	12	156	12%	35%	23%
8	13	185	29%	29%	34%
9	3	171	04%	04%	82%
10	26	157	18%	03%	25%
11	15	154	11%	02%	46%
12	34	148	25%	-72%	115%
13	25	160	07%	-18%	327%
14	8	158	01%	-03%	199%

The individual SL scores and categories of the five churches that grew in attendance, tithe, and had a conversion rate of more than (100%) were compared for any similarities. The twelve categories can be broken down into four groups: Relationships, Vision, Duty, and Culture. In the relationship category the five churches averaged 13.53. In the vision category these five churches averaged 12.20. In the duty category the average was 13.35. Finally, in the culture category the average score was 12.33 (See Appendix C for a question and category designation). The five pastors scored the highest in the relationship and duty category. When all fourteen churches were compared to the overall average of ministerial experience, style of

worship, gender, and age it was discovered that the percentages were very similar to the overall averages (See Appendix H for comparisons).

### Summary

This quantitative correlation research study examined whether there was a relationship between shepherd leadership CPRs and ministerial effectiveness. The primary finding of this research showed that shepherd leadership was strongly associated with attendance and finance in the local church (Attendance  $r = 0.60$ , Tithes  $r = 0.70$ ). A second important finding within the study concerned conversions. It was revealed that pastors and churches that have a higher shepherd leadership score had less conversions than those with lower shepherd leadership scores (Conversions  $r = -0.79$ ). The demographic statistics did not have any significant effect on ministerial effectiveness. The style of worship (traditional, blended, contemporary) did have a strong relationship to attendance ( $r = .41$ ). Finally, upon examination of the individual surveys of the top five churches that increased in attendance, finance, and had a conversion rate of more than (100%), these pastors scored the highest in the relationship and duty category (relationship: 13.53, duty: 13.35). Chapter 5 includes conclusions, implications, and recommendations of the study.



## **Chapter 5: Conclusions and Recommendations**

The purpose of this quantitative correlational study was to determine if there was any association between shepherd leadership CPRs and ministerial effectiveness. This research study also dealt with a number of demographics. Age, gender, education, ministerial experience, congregational size, style of worship, congregational commitment to growth, and the location of the congregation were examined to see if any, all, or none of these factors were related to ministerial effectiveness. The literature review in chapter two provided the foundation for the shepherd leadership survey, and the belief that shepherd leadership would have some correlation to ministerial effectiveness. Many of the previous studies that dealt with shepherd leadership did so from a theoretical viewpoint. In this study shepherd leadership was examined to see, if applied and practiced, if it produce ministerial effectiveness. An analysis was made concerning shepherd leadership in the administration of pastors in the Church of God in Michigan. The design of the study was first to determine how much shepherd leadership individual pastors incorporated into their ministry leadership and second, if said leadership had any determination on the success or failure of said pastor's ministry. Chapter 3 incorporated a discussion of the research process, the research procedures, and the statistical investigations selected for data analysis.

The subjects for this research study were made up of 35 senior pastors in the Church of God in Michigan. There were 106 Church of God congregations and the percentage of participation within the study was (33%). Chapter 4 contained an examination of the information and findings from the study. Chapter 5 puts forward a discussion and analysis of the research results from the study. Implications, recommendations, and a summary end the chapter.

## Research Question and Associated Hypothesis

This research study examined whether there was any association between shepherd leadership CPRs and church growth in relation to attendance, finance, and conversions or professions of faith. The shepherd leadership survey contained questions that would render an accurate assessment of how much emphasis the pastors within the study placed on relationships with their parishioners, vision casting, duties, and creating a culture. The ministry and treasurer's reports were then examined for attendance, tithe, and conversions. These figures were then compared using Pearson  $r$ . The survey also contained demographic and logistical questions that were used to analyze whether any of these elements were associated with ministerial effectiveness. The following question directed the research study: What is the association between shepherd leadership CPRs and ministerial effectiveness? Other information included in the study was the age, gender, and educational level of the minister and the number of years he or she worked in pastoral ministry. The congregational size and finances of the church were also considered, as well as the desire and commitment of the church toward church growth. The style of worship and where the church was located were also examined.

## Hypotheses

The first hypothesis dealt with shepherd leadership and how this was associated with ministerial effectiveness. Although many theories and models are available to the minister today, the question posed was whether shepherd leadership was a viable leadership model for the twenty-first century pastor.

H<sub>10</sub>: Ministerial effectiveness has no relationship with the amount of shepherd leadership CPRs implemented in the leader's activities and duties.

H<sub>1a</sub>: Ministerial Effectiveness has a positive relationship with the amount of shepherd leadership CPRs implemented in the leader's activities and duties.

Data were collected using a shepherd leadership survey. Statistical data were also collected from the ministry and treasurer's monthly reports. A comparison was then made to ascertain if there was a relationship between the shepherd leadership scores of the pastors and the statistical information concerning their churches.

The eight other hypotheses dealt with demographic information to determine if these factors had any relationship to ministerial effectiveness. A comparison was made between the various elements and statistical data concerning attendance, tithe, and conversions.

H<sub>20</sub>: The age of the minister had no relationship with ministerial effectiveness.

H<sub>2a</sub>: The age of the minister had a positive relationship with ministerial effectiveness.

H<sub>30</sub>: The gender of the minister had no relationship with ministerial effectiveness.

H<sub>3a</sub>: The gender of the minister had a positive relationship with ministerial effectiveness.

H<sub>40</sub>: The educational level of the minister had no relationship with ministerial effectiveness.

H<sub>4a</sub>: The educational level of the minister had a positive relationship with ministerial effectiveness.

H<sub>50</sub>: The ministerial experience of the clergy had no relationship with ministerial effectiveness.

H<sub>5a</sub>: The ministerial experience of the clergy had a positive relationship with ministerial effectiveness.

H<sub>60</sub>: The size of the congregation had no relationship relationship with ministerial effectiveness.

H<sub>6a</sub>: The size of the congregation had a positive relationship with ministerial effectiveness.

H7<sub>0</sub>: The style of worship the congregation uses had no relationship with ministerial effectiveness.

H7<sub>a</sub>: The style of worship the congregation uses had a positive relationship with ministerial effectiveness.

H8<sub>0</sub>: The congregation's commitment toward growth had no relationship with ministerial effectiveness.

H8<sub>a</sub>: The congregation's commitment toward growth had a positive relationship with ministerial effectiveness.

H9<sub>0</sub>: The logistics of the congregation had no relationship with ministerial effectiveness.

H9<sub>a</sub>: The logistics of the congregation had a positive relationship with ministerial effectiveness.

### **Research Questions**

A goal of this research study was to determine if there was any relationship, and if so, the strength of the relationship, between shepherd leadership and ministerial effectiveness. The research questions were compared and contrasted to many of the scholarly sources discussed earlier in the chapter 2 literature review.

Research Question 1(RQ1): What is the relationship between shepherd leadership characteristics, practices, and responsibilities and church growth in relation to attendance, finance, and conversions or professions of faith? There are four general categories that described shepherd leadership; namely, vision, duty, culture, and relationships. The literature has shown that a leader's proficiency in these four areas were significant in regard to success in leadership. Christian and Walker (2004) stated that creating and having the ability to clearly communicate a

shared vision along with motivating followers to *continue in their tasks*, even in the face of adversity, were two of the most important attributes of any leader.

The duties of a shepherd, such as resolving conflict, removing irritants, and implementing successful change, were not only seen as essential components of successful leadership, but implementation of said duties was dependent on the leaders ability to obtain, maintain, and retain relationships. There has also been research to suggest that a person's orientation or disposition toward the change agent or leader was related with their disposition toward change. When a follower has a positive attitude toward the leader or manager, it yields trust in the change agent's leadership, and identification with the corporate culture (Oreg & Sverdlik, 2011). J. Mayfield and Mayfield (2002) stated that employee commitment was one of the most important issues in regard to the success of the leader. They went on to state that "High levels of employee loyalty have been linked to an estimated (11%) boost in productivity" (p. 89).

Transformational leadership has been linked to leadership success ((Bass, Avolio, Jung & Berson, 2003). Inspirational Motivation, Intellectual Stimulation, Idealized Influence, and Individualized Consideration have been proven to be effective behaviors and characteristics of successful leaders and leadership. In shepherd leadership, although these elements are also needed, the primary difference was that relationships that are obtained, maintained, and retained by the shepherd were foundational to the theory's success.

Research Questions 2-9 dealt with demographic information. Although such areas as education, age, experience, and logistics were important, there was no conclusive data that would link leadership success or failure to these categories. The literature suggested that the primary area of successful leadership was the ability to interact, motivate, and move a body of people to a desired position. Osland and Turner (2011) did point out the importance of team development.

They stated that there is a significant difference between companies with great performers and companies with the worst performers. They emphasized that renowned companies have great performers. The important point is the ability of the leader to obtain and inspire high performers for his team. It is the ability of the leader to obtain, maintain, and retain relationships that was the focus of the research.

One area of transformational leadership is idealized influence. Idealized influence dealt with eliciting confidence and trust while being a role model that followers seek to pattern after (Bono & Judge, 2004; Simic, 1998, Stone, Russell & Patterson, 2003). This type of leader is “admired, respected, and trusted” (Bass, Avolio, Jung & Berson, 2003, p. 208). It was also seen that Idealized influence had a lot of the characteristics of and was clearly linked to charisma (Gellis, 2001). Charisma is directly linked to the leader’s ability to motivate, inspire, and move people to a desired position.

### **Research Findings**

In relation to Hypothesis one it was ascertained that shepherd leadership did have a strong relationship to ministerial effectiveness in regard to attendance and tithe. However, it was discovered that a negative correlation existed between shepherd leadership and conversions. The shepherd leadership scores of the five churches that grew in attendance and tithe and whose conversion rate was above (100%) were compared to attendance, tithe, and conversion using Pearson r. *Attendance* was  $r = 0.60$  indicating a strong positive relationship between the shepherd leadership scores and attendance. *Tithe* was  $r = 0.70$  which indicates a very strong positive relationship between the shepherd leadership scores and tithe. *Conversions* was  $r = -0.79$  indicating a very strong negative relationship. The shepherd leadership scores of the nine churches who experienced growth in two out of the three areas of ministerial effectiveness

were compared to attendance, tithe, and conversion using Pearson  $r$ . *Attendance* was  $r = 0.36$  indicating a moderately positive correlation. *Tithe* was  $r = 0.50$  which indicates a strong positive relationship. *Conversions* was  $r = -0.22$  showing a weak negative relationship.

One explanation concerning the conversions was found with the apostle Paul when he instructed Timothy to do the work of an evangelist (2 Timothy 4:5). It is important to realize that the evangelist's office is different from that of a shepherd (Ephesians 4:11). To illustrate this, an evangelist can be likened to a person who is constantly at the stock yard acquiring sheep. Although that person is focused on the sheep, is keenly interested in the sheep, and understands a great deal about the sheep, that person is not the shepherd; that person is a broker. A shepherd may go to a stockyard once or twice a year. However, the focus of the shepherd is on the welfare of the flock and providing the care and environment necessary for the flock to reproduce on their own. The analysis did find enough evidence to reject the null hypothesis with the exception of conversions.

Hypothesis two suggested that the age of the minister would be associated with ministerial effectiveness. The subjects were divided into five categories: 61+, 51-60, 41-50, 31-40, and 21-30. The category percentages of the fourteen leading pastors and churches were too similar to the overall category percentages. The analysis therefore concluded that the age of the minister was non-conclusive in this study. The analysis failed to reject the null hypothesis.

Hypothesis three indicated that the gender of the minister was associated with ministerial effectiveness. The percentage of women who were in the top 14 churches (7%) was very similar to the overall percentage of women who participated in the study (9%). Because of these percentages it was concluded that there was not any significant relationship between gender and ministerial effectiveness. However, there were only three women who met the qualifications and

were willing to be in the study. Therefore, due to the lack of female participants, Hypothesis three was deemed non-conclusive.

Hypothesis four stated that the educational level of the minister was associated with ministerial effectiveness. The five churches that saw growth in their attendance, tithe, and conversions all had some college education. The average percentage of pastors in the top 14 churches with some college education was (64%). However, the overall percentage of ministers within the survey with some sort of college education was (71%). The top 14 pastors' educational level was compared to attendance, tithe, and conversions using Pearson  $r$ . *Attendance* was  $r = 0.39$  indicating a moderately positive relationship. *Tithe* was  $r = 0.06$  showing no relationship. *Conversions* was  $r = 0.24$  pointing toward a weak positive relationship. The education of the minister was shown to have a moderately positive relationship in regard to attendance, but the analysis failed to reject the null hypothesis concerning tithe and conversions.

Hypothesis five indicated that ministerial experience was associated with ministerial effectiveness. However, because the percentages of top fourteen churches were approximately the same as the overall percentages of the study group it was deemed that ministerial experience had a negligible relationship with church growth. The data analysis failed to reject the null hypothesis (See Appendix F for comparisons).

Hypothesis six indicated that the size of the congregation was related to ministerial effectiveness. The percentage of the 14 churches that experienced growth in two out of three categories had a statistical average approximately the same as the overall percentage of the subjects within the study. The analysis failed to reject the null hypothesis (See Appendix F for comparisons).



Hypothesis seven stated that the style of worship was associated with ministerial effectiveness. There were three styles of worship that were generalized and analyzed. The three types were traditional, blended, and contemporary. (29%) of the pastors studied used a traditional form of worship, (46%) used a blended style, and (26%) had a contemporary style of worship. The percentages of the fourteen top churches studied were: traditional (21%), contemporary (21%), and blended was (57%). The styles of worship were compared using Pearson  $r$ . The results were *Attendance*-  $r = 0.41$  indicating a strong positive relationship. *Tithe* was  $r = -0.17$  which shows a negative relationship. *Conversion* was  $r = 0.13$  again indicating no relationship (See Appendix F for comparisons).

Because attendance showed a strong relationship to style of worship, the data was then examined to ascertain which style was more conducive to church attendance. The analysis showed that in regard to tithe and conversions, these failed to reject the null hypothesis. However, the analysis concerning the attendance was enough evidence to reject the null hypothesis in the case of attendance only. The data indicates that there was a strong relationship between a blended style of worship and better attendance.

Hypothesis eight stated that a congregation's commitment to growth related to ministerial effectiveness. In the survey the score was a sum out of 20 points. The average overall commitment to growth score was (15.86%). The average score of the top 14 churches was (15.93%). The average score of the top five churches that showed growth in all three categories was 15.80%. The data and analysis failed to reject the null hypothesis.

Finally, Hypothesis nine showed that logistics were correlated to ministerial effectiveness. The average overall logistical score was 11.66/15. The average score of the top five churches was 10.8/15. The average score for the top 14 churches was 11.14/15. The

logistics scores were compared to the attendance, tithe, and conversions using Pearson  $r$ .

*Attendance* was  $r = -0.15$  indicating a negative relationship. *Tithe* was  $r = 0.22$  also indicating no real relationship exist. *Conversions* was  $r = -0.31$  which indicates a weak negative relationship. The data analysis failed to reject the null hypothesis.

### **Conclusions and Implications**

The four theoretical frameworks that undergird shepherd leadership theory are transformational leadership, charismatic leadership, Greenleaf's servant leadership, and Situational Leadership theory. Transformational and charismatic leadership involves a distinctive attachment and relationship between leaders and their followers. Within the context of these two frameworks, leaders use emotional attachment, respect, and trust to persuade and influence their followers (Avolio & Yammarino, 2008). Servant leadership provides an explanation of the motivation of the shepherd in the fulfillment of his or her duties as a leader. Servant leadership is a commitment on the leader's part to put their followers first (Northouse, 2013). This behavior enables the leader to establish a relationship that serves as a catalyst for the leader to be able to influence his followers. Through the leader's influence a culture or community is established.

The basic elements of shepherd leadership are vision, duty, creating a culture, all within the context of the relationships the leader develops with his or her followers. The Relationships are the foundational component of this type of leadership. This type of leadership structure and approach is in direct contrast with mechanistic or bureaucratic organizational structure, as this type of structure requires very little if any familial type of relationship between the leaders, managers, and employees or followers. The primary concern of this leadership is an obsessive concern for following the rules (Robbins & Judge, 2010). However, one similarity shepherd

leadership does have with a mechanistic structure of leadership, that is in contrast with Star Trek Affective Leadership structure, is that shepherd leadership has a top down leadership structure. The shepherd is definitely the head of the flock and authority does flow down from him or her. The Star Trek Affective Leadership theory is focused on shared leadership model rather than a primary figure with an emphasis away from authoritative leaders.

Shepherd leadership also employs a transformational style approach to influence followers. In the development of relationships, a shepherd often was seen as very charismatic. Bernard Bass stated that charismatic leaders display a high level of confidence, serve as targets for follower's hopes and dreams, and usually come on the scene when groups are under stress or are in a crisis. Charismatic leaders often possess a vision that is unique, act somewhat peculiar and yet are attractive because of this counternormative behavior, often are risk takers, usually are very confident, and are seen as extraordinary by their followers (1985). Hackman & Johnson (2009) stated, "Charismatic leaders are skilled at linking with others. Their relationships with followers are characterized by strong feelings" (p. 127). Shepherd leaders often display charismatic leadership behaviors.

These leaders are also very sensitive to the individual and particular needs and circumstances of their followers; thereby using Situational leadership theory. Situational leadership theory encouraged leaders to use a particular leadership style contingent on the readiness level of the follower (Hersey, Blanchard, & Johnson, 2008). Jesus said, "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14, KJV). The shepherd leader develops a relationship with his sheep and consequently, this leader can ascertain the readiness level of each individual follower. The shepherd's goal, like that of the leader in situational leadership theory, is to move his followers to a place of competence and maturity. The primary

difference between shepherd leadership and Bass' (1998) four transformational headings, particularly idealized influence, is that although idealized influence is *one* approach that a transformational leader uses, for shepherd leaders it is *foundational*.

Being a visionary is another trait of shepherd leadership. Shepherds paint what Rosenbach and Taylor call, a "vivid description" of the future and what the organization aspires to become. Followers see the future with their mind's eye. "This involves both an artistic and an emotional component that many managers feel ill equipped to cope with" (2006, p. 33). These leaders provide an opportunity for their followers to imagine themselves and their society at large, transformed into something entirely new (Dow, 1969).

The duties of a Shepherd are to meet the needs of followers, resolve conflicts, remove irritants, and implement change. What motivates a shepherd's heart and action is the concept of Servant Leadership. This type of leader serves constituents by working on their behalf to help them achieve their goals, as well as the goals of the organization. One of the primary differences between shepherd leadership and servant leadership is that a shepherd leads his or her flock from the front, whereas a servant leads from the rear. Although all of these duties are essential and necessary, being a change agent is of primary importance to this leader. One of the main theories that are applicable to the shepherd leader is Roger's diffusion of innovation theory. What makes this theory particularly applicable is the social structure component. A change agent must ascertain what type of social structure his group is. Specifically, is this group a heterophilous or homophilous social structure? Understanding the social structure is the key to implementing a successful change or innovation. To understand whether a group was diversified in their thinking and outlook or whether it was similar requires that a leader engage in relationship with his followers. If a group is homophilous, this implies that they are very similar

in their outlook and general opinion toward change and innovation; usually this group is quite opposed to it. Understanding this particular characteristic will enable him to make certain decisions as to whether an innovation will be received, or how many people of influence it will take in order for the innovation to take hold in the organization.

As can be seen, shepherd leadership is a general model that is broad or flexible enough to allow for the uniqueness of particular organizations and people. There are a number of models that undergird this theory, yet its major underpinning is a shepherd's ability to obtain, maintain, and retain relationships.

The study showed a relationship between shepherd leadership and attendance and tithe in the local church. The research also indicated that pastors who focus a great deal on conversions normally use less shepherd leadership in their ministries. This finding concerning shepherd leadership and conversions can possibly be explained by realizing the focus of a shepherd, which is the condition and welfare of his or her flock. The person who was constantly acquiring sheep from the stock yard was normally not a shepherd, but a broker. Ephesians 4:11 declared that there are different offices: Apostle, Prophet, Evangelist, Pastor, and Teacher. An evangelist focused on new converts whereas a shepherd or pastor focused on the flock. Even the Apostle Paul had to admonish Timothy to "...do the work of an evangelist..." (2 Timothy 4:5, KJV) because his focus seemed to be primarily on shepherding the flock.

Another interesting discovery was pastors who experienced growth in all three areas (attendance, tithe, and conversions) scored the highest on their individual survey questions in the relationship and duties categories. The top five churches that increased in attendance, finance, and had a conversion rate of more than (100%), scored the highest in the relationship and duty category (relationship: 13.53, duty: 13.35). For the shepherd, the relationship with his or her

flock is the lynch pin of their ministerial effectiveness. Relationships are the foundation and motivational tool for vision, duty, and the culture of the group. The research and findings of this study indicate a strong relationship between successful leaders and the ability to develop, maintain, and retain relationships with their followers.

An equation that expresses shepherd leadership is  $ME=f(VDC)^R$ , where ME represents ministerial effectiveness,  $f$  stands for function of, VDC stands for vision, duty, and culture, and R is relationships. The equation states that ministerial effectiveness is a function of vision, duty, and culture, which are all influenced and affected by relationships. Vision, duty, and culture are also interrelated as well as associated to the relationships between leader and followers.

Relationship is essential in shepherd leadership. For example, the way a leader is able to create a shared vision is through relationships. Dubrin (2001) stated that through shared vision members will develop a common purpose, devotion to the organization, and devotion to the leader. A shared vision also serves as a motivator for followers. If they believe the organization is headed toward greatness, the followers will be motivated to help deliver that greatness. Jesus Christ differentiated between a hireling and a true shepherd by the way these different leaders performed their duties and namely, what their motivation was in performance of their duties. Jesus said that when difficulties arise and it is no longer advantageous for the hireling to remain, he or she will abandon the flock. However, a true shepherd has a *relationship* with the flock and the performance of their duties, as well as their faithfulness to the flock, is associated with their *relationship* with the flock (St. John 10:12-13).

Relationships are also essential to creating the right corporate culture. Tichy (2002) stated that the right culture is essential to organizational success, but he also pressed the point that leaders are essential when implementations of radical cultural shifts are needed. Harvey and

Brown (2001) stated that organizational structure and a realistic vision are essential components to the success of an organization. What separates shepherd leadership from other leadership theories is its focus and emphasis on the relationship of the leader and the follower. In the case of creating an organizational culture, the relationship developed between the leader and follower is essential for leadership effectiveness and organizational culture creation.

Many churches die simply because they were not willing to change (Wagner, G. & Martin, G. S., 1998). Trybus (2011) dealt with the fact that within the change process, push back from the followers was inherent. She stated that a change agent leader will not be successful working alone, but rather he or she must be skilled in developing relationships.

There has also been research to suggest that a person's orientation or disposition toward a change agent was related with their disposition toward change. When a follower had a positive attitude toward the leader or manager, it would yield a trust in the change agent's leadership and identification with the corporate culture (Oreg & Sverdlik, 2011).

This research study has serious implications for the practitioner in the field and for the academic institution. The practitioner and the academic institution should focus their training and development on models, theories, and philosophies that concerns relationship building. There are some pastors and academic institutions that focus primarily on theology, oratory skills, administrative skills, and programs. However, as essential as these areas are, they are secondary to the ability to develop and retain relationships with the flock.

The study also revealed that the style of worship that a congregation chooses is associated to some degree with better attendance. The style of worship that was most conducive to better attendance was a blended style. A blended style of worship is logical from a shepherd leadership standpoint. A program oriented pastor might focus exclusively on a contemporary style of

worship regardless of the feelings of his or her congregation. A shepherd would seek to accommodate and make worship relevant to as many people as possible. Again a shepherd removes hindrances and focuses on the individual needs of the sheep.

The implication again goes back to the foundation of shepherd leadership, which is the relationship that the shepherd develops with the sheep. The shepherd's focus is the welfare of the sheep and not his or her own personal agenda or feelings. Another aspect of the shepherd's duties is to mitigate conflict. Sometimes a shepherd must do things or make decisions that may not be popular but are in the best interest of the flock, however, the focus is on what will help this group to thrive and flourish.

### **Limitations and Delimitations**

There were only 106 Church of God congregations in Michigan. In order to be a part of this study pastors had to be at their charge for at least five years. Some pastors did not have an up to date phone number or address in the ministerial directory. The overall number of Church of God congregations in Michigan, the number of pastors that had not been at their church for at least five years, and the fact that some pastors had not updated the ministerial directory with their new phone numbers limited the amount of participants.

Besides the participation rate, the study was limited to a quantitative method approach with correlational design and used of a single method of data collection. Also, data collection was limited to just Church of God ministers in Michigan. Limitations imposed on the research design affect the ability to generalize research findings to settings and populations that are decidedly different from those in the research setting.

Delimitations of the study were theories and models that were beyond that of shepherd leadership. In consideration of the limitations the results from this study can be generalized to



similar populations. The findings from this study add knowledge to the field of shepherd leadership and pastoral ministry.

### **Recommendations**

Due to the findings of this research study there are a number of recommendations that proceed from it. Specifically to the practitioner in the field, academic institutions, recruiters for vocational ministry and lay ministry, and dealing with, diagnosing, and helping problem ministries.

**Practitioner in the field.** Programs and activities are not only a part of church life but in many ways are essential components of a successful church. What many pastors have failed to realize however, is that these are secondary to what is most essential to a successful pastorate. In order to develop thriving and successful churches pastors should focus on building the right kind of relationships with their people. From these relationships the pastor and ministry leadership will be able to develop a vision that people will follow, perform the duties necessary for a church to thrive, and will be able to develop a culture that is conducive to success in his or her community.

**Academic institutions.** Academic institutions of higher education should continue to train and develop leaders in vision casting, the duties of the pastorate, and creating a culture conducive to success. However, these institutions should add an emphasis concerning relationship building to their curriculum. Specifically, training students and practitioner how to obtain, maintain, and retain relationships. Emphasis should also be added as to the importance and foundational nature of relationships with the flock as it relates to ministerial effectiveness.

**Recruiters for ministry.** In the recruitment of ministers for pastoral positions, great care should be made in finding men and women who are people and relationship oriented. Often men

and women are selected on the basis of preaching ability or charisma. Although charisma and oratory skills are important, these pale in comparison to the essential element of the ability to obtain, maintain, and retain relationships with the flock.

**Diagnosing problem ministries.** Many pastors are frustrated and consequently are leaving the ministry because of a lack of success. By emphasizing shepherd leadership CPRs the clergy has a strategy of proven success. For executive ministry leadership, this paradigm will provide a tool to assess and analyze why certain ministries may be faltering while others are thriving. The administrative official can then guide, encourage, and instruct the faltering minister in how he or she can improve and be successful in the ministry.

**Recommendation for further study.** Further research is necessary to explore variables that contribute to frustration in the ministry and ministerial effectiveness. Recommendations for further research would include the study of a larger sample of ministers as well as using various denominations. Research should also be conducted on the role of gender in the ministry as it relates to ministerial effectiveness. A study of the various regions in the United States as well as numerous countries around the world would be helpful to ascertain if the theory and practice of shepherd leadership was universal in its results. As correlational research study does not indicate cause and effect, whereas a qualitative research study may yield relevant information on how shepherd leadership characteristics affect job satisfaction in a particular research setting, may help identify additional factors affecting job satisfaction, and may provide insight into why the pastoral role affects perceptions of shepherd leadership. An understanding of the lived experiences, insights, and perspectives of pastors may reveal subject matter that could explain factors that influence ministerial effectiveness. This qualitative information could be obtained through interviews or focus groups. Finally, a regression analysis could be conducted.

Correlation research investigates the relationships between variables, whereas the purpose of regression analysis is to predict or explain outcomes between variables.

### **Summary**

Chapter five is the culmination of the dissertation process. The results have shown that shepherd leadership is a viable leadership model for the ministry and is conducive to ministry effectiveness. Although many of the demographics, age, gender, education, experience, and logistics were not statistically significant as it relates to church growth, they are important factors that should not be ignored.

When a pastor embraces shepherd leadership, and particularly the relationship aspect of it, the pastor then has a greater understanding of what the congregation needs in order to thrive and be successful. The minister also has a greater ability to motivate the congregation to embrace the vision, duties, and culture necessary to be successful in the ministry. Pastoral ministry is led mostly through influence. The relationship a pastor develops with his or her followers is essential as it relates to influence and motivation.

This research indicated that there was a strong positive relationship between shepherd leadership and ministerial effectiveness, particularly in attendance and financial contributions to the local church. The study also indicated that conversions had a negative relationship with shepherd leadership however; evangelism must be embraced by the shepherd and his or her people. Finally, the style of music is important, but more importantly, the motivation behind the style of worship chosen is essential.

Correlation analyses serves as a part of the building block for regression analysis. Correlation research investigates the relationships between variables, whereas the purpose of regression analysis is to predict or explain outcomes between variables. Therefore, this

correlational quantitative study will add to the body of knowledge by acting as a building block for future regression analysis research by showing a strong relationship between shepherd leadership and ministerial effectiveness.

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## Appendix A

### Informed Consent Form

#### UNIVERSITY OF PHOENIX

#### Informed Consent: Participants 18 years of age and older

Dear \_\_\_\_\_,

My name is Anthony W. Adams and I am a student at the University of Phoenix working on a Doctorate of Management degree. I am conducting a research study, Shepherd Leadership of Church of God Pastors and How This Relates to Ministerial Effectiveness. The purpose of the research study is to ascertain whether there is any type of correlation between Shepherd Leadership characteristics, practices, and responsibilities and ministerial effectiveness.

Your participation will involve taking an online survey that should require approximately 20 minutes of your time. Your participation in this study is voluntary. If you choose not to participate or to withdraw from the study at any time, you can do so without penalty or loss of benefit to yourself. The results of the research study may be published but your identity will remain confidential and your name will not be disclosed to any outside party.

In this research, there are no foreseeable risks to you.

Although there may be no direct benefit to you, a possible benefit of your participation is that If a relationship is found it could influence the way church growth models and pastoral leadership are taught in institutions of higher learning. Specifically, it could change the way instructors view, interpret, and teach the Bible as it relates to leadership and church growth strategies. This investigation could also make clear to academic instructors and researchers what specific elements are necessary and conducive to church growth. Courses could be structured and taught around these particular principles.

This research is also relevant to the practitioner in the field, namely, the clergy and ministry leadership. This study will enable leaders to focus on activities and behaviors germane to church growth. Although there are duties and procedures that are very significant in regard to ministry, yet these activities

may have little impact on growing a church. This study may also help the practitioner to have a clearer center of attention as it relates to their continued educational studies.

As a participant in this study, you should understand the following:

1. You may decline to participate or withdraw from participation at any time without consequences.
2. Your identity will be kept confidential.
3. Anthony W. Adams, the researcher, has thoroughly explained the parameters of the research study and all of your questions and concerns have been addressed.
4. Data will be stored in a secure and locked area. The data will be held for a period of three years, and then destroyed.
5. The research results will be used for publication.

“By signing this form you acknowledge that you understand the nature of the study, the potential risks to you as a participant, and the means by which your identity will be kept confidential. Your signature on this form also indicates that you are 18 years old or older and that you give your permission to voluntarily serve as a participant in the study described.”

Signature of the interviewee \_\_\_\_\_ Date \_\_\_\_\_

Signature of the researcher \_\_\_\_\_ Date \_\_\_\_\_



## Appendix B

### Introductory Letter

Date

Dear Pastor,

My name is Anthony W. Adams. I am the senior pastor of New Vision Church, a ministry of the Church of God Congregation in Holland, Michigan, and I am also a member of the faculty staff of Grace Bible College, Cornerstone University, and Lee University. I am currently pursuing a Doctorate of Management in Organizational Leadership at the University of Phoenix. I am conducting a research study on leadership titled *Shepherd Leadership of Church of God Pastors and How This Relates to Ministerial Effectiveness*, which will be the basis for my doctoral dissertation.

The purpose of this research study is to discover whether the Biblical shepherd leadership model, and particularly its characteristics, priorities, responsibilities (CPR), is related to ministerial effectiveness. I have a keen interest in the pastorate and I believe the study will be very valuable as it could influence the way church growth models are taught in institutions of higher learning. This study could also help practitioners in the field know what areas of ministry should be focused on as it relates to church growth.

Your participation in this study is voluntary. Your ink signature on the attached informed consent form will serve as your consent to participate in the study. Your participation involves completing one survey questionnaire online, along with the signed attached informed consent form. The questionnaire has been created using a Likert Type Scale to ascertain the type of leadership you practice. On most of the questions you will be asked to rate your answers: 1= Strongly disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree. You are asked to rate

each of these values in order of how closely they relate to you. There are no wrong or right answers and the survey will take you approximately 20 minutes to complete. Your participation in this study is voluntary. If you choose not to participate or to withdraw from the study at any time, you can do so without penalty or loss of benefit to yourself. To withdraw from the study simply email the researcher.

The results of this study will be presented and published in aggregate form. Your name will not be used and your individual answers will remain confidential. Your signature on the informed consent form will also be kept confidential.

The records of the study will be stored for a period of three years after the completion of the research. The records, including informed consent forms, will be stored at a secure office location. Three years after the completion of the study, I will destroy the records of this study by shredding the records.

There are no foreseeable risks to you in this research study.

Your voluntary participation will assist me to ensure a sample size that is large enough to enable generalizing the results of this study in other populations of nonprofits, while adding to the body of knowledge and the academic literature on the nonprofit sector.

Should you have any questions concerning this study, please do not hesitate to call me. You may also contact me via email.

Sincerely,

Anthony W. Adams

## Appendix C

### SHEPHERD LEADERSHIP OF CHURCH OF GOD PASTORS AND HOW THIS RELATES TO MINISTERIAL EFFECTIVENESS

#### Survey Questions and Categories Preliminary Questions:

- 1.Name:
- 2.Male\_\_\_\_\_ Female\_\_\_\_\_ (Please check one)
- 3.Age: (18-30) (31-40) (41-50) (51-60) (61+) (please circle one)
- 4.Ministerial experience: (5-15) (16-25) (26-35) (36-45) (46+) (please circle one)
- 5.Education: (No HS Diploma) (HS Diploma) (Some College) (Associate Degree)  
(Bachelor Degree) (Masters Degree) (Doctorate) (please circle one)
- 6.Congregational size: (1-75) (76-200) (201-400) (401-1000) (1001+) (please circle one)
- 7.Style of Worship: (Traditional) (Blended) (Contemporary) (please circle one)

#### Scale:

**1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree**

- 1.I find it easy to discern the needs of followers \_\_\_\_\_
- 2.I have effectively communicated God's vision to the congregation \_\_\_\_\_
- 3.I often receive feedback that my people know I really care about them \_\_\_\_\_
- 4.Our church budget reflects the church's desire to create first contacts, a dynamic worship  
experience, and to advertize the church \_\_\_\_\_
- 5.The physical appearance of the church is appealing to the community \_\_\_\_\_
- 6.I live with a clear sense of vision and know what the church should do and be \_\_\_\_\_
- 7.I provide the support people need to pursue their dreams and aspirations \_\_\_\_\_
- 8.I am a person that is not hesitant to address conflict \_\_\_\_\_
- 9.I work hard to insure that most people in the congregation can carry out the various duties  
as well as I can \_\_\_\_\_
10. I spend a good amount of time meeting the needs of my flock \_\_\_\_\_
11. I have the ability to attract high performers to my team \_\_\_\_\_
12. I invite others to join me in spreading the vision \_\_\_\_\_
13. Our church is in a neighborhood that is conducive to church growth \_\_\_\_\_
14. I have the ability to spot a diamond in the rough \_\_\_\_\_

15. I spend a great deal of time with my followers \_\_\_\_\_
16. People who help the church to succeed deserve praise and prestige and I give it to them \_\_\_\_\_
17. Our social and church life Monday-Saturday promote attendance for Sunday \_\_\_\_\_
18. Like a travel guide I help others see and learn more than would be possible on their own \_\_\_\_\_
19. At the church I pastor our people have a feeling of community, have a unity of purpose around the work, and a passion for the shared vision of the congregation \_\_\_\_\_
20. I treat everyone the same \_\_\_\_\_
21. I am a good listener and show a great deal of interest in others \_\_\_\_\_
22. I provide leadership training for my congregation \_\_\_\_\_
23. I prefer to lead in the field rather than in the office behind a desk \_\_\_\_\_
24. I am a student of human nature and read people well \_\_\_\_\_
25. My leadership is characterized as availability, commitment, and trust \_\_\_\_\_
26. I motivate followers through relationship and example \_\_\_\_\_
27. I create an atmosphere in which followers can deal with their own issues and can facilitate the process of problem solving on their own \_\_\_\_\_
28. The church I pastor is driven by a Great Commission focus \_\_\_\_\_
29. A great deal of my ministry is bringing people together through reconciliation \_\_\_\_\_
30. Often I am moved to action by the needs of my followers \_\_\_\_\_
31. I am accepted by the flock as their leader \_\_\_\_\_
32. I cultivate meaningful relationships with my flock \_\_\_\_\_
33. People say that I am a good listener and I am empathetic \_\_\_\_\_
34. I am able to shift gears from deep reflection to quick thinking in a matter of moments \_\_\_\_\_
35. I find it easy to release people to carry out their responsibilities \_\_\_\_\_
36. I am a people person and enjoy spending time with them \_\_\_\_\_
37. I am proficient at painting a compelling picture of the future and people are drawn to it \_\_\_\_\_
38. Our congregation helps new visitors feel welcome \_\_\_\_\_
39. I often give words of optimism and hope to my followers \_\_\_\_\_

40. I seek ways to make things better for my followers improving the quality of their life \_\_\_\_\_
41. I have successfully created an environment that is conducive to acceptance and change in my local church \_\_\_\_\_
42. Our church has good drive by visibility \_\_\_\_\_
43. I trust and have confidence in the abilities of the lay leaders of my church \_\_\_\_\_
44. I am able to diagnose problems in the lives of others in order to help them meet the demands of life \_\_\_\_\_
45. I am attentive to the details of my follower's lives and know when something is irritating them \_\_\_\_\_

## Survey Questions and Categories Key

### Meeting the needs of followers (Duty)

- 1. I find it easy to discern the needs of followers
- 10. I spend a good amount of time meeting the needs of my flock
- 30. I often am moved to action by the needs of my followers

### Educational level of the minister

P4. HS Diploma, Associates, Bachelor, Masters, Doctorate

### Finding the right path and keeping followers on it (Vision)

- 6. I live with a clear sense of vision
- 18. Like a travel guide I help others see and learn more than would be possible on their own
- 26. I motivate followers through relationship and example

### Honoring and Nurturing the Soul of Followers (Relationship)

- 3. I often receive feedback that my people know I really care about them.
- 21. I am a good listener and show a great deal of interest in others
- 34. I am able to shift gears from deep reflection to quick thinking in a matter of moments

### Age of the minister

P2. 18-30, 31-40, 41-50, 51-60, 61+

### Resolving Conflict (Duty)

- 8. I am a person that is not hesitant to address conflict
- 27. I create an atmosphere in which followers can deal with their own issues and facilitate the process or problem solving.
- 29. A great deal of my ministry is reconciliation of relationships

### **Equipping Followers to Meet the Demands of Life (Duty)**

- 35. I find it easy to release people to carry out their responsibilities
- 9. I work hard to insure that most people in the congregation can carry out the various duties as well as I can
- 22. I provide leadership training for my congregation
- 44. I am able to diagnose problems in the lives of others in order to help them meet the demands of life

### **Gender of the minister**

P1. Male, Female

### **Sharing a Positive Vision (Vision)**

- 2. I have effectively communicated God's vision to the congregation
- 12. I invite others to join me in spreading the vision
- 37. I paint a compelling picture of the future and draw people to it

### **Ministerial Experience**

P3. 5-15, 16-25, 26-35, 36-45, 46+

### **Congregational Size**

P5. 1-75, 76-200, 201-400, 401-1000, 1001+

### **Being Present with Followers (Relationship)**

- 36. I am a people person
- 15. I spend a great deal of time with my followers
- 23. I prefer to lead in the field rather than behind a desk
- 32. I cultivate meaningful relationships with my flock

### **Church's Commitment towards Church Growth**

- 28. The church is driven by a Great Commission focus
- 38. Our congregation helps new visitors feel welcome
- 17. Our social and church life Monday-Saturday promote attendance for Sunday
- 4. Our church budget reflect the congregation's desire to create first contacts, a dynamic worship experience, and to advertize the church

### **Getting Followers through the Valley (Duty)**

- 7. I provide the support people need to pursue their dreams and aspirations
- 39. I often give words of optimism and hope to my followers
- 33. People say that I am a good listener and I am empathetic

### **Removes Irritants (Relationship)**

- 40. I seek ways to make things better for my followers improving the quality of their life
- 20. I treat everyone like an individual
- 45. I am attentive to the details of the follower's lives and know when something is irritating them

### **Cultivates Loyalty among Followers (Culture)**

- 43. I trust the lay leaders of this church
- 25. My leadership is characterized as availability, commitment, and trust
- 31. I am accepted by the flock as their leader

### **Style of Worship**

- P6. Traditional, Blended, Contemporary

### **Acquiring the Right Type of Followers (Culture)**

- 11. I have the ability to attract high performers to my team



14. I have the ability to spot a diamond in the rough

24. I am a student of human nature and read people well

### **Logistics of Church Property**

5. The physical appearance of the church appealing to the community

42. Our church has good drive by visibility

13. Our church is in a neighborhood that is conducive to church growth

### **Creating the Right Culture (Culture)**

41. I create an environment toward acceptance of change in my local church

16. People who help the organization to succeed deserve praise and prestige and I give it to them

19. At the church I pastor our people have a feeling of community, have a unity of purpose around the work, and a passion for the shared vision of the organization.

## Appendix D

## UNIVERSITY OF PHOENIX

## PERMISSION TO USE PREMISES, NAME, AND/OR SUBJECTS

(Facility, Organization, University, Institution, or Association)  
Church of God in Michigan State Executive Offices

Name of Facility, Organization, University, Institution, or Association

Check any that apply:

- ✓ I hereby authorize Anthony Wayne Adams, student of University of Phoenix, to use the premises (facility identified below) to conduct a study entitled Shepherd Leadership of Church of God Pastors and How This Relates to Ministerial Effectiveness.
- ✓ I hereby authorize Anthony Wayne Adams, student of University of Phoenix, to recruit subjects for participation in and conduct a study entitled Shepherd Leadership of Church of God Pastors and How This Relates to Ministerial Effectiveness.
- ✓ I hereby authorize Anthony Wayne Adams, student of University of Phoenix, to use the name of the facility, organization, university, institution, or association identified above when publishing results from the study entitled Shepherd Leadership of Church of God Pastors and How This Relates to Ministerial Effectiveness.

Signature James E Cassey Date 3-2-12

Name JAMES E CASSEY

Title Administrative Bishop



## Appendix E

### Frequency Demographics

Number of Participants:.....	35 (33%)		
Gender:.....	Male- 32 (91%)	Female- 3 (09%)	
Age:.....	21-30 [0] (0%)	31-40 [1] (03%)	41-50 [6] (17%)
	51-60 [11] (31%)	61+ [17] (49%)	
Ministerial Experience:.....	5-15 [3] (09%)	16-25 [7] (20%)	26-35 [10] (29%)
	36-45 [11] (31%)	46+ [4] (11%)	
Education:.....	No HS Diploma [3] (09%)	HS Diploma [7] (20%)	
	Some College [13] (37%)	Associate Degree [1] (03%)	
	Bachelor Degree [8] (23%)	Masters Degree [3] (09%)	
Congregational Size:.....	1-75 [18] (51%)	76-200 [12] (34%)	201-400 [4] (11%)
	401-1000 [1] (03%)	1001+ [0] (0%)	
Style of Worship:.....	Traditional [10] (29%)	Blended [16] (46%)	
	Contemporary [9] (26%)		

## Appendix F

### Statistical Summary of Conversions, Shepherd Leadership, Tithe, Style of Worship, Congregational Size, and Ministerial Experience

Table F1

#### *Statistical Summary of Conversion Data*

<i>Conversions</i>	
Mean	96.09090909
Standard Error	17.37195382
Median	54
Mode	36
Standard Deviation	99.79427703
Sample Variance	9958.897727
Kurtosis	2.434073045
Skewness	1.614536296
Range	402
Minimum	5
Maximum	407
Sum	3171
Count	33
Confidence Level(95.0%)	35.38551183

Table F2

#### *Statistical Summary of Shepherd Leadership Scores*

<i>Shepherd Leadership Scores</i>	
Mean	159.8571429
Standard Error	2.846830128
Median	160
Mode	157
Standard Deviation	16.84207417
Sample Variance	283.6554622
Kurtosis	0.359126932
Skewness	-0.529485162
Range	75
Minimum	117
Maximum	192
Sum	5595
Count	35

Confidence Level(95.0%)	5.785454864
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Table F3

*Statistical Summary of the Increase or Decrease in Tithe*

<i>Tithe Increase/Decrease</i>	
Mean	-0.05559
Standard Error	0.075024
Median	-0.115
Mode	-0.34
Standard Deviation	0.43746
Sample Variance	0.191371
Kurtosis	4.683129
Skewness	1.828221
Range	2.15
Minimum	-0.72
Maximum	1.43
Sum	-1.89
Count	34
Confidence Level(95.0%)	0.152637

Table F4:

*Ministerial Experience Comparison*

Ministerial Experience	Overall %	Top 14 Churches %
<b>41+</b>	11%	14%
<b>36-45</b>	31%	29%
<b>26-35</b>	29%	21%
<b>16-25</b>	20%	21%
<b>5-15</b>	9%	14%

Table F5:

*Congregational Size Comparison*

Congregation Size	Overall %	Top 14 Churches %
<b>0-75</b>	51%	50%
<b>76-200</b>	34%	36%
<b>201-400</b>	11%	7%
<b>401-1000</b>	03%	07%

Table F6:

*Style of Worship Comparison*

Pastor/Church (Blended)	% Increase/Decrease	Pastor/Church (Traditional)	% Increase/Decrease	Pastor/Church (Contemporary)	% Increase/Decrease
<b>1</b>	07%	<b>2</b>	33%	<b>5</b>	-32%
<b>3</b>	04%	<b>9</b>	-22%	<b>6</b>	-34%
<b>4</b>	15%	<b>11</b>	-06%	<b>8</b>	01%
<b>7</b>	79%	<b>12</b>	12%	<b>14</b>	-08%
<b>10</b>	-08%	<b>13</b>	29%	<b>17</b>	-11%
<b>15</b>	11%	<b>16</b>	-21%	<b>21</b>	-23%
<b>18</b>	0	<b>28</b>	-09%	<b>22</b>	42%
<b>19</b>	-17%	<b>29</b>	52%	<b>23</b>	78%
<b>20</b>	-39%	<b>30</b>	-06%	<b>24</b>	02%
<b>25</b>	07%	<b>31</b>	-35%		
<b>26</b>	18%				
<b>27</b>	-13%				
<b>32</b>	-12%				
<b>33</b>	16%				
<b>34</b>	25%				
<b>35</b>	-38%				
<b>Total Churches that Grew 10/16= (63%)</b>		<b>4/10= (40%)</b>		<b>4/9= (44%)</b>	

## Appendix G

### Logistics, Shepherd Leadership, and Commitment to Growth Scores

Table G1

*Church Logistics Score*

Number	Pastor/Church	Logistics Score 0/15
1	13	15
2	14	15
3	35	15
4	10	14
5	11	14
6	17	14
7	28	14
8	31	14
9	1	13
10	3	13
11	9	13
12	15	13
13	20	13
14	22	13
15	29	13
16	6	12
17	16	12
18	30	12
19	4	11
20	27	11



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21	7	10
22	12	10
23	19	10
24	21	10
25	23	10
26	24	10
27	26	10
28	32	10
29	33	10
30	34	10
31	2	9
32	5	9
33	8	9
34	25	9
35	18	8

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Table G2

*Shepherd Leadership Scores*

Number	Pastor/Church	Shepherd Leadership Score
1	30	192
2	13	185
3	14	185
4	35	185
5	21	179
6	28	179
7	31	179
8	23	176
9	17	175
10	20	172
11	3	171
12	29	171
13	16	170
14	10	164
15	11	164
16	27	164
17	4	160
18	25	160
19	6	159
20	8	158
21	5	157
22	22	157

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23	26	157
24	12	156
25	7	155
26	24	155
27	15	154
28	9	151
29	1	148
30	34	148
31	18	136
32	33	131
33	32	131
34	19	130
35	2	117

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Table G3

*Commitment to Growth Scores*

Number	Pastor/Church	Commitment to Growth 0/20
1	13	20
2	14	20
3	29	19
4	4	18
5	16	18
6	23	18
7	28	18
8	31	18
9	34	18
10	3	17
11	5	17
12	6	17
13	20	17
14	21	17
15	30	17
16	8	16
17	9	16
18	11	16
19	12	16
20	17	16
21	22	16
22	27	16

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23	7	15
24	18	15
25	24	15
26	35	15
27	1	14
28	10	14
29	15	14
30	19	14
31	26	14
32	25	13
33	32	12
34	33	12
35	2	11

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## Appendix H

### Comparison of Overall Averages to Top 14 Churches

Table H1

*Study Average Compared to Top 14 Churches in Ministerial Experience*

Years of Ministerial Experience	Study Average	Top 14 Churches Average
<b>46+</b>	11%	14%
<b>36-45</b>	31%	29%
<b>26-35</b>	29%	21%
<b>16-25</b>	20%	21%
<b>5-15</b>	9%	14%

Table H2

*Study Average Compared to Top 14 Churches in Style of Worship*

Style of Worship	Study Average	Top 14 Churches Average
<b>Traditional</b>	29%	21%
<b>Blended</b>	46%	57%
<b>Contemporary</b>	26%	21%

Table H3

*Study Average Compared to Top 14 Churches in Gender*

Gender	Study Average	Top 14 Churches Average
<b>Male</b>	91%	93%
<b>Female</b>	9%	7%

Table H4

*Study Average Compared to Top 14 Churches in Age*

Age of Ministers	Study Average	Top 14 Churches Average
<b>61+</b>	49%	50%
<b>51-60</b>	31%	21%
<b>41-50</b>	17%	21%
<b>31-40</b>	3%	7%
<b>21-30</b>	0	0