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Addressing the Need for Greater Social Competence of Lutheran Brethren Seminary Students Entering Pastoral Ministry

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ADDRESSING THE NEED FOR GREATER SOCIAL COMPETENCE

OF LUTHERAN BRETHREN SEMINARY STUDENTS

ENTERING PASTORAL MINISTRY

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS

FOR THE DOCTOR OF MINISTRY DEGREE

IN CHURCH LEADERSHIP

BY

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GLOSSARY

Various terms will be referenced during this project that may have specific definitions which reflect their use within Lutheran Brethren Seminary and the field of social competence. Unless otherwise noted in this report, these terms will reflect the following definitions.

Action-Reflection Model – A model of reporting and reflection on one's practice of ministry with others.

Adult-Learner Model – Method and practice of teaching adult learners to take responsibility for their own learning and development.

Association of Clinical Pastoral Education (ACPE) – Provides Clinical Pastoral Education (CPE) programs for spiritual care professionals of any faith and in any setting through a rigorous accreditation and certification process for centers and educators that provide CPE.

Clinical Pastoral Education (CPE) – An ACPE accredited and theologically grounded supervised educational model for students and pastors regarding themselves, their relationships, and those they minister to.

Exemplary Pastors – Pastors who are skilled and competent in leading and managing themselves and the relational contexts in which they live and work.

Listening and Attending Skills – Basic caregiving skills of pastors and others in helping professions such as active listening, empathizing, probing, challenging, summarizing.

Ministers of the Gospel – Those who have received the call from God to serve Jesus Christ by proclaiming and teaching God's Word.

Pastoral Educator (Also known as ACPE Supervisor) – An ACPE certified individual who is authorized to conduct CPE programs.

Pastoral Wellness – Pastors' identity, authority, margins, and resources which promote healthy functioning in their God-given call and mission.

Social Competence (Also known as Emotional Intelligence or EQ) – Indicates an individual's ability and skill in self-awareness, self-management, social awareness, and relationship management.

Supervised Ministry Education– A professional ministry education model that assesses the practice of ministry to others through detailed reporting, evaluation, and supervision of that practice.

ABSTRACT

Pastors face expectations from God, themselves, and others regarding the formation of their character, abilities, and skills in pastoral ministry. While there is a significant amount of research in the social competence field on professional competence, only a small portion has investigated the relationship between social competence and pastoral development.

This study employed a case study interview process which drew upon feedback from identified exemplary pastors, seminary leaders, and denominational leaders within a small Lutheran denomination. Data was gathered from the participants as expert workers and leaders in the field of pastoral ministry via a backward design model to analyze the occupation and formulate an occupational competency profile. The data was then evaluated alongside other streams of research regarding what should be taught and how it should be taught to a student entering pastoral ministry.

Results indicated that spiritual, intrapersonal, and interpersonal dimensions were related to pastoral competence. Spiritual competence was related to a pastor who lives in the Word of God and is a servant of the Word of God. Intrapersonal competence was associated with pastors who reflect on themselves and develop themselves. Interpersonal competence was correlated with a pastor who attends to relationships and manages relationships.

It was also found across participant groups that competent pastors personal qualities include them being empathetic listeners, effective communicators, humble, and

models of integrity. Participant groups also largely agreed pastors are responsible to be competent as a caregiver, developer, home manager, administrator, missionary, preacher, teacher, and theologian.

Participant groups concurred that competent pastors value and engage feedback in various ways to develop themselves. God and His Word, a pastor's congregation, continuing education, denomination, practical experience, spouse and family, other mentors outside the pastor's congregational and denominational context, and the person's self-reflection were noted as important contributors to the development of a competent pastor.

This study also identified various possible avenues regarding the development of a socially competent pastoral minister of the Gospel. One option is to provide further modeling, instruction, and practical ministry experiences to foster the development of a pastoral student's character, social skill, and ability to formulate and evaluate a personal development plan. Developing mentoring environments was also suggested as possible means by which a student might engage in feedback regarding personal and professional development.

INTRODUCTION

What makes a socially competent pastor? This is an important question to address

as leaders within Lutheran Brethren Seminary (LBS) and the Church of the Lutheran

Brethren (CLB) believe there is a need for greater social competence of pastoral ministers

of the Gospel.

Project findings pointed to the need for spiritual, intrapersonal, and interpersonal

dimensions of pastoral competence. Findings also indicated that these dimensions were

related to each other in a competent pastor. The development of pastors' spiritual

competence was based on them living in the Word of God and being servants of the

Word of God. The formation of pastors' intrapersonal competence involved them

reflecting on and developing themselves. The fostering of pastors' interpersonal

competence was grounded in them attending to and managing their relationships.

The Christian church continues to experience the false teaching and moral failure

of some of its leaders as it did during the time of the writing of the pastoral epistles in the

middle 60's A.D.[1] Because of such situations, Hall has examined the personal

functioning of pastors to increase awareness of the impact of personal dysfunction on

their ministries such as unresolved personal issues, sexual temptation, and interpersonal

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[1] D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1995), 572.

deficiencies.[2] Therefore, another way to address the making of competent pastor's is to explore qualities that might characterize them.

How pastors carry themselves and respond to those around them can be related to their effectiveness in ministry. Thomas Oden argues that many leading pastoral writers have commented on the spiritual and moral formation of the pastor and rest on the assumption, "The soul guides [pastors] own behavior must correspond with the spirit of moral guidance given to others" or the care receiver loses confidence in the integrity and congruity of the caregiver.[3]

Pastoral, seminary leader, and denominational leader participants in this study listed various personal qualities of a competent pastor. Most noted that a competent pastor is an empathic listener, effective communicator, humble, and a model of integrity.

Another way to address the question concerning the development of socially competent pastors is to consider what tasks they are expected to adeptly carry out. Katheryn Meek and her colleagues found that most clergy had on average eight or more areas of major responsibility.[4] Most of the participants in this study indicated that a competent pastor is responsible to be a caregiver, developer, home manager, administrator, missionary, preacher, teacher, and theologian who lives out and proclaims the Gospel. Also, sixty percent of the participants noted that a pastor is responsible to be a competent mediator.

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[2] Todd W. Hall, "The Personal Functioning of Pastors: A Review of Empirical Research with Implications for The Care of Pastors," *Journal of Psychology and Theology* 25, no. 2 (1997): 240.

[3] Thomas C. Oden, *Becoming a Minister* (New York: Crossroad, 1987), 174.

[4] Katheryn Rhoads Meek et al., "Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy," *Journal of Psychology and Theology* 31, no. 4 (2003): 340.

This study also addressed how a competent pastor is developed. Findings indicated that the means of competent pastors' development include their congregation, continuing education, denomination, practical experience, spouse and family, God and His Word, mentors outside their congregation and denomination, and self-reflection. It was found in this study that a pastor must receive and value feedback to develop competence. Gortner and Dreibelbis argue an individual's "vocational development" is fostered in an environment where feedback is freely given and received:

> Mentoring is a two-way street and will be most beneficial to protégés who bring certain qualities and frames of mind to the relationship. These include a willingness to challenge and be challenged; an ability to seek after leadership qualities in mentors; a passion for ministry and a deep intrinsic motivation to become as strong a minister as possible; and a focus on vocational development rather than on parental replacement.[5]

The need to develop greater social competence among LBS students entering pastoral ministry in the CLB is an important endeavor. Addressing this problem involves fostering an environment where pastoral students are not only held responsible for their reflection and development but have training, resources, and support at LBS and in the CLB to encourage their continued formation and development.

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[5] David T. Gortner and John Dreibelbis, "Mentoring Clergy for Effective Leadership," *Reflective Practice: Formation and Supervision in Ministry* 27 (2007): 80.

CHAPTER ONE: THE SOCIAL COMPETENCE OF LUTHERAN BRETHREN
SEMINARY STUDENTS ENTERING PASTORAL MINISTRY

Statement of the Problem

There is a great amount of stress on pastors due to their various roles in people's

lives. One study found that the stress a minister faces contributes to 50 percent of pastors

dropping out of full-time ministry after five years.[1] The Church of the Lutheran Brethren

(CLB) regional pastor representative recently cited a similar statistic regarding pastor

burn-out and agreed with other leaders from the denomination and Lutheran Brethren

Seminary (LBS) regarding the need to prepare and support socially competent pastors for

ministry.[2]

The problem this project addressed is the need for greater social competence

among LBS students entering pastoral ministry in the CLB. The response to this problem

will require a student to develop and be supported in providing socially competent

pastoral ministry.

A foundation out of which this problem is addressed is critical. At LBS the

mission to prepare pastors as servants of Christ for ministry in God's mission is grounded

in the doctrinal belief "The Bible, including both the Old and New Testaments as

originally given, is the verbally and plenarily inspired Word of God and is free from error

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[1] Katheryn Rhoads Meek et al., "Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy," *Journal of Psychology and Theology* 31, no. 4 (2003): 339.

[2] CLB regional pastor representative, CLB president, LBS dean, and LBS president meeting with the author, Fergus Falls, MN, June 7, 2016.

in the whole and in the part and is the final authoritative guide for faith and conduct.[3] This project drew from 1 Timothy 1 and 3 as a model for socially competent pastoral ministers of the Gospel.

A review of the literature regarding competent pastors and leaders was important in this project to assess and identify common themes related to pastoral social competence. Additionally, the literature on supervised educational models was reviewed to evaluate how various supervised ministry educational models address pastoral social competence.

While an evaluation of common social competence themes for pastors could address various denominational and seminary contexts, this project specifically focused on the development of socially competent pastoral ministers of the gospel at LBS for ministry in the CLB. This field research utilized interviews with a handful of exemplary CLB pastors and key CLB and LBS leaders and analyzed the data to identify common pastoral social competence themes.

Finally, this project evaluated key principles and themes from these various streams of research that can assist in the development of socially competent pastoral ministers of the gospel through the Supervised Ministry Education (SME) program at LBS. To effectively evaluate, support, and implement initiatives in this project, support from key stakeholders who shared a common agenda, shared measures, reinforcing activities, and ongoing communication was essential.[4] The inclusion of key CLB and

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[3] *2016-2017 Academic Catalog* (Fergus Falls, MN: Lutheran Brethren Seminary, 2016), 13-14.

[4] John Kania and Mark Kramer, "Collective Impact," *Stanford Social Innovation Review* (Winter 2011): 39-40.

LBS leaders in the field research strategically aided in approval and support of social competence interventions for students and pastors.

Delimitations of the Problem

There has been a significant amount of research on the topic of social competence and emotional intelligence within a variety of occupations. There are also numerous seminary and denominational contexts in which social competence could be assessed. Therefore, it was important to focus on a specific research approach to social competence as it applies to a particular seminary and denominational context.

There are four basic delimitations within this project. First, this project focuses on the preparation of socially competent pastoral ministers of the Gospel. It will not specifically focus on those preparing for callings to be missionaries, church planters, lay leaders, or para-church leaders.

Second, the context of this project is limited to LBS as the educational institution that prepares students for pastoral ministry in the CLB. Third, this project focused on the majority demographic of CLB pastors and leaders in the CLB and LBS. Thus, exemplary pastors and denominational and seminary leaders from which this project field data was derived are male and Caucasian.

Finally, the exemplary pastors interviewed are geographically limited to those serving Midwest churches.

Assumptions

It is also essential to explain several assumptions in the development of this project. The first assumption in this project was that the Old and New Testaments of the

Bible are the complete inspired Word of God, are free from error, and so are the final authoritative guide for faith and conduct.

The second assumption was that LBS students can develop their social competence. Students must be capable of and willing to learn social competence for them to provide effective ministry among various and changing relational systems and contexts.

The third assumption was that LBS faculty and Christian pastors and leaders mentoring students are competent to teach students social competence. This assumption rests on the belief that LBS faculty and the pastors mentoring the students have been able and willing to develop knowledge and skill regarding pastoral ministry and thus have insights and instruction to share with students.

The fourth assumption was that the exemplary pastors as well as the denominational and seminary leaders interviewed in this project are competent in their roles and thus provide a solid basis for assessing pastoral social competence. It is assumed that the exemplary pastors and denominational and seminary leaders in this project found themselves in their present positions because of their gifts, knowledge, and skills which have been developed and noted by others.

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Subproblems

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Subproblems help to focus responses to the stated problem via a systematic and logical process. The problem of the need for greater social competence among LBS students entering pastoral ministry in the CLB was responded to through an exploration of four subproblems.

The first subproblem of the project was to study 1 Timothy 1 and 3 as a model for socially competent pastors. This biblical model served not only as a foundation for understanding pastoral social competence from a theological perspective, but also invited examination of the objectives and outcomes of the LBS Supervised Ministry Education (SME) program.

The second subproblem was to review the applicable literature regarding social and pastoral competence. Focus was placed on three main areas in the literature including (1) pastoral social competence literature, (2) social competence literature related to other disciplines, and (3) various supervised pastoral education models that might address pastoral social competence.

The third subproblem was to evaluate themes of pastoral social competence through interviews with exemplary pastors in the CLB and leaders in the CLB and LBS. Reflection on the knowledge, skills, abilities, and support needed for socially competent pastoral ministry was evaluated within these interviews. The interviews were also utilized to query and evaluate how LBS and the CLB might foster and support pastoral social competence.

The fourth subproblem was to assess the LBS SME program and how streams of research in this project could assist in the development of socially competent pastoral ministers of the Gospel. This subproblem specifically evaluated common pastoral social competence themes, the integration of these themes in the LBS SME program, and how LBS and the CLB leaders could organizationally support the social competence of students entering pastoral ministry.

Setting of the Project

The project took place within the CLB. As an administrative arm of the CLB, the heritage of LBS is tied to the Haugean and the Johnsonian revivals in the late 1800's in Norway which emphasized spiritual awakening, conversion, pietism, and evangelism. While the Haugean movement influenced the lower and middle socio-economic classes of Norway, the Johnsonian movement stemmed from the seminary and first influenced pastors and church leaders before reaching into the lives of lay people in Norway. In the wake of these factors, it was Rev. Knut Lundeberg's preaching on law and gospel and the need of repentance, and his emphasis on a personal relationship with Jesus that led to many conversions and the founding of the CLB.[5]

The history of LBS stretches back to the Northwestern Free Church Mission School which was founded in 1897 in response to the growing number of young people who came to a knowledge of personal salvation in Jesus that desired biblical studies beyond what was taught in local congregations.

In 1903, only three years after the founding of the CLB, the Lutheran Bible School was founded in Wahpeton, North Dakota to provide seminary training needed for pastors and missionaries. The school moved to Fergus Falls, Minnesota where the CLB denominational offices were located. Today LBS is accredited by the Transnational Association of Christian Colleges and Schools (TRACS) and remains a servant of the church by training students preparing for ministry.[6]

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[5] Joseph H. Levang, *The Church of the Lutheran Brethren* (Fergus Falls: Lutheran Brethren Publishing Company, 1980), 18-19.

[6] *2016-2017 Academic Catalog* (Fergus Falls, MN: Lutheran Brethren Seminary, 2016), 12.

Conversations with LBS faculty, colleagues, and pastors from other seminaries and insights from Phillip Frazer's thesis[7] reveal that practical theology gets little to no attention in many seminaries today. LBS has demonstrated clear support for practical theology through the development of the Supervised Ministry Education (SME) program in 2016 which prepares students for a life of ministry in God's mission via a supervised experience-based approach to their education. Each student seeking the M.Div. or DCM degree participates in this educational program and completes 280 hours of ministry practice, curriculum, and supervision in five practical theology courses.

The SME program encourages students to be adult-learners assessing their own spiritual maturity, emotional maturity, leadership, communication, and conflict management. Institutional objectives and program outcomes are addressed through educational modules, processing groups, a personal development plan, psychological education provided by educational psychologists, ministry site experience, and student interactions with ministry site mentors, faculty, and this researcher who serves as director of the program.

The CLB regional pastor representative has noted that the social competence of many of CLB pastors is a "huge issue".[8] The CLB president, regional pastor representative, LBS president, dean, and director of institutional effectiveness and

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[7] Philip Frazier, "Advocacy for a Biblical and Communications Based Interpersonal Competency Course for Seminary Education," D.Min. thesis project report, Bethel Seminary, 2015.

[8] CLB regional pastor representative, meeting with the author, Fergus Falls, MN June 7, 2016.

instruction design have all agreed that there is a need to prepare and support socially

competent pastors for ministry in the CLB.[9]

In addition to their support and involvement in this project's focus on the SME

program, the LBS president, dean, and the assistant dean have also considered integrating

Clinical Pastoral Education (CPE) into the curriculum at LBS as another way to address

the social competence of students preparing for pastoral ministry.

CLB administration has shown similar support for fostering pastoral social

competence in the evaluation of the Pastoral Candidate Program (PCP) and through the

introduction of new psychological testing and evaluations for pastors in full-time

ministry.

The research setting of the project will be an evaluation of exemplary CLB

pastors and leaders in the CLB and LBS to discern what is needed to develop and support

socially competent pastoral ministers of the Gospel. CLB and LBS leaders have also

provided input and support regarding the project focus and field research.

It will be important for LBS and the CLB to address the growing need for socially

competent pastoral ministers of the Gospel. Addressing this need will involve evaluating

what is required to develop and equip LBS students' social competence and then

assessing what is needed to support and sustain them as resilient and exemplary pastoral

ministers of the Gospel in the CLB.

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[9] CLB regional pastor representative, CLB president, LBS dean, and LBS president, meeting with the author, Fergus Falls, MN, June 7, 2016.

The Importance of the Project

The Importance of the Project to the Researcher

This researcher's reflection on the development of his identity and authority, his spiritual journey through change and suffering, and his experiences with church leadership issues have been key motivations for carrying out this project.

This researcher is a Master of Divinity graduate, has served in various church and para-church ministries for six years, has ten years of training and experience as a professional chaplain, and has four years of experience teaching practical theology courses to Master of Divinity students at Lutheran Brethren Seminary (LBS).

The development of this researcher's social competence through the supervised ministry model of Clinical Pastoral Education (CPE) has also been a key motivation and model for this project. CPE outcomes foster articulation of faith and theological themes that inform ministry through the processes of supervision, peer group time, and personal and pastoral reflection.[10] CPE encourages a personal look in the mirror, invites others in, and reflects on what was seen. By God's grace, this researcher continues to develop social competence through this educational model which has enabled competent ministry with others.

Working with the CPE educational model as a professional chaplain continues to provide numerous opportunities to wrestle with the integration of theology in pastoral practice as well as hone key awareness and skills that promote socially competent ministry.

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[10] Laura J. Kelley, *Curriculum Guide: Level I for ACPE Chaplain Residents* (Eau Claire: Luther Midelfort-Mayo Health System: 2005): 15.

The journey through professional chaplaincy has also provided two different opportunities to develop and lead a chaplaincy department and learn how to strategically communicate and position chaplaincy as a valuable part of the organization. Much has been learned through successes, challenges, and failures in this researcher's chaplaincy experience which has fostered resilience and adaptability in ministry.

Becoming a certified professional chaplain also opened the door to teaching practical theology courses in 2014 at LBS. Through teaching, this researcher encourages student's openness to feedback, critical reflection, and growth in their awareness and ability to evaluate and engage in ministry relationships. This researcher's continued self-reflection and growth spurred on by confidants and colleagues have also fueled belief in the transformational potential of a supervised ministry educational model teaching social competence beyond seminary.

The Importance of the Project to the Immediate Ministry Context

Leadership and faculty at LBS, CLB leaders and pastors, and former and present students have noted the importance of the practical theology foundation laid through the development of the SME program. The LBS dean has seen the need for such a program for a long time and affirmed it is one of the great accomplishments during his tenure here. Two of the denominational regional pastors and the CLB president have also welcomed this researcher's involvement in linking the outcomes of LBS's SME program with the CLB pastoral candidate program to prepare and equip competent pastors.[11]

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[11] CLB President Paul Larson and Regional Pastors Roger Olson and Stan Olsen, meetings with the author, Fergus Falls, MN, October 7, 2016 and March 13, 2017.

The LBS director of institutional effectiveness and curriculum design has noted the importance of focusing on the social competence of LBS students and encouraging them to be life-long critical thinkers and learners. She noted how in her educational experience many students and teachers do not know how to speak up for themselves, appropriately live in relationship, problem solve, or communicate.[12]

The CLB president has also noted lower social skills among the millennial and post-millennial generation and the need for the denomination to train pastors and other lay leaders to act as mentors to speak into the lives of students.[13] The LBS dean has also affirmed the importance of providing both a place for a student to be heard and a place to speak into his life through a supervised ministry approach. Likewise, the LBS president believes seminary students need to have someone confront them regarding their issues and that they will need ongoing feedback as they enter pastoral ministry.

The LBS SME program is designed to address the personal and social competence of students through various one-on-one consultations with faculty, consultations with contracted educational psychologists, and regular opportunities for feedback from faculty and their peers regarding their personal and ministry practice. This project will provide an opportunity for further evaluation of the LBS SME program and the supervision provided to students to prepare them to be socially competent pastoral ministers of the Gospel.

The Importance of the Project to the Church at Large

Burnout, moral failures, and even mental health issues are not uncommon among pastors today. It seems ironic that while pastors remain the primary source for people

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[12] LBS Director of Institutional Effectiveness and Instruction Design Margareth Alexanderson, conversation with the author, Fergus Falls, MN, June 6-7, 2017.

[13] CLB President Paul Larson, meeting with the author, Fergus Falls, MN, June 7, 2016.

facing spiritual or mental health issues that they end up suffering from similar problems due to the expectations and stress placed on them by others and themselves.[14]

Conversations with seminary and denominational leaders have revealed that personal and church-related crises are being faced by pastors in the CLB. This researcher has wondered if they could have been avoided or handled differently if pastors had the resources and support needed to care for themselves and competently address such situations.

The last course project this researcher completed in the Doctor of Ministry Church Leadership program at Bethel Seminary revealed that pastors and leaders in the CLB and LBS see the need to educate and support the personal wellness of each student entering pastoral ministry. Many of these participants also noted the need to address the social competence of each student entering pastoral ministry.

The CLB regional pastor representative has affirmed that the social competence of pastors in the CLB is a huge issue. He wonders if the denomination might be in danger of having pastors leave the ministry if social competence is not addressed in their seminary preparation and as they enter the pastorate.[15]

Denominational and seminary leadership have agreed that in addition to an evaluation of the SME program's development of socially competent pastoral ministers of the Gospel at LBS, ongoing assessment of CLB's pastoral candidates' and pastors' social competence will be essential for the health and future of God's mission in and through the church.

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[14] Meek et al., 339.

[15] CLB Regional Pastor Representative Stan Olsen, meeting with the author, Fergus Falls, MN, June 7, 2016.

Research Methodology

This project was qualitative in nature. Case study research was the main model employed. The primary tools used to gather data were personal interviews, documents, and field note observations. It included the use of both primary and secondary data.

Data

Primary Data

Primary data included (a) personal interviews with exemplary CLB pastors, and leaders in the CLB and LBS and (b) personal observations noted in field notes.

Secondary Data

Secondary data included (a) biblical, theological and secular literature dealing with issues relevant to the social competence problem of this project and (b) seminary and denominational documents that pertained to the development and support of a socially competent pastor.

Project Overview

Successful completion of this project required a logical and systematic set of steps. There was naturally some overlap in these steps, but each was needed in the research process. The four main steps were formulated to move this project from initiation to completion.

The first step was to utilize exegetical and theological resources to evaluate pastoral social competence principles in 1 Timothy 1 and 3.

The second step was to review relevant literature in the areas of (a) pastoral social competence, (b) social competence literature from other disciplines, and (c) literature

regarding supervised ministry education models that might address pastoral social competence.

The third step was to develop interview frameworks for use with exemplary pastors in the CLB and leaders in the CLB and LBS to evaluate themes of pastoral social competence. Literature regarding (a) social competence, (b) research methodology, (c) research design, and (d) research consent and confidentiality were consulted in this step.

The fourth step was to evaluate and make recommendations regarding the development of the SME program and its preparation of socially competent pastoral ministers of the Gospel considering the aforementioned research.

Subproblem Treatment

Each of the four subproblems was addressed as steps in this project. Their formulation helped give a framework for a logical, thorough, and practical response to the need for greater social competence of LBS students entering pastoral ministry in the CLB.

Addressing each subproblem involved the securing of applicable data via a variety of sources. Evaluation and interpretation of the data was also part of the development of each subproblem's response.

Subproblem One

Data needed for addressing this subproblem included insights, observations, and conclusions from the researcher's exegesis of 1 Timothy 1 and 3 and from literature that analyzed these scriptures.

The data gathered for the formulation of a biblical framework was in the Bible, commentaries, lexicons, word studies, dictionaries, theses, scholarly journals and books,

and the Internet. These resources were obtained from the researcher's personal library, Bethel Seminary's library (and its affiliates), the LBS library, and via the Internet.

When the data was obtained it was evaluated and analytically organized to inform a model for developing socially competent pastors.

Subproblem Two

The data needed for addressing this subproblem included insights, observations, and conclusions from the literature regarding a socially competent pastor, literature from other disciplines on social competence, and literature on supervised pastoral education models that might effectively teach social and pastoral competence principles to a student.

The data gathered for the literature research was in theses, scholarly journals and books, the minds of the experts, and the Internet. These resources were obtained from the researcher's personal library, Bethel Seminary's library (and its affiliates), LBS's library, the researcher's contact information for the experts, and via the Internet.

Once the data was obtained it was evaluated and analytically organized to inform the researcher of principles, themes, and models from the literature regarding pastoral competence.

Subproblem Three

Data needed for addressing this subproblem included (a) interviews with exemplary pastors and denominational and seminary leaders and (b) the researcher's field notes from the data.

The data gathered for the field research came from (a) the exemplary pastors, church leaders, and seminary leaders whom this researcher interviewed, (b) this

researcher's observations and related field notes, and (c) related documents within CLB and LBS offices.

Once the data was obtained, it was evaluated and systematically organized to identify themes and principles of pastoral social competence.

Subproblem Four

Data needed for this subproblem treatment consisted of the information gathered throughout the whole research process.

Data was secured by accurately recording insights and information from the project research and from this researcher's field notes. The data throughout the research process was evaluated alongside the LBS SME program and utilized in formulating recommendations regarding the development of socially competent pastoral ministers of the Gospel.

CHAPTER TWO: BIBLICAL-THEOLOGICAL FOUNDATIONS REGARDING
PASTORAL SOCIAL COMPETENCE

Since the early years of the Christian church, pastors and lay people have dealt with opposition on various fronts. Before he became a follower of Christ, the apostle Paul (then Saul) contributed to the persecution, imprisonment, and even death of Christians (Acts 7:59-8:1; 9:1-2)[1]. Today Christian pastors and lay people continue to face various challenges.

Pastors may need to stand against false teaching and moral failure in the church as they did during the time of the writing of the pastoral epistles in the middle 60's A.D.[2] Todd Hall has examined the personal functioning of pastors to increase awareness of the impact of personal dysfunction on their ministries such as unresolved personal issues, sexual temptation, and interpersonal deficiencies.[3] Such situations demand that a pastor is equipped to live out and proclaim the Gospel in a competent and virtuous manner. William Higley concurs, noting the evidence that pastoral ministry is an "interpersonal

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[1] Unless otherwise noted, all Scripture citations are from *The Holy Bible, English Standard Version* (Wheaton: Crossway, 2001).

[2] D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1995), 572.

[3] Todd W. Hall, "The Personal Functioning of Pastors: A Review of Empirical Research with Implications for The Care of Pastors," *Journal of Psychology and Theology* 25, no. 2 (1997): 240.

relationship-based responsibility" as seen in the biblical qualifications to evaluate whether a person is qualified for the job (1 Tim. 3:2-7; Titus 1:6-9; 1 Pet. 5:1-3).[4]

The Context of the Pastoral Letter to Timothy

The salutations in the pastoral epistles note the apostle Paul as the author (1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1). Some scholars argue against Pauline authorship identifying doctrinal, linguistic, and authorship problems in the pastorals, especially when compared to Paul's other Epistles and date it later. This researcher will assume with most Evangelical scholars that Paul was the author of the pastoral epistles and that they are inspired parts of the scriptural canon.[5]

Timothy and Titus were commissioned by Paul as "chief regional leaders" to deal with problems in the church in Ephesus and Crete (1 Tim. 1:1-2; 2 Tim. 1:1-2; Titus 1:1-4; cf. Acts 16).[6] To combat false teaching and a lack of character among the church leaders of that time Paul had two basic points to make to Timothy and Titus: (1) They are to monitor their own behavior and, (2) and they are to monitor their teaching[7] so that they might encourage church leaders to be Christ-centered witnesses against the false teaching and immorality in the church (1 Tim. 1:3-11; 3:1-7; Titus 1:5-16).

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[4] William John Higley, "The Relationship between the Lead Pastor's Emotional Intelligence and Pastoral Leadership Team Effectiveness," Ed.D. diss., The Southern Baptist Theological Seminary, 2007, 23-24.

[5] Donald Guthrie, ed., *The Pastoral Epistles*, in *The Tyndale New Testament Commentaries*, Vol.14, ed. Leon Morris (Downers Grove: InterVarsity Press, 1990), 45-62.

[6] John K Goodrich, "Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles, " *Zeitschrift Für Die Neutestamentliche Wissenchaft Und Die Kunde Der Älteren Kirche* 104, no.1(Jan 1, 2013): 97.

[7] William D. Mounce, ed., *Pastoral Epistles*, in *Word Biblical Commentary*, Vol. 46, ed. Bruce M. Metzger, Ralph P. Martin and Lynn Allan Losie (Nashville: Tommy Nelson, 2000), lxxxi.

Paul's salutation in 1 Timothy 1:1-2 is followed by a condemnation of the false

teacher's doctrine (vv. 3-11) and his testimony of the good news of Christ Jesus (vv. 12-

15). It served as a reminder for Christians and church leaders to be aware of false authors

and believe in Jesus, the only author and perfecter of their faith (vv. 17; cf. Heb. 12:1-3).

To counter the hypocritical actions of false teachers, a pastor's behavior and skill

are an essential foundation on which ministry relationships are built. Donald Carson and

Douglas Moo note the permanent value of 1 Timothy is its emphasis on who is fit for

office in the Christian church based on the person's character.[8] For example, in 1

Timothy 3:1-7 Paul comments on the desired behavior of church leaders and caps the list

of qualities for an overseer (ἐπίσκοπος) with the expectation that they are above reproach,

blameless (ἀνεπίλημπτος) and well thought of, of character (καλός).[9]

The word ἐπίσκοπος occurs five times in the New Testament (1 Tim. 3:2, Titus

1:7, Acts 20:28, Phil. 1:1, and 1 Pet. 2:25). In the 1 Peter 2:25 text it refers to Christ. The

other four occurrences of the word refer to those in positions as "supervisors" or

"overseers" in the church.

The Greek word ἐπίσκοπος would have been a familiar term as non-biblical

Greek gods and certain leaders in society and politics at that time would have been

referred to by this word.[10] The Christ-centered teaching and character of the prescribed

overseer in the pastoral epistles were to stand against the abuses and false teaching of that

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[8] Carson and Moo, 575.

[9] William D. Mounce and Rick D. Bennett Jr, *Mounce Greek Dictionary* (Accordance edition; Oak Tree Software Inc. Ver. 3.7), 1345, 9362.

[10] Donald Deer, "Translating the Word "Episkpopos," "Overseer," in the New Testament," *Bible Translator* 30 (October 1, 1979): 439-440.

day. The difference between the secular use and Paul's use of ἐπίσκοπος in his first letter to Timothy is the grounding of the Christian overseer in Christ.

As addressed in 1 Timothy 1:1-2, 1:12-17, 3:1-7 and related Biblical passages, pastors' ability to be aware and regulate themselves and their relationship with others in a virtuous manner, their social competence, is the fruit of their identity and authority in Christ and a model for pastoral ministry in the church.

Pastoral Identity

Part of Timothy's work was to counter false teachers in the Ephesian church who were teaching that deeper knowledge would bridge the gap between God and the evil world.[11] Paul's letter to the Ephesian church indicates that they previously had "futile thoughts" (Eph. 4:17ff). Paul pointed people away from faith in themselves to faith in Christ as the source of their identity and hope (Eph. 4:32-5:2; 1 Tim. 1:15-16). People cannot save themselves from themselves. They need Christ, the expected Savior from sin, prophesied about and revealed in the Bible (Gen. 3:15; 12:1-3; 1 Sam. 7:8-17; Isa. 53; Matt. 2:1-1, 19-23; Luke 2:10-11).

Paul testified how God saved him through Christ (1 Tim. 1:12-14). He had been like the false teachers in the Ephesian church who placed trust and hope in themselves, but God revealed Paul's sin and his need for salvation through Christ:

> Once a blasphemer and a violent man, Paul rejoices that God has chosen him for his service (1 Tim. 1:12-13). The book of Acts provides the commentary here, for it describes Paul's ruthless persecution of the Christians before his dramatic conversion (Acts 8-9). He never forgot the wonder of God's choice of him.[12]

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[11] Richard D. Balge and Lyle E. Albrecht, ed., *Sermon Studies on the Epistles*: *Series C Milwaukee:* Milwaukee: Northwestern Publishing House, 1991), 281.

[12] Gordon J. Wenham et al., *New Bible Commentary* (Accordance edition. Oak Tree Software Inc. Ver. 2.0), 1294.

Paul had been recently released from prison when he penned these words of thanks to God for His grace and appointment to His service (1 Tim. 1:12, 14). Paul could have been resentful for the trials and suffering he faced on the account of faith, but instead, it fueled his boasting in the work of God through Christ in his life (1 Cor. 12:7-12).

Like Paul's experience, the stripping away of things such as security, relationships, or health may focus people on what matters most. It can cause people to search for true purpose, meaning, and hope. Likewise, pastors may need to come to the end of themselves through challenge or trial to be reminded of their need for God's grace through Christ.

Paul recalled the past reality of how God had given him strength (1 Tim. 1:12-13). He had been brought to the end of himself and gives credit to God for strengthening him to be obedient to Christ (1 Tim. 1:13, cf. Acts 9).[13] Paul also recounts how he "was judged faithful" for being appointed to God's service. The word faithful (πιστός) is a surprising word to describe Paul who had persecuted, imprisoned, and killed God's people before he became a follower of Christ. Paul began these verses with "I thank … Christ Jesus our Lord" (1 Tim. 1:12), which suggests that he was giving credit to God through Christ for the gift of being considered faithful. Balge notes:

> Paul was not taking credit for his faithfulness. Instead, he was thanking Christ for having considered him to be such in spite of his shortcomings. So, Timothy must place his confidence in the Lord as he also had been appointed to his position in the church.[14]

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[13] Martin Luther, *Commentaries on 1 Corinthians 7 and 1 Corinthians 15, and Lectures on First Timothy*, in *Luther's Works,* ed. Hilton C. Oswald (St. Louis: Concordia Publishing House, 1973), 239.

[14] Balge and Albrecht, 281.

Paul recognized that his ability to competently minister and serve the church was because of the work of God in him through Christ. Pastors can be tempted to believe that they have earned or are earning their way into God's favor but doing so would deny God's provisions through Christ for them.

Paul's words to Timothy, "the grace of the Lord overflowed for me," would have reminded Timothy and his fellow church leaders of God's provisions through Christ as they faced the call and challenges of their daily work (1 Tim. 1:14). The preposition ὑπερ with the verb πλεονάζω emphasizes the "super-abundance of divine grace."[15] Similarly, Paul wrote to Roman Christians, "Where sin increased, grace abounded all the more so that, as sin reigned in death, so also grace might reign through righteousness leading to eternal life through Jesus Christ our Lord" (Rom. 5:20-21). God's grace will be in abundant supply compared to whatever sin or temptation is present.

Like Paul, some pastors may feel guilty because of sin in their own lives. Others may even despair in it and feel unworthy in the sight of God. In his lecture notes on 1 Timothy 1:15 Martin Luther says that in Christ a Christian has a new identity and hope as Christ did not come to destroy but to give himself for the salvation of sinners so "let no sinner lose hope."[16]

In 1 Timothy 1:15-16 Paul testified to his new identity and hope in Christ Jesus, his Savior. In his commentary on 1 Timothy 1:12-17, Wenham comments: "those [like Paul] who are most conscious of their previous opposition to God usually become the most vocal in their understanding of God's unlimited patience. Such people become

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[15] Guthrie, 74.

[16] Luther, 247.

exhibits of what God can do."[17] Paul was a living example of God's grace through Christ which overcame his sin and gave him a new message to proclaim.

Other pastors may be tempted to believe that they are not guilty of sin because they have lived a good life in service to God. But, as Paul pointed out by quoting various Old Testament Scriptures, individuals' works do not justify them but rather convict them of sin as no one is righteous in God's sight (Rom. 3). Paul also wrote that only through faith in Jesus Christ do people have a hope of being justified (Rom. 3:22-23).

Others may be tempted to believe that through faith and a new identity in Christ they have overcome sin, however the act of denying the work of sin in one's words, thoughts, and deeds deadens a person's awareness of it and its growing effect on his/her life. Christian leaders and lay persons are not immune to sin, not to mention other unspoken or unseen thoughts and deeds. As Jesus illustrated in the Parable of the Pharisee and tax collector, those who are confident in their own righteousness and exalt themselves will not go home justified before God (Luke 18:9-14).

Christians' self-awareness of their sin and temptation precedes the outpouring of God's grace through Christ. This was made apparent to Paul in the light of God's appearance to him on the Damascus road (Acts 9). Paul emphasized to the Ephesian church leaders the need for them to be aware of the darkness of sin in their lives and God's call for them to "live as children of light" (Eph. 4:17-5:21).

Peoples' awareness of their sin is the work of the biblical Law (1 Tim. 1:3-11). In discussing Martin Luther's uses of the Law, Edward Engelbrecht points out that the second "Divine Use" of God's Law is to "bring about a knowledge of sin" and that in

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[17] Wenham, 1295.

response the righteous man's use of the Law is "self-knowledge leading to repentance."[18] Pastors should be aware of the triggers and temptations that may lead them to sin and create discord in their relationship with God and others.

Paul addressed the issue of sin in his life by saying "I am the worst of sinners" and repeating this statement in the next verse (1 Tim. 1:15, 16). Although he had been saved by grace through faith, he recognized he was still a sinner. Paul pointed out the Ephesian church and its leaders should acknowledge the sin in their lives and the need for God's grace through Jesus Christ to serve "as an example for those who would believe on Him and receive eternal life" (1 Tim. 1:16; Rom. 7).

Paul closes this group of verses with a doxology of praise for God's identity and authority (1 Tim. 1:17). Whereas the prior verses emphasize how God is with humans and saves them, the transcendent and eternal nature of God is confessed here. The reference to "the only God" serves as a reminder to pastors who they are lest they be led astray by false teaching and claim what God has declared of himself, "I am the Lord, and there is no other" (Isa. 45:18). God will not be Lord in the shaping of a pastor's life if He is not Lord of the pastor's life.

Pastoral Authority

First Timothy was written to admonish pastors in Ephesus who were tempted to have false security and claims regarding their teaching and the fruit of their work. Oden notes that pastoral ministry is "not a coercive office that wields temporal power, external

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[18] Edward A. Engelbrecht, "Luther's Threefold Use of the Law," *Concordia Theological Quarterly* 75, no. 1-2 (January/April, 2011):148.

influence, or secular authority" but is faithful to bear witness to the work of Jesus Christ.[19]

As an extremely learned and gifted Pharisee, Paul could have been tempted to boast in himself. Similarly, pastors may be tempted to think that by their education and teaching they are more capable ministers. Paul dispels this myth noting that any person's credentials, including his, are only by the strength and work of Christ Jesus (1 Tim. 1:12; Phil. 3:7-10). A pastor's authority and competence are found in Christ alone.

Pastors who take credit for the fruit of their labor may be tempted to deify themselves and deny God's work in Christ through them. In this vein Richard Caemmerer comments on the seminary's role in pastoral preparation:

> A Lutheran theological seminary must contribute to the pastor's understanding of the authority for the task. It will not do simply to keep asserting that his "authority is Christ," for the proudest pastor has been able to crack his secular whip with the good conscience that he speaks for Christ.[20]

First Timothy addresses the danger of Ephesian church leaders assuming divine authority and formulating their own doctrine (1 Tim. 1:3-11). In his comments on "to teach any differing doctrine" (1 Tim. 1:3), Luther asserted that Paul is condemning the arrogance of the false teachers and instructing Timothy "to charge them not to become new authors who are teaching something different and better."[21]

Pastors' insecurity may tempt them to find their identity and authority in their successes rather than in work of Christ. This too is false teaching which denies Christ's

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[19] Thomas C. Oden, *Becoming a Minister* (New York: Crossroad, 1987), 55-57.

[20] Richard R. Caemmerer, "The Office of Overseer in the Church," *Lutheran Quarterly* 8, no. 1 (February, 1956): 17.

[21] Luther, 221.

work in and through him (1 Tim. 1:12). Caemmerer also comments on the seminary's

role helping pastors avoid this temptation:

> A rather high proportion of ministerial students sense an inferiority physically or
> in personality to the robust and extrovert characters in training for business or
> public life or industry. It is just these men who are apt to have an inner
> satisfaction that they have found a way to excel through the authority of the
> ministry in the church.[22]

Paul began 1 Timothy by stating that he is an apostle (ἀπόστολος) of Christ Jesus

(1:1) which emphasizes his authority as "a messenger, the bearer of a commission."[23]

Guthrie believes that Paul is placing emphasis on the source of his authority through the

expression "by command of God" which highlights his "divine commission."[24] In fact,

ἐπίταγή which is rendered "command" can also be translated "authority."[25] Thus the

emphasis is on God and His authority which is conferred upon Paul. This suggests that

pastors minister out of the authority given to them by God.

Paul wrote in 1 Timothy 1:3-11 and Ephesians 4:17ff regarding misplaced

authority on human thinking that led to false teaching and immoral behavior in the

church. Since 1 Timothy was written just a few years after Ephesians it seems the church

and its leaders needed another reminder regarding the true source of pastoral authority

(Eph. 4). Caemmerer argues that Ephesians 4 is the clearest New Testament passage on

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[22] Caemmerer, 17.

[23] Mounce and Bennett, 1999.

[24] Guthrie, 65.

[25] Barclay M. Newman, *A Concise Greek-English Dictionary of the New Testament* (Accordance edition. Oak Tree Software Inc. Version 1.1), 2566.

authority and the nature of the call to ministry as God through Christ has given special gifts to His people in order that they might walk worthy of the vocation of ministry.[26]

In 1 Timothy 4:1-5 Paul prophesied that "in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons." These may be those "later times" where our pastors and churches need to be reminded of the truth about God and His work in our lives and the world.

Scripture tells the truth about God as the Savior of those who have faith in Him and that His Son Jesus is the only hope in attaining His gift of salvation (1 Tim. 1:1; 2:16; John 3:16). The authority any pastor has is found in Jesus Christ. Guthrie adds:

> Connecting *God our Savior* with *Christ Jesus our hope* adds weight to the apostle's introduction. It also reveals his theological position that both the Father and Son are sources of his authority and points to his belief in the deity of Christ.[27]

In 1 Timothy 1 Paul may have been emphasizing the deity and work of Christ as the word pair "Christ Jesus" or "Jesus Christ" appears seven times the chapter. Christ (Χριστός) is the Greek translation of the Hebrew and Aramaic "Messiah, the 'anointed one of God'"[28] [29] while Jesus (Ἰησοῦ) indicates his earthly nature as a Nazarene.[30] As Christ, He fulfilled the Old Testament promise that a Messiah would crush the head of Satan (Gen. 3:15). As Jesus, He fulfilled the prophecy that God would become incarnate

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[26] Caemmerer, 8.

[27] Guthrie, 66.

[28] Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (Accordance ed. Oak Tree Software Inc. Version 2.0), 832.

[29] Newman, 6480.

[30] Louw and Nida, 824.

to be with humans, to save them from their sins and offer them new life (Matt. 1:23; Isa. 8:8, 10; 53; John 3:16).

Scripture also states that there is no other name under heaven other than Jesus by which men can be saved (Acts 4:12). This is the message Paul gives to the Ephesian church and its leaders, a message that may still be applied to churches and pastors of today until Christ's second coming (Rev. 7).

Mounce notes that the order "Christ Jesus" is also significant as it reflects how Paul first knew the risen Christ and then the earthly Jesus.[31] If this is the case, then this was a testimony of how Paul was made a new creation in Christ and could serve as a reminder for Christian ministers regarding the source of their salvation (cf. 2 Cor. 5:11-21).

The addition of "our hope" following "God our Savior and Christ Jesus" is also significant as it would have addressed the false teacher's doctrine and pointed to God and Christ Jesus as the basis for hope. This hope is "not mere wishful thinking but confident expectation" in Christ Jesus who took people's sins upon Himself and died in their place (Isa. 53:1-11; 1 Pet. 2:24-25).[32]

In addition to the two epistles to Timothy, Paul links Timothy with himself in the opening greeting in six of his epistles which is evidence that he was a trusted ministry colleague (2 Cor. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Phil. 1:1).[33] In these passages, church leaders testify to the authority of God's Word and admonish pastors to do the

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[31] Mounce, 6.

[32] Edward A Engelbrecht, ed., *The Lutheran Study Bible* (St. Louis: Concordia Publishing House, 2009), 2068.

[33] Carson and Moo, 574.

same. Carson and Moo comment that 1 Timothy was written by Paul to give Timothy "the guidance he needed … as superintendent of the churches" and that Timothy "would be expected to pass on to the congregations the counsel that this letter contains."[34]

Paul's use of the word true (γνήσιος) in his address to Timothy conveys both intimacy and authority (1 Tim. 1:2). [35] It would have reminded Timothy of the authority that was conferred on him to bring the message about Christ Jesus to the churches (1 Tim. 1:18; 4:14). Such instruction could be helpful for church leaders and pastors who need to be reminded that the authority they have in their call is not theirs but is conferred on them by God through His people. Forgetting this may lead to pastors' abuse of their God-given authority for their own sake and thus falsely represent and proclaim the source and means of human salvation. This inaccurate understanding of scripture appears to be what Timothy was to speak against and correct (1 Tim. 1:3-20).

Timothy being designated as a "true child in the faith" (1 Tim. 1:2) would carry with it the expectation that he, as a spiritual son of Paul, would confess the same faith in Christ Jesus and serve his spiritual father by carrying out the directions in 1 Timothy. His directions were to hold the church leaders and pastors in the Ephesian church accountable and admonish them regarding the message they were spreading and the lives they were living (1 Tim. 1:3-11; 3:1-7). Implicit in these passages is that if Christians and their leaders are not held accountable they may continue sinning and be judged unfavorably by God.

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[34] Carson and Moo, 572.

[35] Mounce, 8.

Paul's salutation of "grace, mercy, and peace" directed at Timothy (1 Tim. 1:2b)

was Paul's way of invoking God's grace upon Timothy and reminding him of God's

saving grace (Eph. 2:8), but even more, God's continued grace for living.[36] This seems to

reveal that Paul was socially aware of the troubles in Ephesus and the need for

encouraging Timothy and the church in the face of these troubles.

Paul appeared socially competent regarding the problems in the Ephesian church.

He maintained focus on what was important, namely God's grace, mercy, and peace, for

competently managing and leading the church through relational issues. [37]

God's grace and peace were to be the source of Timothy's identity and the

authority by which he ministered to and taught the pastors in Ephesus. Although we live

in a different time, a pastor's temptation to rest on his own wisdom and strength instead

of the power of God and the authoritative message of Jesus Christ may continue today (1

Tim. 4:1-3; Heb. 13:1-7).

Pastors today also face opposition and false teaching and need the grace and

peace of God to carry out their ministry. Pastors also need His mercy (1 Tim. 1:2). Mercy

is not in the typical salutation of Paul's letters. Yet the false teacher situation in Ephesus

that 1 Timothy was written to address must have been serious enough for Paul to include

"mercy" in this greeting. Luther makes this point:

> Every theologian has been established as a bishop of the church to bear the
> troubles of everyone in the church. He stands on the battle line. He is the prime
> target of all attacks, difficulties, anxieties, disturbances of consciences,
> temptations, and doubts. All these hit the bishop where it hurts. Still greater trials
> follow ... for a bishop one must add "mercy," not only that God would deign to
> give His grace that he might have forgiveness of sins and peace but that He would

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[36] Kent R. Hughes and Bryan Chapell, eds., *1-2 Timothy and Titus*, in *Preaching the Word,* ed. Kent R. Hughes (Wheaton: Crossway, 2012), 22.

[37] Higley, 119.

have constant mercy on him, that He would heap many gifts on him with which to serve his brothers; also that God would grant him mercy because he constantly endures great tribulation.[38]

Paul testified to the gift of faith through Jesus Christ in his own life and saw the same gift in Timothy which would enable Timothy and the church leaders to competently minister and live out their faith (1 Tim. 1:2, 14). First Timothy highlights pastoral competence that is based on God's authority and allows His grace, mercy, and peace to work through them as they minister to others even in very difficult times and contexts.

Pastoral Character

After Paul reminds church leaders of the source of their identity and authority in God through Christ, he explains their responsibility to be a witness in the church and the world (1 Tim. 2-3). In 1 Timothy 3:1-7 Paul instructed overseers to live virtuous lives that honor the Lord within their homes and the church. In discussing the relationship between faith and the cultivation of character Joel Biermann notes:

> While it is true that God accomplishes the gift of salvation and blesses individuals with their new identity – declaring them heirs of divine grace in Christ – it cannot be denied that identity to some extent is also shaped by the practices and habits that result from intentional formation[39].

When Jesus Christ is the Lord of pastors' lives (1 Tim. 1:12), they have victory over sin and a new identity in Him (Rom. 7; 2 Cor. 5:17). This new identity enables them to competently serve God in word and in deed (1 Tim. 1:1, 16; 3:1-7). The parable of the vine and the branches illustrates this principle. The identity of pastors, or any Christian, is formed by abiding, remaining, and existing (μένων) in Christ and results in them bearing

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[38] Luther, 219.

[39] Joel D. Biermann, *A Case for Character* (Minneapolis: Fortress Press, 2014), 172-173.

fruit (John 15:5a).[40] The bearing and bringing forth fruit (φέρει) is not an accidental but a

habitual continual bearing.[41] Through living in Christ the fruit of character is produced in

a pastor's life. Alternatively, a pastor who claims to have done things for God but does

not abide in Christ Jesus will not be known by Him and will be separated from the life

found in Him (John 15:5b-6; 1 Tim. 1:16; Matt. 7:21-23). While God's work through

Christ is foundational for a pastor's life and fruit-bearing character, a pastor is also called

to live in Christ and bear witness to His name lest he be cut off (John 15:5-6).

The fruit-bearing character of Christian pastors in 1 Timothy distinguishes them

from false teachers and qualifies them for pastoral ministry as seen in Table 2.1.

Table 2.1. Pastoral Character Qualities in 1 Timothy

CHARACTERISTICS OF PASTORS		CHARACTER VICES
Above reproach (1Timothy 3:2)	Husband of one wife (1 Timothy 3:2)	Drunkard (1 Timothy 3:3)
Temperate (1 Timothy 3:2)	Self-controlled (1 Timothy 3:2)	Violent (1 Timothy 3:3)
Respectable (1 Timothy 3:2)	Hospitable (1 Timothy 3:2)	Quarrelsome (1 Timothy 3:3)
Able to teach (1 Timothy 3:2)	Gentle (1 Timothy 3:3)	Lover of money (1 Timothy 3:3)
Manage his family well (1 Timothy 3:4-5)	Good reputation with outsiders (1 Timothy 3:7)	Recent convert (1 Timothy 3:6)

The integrity of the church leader's message and character in the community and

his home was important. This was pertinent to the Ephesian church situation where

immoral behavior and false teaching was a problem (1 Tim. 3:2, 4, 5, 7). Oden affirms

the timeless importance of this:

> The pastor as a teacher of the good life cannot avoid being in some sense a model
> for others in the search for the good life. Since the pastor speaks of the truth,
> hearers look preeminently to the pastor for truth-telling. Since the pastor is often

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[40] Mounce and Bennett, 9533.

[41] Richard Chenevix Trench, *Synonyms of the New Testament* (Accordance ed. Oak Tree Software Inc. Version 1.5), 213.

heard speaking of love and justice, it will not miss the notice of hearers whether the pastor's behavior is unloving and unjust.[42]

Integrity in pastors' character can nurture trust and respect in their interpersonal relationships so that their message may be heard and not dismissed.

Jesus Christ is not only the source of a pastor's fruit-bearing character, He is their example. In 1 Timothy 1:16 Paul mentions Jesus Christ's perfect patience and God's mercy in his life as an "example" to those who were to believe in Him for eternal life. Paul wanted the recipients of 1 Timothy to take note of the example of God's character at work in Jesus Christ for him, a sinner. The perfect patience of Christ and God's mercy is available for all who call on Him in faith.

The mercy of God and character of Christ are available and at work in specific ways in His people. As Paul had written just a few years earlier to the Ephesian church:

> But grace was given to each one of us according to the measure of Christ's gift … And he gave the apostles, the prophets, the evangelists, the shepherds, and teachers, to equip the saints for the work of ministry, for building up the body of Christ … so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ (Eph. 4:7, 11-12, 14-15).

The pastoral call is a gift of Christ who can enable pastors to carry out His work and message in the church, even when faced with adversity.

Paul's response to the false teaching and immoral behavior that was threatening the Ephesian church demonstrates social awareness and relational management (1 Tim. 3:1-7). He was socially aware of and sensitive to the needs of the Ephesian people and

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[42] Oden, 185.

the Christian church at that time. He also discerned what abilities and behavior a pastor

would need to attend to and manage the relational situation there.

Mounce and Goodrich argue that the overseer list in 1 Timothy 3:1-7 was

influenced by a Hellenistic duty code that prescribed ethical attributes for particular

occupations.[43] Additionally, Goodrich doubts that the author simply inserted such a duty

code into the text:

> There is evidence of Christianization ("God's church", 1 Timothy 3:5), portions
> on conversion ("recent convert", 1 Timothy 3:6), temptation ("fall into the
> condemnation of the devil", 1 Timothy 3:6), and doctrinal instruction ("able to
> teach", 1 Timothy 3:2). Such notions of religious piety are absent from duty codes
> cited by most scholars.[44]

These qualities illustrate Paul's social awareness as they are specifically written to the

need for godly pastoral leaders at that time.

Pastors today might be aided by social awareness to manage the interpersonal

relationships they enter:

> Further evidence for pastoral ministry as an interpersonal relationship-
> based responsibility is also seen in the criteria given in the Bible to evaluate
> whether a person is qualified for the job. Three main passages in the Bible contain
> lists of the particular qualifications a pastor must possess to hold the office of
> pastor: 1 Timothy 3:2-7, Titus 1:6-9, and 1 Peter 5:1-3." In these lists at least
> eight qualities are in some way an aspect of how the pastor relates to other people
> in some form or another.[45]

Paul begins this section with "this saying is trustworthy" (1 Tim. 3:1) which

appears to be his way of emphatically saying to leaders in the church to listen to what he

is about to say. How a pastor says something can be as significant as the content being

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[43] Mounce, 8.

[44] Goodrich, 77.

[45] Higley, 23-24.

shared. For example, a pastor is taught to know the effectiveness of his tone and pitch in his preaching and teaching. Paul may have been exemplifying the need for bold and yet respectful communication here to wake up the leaders in the church to what he was about to say.

He continues with "if anyone aspires to the office of overseer, he desires a noble task" (1 Tim. 3:1). To aspire (ὀρέγω) literally means to stretch one's self out, desire earnestly, or long after.[46] This raises the question, what is the source of a pastor's aspiration for the task of ministry? Is it in service to God or self? In the Ephesian church, it appears that false teachers were seeking to advance themselves and indulge their human desires rather than serving God through their actions and proclamation. This caution may still serve pastoral leaders today who need to be vigilant about addressing false teachers and teachings that arise in the church.

The office of overseer can be interpreted as the office of "pastoral ministry" while others consider "church leaders" an appropriate term (1 Tim. 3:1-2).[47] David Mappes defines it this way,

> As the word ἐπίσκοπος derives from ἐπί (over) and σκοπέω (to watch or look). The σκοπός then is a "watcher," and ἐπίσκοπος is an "overseer," one who is attentive to things or persons. The verb ἐπισκοπέω, occurring in Hebrews 12:15 and 1 Peter 5:2, means "to look at, take care of, oversee, care for."[48]

From this definition, it appears the responsibility of the ἐπίσκοπος involves competent oversight and care of the various relationships he has called them to minister to.

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[46] Mounce and Bennett, 10715.

[47] Engelbrecht, 2072.

[48] David A. Mappes, "The New Testament Elder, Overseer, and Pastor: Part 2 of 4," *Bibliotheca Sacra* 154 (April 1, 1997): 163.

This overseer aspiration is described by Paul as a noble, or literally beautiful, task (1 Tim. 3:1). Hughes notes that it could also be translated, "How beautiful it is when a man sets his heart on the virtues essential to spiritual leadership."[49] Today the pastoral office is not always esteemed by others. In fact, pastors can find themselves ridiculed and under attack both within and outside of the church because of peoples' bad experiences and perceptions of or disagreement with them.

Paul was aware that the pastoral office was not esteemed in the Ephesian church which may be why he caps his list of qualities with requirements regarding a pastor's reputation (1 Tim. 3:2,7). While his list reflects spiritual virtues (Eph. 4: 14-5:2; Gal. 5:22-25) they also seem to demonstrate emotional intelligence as these qualities could have helped pastors build relationships and an emotional tank to weather difficult times being faced in the church (1 Tim. 3:2, 7).[50]

Paul begins by speaking about how a pastor is to be above reproach or above criticism (ἀνεπίλημπτος)[51] followed by character qualities that highlight what it means to be above reproach (1 Tim. 1:2-3). Paul also closes his list of qualities for overseers with a similar statement that they must be "well thought of" by outsiders (v. 7) which he defines as a good reputation and attestation to persons' character.[52]

Paul's similar opening and closing comments about pastors' reputation emphasizes the central importance of their character, especially in contrast to the poor

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[49] Hughes and Chapell, 79.

[50] Paul R. Rao, "Emotional Intelligence: The Sine Qua Non for a Clinical Leadership Toolbox," *Journal of Communication Disorders* 39, no. 4 (July, 2006): 315.

[51] Louw and Nida, 436.

[52] Mounce and Bennett, 3628.

example of false teachers in the Ephesian church reflected in Table 2.1. So, a pastor today can be encouraged to be beyond the blame and accusation of others for the sake of the Gospel.

Paul also notes that a pastor "must be … sober-minded, self-controlled, respectable" (v. 2). The word sober-minded (νηφάλιος)[53] and self-controlled (σώφρων) imply the importance of self-awareness coupled with restraint. Also, respectable (κόσμιος) adds a holistic dimension indicating that pastors must be reputable in their behavior.[54] In other words, pastors' patient and gentle responses are important in the management of their relationships.

Thirty years after Pentecost, Paul advocated for the ministry of Christian hospitality and witness (1 Tim. 3:2; cf. Acts 2:42-47). Today Christian leaders and pastors might also have opportunities to socially engage, become aware of, and minister to others in an informed and competent manner.

Another pastoral characteristic noted is his ability to teach (1 Tim. 3:2). This would have been important because of the false teaching happening in the Ephesian church. This qualification appears to be more of a gift or ability than an issue of character quality like the rest of the list. Mounce connects an overseer's teaching ability to the rest of the list noting:

> The dual issues of doctrine and behavior are joined in the issue of leadership... The requirements of church leadership stipulate that the leaders not only know the truth of the gospel and are able to teach it and refute the heresy, but also have personal character that controls their behavior.[55]
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[53] Mounce and Bennett, 10155.

[54] Newman, 3628.

[55] Mounce, lxxx.

Effective pastors teach through their words and deeds by managing themselves in the face of emotion and temptation.

Paul begins 1 Timothy 3:3 with "not a drunkard, not violent but gentle, not quarrelsome" indicating that an overseer's gentleness was to stand against these negative qualities. Guthrie notes that gentle (ἐπιεικής) also occurs in Titus 3:2 which is "a considerateness and patient forbearance that would not tolerate any violent methods."[56]

Paul also commands overseers to manage their own household well and illustrates what such management looks like with their children as they are to do so with all dignity (1 Tim. 3:4; cf. Titus 1:6). The homes of godly overseers were to contrast others where they "strike their fathers and mothers" (1 Tim. 1:9b). Paul's writing demonstrates his awareness and careful attention to the conflictual and broken social context of people in the Ephesian church which might helpfully instruct pastors today regarding the behavior and skill by which they manage their relationships.

Paul also notes that overseers' management of their households is tied to their care of the church (1 Tim. 3:5). The word overseer (ἐπίσκοπος) means one who is attentive to things or persons. It is related to the meaning of the verb form ἐπισκοπέω in 1 Peter 5:2 where overseers are called to care for God's flock under their care.[57] This seems to suggest that the character of pastors will be demonstrated in how they care for their family and the church God has given them.

To stand against the false teachers and the wake of immoral behavior being left in the church, an overseer "must not be a recent convert or he may become puffed up with

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[56] Guthrie, 93.

[57] Mappes, 163

conceit and fall into the condemnation of the devil" (1 Tim. 3:6). Luther notes that "not a recent convert" does not rule out those who are young as both Timothy and Titus were young men. Rather Paul was speaking about those who are young in understanding and knowledge of scripture.[58]

Paul illustrates that the danger of conceit in the Ephesian church was an age-old human problem relating to the temptation of the devil (1 Tim. 3:6). Wenham notes that "the same judgment as the devil" was a good way to understand the warning for a new convert in an exalted position who may be tempted to fall into the same conceit as the devil did.[59] The danger of appointing new believers to spiritual leadership might be that they might be tempted to think, as the devil did, that they could be like God (Gen. 3:5). The danger of conceit for pastors may be that they center on themselves which may hinder them from the biblical commission to be socially aware and empathetic towards the people and situations around them (1 John 3:16ff).

The section on overseers concludes with an admonition regarding the importance of overseers "being well thought of by outsiders, so that they might not fall into disgrace, into the snare of the devil" (1 Tim. 3:7). Kubo's Greek lexicon defines the adverb ἔξωθεν in this verse "from outside"[60] which could be rendered as "unbelievers" or those who are from outside the Christian community.[61] It was important for overseers in the Ephesian church to be witnesses to non-Christians of the work of Christ in shaping their

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[58] Luther, 290.

[59] Wenham, 1297.

[60] Sakae Kubo, *A Reader's Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, 1975), 206.

[61] Newman, 2359.

life and character. The same principle might be applied today as non-Christians may not truly listen to what a pastor teaches and preaches until they first witness the integrity of the pastor's character.

The "snare of the devil" (1 Tim. 3:7) is assumed by many scholars to mean the trap that the devil sets. Guthrie adds that this trap is one easily fallen into by an overseer unpopular with non-Christians.[62] A pastor who has a bad reputation with non-Christians may not only be unpopular but possibly opposed by non-Christians. It is also possible that some people become non-Christians because of a bad experience they have had with a pastor or church.

As seen in 1 Timothy, pastors must exemplify a socially transformed life and can socially relate to and teach the good news of Jesus Christ. Caemmerer concurs:

> Teachers of future pastors are charged with the task of equipping future pastors not merely with the words that they are going to say or the skills with which they are going to say them, but with the attitudes which are to drive them in their ministry.[63]

Emotional and social intelligence comes out of the field of "positive psychology" and assumes that it can be used for good and that humans are good and can become exceptional given they have the right tools and skills:

> What the EI proponents have not taken into consideration is the biblical teaching that man is born in sin, as well as wounded and broken by a sinful world. There is a growing understanding among EI practitioners that just because individuals are emotionally intelligent it does not mean they are moral.[64]

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[62] Guthrie, 95.

[63] Caemmerer, 11.

[64] Paul W. Spate, "Developing Emotionally Intelligent Pastors," D.Min. thesis project report, Carey Theological School, 2007, 39-40.

This biblical social competence research highlights that pastors might be better equipped if they are able to read and understand their context, teach in that context, and have the moral character and integrity to point people to the one true God and the work of His Son Christ Jesus.

CHAPTER THREE: LITERATURE RELATED
TO PASTORAL SOCIAL COMPETENCE

In this section principles regarding the development of pastoral social competence

will be evaluated. It is assumed that the nature of a pastor's work is deeply interpersonal

and thus necessitates both awareness of the ministry context and an ability to skillfully

address the relational needs of people in that context:

> As contemporary psychotherapies have found, the interpersonal relationship
> between caregiver and recipient decisively affects the quality of care, so did the
> ancient pastoral tradition learn early to focus upon the definition and development
> of these interpersonal qualities.[1]

This chapter will evaluate principles regarding the development of pastoral social

competence from literature dealing with pastors, other disciplines, and supervised

pastoral education models.

Pastoral Social Competence

Roy Oswald suggests that basic emotional intelligence skills of self-awareness,

emotional self-control, and conflict management need to be strengths of ordained

congregational pastors.[2] In light of Oswald's skills list, a pastor's social competence in

managing conflict may be rooted in one's ability to be self-aware and have emotional

self-control. Jared Roth's research on pastoral leadership in turnaround churches explored

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[1] Thomas C. Oden, *Becoming a Minister* (New York: Crossroad, 1987), 11.

[2] Roy M. Oswald, "Emotional Intelligence and Congregational Leadership," *Reflective Practice: Formation and Supervision in Ministry* 36 (2016), 113.

through the lens of emotional intelligence bore a similar list. His statistical analysis

revealed:

> Five emotional intelligence competencies of emotional self-awareness,
> independence, flexibility, assertiveness, and optimism were significantly higher
> among pastors of turnaround churches. This suggests that a pastor with these
> emotional intelligence competencies has a stronger likelihood of improving
> church attendance and promoting continued growth.[3]

A Pastor's Sin and Self-Awareness

A pastor's personal reflection and self-awareness may involve the individual's

personal and home life. Todd Hall notes that pastors exhibit a lower degree of marital

adjustment when compared to a non-pastoral population in regard to marital adjustment.

Marital adjustment issues can involve couple roles and status, communication, expression

of affection, decision-making, sex relations, resolving conflict, separateness/togetherness,

and stress from family and work. Hall found that even if there are not marital adjustment

issues, six stressors apply to all pastoral families: financial stress, lack of privacy,

frequent moves, pastor spouse on call, pastor spouse busy serving others, and lack of

ministry to a pastor's family.[4]

Pastors can also have unhealthy behaviors and habits which are detrimental to

their social competence in ministry. The five years of research with pastors and spouses

conducted by Bob Burns, Tasha Chapman, and Donald Guthrie reveal that four problem

areas (people-pleasing, emotion-faking, lack of reflection and self-awareness, and

conflict avoidance) stood out as vital for pastors to work on in the development of their

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[3] Jared Roth, "The Relationship between Emotional Intelligence and Pastor Leadership in Turnaround Churches," Ed.D. diss., Pepperdine University, 2011, xii.

[4] Todd W. Hall, "The Personal Functioning of Pastors: A Review of Empirical Research with Implications for The Care of Pastors," *Journal of Psychology and Theology* 25, no. 2 (1997): 244.

emotional intelligence.[5] These findings suggest that pastors' work with intentional

reflection and accountability regarding themselves will be important to foster needed

honesty and transparency in their relationships.

William Higley's field research affirms that the ability of pastoral team leaders to

know their own feelings helps the team know how the team leader feels regarding issues

affecting them and promotes honesty, integrity, and authenticity in the team.[6] Based on

these findings it seems pastors' self-awareness may assist them in addressing personal

and relational distress issues.

<p align="center">*Pastoral Character and Self-Management*</p>

Another means of identifying pastoral competence may be to evaluate the

congruency of their words and actions. Higley notes that God's design and character

intent for local church pastoral leadership are that they are spiritually qualified people

who serve spiritual purposes and lead collaboratively by relating to other people out of

the character qualities Paul identified in 1 Timothy 3:1-10 and Titus 1:5-9.[7]

A pastor's prioritization of time to reflect can foster self-awareness. Bob Burns,

Tasha Chapman, and Donald Guthrie affirm that pastors need intentional practices of

self-reflection such as slowing down, identifying emotions, examining family systems,

differentiating themselves, and receiving feedback from others to promote their

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[5] Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove: IVP Books, 2013), 108-112.

[6] William John Higley, "The Relationship between the Lead Pastor's Emotional Intelligence and Pastoral Leadership Team Effectiveness," Ed.D. diss., The Southern Baptist Theological Seminary, 2007, 159.

[7] Higley, 2.

resiliency.[8] In another study with evangelical clergy, 54 percent spontaneously identified that a humble self-appraisal coupled with an understanding of God's grace and forgiveness were critical to their personal resiliency in ministry.[9]

Pastors' self-management can also be fostered through intentional social connections with other peers, mentors, and professionals who support them, validate them, and hold them accountable. As Katheryn Meek and her colleagues found, emotionally resilient and intelligent pastors recognized the importance of having a friendship with others outside of family and the importance of mentoring and accountability.[10] Hall adds that seminaries might also aid in the development of pastors' spiritual, emotional and relational maturity and help them manage their own and other's expectations.[11]

Paul Spate reflects on the emotional and behavioral management of pastors as a litmus test of their character. He notes that "behavioral change" and the submission of one's mind and emotions are components of spiritual transformed Christians who have "put to death the sinful nature" (Rom. 8:13; Col. 3:5).[12]

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[8] Burns, Chapman, and Guthrie, 118-125.

[9] Katheryn Rhoads Meek et al., "Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy," *Journal of Psychology and Theology* 31, no. 4 (2003): 344.

[10] Meek et al., 343.

[11] Hall, 251.

[12] Paul W. Spate, "Developing Emotionally Intelligent Pastors," D.Min. thesis project report, Carey Theological School, 2007, 42, 142.

Ministry Context and Social Awareness

Pastors who are self-aware can competently utilize the skills and insights from

self-awareness in their relationships with others. Spate concludes from his research on

developing pastors,

> There is a need for emotional self-awareness in pastoral ministry to enable
> pastors' understanding of their feelings, communication of their feelings to others,
> and to give them a realistic assessment of their abilities, strengths, and limitations
> which can help foster their personal wellness and enable them to empathize with
> and understand other's feelings.[13]

In other words, pastors' social awareness can foster their social competence.

Based on their personal pastoral resiliency research, Meek and her colleagues note

that pastors need to intentionally protect themselves, their marriage, and their family to

remain intentionally balanced.[14] Without pastors' attention to and management of

stressors among their spouse and family, their relationships at home may suffer.

Additionally, if the relational stress of pastors' home lives is not attended to, it might also

spill over into their work and negatively influence their ability to be in ministry. Burns

and his colleagues affirm that to cope with the stresses in ministry "pastors need to focus

on spiritual and relational health with their spouses, children, and extended family."[15]

Pastoral Educator Keith Little notes that pastors need broad knowledge of their

congregations and communities, including social and theological issues, to competently

attend to a person's situation, "an understanding of how society functions, and social

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[13] Spate, 129, 131-133.

[14] Meek et al., 341.

[15] Burns, Chapman, and Guthrie, 25.

issues like justice and discrimination and theology will assist them to intelligently understand the other person's predicament and respond appropriately."[16]

Higley's research showed that a pastoral leader's skill in understanding emotion and knowing the right thing to say was the strongest influencer of team effectiveness.[17] This research seems to suggest that such pastors were socially competent as they demonstrated the skill and ability to appropriately attend and respond to identified needs in ministry relationships.

Research also reveals a concern for a connection between a pastor's Christian identity and character. Richard Boyatzis, Terry Brizz, and Lindsey Godwin note that literature on authenticity and integrity suggests that parishioners would expect and need a pastor to be a faith role model. Additionally, their own studies found that behavioral expressions of humility and transparency and the emotional and social competencies of a pastor were positively related to parishioner satisfaction.[18] Such research suggests that the correspondence of a pastor's social behavior and abilities may serve the development of healthy relationships in ministry.

Christian Community and Relationship Management

A pastor's identity and character might also be tested. Spouse and family problems may affect a pastor's integrity and witness in ministry. Most leading pastoral

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[16] N. Keith Little, "Clinical Pastoral Education as Professional Training: Some Entrance, Curriculum and Assessment Implications," *The Journal of Pastoral Care and Counseling* 64, no. 3 (2010): 5.

[17] Higley, 131-132.

[18] Richard Boyatzis, Terry Brizz, and Lindsey Godwin, "The Effect of Religious Leaders' Emotional and Social Competencies on Improving Parish Vibrancy," *Journal of Leadership and Organizational Studies* 18, no. 2 (May 1, 2011): 203.

writers have commented on the spiritual and moral formation of pastors and assume that their behavior must correspond with the moral guidance given to other people or "the care receiver loses confidence in the integrity and congruity of the caregiver."[19] Similarly, a pastor's integrity can be tested in professional ministry as his personal life and faith are evaluated against his behavior and interactions in and outside the church.

In addition to fostering interpersonal relationships through a pastor's behavior, a pastor needs skills and abilities to competently minister. Identifying the principles of pastoral emotional and social competence could help facilitate the development of competent pastors. Boyatzis and his colleague's study revealed that beyond basic expectations that a pastor has experience, knowledge, and ability to reason, those who had cognitive, emotional, and social competencies were distinguished from the rest in affecting parishioner satisfaction. They noted the significance of pastors' cognitive competencies of systems thinking and pattern recognition, their emotional abilities of self-awareness, transparency, and self-confidence, and their social abilities of empathy, inspirational leadership, and influence.[20]

Social and relational health can be maintained and restored by a pastor through seeking and receiving of forgiveness. Oswald points out that Jesus' emphasis on forgiveness and love of one's enemies made people feel safe to come to him with their afflictions and made room for healing and the flourishing of communal life.[21] Likewise, pastoral ministers of the Gospel may be encouraged to live out the forgiveness that are

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[19] Oden, 174.

[20] Boyatzis, Brizz, and Godwin, 193-194.

[21] Oswald, 108.

theirs in Christ Jesus to develop their competence in nurturing and attending to relationships in ministry.

Pastors may experience friction, dissension, violation, or even separation in their relationships. During these times emotions and anxiety can be high and create more tension, confusion, and misunderstanding. Peter Steinke notes, "If anxiety is high people, including pastors, lose their capacity to be self-reflective. They look outward, not at themselves. Self-awareness is dim. And the ability to identify with the life processes of others is impaired." He adds that such change is possible if people are willing to hold back the tendency to revert to the old way of reactivity and learn new responses.[22]

Clinton notes that "integrity checks" are part of the Christian leader's life which "God uses to evaluate intentions to shape character."[23] Therefore, the way a pastor lives in relationship with others may reflect his relationship with God (Matt. 25:31-46).

Christian leaders may relate to what Stephen Covey calls the "Spiritual Quotient," a superior type of intelligence that must oversee, guide, and direct their emotional quotient, intelligence quotient, and physical quotient.[24] So it might be argued that Christ-centered spiritual and moral formation is central to a pastor's competency. Based on his study of biblical and other leaders through history, Clinton affirms that ministry skills and character are needed for competent ministry: "A mature successful ministry flows from one who has both ministry skills and character that has been mellowed, developed, and

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[22] Peter L. Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Herndon: Alban Institute, 2006), 114, 148.

[23] Robert J. Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 58-59.

[24] Stephen R. Covey, *The 8th Habit: From Effectiveness to Greatness* (New York: Free Press, 2004), 84-85.

ripened by God's maturity process. Character formation is fundamental. Ministry flows out of being."[25]

Social Competence Principles from Other Disciplines

Social competence is grounded in the ability of leaders to be emotionally aware and manage relationships based on that awareness.

> Intelligence researchers have recognized that there is more to intelligence than the mental abilities represented in traditional intelligence tests, have advocated for multiple domains of intelligence, and have started to apply the broader notions of intelligence to the study of leadership.[26]

This section will review literature from other disciplines to identify social competence principles that might apply to pastoral ministry. Social competence has proven to be a significant predictor of leadership success in various occupational fields outside of ministry such as education, sales, non-profit organizations, executive leadership, law enforcement, military, construction, and nursing.[27]

There is no one way that a socially competent person leads. Social competence involves developing several different emotional and interpersonal competencies and encompasses what people say, do, and think.[28] Highly effective leaders typically exhibit a critical mass of these competencies.[29]

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[25] Clinton, 167.

[26] David W. Chan, "Leadership and Intelligence," *Roeper Review* 29, no. 3 (March 2007): 183-9.

[27] Roth, 4.

[28] Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0* (San Diego: TalentSmart, 2009), 10.

[29] Daniel Goleman, Richard E. Boyatzis, and Annie McKee, *Primal Leadership* (Boston: Harvard Business School Press, 2002), 38.

There are also various models on which social competence can be based. Communication theorists Arthur Bochner and Robert Kelly investigated interpersonal interactions via five competencies: empathetic communication (the ability to take the role of the other), descriptiveness (feedback that informs the sender if the idea was transmitted successfully), owning feelings and thoughts (speaking for self by using "I" language), appropriate self-disclosure, and behavior flexibility (the capacity to relate in new ways when necessary).[30]

An "abilities model" of communication focusses on the skill and capacity of an individual. It involves "the ability to be aware of and identify emotions, facilitate thought based on emotions, understand complex emotions and emotional transitions, and manage emotions in oneself and others to enhance personal and social competence."[31]

Transformational leadership has also been evaluated through the lens of social competence. It focusses on how individuals perceive and understand social contexts as well as their own and other's emotional states which bolster their ability to inspire and empower others through their leadership.[32]

Another approach is the "mixed model" of social competence. It mixes specific emotionally based mental abilities such as the ability to know what another person is feeling with interpersonal relationship items.[33] Goleman and his colleagues see social

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[30] Arthur Bochner and Robert Kelly, "Interpersonal Competency Rationale, Philosophy, and Implementation of a Conceptual Framework," *The Speech Teacher* 39, no. 4 (September 1974), 289-291.

[31] Joni F. Pastor, "The Relationship between Leadership and Emotional Intelligence." Ph.D. diss., Alliant International University, San Diego, 2003, 14-15.

[32] Dirk Lindebaum and Susan Cartwright, "A Critical Examination of the Relationship between Emotional Intelligence and Transformational Leadership," *Journal of Management Studies* 47, no. 7 (2010): 1323.

[33] Pastor, 40.

competence encompassing an ability-based model and a competencies-based model. They propose that social competence is made up of four basic competencies including self-awareness, self-management, social awareness, and relationship management" which enable individuals to perform effectively in a given situation.[34] These four competency areas will be used as a framework to conceptualize social competence principles in the following sections.

<div align="center">

Self-Awareness

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Self-awareness is intimacy and transparency with oneself and inviting others into this process. It is rooted in a person being honest and courageous about who they really are inside by peeling back the layers[35] and is considered the foundation to social competence and key to the remaining social competencies.[36]

A self-aware person might be someone who looks at oneself in the mirror, reflects on what ones sees, and invites others in. This work of reflection is identified as the most telling (though least visible) sign of self-awareness.[37] Such reflection is holistic, evaluating the spiritual, physical, emotional, cognitive, aspects of oneself.

A central focus of self-awareness is a person's emotions. It involves people examining what makes them feel excited, angry or hurt and recognizing they are responsible for creating those emotions. The authors of *Crucial Conversations* argue that the stories people tell themselves create feelings and adds meaning and judgment to what

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[34] Goleman, Boyatzis, and McKee, 37-40.

[35] Bradberry and Greaves, 61-63.

[36] Paul R. Rao, "Emotional Intelligence: The Sine Qua Non for a Clinical Leadership Toolbox," *Journal of Communication Disorders* 39, no. 4 (July, 2006): 311-312.

[37] Goleman, Boyatzis, and McKee, 37-40.

they observe which results in their body responding with an emotion.[38] Following this logic, it is peoples' interpretation or perception of what happens that shapes their emotional response. Individuals' perceptions can often be their reality and the source of their emotional response.

The practice of self-awareness is noted to be particularly important for a leader. Research shows that a leader's self-awareness of their work performance is as important as the feedback they receive from others. Alternatively, a poor performing leader can be less self-aware than one who performs well.[39] In light of this research, it seems the practice of self-awareness and inviting feedback could support a person's social competence.

Peoples' level of anxiety or stress can be a key indicator that they need to engage in self-reflection and invite others into this process. Anxiety is noted as one major interpersonal communication block[40] which can cause stress and a narrowing and isolating effect for a person.[41] One source notes that when several stressful events happen at the same time in an individual's life it can increase the likelihood of that person having serious health risks if the person is not engaged in interpersonal relationships. Alternatively, the death rate of people who had many close relationships through the stressful time was not impacted whatsoever.[42]

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[38] Kerry Patterson, Joseph Grenny, Ron McMillan, and Al Switzler. *Crucial Conversations*, 2nd ed. (New York: McGraw-Hill, 2011), 108-111, 114-115.

[39] Goleman, Boyatzis, and McKee, 94.

[40] Bochner and Kelly, 298.

[41] Steinke, 8.

[42] Goleman, Boyatzis, and McKee, 6-7.

Based on this research it appears the purpose of self-awareness is to encourage an

honest and accurate perception of a person's emotional triggers which can foster a

person's ability to stay on top of typical reactions to specific events, challenges, and

relational issues.[43]

<div align="center">

Self-Management

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The process of self-awareness provides focus on what needs self-management in a

person's life:

> It makes it easier to regulate behavior and control one's emotions, so they will not
> interfere with one's personal and professional life. It does not mean denying,
> repressing, or over-control of one's feelings either. Rather self-regulation is a
> choice made about how to express our feelings.[44]

People cannot change what happens to them or the initial internal response that is

triggered, but they can change how they responds to it. Like self-awareness, self-

management can be facilitated by an individual's honesty and courage to address one's

emotions and behavior. Self-management is peoples' ability to use awareness of their

emotions to stay flexible and manage behavior positively. Self-management won't make

a person's life perfect, but it can enable that person to control oneself in a situation.[45]

In dealing with their experiences, people have a choice regarding addressing any

emotions which may otherwise spill over between their personal and professional life.[46]

If people do not act on their emotions they run the risk of being acted on by them.[47]

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[43] Bradberry, and Greaves, 24.

[44] Rao, 313.

[45] Bradberry and Greaves, 32, 99.

[46] Goleman, Boyatzis, and McKee, 46.

[47] Bradberry and Greaves, 104-105.

A person who takes an active role in self-management demonstrates openness to feedback. In the EI (emotional intelligence) ability model language, that person opens oneself up to perception/identifying emotions.[48] Individually, a person can use self-reflective practices to help respond in a more regulated way.

People can also invite a confidant or mentor to hold them accountable. Emotionally intelligent and resilient leaders have been shown to engage in feedback with others.[49] But receiving feedback can be a challenge for people:

> The higher up the ladder a leader climbs, the less accurate his self-assessment is likely to be. The problem is an acute lack of feedback... Leaders have more trouble than anybody else when it comes to receiving candid feedback, particularly about how they're doing as leaders.[50]

People's management of their emotions can make a difference in their ability to lead. As Chan points out, the practical abilities and management of emotions emerge as common and significant predictors of leadership competencies.[51]

People who has been given a position of authority and power must first look at leading themselves to effectively lead the group. Management of emotions is especially significant for leaders as their feelings and emotions can be contagious and spread to others around them.[52]

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[48] Higley, 34-36.

[49] Meek et al., 343.

[50] Goleman, Boyatzis, and McKee, 92.

[51] Chan, 183-189.

[52] Goleman, Boyatzis, and McKee, 45-46.

Social Awareness

Leaders who competently engages in personal self-awareness and self-management develops a foundation for attending to and regulating relationships around them. In other words, a person who is best at dialogue believes the best way to work on "us" is to start with "me".[53] Such people may be more able to recognize areas that need attention in their relational contexts because they have been working through those areas:

> Once one knows oneself and demonstrates self-control, and is motivated, then the next step is to become more aware of others, perceiving their feelings and perspectives and taking an active interest in their concerns. A successful supervisor will have the ability to build relationships.[54]

Social awareness can be defined as the ability to actively listen to and empathize with others. Bochner and Kelly describe empathetic communication as the first order of interpersonal communication and "the essence of all communicative processes."[55] Just as people might hold up a mirror to themselves to be more self-aware, they can come alongside others to help them hold up their mirror. Such social awareness may also require that people have the discipline and skill to hold their temptations, assumptions, and perceptions to allow space for the relationship with the other person to inform their empathetic action.

Social awareness may also require people to have courage and humility as holding up the mirror may reveal vulnerabilities and differences between themselves and the

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[53] Patterson et al., 35.

[54] Rao, 314.

[55] Bochner and Kelly, 289-290.

group. Social awareness may also include peoples' ability to empathize and perceive what others are thinking and feeling even if they do not feel the same way.[56]

Competent social awareness can also demand that a person courageously address situations where trust, safety, or respect are not felt:

> Some people find it difficult to respect people they don't respect or feel respected by. Dialogue would be doomed if we had to share every objective or respect every element of another person's character before we could talk. But feelings of disrespect can be counteracted by looking for ways we are similar and seek to empathize with them. For example, we could pray, 'Lord, help me forgive those who sin differently than I.'[57]

Social awareness necessitates that people care about those around them and cares enough to get to know them, understand them, and come alongside them. Travis Bradberry and Jean Greaves attest that having a successful conversation means that a person really cares about the interests of others.[58]

Socially aware people might also be disciplined to listen before they speak. Rao identifies listening as "the key to develop social awareness."[59] Such listening may involve exploring other's experiences, stories, and perceptions by probing into what others are saying and checking understanding.

Social awareness is fostered by not only listening to words but also paying attention to non-verbal communication and intonation. Albert Mehrabian's research reveals that in addition to verbal communication, non-verbal communication such as

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[56] Bradberry and Greaves, 38.

[57] Patterson et al., 80.

[58] Patterson et al., 77-79.

[59] Rao, 314-315.

body language and intonation also play a significant role in what is communicated and can be helpful for improving leadership and communication skills.[60]

Socially aware people are attentive to people and various forms of communication, so they can respond appropriately. They often don't just pay attention to the explicit but also implicit messages in communication and can do so even when emotions and stakes run high.[61]

Coupling social awareness with "cognitive processes" is another important emphasis in the development of social competence.[62] It can allow a person to react nimbly and in a calculated way to the changing needs of the group. Chan adds, "Analytical abilities also contributed significantly to leadership self-efficacy and goal orientation, social skills to leadership flexibility, and utilization of emotions to goal orientation."[63]

The development of social awareness is learned through practice. It can enable a people to be present in the moment and get a handle on what is going on in the relationships around them.

Relationship Management

The social competencies of self-awareness, self-management, and social awareness build on each other and come together in the social competence ability of relational management. This process begins and ends with a leader whose emotional task

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[60] Albert Mehrabian, *Silent messages: Implicit communication of emotions and attitudes*. (Belmont: Wadsworth, 1981).

[61] Patterson et al., 53.

[62] Higley, 28.

[63] Chan, 183-189.

is both the original and the most important act of leadership.[64] People in leadership can

provide a model and means by which the group processes and deals with emotions in the

situations before them. Higley concurs, "Various research shows that the best leaders

create the right working environment by consistently doing what needs to be done for the

team and thus set an example and expectation for their team members to follow."[65]

Leaders' management of their emotions can help foster a safe environment where

others can openly share and feel heard. Such people "have a knack for finding common

ground and building rapport."[66] Joni Pastor found similar results and reports,

> Managing emotions in oneself and others were positively related to contingent
> reward. Contingent reward involved communicating and setting expectations,
> being clear about roles and responsibilities, communicating what the
> consequences will be for achieving (or not achieving) results, contingent positive
> reinforcement, and giving positive feedback.[67]

In other words, a socially competent person can effectively manage the emotional climate

in relationships and involves upholding principles and accountability.

A competent person often has an effective balance of abilities and skills. The

authors of *Crucial Conversations* surmise from their research that those skilled at crucial

conversations seek how to be 100 percent honest and at the same time 100 percent

respectful with those they are speaking to.[68] Philip Frazier similarly notes, "The

amalgamation of control and relationship in the literature recognizes that interpersonal

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[64] Goleman, Boyatzis, and McKee, 51, 55.

[65] Higley, 64-65.

[66] Goleman, Boyatzis, and McKee, 51.

[67] Pastor, 190.

[68] Patterson et al., 22.

competence requires communication behavior that is appropriate as well as effective. Neither could function effectively alone."[69]

Chan concludes that past findings on effective leadership could only be predicted with limited success by conventional or analytical abilities and that his findings show students who have high abilities in emotional management and regulation could be more effective leaders.[70]

Socially competent people can encourage an appropriate emotional climate where people and relationships are respected. They understand their personality "can lead to more effective and positive team process and results" but they don't preclude the possibility of interpersonal conflict, team ineffectiveness, and even failure.[71]

The emotions and mood of a person can also have an impact on the physiological reactions of others as they naturally mirror one another's behavior.[72] The central concern is how a person responds to a situation. Socially competent people can effectively regulate relational challenges through being discerning and adaptable in their responses to relationships. Goleman and his associates argue,

> The most resonate leaders go beyond a mechanical process of matching their styles to fit a checklist of situations; they are far more fluid. They scan people individually and in groups, reading cues in the moment that tip them to the right leadership need, and they adjust their style on a dime.[73]

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[69] Philip Frazier, "Advocacy for a Biblical and Communications Based Interpersonal Competency Course for Seminary Education," D.Min. thesis project report, Bethel University, 2015, 21.

[70] Chan, 183-189.

[71] Higley, 64-65.

[72] Goleman, Boyatzis, and McKee, 7-9.

[73] Goleman, Boyatzis, and McKee, 87.

Frazier echo's that adaptability or behavior flexibility is a characteristic of a socially competent person.[74]

Socially competent people might also have developed skills to manage relationships. This can help foster a climate where others feel heard and respected and are able to be respectfully honest and open with one another. A group or team that has been built on socially competent behavior can also draw upon an emotional tank to weather difficult times.[75]

Other Findings

While there is a body of research on social competence as an indicator of effective group leadership, other research reveals the need to continue to investigate such claims. Joni Pastor found a lack of relationship between emotional intelligence and leadership suggesting they are two separate constructs. She goes on to propose that it might be the profession that makes the difference, not the position, or that both might be possible factors in identifying the need for emotional intelligence abilities in leadership.[76]

Methodology is also considered as a factor in emotional intelligence and leadership research. Lindebaum and Cartwright investigated the relationship between trait emotional intelligence and transformational leadership considering the potential influence of common method variance. Their findings suggest that where results of same-source

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[74] Frazier, 22.

[75] Rao, 315.

[76] Pastor, 192, 213.

data are significant, the results may be ascribable to a common method rather any genuine relationship between emotional intelligence and leadership.[77]

Any study on the relationship between emotional intelligence and a person's leadership capacity must evaluate the validity and reliability of both the method of collecting the data and the data's applicability to a particular position or career. Pastor believes that such evaluation is important as the leadership model utilized may be as important as the emotional intelligence model utilized in a given context.[78]

Supervised Ministry Educational Models and Social Competence

The purpose of seminary education is to prepare and equip students to be competent pastors. Richard Caemmerer writes:

> Whether our disciplines are theoretical or practical, whether our tasks are academic or administrative, we have been charged by our churches with the training of their ministers. It is the nature of the theological disciplines that all contribute to the basic equipment of the Christian minister.[79]

Supervised ministry educational (SME) models are based on an adult-learner approach which emphasizes the responsibility of an individual student in formulating and acting upon developmental objectives which align with educational outcomes and competencies. Clinical Pastoral Education (CPE) is a model of supervised, experienced-based education for pastors. In accordance with the Association of Clinical Pastoral

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[77] Lindebaum and Cartwright, 1335.

[78] Pastor, 193.

[79] Richard R. Caemmerer, "The Office of Overseer in the Church," *Lutheran Quarterly* 8, no. 1 February, 1956): 3.

Education (ACPE) standards, each unit of CPE training involves 100 hours of structured group and individual education and at least 300 hours of supervised, clinical ministry.[80]

To address seminary outcomes and competencies, SME models have a field experience component to support adult learners who want to practically apply the propositional knowledge and skills they have learned.[81] Such models assume adult students can continue to develop their skills and abilities. Paul Spate notes that people can learn, develop and refine emotional intelligence skills[82] while Roy Oswald contends that "courses in CPE do have the potential to teach students emotional intelligence."[83]

Emotional intelligence is seen as important in the development of socially competent pastors as Spate writes:

> Theological educators interested in preparing leaders for the church need to develop a curriculum that takes into account research which suggests that only 10 to 20 percent of good leadership involves technical skills and cognitive abilities, while 80 to 90 percent of effective leadership draws on learned emotional intelligence. They need to develop "communities of trust involving opportunities for practice and feedback" where emotional intelligence is learned.[84]

SME models are built to provide interpersonal environments where students can reflect on and receive feedback about themselves and their ministry practice.

Scripture highlights that Christian maturity and growth is an ongoing process and involves the work of Christ in a person (1 Tim. 4:7-16; 1 Tim. 1:12-16; Phil. 2:1-13).

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[80] Laura J. Kelley, *Curriculum Guide: Level I for ACPE Chaplain Residents* (Eau Claire: Luther Midelfort Mayo Health System, 2005), 6.

[81] Paul W. Spate, "Developing Emotionally Intelligent Pastors," D.Min. thesis project report, Carey Theological School, 2007, 50, 68.

[82] Paul W. Spate, 12.

[83] Roy M. Oswald, "Emotional Intelligence and Congregational Leadership," *Reflective Practice: Formation and Supervision in Ministry* 36 (2016). 109-110.

[84] Spate, 20.

Defining the outcomes and means of developing pastoral social competence from a supervised ministry educational approach will be the focus of this section.

<div align="center">Competency Outcomes</div>

SME models encourage the practical and competent application of prior propositional knowledge. Pastoral Educator Little believes a seminary student must have a foundation of theory and ministry experience which "can provide reality checks that will bring beneficial feedback" into his/her practical theology education. He advocates that pastoral theory comes from general revelation disciplines such as psychology, sociology, group theory, organizational behavior, systems theory, and family therapy among other sources.[85]

A necessary competency for pastoral students might be to evaluate the application of general revelation in light of special revelation in their pastoral practice. Estadt and his colleagues note the supervision of candidates' field experience has been seen for decades as integral to their training not only in integrating theory but also in the areas of clinical skills, personal qualities, and professional identity.[86]

An SME approach to pastoral training could also be aided in identifying broad outcome areas to be addressed. Pastors' evaluation of their identity and authority may be helpful to ground them in who they are, the authority by which they carry out their work, and an evaluation of their ministry practice. CPE curriculum reflects a similar approach by identifying the three main developmental foci of "pastoral formation, pastoral

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[85] Little, 3, 4.

[86] Barry K. Estadt, John R. Compton, and Melvin C. Blanchette, ed., *The Art of Clinical Supervision* (Eugene: Wipf and Stock Publishers, 1987), 11.

reflection, and pastoral competence". Additionally, these general foci are connected to specific competencies in "self-awareness, interpersonal awareness, conceptual ability, pastoral functions, and ministry development and management."[87]

Communication theory also centers on desired interpersonal competencies. Bochner and Kelly identified that interpersonal skills of empathy, descriptiveness, owning self-disclosure, and behavioral flexibility are significant areas to be evaluated. Later they also highlight that an ability to formulate and achieve objectives, collaborate effectively with others, and adapt appropriately to situational or environmental factors are also significant in the development of a person's interpersonal competence.[88]

Competency in an adult-based SME approach may also involve owning and being responsible for oneself and the formulation of related learning goals. Katherine Jankowski and her associates note that within CPE individual learning goals, learning objectives and outcomes, "and the dynamics inherent in adult-experiential process small-group settings" provide the framework for a student's learning.[89] An SME approach to pastoral development can also support a student's identification and ownership of personal development goals that relate to the program's pastoral competencies and outcomes.

The attitudes and behaviors of students may also be important to address their growth. For instance, the development of a student may be stymied if they are resistant to

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[87] Kelley, 5.

[88] Bochner and Kelly, 288-289, 297.

[89] Katherine R. B. Jankowski et al., "Change in Pastoral Skills, Emotional Intelligence, Self-Reflection, and Social Desirability across a Unit of CPE," *Journal of Health Care Chaplaincy* 15, no. 2 (August 29, 2008): 133.

receiving, giving, and evaluating information and feedback in a relationship with others.

Gortner and Dreibelbis argue,

> Mentoring is a two-way street and will be most beneficial to protégés who bring certain qualities and frames of mind to the relationship. These include a willingness to challenge and be challenged; an ability to seek after leadership qualities in mentors; a passion for ministry and a deep intrinsic motivation to become as strong a minister as possible; and a focus on vocational development rather than on parental replacement.[90]

The pastoral act is also two-way and involves both receiving and giving. If it is only one way, a relationship and any development through that relationship may struggle.

A review of the aforementioned competencies reveals similarities to social competence literature's focus on personal and interpersonal awareness and management. One important way that such competencies can be developed in pastoral candidates is through a student's relationship with a supervisor.

Supervision Guidelines and Principles

The goal of supervision is to train students so that they can eventually go out and be responsible and competent leaders. Spate notes that adult learners have a need to be responsible for themselves so they can move from dependent to more self-directed in their development and that "training, coaching, and experience are all advocated as critical to pastoral skill development and preparation for ministry."[91]

Beyond training and coaching, a student supervisor can also aid a student's learning by demonstrating congruence between one's words and related professional behavior and skills. Gortner and Dreibelbis comment:

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[90] David T. Gortner and John Dreibelbis, "Mentoring Clergy for Effective Leadership," *Reflective Practice: Formation and Supervision in Ministry* 27 (2007): 80.

[91] Spate, 50, 51, 149, 150, 161.

Effective mentors have integrity—a faith that has a "rubber-meets-the-road" quality, where goals, words, and actions are consistent. They engage in reflection-in-action and are able to describe what they are doing and to do what they prescribe. They are sufficiently self-differentiated to engage intently in a mentoring relationship while detaching from self-reinforcing outcomes. They teach, train, and model some of the more nuanced skills—like building networks, conflict resolution, and communication strategies.[92]

Students who share their experiences with a supervisor may be aided in their ability to be self-aware and aware of the social contexts they engage.

In supervised ministry experience students' field experience is the textbook and reflection on and engagement in that experience can be evidence of their competence development. One important role that a supervisor serves in students' development is the capacity to extend their self-awareness by holding up a mirror to them.[93] This process is deeply personal and allows the supervisor to give regular attention to the work of the student.[94]

Student supervisors can be models of this by offering appropriate self-disclosure about their own challenging situations for mutual reflection.[95] Estadt and his colleagues contend that the process of supervision is at the heart of students development of their skills and level of understanding of the whole professional process and makes space for a "definable, logical approach to reviewing one's work" with their supervisor.[96]

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[92] Gortner and Dreibelbis, 80.

[93] Laurent A. Daloz, *Mentor: Guiding the Journey of Adult Learners* (San Francisco: Jossey-Bass, 2012), 228-229.

[94] Estadt, Compton, and Blanchette, 8.

[95] Gortner and Dreibelbis, 74.

[96] Estadt, Compton, and Blanchette, 1.

A sense of trust and safety is important as a student may feel vulnerable sharing in a personal way with a supervisor. Bochner and Kelly concur and add that "most significant learning takes place in the context of ongoing, trusting interpersonal relationships."[97] Daloz highlights trust as one of the important principles in the mentor/supervisor's task of fostering students' development. He also explains the ultimate goal of the student and supervisor relationship is fostering the development of students' abilities and skills and their personal and professional competence. [98]

Supervisors can play an important role in encouraging students' self-awareness and management and their social awareness and management. Supervisors can be "another environmental force at work on the learner and a lens to help the learner/student see the environment itself."[99]

On the other hand, a lack of safety or trust could be experienced between a student and one's supervisor if conflict between them isn't appropriately addressed. One study showed that clergy were less prone to learn "conflict management, networking, and communication skills" from their mentor.[100] The authors of *Crucial Conversations* encourage people to look for signs that safety is at risk and to apologize or address any misunderstandings based on the situation. They warn that if safety issues are not addressed, patterns of silence and/or violence may arise and affect relationships.[101]

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[97] Bochner and Kelly, 293.

[98] Daloz, 122-124.

[99] Daloz, 202.

[100] Gortner and Dreibelbis, 78.

[101] Patterson et al., 53-61, 84-88.

Safety can be put at risk in relationships when emotions are not recognized and managed. The authors of *Crucial Conversations* note when people feel unsafe their emotions increase, key brain functions shut down, and vision narrows hindering their ability to see the larger context and increasing their sense of threat. To address these emotional triggers, the authors recommend that people become self-aware of their style under stress.[102]

Dealing with stressful situations brings us back to the importance of the first principle of emotional intelligence, self-awareness. Oswald contends,

> Self-awareness is the foundation of emotional intelligence and is best learned in communities that healthily practice it such as the church. Within a community like the church, self-awareness is best learned when a person has a mentor to observe and consult within emotionally charged situations.[103]

Supervisors can facilitate an environment where open, honest, mutual self-disclosure and potential for growth if they themselves are willing and able to model such socially competent behavior. Spate affirms from his field research that this is one of the potentials of a supervisory relationship:

> Coaching/mentoring moved participants to go deeper by personalizing EQ, encouraging reflection, challenging distorted perspectives, confronting unhealthy thinking patterns and encouraging participants to get in touch with their emotions.[104]

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[102] Kerry Patterson, Joseph Grenny, Ron McMillan, and Al Switzler. *Crucial Conversations*, 2nd ed. (New York: McGraw-Hill, 2011), 56-63.

[103] Oswald, 105-106.

[104] Spate, 153.

Curriculum Design and Assessment

While appropriate supervision of students' and their field experience can be an

important lynchpin in an SME model, it may also be aided by the educational

environment in which it operates.

Throughout his book *Mentor*, Daloz highlights the transformational learning

potential that supervision can offer a student, but he recognizes that development is

enhanced by "mentoring environments" and "mentoring communities", not just a mentor.

> Inventing ways of creating fuller mentoring environments can be shared by
> students, faculty and others can be encouraged through new components to
> encourage development and could include designing new courses with multiple
> disciplines and perspectives. The student advisor could also be a mentor regarding
> the principles of development being focused on.[105]

Seminary could be a place where shared outcomes regarding pastoral competence

could be supported by the denomination in recommending candidates for pastoral

preparation, by the seminary administration and faculty in screening, admitting, and

training these pastoral candidates, and by congregational pastors who could serve as

mentors for student development in their field experience. CPE could provide a

mentoring environment for a seminary-based SME program with its focus on supervision

by an Association of Clincial Pastoral Education (ACPE) supervisor, structured peer

group time, and ministry experience under the supervision of a trained ministry

professional.[106]

Bochner and Kelly propose a model for interpersonal skills instruction that

identifies five major input variables (teaching strategies) that strongly influence output

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[105] Daloz, xxv, 240.

[106] Laura J. Kelley, *Curriculum Guide: Level I for ACPE Chaplain Residents* (Eau Claire: Luther Midelfort-Mayo Health System: 2005): 6.

(learning). They list lectures, readings, laboratories, examinations, and executive planning sessions as teaching strategies. They also illustrate that the learning environment includes cognitive and experiential as well as passive and active modes of learning.[107]

CPE operates with a similar action/reflection model which "lends itself well to the practice of spiritual care and the report and reflection on that ministry."[108] A seminary learning environment could provide such a setting for students to critically evaluate themselves to foster self-awareness and social awareness so they might bolster their personal and relational management skills and abilities.

Curriculum tools such as personal reflection journals, mentor meetings, individual/couples consults with faculty, classroom didactics, and case study presentations with a classroom peer group could also be used by a seminary to encourage a student's self-reflection, integration, and development. CPE could offer similar reflection tools such as verbatims, critical incident reports, case studies, and pastoral, leadership, and theological seminars.[109]

A ministry site agreement and a personal development plan could also serve to guide and support the development of socially competent pastors. Estadt and his associates' reason that problems in student evaluation emerge when training expectations are not shared by the student and supervisor and a learning contract is important in supervised learning environments, "The journey of the supervisory experience also needs

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[107] Bochner and Kelly, 292, 293.

[108] Laura J. Kelley, *Curriculum Guide: Level I for ACPE Chaplain Residents* (Eau Claire: Luther Midelfort-Mayo Health System: 2005): 4.

[109] Kelley, 4.

a map. This tool takes the form of the supervisory learning contract which the supervisor and student create together at the beginning of the supervisory experience."[110]

The learning contract, or ministry site agreement, could be a static document that lists the responsibilities of a student, the student's mentor, and seminary faculty. It could note the aim of a student's ministry experience, supervision, and development is to address identified pastoral competencies. Additionally, a student's personal development plan might be a dynamic curriculum tool based on input from these various sources since "negotiating changes in the supervisory learning contract are important as candidate's learning needs change as they progress in their skills."[111]

Evaluation of a student and his pastoral competence might also include input from a student, his peers, as well as the various supervisory relationships in the educational process. Estadt affirms the importance of this noting:

> One of the main purposes of evaluation is to help both the supervisor and the supervisee identify what is helpful and not helpful to the client, the counselor/supervisee, the supervisor, and the agency. Thus, supervisors are encouraged to offer feedback from each supervisory session, semester evaluation, coordination of evaluations from various sources, peer consultation and review, formal summary feedback session, and an evaluation of the supervisor in the evaluation process.[112]

A final evaluation might provide such a framework as it assesses how the student addressed the pastoral outcomes based on the student's perspective and supervisor's perspective and can also include input from the student's peers and ministry site supervisors.

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[110] Estadt, Compton, and Blanchette, 9, 41.

[111] Estadt, Compton, and Blanchette, 51

[112] Estadt, Compton, and Blanchette, 61-63.

A supervised ministry education environment can encourage awareness and competence in interpersonal relationships which a student could integrate into their ministry practice. Jankowski and her colleagues argue this is the case with CPE students who "increase capacities in psychological strengths such as self-awareness and empathy and improve skills in interpersonal and inter-professional relationships."[113]

Oswald argues that seminaries could support growth in a pastor's emotional intelligence through "laboratories for learning" that focus on interpersonal feedback regarding the impact of his words and behaviors.[114] Seminary could evaluate such a course structure and environment to foster the pastoral and social competence of a student.

These findings suggest that a competent pastor has skills and abilities that span from individual to relational realms. Likewise, the findings indicate that the development of pastoral competence can be fostered through individual reflection, ministry experience, and the guidance and direction of mentors and supervisors. The evaluation of these findings at LBS will be important in the development of competent pastoral ministers of the Gospel.

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[113] Jankowski et al., 132.

[114] Oswald, 112.

CHAPTER FOUR: PROJECT DESCRIPTION AND RESEARCH METHODS

Project Overview

The development and execution of this project required a series of systematic and logical steps. Several of these steps occurred simultaneously and helped to move the project from initiation to completion.

Step One

The first step was to utilize exegetical and theological resources to evaluate pastoral social competence principles in 1 Timothy 1 and 3. This was accomplished through a study of 1 Timothy and related scriptural passages on the duties and priority tasks of the pastoral office. These scripture passages suggested that a pastor must have spiritual, intrapersonal, and interpersonal qualities and skills for ministry which are ultimately found in and through the work of Christ.

The book of Acts and all of Paul's Epistles were explored regarding contextual information on Paul, Timothy, and the Ephesian church. Other Bible passages on the term "overseers" referenced in 1 Timothy were also investigated. Finally, New Testament Bible passages on spiritual character qualities and Christian maturity were examined.

Step Two

The second step was to review relevant literature regarding pastoral social competence, general social competence principles, and supervised educational models that could help foster pastoral social competence.

Evaluation of pastoral competence began with an investigation of field research regarding pastors through Daniel Goleman and associates "mixed model" social competence framework which includes related areas of self-awareness, self-management, social awareness, and relationship management.[1] Next, a review of social competence research in various disciplines was explored with Goleman's framework serving as a structure by which the principles were organized.

Finally, supervised ministry educational models were reviewed to identify competency outcomes, supervision guidelines and principles, and curriculum design and assessment requirements that might serve the development of pastoral social competence.

The completion of the first two steps of the project comprised most of the time and focus during the initial three months of this project. They were intended to provide a good foundation for evaluating the current state of thought and research on the development of social competence.

Step Three

The third step was to identify potential case study participants and develop interview frameworks to evaluate the development and support of pastoral social competence at Lutheran Brethren Seminary (LBS) and in the Church of the Lutheran Brethren (CLB). Identifying case study participants was initiated by having a conversation with the LBS dean and president regarding key leaders in the seminary and denomination who would be interviewed. A follow-up conversation with the dean and president also aided in identifying a handful of exemplary pastors to interview in this case

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[1] Daniel Goleman, Richard E. Boyatzis, and Annie McKee, *Primal Leadership* (Boston: Harvard Business School Press, 2002).

study. Some of the criteria used to identify exemplary pastors included their passion for God's Word and mission and an ability to consistently self-reflect, receive feedback, set boundaries, empathize, lead, and manage issues over time. Five exemplary denominational pastors from the Midwest were selected for interviews. Seminary leaders identified for the interview included the LBS president, dean, and assistant dean. CLB leaders identified included the denominational president, the regional pastor representative, and a former denominational president.

All the identified LBS and CLB leaders confirmed involvement in this study between October 12 and October 30, 2017. They agreed that the identified five pastors were exemplary and would be appropriate to interview regarding pastoral social competence. CLB pastors were contacted regarding participation in the study between October 19 and November 2, 2017. Four of the identified pastors agreed to participate. One of the pastors was on sabbatical and did not respond during the course of project interviews. One participant was involved in a pilot interview. Minor adjustments were made to the interview guide and to the interview recording process after the pilot interview. The project interviews with the participants took place between October 26 and November 14, 2017.

Nine participant interviews were done at the seminary and one was done synchronously via video. The use of in-person or synchronous video interviews allowed some control over time restraints and budgeted expenses needed for this study. Additionally, the opportunity to be with or see the people being interviewed allowed this researcher to observe their verbal communication, verbal tone, body language, and facial

expression and thus evaluate a broader range of social competencies in the interview process.

Literature resources and this researcher's advisor were also consulted to prepare a consent and rights statement for research participants. Participants signed a consent regarding confidential video recording of their interview and use of their feedback for the project research purposes. Participants were then contacted by the researcher to determine a date, time, and means by which their interview would take place.

A demographic profile and pre-interview questions were also researched and included with the interview consent. The demographic profile included places for participants to put their name, the date, their age, education, employment, title, spouse's name, age and employment, and children's names and ages.

The pre-interview questions were introduced by a summary of the research problem, a definition of social competence, and instructions on responding to the questions. The first question asked them to note what they believed are qualities and skills of competent pastoral ministers of the Gospel. The second question asked them to address how they believe the competence of pastoral ministers of the Gospel is developed and supported.

A consistent process for the interviews was also developed and utilized with each participant. It included the expected time needed for the interview, overviewing the study, informing participants of the purposes for doing the study, a review of the case study approach to data collection and analysis, guidelines for the interview, and a review of the interview framework before the interview questions were asked and the recording began. It was explained that this researcher's role was to be a moderator who would listen

and observe what was shared and probe into responses where elaboration or clarification was desired.

The interview framework was designed via an evaluation of social competence as well as methodology and design research. During these interviews, reflection on the abilities, knowledge, skills, behaviors, training, and support needed for socially competent pastoral ministry was evaluated. In addition, interviews queried and evaluated the ways that both LBS and the CLB might foster and support pastoral social competence in the seminary and the denomination.

Insights from Paul Leedy, Jeanne Ormrod, and William Myers were drawn upon in overviewing of the case study approach in the interview guide.[2] [3] Robert E. Norton's Developing a Curriculum (DACUM) guide and Systematic Curriculum and Instructional Development (SCID) process were utilized as a model for the structure and content of the interview guide. [4] [5] Other sources were also drawn upon in formulating specific questions

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[2] Paul D. Leedy, and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*. 10th ed. (Boston: Pearson, 2010), 150.

[3] William Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago: Exploration Press, 1997/2000), 3.

[4] Robert E. Norton, *DACUM Handbook* (Columbus: Center on Education and Training for Employment, Ohio State University, 1997).

[5] Robert E. Norton, Competency-Based Education via the DACUM and SCID Process: An Overview (Columbus: Center on Education and Training for Employment, Ohio State University).

within the interview guide.[6] [7] [8] [9] [10] Based on these sources, the structure of the interviews included identification of occupational priorities, identification of key occupational duties and tasks, ratings on importance, difficulty, frequency of tasks, and selection of priority tasks for training and curriculum development.

Participants were also asked to write their response to post-interview questions that asked if the interview was an adequate summary of key pastoral competencies and if anything was missed. Each participant's pre-interview responses were evaluated and referenced throughout the interview to prime discussion and elaborate on areas that needed clarification.

There were two interview guides developed, one for pastors, and another for church leaders. The interview guide for pastors focused what is important to know about pastoral competence. The interview guide for leaders focused on what is important to know about developing and supporting pastoral competence. These interview guides can be found in Appendix B and Appendix C. The interview guides served as a framework to address main areas of pastoral competence and what should be done to teach and support pastoral competence. The interview was based on a narrative approach so not all the

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[6] Mark R. McMinn, R. Allen Lish, Pamela D. Trice, Alicia M. Root, Nicole Gilbert, and Adelene Yap, "Care for Pastors: Learning from Clergy and Their Spouses," *Pastoral Psychology* 53, no. 6 (July 2005).

[7] Philip Frazier, "Advocacy for a Biblical and Communications-Based Interpersonal Competency Course for Seminary Education," D.Min. thesis project report, Bethel Seminary, 2015.

[8] Northland Community and Technical College APR Committee. *DACUM: Developing a Curriculum.* (Thief River Falls: Northland Community and Technical College, January, 2006).

[9] Katheryn Rhoads Meek et al., "Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy," *Journal of Psychology and Theology* 31, no. 4 (2003).

[10] David T. Gortner and John Dreibelbis, "Mentoring Clergy for Effective Leadership," *Reflective Practice: Formation and Supervision in Ministry* 27 (2007).

questions were asked of participants but only those needed to address the desired outcomes of the interview.

In addition to recording verbal answers to key questions from the SCID model in the interviews, Onwuegbuzie and his colleagues' matrix for documenting proxemic, chronemic, kinesic, and paralinguistic information was drawn upon to probe into and assess non-verbal, facial, and body language communicated by the participants.[11]

The data collected from notes and the video recordings were then coded and organized into themes and principles. This was done by first reviewing the data for themes. Once themes were identified, an outline was formulated. The outline continued to be revised as data was then copied and pasted into documents based on the identified themes. The number of various subthemes were also recorded and added to the field research report.

The data from the three participant groups of pastors, seminary leaders, and denominational leaders was also searched and organized into tables regarding areas of pastoral competence. This data was then cross-evaluated and compared.

Step Four

The fourth step was to collect, analyze, and synthesize the data from each of the data streams. The data was then analyzed and compared alongside secondary data collected from other streams. This data was used to evaluate the LBS SME program and principles that can assist LBS in the development of socially competent pastoral ministers of the Gospel.

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[11] Anthony J. Onwuegbuzie et al., "A Qualitative Framework for Collecting and Analyzing Data in Focus Group Research," *International Journal of Qualitative Methods* 8, no. 3 (2009): 11.

CHAPTER FIVE: ANALYSIS AND FINDINGS

Overview of the Ten Case Studies

This project examined ten case studies regarding the development of competent

pastoral ministers of the Gospel at Lutheran Brethren Seminary (LBS). It will be helpful

to begin by describing the recording and coding process of this field research which

provides the framework for the findings.

The means of recording field research involved case study participants' written

responses, their verbal responses, their non-verbal responses and body language, and this

researchers' observations and reflections on their feedback.

> A case study involves observing what the senses capture. The words, activities,
> and gestures of people involved are written into the case. In addition, body
> language such as a raised eyebrow or frown is also recorded for later analysis and
> interpretation.[1]

The process for coding the feedback from the participants involved reviewing

their written pre-interview and post-interview responses, transcripts from their

interviews, and this researcher's field notes and reflections which were aided by probing

into the participants' verbal and non-verbal responses.

Data triangulation was pursued by gathering multiple sources of data with the

hope that they would converge to support common themes.[2] Feedback from pastors,

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[1] Nancy Jean Vyhmeister, *Quality Research Papers* (Grand Rapids: Zondervan, 2008), 174.

[2] Paul D. Leedy, and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*. 10th ed. (Boston: Pearson, 2010), 102.

seminary leaders, and denominational leaders was then evaluated regarding the development of socially competent pastoral ministers of Gospel.

Various themes and principles were identified from the field research, noted, and organized into an outline. The outline continued to take shape as this researcher tagged, organized, and transferred the field research data into documents that corresponded to the outline themes identified from the data. Throughout the writing process, cross-evaluation of the data ensured that significant instances of all themes were accounted for. Occurrences of themes were also noted, tabulated, and organized on paper spreadsheets during the writing process to aid in analyzing the data.

Data analysis also involved comparing case study themes alongside themes predicted from the literature.[3] In addition to a comparison of field research findings to literature themes identified in this project, this researcher also drew comparisons to scriptural themes regarding the development of socially competent pastors.

An assessment of pastoral curriculum development themes was also addressed in this process. This approach was taken from the Developing a Curriculum (DACUM) and Systematic Curriculum and Instructional Development (SCID) processes which draw on expert workers and leaders to analyze an occupation and formulate an occupational competency profile.[4] [5]

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[3] John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Thousand Oaks: Sage, 1994), 156-157.

[4] Robert E. Norton, *DACUM Handbook* (Columbus: Center on Education and Training for Employment, Ohio State University, 1997), 54.

[5] Robert E. Norton, *Competency-Based Education via the DACUM and SCID Process: An Overview* (Columbus: Center on Education and Training for Employment, Ohio State University), 1-4.

As illustrated in Figure 5.1 below, feedback from case study participants was in three related dimensions of pastoral competence: spiritual, intrapersonal, and interpersonal.

Figure 5.1. Related Dimensions of Pastoral Competence
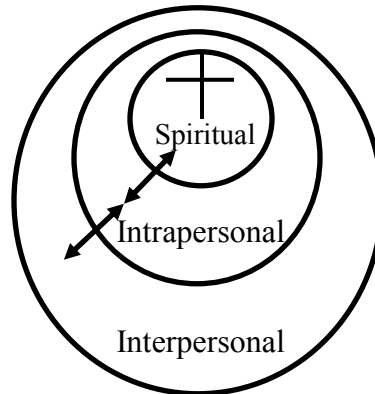
These three dimensions included related subthemes under which the data was organized:

Spiritual Dimension
- Lives in the Word of God
- Servant of the Word of God

Intrapersonal Dimension
- Reflects on Self
- Develops Self

Interpersonal Dimension
- Attends to Relationships
- Manages Relationships

The data from the three participant groups of pastors, seminary leaders, and denominational leaders were also searched and organized into tables regarding pastoral personal qualities, responsibilities, and means of development. This data was then cross-evaluated and compared.

Demographic Information

There were ten participants in this field research. Three participants were seminary leaders at LBS. Three participants were denominational leaders in the Church of the Lutheran Brethren (CLB). Two of the denominational leaders were presently denominational in their roles and one had recently retired from his denominational leader role. Four participants were CLB pastors identified by CLB and LBS participants as exemplary pastors.

All the participants were male, Caucasian, and married with children, which represent the vast majority of leaders and pastors in the CLB and LBS. All the participants were living in the Midwest. The ages of participants ranged from 46 to 76. All the participants had at least a Master of Divinity and experience in pastoral ministry. The participant's length of time in their current position ranged from three years to thirty-four years.

Participants were each assigned a letter to maintain confidentiality. Participants A, F, and J were seminary leaders, participants B, D, and E were denominational leaders, and participants C, G, H, and I were pastors. Participant B participated in a pilot interview. Minor adjustments were made to the interview guide and to the interview recording process after the pilot interview.

Related Dimensions of Pastoral Competence

Participant responses indicated that there are spiritual, intrapersonal, and interpersonal dimensions to pastoral competence. Paul's letter to Timothy reflects these dimensions as it references eternal life found in Christ, the commission of God's servants to proclaim the Gospel, personal awareness of God's saving work in one's life, and desired interpersonal qualities for sharing the Gospel with others.

Spiritual Dimension

A pastor that lives in the Word of God and is a servant of the Word of God were notable themes in the field research regarding the spiritual dimension of pastoral competence.

Lives in the Word of God

Feedback from all the participants indicated the ongoing nature and importance of pastors living in the Word of God including conviction of their sin and their salvation by faith in Christ.

After a pause and smile, participant C noted how the Bible "both shows you your sin and delivers you". Participant D made a similar point noting how a pastor must "apprehend and be apprehended by the potency of the Law and of the Gospel in relief by walking in the Gospel oneself." After a thoughtful pause, participant A made eye contact and passionately noted the importance of a pastor "living in" the Law and Gospel.

Pastoral participants also noted a continual reminder and awareness of the need for the Word of God in their lives. Participant C stated how a Scripture passage "first slays and revives you" while Participant G noted Scripture reveals a gap between his aspirations and what he preaches. Participant I noted, "The more I understand my soul

battle the more I can be grounded in a God who comes to resolve that for me" which brings him humbly to his knees.

Church leaders made similar points. Participant D wrote in his pre-interview response how pastors must preach to themselves. The apostle Paul addresses the issue of sin in his life by saying "I am the worst of sinners" and repeating this statement in the next verse (1 Tim. 1:15, 16). Although he had been saved by grace through faith he recognized that he was still a sinner. Similarly, a study with evangelical clergy found that 54 percent spontaneously identified that a humble self-appraisal coupled with an understanding of God's grace and forgiveness were critical to their personal resiliency in ministry.[6] Participant A emphatically stated that "the text's first sermon is to be to me" and went on to warn against "dichotomized thinking" where a pastor might separate oneself from the text's application.

Turning to the issue of what should be taught and how should it be taught; Participant G noted the importance of teaching the pastoral epistles and looking at the Apostle Paul "discipling a young leader" about who he is in Christ. Participant A noted the importance of giving students the Word and "immersing them" in it so they are in the Word and the Word is in them.

Participant F said that being real, transparent, and sharing burdens with students during prayer times in class or in spiritual formation groups is important for a teacher of those preparing to be pastors. He also highlighted the importance of students "thoroughly absorbing" the theological training and equipping they receive.

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[6] Meek et al., "Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy," *Journal of Psychology and Theology* 31, no. 4 (2003): 344.

As suggested by these findings, pastors who are competent ministers of the Gospel live and remain in the Word themselves. As participant B noted in his pre-interview response:

> From my observation, I believe the majority of competent ministers of the Gospel have learned (developed) the "art of ministry." By that I mean they have integrated the Gospel Jesus Christ has called them to announce, the love for Christ and people that compels and shapes their ministry, and the humility flowing from their self-awareness that they, themselves, are among the chief of sinners.

Servant of the Word of God

Each of the field participants believed in the importance of a pastor proclaiming and living out the Word of God. Being a Christ-centered witness and having spiritual qualities were significant subthemes.

Participant D believes that human beings need to be riled about something unless their passions are fired by the Gospel and a passion and concern for spiritually lost people. Participant A added that we see especially in the Pastoral Epistles that a pastor is a "person of the Word" and "servant of the Word". Therefore, he considers the main concern of a pastor to be how the hearing of the Word is maximized.

Participant C emphasized how a pastor is to serve the church not as he would want it to be but based on God's Word with the help of the Holy Spirit. Participant E added the importance of pastors having the skills to exegete a text and communicate it in a way that connects with people. Participant H believes teaching students about how Jesus and church leaders in the epistles lived in relationship with others would be important to teach a student.

In his pre-interview response and interview response, participant I highlighted servant leadership, building relationships, and providing spiritual care through prayer,

personal contact, and nurture being important for pastors as they serve and proclaim

God's Word in the church. Participant B also connected pastors' skills in exegetically and

contextually proclaiming God's Word with relational and spiritual qualities like their

character, reputation, attitudes, priorities, and actions. Participant A emphasized the

importance of pastoral character, attitudes, and skills and pointed to Jesus and Paul as

models.

William Mounce makes a similar connection between the teaching of pastors and

their character in his commentary on 1 Timothy 3:

> The dual issues of doctrine and behavior are joined in the issue of leadership...
> The requirements of church leadership stipulate that the leaders not only know the
> truth of the gospel and are able to teach it and refute the heresy, but also have
> personal character that controls their behavior.[7]

In his pastoral research Paul Spate also argues that behavioral change and the submission

of one's mind and emotions are seen in spiritually transformed Christians who have "put

to death the sinful nature" (Rom. 8:13; Col. 3:5).[8]

Participant G said, "None of us have perfect lives but if we know Jesus we have

something to share with others." He added that proclamation of the good news and how a

pastor lives out the good news, "the character component", are both important parts of

one's ministry. Pastoral participant H also highlighted the need for pastors to practice

what they preach. Participant A affirmed the importance of faculty modeling behaviors

with students as a means of teaching the Word to them.

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[7] William D. Mounce, ed., *Pastoral Epistles*, in *Word Biblical Commentary*, Vol. 46, ed. Bruce M. Metzger, Ralph P. Martin and Lynn Allan Losie (Nashville: Tommy Nelson, 2000), lxxx.

[8] Paul W. Spate, "Developing Emotionally Intelligent Pastors," D.Min. thesis project report, Carey Theological School, 2007, 42, 142.

Participants offered additional feedback on how a student might be taught to be a servant of God's Word. Participant F noted that "the Word is the source and driving force behind all of what we do" and that a student needs to learn scriptural and systematic answers to proclaim the truth and to contextualize the answer. Participant E emphasized how seminary teaching gave him the skills he needed to apply scripture to various ministry situations. Participant H leaned in and emphatically noted how seminary students' study of God's Word at seminary is "very, very important" and that they must "pay attention in seminary because they are going to need this".

Participant J spoke of the importance of practicing Christ-centered behaviors at home first. He went on to explain how Christ-centered behaviors must then be extended to elders, the congregation, and to critics. He believed teaching students to value listening to their critics "allows God to work humility" in their life so they might "love them as Christ loves the church."

Participant D shared his vision for preparing a pastoral student in the same manner we prepare missionaries, so they can be "mission activists" and "mission accurate" in his church context. Participant G noted how pastors need to be prepared to lead differently based on the size and culture of the church and to encourage the church as God's people with the call of Christ on their lives.

Participant H spoke directly to the video recording and noted his belief that faculty at LBS are gifted teachers and his wish that more students would attend the seminary to benefit from the teaching on "how to study scripture for preaching." His congregants have also interacted with the LBS faculty and noted the faculty's compassionate character.

Participant J noted that evaluating a student's growth in authority and being under the authority of the Lord and His Word would be important. He imagines this could be done by assessing these authority areas as a student enters seminary and then again at the end of seminary. Richard Caemmerer notes:

> Teachers of future pastors are charged with the task of equipping future pastors not merely with the words that they are going to say or the skills with which they are going to say them, but with the attitudes which are to drive them in their ministry.[9]

Intrapersonal Dimension

Field research also revealed that the development of a pastor's intrapersonal competence is significant. Prominent motifs included a pastor who reflect on oneself and develops oneself.

Reflects on Self

Participants highlighted competent pastors reflect on themselves, evaluate their relationship to themselves, God, and others, and assess their strengths and weaknesses. Participant J emphatically spoke about the importance of pastors' relationships with their wife and elders and the importance of their own self-awareness about their attitudes and behaviors. Participant A believes that the qualities of a pastor are best evaluated in a relationship with God, self, others such as family, church, community, and with the world.

Participant C shared that home, church, and experiences with mentors are key formational forces regarding pastors' sense of self and their worldview. Participant G noted that pastors' journaling practices, sharing with their spouses, and the need for

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[9] Richard R. Caemmerer, "The Office of Overseer in the Church," *Lutheran Quarterly* 8, no. 1 (February, 1956): 11.

people with whom they can be "unashamed" to share with, such as a colleague or mentor, are essential in their self-reflection.

This reflects Bob Burns, Tasha Chapman, and Donald Guthrie's finding that resilient pastors engage in intentional practices of self-reflection such as slowing down, identifying emotions, examining family systems, differentiating themselves, and receiving feedback from others to promote their resiliency.[10]

Participant D, a denominational leader, thoughtfully noted the importance of pastors setting aside time to give themselves to trusted friends or mentors. Participant E underlined the importance of a pastor being supported by a peer group and a regional pastor who functions as a pastor for pastors. Nine of the ten participants made mention of the importance of someone like a mentor or peer with whom they could be themselves and safely share.

Another prominent theme was the importance of pastors being aware of their strengths and weaknesses. All the participants mentioned the significance of pastors being aware of weaknesses and areas that they struggle. Self-imposed and perceived expectations which can lead a pastor to feel shame and failure were noted most frequently by participants. Participant D noted feeling insecurity in ministry when he fell short of expectations which made it difficult to assess how he was doing or receive feedback if it was offered. With tears, Participant H recalled hostile situations at home and humbly acknowledged how he had contributed to it.

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[10] Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Westmont: IVP Books, 2013), 118-125.

Participants also encouraged pastors to be open about unrealistic expectations. Participant E believes there is stress on pastors who often think "they are supposed to know everything and do everything." Participant B noted a challenge for him in ministry was to not compare himself to other pastors he admired. Participant A added how the various callings of a pastor to care for a spouse, children, and the church can cause the pastor to feel inadequate and stressed to the point of being "consumed."

Participant D believes having a trusted individual as "a safe landing place to tell your darkest secrets" is critical for a pastor. Participant H said a pastor needs to be a mature Christians who has, "a constant desire for growth and willingness to grow even when the growth comes through some chipping away that needs to be done."

Several participants argued that a pastor should have a realistic self-assessment. A few participants linked the importance of pastors assessing their gifts and makeup. Participant B noted the importance of pastors being who they are based on their gifts. Participant G and H have learned to accept there are other leaders in the church who are more equipped than they are in certain areas. Participant I also believed it is important for pastors to know their giftedness. He also noted that although he does not have the gift of evangelism that does not dismiss him from it.

Participants also noted the need of pastors to self-reflect to evaluate their fit with a church they are called to. Participant C takes initiative to ask good questions to assess the fit between himself and a church. In his role as a denominational leader, Participant E desires to assist pastors in evaluating a fit between them and a calling congregation.

In his pre-interview response participant J wrote that pastors "need to be able to self-reflect to serve out of their calling and not out of their ego needs." He suggested that

faculty could evaluate a student's attitudes toward the beginning of seminary and then at the end of seminary which could be helpful in the formulation and updating of the student's personal development plan throughout seminary. Participant E said, "a pastor can come in with a chip on their shoulder that can cause a reaction in others in the church." He believes offering a student resources to evaluate "how their own psyche impacts their ministry" would be important.

Participant G added the significance of pastors coming to peace with who they are and the issues in their lives. He believes that the seminary class "Pastor as Person in Ministry" as well as the psychological inventories the seminary does with students are important in addressing these things. Participant A believes that the requirement for a pastoral student to develop a habitus at the beginning of seminary and engage in self-reflection throughout the Supervised Ministry Education (SME) program is an important component in the development of intrapersonally competent pastors.

Participant E recalled how having a peer group in seminary was formational in his own growth and wonders how the seminary might support this. Participant F believes spiritual formation groups, designated student members, and the faculty's own transparency and investment in a student's life are all important in fostering student's self-reflection.

Participant J highlighted the importance of a good feedback process for pastors to assist them in their interpersonal reflection and growth. Gortner and Dreibelbis argue that the development of a student may be hindered if there is resistance to reflection and feedback:

> Mentoring is a two-way street and will be most beneficial to protégés who bring certain qualities and frames of mind to the relationship. These include a

willingness to challenge and be challenged; an ability to seek after leadership qualities in mentors; a passion for ministry and a deep intrinsic motivation to become as strong a minister as possible; and a focus on vocational development rather than on parental replacement.[11]

It is possible that a student may not be willing to challenge and be challenged. This may reflect participant E's concern that some students preparing for pastoral ministry may not have the skills and qualities to be a pastor. He believes the seminary has a difficult but important call to make regarding a student being fit for pastoral ministry.

Develops Self

Participants highlighted that competent pastors develop themselves. Participant F said one of the biggest challenges for a student is the transition from being a student on the sideline lobbing comments to one that is leading a church. Participant A noted pastors need to be "self-managers" who hold themselves accountable.

Feedback from all participants emphasized the importance of pastors reflecting on themselves through valuing learning and feedback, addressing strengths and weaknesses, and maintaining personal wellness. This reflects Spates research on developing pastors:

There is a need for emotional self-awareness in pastoral ministry to enable their understanding of their feelings, communication of their feelings to others, and to give them a realistic assessment of their abilities, strengths, and limitations which can help foster their personal wellness and enable them to empathize with and understand other's feelings.[12]

All participants offered feedback on the importance of a pastor valuing learning and feedback. Participant F noted that a pastor should seek and "value feedback".

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[11] David T. Gortner and John Dreibelbis, "Mentoring Clergy for Effective Leadership," *Reflective Practice: Formation and Supervision in Ministry* 27 (2007): 80.

[12] Spate, 129, 131-133.

Participants C, H, and J also indicated the importance of a pastor valuing and actively pursuing feedback.

Nine of the ten participants made a specific reference to the importance of mentoring relationships in the personal development of a pastor. The participant that did not make a specific reference to mentor did note the importance of a pastor's learning and growth through workshops, church conferences, and other educational events which address "what's good for his soul" and provide practical application to ministry.

Practical ministry experience was noted by all participants as another important component of a pastor's development. Participant E pointedly noted "there is no replacement for practical experience" and proceeded by giving an illustration regarding this conviction. Participants C and J noted that their experience as an associate pastor under an experienced pastor was valuable in their pastoral development.

Participants A, F, G, and J affirmed how the seminary needs to continue to support the student feedback process through coursework and the involvement of faculty and mentors. Participants D, E, H and J noted how the denomination might support feedback for a pastor through regional pastors, pastoral cluster groups, other pastors, and elders.

Participants A and F also suggested a supervised, experience-based, educational process by which a student might personally develop his skill as pastor. This process would involve a student pastor: 1) observing a pastor in ministry, 2) helping the pastor, 3) ministering while the other pastor supervised, 4) and finally ministering by himself. Participant A traced this pastoral mentoring model back to the early 1700's and connected it to the model of Paul's work with Timothy in the pastoral epistles.

Addressing strengths and weakness was noted by all participants as another important practice of a competent pastor. Participants C, G, H, and I illustrated how pastors might leverage their strengths and address their weaknesses through working with fellow leaders in the church. Pastoral participant H believes the utilization of personality inventories can help pastors assess their own and their church leaders' gifts and where everyone fits as servants of the church. Participant G noted how further education was important for him to re-evaluate where he fit in his growing church and helped develop his knowledge and skills to address his church's changing needs.

Participants B and C noted that their spouses help affirm their strengths and address their weaknesses. In addition to participants B and C, participants A, D, G, and I noted that tending to home relationships positively correlated to the health of themselves and their ministries.

Maintaining personal wellness was also noted as an important pastoral competency. In his pre-interview question, participant I affirmed the need for his own soul care which was related to the care of his marriage and family. Participant D also made the connection between care of himself, his soul, and the care of his home.

Participant D recently gave advice to a young pastor with a wife and young children to watch that he "doesn't have an affair with Jesus' wife". Participant D continued to explain in a direct tone how "insecurity, pride, and brokenness of self in ministry can tempt a pastor to take the bride of Christ as one's own." Hall's research illustrates that there can be numerous concerns related to the management of a pastor's home life. He found that problems in pastoral families can involve couple-roles and

status, communication, expression of affection, decision-making, sex relations, resolving conflict, separateness/togetherness, and stress from family and work.[13]

With a convicted look, Participant D spoke of not always perfectly putting church work and the care of his family in proper balance. He believes there is a time to make a statement to your family by "saying no" to something in the church. Participant B intently noted that "if your wife is not happy that it is a huge burden for a pastor" and explained, "I took the vow to be a husband before I took a vow to be a pastor." Participant B added that prioritizing the call to his wife above his call to the church enabled him to put his responsibilities in proper perspective.

Having a schedule was also noted as being important for a pastor. Participant F noted how critical time management considering a pastor's various callings. Participants B, C, and I laid out general schedules they had for their weekly duties as a pastor. It is notable that participant schedules had a unique structure and approach representing the differences between them as pastors and the way they managed their duties.

Participant E believes pastors need to be prepared for unexpected and stressful situations that arise and interrupt the rhythm of their week. Participant B evaluates the importance of the issue as well as the urgency when dealing with the unexpected things that come up.

Participant A noted that LBS helps students develop a schedule and prioritize their life through a habitus and through the development and refinement of their personal development plan (PDP). Participant A also noted how student are supported by faculty

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[13] Todd W. Hall, "The Personal Functioning of Pastors: A Review of Empirical Research with Implications for The Care of Pastors," *Journal of Psychology and Theology* 25, no. 2 (1997): 244.

and their advisors to adjust their class schedule and workload in stressful or unexpected situations.

Participant H leaned in as he stated that pastors need to take care of themselves by letting the Lord take care of them, which he believes is usually done with and through other people. As a professional who has worked with clergy for forty years, Roy Oswald believes seminaries could support growth in a pastor's emotional intelligence by structuring some of their courses as laboratories for learning rather than academic presentations. Within a laboratory format, students would be encouraged to offer each other feedback on the impact their words and behavior have on each other.[14]

Interpersonal Dimension

Field research also revealed that the development of a pastor's interpersonal competence is significant. A pastor that attends to relationships and manages relationships were prominent themes.

Attends to Relationships

Participant feedback indicated that a pastor competently attends to relationships by accounting for people and the context and by actively listening and empathizing.

Participant B made direct eye contact as he emphatically noted, "There is a different kind of ministry needed in a small congregation than in a large congregation." He also noted that "different people see different things as important." All the participants indicated that accounting for the context and/or accounting for the people within a given context is an important pastoral competency.

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[14] Roy M. Oswald, "Emotional Intelligence and Congregational Leadership," *Reflective Practice: Formation and Supervision in Ministry* 36 (2016), 112.

According to Participant B, evaluating how "critical something is", how long it has been going on, the importance of it, and the "urgency of it" is important for a pastor. Participant J noted a pastor must be able to discern when to be flexible to address things that come up. He suggested each pastor will have "their own personal style" and that the circumplex model of flexibility and rigidity and enmeshed and disconnected might be a helpful tool for a pastor to use as an assessment tool.

Participants also shared that a competent pastor evaluates the history, culture and organizational components of a church body. In his pre-interview question Participant B wrote that a pastor makes effective use of informal and formal communication networks by being aware of informal decision-makers and opinion influencers. Participant H noted a pastor needs to know and accept where he fits based on the church and its expectations and he "needs to know who his team is and who he is accountable to" to be competent.

Participant H reasoned that a pastor "picks up on" who people are by walking with them and relating to them. Participant G believes "to learn about people you need to spend time with them," which is an important task of a pastor. Participant C added that getting to know the church context happens not only by asking questions of those within the church but also by asking the same questions of those outside of the church in the community.

Pastoral participants also emphasized the importance of pastors attending to their family relationships and their families' place in ministry. Participant D doesn't think pastors should set an oppositional expectation that family is over here, and the church is over there. He believes a pastor's spouse and kids are the first members of their church and "the first flock that you that you minister to."

Participant B knew that his spouse didn't want to be "the path to get to the pastor" so he upheld boundaries to protect her from that. Participant C believes seminary students preparing for pastoral ministry should be taught "appropriate and inappropriate ways to involve their spouse in the life of the church" and "boundaries" to protect them so they can themselves. In reflecting on Ephesians 5, participant J emphasized that a pastor must be passionate about "laying down his life" for his wife. He illustrated this by recalling advice he gave to a Christian leader who was struggling with pornography, "you lay down your life for your wife by putting her emotional needs above your sexual desires."

In conjunction with a pastor's spouse, participant D noted that a pastor's children must also be protected so that the ministry calling is "not harmful to the family." He wonders if a litmus test might be to assess if pastors' children enjoy their parent being a pastor. The study by Meek and her colleagues found that resilient pastors intentionally protect themselves, their marriages, and their families and noted the importance of creating balance and strong, but flexible, boundaries in their lives. This included some separateness from their role as pastors and preserving their independence.[15]

Participant A noted that during the introductory course at LBS students are encouraged to look at and work out a plan that seeks to address the various callings in their lives including their relationship with God in Christ, their spouse, their children, and their call to be a pastor. He then explained that the real challenge for a pastor is balancing those callings throughout life, especially when various pressures come. He believes that the continual reflection of pastors on their callings and the aid and accountability of a mentor could also be important components in balancing their callings.

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[15] Meek et al., 342.

Feedback from all the participants indicated that a pastor competently attends to relationships by listening and empathizing. Based on their research, the authors of *Crucial Conversations* also argue that a socially aware people care about those around them and care enough to get to know them, understand them, and come alongside them. To have a successful conversation a socially aware person must really care about the interests of others.[16]

Participant J noted that pastors must lay down their lives for their spouses out of the love of Christ who laid down His life for us, even when their spouses do not respect them. Then in a reflective tone participant J noted how "very difficult" and "humbling" it can be for pastors to lay down their lives for someone when they don't feel respected by them. Participant I also noted with conviction and tears the importance of a pastor recognizing and addressing the need for reconciliation one's family by "keeping one's ears open."

Participants B and D emphasized the importance of pastors caring for their family and spouse by paying attention to them. Participant B was aware of his wife's desire to not be in certain roles in the church or the path to him as the pastor. He had heard his wife and responded by making sure her desires were respected. With intensity in his eyes, participant D noted how he has not perfectly attended and responded to his family's need for him, but he believes that his wife and children "would rise up and bless" him in his efforts to do so.

Participant H noted some of the best advice he got in ministry was to "be aware" when a new person joins a group and "create space" for that person to share and be a part

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[16] Kerry Patterson et al., *Crucial Conversations*, 2nd ed. (New York: McGraw-Hill, 2011), 77-79.

of the group. He also emphasized the importance of a pastor paying attention to how people live, asking questions, and listening. Participant I gave a similar response noting that a competent pastor learns about people by spending time with them, hearing their stories and observing them. In a thoughtful and reflective manner, participant E noted the importance of a pastor's awareness and ability to discern where people are at through "listening skills", an "ability to read people", and reading "their non-verbal language." Participant C wrote in his pre-interview response that one of the qualities of a pastor is that they are "inclined to listen" and that they have the skill and ability to "ask good questions."

Participant F noted that teaching pastors how to listen and empathize comes through them being with others in community, doing life with others, and modeling "being real and transparent." Participant J highlighted how through teaching he hopes to model for a pastoral student how to "be present" with others. Participant A indicated that a student's faculty advisor has an opportunity to demonstrate and model the skill of listening and attending to a student who may be facing a challenge or struggle.

Manages Relationships

Participant feedback also emphasized that a pastor competently manages relationships by adeptly communicating, assessing and addressing core issues, and adaptively leading. While attending to relationships involves receiving and empathetically reflecting what is communicated to connect with and care for others, managing relationships tends to be skillfully directive and goal oriented.

The theme of adept communication was highlighted by all ten participants as a pastoral competency. Participants C, D, E, and G made references to the need for

"excellent communication", "communication skills", "good communication", and "healthy communication." Participants C, D, and E reflected on a pastor's effective communication of God's Word to others. Participant C noted a pastor's excellent communication of God's Word is critical so that people from different backgrounds, experiences, circumstances, and points of view can relate to God's Word and see how it fits with everyday life. Participant D stated that "half of communication is what is heard" and highlighted the importance of a pastor being a contextual missionary who can communicate well in any context.

Based on his research on the need for a biblical and communications-based course in seminary education, Philip Frazier states, "The amalgamation of control and relationship in the literature recognizes that interpersonal competence requires communication behavior that is appropriate as well as effective. Neither could function effectively alone."[17]

Contextual communication was also highlighted by Participant F and J as critical for a pastor. Participant F noted the importance of a pastor being a strong communicator in a variety of settings. Participant J similarly noted that a pastor needs "skill in listening, guiding, and reflecting with people in various contexts." In his pre-interview response, Participant I wrote that a pastor must "be able to communicate the calling and mission of the church to each member."

Participants B and G believe a pastor must be aware of how communication happens in the church to effectively communicate. In his pre-interview response

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[17] Philip Frazier, "Advocacy for a Biblical and Communications-Based Interpersonal Competency Course for Seminary Education," D.Min. thesis project report, Bethel University, 2015, 21.

Participant B noted that a skilled pastor makes effective use of formal and informal communication networks in the church and ensures the formal leadership team knows what is being planned. Participant G believes pastors need to discern how the church has made decisions in the past and what their communication style is. Participant H noted his belief that a pastor must engage in direct communication with people and encourage others in the church to do the same.

All ten participants offered some form of feedback regarding pastors handling core issues. Participants B, C, E, F, G, H, and J all argued that the process by which a pastor addresses issues is important. Participants C and G believe it is important for a pastor to know the history, expectations, and structure of a group one is coming into.

Participant B noted the importance of "being confidential" and "holding confidences" of people as well as "maintaining office policies and personal practices that build trust." Participants E, F, and J suggested that how a pastor approaches underlying issues is important. Participant J stated that a pastor can address underlying issues by being reflective and "learning how to gently probe and challenge people." Participant F has found that pastors can address issues by holding their initial reactions and stepping back to hear responses to issues which will help them get at core issues.

Participant A and I emphasized the significance of a pastor modeling how issues are addressed. Participant A noted how he models asking forgiveness from students which serves as a model and teaching moment for students. Participant I shared the importance of a pastor recognizing and addressing hostile situations at home through reconciliation as a priority and prerequisite to effective church ministry.

Participants A, D, and H believe a pastor can competently respond to criticism and hurt that he experiences. Participant H attests that a pastor must go directly to a person and look them in the eye to address reconciliation and forgiveness. Participant D also noted that it's best for a pastor to directly go to a person they are having an issue with. He believes that "teaching on good vocal reconciliation" and "healthy parameters" would be important and could help a pastor avoid contributing to gossip. He also argued that direct communication could help pastors avoid "triangulation" and unnecessarily getting others involved in issues that are not their own. He practices this by not accepting "anonymous complaints" and asking people who have issues with him to come directly to him.

Participant E believes that often a pastor needs to be aware of underlying issues when there are personality clashes that create polarization. Participant D has observed that core issues in the church are often about power and personality-hurt. He believes that "heightening emotional and social IQ" is very important for a pastor to be able to relate to people and deal with these issues.

In his pre-interview response participant H argued that a pastor needs to "bring a clear understanding of current social issues and biblical responses to them," such as "appropriate confrontation, teaching, etc." Participant D agrees that a pastor needs the Bible and other tools to be able to address conflict, dissension, and reconciliation.

The theme of adaptive leadership was also highlighted by all ten participants as a critical part of pastoral competence. In their book on socially competent leaders, Goleman and his colleagues argue,

> The most resonate leaders go beyond a mechanical process of matching their styles to fit a checklist of situations; they are far more fluid. They scan people

individually and in groups, reading cues in the moment that tip them to the right leadership need, and they adjust their style on a dime.[18]

Adaptive leadership may also be helpful for a pastor to deal with relational issues that turn up. Participant D reflected on divisions in the church which arise out of power or personality hurt. He believes that when a "spirit of criticism" arises, a pastor must address it by getting to underlying "human" issues. Participant E similarly noted how issues among others in a church could be personality-related or related to some personal "red flag" below the surface. He reasoned that a very important part of his competence in ministry is his awareness and ability to discern where people are through listening skills and reading people and their non-verbal communication.

When relational issues arise, pastors need to be aware of and adapt their initial response to fight back or flee the situation. The authors of *Crucial Conversations* argue that competent people know how to appropriately handle their fight or flight tendencies:

> Some people find it difficult to respect people they don't respect or feel respected by. Dialogue would be doomed if we had to share every objective or respect every element of another person's character before we could talk. But feelings of disrespect can be counteracted by looking for ways we are similar and seek to empathize with them. For example, we could pray, 'Lord, help me forgive those who sin differently than I.'[19]

Participant J believes that just as Christ laid down his life for the church pastor are to be a mature and willing servant who "learn the value of listening to their critics." He also believes pastors should "lay down their lives for their spouses even if respect doesn't come back to them."

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[18] Daniel Goleman, Richard E. Boyatzis, and Annie McKee, *Primal Leadership* (Boston: Harvard Business School Press, 2002), 87.

[19] Patterson et al., 80.

Participants B, C, D, and H commented on pastors being able to provide leadership and protection in their family relationships. Participant B said that if something affects his wife, he is going to be open with her about it. Similarly, participant C noted that there are "appropriate and inappropriate ways" to involve his spouse in ministry and that pastoral students need to be taught about boundaries to protect their spouses.

Participant C noted that another way pastors lead in the home is by "running interference" for their spouses to protect them from "unrealistic or unwarranted" expectations. Participant D protects his time with his wife and children through date nights, a weekly Sabbath together, and family vacations. Participant A believes that a pastor should engage in "continual reflection" regarding the various callings in his life and that the seminary should seek to prepare a pastoral student for ministry by encouraging ongoing development of his habitus and personal development plan.

Nine of the ten participants commented that a pastor needs to competently work with congregants and leadership groups. Participant H believes pastors need to have a strategy to get know their leadership team and who they are accountable to. Participant G also emphasized understanding team dynamics of the elder board and that church size makes a difference. Participants B and D also indicated that a different kind of leadership is needed by pastors depending on a church's size. Participant D argued it can be helpful for a pastor to know the cultural process of "early adopters and late ones", how decisions are made, and the formal and informal power structures in the church. In his pre-interview response, Participant B noted that a pastor needs skill in "making effective use of formal and informal communication networks in the church." Participant G suggested

it is important for a pastor to be aware of power and boundaries which can help him discern when to speak.

Participants C and D believe in the priesthood of all believers and that a pastor must value how God speaks through His people. Participant C suggested pastors must balance listening and leading their congregation based on the feedback they get from their church context. Participant D similarly noted that there is a place for a pastor leading and expressing vision but also waiting and getting consensus from key influencers to buy in. Participant E noted how pastors need to adapt their leadership style considering varying expectations.

In a similar vein, participants G and J noted that pastors need to be sensitive to changes in their context and to adjust their leadership style based on those changes. Participant G reflected on changes in the church where he worked through the years and how he learned to lead differently during those various seasons. Participant J noted that a pastor needs skills to assess cultural and community changes so one can learn how to lead amidst such change.

Participant B noted in his pre-interview response, "One of the seminary graduate's surprises is the need to adjust to a new audience. No longer are the professor and co-ministerial students evaluating one's theology, language, or demeanor." After reflecting on the cultural changes in North America, participant D thoughtfully paused and said, "I think that all the principles we require of our international missionaries, to be observers of culture, to contextualize, and to not compromise the authority of the Word, are going to be required of pastors serving in North American mission."

Comparison of Results from Case Study Interviews

A cross-case analysis of case study interviews will be conducted in this section. The Encyclopedia of Evaluation defines cross-case analysis as "an analysis that examines themes, similarities, and differences across cases."[20]

The CLB practices a congregational form of church government and the autonomy of the local congregation. It has an advisory function rather than a ruling function. The CLB's power to rule extends to the cooperative efforts offered by the congregations of the CLB. The seminary is part of the CLB administration and functions as its servant in preparing ministers of the Gospel. Therefore, an evaluation of the data based on participant's roles can also be helpful per the power hierarchy that exists between them.[21]

An evaluation of data across participant groups revealed patterns in the personal qualities of pastors. Table 5.1 below is a list of pastoral qualities drawn from participant data.

Table 5.1: Pastoral Qualities

Participants	PASTORS				SEMINARY			DENOMINATION		
	C	G	H	I	A	F	J	B	D	E
Tasks/Duties										
Communicator	x	x	x	x	x	x	x	x	x	x
Empathy/Listen	x	x	x		x	x	x	x	x	x
Forgiving			x	x	x					
Humble	x	x	x	x	x	x	x	x	x	
Model/Integrity	x	x		x	x	x	x	x	x	
Patient					x					x
Servant	x			x	x		x			

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[20] Sandra Mathison, ed., *Encyclopedia of Evaluation* (Online: SAGE Publications, 2011), accessed December 9, 2017, http://dx.doi.org/10.4135/9781412950558.n129.

[21] Leedy, 152.

As reflected in Table 5.1, effective communicator, empathetic listener, humility, and model of integrity were largely mentioned by each of the case study participant groups as qualities of a competent pastor. This list of qualities highlights William Higley's comment on the biblical qualifications of a pastor being "interpersonal relational-based" in nature (1 Tim. 3:2-7; Titus 1:6-9; 1 Pet. 5:1-3).[22]

All the participants noted that a pastor needs to be an effective communicator. Participants from each group noted qualities needed to make pastoral communication effective like the need for communication to be contextual and direct. Seminary participant J noted that reflecting skills are important in communication. Denominational participant B noted that the use of formal and informal communication networks can also be helpful in communication. Pastoral participants G and H believe a pastor needs to understand people and people's culture to effectively communicate.

Participants from each group indicated that empathetic listening is important for a pastor. Each participant group noted that empathy is predicated on pastors' care for those they are listening to. Each of the groups also noted that pastors' presence and skill in knowing when to speak, when not to speak, and when to ask questions are all essential to their ability to listen and empathize.

Empathetic listening could also be extended to what is not spoken. Albert Mehrabian's research reveals that in addition to verbal communication, non-verbal communication such as body language and intonation also play a significant role in what is communicated and can be helpful for improving leadership and communication

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[22] William John Higley, "The Relationship between the Lead Pastor's Emotional Intelligence and Pastoral Leadership Team Effectiveness," Ed.D. diss., The Southern Baptist Theological Seminary, 2007, 23-24.

skills.[23] Some participants suggested the importance of a pastor looking for other's non-verbal signs and clues to effectively communicate. Participants H, A, and E also indicated that that quality of compassion is an important quality of a socially competent pastor.

Only seminary participant A and denominational participant E wrote the word "patience" in their pre-interview question as a quality of a pastoral minister of the Gospel. This researcher hypothesized that such a quality might have been mentioned more since many participants reflected on the daily challenges and stressors of pastoral ministry. Some patience would seem to be important for a pastor to carry out competencies such as listening and attending to criticism, power struggles, personality clashes, and dealing with hurt in relationships noted by participants.

A servant nature was noted by two pastoral participants and two seminary participants as an essential quality for a pastor. Pastoral participant C was particularly emphatic about this pastoral quality and noted numerous time how a pastor needs a servant attitude so "he serves the church as it is rather than what he would like it to be." Seminary participant J stressed that a pastor "must be able to both lead and serve, being in authority but also under authority." Pastoral participant I similarly noted that a pastor should be a "servant leader" and gave an example of how this was taught and modeled to him by one of his seminary professors.

Self-control was a personal quality not specifically mentioned by any participant as a pastoral quality. It seems this would be important for a pastor who is involved in

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[23] Albert Mehrabian, *Silent messages: Implicit communication of emotions and attitudes*. (Belmont: Wadsworth, 1981).

relationships and would likely come across challenges and difficulties in those relationships.

Pastoral responsibilities were also a common focus of participants as seen below in Table 5.2.

Table 5.2: Pastoral Responsibilities

Participants	PASTORS				SEMINARY			DENOMINATION		
	C	G	H	I	A	F	J	B	D	E
Pastoral Responsibilities										
Caregiver	x	x	x	x	x		x	x		x
Developer	x	x	x	x	x	x	x			x
Home Manager	x	x	x	x	x	x	x	x	x	
Administrator	x	x	x	x	x	x	x	x	x	x
Mediator			x		x	x	x		x	x
Missionary	x	x	x	x	x	x	x	x	x	x
Preacher	x	x	x	x	x	x	x	x	x	x
Teacher	x	x	x	x	x	x			x	x
Theologian	x	x	x	x	x	x	x	x	x	x
Visionary		x					x		x	

All pastors and the majority of seminary and denominational leaders noted a pastor's responsibility to be a caregiver. The most common aspect of pastoral caregiving noted by participants from each group was the role of comforter, especially for the grieving and ill. Pastoral participant I and seminary participant A specifically noted that a pastor's caregiving involves spiritual disciplines like scripture and prayer.

All pastors and seminary leaders noted the importance of having a developmental mindset. Conversations with pastors in this project revealed that they are acutely involved in developing their congregational members and believe in the importance of developing others and delegating tasks and responsibilities to them. Seminary participant F reflected on the development focus that was fostered in his pastoral ministry experience and the importance of equipping a pastor with that same developmental mindset. The other

seminary participants also noted the importance of a pastor developing fellow congregational members and lay leaders.

Participant E was the only denominational leader that focused on supporting a pastor as a developer of his congregation. A focus of all denominational leaders was the development, support, and care of a pastor. Participant E saw himself as a pastor for pastors while participant D noted the importance of mentoring and continuing education to develop a competent pastor.

Nine participants noted pastors' responsibility to manage their homes. Pastoral participants C and I, seminary participant J, and denominational participants B and D gave specific examples of ministry at home being a priority in their ministries. All nine participants also noted how setting aside time or making boundaries to protect their calling at home was important.

All the participants indicated that a pastor must be a competent administrator via effective time management and scheduling. Pastoral participants H and I, seminary participants A and J, and all denominational participants also noted the importance of a pastor's flexibility to address things that come up. Two other pastoral participants didn't specifically note the need for a pastor to be flexible to deal with unexpected events in ministry. It could be that with more time and interaction these participants would have noted the importance of such flexibility. All the pastoral participants and two participants from the seminary (A, J) and two denominational participants (B, D) mentioned the importance of a pastor being an effective administrator and leader of teams.

Of the pastors' group, only participant H noted the importance of a pastor being a mediator in conflictual situations. All seminary and two denominational participants (D,

E) made mention of this pastoral responsibility. All of those who responded to these questions recalled examples from their experience. It could be that other pastors may not have thought of their role as being a mediator of conflict. It could also be that given time all the pastors would have noted dealing with conflict and shared their thoughts on it.

Each participant noted a pastor's role as a theologian and preacher. All participants also emphasized the theological study of God's Word and proclamation of it through preaching and evangelism is an important pastoral responsibility. Each pastoral participant also noted that teaching was an essential pastoral competency and elaborated on teaching in their ministry. Seminary participants A and F, and denominational participants D and E similarly commented on pastors being teachers.

All the participants also noted that a missionary approach to ministry is critical for a pastor. Denominational leader D believes the church's international mission and North American mission may need to combine to prepare missionary minded pastors that are able to analyze and minister into their given context. The theme of addressing community mission, context, or culture was also noted by each of the other participants. While pastors in the CLB may not be traditionally labeled missionaries, participant responses indicate that having missionary pastors is important.

Finally, visionary or strategist was noted by one participant in each group. Participant J explained that a "visionary" pastor is important to bring the Gospel to people. He also believes that some pastors may not be "wired" as visionaries and may need to intentionally connect with those who are. It could be that having only a few pastoral or church leader visionaries is all that is needed, while the others might consult and draw on those who are visionaries in their given context.

Competently carrying out multiple responsibilities could prove challenging for a pastor. The study by Meek and her colleagues found that many clergy "function under unrealistic expectations of occupational and personal perfection, both from parishioners and self-imposed." They report that exemplary pastors in their study:

> Learned how to manage the temptation to fall into what some call a "messiah complex" through humble awareness of their humanity. They know their limitations, and regardless of expectations from above or below, they are able to maintain a realistic appraisal of themselves and communicate this to others.[24]

While there are responsibilities that pastors are expected to perform, it may be that pastors' realistic evaluations of themselves and communication with others is also important for them becoming competent pastors. As seen in Table 5.3 below, findings in this study highlight that all participants see the importance of self-reflection and support from various other sources in a pastor's development.

Table 5.3: Means of Pastoral Development

Participants	PASTORS				SEMINARY			DENOMINATION		
	C	G	H	I	A	F	J	B	D	E
Development Source										
Congregation	x	x	x		x	x	x	x	x	x
Continuing Ed.	x	x	x	x	x	x	x	x	x	x
Denomination	x		x		x	x		x	x	x
Experience	x	x	x			x	x	x	x	x
Family/Spouse	x	x		x	x		x	x	x	x
God/His Word	x	x	x	x	x		x	x	x	
Other Mentor		x	x		x		x	x	x	
Self-Reflection	x	x	x	x	x	x	x	x	x	

All but one participant noted that the congregation is a means of a pastor's development and that a pastor's work with elders and leaders in his church is an important component of this. All participants noted seminary and continuing education

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[24] Meek et al., 339, 344.

after seminary as important in a pastor's growth. Participants from each group noted the means of a pastor's support in the congregation can be elders and leaders. Participants from each group also noted that fellow leaders in the congregation can be an important source of feedback for a pastor.

In their pre-interview response and their interview, a pastor (H) and a denominational leader (D) addressed at length the need for the denomination to develop a more robust continuing education program to encourage continued the growth and development of a pastor. Two pastors (C, H), one seminary professor (F), and two denominational leaders (B and E) believe pastors getting together with other clusters of pastors in the denomination is important in fostering their development. All three denominational leaders, one seminary leader (A), and one pastor (H) noted the importance of CLB regional pastors as a resource for pastoral evaluation and development.

Two pastoral (G and H), two seminary (A and J), and two denominational participants (B and D) mentioned the importance of another mentor in a pastor's development. Arthur Bochner and Robert Kelly highlight the importance of ongoing, trusting, interpersonal relationships in a person's learning and development.[25] Participants G and D indicated that the purpose of a mentor is to provide a safe and trusted place for a pastor to share. Participant J noted that pastors speaking to a counselor for feedback could also be critical as a safe place for them to share.

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[25] Arthur Bochner and Robert Kelly, "Interpersonal Competency Rationale, Philosophy, and Implementation of a Conceptual Framework," *The Speech Teacher* 39, no. 4 (September 1974), 293.

Ministry experience was noted by all but participants I and A as important in a pastor's development. Participant E noted, "There is no substitute for practical experience." Pastoral participant C and seminary leader J spoke to the importance of pastors first being in an associate position to help develop their skill and competence. Participant B reflected on how adding a "vicarage" year to seminary where students would work alongside a pastor might help them in their pastoral ministry transition.

All but one pastor (H) and one seminary leader (F) mentioned the role of their spouses in their own development. Two pastors (C and I) and one denominational leader (B) noted how they draw on their wives' gifts and ability to see things that they do not. Pastoral participant C, seminary participants A and J, and denominational participants D and E spoke of the culture and family that pastors come from as a vital component in their development. Seminary leaders A and J believe there may be an increasing need for courses that focus on a pastor's self-awareness and character development especially for a pastor who comes from home and community situations where that was not modeled. Denominational leaders D and E also noted a similar concern regarding the wellbeing and ministry of a pastor who comes from an unhealthy home situation.

All participants but seminary leader F and denominational leader E made mention of God and His Word as an important source of a pastor's ongoing personal formation. It could be that participants F and E didn't think to mention a pastor's personal or spiritual formation during the interview or in the pre-interview question. It could also be believed that it is an assumed foundational aspect of pastoral development.

Finally, all but denominational participant E mentioned the importance of a pastor's self-reflection. But throughout the course of the interview participant E did self-

reflect on his own experiences and development in pastoral ministry which could indicate that he sees such reflection as important for a pastor.

These findings indicated that pastors' prioritization of time to reflect is important in fostering their development. Burns and his colleagues affirm that pastors need intentional practices of self-reflection such as slowing down, identifying emotions, examining family systems, differentiating themselves, and receiving feedback from others to promote their resiliency and competence.[26]

Conclusion

Following the pre-interview and interview process, participants were asked to write their response to two post-interview questions. One question asked if they believed this was an adequate summary of key pastoral competencies. The other asked if anything was missed.

Seminary participant A, denominational participants E and D, and pastoral participants C and G wrote that they believed this process was an adequate summary of key pastoral competencies. Denominational participant B and seminary participant F commented on this process effectively covering pastoral priorities based on their experience.

Pastoral participant H didn't know if it was an adequate summary, but he enjoyed the process and believes it should be done with "everyone". Denominational participant D added that to comprehensively address this subject an interview would extend many hours. Pastoral participants C and I similarly noted that not everything regarding a competent pastor was covered in the time together.

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[26] Burns et al., 118-125.

Seminary participant J was not sure if it was thorough as he tends to focus on the big picture and miss details. He added, "I believe the components of what we need to teach, model, and transform through LBS were included as subjects or themes."

CHAPTER SIX: EVALUATION AND DISCUSSION

Evaluation of Project Design and Implementation

Evaluating the project design and implementation of this project includes

analyzing its flow and if the project design provided a suitable framework for responding

to the thesis problem and related sub-problems. The four major steps developed as part of

the thesis proposal provided a logical framework and schedule for completing the biblical

and theological research, literature reviews, field research, analysis, and evaluation of the

data. All four steps were implemented. Obtaining and reviewing the literature for the

biblical and theological research and for the literature review occurred simultaneously.

However, the development of chapters two and three occurred sequentially.

There were three changes in step three. The first was the decision to add a pilot

participant in the study. This decision was discussed with and approved by this

researcher's advisor as a helpful way to test and evaluate the case study process. The pilot

interviewee was a former denominational leader, a leader in the seminary, and pastor.

This participant filled out the pre-interview consent, demographic profile, and pre-

interview questions and participated in an hour-long recorded interview in which this

researcher drew on the prepared interview guide. Since the pilot interviewee experience

resulted only in one minor adjustment and change to the process, the data from this

participant was included in the study.

The adjustment involved how the participants' audio was secured, as some of the

language in the recording was muffled. A different means of picking up the participants'

audio was tested and found more effective. The second change to the process was the formulation of a pastors and leaders version of the interview guide. The questions in both guides remained the same with minor adjustments to how the questions were asked related to the participant's role. The third change involved the exclusion of one identified exemplary pastor as he was on sabbatical and was not able to respond within the project timeline.

There were several findings from the biblical-theological study process. One finding was the importance of pastoral ministry being contextual. Scripture highlighted that pastors' involvement and awareness of the ministry context was necessary so that they could appropriately and effectively minister and address issues at hand.

A second finding was that pastors' Christ-centered witness was foundational to their ministry. This entailed that pastors continually confessed their sin, that Christ was Lord of their life, that they were a new creation in Him, and that Christ was the center of their public witness to others.

A third finding was that a pastor's character was to be godly. The various scriptures examined listed character qualities required of a Christian and a pastor. Some of these scriptures also highlighted character vices that Christian pastors should avoid.

The fourth finding was the importance of congruency in character between a pastor's personal and public ministry. The scripture examined highlighted pastors' management of their homes and how this would determine whether they were qualified for public ministry.

There were also several notable findings that emerged in the process of reviewing the relevant literature. One surprising finding was minimal literature from disciplines outside of pastoral ministry regarding character qualities and social competence.

A second finding was a few sources that linked professional competence with emotional and social intelligence. Within these sources, an individual's awareness and management of one's emotions and one's social awareness and management of other's emotions were central principles.

In contrast to the finding above, a third finding was the possible lack of relationship between professional competence and emotional intelligence. One resource questioned if there was a relationship between emotional intelligence and leadership competence. Another source questioned research methodology when looking at the relationship between emotional intelligence and leadership.

A fourth notable finding was pastors need certain skills to attend to their ministry context. Listening and attending skills, empathizing, paying attention to verbal and nonverbal communication, and adapting to communicate and lead effectively were primary themes in this area of social competence.

A fifth notable finding was the value placed on an adult-learner model of learning that encourages students to take responsibility for their learning and development. This research also explored the role of the educational environment in fostering such learning.

A sixth significant finding was the importance of supervised ministry experiences. Practical experience was found to provide a context through which a pastoral student and supervisor can evaluate the student's growth and development needs. Within this finding, the importance of mentors and a dynamic development plan that is regularly evaluated by

pastoral students and their mentors were deemed as an important learning tool and source of accountability.

A seventh finding is that Clinical Pastoral Education (CPE) may be a means to address a pastor's learning and development. Research on CPE competencies and outcomes related closely with other literature on the development of competent pastors and were conceived as an avenue by which a student could be prepared for pastoral ministry.

Strengths of Project Design and Implementation

One of the strengths of this research project was including seminary and denominational leaders in portions of the project proposal and field research design phases. Their feedback on the proposal stage helped shape the research project problem and created interest and ownership in the process. Their involvement in the field research design step continued to foster their ownership in the project and offered helpful feedback regarding exemplary pastoral participants to include in the study.

A second strength of the project included a pre-interview process along with the interview process. The pre-interview process summarized the research problem, the aim of the project, and gathered written responses from all participants regarding pastoral competence. These written responses were then evaluated along with interview responses as part of the field research data. The pre-interview process also helped set the stage for the interview process and provided data that was helpful to lead into and expand on participant's feedback in the interview.

A third strength of this project design included the development and use of an interview guide to provide a consistent process and question framework to use in the

interview process. While the question framework remained the same in the leader's and pastor's interview guide, a distinctive approach to the questions based on the participant's position helped to specifically probe into and draw upon distinctive data pertaining to their roles. An additional asset drawn upon in the interview guide were the Developing a Curriculum (DACUM) and Systematic Curriculum and Instruction Design (SCID) backward design educational development processes.[1] [2] Finally, the interview guide was strengthened by the inclusion of a column to record non-verbal, tonal, and this field researcher's intuition to probe into and evaluate the verbal data.[3]

A fourth strength of the project was the inclusion of three different participant groups. Pastor, seminary leader, and denominational leader data was helpful to determine common themes and principles in the development of a competent pastor. Data from these three groups was also helpful to cross-examine and evaluate data and any themes that emerged regarding a pastor's development process.

A fifth strength of the project was the utilization of the Association of Clinical Pastoral Education (ACPE) and CPE educational processes as a lens through which to develop and evaluate competent pastors. ACPE supervisory curriculum provided Department of Education reviewed resources that were evaluated in this project. ACPE and CPE peer-reviewed journals provided another source of helpful literature for the project. A helpful secondary source was this researcher's conversations with ACPE

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[1] Robert E. Norton, *DACUM Handbook* (Columbus: Center on Education and Training for Employment, Ohio State University, 1997).

[2] Robert E. Norton, *Competency-Based Education via the DACUM and SCID Process: An Overview* (Columbus: Center on Education and Training for Employment, Ohio State University).

[3] Anthony J. Onwuegbuzie et al., "A Qualitative Framework for Collecting and Analyzing Data in Focus Group Research," *International Journal of Qualitative Methods* 8, no. 3 (2009): 11.

supervisors which provided insight into the project development stages and helped identify educational frameworks and other literature for the purposes of this project.

Weaknesses in Project Design and Implementation

Several weaknesses need to be acknowledged in evaluating this project, its design, and implementation. One of the limitations of this project was the participant sample size. While helpful data was drawn from those that participated, it is not necessarily a thorough evaluation of the development of pastoral competence throughout the CLB.

A second possible weakness in this study is that it did not gather data regarding pastoral incompetence. While some of the findings did reveal challenges or needed development areas for a pastor, there was not a full-orbed focus on pastoral incompetence. Such findings would have been helpful to compare with the other findings in this study.

A conceivable third area of weakness is that there was not an ability to compare findings on a competent pastor in the CLB with other denominational and seminary bodies in the scope of this project. This could have also provided a helpful lens by which to compare to the findings in this project.

A fourth possible weakness within the project scope is that there was no field observation of competent pastoral ministry. Post-interview responses suggest it is possible there are other areas of competent pastoral ministry that were not touched on in the interview or could not be addressed without direct observation of a pastor in ministry.

A fifth possible weakness is the limited number of literature sources that touched on the relationship between a person's character and their social competence. This could

have provided a helpful lens through which to query and assess the impact of character on competent pastoral ministry.

A sixth possible weakness is a potential for researcher bias considering this researcher's existing role within the seminary. It was essential throughout the interview process that this researcher was aware how his involvement in the seminary and denominational environments could have influenced the process. However, the fact that this researcher came into the seminary just three and a half years ago and into the denomination just six years ago could have naturally provided some protection against such a bias.

A missed opportunity that might have provided more data for the case studies would have been to include focus groups with each participant group or to have groups that represented each of the participant roles. This could have provided an opportunity to spur on more reflection and insights by participants in each group. Alternatively, such a group could have hindered sharing as some participants may not have felt comfortable sharing their reflections in a group context.

The interview framework in this project could have been further developed to gather more information on pastoral social and emotional skills and effective management of these areas. Probing for more information on reading and responding to emotional, verbal, non-verbal, and tonal cues could have provided more helpful information on how pastors competently assess and regulate the social environments in which they work.

Discussion of Findings

A discussion of research project findings will focus on two areas. They are related to one another because of their relationship to pastoral social competence but they benefit from individual focus. The first area will examine the related realms of pastoral competence. The second area will investigate pastoral development themes across participant groups.

Related Dimensions of Pastoral Competence

The related dimensions of pastoral competence within this section include spiritual, intrapersonal, and interpersonal. These dimensions are related to findings throughout the research project process.

Spiritual Competence Dimension

Members in each of the participant groups recognized there was a spiritual dimension to interpreting pastoral competence which includes what the Bible, theology, and the church's tradition and doctrine say about the case.[4] A pastor who lives in the Word of God and is a servant of the Word of God were noted indicators of pastoral competence.

Participants from each group acknowledged how the law of God reveals and convicts people of sin and that they have fallen short of His righteous requirements (1 Tim. 1:3-11; Rom. 3:20-23). Edward Engelbrecht also reasons that the "Divine Use" of God's law is to bring about "self-knowledge" of sin leading to repentance.[5] Participants were humbled as they acknowledged there was a gap between what they practiced and

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[4] Nancy Jean Vyhmeister, *Quality Research Papers* (Grand Rapids: Zondervan, 2008), 177.

[5] Edward A. Engelbrecht, "Luther's Threefold Use of the Law," *Concordia Theological Quarterly* 75, no. 1-2 (January/April, 2011): 148.

what they preached. Their response was like a study with clergy where 54 percent spontaneously identified that a humble self-appraisal coupled with an understanding of God's grace and forgiveness were critical to their personal resilience in ministry.[6]

Participant responses also indicated that a pastor continually faces a spiritual battle against sin which cannot be addressed alone. Even though they may be saved by grace through faith, a pastor continues to need the good news of Jesus Christ. (1 Tim. 1:15). Some participants also highlighted how a pastor's ongoing battle with sin and need to repent serves "as an example for those who would believe on Him (Christ Jesus) and receive eternal life" (Rom. 7; 1 Tim. 1:16).

Participants emphasized a pastoral student must be taught the Word of God and Christ might live in him. Participants in each of the groups highlighted the importance of the Word-centered curriculum at LBS in developing competent pastoral ministers of the Gospel as faith comes by hearing the Word and the message of Christ (Rom. 10:17). In addition to hearing the Word, seminary participants believed there must be evidence that a pastor is living it out. Participants provided illustrations of how pastors are responsible to live out the Word in their daily life through sharing life with others, being real and transparent with them, asking for forgiveness, and giving forgiveness.

Another finding regarded pastors' management of their homes. Participants from each group noted that pastors' Christ-centered behaviors at home are their first ministry calling. This reflects the Apostle Paul's message to the church leaders in Ephesus

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[6] Meek et al., "Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy," *Journal of Psychology and Theology* 31, no. 4 (2003): 344.

regarding an overseer's management of one's household as a foundational responsibility out of which the overseer is qualified to care for the church (1 Tim. 3:5).

This project also revealed that pastors' Christian witness extends to church leaders and the community around them through their words and deeds. Many pastoral writers have commented on the spiritual and moral formation of pastors and assume that pastors' behavior must correspond with the moral guidance given to other people or "the care receiver loses confidence in the integrity and congruity of the caregiver."[7]

Seminary participants and a denomination leader gave examples of the need for pastors to control their responses to critics and those with polarizing personalities. They noted that control of pastors' responses rise out of the Gospel of Christ which enables them to love people and have compassion for addressing underlying relational issues.

Another theme was that the transformation of pastors' lives and character was not because of what they had done. Participants highlighted that living in the Gospel of Christ is what enables a pastor to be a servant of the Word of God. They viewed a pastor's ministry as incarnational which is carried out through Christ who saves and lives in a pastor's heart and life. Participants saw a pastor as a chosen vessel that speaks and lives out the authority of Christ. Richard Caemmerer notes Ephesians 4 is one of the clearest biblical passage on how Christ gives special gifts to His people, so they might walk worthy of the vocation of ministry.[8] In light of such findings, a pastor's character as it relates to Christian ministry may be another helpful area to research.

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[7] Thomas C. Oden, *Becoming a Minister* (New York: Crossroad, 1987), 174.

[8] Richard R. Caemmerer, "The Office of Overseer in the Church," *Lutheran Quarterly* 8, no. 1 (February, 1956): 8.

According to participants in all the groups, pastors of God's Word also have a responsibility to discern their contexts and contextualize their teaching. Much like Paul's instruction in 2 Timothy 4:1-5, participants believe pastors should be missionaries to reach their ministry context with the Word of God.

It is critical to identify a foundation out of which pastoral competence is addressed. At LBS the mission to prepare pastors as servants of Christ for ministry in God's mission is grounded in the doctrinal belief:

> The Bible, including both the Old and New Testaments as originally given, is the verbally and plenarily inspired Word of God and is free from error in the whole and in the part, and is the final authoritative guide for faith and conduct.[9]

Intrapersonal Competence Dimension

The intrapersonal and interpersonal dimensions of a pastor's competence were also a focus in participant cases which included the horizontal dimension of events, interactions, and the reaction of person(s) involved. [10]

In this section, themes regarding the intrapersonal competence of pastors included ones that reflect on themselves and develop themselves. Pastors' self-awareness was mentioned by various participants as central to their self-reflection and competence in ministry. They emphasized the importance of pastors' self-awareness in interactions at home, with church leadership, with the congregation, in the community, and with a mentor. Participants also mentioned practices like scripture reading, prayer, journaling, and mentoring or accountability relationships as ways a pastor can personally foster these reflection skills.

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[9] *2016-2017 Academic Catalog* (Fergus Falls, MN: Lutheran Brethren Seminary, 2016), 13-14.

[10] Vyhmeister, 176.

Various project participants appeared very reflective in the interview process as they mentioned the significance of identifying their emotional reaction to a situation and their responsibility to address their reactions. Peter Steinke notes:

> If anxiety is high, people including pastors lose their capacity to be self-reflective. They look outward, not at themselves. Self-awareness is dim. And the ability to identify with the life processes of others is impaired … change is possible if people are willing to hold back the tendency to revert to the old way of reactivity and learn new responses. [11]

Project findings from case study participants also illustrated the importance of pastors being aware of their strengths and weaknesses. Pastors' unrealistic expectations from themselves and others and a realistic self-assessment were also argued by many participants to be helpful practices of competent pastors.

Participants noted that one helpful area for pastors to personally assess is their fit and call in a church context. Some participants also noted that having a peer or denominational leader involved in a pastor's life could also offer that pastor helpful feedback regarding such a fit.

Another finding was the critical place of a mentor in a pastor's development. Most participants mentioned that a mentor or peer with whom pastors could safely share was critical to their health. Participants also noted that competent pastors will value and seek feedback from a mentor and gave various illustrations about how pastors might make space for and invite a trusted friend, peer, or mentor into their life to foster growth and development. This reflects Bob Burns, Tasha Chapman, and Donald Guthrie's findings that competent pastors engage in intentional practices of self-reflection such as

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[11] Peter L. Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Herndon: Alban Institute, 2006), 114, 148.

slowing down, identifying emotions, examining family systems, differentiating themselves, and receiving feedback from others to promote their resiliency.[12]

Pastors' management of their home life and setting intentional boundaries to protect and nurture it was noted as important to their health and resiliency in ministry. Two of the six verses in 1 Timothy 3:2-7 focus on a pastor's management of his home life emphasizing its significance in a pastor's ministry. Research by Meek and her colleagues on resilient pastoral ministry reveals that pastors need to intentionally protect themselves, their marriages, and their families so they can remain intentionally balanced and resilient in ministry.[13]

One way that self-reflection and self-development could be fostered at seminary is through courses that encourage these practices. Practical ministry experience and opportunities to reflect on that experience were also noted by participants as helpful ways to encourage a pastor's development.

Another important area of pastoral development noted by participants was a pastor's time management and balance of one's callings. Participants noted the goal is to give pastoral students increasing responsibility and experience in managing their own schedule in ministry.

Various participants noted the importance of courses in the Supervised Ministry Education (SME) program in addressing a student's self-reflection and development. Some participants also mentioned that utilizing a personal development plan could help

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[12] Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Westmont: IVP Books, 2013), 118-125.

[13] Meek et al., 341.

foster such growth in a pastoral student. A ministry site agreement and a personal

development plan could also serve to guide and support the development of a socially

competent pastor.

Interpersonal Competence Dimension

Findings suggest that a pastor must also competently attend to and manage

relationships. Participants gave various examples that illustrated the importance of

pastors attending to interpersonal interactions, exploring those people's contexts, and

listening to those people so pastors can appropriately and effectively provide ministry.

Some participants also noted the importance of a pastor having various skills and abilities

such as reading people, people's behavior, and probing into people's underlying issues.

Oden similarly notes:

> As contemporary psychotherapies have found, the interpersonal relationship
> between caregiver and recipient decisively affects the quality of care, so did the
> ancient pastoral tradition learn early to focus upon the definition and development
> of these interpersonal qualities.[14]

Participants explained the way pastors hold themselves, listen, observe, query,

and react to a situation will be critical to their effectiveness in interpersonal relationships.

Participants also highlighted that a pastor needs to apply these principles to the larger

cultural systems and history of the church, its leadership, and the surrounding

community.

Various participants reasoned that competent pastors responsibly care for their

families by setting aside regular time to be with them, listening to them, ministering to

them, forgiving them, and laying down their lives for them. Some participants mentioned

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[14] Oden, 11.

competent pastors are able to lead in various ways at home by caring for their family, addressing their spouse and family issues, and setting appropriate boundaries to protect their family. Meek and her colleagues' study revealed that resilient pastors protect their marriage and family relationships by creating balance and strong but flexible boundaries such as maintaining some separation from their role as a pastor. [15]

Data from participants also revealed that competent pastors attend to relationships by empathetic listening. Some participants believe this may best be taught to a student by teaching and modeling it. Others added that a pastor needs to develop skills to ask questions, read people, listen to them, and pay attention to their non-verbal language.

All project participants indicated that a pastor must be a good communicator. Some noted that a pastor needs to be a strong communicator in a variety of interpersonal settings. Others emphasized that competent pastors know the communication style and the formal and informal communication networks of their congregation. In his review of communication literature, Philip Frazier notes, "The amalgamation of control and relationship in the literature recognizes that interpersonal competence requires communication behavior that is appropriate as well as effective. Neither could function effectively alone."[16]

According to all project participants, pastors must also be able to assess and address core issues. The process by which a pastor addresses issues is important, and participants suggested that knowing the context and history of an individual or group in a pastor's ministry is an important step in the process. Good listening and attending skills

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[15] Meek et al., 342.

[16] Philip Frazier, "Advocacy for a Biblical and Communications Based Interpersonal Competency Course for Seminary Education," D.Min. thesis project report, Bethel University, 2015, 21.

and direct communication with those involved were also highlighted by participants as key for a pastor in addressing issues. William Higley's research with pastoral team members showed that a pastoral leader's skill in understanding emotion and knowing the right thing to say was the strongest influencer of team effectiveness.[17]

A final finding in this section was that a competent pastor can adaptively lead in various situations which was also a quality of a socially competent person.[18] Participants noted that a competent pastor should be able to lead both groups and individuals and provide consensus or visionary leadership based on the situation. Participants also mentioned how a pastor needs to lead as a preacher, teacher, caregiver, and counselor.

Pastoral Development Themes across Participant Groups

Pastoral development themes across participant groups included pastoral responsibilities, qualities, and means of development which will be explored in this section. These themes are related to findings throughout the research project process.

Pastoral Responsibilities

One finding was a pastor's responsibility to be a developer. Pastoral and seminary participants along with one denominational leader noted the importance of a pastor being a developer of others in the church including elders, lay leaders, and fellow congregation members.

Another finding was a pastor's responsibility as an administrator who has an ability to lead and manage various situations. Three main themes were emphasized by

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[17] William John Higley, "The Relationship between the Lead Pastor's Emotional Intelligence and Pastoral Leadership Team Effectiveness," Ed.D. diss., The Southern Baptist Theological Seminary, 2007, 131-132.

[18] Frazier, 22.

each participant group. One was the importance of time management and pastors having

schedules that balance their priorities. A second was pastors' ability to discern the need to

be flexible to address demands that arise. The final area was pastors' ability to lead

groups.

A pastor, two denominational leaders, and all seminary leaders in this study

mentioned that a pastor must competently mediate situations when they arise. They

argued that a socially competent pastor can use listening and attending skills to encourage

an appropriate emotional climate where people and relationships are respected.

Participants emphasized how a pastor should be contextual by paying attention to

cultural systems and history of the church, the church's leadership, and the context of the

surrounding community. Project participants from each group similarly emphasized that a

pastor must be competent communicating God's Word to different people, church

cultures, relational systems, and circumstances. In other words, a pastor is responsible to

be a competent missionary who understands one's context and contextualizes the gospel

message.

Another finding was pastors' responsibility to be a theologian and preacher to

those within and outside their congregations. Likewise, all the participants noted a

pastor's responsibility to accurately exegete theological truths from God's Word and to

proclaim them within and outside the church.

Another finding was that a competent pastor supports visionary leadership. One

participant in each group noted that strategizing and casting a vision for God's church as

an important responsibility in a pastor's ministry. While not all pastors may be wired as

visionaries or strategists, two participants suggested that pastors utilize their visionary gifts or draw on other leaders who are gifted in this area.

One final finding was pastors' responsibility to be a teacher. Pastors must be aware of their context so their teaching might effectively address people and situations. Participants also highlighted various contexts that pastors are responsible to teach and that they need to be sensitive to people and make space to minister to people in their contexts.

Pastoral Qualities

In 1 Timothy 3:1-7 Paul listed the desired qualities of a pastor which some commentators argue is influenced by a Hellenistic duty code that prescribed ethical attributes for leaders from other occupations at that time. John Goodrich reasons that the list in 1 Timothy reflected the need for godly leaders in the Ephesian church at that time.[19]

Participants in this case study listed various qualities they believed were necessary for a competent pastor today in the CLB. They pointed to scripture passages that note qualities of Christians and pastors and noted experiences and beliefs about essential characteristics of a pastor.

One finding from the participant responses was that a pastor is empathetic. Participants from each group indicated that empathy is predicated on pastors' care for those they listen to. Each of the groups also noted pastors' presence and skill in knowing when to speak, when not to speak, and when to ask questions as all essential to their

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[19] John K Goodrich, "Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles," *Zeitschrift Für Die Neutestamentliche Wissenchaft Und Die Kunde Der Älteren Kirche* 104, no.1 (Jan 1, 2013): 97.

ability to listen and empathize. Some participants also suggested the importance of pastors looking for non-verbal signs and clues when listening to others. Albert Mehrabian's research also suggests that in addition to verbal communication, non-verbal communication such as body language and intonation also play a significant role in what is communicated and can be helpful for improving leadership and communication skills.[20]

Participants also noted that a pastor needs to learn how to address criticism, hurt, lack of respect, and personality conflict. They suggested that a pastor get to know where another person is coming from by listening to them, loving them, caring for them, and dealing with any underlying issues.

Another quality of a competent pastor participants touched on by participants was humility. Each group listed humility as a quality and some participants from each group also linked a pastor's humility to his spirit as a learner. Kent Hughes and Bryan Chapell similarly reason that "humility seasoned by experience is an indispensable qualification for eldership."[21]

Another finding from the streams of data was that a pastor communicates well. All participant groups affirmed that a pastor must have an ability to effectively communicate. Some noted that such communication requires that a pastor can communicate the biblical message to those in one's context. Others noted a pastor must be able to talk talking directly to people to promote healthy communication.

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[20] Albert Mehrabian, *Silent messages: Implicit communication of emotions and attitudes.* (Belmont: Wadsworth, 1981).

[21] Kent R. Hughes and Bryan Chapell, eds., *1-2 Timothy and Titus*, in *Preaching the Word,* ed. Kent R. Hughes (Wheaton: Crossway, 2012), 22.

Another finding in this project was that a pastor be a model of integrity. Participants from all groups indicated that a pastor needs to be a model for others at home, in church, and in the community. The Apostle Paul makes a similar point in 1 Timothy 3 as he caps his overseer qualities list with beyond reproach, without blame (ἀνεπίλημπτος) and well thought of, of character (καλός).[22]

Through reviewing the project data, a pastor's patience also emerged as a theme. While some specifically listed patience at an important pastoral character quality, others illustrated the importance of patience in a pastor's ministry.

A final finding was that a pastor has the quality of a servant. Pastoral and seminary participants agreed that a pastor must have the attitude of a servant leader. Some of these participants also noted how pastors are to be servants of God's Word. Mounce explains the primary meaning of "manage" used in 1 Timothy 3:4,5 is that of a servant:

> Manage (προίστημι) is to lead or govern which evolved into the notion of protecting and caring. Thus, a Christian father's role in his family should not be dictatorial but caring and protecting just as the father as a leader in the church is to care for God's church as noted in verse 5. Leaders are not to be autocrats; they are servant leaders, following the model of Christ as a leader who serves (Luke 22:26).[23]

Pastoral Means of Development

A pastor's means of development will be explored in this section. The first finding was that a pastor's time reflecting on God and his Word was an important part of one's development. Members from each participant group noted the importance of a

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[22] William D. Mounce and Rick D. Bennett Jr, *Mounce Greek Dictionary* (Accordance edition; Oak Tree Software Inc. Ver. 3.7), 1345, 9362.

[23] William D. Mounce, ed., *Pastoral Epistles*, in *Word Biblical Commentary*, Vol. 46, ed. Bruce M. Metzger, Ralph P. Martin and Lynn Allan Losie (Nashville: Tommy Nelson, 2000), 178.

pastor practicing spiritual disciplines and being in the Word of God. Participants from each group also noted how a competent pastor is both convicted of sin and has hope through Christ.

The second finding was that pastors' congregations can be an important source of their support and development. Participants from each group noted that the means of pastors' support and feedback within a congregation might come from their elders and fellow leaders.

The third finding was that pastors' development might be supported by the denomination. A share of participants from each group noted how denominational leaders and other pastoral peers might help shape pastors' development. Others noted how CLB regional pastors serve as a pastor for pastors, while others noted the importance of regional clusters of CLB pastors meeting to provide fellowship and support for pastors.

A fourth finding was that another mentor outside a pastor's congregation, denomination and family is also important in one's development. Similar to Meek and her colleague's study on resilient pastors, some participants mentioned the importance of a safe and trusted mentor to whom pastors can talk about things related to their personal or professional life.[24]

Another finding was that practical experience is critical in a pastor's development. Participants from each group noted how essential practical experience is to the development of a pastor and recalled significant learning from their experiences in ministry.

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[24] Meek et al., 343, 345.

Finding six was that a pastor's development might be fostered through self-reflection. Pastoral participants noted the importance of self-reflective practices which have aided them in their development while seminary and denominational leaders explained ways that a pastor's self-reflection might be encouraged and evaluated.

The seventh finding was that pastors' families and spouses are an important means of their formation. Pastors and denominational leaders gave examples of how they engage and reflect with their spouses and the role of their own families of origin in their formation. Seminary leaders noted how they might model a healthy spouse relationship for students.

The final finding was that a competent pastor seeks continuing education and development. Gortner and Dreibelbis also argue that the desire for development must come from an individual,

> Mentoring is a two-way street and will be most beneficial to protégés who bring certain qualities and frames of mind to the relationship. These include a willingness to challenge and be challenged; an ability to seek after leadership qualities in mentors; a passion for ministry and a deep intrinsic motivation to become as strong a minister as possible; and a focus on vocational development rather than on parental replacement.[25]

All pastoral participants affirmed the importance of seminary training in their ministry. Seminary leaders noted their role in developing a pastor through modeling, advising, teaching, and evaluating. Denominational leaders noted that creating a link between education in seminary and education in the denomination is important in preparing competent ministers of the Gospel.

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[25] David T. Gortner and John Dreibelbis, "Mentoring Clergy for Effective Leadership," *Reflective Practice: Formation and Supervision in Ministry* 27 (2007): 80.

Recommendations

The findings in this project offer an opportunity to discuss several recommendations for LBS, the CLB, and other church leaders in the development and support of competent pastoral ministers of the Gospel. The demonstration of project participants' spiritual maturity, self-awareness, self-regulation, and relational management were also critical in the formulation of these recommendations.

Because minimal social competence literature was found that touched on character and behavioral qualities, one recommendation is to give more attention to the findings that address these areas. Identifying principles from scripture and drawing from the literature that touched on character will be important to teach and model for pastoral students as congruency between their faith and actions was found to be an important part of pastoral competence. Exploring the silence on forgiveness and reconciliation in most of this project's findings may be something else to explore as it relates to a pastor's integrity and his role as a model and mediator.

Another recommendation is that pastoral students learn how to take responsibility for their learning and development to prepare them for the transition into pastoral ministry. The seminary presently encourages development in this area by having students complete a habitus during the introductory seminary course to manage their time and balance their callings. The utilization of personal development plan (PDP) continues to support student development with a similar holistic focus and adds the component of professional development goals.

Further utilization of a student's PDP and habitus by faculty and students' mentors may foster their development in this area and encourage their continued pursuit

of development after seminary. Denominational leaders who work with students after seminary in the pastoral candidate program could also be given access to students' PDP and their mentor as additional sources of feedback and accountability for students.

Pastoral students must also value pastoral development. Therefore, it is important to create opportunities to observe students' attitudes and behaviors both within the seminary community and in their ministry context. Presently pastoral students are evaluated by faculty in class and by their faculty advisors. Further evaluation of pastoral students could be fostered by further developing the role of student mentors.

Creating mentoring communities might encourage the development of pastors' competence which is the third recommendation of this study. Presently students select mentors who are approved at the beginning of the Supervised Ministry Education (SME) program at LBS. Then students, their ministry site mentor, and this researcher as director of SME sign a learning contract at the beginning of the students' second semester to hold them accountable for their development. Students and their mentors have been expected to meet monthly during the semester and then each of them completes reflection reports regarding the students' development. Students, and their spouses if they are married, also meet with this researcher throughout the SME program to discuss the formulation and updating of their PDP.

Further development and evaluation of the faculty role, student mentor role, and the director of SME role may be important in the development of students' mentoring environments. One way this could be developed would be to add faculty and mentor instruction based on pastoral identity, authority, and character principles from scripture and general revelation. This will likely mean more than just teaching these principles but

also modeling them for pastoral students. Likewise, pastoral development might be encouraged through students' PDP where they identify and are held accountable to spiritual formation by their family members, fellow congregational leaders, and ministry peers.

The role of director of SME could also be expanded from part-time to full-time to provide more personalized attention to the supervision and development of students entering pastoral ministry. This expansion of the director of SME role could also provide additional support to a student mentors as well as faculty who lead cohorts of SME students.

Presently student mentors are given a handbook at the beginning of the SME program to guide and support them in their role with students' development. The mentoring role could be further developed by providing mentor orientation and having regular consults with mentors to support them in their role.

Mentoring environments might also be developed in pastoral students' ministry context. This might mean that students select ministry peers and lay leaders in addition to their mentors to form a local, personal supervisory group. Students would be held accountable for creating their own mentoring environments while being provided guidance and support in this process.

Creating a mentoring environment would also require the development of training and support for members of these groups by someone like the director of SME. It would also be supported by the development of more curriculum and evaluation resources to aid group process. The development of such environments could also be useful for the growing population of distance students who do not have the benefit of the local

seminary community. Such groups might also be recommended for all students as a helpful resource for their ministry practice and continued development.

Further development of the current ministry site contract between a student, their mentor, and the director of SME might also encourage further development of a mentoring mindset. These ministry agreements would remain static documents that list the responsibilities of a student, their mentor, and director of SME in their learning and development. Additional information could be added regarding students' mentoring communities and how the contract is linked to the dynamic PDP that they develop. If students are married it would also be helpful to have resources and support for the inclusion of their spouses in the development of their PDP. The PDP would remain a living document that is regularly updated regarding students' personal and professional development but would also include input from and accountability to those in their expanded supervisory group.

A fourth recommendation is that additional focus is placed on pastoral students' management of their home, especially as they transition from seminary to the pastorate. As highlighted in this project research, it may be particularly important to address boundaries and balance to protect pastoral students' health and the health of their family.

In the LBS SME program spouses have been recently included with students in inventory assessments, psychological consultations, workshops, and PDP consults at the beginning and end of the seminary journey. It has been found that participation of students' spouses can be another helpful means of feedback for them and an aid for couples in assessing and managing the pastoral call in their lives. Pastoral students might

also benefit from having their spouses involved in initiatives to attend to and manage their personal and professional life.

A fifth recommendation is further development of the student evaluation process. Presently the SME program has some evaluation tools that are used by the Director of SME and the student's mentor. The use of such evaluation tools might also be extended to a student's SME faculty member, faculty advisor, spouse, and local supervisory group to foster a more comprehensive evaluation process regarding the student.

A student evaluation could also include both written and observed components. Presently the faculty and director of SME are only involved in evaluating observed competencies in students from the seminary context while mentors have the benefit of observing students in their ministry context. Mentors could be invited into the faculty review of their students to aid in evaluating their students' observed competencies. In addition to individual student exit interviews, cohorts of students could be involved in a group exit interview as another means of evaluation.

The denomination has already taken steps to create more intentional support for pastors through the development of regional pastor roles and pastoral cluster groups where pastors develop peer-to-peer relationships. Basic principles and teaching from the seminary mentoring environments could also be expanded into the denomination to further aid students as they enter the Pastoral Candidate Program (PCP) and after they complete the program. Such mentoring environments could provide ongoing support and evaluation of pastors' development in ministry.

A sixth recommendation is that pastoral students could be provided more practical ministry experience. Students could create ministry goals in their PDP with the aim of

exposing themselves to a variety of ministry experiences which could help them reflect on their learning and development.

The third year of seminary could be spread out over two years to provide students more exposure to ministry experience and supervision before they graduate. Locally, this researcher's chaplaincy setting and various other ministry settings in town are available avenues where students could get additional practical experience while in seminary. Another means for a student to gain more ministry experience would be to integrate a unit of Clinical Pastoral Education (CPE) into the seminary curriculum, which requires a minimum of 300 hours of supervised ministry experience and 100 hours of classroom and individual education. The benefit of CPE units is that they could be taken locally or possibly wherever a student is located.

A seventh recommendation is to integrate CPE into the seminary curriculum. This researcher, along with seminary participants in this project have discussed the value of CPE as it would expose a student to more ministry experience. CPE supervisors and peer groups are guided by pastoral formation, competence and evaluation outcomes that are like those in the SME program which could help pastoral student develop their spiritual, intrapersonal, and interpersonal awareness and skills. One possibility may be for LBS to partner with a CPE center. Following a discussion between seminary leadership and a local CPE center a few months ago regarding such a partnership, seminary leadership developed strategic initiatives to evaluate the possibility of such a plan being carried out.

An eighth recommendation is that additional focus is placed on students' awareness of social cues and their ability to respond to them. Various participants in this study noted that developing an ability to assess and address both verbal and non-verbal

cues has been helpful for them in ministry. Through more practical experience and engagement with experienced mentors, students may become more adept in reading and responding to social cues. One idea would be to formulate a list of desired skills, abilities, and attitudes for students entering pastoral ministry to advise them on areas they should develop.

Pastoral students' competence could also be aided by CPE which focusses on social skills such as the ability to pick up on verbal, non-verbal, and body language cues in communication. Another way to foster development in this area might be to hold a workshop on adaptive leadership where students could learn how to assess their context and appropriately adjust the way they lead. The counseling organization we partner with in the SME program offers such a workshop and may be another way that students' social competence is developed.

A finding in this study was that exemplary pastors continue to develop and grow in ministry and seek means by which they can be held accountable for such growth. Therefore, a ninth recommendation is for the CLB to develop a comprehensive professional development program for pastors. There is support from CLB leadership to address the supervision and development of a pastors. Support, feedback, and accountability would also be needed from pastors' local congregations, their lay leaders, their pastoral cluster groups, and their regional pastor to carry out such an endeavor. CPE could also be offered as a viable means by which experienced pastors grow in their identity, authority, and competency in ministry.

A tenth recommendation is that a pastoral student learns to draw on confidants outside of his church and denominational context. A peer from a local ministerial group

or another seasoned Christian leader outside a pastor's church and denomination can be a safe place for one to share and receive care and counsel regarding personal and professional matters.

Additionally, pastoral students could be encouraged to acquaint themselves with other professionals in the community as a resource for personal counsel and as a parishioner referral source. One way to accomplish this would be to have students identify parameters for selecting professionals or referral sources and then meet with such individuals in their ministry context. Developing and executing such a plan could be a personal and professional asset for students, pastoral candidates, and any pastor who has been called to a new community.

An eleventh recommendation is that pastoral students are prepared to be contextually competent like a missionary. Such competence would span cultural, organizational, group, family, and individual realms. Development in this area might be encouraged by having pastoral students formulate informal and formal organizational charts or family genograms to help them conceptualize and minister in their context. Students might also be exposed to diverse ministry contexts and asked to prepare and present a case study or verbatim to a class for analysis and feedback.

A twelfth recommendation is to further develop students' competence in dealing with stressful and emotional conversations. Presently a student, and their spouse if married, take inventories, receive consultations, and participate in workshops with contracted psychologists in the areas of personality, emotional intelligence, conflict modes, and leadership. Students and their spouses also meet with the director of SME regarding the development of their personal development plans in these areas.

One possible means to further develop the emotional and stress-related competence of students would be to have them present and receive feedback on a critical incident report regarding an emotionally charged or stressful situation. Students might also be encouraged to identify their style under stress and discuss this with their peers. Pastoral forums could be a platform where experienced pastors and church leaders share and dialogue with students about dealing with criticism, conflict, personality, power, hurt, reconciliation, forgiveness, and various other emotion-laden situations. Placing students in ministry settings that raise their anxiety might also provide a helpful means for them to evaluate and develop competence in managing their emotions.

Seminary and denominational leaders may find it helpful to address emotional self-awareness skills and what pastors can do to manage their emotions by teaching and modeling this. Encouraging students to engage with their mentors or mentoring communities may also be helpful in developing their emotional awareness and management. In addition to seminary and denominational leadership, mentors could also be helpful in developing pastors' skills in attending to and addressing emotion.

The implications of these findings and recommendations remain unseen in the CLB. It was important for this researcher to consult with a leader in the Church of the Lutheran Brethren of Canada (CLBC) regarding the application of this project's recommendations to the church's Canadian context.

The CLBC leader believed that each of the project recommendations could be included for the church in Canada and welcomed ongoing dialogue regarding them. He also believes increasing the amount of practical experience and supervision that students have before graduating seminary would be valuable in teaching them practical pastoral

duties and tasks. He also affirmed that an intentional and accountable professional development program to encourage CLB pastors' continued growth may be critical to developing their competence in ministry. He also believes that intentionally linking the work of the CLB and LBS would be important in promoting the development of competent pastors.

It will be important to continue engaging with CLB pastors and other CLB and LBS leaders regarding these findings and recommendations. Developing a focus group protocol on a DACUM and SCID backward design model may be one way to do this as it draws on expert workers and decide what should be taught and determine how it should be taught in a given occupation.[26] [27] However it is pursued, drawing on the experience, insights, and ownership of these stakeholders will be critical in the development and support of competent pastoral ministers of the Gospel.

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[26] Norton, *DACUM Handbook,* 54

[27] Norton, *Competency-Based Education via the DACUM and SCID Process: An Overview,* 1-4.

CHAPTER SEVEN: PERSONAL REFLECTION

Opportunities for Future Research

While several resources identified in this study argued there is a relationship

between professional competence and emotional/social intelligence, a couple of sources

cast some doubt on such data. Future research on the relationship between these two

constructs would be one opportunity to evaluate the role emotional and social intelligence

play in the development of competent pastoral ministers of the Gospel.

There was minimal literature found in the social competence field that addressed

moral character qualities making this a second possible avenue for future research. Paul

Spate drew a similar conclusion from his research on social competence in pastoral

ministry.

> It would be incorrect to assume that EI, in and of itself is moral. Like its
> counterpart - knowledge or IQ - EI is amoral. ... Emotional responses are initially
> taught or come out of experiences. ... They are reactive in nature, not intentional
> or moral. EI is a skill that can be used for either good or evil.[1]

Researching this area may be important in evaluating a relationship between social

competence and moral character qualities in pastoral ministry.

A third area of future research could explore the silence on forgiveness and

reconciliation in most participant responses regarding pastoral competence. Investigating

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[1] Paul W. Spate, "Developing Emotionally Intelligent Pastors," D.Min. thesis project report, Carey Theological School, 2007, 41.

if there is a relationship between pastoral competence and these areas may be a possible way to approach this.

Exegeting biblical principles and exploring literature that addresses forgiveness and reconciliation would be important. Project participants could also be asked to elaborate on being a mediator and the qualities of integrity and modeling in pastoral ministry. Another way to examine this area might be to explore if the themes of reconciliation and forgiveness were present when competent pastors and leaders dealt with criticism, disagreement, and hurt.

Opportunities for Use of this Project's Findings Within Lutheran Brethren Seminary and the Church of the Lutheran Brethren

Addressing faith and moral character in the field of social competence would be important in keeping with the doctrinal belief at Lutheran Brethren Seminary (LBS) that the Bible is the authoritative guide for faith and conduct. Drawing from scripture and leading pastoral writers on the spiritual and moral formation of pastors would be helpful in preparing LBS students for pastoral ministry. Also, further developing curriculum and lectures that encourage students to explore scriptures teaching on spiritual and moral formation could also be beneficial. It might also be helpful to draw on the social competence literature this researcher did locate regarding congruency between a leader's words and actions.

Another potential opportunity would be to apply these project findings to the Supervised Ministry Education (SME) program and then evaluate the effect on the development of a student's social competence. Evaluation of student development could come from multiple individuals including the director of SME, faculty advisors, faculty assigned to an SME cohort, mentors, and others in a student's mentoring environment.

Curriculum tools and psychological inventories could also be utilized at the beginning and end of students' seminary experience to assess their development over time.

These findings could also be applied by having pastoral forums with various ministry leaders to engage a pastoral student on various pastoral competence areas. This idea extends from a prior project this researcher conducted with CLB pastors, LBS leaders, and CLB leaders who affirmed the value of a focus group and individual interview process. To encourage the development of contextually competent pastors, a forum with a denominational leader, a mission's faculty member or denominational leader, and a pastor could be conducted in a classroom setting. The class instructor could serve as a moderator by probing and focusing on identified learning outcomes for pastoral students.

Such pastoral forums could take propositional knowledge and make it practical for students as well as provide an opportunity for students to witness the character and behavior of exemplary pastors and leaders. Other significant areas to be addressed might be pastoral students' wellness, use of power and boundaries, home management, work with teams and elder boards, and their balance of callings.

A third potential opportunity is to explore possibilities of LBS being an Association of Clinical Pastoral Education (ACPE) satellite site or extension so CPE could be offered at the seminary. As the project findings illustrated, there are numerous similarities in the objectives, curriculum, and outcomes of the LBS SME program and those of CPE. LBS administration appeared open to considering a partnership with a local ACPE center in a conversation with the center's supervisor this past summer. The LBS president has proposed a strategy and initiatives to further explore this possibility. Such a

partnership might also advance the seminary's strategic vision regarding the creation a chaplaincy track. Another important step may be meeting again with the local ACPE center's pastoral educator regarding the possibilities, costs, and benefits of offering CPE. The APCE pastoral educator has experience beginning CPE at another seminary and may prove very helpful in this process.

A fourth opportunity may be to utilize LBS's distance program resources to support a pastoral student's local mentor and mentoring community. Training and orientation videos, online office hours, and director of SME consults with a student's mentor and mentoring community throughout the SME program might be helpful to foster more student support and accountability. Additionally, the launching of the Lutheran Brethren Discipleship Institute (LBDI) may be another platform where mentor training and curriculum could be offered to pastors, elders, and other lay leaders.

Another related opportunity may be to develop a system of ongoing supervised ministry education for CLB pastors. This could initially take shape in the Pastoral Candidate Program which pastoral students participate in as they pursue ordination. It would be based on an adult learner model and continue to take shape as pastors identify personal and professional development needs.

A sixth potential opportunity may be to explore the relationship these project findings and recommendations might have to the church health initiatives presently being pursued within CLB congregations. Because pastors' local congregations were noted as important in supporting the pastors' competence, evaluating elements of a supportive congregation might be one way of investigating this.

Personal Reflection on the Thesis Experience

It seems clear to this researcher that social competence is not a destination or an accomplishment to be reached. It is a lifelong journey of development and formation which includes spiritual, intrapersonal, and interpersonal dimensions.

Executing this project caused this researcher to contemplate how his experiences relate to the research findings. This researcher's reflection on his low self-image has emphasized for him the importance of pastors' addressing their sense of identity and authority with God and others in their personal and professional lives. Experiencing a split in this researcher's childhood congregation and other experiences with conflict in the church has also highlighted for him the importance of pastoral leaders' character, their ability to navigate relational conflict and power dynamics, and their skill in discerning and addressing core issues. Finally, this researcher's experience with the sudden death of his brother and other traumatic events have revealed to him the importance of pastoral leaders who are self-aware of their own pain and spiritual journey so that they can empathize with others and competently attend to their needs.

Pastors cannot save themselves, they need a Savior. Spiritual formation is a lifelong journey of Christ working in and through a pastor. Within participant interviews, this researcher heard echoes of the Apostle Paul's confession that pastors are "sinners" who continue to need the work of Christ (1 Tim. 1:15). Thinking otherwise can either tempt them to believe falsely "that they will be as God" (Gen. 3:5), or alternatively that God could not use someone like them. The temptation to believe these lies was periodically part of this researcher's experience during the project.

The message of scripture is that neither pastors' failures nor accomplishments are what defines them, but rather their identity in Christ. Pastors who find their identity in Christ are also granted Christ's authority to be a minister of the Gospel. Pastoral authority is not a destination to be attained or something that is measured in human terms. It is a journey of loving service, loving God as He first loved us and loving one's enemies, including those that criticize and cause us hurt. Pastors can never fully say their work is finished as the work of sanctification and call to daily die to themselves continues until they pass into eternal life.

This researcher felt times of spiritual fullness and dryness during the project as thoughts and concerns filled his mind leaving little room for Christ to work in his heart. Therefore, at times this project became more of an academic exercise than a sacrifice of praise to God. This researcher also periodically neglected his spiritual health during the project. Times this researcher spent in worship, prayer, song, devotion, and rest in the Lord's presence were life-saving sources of new life and energy throughout this thesis journey.

The spiritual journey is part of pastors' intrapersonal journeys. Pastors may choose to peer into themselves or refuse to do the work. No one else can take that responsibility for them. This researcher occasionally failed to be responsible for his relationship with God and needed to address it throughout this thesis journey. God was standing at the door knocking, and this researcher needed to open the door and let Him in. Taking steps toward personal responsibility can be frightening and make a pastor feel vulnerable but there is comfort and care for him when he returns to the Shepherd and overseer of his soul (1 Pet. 2:25).

The intrapersonal process is not done alone and may be stymied if not valued and engaged. God's Spirit needs to work in pastors' hearts, convicting them of the need for change and equipping them with spiritual resources. God's church, the body, is also an integral part of pastors' care and competence. Meeting in Christ-centered community for support, encouragement, prayer, accountability, admonishment, and even discipline is part God's intended design for both leaders and parishioners.

Pastors must be intentional about maintaining their personal wellness as things like unhealthy boundaries and unrealistic expectations can adversely affect their resilience in ministry. At times during this project, this researcher did not always implement appropriate boundaries and balance in his life to address the stress, weariness, and illness he faced. Attending to the spiritual, personal, and relational realms in this reasearcher's life needed to be addressed for personal wellness to be maintained.

This project's findings point to the importance of feedback in pastors' development throughout seminary and ministry. A pastor never outgrows the need for authentic, safe, and accountable relationships. How a pastor receives and values feedback may be an indicator of his spiritual, intrapersonal, and interpersonal journey. A calloused and stubborn attitude can leave little room for reflection and formation.

Some of the most formational moments in life have come for this researcher when he was given direct and honest feedback about himself. The ability to receive feedback has been a part of this thesis journey. Although the feedback may have been hard to swallow, this researcher continues to learn that it doesn't define him, and he can learn to appreciate feedback as an opportunity to reflect and grow.

Pastors' attitudes can also affect their interpersonal relationships. If pastors are not willing to reach out in care and receive care from other people, their relationships with those people may suffer. Pastoral relationships will likely not survive if they are a one-way street. Throughout this project this researcher was convicted that the best way to work on a relationship is to start with himself. For this researcher, it started at home with his spouse and family and taking responsibility for his part in the relationship. Additionally, it involved this researcher refraining from over-functioning in his relationship with his spouse.

Since Christians are called to forgive as the Lord forgave us, it seems important to explore the theme of forgiveness for a competent pastoral minister of the Gospel (Eph. 4:32). A pastor will likely be hurt and will hurt others at home and in the church. How a pastor responds to such hurt is critical. Pastors who listen, empathize, and seek to look at hurt and underlying issues can make a significant difference in attending to and managing themselves and their relationships.

While most of this project's findings did not highlight the importance of forgiveness and reconciliation in pastoral competence, this researcher has found in his own experience the need to ask for forgiveness at home and in ministry. This researcher has also felt a personal burden when he has not forgiven others for the hurt they inflicted.

God calls pastors to faith and works through them to proclaim and live out His Word. Developing socially competent ministers of the Gospel is the commission of LBS. With God's help and direction at LBS, the seeds of social competence will be planted, developed, and bear the fruit of the Gospel in the pastors He has called.

APPENDIX A

APPENDIX A

INTERVIEW CONSENT, PROFILE, AND REFLECTION
1036 West Alcott Ave
Fergus Falls, MN 56537

<u>Interview Participant Consent</u>

You are invited to participate in a study of development areas that are essential to support our Lutheran Brethren Seminary (LBS) student's competence as Ministers of the Gospel in the Church of the Lutheran Brethren (CLB).

We welcome your assistance in this evaluation process which is part of this researcher's doctoral program work in church and organizational leadership at Bethel University. No funding agency is involved in this research and no risks are reasonably expected for those who participate.

You were purposefully chosen because of your position and experience regarding this research topic. Your contribution will involve responding to the pre-interview questions on the next page, participation in a one hour recorded interview with myself, and possibly some post-interview follow-up. The interview will involve open-ended questions with guided sharing and exploration of your experiences, values, opinions, and concerns.

Data will be secured via this document regarding the pre-interview questions, via an audio-video recording of the interview, and via this researcher's field notes in the interview and post-interview follow-up. Any information identified with you in this study will remain confidential and be disclosed only with your permission. In any reports or publications, no one will be identified or identifiable and only aggregate data will be presented.

Your decision whether to participate will not affect your future relations with LBS or the CLB in any way. If you decide to participate, you are free to discontinue participation at any time without affecting such relationships.

This research has been approved by my advisor in accordance with Bethel's Level of Review for Research with Humans. If you have any questions about the research and/or the research participant's rights or wish to report a research-related injury, please call this researcher Nate Oldenkamp at xxx.

Please type your full name and today's date into the text boxes below to indicate that you have read the research consent and that you consent to participate in this research. Then complete the interview participant profile and pre-interview reflection below and email

this completed form to Nate Oldenkamp at noldenkamp@lbs.edu <u>at least one day before your scheduled interview</u>.

(Name)   *(Date)*

<u>Interview Participant Profile</u> (*Please click on the grey areas to fill in the form.*)

Name: Date:

Age: Address:

Phone: E-mail:

Education (College, Seminary, Post-baccalaureate):

Present and/or Most Recent Employment:

Title: Length of Time in Current Position:

Spouse's Name: Occupation: Education:

Children (name & age):

<u>Pre-Interview Reflection</u>

We would like you to reflect on development areas that are essential for a pastor to be a competent Minister of the Gospel before the interview. In other words, we are studying what is essential for a pastors competent personal and relational functioning in ministry. In 400 words or less, please respond to the following two questions in the space below. Please be descriptive and provide examples using first person "I" statements.

Question 1: In light of your ministry practice and leadership experience in the church, what do you believe are qualities and skills of competent pastoral ministers of the Gospel in the Church of the Lutheran Brethren?

Question 2: Based on your experience, how do you think the competence of pastoral ministers of the Gospel is developed and supported?

APPENDIX B

APPENDIX B

INTERVIEW GUIDE - PASTORS

Introduction

- Thank-you
- Research Problem
    o The problem this project is addressing is the need for greater social competence among Lutheran Brethren Seminary (LBS) students entering pastoral ministry in the Church of the Lutheran Brethren (CLB).
- Social Competence
    o Evaluation of spiritual, intrapersonal, and interpersonal qualities and skills which enable competent pastoral ministry.

Case Study

- Purpose: To gain an in-depth holistic understanding of the qualities and development of socially competent pastoral Ministers of the Gospel.
- Data Collection: Purposefully chosen participants per their position, awareness, and experience regarding this research topic.
- Data Analysis: The information gathered will be evaluated alongside of other research to identify essential competencies in the training and development of pastor's.

Guidelines

- Speak clearly for the recording.
- Confidentiality will be maintained.
- Please be descriptive and provide examples using first person "I" statements.
- There are no right or wrong responses.
- I will moderate by actively listening, prompting, and exploring your responses.

Interview Protocol

- The interview framework is based on the Developing a Curriculum (DACUM) and Systematic Curriculum and Instructional Development (SCID) processes which draws on expert workers and leaders to analyze the occupation and formulate an occupational competency profile.

Pre-Interview Reflection

- *Review pre-interview responses before the interview and mark with a 1-4 by any I have questions on or would like elaboration on (NOTE: The 1-4 would correspond with interview questions).*
- Use numbered pre-interview questions to lead into main interview questions 1, 2, etc.

Interview Questions *(Probe pastoral & leadership lens. Shift to other questions as appropriate.)*

1. *Pastoral Needs Analysis: Assessment of Occupational Priorities*
   o Reflecting on your time and experience in ministry, what do you believe is essential in the formation of a competent pastoral Minister of the Gospel?
     ▪ How did you become aware of the need for such competency?
     ▪ How about the process by which a pastor carries out his responsibilities?
     ▪ Can you give examples?
   o From your perspective, what training is essential for a pastor to be competent in ministry? Explain.
   o Any additional thoughts?

2. *Pastoral Office Analysis: Evaluation of Occupational Duties and Tasks*
   o Take a moment to reflect on the variety, intensity, and demand of duties in your work as a pastor.
     ▪ Identify the general areas of responsibility. For example, one homeowner responsibility is to maintain the yard.
     ▪ What would I see you do during the day or week? What else do you do?
   o What enables you to be competent in your areas of responsibility as a pastor?
     ▪ What resources are essential?
     ▪ What general knowledge and skills do you need?
     ▪ What behaviors are necessary?
   o What should be taught to seminary students and pastoral candidates to prepare them to be capable pastoral Ministers of the Gospel?
   o Any additional thoughts?

3. *Pastoral Task Verification: Assessing the Importance, Difficulty, and Frequency of Occupational Tasks.*
    - Thinking about your work as a pastor, can you name essential competencies (tasks) that a pastor should be able to carry out in ministry?
        - Do you feel any of these are most important/significant?
        - How frequently are you called upon to carry out these competencies?
        - Are there any competencies that are particularly difficult? Demanding?
    - What ministry competencies (tasks) should be taught to pastors?
    - Any other thoughts?

4. *Pastoral Task Selection: Selecting Priority Tasks for Occupational Training and Curriculum Development.*
    - To what do you attribute the development of your competence in pastoral ministry?
        - Do you believe this should be taught to students?
    - Reflect on what are priority pastoral competencies (tasks)? In identifying them consider:
        - Is it frequently expected of you?
        - Is it of high importance?
        - Is it difficult and demanding?
    - What do you believe would be important for LBS to teach students these competencies? Other things?
        - For the CLBA to teach in their work with pastoral candidates and support of pastors?
    - Any other thoughts?

Ending Questions

- What else do you think is important for us to know about pastoral competencies and areas of responsibility? About training and supporting students and pastors?
- Of all the things we discussed today, what to you is most important?

Exit Question (Written)

- Do you feel this was an adequate summary of key pastoral competencies? Have we missed anything?

APPENDIX C

APPENDIX C

INTERVIEW GUIDE - LEADERS

Introduction

- Thank-you
- Research Problem
    - The problem this project is addressing is the need for greater social competence among Lutheran Brethren Seminary (LBS) students entering pastoral ministry in the Church of the Lutheran Brethren (CLB).
- Social Competence
    - Evaluation of spiritual, intrapersonal, and interpersonal qualities and skills which enable competent pastoral ministry.

Case Study

- Purpose: To gain an in-depth holistic understanding of the qualities and development of socially competent pastoral Ministers of the Gospel.
- Data Collection: Purposefully chosen participants per their position, awareness, and experience regarding this research topic.
- Data Analysis: The information gathered will be evaluated alongside of other research to identify essential competencies in the training and development of pastor's.

Guidelines

- Speak clearly for the recording.
- Confidentiality will be maintained.
- Please be descriptive and provide examples using first person "I" statements.
- There are no right or wrong responses.
- I will moderate by actively listening, prompting, and exploring your responses.

Interview Protocol

- The interview framework is based on the Developing a Curriculum (DACUM) and Systematic Curriculum and Instructional Development (SCID) processes which draws on expert workers and leaders to analyze the occupation and formulate an occupational competency profile.

Pre-Interview Reflection

- *Review pre-interview responses before the interview and mark with a 1-4 by any I have questions on or would like elaboration on (NOTE: The 1-4 would correspond with interview questions).*
- Use numbered pre-interview questions to lead into main interview questions 1, 2, etc.

Interview Questions *(Probe pastoral & leadership lens. Shift to other questions as appropriate.)*

1. *Pastoral Needs Analysis: Assessment of Occupational Priorities*
   o Reflecting on your ministry and leadership experience, what do you believe is essential in the formation of a competent pastoral Minister of the Gospel?
      ▪ How did you become aware of the need for these things?
      ▪ How about the process by which a pastor carries out his responsibilities?
      ▪ Can you give examples?
   o From your perspective, what training is essential for a pastor to be competent in ministry? Explain.
   o Any additional thoughts?

2. *Pastoral Office Analysis: Evaluation of Occupational Duties and Tasks*
   o Take a moment to reflect on the variety, intensity, and demand of duties in your work as a teacher/leader in developing and supporting pastors.
      ▪ Identify general areas of responsibility in your work. For example, one homeowner responsibility is to maintain the yard.
      ▪ What would I see you do on given day or week? What else do you do?
   o Think about your areas of responsibility and what enables you to competently develop and support students/pastors.
      ▪ What resources are essential?
      ▪ What general knowledge and skills do you need?
      ▪ What behaviors are necessary?
   o What should be taught to seminary students and pastoral candidates to prepare them to be capable pastoral Ministers of the Gospel? How should they be supported?
   o Any additional thoughts?

3. *Pastoral Task Verification: Assessing the Importance, Difficulty, and Frequency of Occupational Tasks.*
   - Thinking about your work as a teacher/leader with student's/pastoral candidates, can you name essential competencies (tasks) that they should be equipped and supported to carry out in ministry?
     - Do you feel any of these are most important for pastoral students and candidates?
     - How frequently might they be called on to carry out these competencies?
     - Are there any competencies that may be particularly difficult for them? Demanding?
   - What ministry competencies (tasks) should be taught to pastors?
   - Any other thoughts?

4. *Pastoral Task Selection: Selecting Priority Tasks for Occupational Training and Curriculum Development.*
   - To what do you attribute the development of a student's/pastoral candidate's competence in pastoral ministry?
     - Do you believe this should be taught to students/pastoral candidates? How?
   - Reflect on what pastoral competencies (tasks) are most significant to teach and provide support for. In identifying them consider:
     - Is it frequently expected of pastors?
     - Is it of high importance for pastoral ministry?
     - Is it a difficult and demanding task in pastoral work?
   - What do you believe is important for LBS to teach students these competencies? Other things?
     - For the CLBA in their work with pastoral candidates and support of pastors?
   - Any other thoughts?

Ending Questions

- What else do you think is important for us to know about developing students into competent pastors? About supporting students and pastors?
- Of all the things we discussed today, what to you is most important?

Exit Question (Written)

- Do you feel this was an adequate summary of key pastoral competencies and how they are developed and supported? Have we missed anything?

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