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BETHEL SEMINARY  
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THE PASTOR: FROM CALLING TO COMPETENCY

A PROJECT REPORT  
SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DOCTOR OF MINISTRY

BY  
SHEILA C. CARPENTER  
ST. PAUL MINNESOTA  
MAY 2022



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## ABSTRACT

Elucidation of pastoral competency is a complicated subject, but, a necessary and important aspect of servant leadership for pastors, and congregants.<sup>1</sup> Competency outcomes and criterion measurement (what is pastoral competency and how it is measured and achieved) will require deliberate conversations that uncover the mission of the church and its overall purpose.<sup>2</sup> The intention is not to create competence or mission related criteria that govern all other decisions, but to create a natural accountability and priority structure against which future decisions, growth opportunities, leadership priorities, and congregational variables can be discussed. In addition, these conversations will be treated with the greatest care. While most pastors are driven by a deeply rooted calling to their ministry, they are also responsible for running very complicated tasks that require a certain amount of competence and servant leadership characteristics.<sup>3</sup> In the

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<sup>1</sup> Beth Ann Fylstra, "The Correlation between a Pastor's Job Experience and Church Servant Leadership Practices" (Ph.D. diss., Walden University, Minnesota, 2015), 44, Walden Dissertations & Doctoral Studies Collection.

<sup>2</sup> Young Soo Chung, "Why Servant Leadership? Its Uniqueness and Principles in the Life of Jesus," *Journal of Asia Adventist Seminary* 14, no. 2 (2011): 159-170.

<sup>3</sup> Everett Joseph Adams, Charles Salina, and Joanie Eppinga, "An Examination of Servant-Leadership Characteristics Displayed by Edmund Rice Christian Brothers," *The International Journal of Servant-Leadership* 10, no. 1 (2014): 151-175.

current study, pastors will be asked how they measure their competency, and congregants will be asked how they perceive the servant leadership skills of their respective pastors.

## INTRODUCTION

Pastoral competency has become a matter of urgency as the American Baptist Church has evolved into a complex organization. The role of any person serving as a pastor has to evolve. One cannot only preach and expect to lead a thriving church. This literature review reveals that pastoral roles constitute both spiritual care and administrative duties. The research proposes that pastoral competency relates to leadership, specifically servant leadership exhibited by Jesus Christ during His ministry. The core reading of the project is based on the Great Commission as Jesus, with authority from heaven, sent disciples to all nations to preach the gospel, baptizing people in the name of the Father and of the Son and the Holy Ghost and welcoming them to eternal life. Those who have received this calling need to be competent in their duty of the Great Commission. The researcher proposes a mixture of methods to promote pastoral competence, including: servant leadership skills, choosing effective teams, delegating duties, and always seeking the hand of God in everything one does. Competence in ministering also includes possession of skills in counseling, visiting, and the ability to promote healthy interpersonal relationships among the congregants. Competence is a combination of spiritual gifts, values, attributes, knowledge, and skills that prepares and.

enables a Christian minister to perform a specific task, or ministry position, within a congregation to the standards required to perform the job.<sup>4</sup>

Pastoral competency is also embodied in the concept of spiritual leadership. The concept of spiritual leadership entails character, values, attitudes, and commitment of the leaders. This assertion is also supported by certain passages in the bible.

In Exodus 18:21, Moses had to know what qualities to look for in leaders who could help him. He had to look for men who feared God, men of truth, and men who hated dishonest gain.

Joshua 1:7-9 told of how Joshua was filled with the spirit of wisdom. There was further mention in Joshua 1 of a list of qualifications he needed for effective leadership. These included courage, spiritual strength, uncompromising obedience to God's command, and constant meditation in God's word (Josh. 1:6-8).

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<sup>4</sup> Lloyd Elder, "Competency: Preparedness for Ministry Leadership Tasks," Bivocational and Small Church Leadership Network, accessed October 9, 2021, <https://bscln.net/resources/servant-leadership-library/competency-preparedness-for-ministry-leadership-tasks-sl79/2021>.

## CHAPTER ONE: RESEARCHING PASTORAL COMPETENCIES

Jesus Christ was an exemplary servant leader because His leadership had a strong foundation in servanthood. He took the very nature of the servant of God as a great leader and made himself nothing to empathize with the people. He proved Himself as a righteous servant appointed by God to work for the good of others. Jesus's greatest service was the redemption and salvation of men by turning people to God. Jesus Christ served as a servant leader and advised His followers to be the servant of all. He even washed the feet of Judas Iscariot who would have Him killed. He taught His followers to avoid a domineering style of leadership. Jesus said, “And whosoever will be chief among you, let him be your servant” (Mt. 20: 25-28). Jesus Christ exemplified the significance to avoid self-seeking and self-serving while practicing leadership for His followers. It emphasizes the importance of His servant-leadership that created the nurturing environment for the disciples.

Concerns have been raised, regarding the effectiveness of Pastors in managing churches efficiently. This is primarily in the face of societal ills such as racism and police brutality. The question is whether they possess the relevant pastoral skills, if any, to guide their congregation in the face of such adversities. The specific problem addressed by this

project is the lack of pastoral competency in the inner-city American Baptist Churches in the Metropolitan areas of Cleveland and Cincinnati.

To address this problem, the researcher, a) examined Matthew 28:18-20 and Jesus' servant leadership for themes of pastoral competency, b) explored relevant literature on servant leadership, c) conducted a qualitative case study to assess pastoral competencies, and d) articulated recommendations to address pastoral competencies that were lacking. The American Baptist Church needs to appreciate these existent diversities and be willing to compromise. Such a level of maneuvering can only be successfully achieved by a pastor beginning their ministry with more than a calling. It requires the possession of remarkable pastoral competency skills.

### **Pastoral Competencies**

The researcher proposed that a combination of skills and character of the Pastor contributes to pastoral competence. Pastoral competency pertains to skills that a Pastor must have complemented by a component set by Jesus. Therefore, pastoral competency is an honest awareness of one's prejudices, an admission of one's limitations, a sense of love, faith, honesty, hope, humility, dependence upon the Holy Spirit, and perseverance.

The focus of this project was pastoral competency in the American Baptist Church in Cincinnati and Cleveland. The needs of the churches in these areas are both spiritual and material. The success of the American Baptist ministry in Ohio demands that pastors be competent by practicing sound leadership. Senior Pastors lead these churches. The competence of Senior Pastors was measured based on their capacity to take responsibility for their congregants, meet the needs of the congregation, and their ability to impart knowledge to congregants and junior pastors effectively. One of the

requirements to meet the above needs is to build interpersonal connections with the community and congregation. An analysis of the Great Commission and Jesus as an exemplary servant-leader guided this research in defining pastoral competence and its scope within the American Baptist Church. The researcher believed that the analysis of the Great Commission could lead to the solution of lack of pastoral competency in the American Baptist Churches in Cleveland and Cincinnati.

### **Great Commission**

The researcher chose Matthew 28:18-20 as the passage of Scripture to explore regarding a theological foundation of pastoral competency. In the verses, Jesus commissions the disciples with a picture of what ministry will entail. The verses speak about competencies needed for ministry. The verses implicate the importance of effective leadership skills as a pastor propounded by Jesus. Competency without leadership will only lead downward. Pastoral leadership is about reaching out to the needy, showing the right path to the lost, and guiding the congregants. To teach people how to lead others, God came in the form of a human being. Jesus Christ implemented the essential leadership skills of team building by delegating different tasks to His disciples. He shaped and molded His disciples as competent leaders to train others in the same way. He delegated the authority and made them responsible. He gave them the responsibility to involve them in the process of life. Christ instructed the disciples on how to lead others under the unction of the Holy Spirit, through prayer (Mt. 6:9-13), listening and following direction (Mt.18:21-22), showing empathy (Mt.7:12), sympathy (Mt.7:12), compassion (Mt, 20:34), visiting the sick (Mt. 25:36), assisting those in need (Mt. 5:42), serving others, humility (Mt. 23:12), faith (Mt.17:20), fasting (Mt. 4:1-11), trust (Mt. 6:25),

charity (Mt. 5:42), rebuking the devil (Mt.4:1-11), feeding the hungry (Mt. 25:36), spreading the good news, and making disciples (Mt. 28:19-20) are the key component of effective pastoral competency.

Jesus allowed the disciples to realize that they are not only responsible for their actions but also their thoughts. He invited them to join Him on how to serve others. He handed over the responsibility and asked them to share their experiences with Him. Jesus selected His disciples carefully and gave them stretch goals that helped them to work as servant leaders. The Great Commission (Mt. 28:18-20) is the beginning of pastoral competencies with effective leadership as Jesus trained His disciples from the beginning of His ministry until His ascension.

### **Delimitations and Assumptions**

#### *Delimitations*

The scope of research was mainly limited to the American Baptist Church denomination. The researcher is affiliated with the denomination and felt that exploring issues on pastoral competency would improve the quality of service at the American Baptist Churches. Also, the research scope was limited to the inner-city metropolitan Churches in Cleveland and Cincinnati due to the ease of access.

The second limitation to the study was the pastoral role defined within the denomination of American Baptist Church. The researcher, through data collection, was guided by what is expected in the role of clergy in American Baptist Churches. In this case, the context of pastoral competence was examined in the light of Senior Pastoral roles. The researcher felt that Pastoral leadership was a significant variable in this project

as it can either help or hinder a ministry.<sup>5</sup> In addition to the leadership role, the researcher also investigated the capacity of senior Pastors to mentor young Pastors and how this impacted pastoral competence.

The third limitation of the study was limited to the scope of the Great Commission and the role of Jesus as a leader as He exemplified the skills and leadership styles required for pastoral competency. Thus, the topic of pastoral competence in pastoral leadership was examined from the perspective of servant leadership.<sup>6</sup> A main concept in the Great Commission was the continuity of the spread of the Gospel. Continuity of the Great Commission depended on the capacity of modern Pastors to grasp the concepts and transfer the knowledge in the teachings of the Word of God. Competent pastors would ensure the continuity of the Great Commission by teaching, preaching, and baptizing other disciples in the name of the Father, Son, and Holy Ghost, converting them to discipleship.

#### *Assumptions*

The first assumption was that the Bible could be trusted as the inspired Word of God that provides instructions and guidance on this topic. The second assumption was that those in pastoral positions understand their role and responsibilities. The third assumption was that effective leadership skills relate to pastoral competency. The fourth assumption was that those called into pastoral roles do not need higher education to lead. The fifth assumption was that persons holding leadership and pastoral roles are vulnerable to making mistakes. The sixth assumption was a relationship between servant

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<sup>5</sup> Knud Jørgensen, *Equipping for Service: Christian Leadership in Church and Society* (Eugene, OR: Wipf and Stock, 2013), 13.

<sup>6</sup> Jørgensen, 20.

leadership and pastoral competency. The seventh assumption was that pastoral competency is pivotal in the general well-being of the American Baptist Church.

### **Overview**

The first step was to examine Matthew 28:18-20 and Jesus' servant leadership style. A reflection on Jesus' leadership style would be particularly paramount in this paper because Jesus, in the course of His teaching, demonstrated competence through wisdom and miraculous acts. The diversity in the performance of tasks is one considerable skill under pastoral competency. The researcher also explored servant leadership. In His teachings (Mt. 20:26, Mk.10: 42-45), Jesus had prepared His disciples to first be servant leaders before being given the Great Commission (Mt. 28:18-20). Pastors are expected to lead by example, emulating the example of Jesus where He showed servant leadership, which is associated mainly with his competence by washing his disciples' feet (Jn. 13: 12-17). In exploring pastoral competence, the researcher will be promoting the core message in Philippians 2:3, where service must be in humility and the value of others above oneself. In addition to leadership skills, the researcher will examine the core character of the Pastor, their capacity to execute pastoral roles, management skills exhibited, and the type of relationship with congregants, all of which will be used to assess pastoral competence.<sup>7</sup>

The second step was to explore relevant literature on servant leaders. To this effect, the researcher examined the two leadership styles: Servant and transformational leadership. The Church requires pastors to also be an administrator. Jesus is the perfect

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<sup>7</sup> Daniel Mueller, *Competencies of a Ministry Leader* (Austin, TX: Solid Pastors Organization, 2018), 16-17, [https://solidpastors.org/wp-content/uploads/2018/08/SP2b.-Competencies-of-a-Ministry-Leader-2018\\_0803v4cma-Fillable-F.pdf](https://solidpastors.org/wp-content/uploads/2018/08/SP2b.-Competencies-of-a-Ministry-Leader-2018_0803v4cma-Fillable-F.pdf).

example of a servant leader. During His ministry, He was competent in bringing salvation to all nations.

The third step was to review relevant literature on pastoral competency to obtain a diverse view and understanding of what pastoral competency entails. Matthew 28:18-20 was utilized to frame the theoretical context of pastoral competencies. The researcher also explored secular leadership styles and their application in the Church.

The fourth step was developing a survey to identify which pastoral competencies are present or lacking. The research instrument was distributed and data collected. The responses were analyzed. The research instrument was distributed to the congregants to increase the diversity and conclusiveness of the survey. The researcher analyzed the data for pastoral competencies that were present and lacking. The data analyzed formed the foundation for developing recommendations to be put forth, which can be employed in developing pastoral competency skills in pastors.

The fifth step was developing a list of recommendations that address the pastoral competencies found lacking. The researcher hopes that while the proposals put forward in this paper may not completely lead to pastoral competency in all the American Baptist Church Pastors, they would at least help to serve as a guide to which Pastors may time and again refer. The researcher also hoped that the recommendations to promote pastoral competence would be incorporated in theology colleges' syllabi.

### **Denominational and Geographic Setting**

American Baptists are Christ-centered, biblically grounded, ethnically diverse people called to radical personal discipleship in Christ Jesus. Their commitment to Jesus propels them to nurture authentic relationships with one another, build healthy churches,

transform their communities, their nations, and the world, engage every member in hands-on ministry, and speak the prophetic word in love. There are approximately 192 American Baptist Churches in Cleveland, OH, which has an approximate population of 376,599 as of 2020.<sup>8</sup>

The selection process for a senior pastor includes setting up a committee by the congregation of the church. The committee consists of various individuals such as associate ministers, deacons, and congregants. The primary role of the committee is to find a competent pastor who can address the issues faced by the congregation and meet spiritual, emotional, and material needs. The pastoral search committee sifts through all applications and resumes to find the most competent and qualified candidates. Following this, the committee members choose the two most suitable candidates. The committee then brings the final candidates to the congregation and the congregation votes for the best candidate. The candidate with the most votes will become the pastor of the church.

The inner-city of Cleveland and Cincinnati include the metropolitan part of the city where most business activities take place. The approximate population of the designated area is around 20,000 and as per the demographic statistics, the inner city is home to people of diverse ethnicities, races, and communities. However, a cursory review of the demographic of the entire Cleveland city reveals that roughly 48% of the population is African American and around 40% is Caucasian. Approximately 4% are mixed races, and the rest are of different nationalities. The total number of American Baptist churches in Cleveland is 192, out of which 50 churches are located in the inner city. The total number of American Baptist churches in Cincinnati, Ohio.

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<sup>8</sup> "Baptist Churches in Cleveland, OH," (2021), Church Finder, accessed February 9, 2021, <https://www.churchfinder.com/churches/oh/cleveland/baptist>.

### **Importance of the Project to the Researcher**

The research is important to the researcher because she has been a part of the American Baptist denomination for several decades and has played an active and influential role in its key activities. Seeing this highly respectable denomination advance in every field and produce leaders has always been an aspiration of the researcher. A ministerial council has also been laid down, which helps the pastors understand their roles. Nevertheless, there are still some areas that seek attention.

The American Baptist denomination is an exceptional denomination and full of extraordinary people. Congregants believe in serving each other, in love, and having a firm trust in God. They hold certain tenets of life sacred, for example, the tenet that Jesus is the only way to salvation. The American Baptist Church also places a high value on witnessing and fellowshiping with others.

The research is important to the local church because it was conducted to identify the congregation's needs in the inner-city metropolitan American Baptist Churches in Cleveland and Cincinnati. In the inner-city, people from diverse backgrounds reside and may have different opinions, beliefs, and priorities. Such differences may cause pastors difficulties when teaching the disciples, identifying such challenges, and adopting suitable measures. The purpose of the study was to guide on competencies required by a pastor to meet the needs of American Baptist Churches in Cleveland and Cincinnati.

Ministerial staff must be trained in ministry; they are the ones that will help individuals develop and strengthen their walk in Jesus Christ. They are also the ones that will lead people to salvation. Having the wisdom, knowledge, and understanding of God's

holy unadulterated divine Word of God will enable them to be effective leaders and reach the lost. As Sanders wrote:

The personality of the spiritual leader influences others because it is penetrated, saturated, and empowered by the Holy Spirit. As the leader gives control of his life to the Spirit, the Spirit's power flows through him to others.<sup>9</sup>

As earlier stated, the African American community appears to be the majority in Cleveland and Cincinnati. The contemporary needs of the African American communities are both profoundly spiritual and emotional. As such, the Church needs to be the comforting sanctuary where they can turn. This resultant burden on the Church requires strong leadership at the top. A pastor will exude competence enough to indirectly assure the African American congregants that they are in the right shelter, both emotionally and spiritually.

The research is important to the Church at large. Those who have been called to the ministry must possess pastoral competency skills to those who the pastors lead. The author encouraged them to consider the outcome of the leaders' way of life and to imitate their leaders' faith (Hebrews 13:7).

Systematic research is critical to the growth of the Church in modern times. However, research may be met with tension, especially among Christians, as “we have God's Word and the Holy Spirit within us. Thus, we already have all things that pertain to life and Godliness.”<sup>10</sup> Systematic research has a significant role in the growth of the

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<sup>9</sup> Oswald J. Sanders, *Spiritual Leadership* (Chicago: Moody Press, 2007), 28.

<sup>10</sup> David R. Dunaetz, “Church-based Research: Challenges and Opportunities,” *Great Commission Research Journal* 12, no.1 (January 2020): 1.

Church. For example, the researcher applied systematic research to discover the factors leading to pastoral incompetence. Information gathered from the research will inform recommendations on how to improve pastoral competence in the American Baptist Churches.

### **Summary**

This research project will be foundational to an effective ministry; a comprehensive study with demographic data will provide better knowledge of surroundings to the local Church ministry. In the light of the above-stated obligations, it is evident that every Pastor's leadership skill and competency are particularly important.

In this regard, the fact that no comprehensive and authenticated research can be found which positively determines competencies and skills required by a Pastor in the selected region also augments the importance of this project. Thus, this research paper addresses the leading question: "What particular competencies and skills are required by a Pastor in the inner-city American Baptist Churches in Cleveland and Cincinnati, OH?" In the process, research was conducted to identify the needs of the congregation in inner-city American Baptist Churches in Cleveland and Cincinnati. Residents of inner-city Cleveland and Cincinnati are from diverse backgrounds and have different opinions, beliefs, and priorities. The impact of diversity is that pastors ministering to diverse congregations may not meet the above needs. The American Baptist ministry needs to understand the changing trends to prepare Pastors to thrive in these adversities. The researcher sought to address this very important issue. The study will guide the determination of the minimum qualifications and competencies required by a Pastor to meet the needs of congregants of American Baptist Churches.

## CHAPTER TWO: THEOLOGICAL UNDERSTANDING OF PASTORAL COMPETENCIES

One of the challenges experienced in theological studies is that the training of pastors may focus on developing skills and techniques associated with tending to the congregation.<sup>11</sup> The challenge in the above approach is that it is deficient in missionary development, with pastors lacking the necessary vision to expand their missionary work outside the Church. This means that pastoral training may focus on institutional tailored development to suit the local congregation's needs within the community. This contradicts the Great Commission given in (Matt. 28:18-20), where missionaries were sent to all nations. The theological understanding of pastoral competencies was examined in the context of the life and work of Jesus in the Gospel of Matthew. Literary analysis showed that Matthew adopted an omniscient perspective emphasizing Jesus being the Son of Man, who was exalted to be the beloved Son of God and was given all authority in heaven.<sup>12</sup>

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<sup>11</sup> Michael W. Goheen, "Pastoral Theology in a Missionary Mode," *Journal of Biblical and Theological Studies* 3, no. 1 (2018): 118-119.

<sup>12</sup> Bernard H.J. Combrink, "The Structure of the Gospel of Matthew as Narrative," *Tyndale Bulletin* 34 (1983): 72.

Matthew focused on Jesus as the main character and, in the context of the project, the researcher modeled on the understanding of pastoral competencies on the skills and competencies exhibited by Jesus Christ. In Matthew 12:15-21, one of the pastoral competencies was serving as a servant leader. The four Gospels emphasize the importance of servant leadership with explicit teachings from Jesus that they must first accept to serve for one to be a great leader. The other competencies outlined in the Gospel of Matthew include skills to resolve conflicts just as Jesus did when he dealt with Pharisees, being the hope of all nations, not prosecuting those against one, and rising above the temptations of Satan (Mt. 12:24).<sup>13</sup> Analysis of the Gospel of Matthew showed that Jesus had already passed the above competencies to his disciples. They passed them along to the missionaries carrying out the Great Commission in their missionary work.

### **Gospel of Matthew**

#### *Genre*

The book of Matthew fits within the parameters of Greco-Roman biography in many ways. In form, they are of the usual length of a biography, address the topic of a single person, and follow a broad chronological outline filled in with stories and topically arranged sayings. In content, they include an array of geographical settings as they follow the main character, move fairly quickly from introductory matters to the figure's public debut, and spend considerable space narrating the main character's death. Recent work has demonstrated that the four Gospels cohere with genre expectations for biography in

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<sup>13</sup> Combrink, 83.

their broad forms and content, although Luke presents some unique issues regarding this classification.<sup>14</sup>

All four Gospels have unique features attributable to their Jewish context and subject matter and their goal of shaping the ecclesial communities for which they were written. The pervasive use of the Old Testament in Matthew, for example, provides a unique starting point for understanding its genre. As N. T. Wright suggested the Gospels are “Jewish-style biographies, designed to show the quintessence of Israel's story played out in a single life. Therefore, the gospels are the story of Jesus told as the history of Israel in miniature.”<sup>15</sup> If the Gospels purport to be a continuation of Israel's Scriptures and story, then an appropriate reading strategy attends to the ways Matthew uses Old Testament text and stories. Matthew's intended audience, the Church, also informs the evangelist's telling of the Jesus story. Matthew is an ecclesial document intended to shape the life and practices of the Gospel's audience.

#### *Author*

Matthew is the implied author of the Gospel of Matthew.<sup>16</sup> Kingsbury explained that the Gospel of Matthew is a narrative to persuade readers to Matthew's recount of the events as the true account, which is a common theme in all the Gospels. The exploration of the Gospel of Matthew led to the question of what set Matthew as the implied author of the Gospel, apart from the other authors in the other Gospels. One of the perspectives

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<sup>14</sup> Richard A Burridge, *What Are the Gospels? A Comparison with Graeco-Roman Biography*, 2nd ed. (Grand Rapids, MI: William B. Eerdmans, 1995): 185-212.

<sup>15</sup> Nicholas T. Wright, *The New Testament and The People of God* (Minneapolis, MN: Fortress Press, 1994): 402.

<sup>16</sup> Jack D. Kingsbury, “The Rhetoric of Comprehension in The Gospel of Matthew,” *New Testament Studies* 41, no. 3 (February 1995): 359.

was that Matthew applied the strategy of persuading Christians on the accuracy of his theological point of view by establishing God as the supreme authority.<sup>17</sup> The author further explained that by making God the supreme authority, God becomes the primary source of the theological point presented by the author of the Gospel of Matthew.

The framing of the narrative by Matthew as the implied author of the Gospel of Matthew has the implications of persuading readers to his theological point of view as God has sanctioned it. One of the most examined verses in the Gospel of Matthew is Matthew chapters 1 and 2, where Matthew as the author replaces the work of Mark to his theological interpretation. The origin of Jesus as the Son of God in the introductory chapters in the Gospel of Matthew establishes a lineage in the Old Testament, with Jesus being referred to as the Son of David and Son of Abraham.<sup>18</sup> As the implied author, this implies that Matthew was concerned with the continuity of Messiahship, as prophesied in the Old Testament, and the continuity of Israelites as God's chosen people.<sup>19</sup> The introductory chapters in the Gospel of Matthew set the theme that has made the book of Matthew subjected to criticism as being biased against the gentiles and having adopted a Jewish standpoint.<sup>20</sup> The gentile bias in the Gospel of Matthew further portrays Matthew (implied author) as one who found tax collectors to be distasteful (the gentiles in Mt. 21:

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<sup>17</sup> Kingsbury, 359.

<sup>18</sup> William Loader, "What Light Does Matthew's Use of Mark in Matthew 1-4 Throw on Matthew's Theological Locations," *HTS Theologese Studies/Theological Studies* 72, no. 4 (2016): 2.

<sup>19</sup> Combrink, 76.

<sup>20</sup> Kenneth W. Clark, "The Gentile Bias in Matthew," *Journal of Biblical Literature* 66, no. 2 (June 1947): 165.

31-32), to be hypocrites (Mt. 6:7), as vain (Mt. 6:25-32), and as wolves dressed in sheep's clothing (Mt. 10:16).

In summary, it has been implied that a converted Jew wrote the Gospel of Matthew, which would explain the observed bias against gentiles.<sup>21</sup> Also, the emphasis on making the Gospel of Matthew the Word of God talks to the need of establishing the Jews as the chosen people to inherit the kingdom of God. The above analysis led to the inference of how the author of the Gospel of Matthew applies in the context of pastoral competence. The highlight of the Gospel of Matthew is the Great Commission, where the author emphasizes Jesus having the direct authority of God, and this, by giving it to the disciples, he made them competent to be messengers of God in spreading the Gospel.<sup>22</sup>

Another analysis is that Matthew, as the implied author of the Gospel of Matthew, was pro-Jewish to promote acceptance of the Great Commission as not coming from Jesus Christ alone but from the power of all heaven. Matthew, as the author, also sets precedence largely applied in the ministry today. That is the use of both the Old Testament and New Testament to analyze contemporary issues within the society to promote evangelism. The story of Jesus, from prophecy in the Old Testament, to his birth, to the work of John the Baptist, preparing the way by baptizing those who repent and the continuation of Evangelism from Moses to Jesus and the Great Commission served as exemplar examples of how modern-day pastors should build a narrative to convert disciples and facilitate the spread of the Gospel.

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<sup>21</sup> Clark, 165.

<sup>22</sup> Kingsbury, 359.

### *Audience*

A hypothesis in the analysis of the audience intended to receive the Word of God as stipulated in the Gospel of Matthew is the local community hypothesis.<sup>23</sup> Literary analysis from authors such as Kingsbury, Clark, and Ulrich talk of the author of the Gospel of Matthew being Matthew, who was a Jew, indicating that the Gospel was written for the primary audience of Jews.<sup>24</sup> The Gospel of Matthew is told from the narrator's point of view, and he assumes an omniscient point of view, indicating that his view is an accurate account of events as they happened. Taking an omniscient point of view meant that Matthew intended his primary audience, the Jews, to observe their rituals and customs as God intended and instructed in Matthew's Gospel.<sup>25</sup>

Literary analysis showed that scholars have often talked of the problem in the Gospel of Matthew. Historical context shows that the Gospel of Matthew was written between 80 and 90 CE. It was inspired by the political shift as the Jewish community was experiencing conflicts as they were being pushed out of Northern Syria. Establishing the Jewish community as the chosen people was paramount to preserving the Jewish heritage. Therefore, the book of Matthew was written to preserve the Jewish traditions, denunciation of Pharisees and Sadducees, and the rejection of Israel.<sup>26</sup> The preservation of Jewish custom is evident with the emphasis of the genealogy of Jesus being the Son of David and Son of Abraham.

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<sup>23</sup> Daniel W. Ulrich, "The Missional Audience of the Gospel of Matthew," *The Catholic Biblical Quarterly* 69, no. 1 (January 2007): 64-83.

<sup>24</sup> Ulrich, 64.

<sup>25</sup> Combrink, 66.

<sup>26</sup> Clark, 165.

Scholars rejected the local community hypothesis, with one of the explanations being that the Gospel of Matthew was written for all Christians, as indicated in the Great Commission, where disciples were instructed to spread the Gospel to all nations.<sup>27</sup> While Matthew is written for the primary audience of Jews, there is an indication of the need for inclusiveness with Christians being both Gentiles and Jews.<sup>28</sup> Bauckham proposed the perspective of inclusiveness of Matthew to all Christians as he rejected the local community hypothesis based on the analysis of Matthew 28:18-20.<sup>29</sup> Further development in the analysis of audience in the Gospel of Matthew, as proposed by Ulrich, rejected the hypothesis of the audience being all Christians and stated that the primary audience was the missionaries charged with spreading the Word of God in the Great Commission.<sup>30</sup> The analysis was that the audiences in the Gospel of Matthew are the missionaries. They were given the mandate to go to all inhabited parts of the world and spread the Gospel to those who would welcome the Word of God (Mt. 24:14).<sup>31</sup>

One of the pastoral competencies required in the Church today is the capacity of a Pastor to reach people of all nations. This means that Pastors must be at the frontline, promoting equality of all persons regardless of gender and ethnicity. Evangelism through the spread of the Word of God is still present, though to a small extent following the role of globalization in bringing people together. Therefore, all nations mean one's Church where the pastor is ministering. In this context, the analysis followed by the researcher

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<sup>27</sup> Ulrich, 66.

<sup>28</sup> Ulrich, 66.

<sup>29</sup> Ulrich, 66.

<sup>30</sup> Ulrich, 66.

<sup>31</sup> Ulrich, 66.

was that the audience inferred in the Gospel of Matthew was all people who are willing to listen and accept the Word of God. As pastors, the primary role in fulfilling all nations' part in the Great Commission is working with the local communities to spread the Word of God, convert persons to Christians, and baptize them in the name of God and His authority.

### *Purpose*

Matthew describes Jesus' ministry in a narrative about Jesus' works and a discourse containing Jesus' words, where God raises Jesus from the dead, reversing Jesus' unjust crucifixion and empowering Him to commission the disciples for world mission.

“Jesus then teaches His disciples to expect severe opposition and persecution in their ministries.” “He then teaches His disciples through parables that reception of the kingdom message will be mixed.” “As the ministry continues, opposition becomes clearer, and Jesus again teaches His disciples about values and relationships in their community.” “Jesus meets his disciples in Galilee and commissions them to make disciples from all nations.” “Matthew equips his Christian Jewish community with the Torah fulfilling teaching of Jesus on righteous living, on the opposition during mission, on the mixed external reception of the message, on the internal values that characterize his community, and on how to live in light of His coming.” “This teaching and Jesus' powerful presence will enable the community to continue kingdom ministry to Israel and begin disciplining the Gentiles.”<sup>32</sup>

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<sup>32</sup> David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 1-2.

## The Great Commission

A commission can be best understood as a command that may or may not involve a revelation.<sup>33</sup> An example of a commission in the New Testament is found in Mark 1:17, where the disciples were commissioned to be the fishers of men. A look at the work of Jesus shows that he understood that spreading the Gospel would necessitate help. This is why he converted men to disciples through baptism.<sup>34</sup> There are instances in the New Testament where Jesus sent two disciples at a time to preach the Gospel and return to Him with the reports. This analysis will show a distinct difference between the commission as dictated in Mark 1:17 and Matthew 28:18-20. The commission in Mark 1:17 indicates that Jesus did tell the disciples to convert men, who are taken to be Israelites. This suggests that the Christians were not focused on spreading Christianity to the rest of the universe at the time.<sup>35</sup>

Matthew 28:18-20 is the Great Commission because of the description of the setting. First, from literary analysis, it is a great ending to the Book of Matthew as it portrays the divine power of God and His Majesty, which fulfills the climax of Matthew's narrative (see Davies and Allison 1997:687-689).<sup>36, 37</sup> The scene is described in the

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<sup>33</sup> Eike Best, "The Revelation to Evangelize the Gentiles," *The Journal of Theological Studies* 35, no. 1 (April 1984): 1.

<sup>34</sup> Benjamin L. White, "The Eschatological Conversion Of 'All the Nations' in Matthew 28.19-20: (Mis)Reading Matthew Through Paul," *Journal for The Study of The New Testament* 36, no. 4 (2014): 353-382.

<sup>35</sup> Best, 1.

<sup>36</sup> Dale C. Allison and W. D. Davies, *A Critical and Exegetical Commentary on The Gospel According to Saint Matthew Volume 3: Commentary* (Edinburgh: T&T Clark, 1997): 687-689.

<sup>37</sup> David C. Sim, "Matthew, Paul and the Origin and Nature of the Gentile Mission," *HTS Theological Studies* 64, no. 1 (March 2008): 378.

context of Jesus just having risen from the dead, therefore, conquering death. He appears to his disciples on a mountain in Galilee and declares that all authority in heaven and earth has been given. At this point, he then charges his disciples to make other disciples of all the nations. The description of the power and majesty during the commission in Matthew 28:18-20 partly makes it the Great Commission. The continuation of the Great Commission can be found in Acts 1:6-11, where Jesus ascended to heaven after giving the instructions. Matthew 28:18-20, in the researcher's opinion, is the Great Commission because Christianity first ventures from the Jews and Gentiles to the rest of the world ('All of Nations'). Secondly, it signifies that Jesus ascending to heaven (or finishing his work on earth) was not the end of evangelism; rather, the start.

#### **Scholars Analysis of Matthew 28:18-20**

The analysis of Matthew 28:18-20 has attracted great scholarly interest, with some supporting, others opposing, and others adding on to the meaning of the commission. Davies and Allison proposed that the Great Commission concluding the Chapter of Matthew was a way of the author emphasizing some themes and at the same time resolving the tension in his narrative.<sup>38</sup> Benjamin White further expounded on the themes talked by Sim in quoting Davies and Allison. The author proposed that Matthew develops the New Moses Motif. The purpose for this is that the Jews have been waiting for a 'New Moses,' which is why the presentation of Jesus as a teacher, giving commands, standing over hills, and teaching crowds of people is common. Davies and Allison's scholarly interpretation of the great commission is cited in various texts. They argued that the commissioning of the disciples in the verses resonates with the Old Testament

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<sup>38</sup> Sim, 378.

commissioning, which describes Moses' commissioning Joshua in their battle against the Amalekites.<sup>39</sup>

Scholars have also examined the Great Commission in the context of Pauline theology. The apostle Paul believed there was only one true God, the God of Israel, and his mission was a direct revelation from God. Sim concluded that Matthew was anti-Pauline.<sup>40</sup> The relevance of Paulian theology in this context was that he believed in his mission to the Gentiles only, while Peter was to observe his mission to the Jews and insisted on the independence of the two missions. Stanton has also argued that the work of Matthew was neither pro-Pauline nor anti-Pauline but just unPauline.<sup>41</sup> The scholar makes a case that Matthew believed the Great Commission was a mission from God, neither to the Jews nor the Gentiles, but to everyone, with the same message of baptism, conversion to Christianity, and spreading the Gospel.

The works of Davies and Allison (see Patte 3)<sup>42</sup> showed that the verses in the Great Commission are open-ended. This means that everyone who accepts the commission can assume their role in spreading the Gospel. A breakdown of the verses as interpreted by Davies and Allison are such that Jesus has a universal significance (All of Nations).<sup>43</sup> The reassurance is a revelation that Jesus knew the Great Commission was a

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<sup>39</sup> Sim, 378.

<sup>40</sup> White, 10.

<sup>41</sup> Sim, 378.

<sup>42</sup> Daniel Patte, "Reading Matthew 28:16-20 With Others: How It Deconstructs Our Western Concept of Mission," *HTS Teologiese Studies/Theological Studies* 62, no. 2 (2006): 521-555.

<sup>43</sup> Patte, 544.

challenging command. He promised to always be with his disciples, which is a testimony to God's grace and divine presence.<sup>44</sup>

### *The Great Commission and the Role of Pastors*

The climax of the Gospel of Matthew in the context of pastoral competencies was in the Great Commission in Matthew 28:18-20. It is also the conclusion of the Gospel of Matthew. The mandate of those who obey the call of Christ in the Great Commission is clear. That is, Jesus will be with those who make disciples through baptism and teaching.<sup>45</sup> The basis for a theological understanding of pastoral competencies in the Gospel of Matthew can be categorized in the paradigms of Christology and Soteriology. The work of Matthew builds on the deity of Jesus Christ.<sup>46</sup> Matthew shows how Jesus was a son of man, who rose through his dedication to the work of God to be exalted as the beloved Son of God. An examination of the Christology perspective of Matthew relates to the review of pastoral competencies by showing that Jesus rose to the deity through his dedication to the work of God. Similarly today, pastors who follow and obey the Word of God will be exalted above other men to guide the disciples, and this counts as a form of pastoral competence.

The theological paradigm of Soteriology in the context of pastoral competency based on the Gospel of Matthew introduces the subject of salvation. There is an emphasis

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<sup>44</sup> Patte, 524.

<sup>45</sup> Robert H. Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution* (Grand Rapids, MI: W.B. Eerdmans, 1994), 597.

<sup>46</sup> Kevin J. Vanhoozer et al., *Dictionary for Theological Interpretation of The Bible* (Grand Rapids, MI: Baker Academic, 2005), 486.

that Jesus will only be with those baptized and have accepted Christ as their savior.<sup>47</sup> The examination of salvation is two-fold. In this case, one of the pastoral competencies is the capacity to rid their followers of physical sin through preaching, teaching, and promoting the virtues of love and forgiveness.<sup>48</sup> The next step is to help their followers make the right choice of eternal salvation by showing them the righteous path. To achieve this, the Pastors must exhibit competence by first accepting salvation, refraining from physical sin, showing love and forgiveness, and always repenting for their sins. In this case, the competencies of pastors extend from just being leaders and teachers to being responsible for showing their followers the righteous path. The responsibilities of a pastor were outlined in verses 11:22-24 (deliverance from condemnation), 18:14 (deliverance from perishing), 3:7 (deliverance from wrath), and 3:10-12 (deliverance from eternal punishment).<sup>49</sup>

#### *Pastoral Competencies in the Gospel of Matthew*

Even before the birth of Jesus, it was clear that Matthew regarded obedience as one of the core values for Christians to be deemed worthy in the eyes of God. For example, a recount of the immaculate conception of Jesus Christ, by a Virgin Mary, betrothed to Joseph was an exemplar example of what Matthew thought to be a key value in Christians. An angel informed Joseph of the Immaculate Conception, and after he had

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<sup>47</sup> Gundry, 597.

<sup>48</sup> Vanhoozer et al., 488.

<sup>49</sup> Vanhoozer et al., 488.

reflected on the issue, he saw it wise to take Mary as his wife and shield her from public disgrace (Mt. 1:19-20).<sup>50</sup>

Critical analysis of Matthew 1:19-20, when modeled in the research context of pastoral competencies, showed that God requires his servants to be obedient. Kingsbury inferred that Matthew uses verbs of perception, including 'see' and 'hear' approximately 164 times.<sup>51</sup> There are several recounts of people seeing but not seeing and hearing but not hearing, which indicated disobedience of the Israelites to the Word of God. An interesting fact in the analysis of Matthew 1:19-20 is the fact that God does not expect blind faith from his disciples. The implications for the modern-day Pastor in the Church are that God permitted one to be critical, to analyze and interpret His word for the benefit of congregations, and to promote the understanding of the Word of God. In this case, the importance of critical analysis, the ability to interpret the Word of God, and a capacity to understand the meaning of the Word of God are some of the pastoral competencies highlighted in the Gospel of Matthew.

In examining pastoral competency, the researcher analyzed the Gospel of Matthew to inform the study of what Pastors are required to do. The emergent themes in the Gospel of Matthew are established to be the fulfillment of prophecy in the coming of Jesus Christ. There is a continuation of evangelism by portraying Jesus as the “New Moses.” The portrayal of Jesus as the Son of man as opposed to other Gospels such as Luke, where he first established the genealogy of Jesus as the Son of God, serves the purpose of framing the responsibilities of a Pastor today. The Gospel of Matthew shows

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<sup>50</sup> Kingsbury, 363.

<sup>51</sup> Kingsbury, 360.

that Jesus, as a son of man, accepted God's calling and did the work, which led to his exaltation as the beloved Son of God. Matthew 25:14 talks of the parable of talents where a master left his servants talents, two of whom invested the talents, but one hid his talent, and it did not earn anything and was severely punished. In the ensuing Great Commission, Jesus left his disciples with the mandate of teaching, baptizing, and converting all nations based on his teachings. The conclusion was that the Great Commission ensured the continuity of the work of Jesus charged to the disciples. The talents the disciples inherited were the competencies to fulfill the Great Commission and the eternal promise of Jesus always being with the disciples. Similarly, just as the wealthy man had left his servants' talents to invest, Jesus also left the disciples to invest their inherited talents by spreading the Word of God and converting all nations.

#### **Scholars' view of Pastoral Competencies role in the Church**

The Great Commission specifies the competencies that Jesus deemed necessary for the disciples to carry on His work. It has been established through the scholarly works of Davies and Allison<sup>52</sup> that the invitation in the Great Commission is open-ended, meaning that everyone who answers the call will be a disciple. A significant issue facing the Church today is that answering the call alone does not constitute competency in one's role to serve in the mission of Jesus Christ. One of the competencies listed in the verses includes submitting to the authority of Jesus.<sup>53</sup> What this means in the modern Church is obedience. God commanded obedience from Jesus, and Jesus also commands obedience

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<sup>52</sup> Allison and Davies, 688.

<sup>53</sup> Patte, 524.

from his disciples, and this obedience is eternal.<sup>54</sup> Jesus first commissioned the disciples to teach the converts all he had taught them. Pastors today have the Word of God, and one of the competencies requires that they understand the word before teaching it.<sup>55</sup> In this case, one can infer the fact that Jesus mandated some theological training as even the original disciples were taught the Word of God.

A requirement of pastors to be deemed competent is to call people to listen and accept the calling of Jesus Christ. Therefore, the competencies required include educating people on the way of Christ, leading them to repent their sins, baptizing them in the name of the Father, the Son, and the Holy Spirit, and inviting them to the Great Commission to continue with the work. The other competence in the Great Commission is the calling of other people to become disciples and submit to the authority of God.

The universality in the Great Commission may not have been given the attention it deserves. Today, the universal nature of the Great Commission may not necessitate traveling to all corners of the earth to preach the Gospel. Application of the universality of the Great Commission means that for a pastor to be competent, they should be able to reach all people, irrespective of age, gender, and ethnicity. The Bible calls for pastors to treat all persons equally as they are in the eyes of God. The Great Commission also calls for the competence of leading by example. The disciples are to follow in the footsteps of Jesus. The common theme in the New Testament was that despite Jesus having all authority over heaven and earth, he did not “lord” over everybody and instead was a servant first.

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<sup>54</sup> White, 22.

<sup>55</sup> Patte, 538.

## Conclusion

The Gospel of Matthew was utilized to form the theological framework in understanding pastoral competence. One of the emergent themes in the Gospel of Matthew is establishing Jesus as part of the holy trinity. The significance is that in the Great Commission, when Jesus gave the disciples the mandate to spread the Gospel, he did so with all the authority in heaven. Analysis of the Gospel of Matthew showed that the theme of servant leadership is among the key competencies championed in the life and work of Jesus. The historical context of the Gospel of Matthew implies it was written in a time of conflict, which explains why great leadership was important. The researcher concluded that the audience inferred in the Gospel is whoever listens and accepts the Word of God. Those who accept the calling must demonstrate skills and competencies including servant leadership, conflict resolution, and capacity to reach people of all nations (bridging ethnic diversities), bear the vision for mission work beyond their Church of ministry, and be the beacon of hope to all nations.

When a person follows the footsteps of Christ, they embark on the quest of finding the true meaning and purpose of his life, which is the greatest example of being a servant leader and forms the very basis of theological foundation. Such a journey includes hardships and adversities, it is a test of his wits, as well as abilities. The theological factor involves his outreach towards God and Jesus, and one cannot complete the journey unless he possesses leadership skills under the junction of the Holy Spirit.

### CHAPTER THREE: LITERATURE REVIEW OF SERVANT LEADERSHIP

A man who loves his people and serves them in every possible way is a leader, and leaders are not triggered by reaching higher ranks but by serving and helping people in the name of God. They ask people to follow their vision, and in the house of God, that vision is the vision of Jesus Christ, based on the word of God. Church leaders must lead the congregants as Jesus led His followers. In recent times, church leaders have drawn the attention of the public, as most of the time, they lack leadership skills. Therefore, a better understanding of the basic principles of the servant leadership model will lay the theological foundation for leadership.

Pastoral competency and effective leadership are extremely critical in the development of any church, and without the presence of any of these two, no church can address effectively the problems faced by the congregation today. This paper addresses the very problem in the inner-city American Baptist churches in the metropolitan part of Cleveland, Ohio. For that, the researcher analyzed in-depth the Great Commission Matthew 28:18-20 and the example of Jesus as a servant leader, and the analysis, in particular, is of great importance as it appeals for robust restructuring and reforms. The assessment begins with the close examination of the relevant literature that provides the groundwork for this paper and concludes that without the establishment of empirically

proved pastoral competencies, and an effective and universally acceptable scale to gauge these competencies, the church cannot grow itself into an effective institution. An attempt has also been made to give an understanding of the biblical servant-leadership model. Repetitive in-depth analysis of the previously employed model for pastoral competency shows that those models are no longer effective, and to keep up with the changing time, it is necessary to adapt to the changing dynamics.

### **Servant Leadership**

Servant leadership can be defined as the natural feeling “that one wants to serve, and to serve first.” “Then conscious choice brings one to aspire to lead.” The differences manifest themselves in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. “The best test is: do those served grow as a person? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” “And what is the effect on the least privileged in society: will they benefit, or, at least, will they not be further deprived?”<sup>56</sup>

### *Core Competencies*

The key distinctive feature that differentiates servant leaders from others is their ability to bring about the very best and invigorate what is already within a person. Another characteristic that is found in servant leaders is that they constantly strive to become the best version of themselves. By doing so, they demonstrate that they are determined to achieve the very best and have a leader's mindset.

Much has been written on the servant leadership model. Some say it is a special set of abilities only possessed by a handful of people and others say it is an influence, an

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<sup>56</sup> Robert K. Greenleaf, *The Servant as Leader* (Westfield, IN: Greenleaf Center for Servant Leadership, 1970), 228-230.

attitude, which can be achieved by anyone. Greenleaf identified 10 core competencies found in all successful and effective servant leaders.

Servant leaders never stop listening; they always listen to their followers and other people with an open heart. Servant leaders communicate by listening first. Servant leaders listen to the will of their teams and deliberate on it as a whole. A servant leader never ignores or forgets to listen to his inner voice. He constantly reflects on various matters.

It is another characteristic of servant leaders is that they show empathy and understand what others have to say. Every person is embraced and recognized for his uniqueness. Servant leaders find the best out of nothing and turn it into something. He looks at people with a good eye whether they are or not. Another characteristic that is attributed to servant leaders is their ability to help people who are struggling emotionally by supporting them in every possible way. Healing is a powerful technique for helping people who have suffered a loss and servant leaders unlike normal people take that opportunity.

Awareness is one of the competencies which are identified by Greenleaf. It is a quality that makes servant leaders special and different than the others, it does not just allow them to focus and improve themselves but it also gives them an idea of issues in their surroundings. As Greenleaf remarked, “Awareness is not a giver of solace – it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity.”<sup>57</sup>

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<sup>57</sup> Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), 41.

Another key competency is persuasion. Servant leaders do not use their authority; they rely on persuasion when they make the decision. They chose convincing others rather than coercing. And this distinctive feature creates the difference between servant leaders and other traditional leaders. It also allows servant leaders to build consensus amongst the parties.

Servant leaders aspire to grow themselves and the organization they are working for. They possess the ability to perceive solutions to various issues and not just daily matters, whereas other leaders focus on achieving short-term goals. This attribute requires experience, persistency, and discipline, and those who want to attain servanthood must broaden their conceptual thinking. Principally, conceptualization is the duty of the board of directors of a company; however, sometimes board members do interfere in daily affairs, which can cause discrepancies at times. This is where servant leaders are effective; they provide balance in conceptualization and daily affairs.

Servant leaders also possess an intuitive mind. It is an ability that allows foreseeing the result of a situation that is hard to predict. Experience plays an important role here; one can foresee only if he has experienced a situation first. It is a feature that allows servant leaders to comprehend the lessons of the past, things happening in the present, and the outcome of a given situation in the future. Peter Block defines stewardship as, “holding something in trust for another.”<sup>58</sup> It is a commitment to serve others. It is about being concerned for others and the company you work for. Servant leaders use what they have and try to serve others in the best possible way.

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<sup>58</sup> Peter Block, *Stewardship: Choosing Service over Self-Interest*. (San Francisco, CA: Berrett-Koehler Publishers), 1993.

Servant leaders always believe that they have the ability to grow themselves and other people. They take responsibility for the growth of their colleagues and the organization. Servant leaders commit themselves to help each other grow personally as well as professionally. The last characteristic that was identified in servant leaders by Greenleaf was that they build a sense of community where they work, which they do by creating various opportunities for people to meet. They urge people to take responsibility and tell them how important it is for the people around them.

### **Approach for Church Leadership**

Only effective leaders can accomplish the church's mission. To spread the message of the church effectively, there must be sound leadership at the center. There is no specific or complete set of qualities that make a person leader and without a proper and complete definition of the word leadership, it is difficult to come up with a list. However, almost all the scholars are agreed on certain qualities that only leaders possess.

The very first prerequisite that comes to the mind is speaking the Word of God. The Bible enunciates the same requisite in the following words, in Heb 13:7, by informing us to "remember your leaders, those who spoke to you the Word of God." Every moment of their lives should be the reflection of morality, righteousness, and virtuosity. Their lives must be blameless in both conduct and faith, and they must perform what they ask from others.

Keeping church spiritually sound is also something that leaders do more than often. A true leader keeps a regular watch over the spiritual wellbeing of the members of the church and the congregation, keeping in mind that someday they all will have to give an account of their deeds. This requisite derives its authority from the various accounts of

the Old and New Testaments, wherein it is clearly stated that the soul of a believer is entrusted to him by God. So, it is the responsibility of leaders to guide their followers on how to take care of themselves spiritually and make sure that their eternal welfare is not compromised in any way. It is an important calling, as some followers often threaten to go astray, is which why so much emphasis is placed on this.<sup>59</sup>

Transformational leadership has four key components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 2008). Transformational leadership can be found when leaders instigate an urge amongst their followers to look at their work and life from a different perspective, stimulate an awareness of the calling, increase the level of abilities and potential, and inspire them to see what's beyond their own interests. Transformational leaders have the strength to affect a person's life trajectory altogether, such leaders can have a profound influence on one's way of thinking and decision making.

A transformational leader will have an idealized influence when he behaves in such ways which result in his being a role model for his followers. Such a transformational leader is idealized, followed, and believed, and his followers associate and identify themselves with their leader and aspire to imitate him. A transformational leader having idealized influence put other people's need over his own, shows the highest standards of moral and ethical behavior, and never uses his influence for personal glory.

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<sup>59</sup> Albert J. Coetsee, "Practical Principles for Church Leaders and Church Members from Hebrews 13," *Unio Cum Christo* 2, no. 1 (2016):127.

## Transformational Leadership

Transformational Leadership described by James MacGregor Burns is to cause a metamorphosis in form and structure, a change in a very condition and nature of a thing, a change into another substance, a radical change in outward form or inner character.<sup>60</sup>

Due to the rising number of church abuse cases, leadership of the church is facing a huge amount of strain from various segments of the society. Because of these incidents, public demand for more transparency and ethical and moral behavior are constantly on the rise.<sup>61</sup> This demands, all the more so, transformational leadership at the center of every church that is more authentic, more ethical and moral, more future-oriented, and with a growth mindset. Who is not just true to himself but also others, and who lives by a complete code? Who spreads positivity wherever he goes, and whose presence makes others want to make themselves better human beings?<sup>62</sup>

Inspirational Motivation is helping followers find an inspiring and purposeful life mission. Leaders build faith in their followers and develop hope and enthusiasm through visions. The ability to impart vision to their followers is what makes a leader a transformational leader and only such leaders lead by example.

Intellectual stimulation is promoting creativity, optimism, and confidence in followers. It encourages the usage of rational and ingenious practices for problem-

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<sup>60</sup> James MacGregor Burns, *Transforming Leadership* (New York: Grove Press, 2003), 24.

<sup>61</sup> John J. Sosik, "Who Are the Spellbinders? Identifying Personal Attributes of Charismatic Leaders," *Journal of Leadership & Organizational Studies* 12, no. 4 (2006): 12-26.

<sup>62</sup> John J. Sosik, Weichun Zhu, and Anthony L. Blair, "Felt Authenticity and Demonstrating Transformational Leadership in Faith Communities," *Journal of Behavioral and Applied Management* 12, no. 3 (2011): 182-183.

solving, like critical evaluation of a situation, questions the status quo, and previously held presumptions. R. L. Daft emphasized the importance of intellectual stimulation as, “people admire leaders who awaken their curiosity, challenge them to think and learn, and encourage openness to new, inspiring ideas and alternatives.”<sup>63</sup> Through intellectual stimulation, followers are encouraged to ask questions differently and find new answers with new approaches. They are not marginalized when they disagree with their leaders’ ideas.

Individualized consideration is giving extra attention to a certain individuals’ needs for his development and success and aiming to fulfill their needs and meet their expectancies, which encourage that individual to grow himself. Individualized consideration reflects the role of transformational leaders, which is necessary for pastoral care and community outstretch.

#### *4-R Model of Transformational Leadership*

The 4-R Model underlines four key factors that are imperative in leadership: relationships, roles, responsibilities, and results. This is not a linear model and every factor plays an important role in the improvement and sustainability of transformational leadership. Such leaders initiate a pattern of estimated outcomes similar to the organization’s ideas, mission, and policies.

Results can only be accomplished when a leader develops relationships, acts in different roles, and discharges their responsibilities. Efficacy of a leader’s relationship with others, role-played and in discharging various responsibilities determines the results. Responsibilities are a different form of behavior and attitude that is required of a

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<sup>63</sup> Daft, Richard L. *The Leadership Experience*. 3rd ed. Mason, OH: (Thomson/South-Western), 2005. 142.

transformational leader, helping others serve as the catalyst for transformation and development. For constant growth, the responsibilities of leaders are dependent on relationships and roles. Some important responsibilities of effective transformational leaders include strategy execution, vision sharing, inspiring, encouraging, and acumen.

Transformational leaders have to play various roles, according to the needs of their customers. There are three main roles essential for transformational leadership: spokesman, instructor, and change catalyst. Whilst acting in different roles, a leader must focus on the current and future health of the organization. Relationships are the driving force of effective transformational leadership. It is a virtue that allows leaders to relate to others in a transformational matter. A healthy relationship of a leader with other people is the reflection of leadership. Leaders must keep themselves engaged with coworkers and collaborate with others in matters which are mutually advantageous and build trust. These relationships lay the basis for transformational leadership.<sup>64</sup>

### **Pastoral Competency**

Pastoral competency can be defined as a skill that a pastor must have complemented by a requisite character component. Therefore, pastoral competency is an honest awareness of one's prejudices, an admission of one's limitations, a sense of humor, humility, dependence upon the Holy Spirit, and perseverance.<sup>65</sup>

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<sup>64</sup> Mark McCloskey, Jim Louwsma, and Dave Aeilts, *The Art of Virtue-Based Transformational Leadership* (Bloomington, MN: The Wordsmith, 2014), 37-45.

<sup>65</sup> William H. Willimon, *Calling & Character: Virtues of the Ordained Life* (Nashville, TN: Abingdon Press, 2010), 20.

## **Approaches and Understanding of Pastoral Leadership at the Beginning of the 21st Century**

As a result of developments in the last couple of decades, the role and responsibility of pastors have changed drastically. To cope up with the changing times, a change in focus by the pastors with more and more emphasis on leadership development has been observed, and this change in approach is not focused on ecclesiastic literature, they are also utilizing leadership literature related purely to business. And the reason for this fixation with leadership appears to be the scarcity of pastoral leadership in the 21st century.<sup>66</sup>

There is a huge focus in seeing the role of a pastor as a leader. This is evident from the close analysis of relevant literature showing that a pastor can become a leader only when he effectively performs his duties. This also entails rethinking the job description and responsibilities of the pastor from a pastor to a leader. Emphasis on pastoral leadership bestows the pastor with the duty to cast vision, perpetuation, effective management of the crisis, and the church's overall growth. The main role a pastor is required to perform is of a leader.<sup>67</sup>

There is an assumption that the survival of the church is somehow dependent on the ability of pastors to adapt to the leadership role, and for that, pastor must act as a catalyst of change. They must forget their personal agendas and focus on how to improve

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<sup>66</sup> George Barna, *Today's Pastors* (Ventura, CA: Regal Books, 1993), 117.

<sup>67</sup> Roland Kuhl, "What Is Pastoral Leadership? A Review of The Relevant Literature and Understandings of Pastoral Leadership at the Beginning of the 21st Century" (Phoenix, AZ: Grand Canyon University, 2016), <https://www.researchgate.net/project/Reframing-the-Concept-of-Leadership-in-the-Church-context>.

the church while preaching the mission of Christ. Pastors must neglect worldly urges and perform their duties with utmost care and respect.

### **Competencies Needed for Effective Church Leadership from the Perspective of Current Pastors**

The Church has grown into a complex organization in recent times, which has further broadened the scope of pastoral competency and the overall role of pastors. As David Fisher stated, “being a pastor today is more difficult than any time in memory.”<sup>68</sup> Mixed ethnicities and changing dynamics of various communities, diverse cultural practices, and norms, on top of complex structuring of the societies, have only made the job of a pastor more complex, difficult, and demanding. In times of constant flux, adoption of diversity and diverse leadership models only is not going to work; church leadership needs to adapt to and embrace the change. To be an effective leader, competency is a key factor at this moment in time. Whether you are a pastor or entrepreneur, if you are not competent enough to deliver your message across and have an impact on the recipient you cannot succeed, let alone lead. From the perspective of current pastoral competencies, the church demands the best of pastors in every way.

The foremost trait of the competent pastor is that he is a man of the true faith and has a sincere sense of calling. He speaks the Word of God and leads his people spiritually. He spreads the message and mission of Jesus and states clearly that salvation can be found in Him alone. He keeps the church spiritually alive and looks after the spiritual well-being of his congregants. He is exemplary in his conduct and faith and

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<sup>68</sup> David Fisher, *The 21st Century Pastor: A Vision Based on the Ministry of Paul* (Grand Rapids, MI: Zondervan, 1996), 1.

every instant of his life reflects morality and righteousness. His whole life is blotless. Leading spiritually is not a skill and does not require special training. It is an attitude, a commitment to serve.<sup>69</sup>

In times of constant flux, pastors also need to focus on unorthodox and novel techniques, which put more emphasis on individualistic, cultural, and communal values. A competent pastor not just learns and applies necessary techniques to solve problems, he continuously devises plans to perpetuate and advance the mission of the church. Another important characteristic of a competent pastor is that he is always aware of his surroundings and understands the changing dynamics of the communities and societies. He keeps himself conscious of the deep-rooted values, customs, and cultural norms of the society he is leading, and he respects everyone and treats them equally without discrimination. He knows how to address the issues faced by individuals, the congregation, and the community as a whole.<sup>70</sup>

### **Servant Leadership as an Effective Approach to Leadership in the Church**

The Bible clearly demonstrates on multiple occasions that leading is serving, numerous references enunciate the principle that a servant leader is a servant before and leader after. If one aspires to be the first, he must be the last of all and serve first (Mk. 9:35). A servant leader always puts above the wishes and needs of his subordinates before his own. A true servant leader serves others, one way or another, instead of doing whatever he wants.

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<sup>69</sup> Larry Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids, MI: Zondervan Pub. House, 1981), 29.

<sup>70</sup> Cecile Elizabeth Fransman Hewitt, "Competencies Needed for Effective Church Leadership from The Perspective of Current Pastors" (Ph.D. diss., Western Michigan University, 1991).

The servant leadership model is an essential requisite for the growth of the church in the present day. A church without an effective leader at its center loses its spiritual verve, and when that happens, it is not just the growth of the church that stops, the church starts to contract and lose its influence over the congregation and the community. They stop seeing the church and the ministry as the house of light and salvation, and in some cases, the effect is even worse on more liberal individuals who reject the church completely. By applying the principles of the servant-leader model, the ministry can develop its leadership and increase the influence of the church. Stakes are high. Wherefore improving the church leadership and ministry overall is very much critical.<sup>71</sup>

Servant leadership is not just any other skill or a set of traits; it is a behavior, an approach towards solving problems. A true leader finds ways to help others in difficulty, serve people without discrimination, and treat all equally with respect. He makes other people feel valued.

### **Examination of the Necessity for Servant Leadership in the Pastoral Role**

It is clearly evident that the influence of the church in recent times has declined significantly, which has only increased the need for servant leaders in pastoral roles who will lead by heart, example, and imitate the life of Jesus. Jesus himself is the leading example of the servant-leadership model. He said, “The son of man did not come to be served, but to serve” (Mt. 20:28). They lead and they lead by example. Therefore, the adoption of this form of leadership by the pastoral leadership is extremely critical for the development of the church, as the church will only grow when pastors will act as servants

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<sup>71</sup> Global Leadership Network. “Trying to Fuel Church Growth and Outreach? 6 Reasons to Invest in Leadership Development.” (2017, May), <https://globalleadership.org/stories/trying-fuel-church-growth-outreach-6-reasons-invest-leadership-development/>.

first. Servanthood is the basis of effective leadership, church growth, and its overall influence.

Pastors have long neglected the individual-oriented approach and have been mainly focused on the church's program and other unimportant affairs. They must focus on helping others instead of their own personal gain. They should utilize their time and resources in perpetuating and advancing the church's mission. When the individuals become the focal point and pastors pay attention to the development of the community, it will grow the influence of the church ultimately. Servant leaders never neglect any individual.

A true servant leader is always individual-oriented. He treats everyone equally without discrimination and makes them feel valued. To be influential leaders, pastors must reach to people on the individual level, build relationships, and show compassion. Their every act must reflect that they truly care about people. The success of pastors is dependent on their ability to relate to each individual and if their communication is helpful. Servant leadership is necessary for showing the right path to the lost and to bringing spiritual change in the ministry.

The spiritual growth of each and every individual is the primary responsibility of the pastors, and only the pastors who are servant leaders can have an impact on everyone as they closely focus on the spiritual growth of their followers and the church. Servant leaders push themselves and the people around them to spiritual growth. They understand that without spiritual growth, it is not possible for the church to remain effective and keep its influence over the people. Servant leaders also have the constant hunger to improve themselves and the people around them.

In modern times, the most worrisome issue is the poor manifestation of love and compassion by the pastors, which has disheartened the followers and lowered their belief in ministry. One of the main attributes of servant leaders is that they love Jesus and his followers from the heart. Jesus commanded his followers to show love to each other, he himself loved them unconditionally and went to every extent to solve their issues. Unconditional love was at the center of his ministry. Thus, every act of servant leaders demonstrates passion and compassion, dedication and devotion, and affection. Holy Scripture identifies servant leaders as leaders driven by love.

The doctrine of listening is also a necessary and important characteristic of servant leaders. Listening attentively and making an honest attempt to understand another person's problems is an extremely important responsibility of pastors and the ministry. When a pastor will not listen to what the other person has said, he will not understand the nature of the issue and he will fail to solve or give guidance to that person. Listening is part of servanthood and therefore, pastors must learn how to listen and understand what others have to say.

There is a great need for servant leaders as the spiritual influence of the church has been declining at a great pace. Pastors must resort to the simplest technique of leadership, as propounded by Jesus, where individuals are the center of focus, where their concerns are heard, and needs are met.

### **Conclusion**

Servant leadership, as defined by Greenleaf, is a natural desire of a person to serve. Such leaders, in order to lead, serve. When you are a servant leader, you are first a servant and then a leader. They possess a whole set of traits, which distinguish them from

the others, commonly known as Greenleaf competencies for servant leaders. It is an attitude, a way to lead, and salvation. One can only succeed if one possesses all these characteristics.

The church is facing a leadership crisis at the moment and needs robust restructuring in its form and functioning. Sound leadership at the center of every church is inevitable for the spiritual well being of the members of the church. Being the leading religious institution, it is the responsibility of the church to look after the needy people and guide them on how to take care of themselves spiritually. Transformational leadership can be critical in increasing the influence of the church. Transformational is made up of four components that include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Transformational leaders push their followers to look at life from a different angle. They stimulate an awareness of the calling, push them to extend their abilities, and see what's beyond. Transformational leaders have the ability to have a profound effect on someone's life.

## CHAPTER FOUR: RESEARCH METHODOLOGY AND APPROACH

The researcher designed this project to evaluate pastoral competency in the American Baptist Churches in the Metropolitan area of Cleveland and Cincinnati, Ohio, and to address pastoral competencies in the form of servant leadership characteristics in the pastoral role. The researcher used a qualitative case study approach to investigate pastoral competencies in the Metropolitan area of Cleveland and Cincinnati Ohio. The subject of pastoral incompetence has been investigated. Yet, there is a growing trend in American churches for congregants increasingly not going to church or reporting that their pastors are incompetent, leaving them spiritually unfulfilled.

### **Qualitative Research**

Qualitative research is defined as interpretive or theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem.<sup>72</sup> The methodology of qualitative research is utilized because the research problem needs to be explored.<sup>73</sup> For example, the variables influencing pastoral competencies in the select sample population could not be easily

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<sup>72</sup>John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2017), 44.

<sup>73</sup>Creswell, 47.

measured or quantified, so qualitative research methodology was utilized. Other reasons for using qualitative research are to study a select group and hear silenced voices instead of using predetermined information from the literature.<sup>74</sup> In exploring pastoral competencies based on the question of servant leadership, qualitative data were obtained from a survey instrument..

### **Case Study**

The case study research was defined as "a qualitative approach in which the investigator explores a real-life, contemporary bounded system or multiple bounded systems over time, through detailed, in-depth data collection involving multiple sources of information and reports a case description and case themes."<sup>75</sup> In this case, the researcher selected the case study approach as it involves the study of real-life cases, particularly the challenge of pastoral competence in the select American Baptist churches. A case study approach was also selected because it provided the researcher with some flexibility as a single case or multiple cases could be selected for study based on emergent themes.<sup>76</sup> Moreover, the case study approach was used to compose a unique case of unusual interest in detail to facilitate an in-depth understanding of the phenomenon.<sup>77</sup>

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<sup>74</sup>Creswell, 48.

<sup>75</sup>Creswell, 97.

<sup>76</sup>Creswell, 97.

<sup>77</sup>Creswell, 98.

## **Research Instruments, Data Collection and Analysis**

Data was collected using questionnaires, with one set used to collect data from congregants and another set to collect data from pastors with the selected churches. The analysis of the data collected was interpreted using Microsoft Excel.

### *Questionnaires*

Questionnaires were used to collect qualitative data to inform the research on pastoral competence. The researcher prepared two online questionnaires to be used for data collection. The first instrument was a Pastor Questionnaire (Appendix A) designed to explore the presence and understanding of pastoral competencies. The questionnaire included 32 questions of which 20 were Likert scale questions, 8 were open-ended questions, and 4 focused on demographics. The Likert scale questions asked the pastor to evaluate their pastoral competencies in four areas (relationships, responsibility, leadership, and results) on a scale of never to always. The second instrument was a Congregant Questionnaire (Appendix B) designed to explore their perception of the presence of pastoral competencies and an understanding of pastoral competencies. The questionnaire included 23 questions of which 16 were Likert scale questions and 7 were open-ended questions. The Likert Scale questions asked the congregant to evaluate the degree to which they observed pastoral competencies in four areas (relationships, responsibility, leadership, and results) on a scale of never to always. The researcher utilized Jot Form as the online avenue for the administration of both questionnaires. The researcher provided informed consent with the questionnaire to the participants so that they would be informed.

### **Development of Questions**

The researcher chose two different types of questions, Likert scale and open-ended, as a way to collect data on the degree to which pastoral competencies were reported and to gain additional information on the topic. In chapter two, the researcher used the Great Commission (Mt. 28:19-20) as a theological foundation for pastoral competencies to include teaching, baptizing, and evangelism. The study of the Great Commission influenced the research to include questions related to competencies found in the passage but also open-ended questions seeking to understand how pastors and congregants understand the relationship between the passage and the pastoral role. In chapter three, the researcher explored literature that related to servant leadership and transformational leadership. The researcher used the theme of servant leadership and some of the key factors of McCloskey's 4-R Model of Transformational Leadership to identify the competency areas to be focused on in the questionnaires. The Likert scale questions were framed in four specific areas: relationships, responsibilities, leadership, and results. Questions were then drafted and organized under these areas.

### **Data Collection**

The two questionnaires were distributed through JotForm, which is an electronic application. The researcher observed data privacy and confidentiality. The participants were given two weeks from the date of questionnaire distribution to complete the survey. Once the data was collected, it was downloaded for analysis for emergent themes.

### *Analysis*

Data from the Likert scale questions was downloaded on a scale from never to always. Each response was assigned a corresponding score:

(N) = Never	1
(S) = Seldom	2
(U) = Usually	3
(A) = Always	4

The researcher reviewed the score for each question, for both questionnaires, noting the degree to which the response was. In addition, the research compared responses for each church.

Data from the open-ended questions was downloaded and examined for themes.

### **Participants**

A total of 15 people were selected for participation and to inform the research. Three churches were selected for the research. From each church, a pastor and four congregants were selected. The researcher selected the various tiers of participants to gain different perspectives on whether leadership skills were a vital factor in pastoral competence in American Baptist Churches.

Research participants had to be 18 years and above and provide informed consent to utilize their views for the study. Also, the congregants were selected based on being a member of the identified churches. The pastors were selected if they had stayed in the specific church for more than three years.

### *Churches*

A total of three churches are represented in this project. These churches were selected as they offer service to a large population within the Metropolitan area in Cleveland and Cincinnati, Ohio. The researcher felt that these churches would be representative of American Baptist Churches in Ohio. Therefore, any emergent incidents and categories regarding pastoral competence, leadership capacities, leadership skills, and

the church's organization and its impact on the congregants and the community could be generalized.

### *Pastor Demographics*

In general, demographic data is necessary for research to determine whether the sample represents the target population for generalization purposes.<sup>78</sup> Demographic data was gathered from the pastors in the areas of gender, age, ethnicity, education, and length of ministry. Both male and female pastors were represented in the data with two males and one female. The males are African American while the female is White. All three pastors have a minimum of a post-graduate degree. The two male pastors have approximately 40 years of experience in the ministry while the female pastor has only seven years of experience.

Table 4.1 Pastor Demographics

	<b>Gender</b>	<b>Age</b>	<b>Ethnicity</b>	<b>Education</b>	<b>Years in the ministry</b>
<b>Red</b>	Male	61 and above	Black	Associate degree or higher	39
<b>Blue</b>	Female	51-60	Caucasian	Post graduate degree	7
<b>Green</b>	Male	51-60	Black	Post graduate degree	40

### *Congregant Demographics*

Demographic data was gathered from the congregants in the areas of gender, age, ethnicity, and length of attendance. From the congregant's perspective, the demographic data also served to generalize data. The congregants would know if they were impacting one demographic subset or if the entire church population deemed their pastor's service as competent. Also, the demographic data served as a direction to the congregants on what areas their pastor needed to improve upon. For example, the correlation of

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<sup>78</sup> Neil J. Salkind, *Encyclopedia of Research Design*, vol.1 (Los Angeles, CA: Sage, 2010), 346.

demographic data with emergent themes will inform their pastor what demographic groups deem them competent and the areas to improve upon.

Table 4.2 Congregant Demographics

<b>Red Church</b>				
<b>Ethnicity</b>	<b>Gender</b>	<b>Age</b>	<b>Education</b>	<b>Years attended church</b>
Black	Female	51-60	Associate degree or higher	18
Black	Female	51-60	Diploma	2.5
Black	Female	18-30	Associate degree or higher	2
Black	Female	61 and above	Associate degree or higher	1

<b>Blue Church</b>				
<b>Ethnicity</b>	<b>Gender</b>	<b>Age</b>	<b>Education</b>	<b>Years attended church</b>
Middle Eastern/Jewish	Male	61 and above		0.5
Italian/Caucasian	Male	51-60	Associate degree or higher	3
Caucasian	Male	18-30	High school	7
Caucasian	Female	51-60	Post graduate degree	3

<b>Green Church</b>				
<b>Ethnicity</b>	<b>Gender</b>	<b>Age</b>	<b>Education</b>	<b>Years attended church</b>
Baptist Christian	Female	51-60	Diploma course	14
Black	Male	41-50	Diploma course	20
Black	Female	51-60	Post graduate degree	14
Black	Female	51-60	Post graduate degree	1

## CHAPTER FIVE: EXAMINING PASTORAL COMPETENCY

The researcher designed this project to assess pastoral competency in inner-city American Baptist Churches in Cleveland and Cincinnati, Ohio. The research was conducted through questionnaires to collect pertinent information and data. The Pastoral Questionnaire included a Likert scale and open-ended questions. The Congregant Questionnaire included the same questions to be answered from the congregant's perspective. Likert scale questions focused on four areas: relationships, responsibilities, results, and leadership. A coding system was developed to see trends in the open-ended questions from the questionnaire. The responses to each question were divided into subgroups and then color-coded.

### **Competencies**

#### *Relationships*

Jesus is love, and the Christ-like relationship from pastor to congregant should be one with unconditional love. Jesus Christ set the exemplar to be followed by being a servant leader and taking joy in serving others. Pastors today take over the work of evangelism as mandated in the Great Commission (Mt. 28:18-20). The relationship from pastor to congregant should be one of devotion, valuing humility, and always treating others with an act of love.

In this context, the relationship from pastor to congregant is where the pastor sets aside time for all those in need. The questionnaires examined whether pastors took the time to cultivate a relationship with their congregants. Also, were they available to tend to the needy, the neglected, and the ailing? The importance of a good relationship contributes to pastoral competency as it reduces the risk for conflicts, facilitating a peaceful and loving environment where the congregants would welcome the Word of God.

### *Responsibilities*

The roles of a pastor can be classified as traditional and contemporary. Some of the traditional responsibilities of a pastor included teaching the congregants the Word of God. As outlined in the Great Commission, Pastors bear the responsibility of converting nonbelievers, baptizing them in the name of God, and empowering them to spread the Gospel. Pastors also have an administrative role, including organizing church services, managing resources, and designing educational materials for the congregants.

Following the diverse needs of the congregants, the roles of pastors have evolved. The Church is an institution, and the roles of a modern pastor expanded from primarily preaching to being a counselor and an administrator.<sup>79</sup> Amidst the rapidly evolving of the congregant's needs and diversifying roles of the Pastor, (1Tim. 4:13-16) emphasizes the primary duty being diligent preaching.

### *Leadership*

Effective leadership is the central issue explored in this project and relates to pastoral competence. Leadership in all organizations is critical as it can hinder or promote

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<sup>79</sup> Matthew Barrett, "The Duty of a Pastor: John Owen on Feeding the Flock by Diligent Preaching of the Word," *Themelios* 40, no.3 (2015).

the success of that institution. As seen, the roles of pastors are evolving as they are preachers, teachers, counselors, and administrators. The researcher proposed servant leadership based on the exemplar of Jesus Christ as the effective style to promote pastoral competence. As pastors are not separate from administrative duties, there is a need to incorporate secular leadership to achieve a holistic approach to leadership.

Among the traits of a pastor in their role as leaders include being a servant modeled by the exemplar of servant leadership by Jesus Christ. The Pastor must be able to resolve conflicts and be an effective communicator. In addition, the Pastor must inspire the congregants to accept the Word of God, be baptized, and participate in the spread of the Gospel as outlined in the Great Commission.

### *Results*

The study of the Pastoral questionnaire results reported the pastoral competency in terms of relationships, responsibilities, leadership, and whether they were preparing their congregants for continuity of evangelism or not. The investigation of the pastoral competency regarding the relationship with their congregants and falling short of serving the church due to time demands reported an overall lower score for all selected pastors. The study highlighted that most of the congregants do not need an appointment to see the pastor and also indicated the selfless behavior of the pastors who usually put the needs of the congregants above their own needs. One can see the responsible attitude of the pastors to teach the word of God to the leaders of ministry and their concern towards their proper training. Most pastors consider it their utmost responsibility to delegate the Christian service duties. Moreover, all the pastors highlighted the importance to serve and lead the people with humility and respect.

The study of the Congregant Questionnaire results in three selected churches' color codes, Red, Blue, and Green, to gain insight on the question of pastoral competence reported that the senior pastor takes time to interact with other congregants beyond the routine church activities. The congregants of all the represented cultures highlighted that their pastors are easily approachable for personal and spiritual counseling. The congregants of all the selected churches expressed that they feel motivated to help the pastor and clergy in the churches' duties. Their pastor always recruited them to participate in the church programs and community events that depicted their responsible attitude. The congregants from all three churches believed that they have experienced personal and spiritual growth since they joined the church. Most congregants were confident in the leadership methods demonstrated by their pastor through the implementation of biblical teaching tools.

### **Short Answers for Congregants**

The purpose of short answer questions for congregants was to extend flexibility in their responses. This was to allow for the generation of new data to inform on the issue of pastoral competence in American Baptist Churches. The researcher felt that short answer questions would generate data that was not constrained by researcher bias or data from published studies. This would allow for a comprehensive analysis of the issue of pastoral competency, and in so doing, inform evidence-based recommendations to improve pastoral competency.

The researcher utilized short answer questions to understand how the congregants understood the Great Commission. This would inform the research on whether the congregants embraced the mandate as outlined in Matthew 28:18-20. The short answer

questions would inform the research on whether the pastors were preparing their congregants for the continuity of Evangelism.

### Pastoral Questionnaire Results

#### *Relationships*

All three pastors self-reported a lower score regarding falling short of serving the church due to time demands (figure 5.1). The blue pastor *seldom* finds herself stagnating or falling short of serving the church community because assisting others requires too much time. The other two pastors *never* do this.

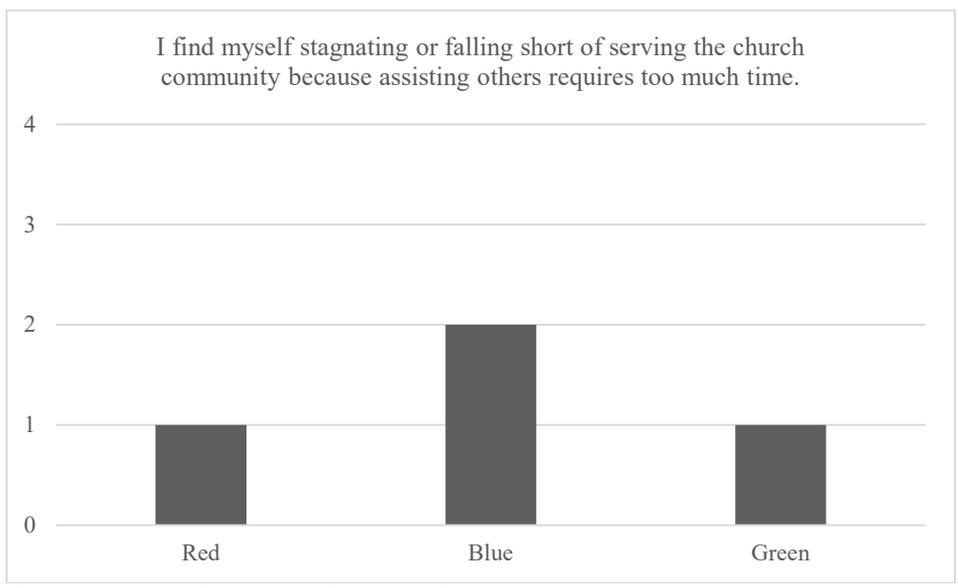


Figure 5.1 Pastoral Questionnaire - Question #1

The red pastor highlighted that congregants *usually* book an appointment to meet with him. This occurs *seldom* with the blue pastor and *never* with the green pastor.

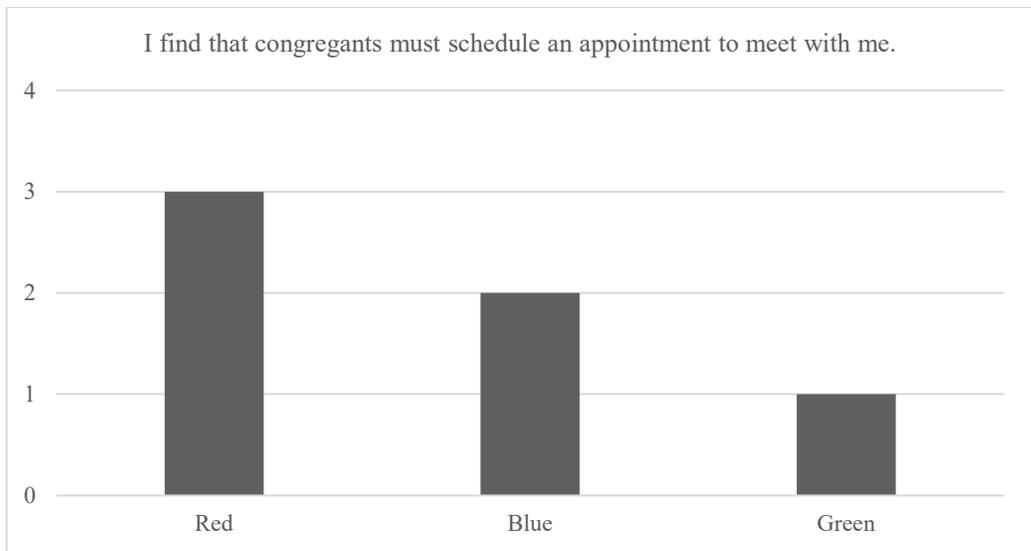


Figure 5.2 Pastoral Questionnaire - Question #2

The green pastor *never* puts the needs of the congregants before his own needs, the blue pastor *always* places the needs of the congregants above her own, and the red pastor *usually* places the needs of others above his own.

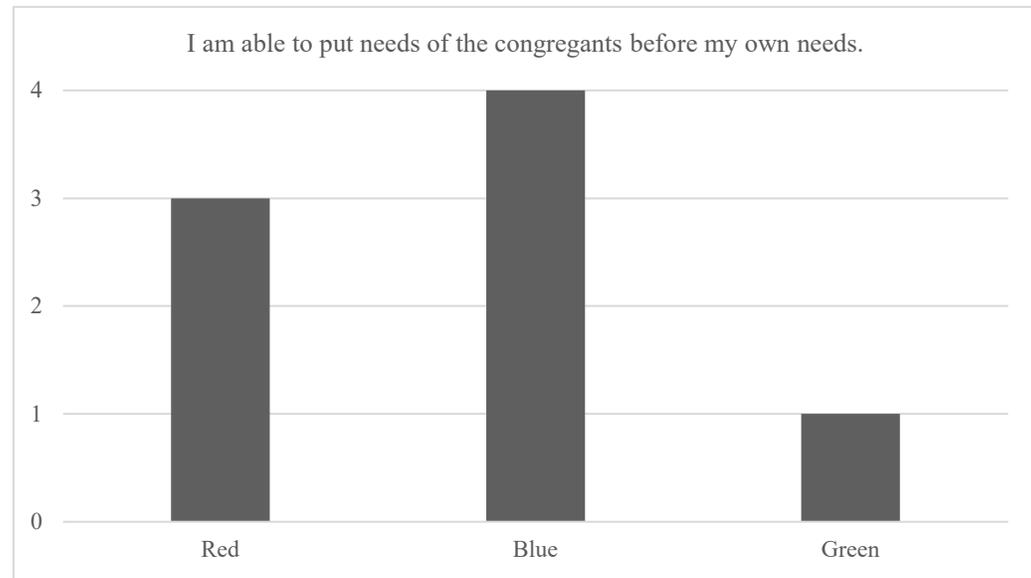


Figure 5.3 Pastoral Questionnaire - Question #3

All three pastors highlighted that they can *always* interact with the congregants after Sunday worship.

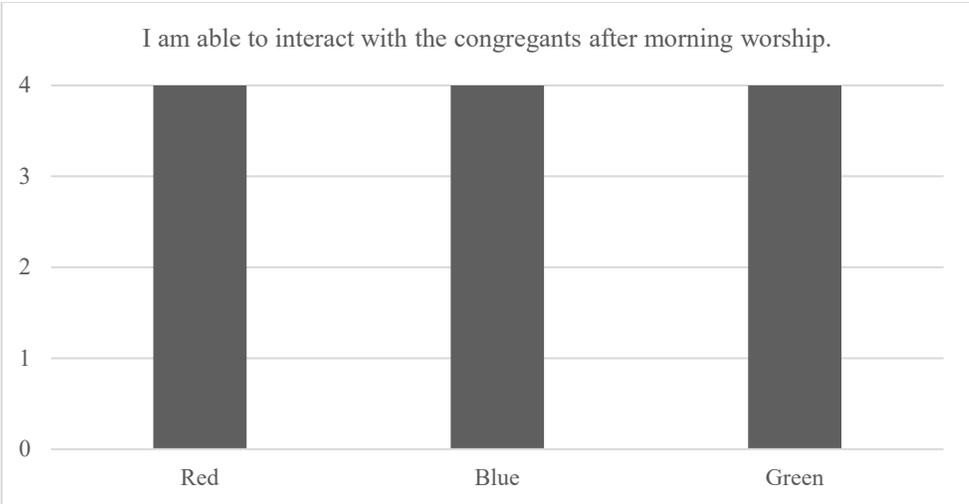


Figure 5.4 Pastoral Questionnaire - Question #4

*Responsibilities*

All three pastors *always* believe that it is their responsibility to teach the Word of God to the leaders of the ministry in the church.

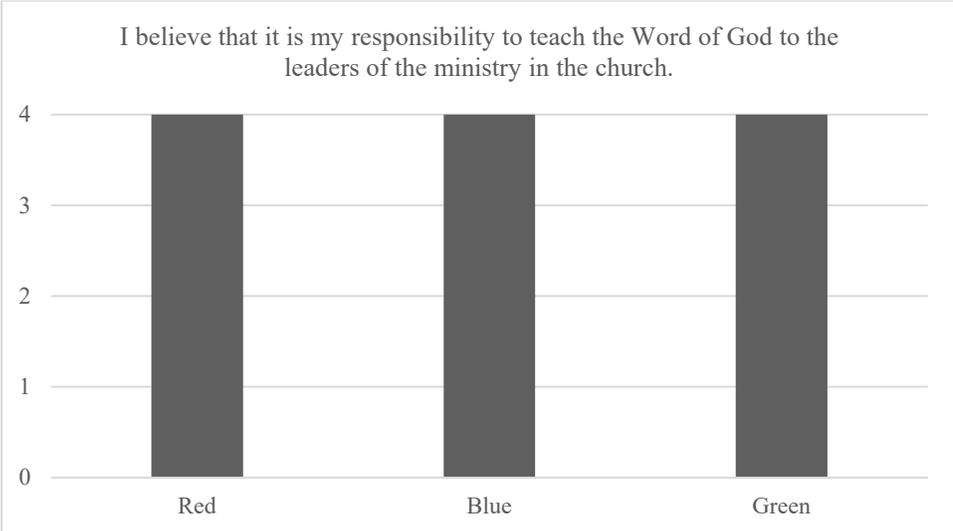


Figure 5.5 Pastoral Questionnaire - Question #5

All three pastors *always* believe that it is their responsibility to train the ministerial staff to go into the community to witness.

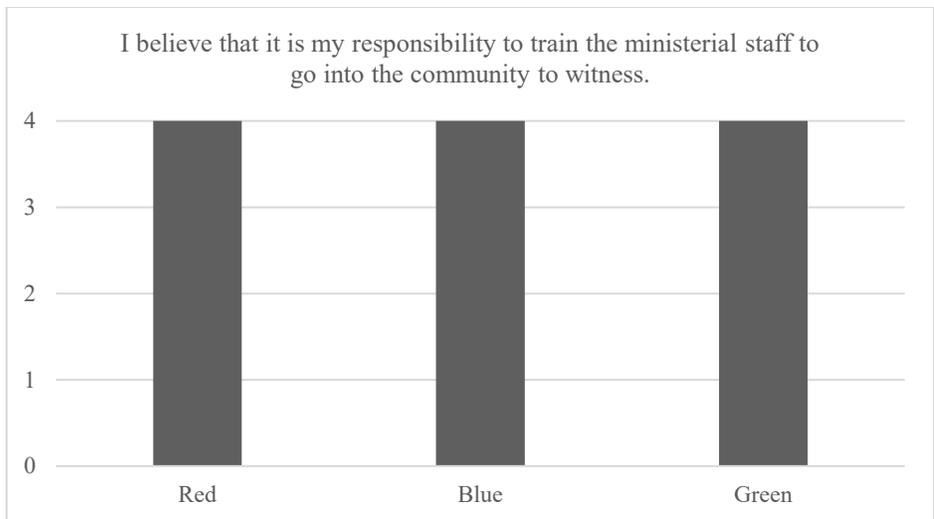


Figure 5.6 Pastoral Questionnaire - Question #6

The red and green pastors *always* use social media to reach the unsaved. This is *seldom* done by the blue pastor.

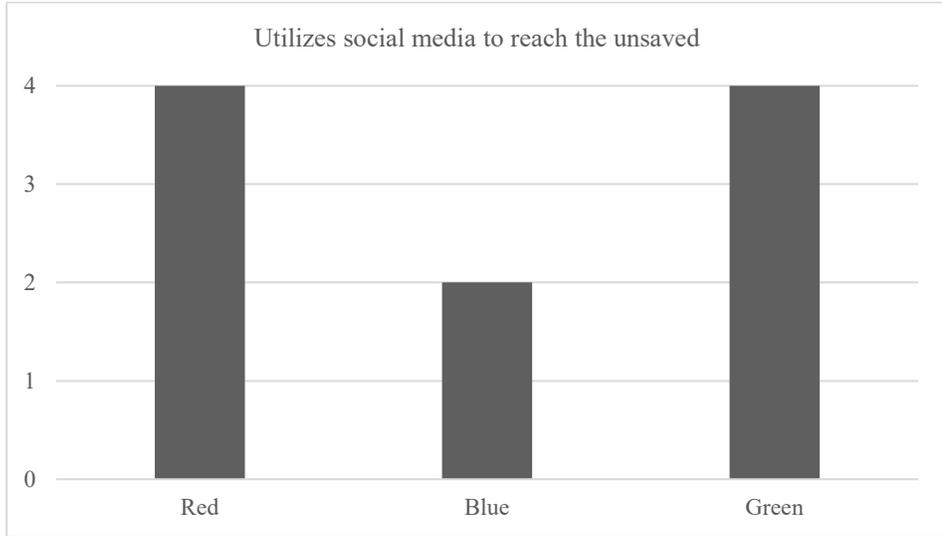


Figure 5.7 Pastoral Questionnaire - Question #7

The red and green pastors highlighted that they *always* implement the appropriate type of worship and programming for the congregants. This is usually done by the blue pastor.

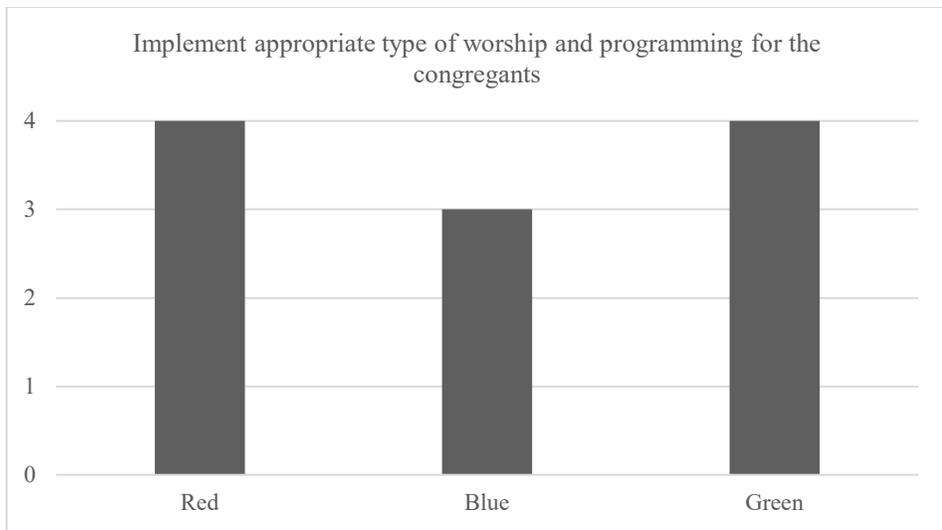


Figure 5.8 Pastoral Questionnaire - Question #8

The green pastor believes that he *always* has the responsibility to delegate Christian service duties such as visiting the sick, teaching Sunday School, and Bible Study to the officers of the church. The blue pastor believes it is *usually* his responsibility, while the red pastors believes it is *seldom* his responsibility.

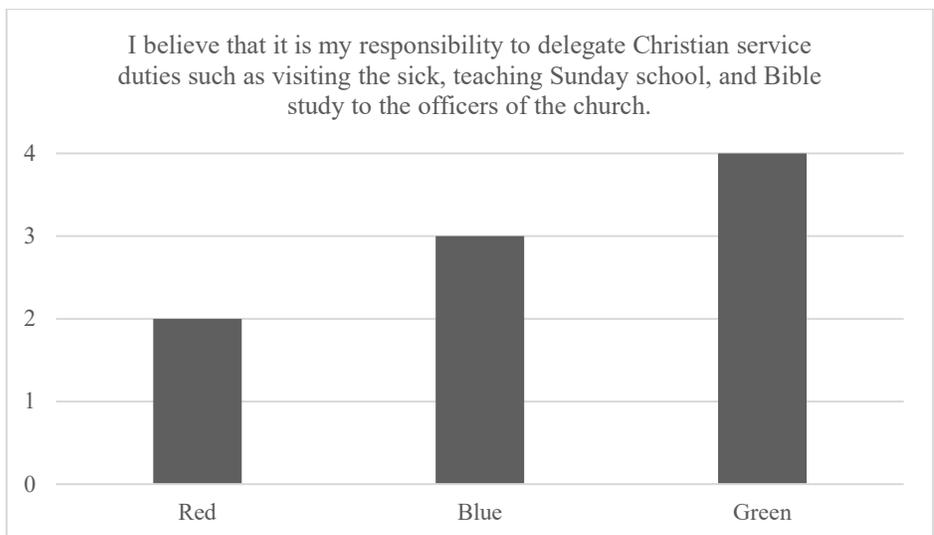


Figure 5.9 Pastoral Questionnaire - Question #9

All three pastors believe it is *always* their responsibility to teach/communicate the importance of tithing.

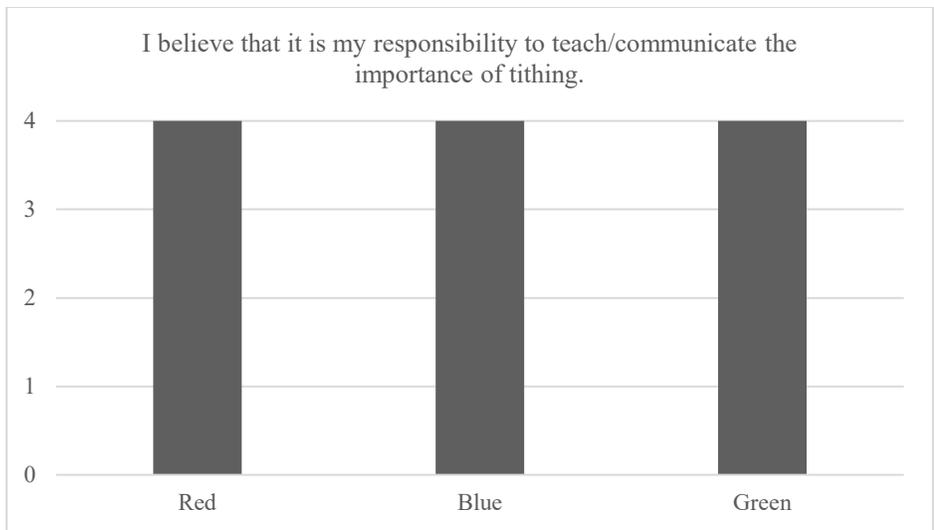


Figure 5.10 Pastoral Questionnaire - Question #10

All three pastors reported they have a responsibility to communicate to the congregants where tithe and offering are being utilized. The green and blue pastors believe it is *always* their responsibility, while the red pastor believes it is *usually* his responsibility.

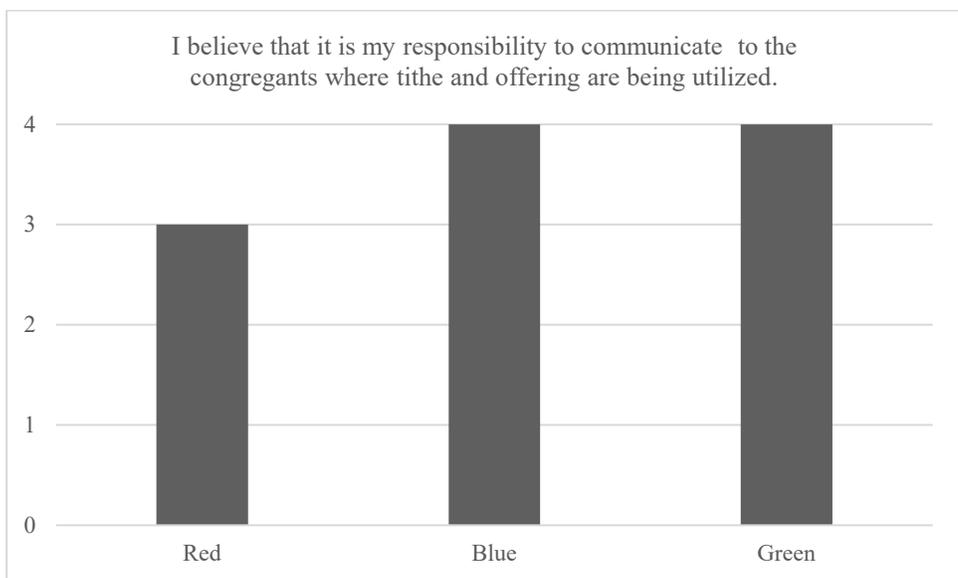


Figure 5.11 Pastoral Questionnaire - Question #11

*Leadership*

All three pastors reported that they *always* or *usually* teach from a holistic leadership approach that engages followers in multiple dimensions (rational, ethical, emotional, and spiritual) so that they are empowered into what they are becoming.

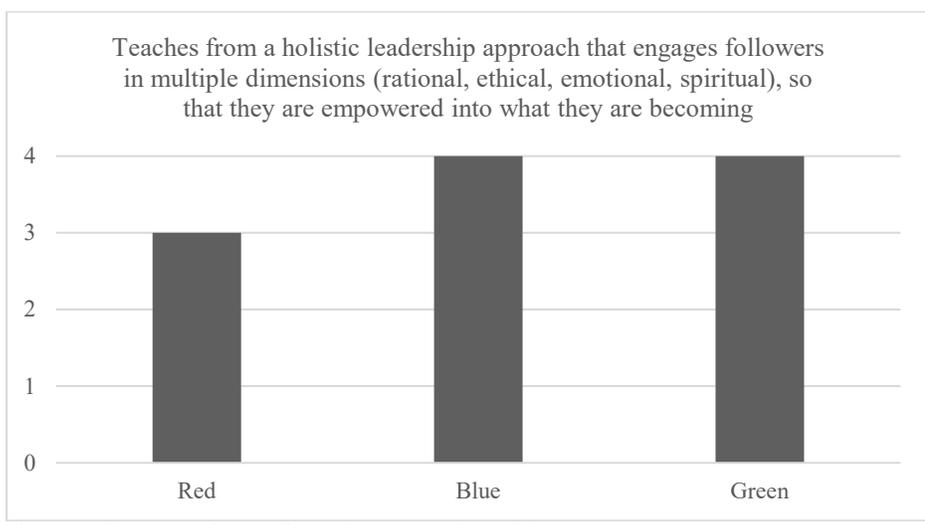


Figure 5.12 Pastoral Questionnaire - Question #12

All three pastors reported that they *always* seek to serve others and lead by example with a certain degree of humility and respect for others.

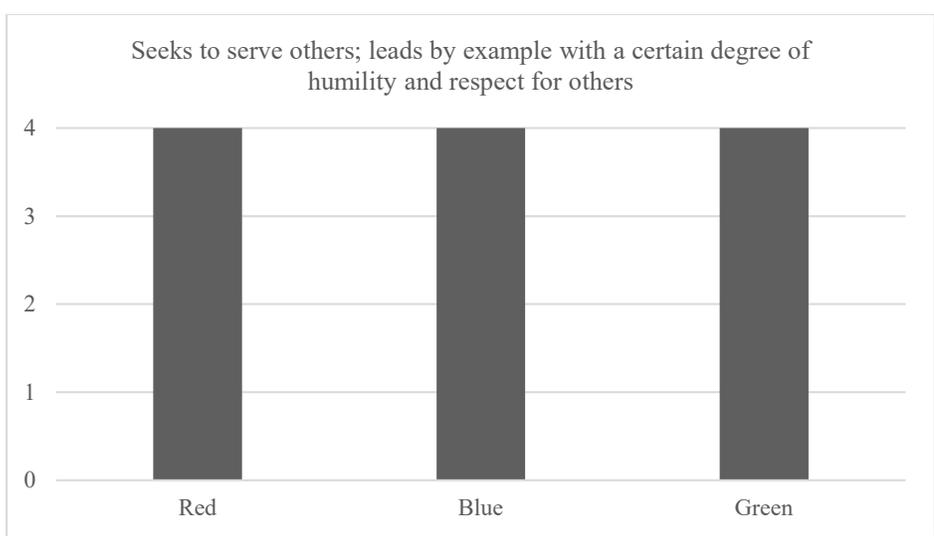


Figure 5.13 Pastoral Questionnaire - Question #13

The red and green pastors reported that they *always* seek to lead with authenticity, and personal values align with behaviors. This blue pastor reported that she *never* seeks to lead with authenticity or that personal values do not align with behaviors.

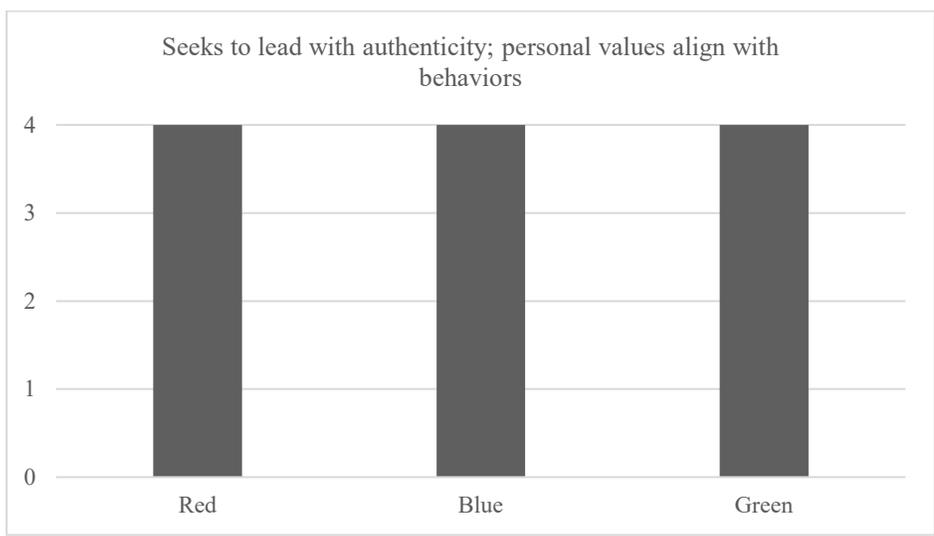


Figure 5.14 Pastoral Questionnaire - Question #14

*Results*

All three pastors reported that they *always* implement biblical teaching tools to see an effective outcome for those in leadership positions.

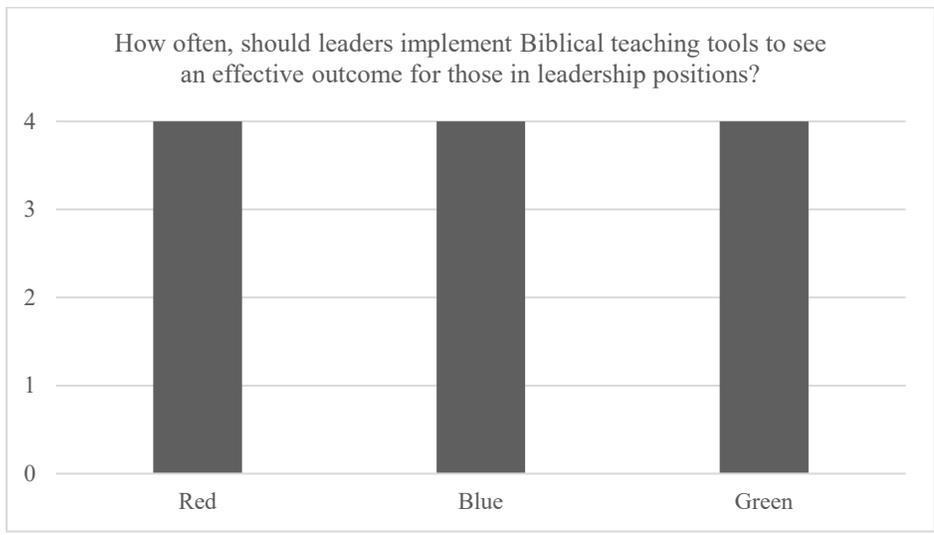


Figure 5.15 Pastoral Questionnaire - Question #15

The green and blue pastor reported that they *always* prefers to go overseas or stay in the community to keep track of the successful outcome of reaching the unsaved. The red pastor reported it should be done *seldomly*.

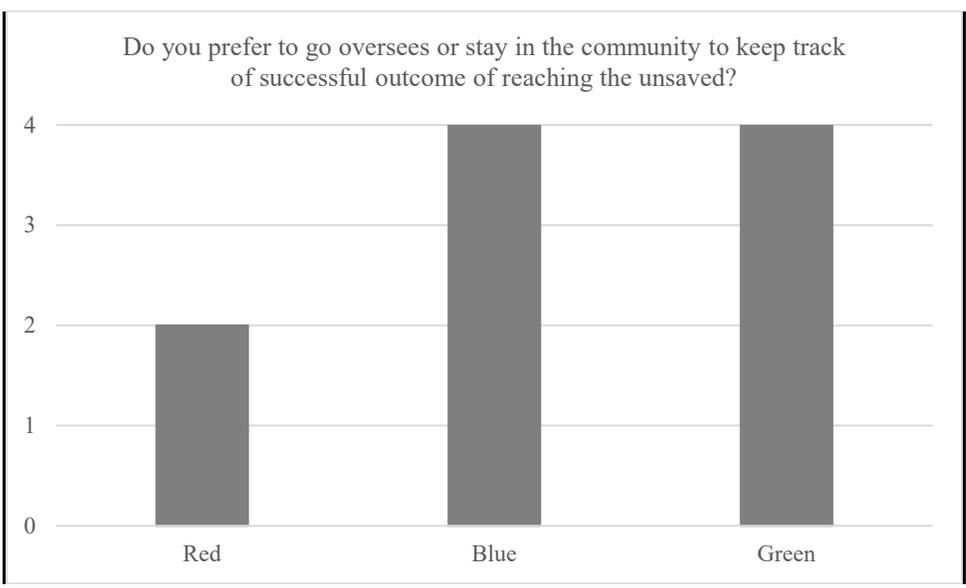


Figure 5.16 Pastoral Questionnaire - Question #16

All three pastors *always* examine themselves as being effective in assisting others.

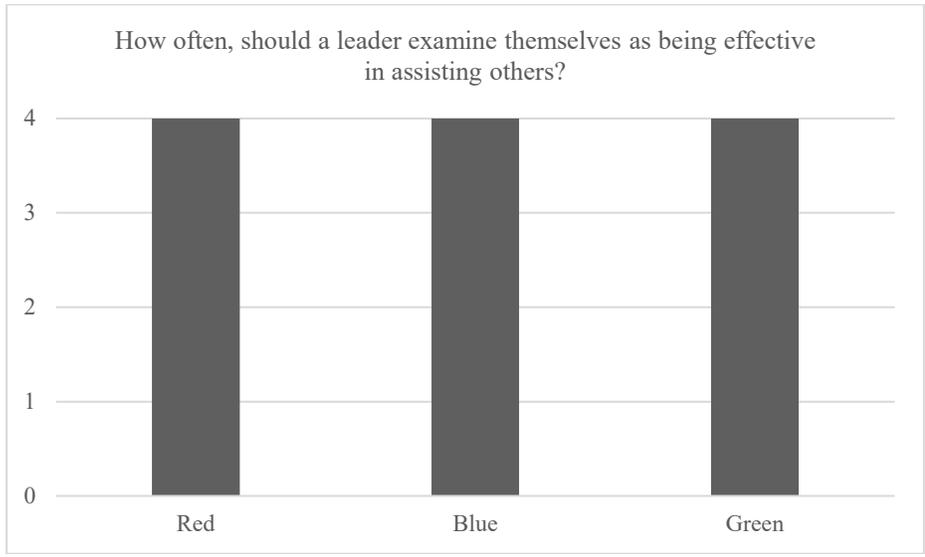


Figure 5.17 Pastoral Questionnaire - Question #17

All three pastors reported that they *always* pray for others.

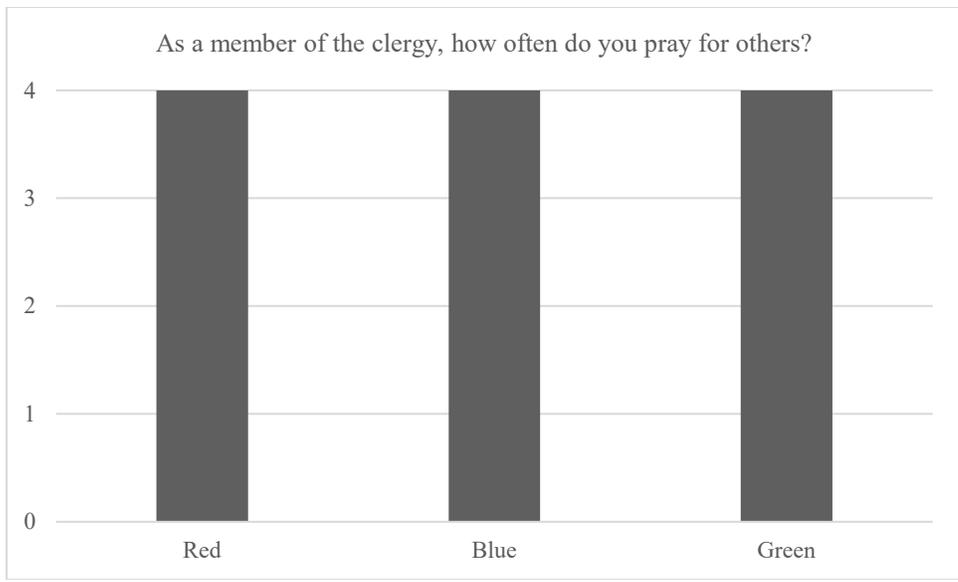


Figure 5.18 Pastoral Questionnaire - Question #18

All three pastors reported that leaders should *always* or *usually* receive counseling services for themselves when dealing with others' issues.

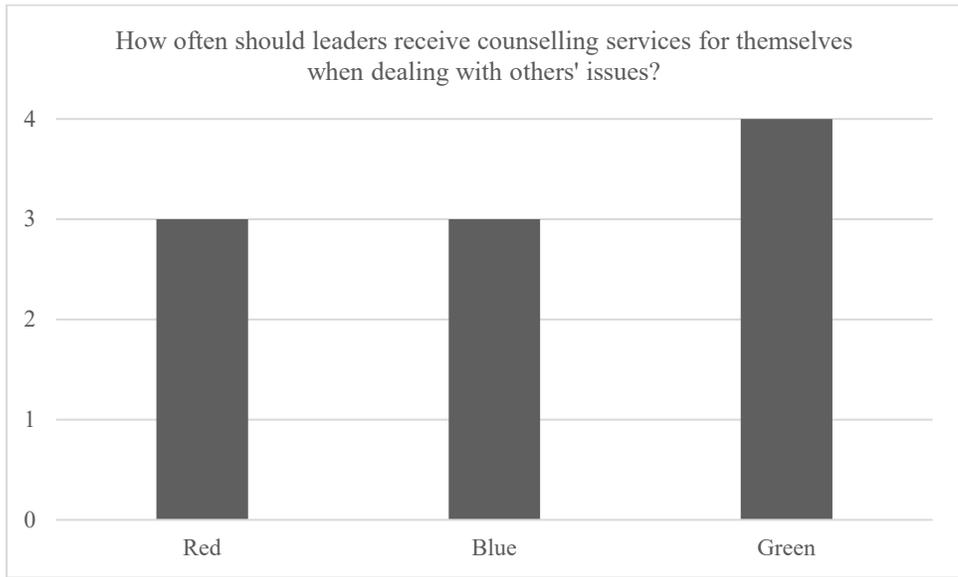


Figure 5.19 Pastoral Questionnaire - Question #19

The red pastor reported *always* implements circular business dynamics in the body of Christ to see effective results; the blues pastor reported *usually* does, while the green pastor reported that he *seldomly* does.

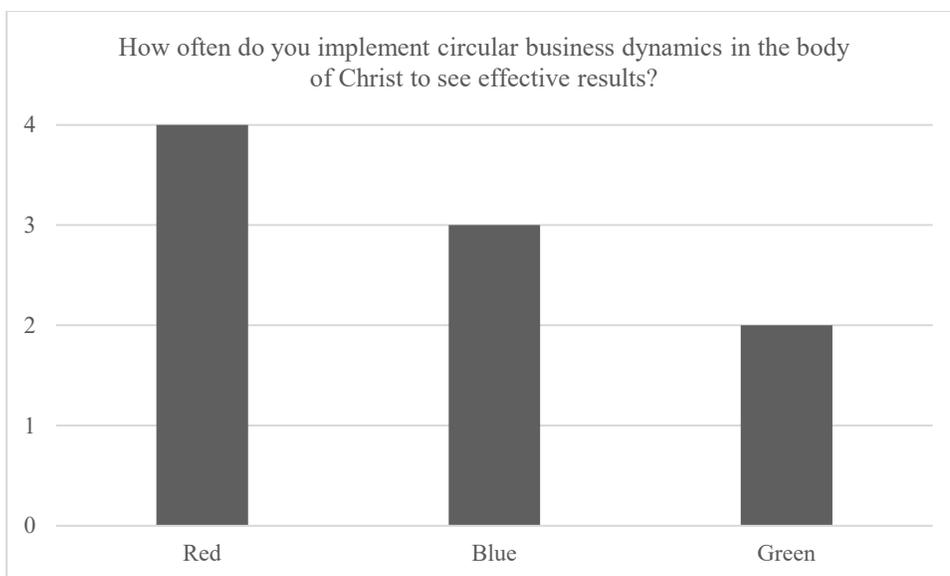


Figure 5.20 Pastoral Questionnaire - Question #20

### Open Ended Question Qualitative Analysis

1. In your own words, how might Jesus the servant leader speak to pastoral competencies?

The red pastor reported that pastoral competence is dependent on abiding with God. The green pastor reported that the competence of the pastor is dependent on how well the pastors are meeting the needs of the people in the community. The Blue pastor reported that competence means being a good living example to Christians. *“I believe that He has already spoken to us about our competencies that if we abide in Him and His Word abide in us that we truly become competent in our discipleship and pastorate.”*

2. Please explain Matthew 28:18-20 in your own words. What does Christ command you to do as a pastor?

The red pastor reported that the verse is emphasizing the understanding of the love of Christ and the need to live a life that reflects Christ. It also calls for the need to preach the gospel of Christ to the world. *“Significantly, we live a life that reflects the life*

*of our Lord and Savior Jesus Christ knowing that He strengthens and keeps us in the effort that we make for the Kingdom.”*

The green pastor reported that the verses are admonishing the people to follow the way of Christ through worship, teaching, and evangelism. This is similar to the blue pastor who believes the verse is admonishing Christians to go out and preach the gospel to more people.

3. Kindly explain in your own words what you are doing to fulfill the mandate in Matthew 28:18-20?

The red pastor reported that the mandate is being fulfilled by using the available technological and personal skills to meet and reveal the gospel of Christ to people. Furthermore, he explains that he backs up his evangelism with prayers. *“Speaking, praying, and networking with people I do not know are very effective for me. People know me but after leaving them they have been introduced to Jesus.”*

The green pastor reported that he is fulfilling the mandate by meeting the basic needs (food, shelter, and clothing) of people in his community. He explained that it is easier to convert people whose physical needs have been met.

The blue pastor reported they train people every month for the sole purpose of evangelism. *“We have trained each 2nd and 4th and go out and witness Thursday outreach feeding and praying.”*

4. In your own words, what steps are you taking to ensure your church preaches to all nations as outlined in Matthew 28:18-20?

The red and green pastor explained that they are utilizing social media (Facebook, Instagram, Twitter, YouTube, etc.) and other online platforms such as their websites to reach people around the world. *“Use of the internet through social media: Facebook, Instagram, Twitter, YouTube, and our local website is our way of reaching those past our church walls.”* The factor that distinguishes the green pastor is the provision of humanitarian services to other nations of the world. *“We set up a co-op in Kenya, so we created a micro business for the whole community, where people can sell their goods, but also receive medical care, sanitation help, freshwater, etc. Suddenly they can see hope and help, and begin to ask why, so we can say this is the real Jesus.”*

The blue pastor indicated that she is fulfilling the mandate by communicating God's love and passion through church activities.

5. In your own words, please explain how baptism relates to the fulfillment of the Great Commission?

The red pastor explained that baptism is a commandment that solidifies the identity of being an of the redeemed. The green pastors explained that it symbolizes the beginning of a new life. However, it should not be mistaken for being saved, this is because a cordial relationship with the savior transcends baptism. The blue pastor explains baptism is a growth process for new converts. *“We are commanded by Jesus to baptize. To me, it is a rite that shows the kinship of being a part of the Family of Jehovah through Christ.”*

6. Do you think the Great Commission in Matthew 28:18-20 differs from God's commandments to Israel in the Old Testament? Explain how?

The red pastor believes that a great commission is an expansion of God's grace to all believers. It seeks to incorporate all races of the world into an extension of the Family of God. *"No...I believe that it confirms and gives Grace to all believers. To me, it is the expansion of the Old Testament and the ultimate Revelation of the extension of the Family of God."*

The green pastor reported that the Great Commission differs significantly from the Ten Commandments. Stressing that the Ten Commandments came as a result of rebellion while the Great Commission focuses on worship and discipleship. *"The Great Commission differs greatly from the Ten Commandments in the Old Testament. The Ten Commandments in the Old Testament came from an issue with rebellion against God. From the Ten Commandments, there was then the need for all the laws, since the people were constantly looking for a loophole."*

7. In your own words, in what ways is your work in the ministry a reflection of Jesus' life on earth?

The red pastor reported his ministry is reflecting Christ through his actions of genuine care for the members of his church. He explained that like Christ, the work of a pastor is far beyond the four walls of the church, thus, he is focused on identifying those in need of help and providing them with the needed help. *"Jesus didn't just speak, He demonstrated. Jesus showed pastors that we need to help with the needs of the people FIRST so that they can hear what you have to say, dump theological issues, to truly be competent as a pastor."*

The green pastor reported that he exhibits Christlikeness by staying away from judging people based on their actions, his desire has always been to transform people into

better versions of themselves. Lastly, the blue pastor reiterated the goal of being like Jesus; “*we are commanded to be like him so follow his steps.*”

### **Congregant Questionnaire Results**

All four congregants of the red church identified as Black; all of them are females. Three of the four red congregants were over 51 years old at the time of the study. All congregants except one have an Associate’s degree or higher. Each of them has over five years of experience in the church.

The blue church congregants were represented by three males and one female. All of them except one were over 51 years of age at the time of the study. Three of the four identified as Caucasian while one described himself as Jewish. All congregants except one have over three years of experience in the church.

Three of the green church congregants identified as Black. This group is made up of three females and one male. All of them are within the group 41-60 years of age group. Two of them possess a diploma certificate and the other two have a postgraduate degree. All of them except one have more than a decade of experience in the church.

### *Relationships*

The congregants of all represented churches highlighted that their Senior Pastor *always* or *usually* takes the time to correspond with congregants beyond the routine church services.

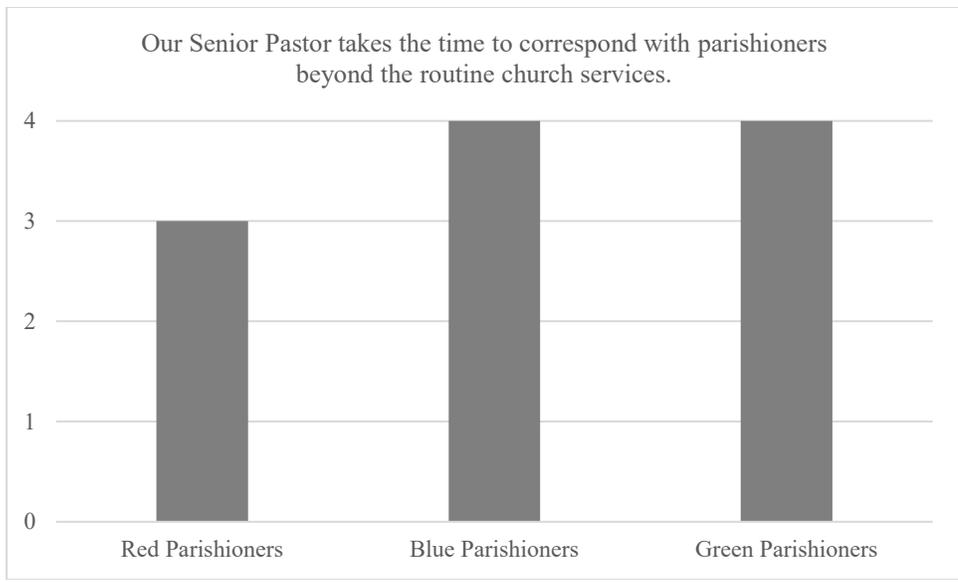


Figure 5.21 Congregant Questionnaire - Question #1

The congregants from all churches highlighted that their pastors are *always* available for personal spiritual and life counseling.

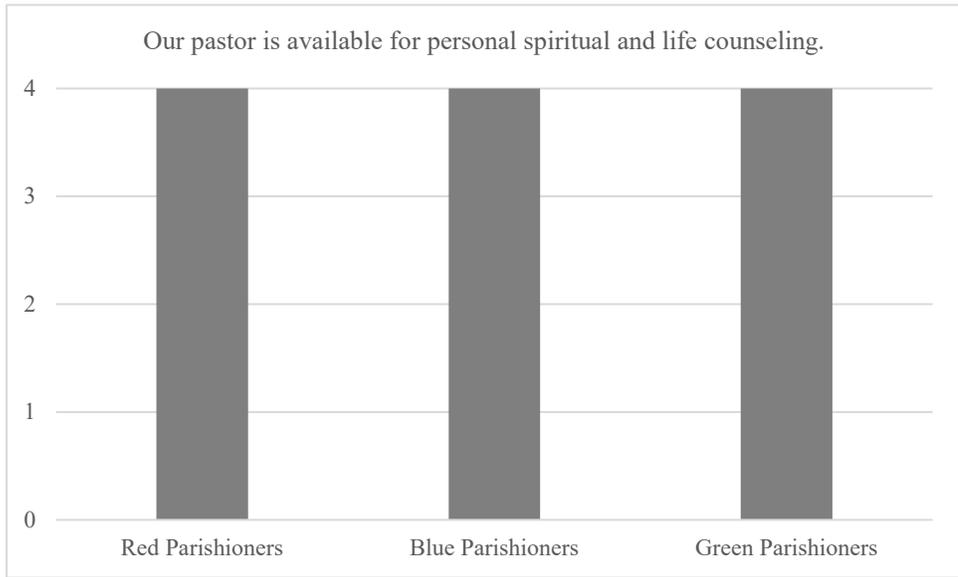


Figure 5.22 Congregant Questionnaire - Question #2

The congregants of all three churches highlighted that their church *always* or *usually* organizes community outreach to offer assistance in the areas of food drives, clothing, and visiting the sick and needy.

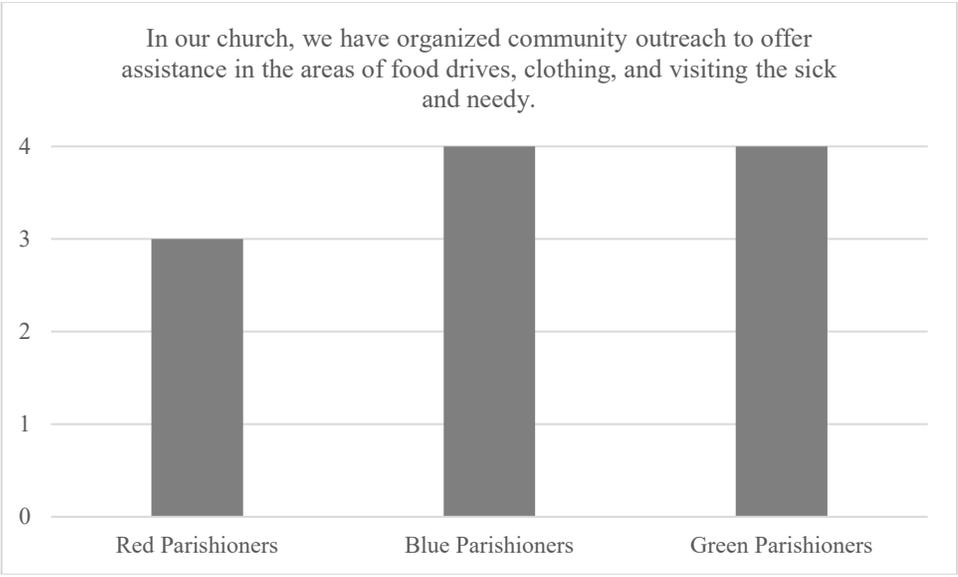


Figure 5.23 Congregant Questionnaire - Question #3

The congregants of the blue and green churches highlighted that they can always approach their pastor concerning personal and spiritual issues. The congregants from the red church reported that they usually can.

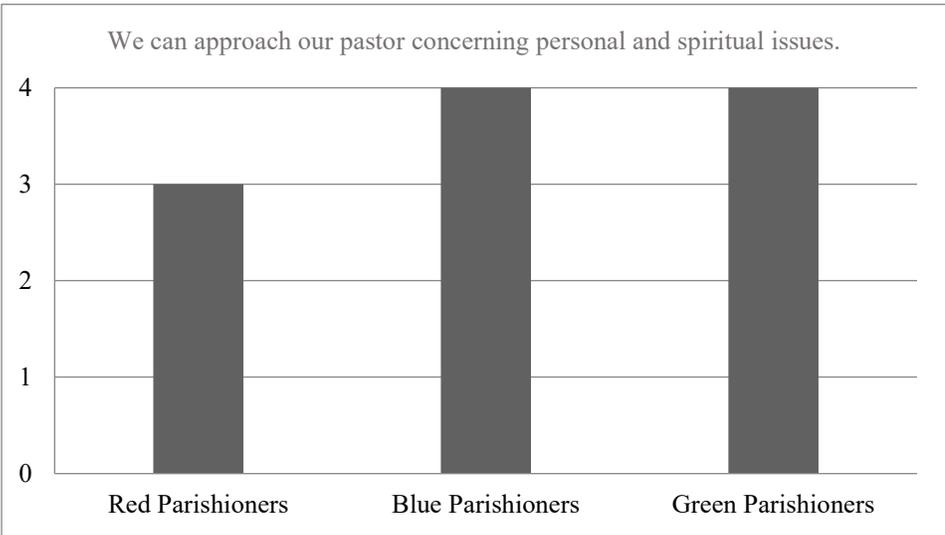


Figure 5.24 Congregant Questionnaire - Question #4

*Responsibilities*

The blue church congregants expressed that their pastor *always* recruits them to participate in the church programs and community events. The red and green church congregants highlighted that their pastor *usually* does.

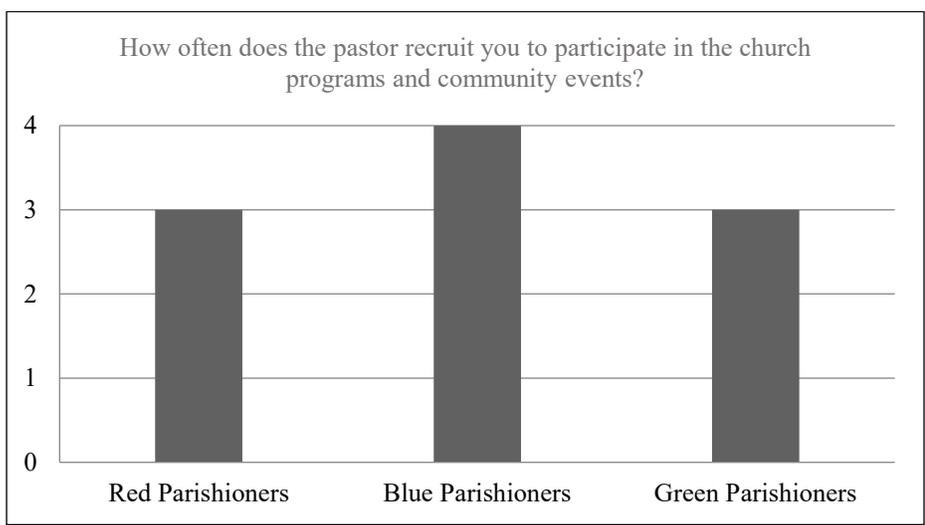


Figure 5.25 Congregant Questionnaire - Question #5

The congregants of the blue and green churches highlighted that their pastor *always* call out for people to repent, accept Christ as their savior, and be baptized. The red congregants indicated that their pastor usually does this.

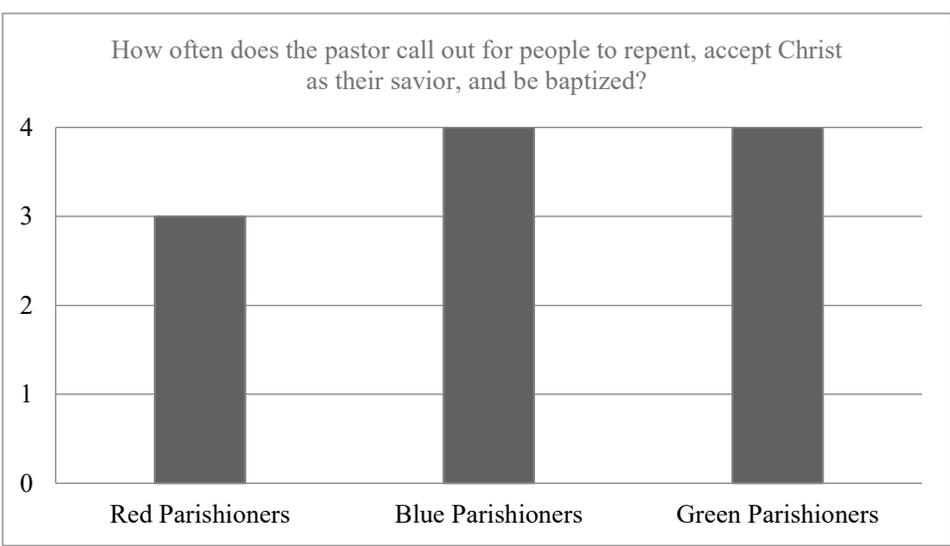


Figure 5.26 Pastoral Questionnaire - Question #6

The congregants of the blue and green churches highlighted that their pastor *always* talks of God’s mandate as outlined in Matthew 28:18-20, while the congregants of the red church indicated that their pastor *usually* does.

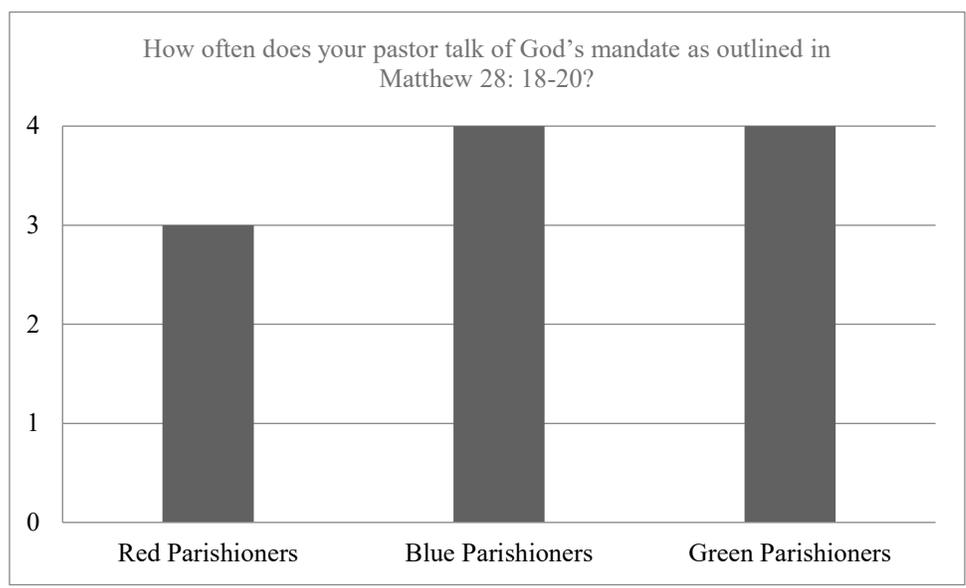


Figure 5.27 Congregant Questionnaire - Question #7

The blue church congregants expressed that they have *always* heard the voice of God to serve in the ministry all through their spiritual journey. The red and green church congregants reported that they *usually* heard the voice of God to serve.

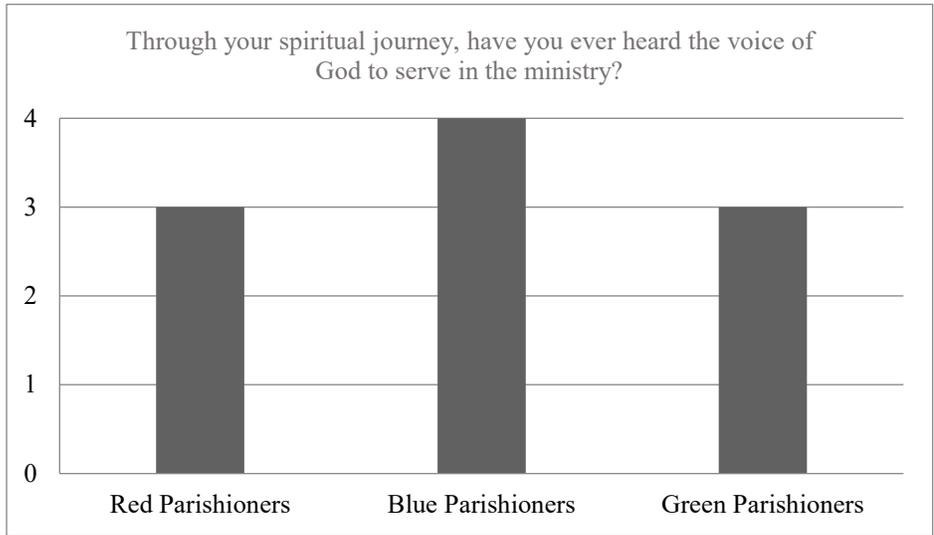


Figure 5.28 Pastoral Questionnaire - Question #8

The red and blue church congregants indicated that they *always* feel motivated to help the pastor and clergy in the churches' duties. The green church congregants reported that they *usually* feel motivated to do the same.

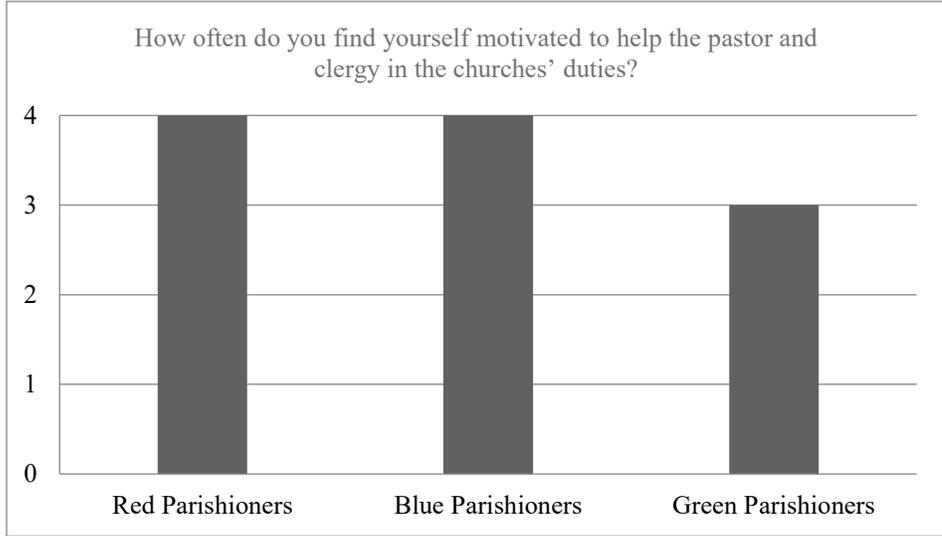


Figure 5.29 Congregant Questionnaire - Question #9

The blue church congregants explained that their pastor *always* recruits congregants to help out with church duties. The red and green church congregants reported that their pastor *usually* does this.

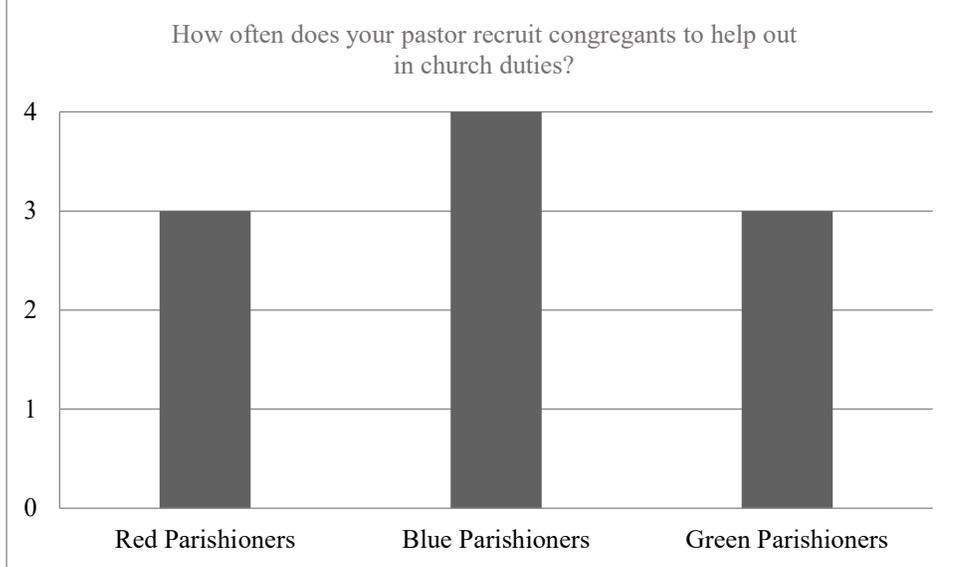


Figure 5.30 Pastoral Questionnaire - Question #10

*Leadership*

The blue church congregants claimed that they are *always* confident in the leadership methods demonstrated by their pastor. The red and green church congregants indicated that they are *usually* confident in the leadership of their pastor.

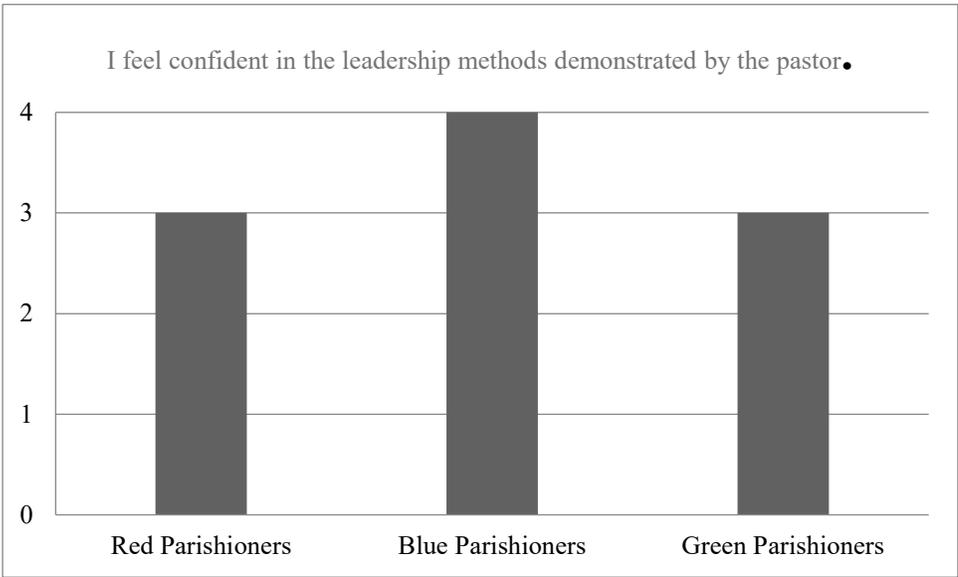


Figure 5.31 Congregant Questionnaire - Question #11

The congregants from all three churches said they believe that their pastor either *always or usually* seeks to lead with authenticity and that their values are aligned with their behaviors.

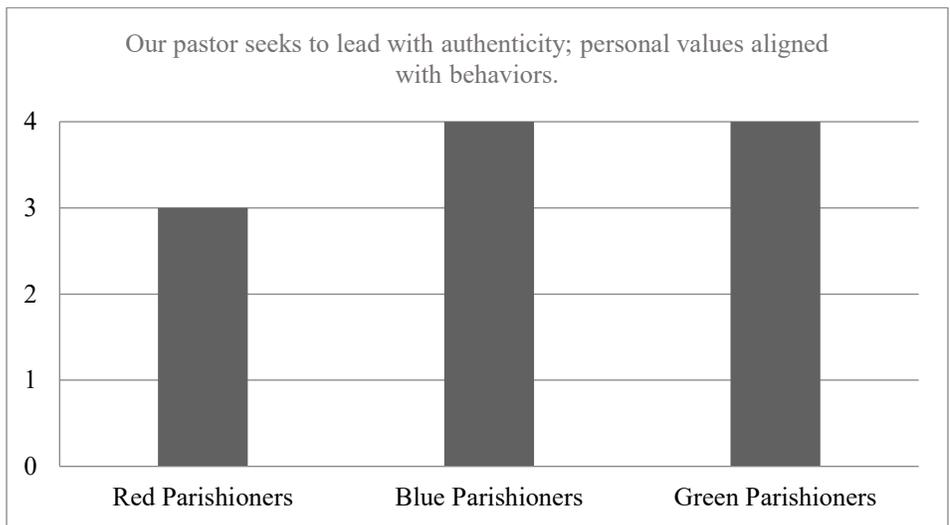


Figure 5.32 Pastoral Questionnaire - Question #12

The congregants from all three churches indicated that they believe that their pastor *always* or *usually* seeks to serve others, and leads by example with a certain degree of humility and respect for others.

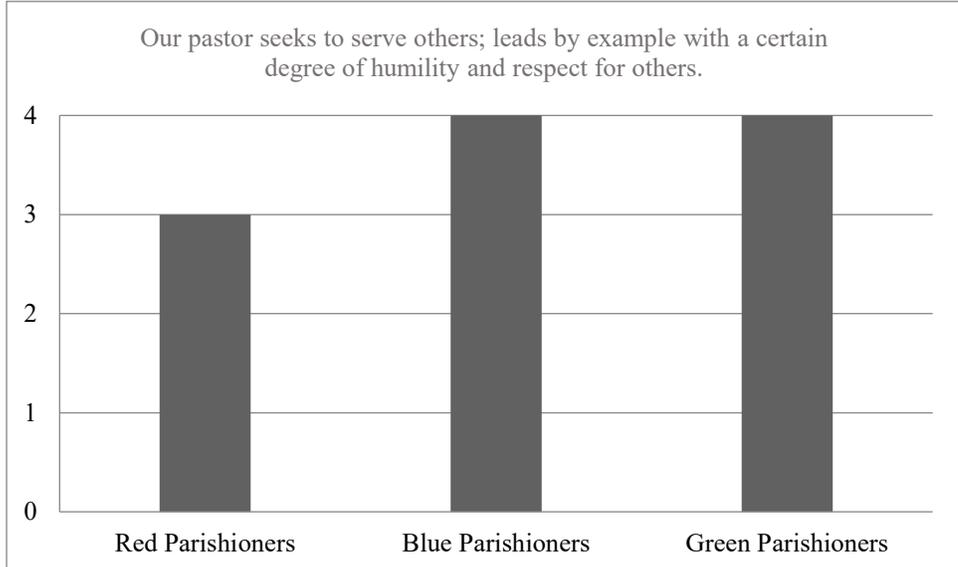


Figure 5.33 Congregant Questionnaire - Question #13

*Results*

The congregants from all three churches said that they have *always* or *usually* experienced personal and spiritual growth since they joined the church.

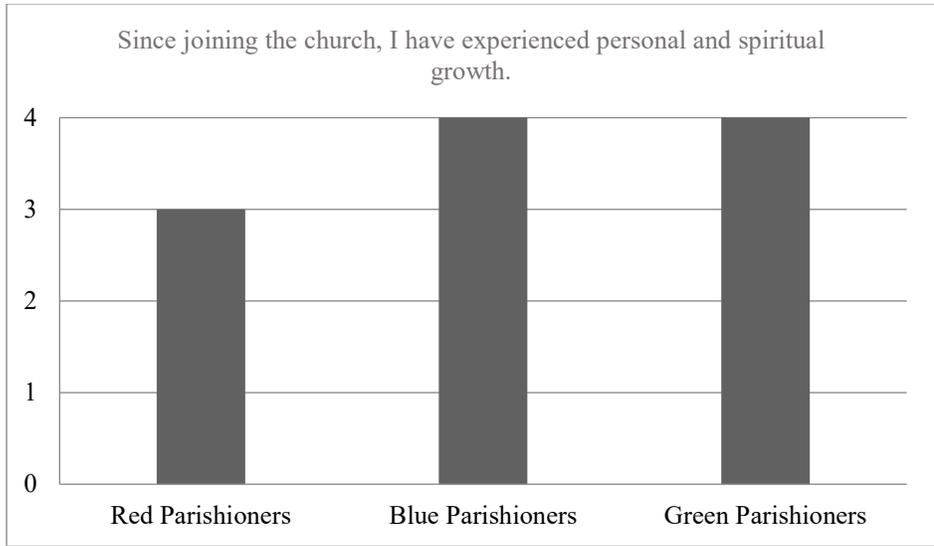


Figure 5.34 Congregant Questionnaire - Question #14

The congregants from all three churches expressed that they *always* or *usually* look forward to attending worship services.

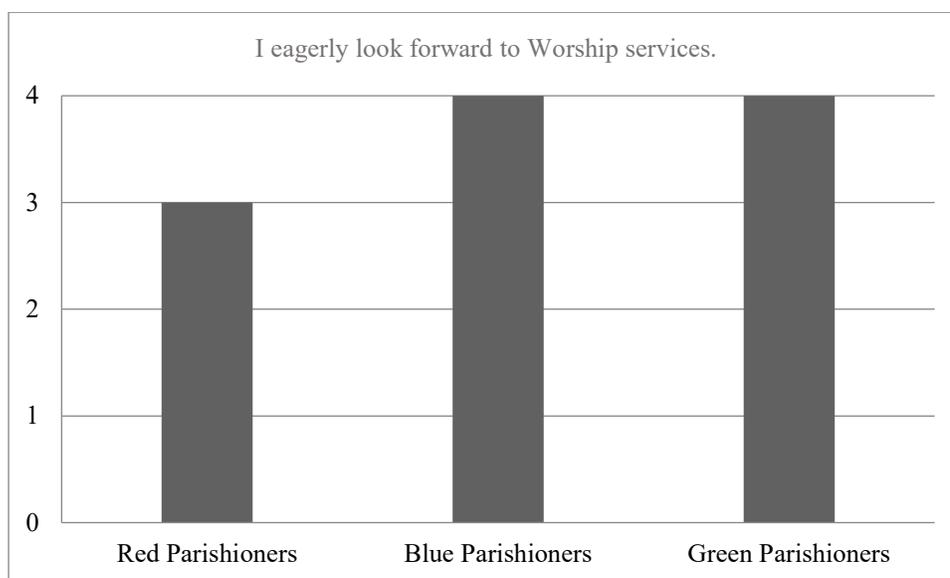


Figure 5.35 Congregant Questionnaire - Question #15

### Red Analysis

All four congregants are African American females. The analysis of their responses to the questions revealed that the red pastor was performing above average in all four measuring scales, with an average score of 3.0 in all scales. Two of the congregants believed the pastor was performing optimally, while two believed that the pastor's performance was below average. They stated the following reasons:

- A: He is a pastor of the community.
- D: He is failing to teach members how to grow in Christ.
- D: He lacks the depth of the spirit; his sermons are stories, no signs and wonders, fruit, and no spiritual growth.
- A: He is a pastor of the community (advocate for the community, speaks to the leaders about the community on financing the people).
- Outreach to those who have faced injustice. Encourage people to vote.

- The pastor is not doing much for the community.

Short Answer Questions should be provided. The congregants indicated that they believe that baptism is a public declaration of the acceptance of Jesus Christ and it should be practiced by all Christians. Additionally, all four congregants believe that their mandate is to preach the gospel and win souls for Christ.

### **Blue Analysis**

Three of the congregants are males and one is female. Three of them identified as Caucasian and one identified as Jewish. The analysis of their responses to the questions revealed that the blue pastor is performing optimally in all four areas except in the area of responsibility with a mean score of 4.0. All four congregants gave the blue pastor the highest possible rating on her performance, stressing that she is caring and loving and is always available to assist physically, spiritually, and emotionally.

- A: A great helper in time of need.
- A: For helping people all over the world.
- A: Physical needs are met before spiritual needs.
- A: She put in her best.

The congregants indicated that they believe that baptism is a public declaration of the acceptance of Jesus Christ; however, they also highlighted that it is not compulsory. They explained that water baptism is difficult and sometimes impossible for people with autism. In addition, water baptism is not feasible in regions with severe water shortages. Lastly, the congregants explained that the great mandate revolves around:

- Love your God and Love your neighbor as yourself.
- Worship Jesus and help people to know Jesus daily.

- Preach the gospel and win souls for Christ.

### **Green Analysis**

Three of the congregants are females and one is male. Three of them identified as African American and one identified as Baptist Christian. The analysis of their responses to the questions revealed that the green pastor is performing optimally in all four areas except in the area of leadership with a mean score of 3.0. Two of the congregants believed the pastor was performing optimally while two believed that the performance was just above average. They indicated that this is due to the following;

- A: Relatable and approachable; willing to help people physically and spiritually.
- B: A good leader.
- B: There is room for improvement.
- A: Walking in Christ's footsteps.

The congregants indicated that they believe that baptism is a public declaration of the acceptance of Jesus Christ and that it should be practiced by all Christians. Additionally, all four congregants believe that their mandate is to preach the gospel and win souls for Christ.

### **Conclusion**

The researcher utilized questionnaires to pastors and congregants in three select churches' color codes, Red, Blue, and Green, to gain insight on the question of pastoral competence. The central theme investigated was leadership. Pastors were investigated in their capacity of servant leadership modeled in the example of Jesus Christ. The question of pastoral competence as outlined in Matthew 28:18-20 was investigated from two perspectives. One was whether the pastors were competent in their service to

congregants. In this context, variables such as relationship, leadership, responsibilities, and pastoral roles were investigated. The second issue was whether the pastors were fostering spiritual growth among the congregants to ensure the continuity of the Great Commission. In this regard, the personal and spiritual growth of congregants was assessed. Second, congregants and pastors were requested to explain their responsibilities in the Church.

## CHAPTER SIX: DISCUSSION, RECOMMENDATIONS AND EVALUATION

The focus of this project was pastoral competency in the American Baptist Church in Ohio. The chapter provides a discussion of the findings, recommendations to address lacking competencies, and an evaluation of the project.

### **Findings**

#### *Presentation of Green Church Results*

The researcher measured pastoral competency by determining the reported Likert scores on the pastoral team investigated. The Green Pastor had the most years of experience, and he scored the lowest, 2 in his capacity to hold a relationship with his congregants. He scored high in responsibility, leadership, and result. The Green results may indicate that experience impacts responsibility, leadership, and result. The analysis also showed that the competency of relationships might be related to the core character of a person instead of experience gained while serving in the ministry. Analysis of congregants' results in the Green Church found their pastor to be competent in relationship, responsibility, and result scoring 4, but was reported to lack leadership skills. The congregant also stated that their pastor exemplified Christ's footsteps in his service to God.

### *Red Analysis Presentation of Results*

The Red Pastor was second with 39 years of experience in the ministry. Analysis of results showed that the pastor self-reported as competent in their capacity for responsibility, leadership, and result with a score of 4. However, the pastor also ranked average on relationship. Comparison of Green and Red Churches results show that the competence of relationship is lacking among the interviewed pastors, which could impact overall pastoral competency. However, the congregants felt that their pastor could do more than he was doing for the Church, the congregants, and the community. The Pastor was ranked with a score of 3 by congregants in all four competencies. Among the shortcomings listed in examining Pastoral Competency in the light of the Great Commission was that the pastor was failing to reach the people spiritually. He was more focused on financing, injustices, and voting rights but lacked in nurturing his congregants' growth in Christ to carry on the Gospel as outlined in the Great Commission.

### *Blue Analysis Presentation of Results*

The Pastor from Blue Church had the least experience and served in the ministry for only seven years. The Pastor ranked high in the result of self-reporting with a score of 4 ranked as high in the other competencies of relationships, leadership, and responsibility. The ranking by congregants was high, with scores of 4 apart from responsibility, where she was given a score of 4. The congregants reported that she was people-oriented with much focus on helping people.

### *Overall Analysis Presentation of Results*

Results from the three churches indicated that some competencies such as responsibility, leadership, and results were related to the Pastor's experience. Analysis of the Red results seemed to indicate that the level of theological training impacted the grasp of competencies that pastors are required to have. For example, the short answer questions indicated that the Green and Blue Pastors, who had post-graduate degrees, were more competent than those with lower academic achievements. Compared to the Red Pastor, who only attained an associate degree or higher, the results from congregants seemed to indicate he was lacking in meeting his congregation's spiritual and even leadership needs. Also, the results showed pastoral competency was not a product of ethnicity origins or gender, indicating that pastors from all ethnicities and regardless of their gender could be competent in their ministry.

### **Discussion**

The results of the data supported both the presence and lack of pastoral competencies. The competencies that were present included leadership, responsibility, and results. The pastoral competency that was lacking was relationship. Whereas the pastor of the Blue congregation was assessed by three males and one female, which might suggest differences in perception related to gender.

#### *Pastoral Competencies Present*

Based on the results, one of the Pastoral competencies present was leadership. In the leadership analysis, an emergent theme that was shown to impact the capacity of pastors to be effective leaders was education. The feedback from congregants showed the importance of education in leadership development, whereas less education was noted to

be lacking in several areas. Education plays a role in pastoral competence. One of the primary roles of a Pastor is to teach the scripture. One of the factors that may impact the understanding and interpretation of the Word of God is education. One of the assumptions in the study was that education was not a prerequisite to pastoral competence. However, as shown in data analysis, Pastors from Blue and Green Churches who had attained a post-graduate level of education were rated more competent than the Red Church Pastor with a lower academic qualification.

Education promotes leadership development; it is critical, it promotes Christian character development, involves people and literature, and is the foundation of Christianity. The importance of education in leadership development is shown by the fact that vast academic experience influenced the applicability of Bible knowledge and its references to life lessons.<sup>80</sup>

In the above analysis, the responsibility of the pastors as a pastoral competence was also present. The emergent theme in the analysis of responsibility was that the pastors were conversant in their roles and responsibilities. Two of the three pastors were reported to be involved in the community and in the spiritual needs of their congregants, and they dedicated their time to meet the physical and spiritual needs of their congregation. Education also has a role to play in ensuring that pastors successfully meet their responsibilities. Responsibilities are a different form of behavior and attitude that is required of a transformational leader, helping others serve as the catalyst for transformation and development. For constant growth, the responsibilities of leaders are

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<sup>80</sup> Jeffrey S. McMaster, "The Influence of Christian Education on Leadership Development," *The Journal of Applied Christian Leadership*, 7 no.1 (2013): 74.

dependent on relationships and roles. Some important responsibilities of effective transformational leaders include strategy execution, vision sharing, inspiring, encouraging, and acumen.

The theological paradigm of Soteriology in the context of pastoral competency based on the Gospel of Matthew introduces the subject of salvation. There is an emphasis that Jesus will only be with those baptized and have accepted Christ as their savior. The examination of salvation is two-fold. In this case, one of the pastoral competencies is the capacity to rid their followers of physical sin through preaching, teaching, and promoting the virtues of love and forgiveness. The next step is to help their followers make the right choice of eternal salvation by showing them the righteous path. To achieve this, the Pastors must exhibit competence by first accepting salvation, refraining from physical sin, showing love and forgiveness, and always repenting from their sins. In this case, the competencies of pastors extend from just being leaders and teachers to being responsible for showing their followers the righteous path. The responsibilities of a pastor were outlined in verses 11:22-24 (deliverance from condemnation), 18:14 (deliverance from perishing), 3:7 (deliverance from wrath), and 3:10-12 (deliverance from eternal punishment).

These four competencies were based on the 4-R model. Therefore, if a pastor was competent in their leadership capacity and responsibilities and could hold good relationships, they satisfied the skills investigated for pastoral competency. The result would be that they were competent in their ministries.

*Pastoral Competencies Lacking*

Using McCloskey's 4-R Model of Transformational Leadership, the results indicated that the relationship competency was pastors are more likely to rank themselves lower feeling that they could improve, whereas many congregants are supportive – e.g., the Blue pastor. As stated, the capacity to hold relationships with others was a virtue. The emergent theme in the analysis of relationship competence was that the type of personality trait determined the capacity to hold relationships. Relationships are the driving force of effective transformational leadership. It is a virtue that allows leaders to relate to others in a transformational matter. A healthy relationship of a leader with other people is the reflection of leadership. Leaders must keep themselves engaged with coworkers and collaborate with others in matters which are mutually advantageous and build trust. These relationships lay the basis for transformational leadership.

Personality could be broadly categorized as a Pastor, either an introvert or an extrovert. Introverts were described as persons who preferred to remain in the background. In this case, they may not be willing to engage in activities beyond preaching to their congregation. The impact of an introvert personality trait was that the Pastor would be uncertain in leadership, self-assertion, and unhappy about meeting new people. This would eventually lead to frustrations as their pastoral care would be ranked as insufficient.<sup>81</sup> The sustainability of ministries is determined by the capacity of pastoral care, which is a product of the capacity to hold relationships. The project and study analysis showed a gap in the literature on guiding pastors on how to ensure the

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<sup>81</sup> Leslie J. Francis and Raymond Rodger, "The Influence of Personality on Clergy Role Prioritization, Role Influences, Conflict and Dissatisfaction with Ministry," *Personality and Individual Differences*, 16 no. 6 (1994): 947.

sustainability of pastoral care to their congregations to ensure their ministries thrive without the risk of themselves burning out.

### **Recommendations**

Relationships are the driving force of transformational leadership. Ministering also includes possession of skills in counseling, visiting and the ability to promote healthy interpersonal relationships. Given the fact that relationship was a competency that was lacking, the researcher suggests the following four recommendations.

1. **Intentionality:** Pastors need to be intentional about their relational connection.<sup>82</sup> In some cases, this would involve asking the congregation what the pastor could do to improve their relationship.
2. **Prioritization:** Pastors need to learn how to prioritize.<sup>83</sup> For example, some of the churches included have a congregation of more than 100 congregants. Giving individualized care to each member is not possible.
3. **Balance:** Pastors need to maintain a healthy balance between real life and spiritual issues.<sup>84</sup> In the Great Commission, one of the mandates to the disciples of God is to convert and nurture other disciples to continue the mission.
4. **Transparency:** Another recommendation to improve relationships at church was to be transparent.<sup>85</sup> Applicability of theological knowledge to current issues teachings is relevant as it allows congregants and the pastor to draw strength from the Word of

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<sup>82</sup> Jonathan W. Young and Michael W. Firmin, "Qualitative Perspectives toward Relational Connection in Pastoral Ministry," *The Qualitative Report*, 19 no. 47 (2014): 6.

<sup>83</sup> Young and Firmin, 6.

<sup>84</sup> Young and Firmin, 6.

<sup>85</sup> Young and Firmin, 7.

God. Pastors also need to be transparent when they are undergoing challenges, as their congregants could be a source of strength and help pray for them. This will establish a sense of community within the church, allowing members to be there for each other whether or not their pastor is present.

## **Evaluation**

### *Research Strengths*

One of the research strengths was that the researcher surveyed both the pastors and congregants on the presence and absence of pastoral competencies. The information obtained from pastors and congregants through questionnaires contributed to the richness of data and provided insight to the research, allowing for drawing recommendations to address pastoral incompetency.<sup>86</sup>

Another strength was that using a case study in qualitative research allowed the research results to highlight the emergent themes in pastoral competency. This ensured the researcher was not limited in exploring the issue by published literature or understanding the subject matter. This is a strength as the pastors and congregants provided the research direction.<sup>87</sup>

Another strength was that the methodology selected in the research project offered a high range of flexibility and exploratory analysis.<sup>88</sup> For example, the initial research focused on the capacity of a pastor to be a servant leader as relating to pastoral

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<sup>86</sup> Ann Langley and Isabelle Royer, "Perspectives on Doing Case Study Research in Organizations," *Management* 9, no.3 (2006): 84.

<sup>87</sup> Andre Queiros, Daniel Faria, and Fernando Almeida, "Strengths and Limitations of Qualitative and Quantitative Research Methods," *European Journal of Education Studies* 3, no. 9 (2017): 371.

<sup>88</sup> Queiros, Faria, and Almeida, 371.

competence. The use of open-ended questions was a reflection on (Mt. 28:18-20) rather than relational aspects. The questionnaires were utilized to examine the relationship among the three churches. This would harm the quality of pastoral care, thus impacting pastoral competency.

### *Research Weaknesses*

One of the weaknesses was the small sample size used. Multiple case studies are required to draw patterns for analysis. The small sample size used may not generate sufficient data to allow for the generalization of results.<sup>89</sup> The results from this project provide a small picture regarding those specific churches.

Another weakness was the lack of testing the research instruments. Due to time constraints, the research did not have an opportunity to distribute the questionnaires to a pilot group. Pilot testing may have provided information on questions that lacked clarity.

Another weakness in the use of case studies is that they are descriptive, which raises the ethical issue of confidentiality.<sup>90</sup> The researcher will share the research results and recommendations with the participating churches. Anyone reading the research may pinpoint the participating Pastors, which is a confidentiality violation.

### **Conclusion**

The results indicated that all three pastors from the three churches were ranking above average in their relationship. The findings also showed that experience and level of education impacted the pastor's capacity to be competent. Based on the result analysis, the conclusion was that the lacking skill was relationship. Recommendations proposed to

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<sup>89</sup> Langley and Royer, 82.

<sup>90</sup> Queiros, Faria, and Almeida, 379.

improve relationships were that pastors be intentional. The type of transformative leadership identified to facilitate church growth would be achieved if the pastors and their congregations worked together to identify areas of weaknesses. Another recommendation to pastors was to learn how to prioritize, primarily to prevent burnout and compromise on the quality of their pastoral care. Pastors also needed to be transparent, let their congregants know when they are undergoing challenges, and draw on the strength of the community. The Red Church analysis also indicated the importance of striking a balance between the explorations of current issues and meeting the spiritual needs of the congregants. Pastors have a role in converting and nurturing new disciples, recruiting them to spread the Gospel to fulfill the mandate of the Great Commission.

## CHAPTER SEVEN: PERSONAL REFLECTIONS

### **Academics**

When the researcher reflects on this tremendous opportunity to add to her experience from this great Christian institution, she feels extremely blessed especially since she was brought up in an environment that has allowed her to understand leadership concepts completely and clearly. An in-depth study of the forms of interior awareness, as propounded by Gallagher, Irving, and many others allowed the researcher to comprehend how others perceive her, the so-called ‘psychological awareness’. Which was followed by a series of questions: How effective and positive her interactions with others are? Can she see herself through the lens from which others see her? And above all, does she allow herself to be seen the way that is pleasing to God? From a moral standpoint, the researcher tries her best not to do any act that is against the teachings of Christ. Keeping in mind that difficulties do arise at times, she consults the Scriptures for guidance incessantly and does the acts that please God, the researcher herself, and others. The researcher also keeps herself spiritually aware all the time, as her life work depends on it, and the application of these spiritual tools has helped her in overcoming the greatest of spiritual obstacles and moral difficulties.

Spiritual awareness helped the researcher in recognizing what a person is, and what kinds of people are compassionate about Christ's mission. It allowed her in distinguishing wolves in sheep's clothing from the sincere and loyal followers. Collectively all these attributes give the researcher ability and strength to live the life up to the standards set by God by recognizing that all these forms of interior awareness play an important part in her daily life, as these are the necessary tools in developing leadership skills.

### **Ministry**

This project has its importance. The researcher thoroughly studied the importance of ministerial competency from the leadership point of view, as leadership is crucial for servitude, humility, and complete guidance. It provided the researcher with a better understanding of what is expected of leaders. The main challenge that was addressed in this study was the need for pastoral competency and training which is necessary for helping unselfishly and showing others the righteous path in the present day and that is what leadership is all about. As Susan Ward puts it, "[leadership is] the art of motivating a group of people to act towards achieving a common goal." The success of a leader is dependent on his or her ability to exercise their leadership virtues from the heart, as stated by Mark McCloskey and Jim Louwsma, "Effective leadership flows from the heart."<sup>91</sup>

Modernity demands leaders with Godly qualities, those who put more and more emphasis on principles of God – The Father, Son, and Holy Spirit and rely on biblical references. In some of the churches, Christian preachers avoid intentionally commenting on the unadulterated divine Word of God in their biblical hermeneutics and homiletics,

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<sup>91</sup> McCloskey, Louwsma, and Aeilts, 53.

and they have been often found relying on adulterated, palliative verbiages and misleading facts. Many leading preachers around the world are trying to manipulate and coerce ignorant people and exploit biblical resources for their glory and wicked schemes. They recklessly abuse the peoples who are in searching God for forgiveness, and for spiritual guidance towards righteousness. They are pushing the damned and the wrongdoers further into darkness rather than alleviating their pain by showing them the way of God. These acts are further increasing the distances of believers from their Creator, the Savior and the Holy Spirit, if anything, they are leading the flocks of believers astray and they rationalize such vainglorious deeds with an assertion that their lord is the most merciful and forgiving.

In this paper, the researcher critically analyzes the leadership role needed and the responsibilities to be discharged by the senior pastors, as demanded by the contemporary world. The Lord Himself assigned the task of a compilation of roles and responsibilities of the senior pastors which are obligatory as testified by the Holy Spirit to the apostle Paul. To be selected for the office of the senior pastor is a blessing and a privilege indeed but it also comes with a sacred responsibility of leading with integrity, humility and without fearing anyone but God, the office-bearer cannot disrespect the moral and ethical codes. His or her whole life should be a clear reflection of the principles and teachings of Jesus Christ, and leadership qualities such as strength, respect, love, compassion must be an inherent part of his or her personality. And as Sondra Wheeler states, “The work of a minister involves the formation of self, and of the members of that congregation. This formative work shapes person and character through preaching, teaching, giving counsel, and being present in the community. It includes the whole person—the mind (knowledge,

wisdom), the body (work, worship, rest), the heart (loves, desires), and the soul (awareness of self, of God). For a Christian minister, this work is empowered by the Holy Spirit who forms people in the image of Christ.”

One can only presume to be a leader if one possesses the ability to make the right decisions, even in difficult situations, along with all other characteristics. It is their duty to teach and guide, correct the mistakes and assist the followers in their difficult times. Therefore, the main responsibility of the senior pastors is to awaken a disciple intellectually, ignite the light of inner knowledge, and above all, teach them how to stand on their own legs.

Linda Klebe Treviño, Laura Pincus Hartman, and Micheal Brown have expounded in detail on leadership from the ethical perspective. He proposed that ethical leadership is based on two different pillars— the moral person and the moral manager. The first component – the moral person – focuses on desired personal qualities of leaders, such as perception of honesty, fairness, and trustworthiness.<sup>92</sup> The moral manager component focuses on applying transactional techniques such as reward and punishment theory to reinforce desired behaviors and degrade undesired behaviors. They put extra emphasis on the importance of ethics in leadership. When a person is strong both as the moral person and as well as the moral manager, he can be considered an ethical leader.

Therefore, it is imperative that the pastor has complete knowledge of operations of the ministry, from the place of worship to effectively supervising the behaviors of staff

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<sup>92</sup> Linda Klebe Treviño, Laura Pincus Hartman, and Micheal Brown, “Moral Person and Moral Manager: How Executives Develop a Reputation for Ethical Leadership,” *California Management Review* 42, no.4 (2000): 128-142.

and as well as of congregants. Leading the house of the Lord to ethical and spiritual success is the key to being an effective leader.

### **The Researcher Examines Matthew 28:18-20**

The area the researcher addressed in this project was extremely imperative. Being a witness of the blessings and miracles of Jesus can be a bit difficult at times, as it demands leadership, a lot of courage, motivation, and guidance from the Holy Spirit. From the standpoint of literary analysis, the ending verses of Matthew explicitly reveal the divine authority delegated to Jesus, wherein it justifies the description of Matthew.<sup>93</sup> These last verses of Matthew are narrated in the backdrop where Jesus is being raised from the dead, defeater of death. Jesus hereby calls on to his disciples on the mountains in Galilee to spread the teachings of the Lord and proclaims that all the authority in heaven and earth has been delegated to him. He asks them to baptize the people in the name of the Father and of the Son and of the Holy Spirit and make them disciples. Acts 1:6-11 provides the continuation of the Great Commission clearly, where it ordains the ascension of Jesus after giving the commands to spread the message of Christianity throughout the world. The researcher is, therefore, of the view that Matthew 28:18-20 is known as the Great Commission because the purpose behind Jesus' appearance was to direct his disciples to evangelize the whole world, and secondly, it signifies the importance of the ascension of Jesus to heaven as well, as it was not the end, but the very start.

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<sup>93</sup> Allison and Davies, 688.

## Conclusion

The primary goal of the researcher is to give this guiding tool a proper shape in the form of a book and make it available for the local and foreign congregants on bookstores and online platforms such as Amazon. This project is designed to provide assistance to pastors and spiritual leaders who are trying to fulfill the needs of their congregants, resolve their issues, and address their concerns. Areas such as spiritual leadership and growth are explained comprehensively and allow a person to learn about the areas in which he desires to develop. The questionnaires added in this paper are strictly devised for different persons and allow them to assess their personal performances accurately and make the necessary improvements in the areas which are lacking.

Taking everything into account and after critically analyzing the data available, the researcher has found that the post of the senior pastor demands a tremendous amount of God's blessings, compassion, benevolence, a great spirit, humility, and more of the same. However, modern society is in dire need of the preachers who spread the unadulterated divine Word of God and hold a firm belief in Jesus and him being the only way to righteousness, God, and Heaven. As Jn. 14:6 says, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." A senior pastor must have a kind heart and he should listen and try to fulfill the needs of his congregants. He should also make himself approachable to all and listen to everyone's concerns with courtesy and attention and with great patience to the opinions of others. Delegating authority to the junior pastors and congregants is also a quality of effective leaders. They get the best out of people and make them responsible by delegating authority.

A pastoral job requires an individual to have Godly characteristics and he/she should conduct themselves as such at all times. The important thing here to understand is that the opportunity to witness the greatness of the lord can come their way anytime and any act below his par will only cause harm to himself and the Christian institution. Considering all this, it would not be out of place to assert that the role of senior pastor comes with a multitude of responsibilities and demands a lot, and therefore, one should be careful while discharging those duties. That is why the Lord himself said, many are called but few are chosen!

APPENDIX A: PASTORAL QUESTIONNAIRE

### Questionnaire for Pastors

This questionnaire explores pastoral competencies that fall into the following categories: relationship, responsibilities, leadership and results.

N = Never; S = Seldom; U = Usually; A = Always

Select the answer that best reflects your response.

<b>RELATIONSHIP</b>	
1. I find myself stagnating or falling short on serving the church community because assisting others requires too much time.	N S U A
2. I find that congregants must schedule an appointment to meet with me.	N S U A
3. I am able to put the needs of the congregants before my own needs.	N S U A
4. I am able to interact with the congregants after morning worship.	N S U A
<b>RESPONSIBILITIES (indicate the response that best represents you as a pastor for the following.)</b>	
5. I believe that it is my responsibility to teach the Word of God to the leaders of ministry in the church.	N S U A
6. I believe that it is my responsibility to train the ministerial staff to go out into the community to witness.	N S U A
7. Utilizes social media to reach the unsaved.	N S U A
8. Implements the appropriate type of worship and programming for the congregants.	N S U A
9. I believe that it is my responsibility to delegate Christian service duties, such as visiting the sick, teaching Sunday School, and Bible Study to the officers of the church.	N S U A
10. I believe that it is my responsibility to teach/communicates the importance of tithing.	N S U A
11. I believe that it is my responsibility to Communicate where tithes and offerings are being utilized to the congregants.	N S U A
<b>LEADERSHIP</b>	
12. Teaches from a holistic leadership approach that engages followers in multiple dimensions (rational, ethical, emotional, spiritual), so that they are empowered to grow into what they are capable of becoming.	N S U A
13. Seeks to serve others; leads by example with a certain degree of humility and respect for others.	N S U A
14. Seeks to lead with authenticity; personal values align with behaviors.	N S U A
<b>RESULTS</b>	
15. How often, should leaders implement Biblical teaching tools to see an effective outcome to those in leadership positions?	N S U A
16. Do you prefer to go overseas or to stay in the community to keep track on the successful outcome of reaching the unsaved?	N A U A
17. How often, should a leader examine themselves as being effective in assisting others?	N A U A
18. As a member of the clergy, how often do you pray for others?	N A U A
19. How often, should leaders receive counseling services for themselves since dealing with others' issues?	N A U A
20. How often, do you implement secular business dynamics in the Body of Christ to see effective results?	N A U A

**Short Answer Questions for Pastors**

1. In your own words, how might Jesus the servant leader speak to pastoral competencies? Please explain.
2. Please explain Matthew 28:18-20 in your own words. What does Christ command you to do as a pastor?
3. Kindly explain in your own words what you are doing to fulfill the mandate in Matthew 28:18-20?
4. In your own words, what steps are you taking to ensure your church preaches to all nations as outlined in Matthew 28:18-20?
5. In your own words, please explain how baptism relates to the fulfillment of the Great Commission?
6. Do you think the Great Commission in Matthew 28:18-20 differs from God's commandments to Israel in the Old Testament? Explain how?
7. In your own words, in what ways is your work in the ministry a reflection of Jesus' life on earth?

**Demographics**

8. What gender do you identify with?
  - a. Female
  - b. Male
9. How old are you?
  - 18 – 30 years
  - 31 – 40 years
  - 41 – 50 years
  - 51- 60 years
  - 61 years and above
10. What is your ethnic background?
11. What is your highest level for academic achievement?
  - a. Certificate Course
  - b. Diploma Course
  - c. Associate Degree or higher
  - d. Post graduate degree
  - e. Others (specify)
12. How long have you been a pastor at this church?

APPENDIX B: CONGREGANTS QUESTIONNAIRE

### Questionnaire for Congregants

This questionnaire explores pastoral competencies that fall into the following categories: relationship, responsibilities, leadership and results. Your response will enable greater understanding into pastoral competencies to be effective in the church and community.

N = Never; S = Seldom; U = Usually; A = Always  
Select the answer that best reflects your response.

<b>RELATIONSHIP</b>	
1. Our Senior Pastor takes the time to correspond with congregants beyond the routine church services.	N S U A
2. Our pastor is available for personal spiritual and life counseling.	N S U A
3. In our church, we have organized community outreach to offer assistance in the areas of food drives, clothing, and visiting the sick and needy.	N S U A
4. We can approach our pastor concerning personal and spiritual issues.	N S U A
<b>RESPONSIBILITIES</b>	
5. How often does the pastor recruit you to participate in the church programs and community events?	N S U A
6. How often does the pastor call out for people to repent, accept Christ as their savior, and be baptized?	N S U A
7. How often does your pastor talk of God's mandate as outlined in Matthew 28: 18-20?	N S U A
8. Through your spiritual journey, have you ever heard the voice of God to serve in the ministry?	N S U A
9. How often do you find yourself motivated to help the pastor and clergy in the churches' duties?	N S U A
10. How often does your pastor recruit congregants to help out in church duties?	N S U A
<b>LEADERSHIP</b>	
11. I feel confident in the leadership methods demonstrated by the pastor.	N S U A
12. Our pastor seeks to lead with authenticity; personal values aligned with behaviors.	N S U A
13. Our pastor seeks to serve others; leads by example with a certain degree of humility and respect for others.	N S U A
<b>RESULTS</b>	
14. Since joining the church, I have experienced personal and spiritual growth.	N S U A
15. I eagerly look forward to Worship services.	N S U A
16. After service, I follow up on the day's Biblical teachings.	N S U A

### Short Answer Questions

1. In your own words, how might Jesus the servant leader speak to pastoral competencies? Please explain.
2. Please explain Matthew 28:18-20 in your own words. What does Christ command you to do as a pastor?

3. Kindly explain in your own words what you are doing to fulfill the mandate in Matthew 28:18-20?
4. In your own words, what steps are you taking to ensure your church preaches to all nations as outlined in Matthew 28:18-20?
5. In your own words, please explain how baptism relates to the fulfillment of the Great Commission?
6. Do you think the Great Commission in Matthew 28:18-20 differs from God's commandments to Israel in the Old Testament? Explain how?
7. In your own words, in what ways is your work in the ministry a reflection of Jesus' life on earth?

APPENDIX C: CONSENT FORMS

INFORMED CONSENT FORM  
DOCTOR OF MINISTRY RESEARCH- BETHEL SEMINARY,  
ST. PAUL, MN

Dear participant,

My name is the researcher, and I am a Doctor of Ministry student at Bethel Seminary. For my final project, I will be exploring the topic of servant leadership in places of worship. The title of the project is The Pastor: From Calling to Competency, as identified in Matthew 28:18-20. Because you are the pastor or a parishioner of participating churches in the metropolitan area of Cleveland and Cincinnati Ohio, I would like to invite you to participate in a qualitative questionnaire.

**Research:** The following information is provided for you to decide if you would like to participate in this research study. You should be aware that you are free to decide not to participate in the study or to withdraw at any time during the study. This research is being conducted in connection with requirements for a doctoral program.

**Procedure:** The researcher will ask pastors and parishioners from three participating churches in the metropolitan area of Cleveland, Ohio, to participate by filling out a brief electronic questionnaire describing their experiences regarding pastoral competencies in their local congregation. The following questionnaire will require approximately 30-45 minutes to complete. After selected participants fill out an electronic questionnaire, all participants will receive summarized data that is collated from the responses of all three

churches. There is no compensation for participating in this study nor is there any known risk.

**Confidentiality:** The confidentiality of all respondents will be of the utmost priority and some responses/findings will be made available in the thesis document, which may have open access (which is typical at the doctoral level). The identities of all participants will remain confidential. Churches in the study will be identified by pseudonyms to further protect confidentiality. This research project has been reviewed and approved by a thesis advisor. If you have any questions about the research, please contact the researcher.

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