ABSTRACT

THE RELATIONSHIP BETWEEN CHURCH EFFECTIVENESS

AND PASTORAL MANAGEMENT BEHAVIOR

by

Matthew L. Scholl

This study examined the relationship between church effectiveness and pastoral management behavior. The study utilized Barna Research Group's Highly Effective Church Inventory to assess church effectiveness and a modified version of Kim S. Cameron's Management Skills Assessment Instrument to assess pastoral management behavior.

This study produced several significant findings. The participant churches met Barna's criteria for effectiveness. The pastors of the study churches did not utilize any single cluster of management skills. The study revealed a relationship between church effectiveness and pastoral management behavior.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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My Beeson Pastor colleagues, who helped make me into a "polished arrow" (Isa. 49:2).

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CHAPTER 1

PROBLEM

The business world has discovered a valuable secret. Driven by an insatiable desire for more—more profit, more market share, more success—it has discovered the secret to long-term profitability and success. The secret the business world has discovered is this: satisfied employees.

At the 2006 Willow Creek Leadership Summit, Harvard Business School professor Ashish Nanda outlined the service profit chain as set forth by James Heskett, W. Earl Sasser, and Leonard Schlesinger. Nanda briefly outlined the theory by posing a series of rhetorical questions. "What is it that leads to a company's long-term profitability or success? Customer loyalty," he answered. "What is it that leads to customer loyalty? Customer satisfaction. What brings about customer satisfaction? Perceived value." Creating a consistent, positive experience increases the likelihood a customer will perceive value. Finally, Nanda asked, "What leads to consistent, positive experiences?" He drove home his point when he answered, "A satisfied staff."

Others in the business world confirm the Harvard findings. The second of Jim Collins' six "good to great" principles states, "First who … then what" (41). *Great* companies recognize that people (i.e., employees) come first. Disciplined people engaged in disciplined thought taking disciplined action produce enduring results.

The Gallup organization places "engaged employees" at the center of "The Gallup Path" to success. Engaged employees lead to engaged customers. Engaged

customers lead to sustainable growth. Sustainable growth leads to real profit increase, and real profit increase leads to stock increase.

If satisfied employees are the secret to success, effective management is the key to producing satisfied employees. As James Heskett, W. Earl Sasser, and Leonard Schlesinger state, "Organizations that understand and manage according to the service profit chain … achieve remarkable results" (18). Other business leaders concur. For Collins, the step that precedes "First who … then what," is leadership (17). On "The Gallup Path," *great managers* come immediately before *engaged employees*. Great managers develop the loyal, satisfied employees who lie at the heart of successful organizations.

Recent studies of large churches are beginning to point to the importance of staff development as well. In a 2007 survey of thirty-four "of the most promising churches in America," Dr. Warren Bird, research director for Leadership Network, found that among the factors church staff members most value personally was "[l]eadership that positively motivates staff and employees to do their best work" (Springle 3). The most highly rated aspects of those staff members' jobs were

1. A compelling vision and rewarding work,

2. An environment of respect,

3. Service to God, and

4. Fairness (3).

Three of the four—compelling vision, the creation of an environment of respect, and fairness—are clearly the result of church leaders focusing on the development of their employees.

In 2008, Al Lopus, president of the Best Christian Workplaces Institute, found that developing a healthy staff culture is one of the key drivers for high impact churches (1). He writes, "It should come as no surprise … that intentionally focusing on building a healthy staff culture is one of the ways church leadership is changing" (2). In a survey of 1,900 employees at fourteen large churches between 2005 and 2007, Lopus found, "The issues that matter most to church staff are the character and competence of church leadership" (3).

If what these business authors suggest is true, and if what recent church studies are beginning to reveal is accurate, their findings may have broad implications for the church. First and foremost, these findings suggest that the key to building a successful church may lie in developing engaged employees. If pastors, as managers of the church, want to develop successful churches, they ought to focus on developing their employees. In short, pastors need to manage their employees well. Pastors need to engage in a range of management behaviors that will bring out the best in each employee. When employees feel satisfied and engaged, a church is more likely to be successful. When a pastor possesses knowledge, skill, and experience in managing people, he or she has a head start on building an effective church.

Pastors ought to develop skill in managing people. The challenge lies in the fact that managing people is yet another role pastors are expected to take on in the

contemporary church. Pastors who entered the world during the Christendom era are

finding the world has changed. To insist on faithfulness is not enough. As Rick

Warren says, "It takes more than dedication to lead a church to grow; it takes *skill*

[original emphasis]" (57). Pastors must clarify their own understanding of their role

and pursue it with all diligence, acquiring whatever skills are necessary to bear the

most fruit.

Suggesting that pastors act as managers creates a problem in the United

Methodist Church (UMC). United Methodist (UM) pastors often lack the requisite

knowledge, skills, or experience necessary for managing people effectively. Not only

do they not know how to manage people, many are unaware even of the importance

of effective personnel management.

The situation in the UMC is not entirely the fault of its pastors; the problem

of ill-equipped pastors arises, in part, because of systemic deficiencies. Historically,

the primary basis of pastoral appointments in many UM conferences has been the

pastor's salary and tenure rather than his or her skills and abilities. Thus, after a

number of years serving smaller churches with no staff, a pastor may find her or

himself appointed to a church with multiple staff members. Unless a pastor possesses

previous management experience or has deliberately sought out management training,

he or she is likely to overlook the importance of staff management.

Seminary education traditionally offers little in the way of help. Required

Bible, theology, and integrated ministry courses already crowd ninety-plus hour

masters programs. Over the past decade or so, seminaries have responded to a

growing popular interest in leadership by offering an increasing number of church leadership courses. While these new offerings are a helpful trend, few seminaries, if any, offer basic finance or personnel or management courses for their pastors-in-training.

If what the business literature suggests is true—that managing staff well is the key to organizational effectiveness—and if UM pastors have little or no training in managing staff, one must wonder how effective UM churches are likely to be.

The Purpose Stated

The purpose of this study was to examine the relationship between church effectiveness and pastoral management behavior in the North and South Indiana Conferences of the United Methodist Church.

Research Questions

Three research questions emerge from the stated purpose of this study:

1. What is the level of effectiveness of the study churches?

2. What management behaviors do pastors utilize?

3. What is the relationship between church effectiveness and pastoral management behavior?

Definition of Terms

For the purpose of this study, I defined three key terms.

An *effective church* possesses all nine habits of highly effective churches as identified by George Barna (*Habits* 16). According to Barna, highly effective churches

1. Rely upon strategic leadership,

2. Are organized to facilitate highly effective ministry,

3. Emphasize developing significant relationships within the congregation,

4. Invest themselves in genuine worship,

5. Engage in strategic evangelism,

6. Get their people involved in systematic theological growth,

7. Utilize holistic stewardship practices,

8. Serve the needy, and

9. Equip families to minister to themselves.

Management behaviors are the twelve management competency categories of the

Competing Values Framework (see Table 1.1).

Pastor refers to the senior or solo pastor of a church.

**Table 1.1. Competency Clusters and Categories of the Competing Values
           Framework**

Clan Competencies	Adhocracy Competencies
Managing teams	Managing innovation
Managing interpersonal relationships	Managing the future
Managing the development of others	Managing continuous improvement
Hierarchy Competencies	**Market Competencies**
Managing acculturation	Managing competitiveness
Managing the control system	Managing employees
Managing coordination	Managing customer service

Methodology

This study was an evaluation utilizing descriptive and correlational methods. This study utilized Barna's Highly Effective Church Inventory (HECI) to assess a pastor's perception of his or her church's effectiveness and a modified version of Kim S. Cameron's Management Skills Assessment Instrument (MSAI) to assess pastoral management behavior (Cameron and Quinn 153).

Population

This study surveyed a criterion-based sample of pastors of effective UM churches in the North and South Indiana Conferences of the UMC. Cabinet members of the North and South Indiana Conferences recommended eighty-seven churches for participation in the study based on Barna's criteria for effective churches.

Instrumentation

Pastors of the recommended churches completed Barna's HECI. The HECI is a "self-administered evaluation tool [designed] to gauge how well [a] church compares to a group of churches studied by the Barna Research Group that [it calls] 'highly effective churches'" (Barna, "Highly Effective Church Inventory" 1).

This study utilized a modified version of Cameron's MSAI to assess pastoral management behavior. In order to maintain the integrity and validity of the MSAI, I made every effort to retain its original language. Because Cameron originally designed the MSAI for managers at various levels of an organization, some items contained language foreign to most church settings; therefore, I changed phrases such as

"people in my unit" to "people on my staff." Otherwise, the items remained

unchanged. I modified the directions for completing and returning the survey to suit

the purpose of this study. Similarly, I modified the demographic section of the

inventory for use in the local church setting.

Data Collection

The cabinets of the North and South Indiana Conferences of the UMC

recommended churches for the study. The pastors of those churches received copies

of both the MSAI and the HECI, along with instructions for completing each.

Pastors returned the completed surveys in an enclosed self-addressed stamped

envelope.

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Delimitations and Generalizability

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This study was a first step toward understanding the management behavior of

pastors. By design, this study examined only UM pastors of effective churches in

Indiana. The results, therefore, are generalizable only to those pastors who

participated in the study.

If any of the managerial leadership roles or key competencies correlates with

church effectiveness, causal statements regarding management behavior and church

effectiveness must await further research utilizing broader selection criteria.

Results of this study are likely generalizable to other UM conferences,

especially those in direct proximity to Indiana. One should use caution when

generalizing the results of this study beyond conferences immediately adjoining the

North and South Indiana conferences.

The results of this study are limited to the UM pastors studied. Further study of pastors of other UM conferences, other denominations, and other groups of churches would strengthen the conclusions drawn from this study.

Theological Grounding

An understanding of the nature and purpose of the church provides the theological grounding for this study. Volumes could be and have been written on this topic. In the strategic planning process, leaders often ask the salient questions this study attempts to address: "Who are we—as the church—to *be*, and what are we to *do*?" Being and doing are at the core questions for both the pastor and the church. I acknowledge *both are essential.* However, the purpose of this study is to emphasize doing. Scripture calls this *bearing fruit*.

Ample references throughout Scripture signal the importance of bearing fruit. The key scriptural anchor of this study is John 15. In this passage, Jesus exhorts his disciples to abide in him, in other words, "to be" in him. Abiding is not the final goal. Jesus urged his disciples to abide in him *in order that they might bear fruit.*

This being/doing dichotomy is reflected in individuals, in the church, and, interestingly, in business organizations. This dichotomy should be of special interest to pastors and congregations. Pastors and churches cannot be content only with being. Pastors cannot say, "I'm only called to be a pastor," if more fruit can be borne through effective management. Churches cannot say in either words or practice, "We are here to be the presence of Christ in the community," without also demonstrating their effectiveness. Jesus calls his followers to *be* and to *do*, to abide and to bear fruit.

Overview of the Study

Chapter 2 reviews selected literature and relevant research. The literature review brings into dialog two disparate fields—theology and business management—by utilizing the language of a third discipline, namely, that of organizational effectiveness.

Chapter 3 presents the design of the study in detail.

Chapter 4 presents the study's findings.

Chapter 5 discusses the major findings of the study in detail, makes other observations, notes limitations, and suggests opportunities for practical application and further study.

CHAPTER 2

LITERATURE

This study sought to examine the relationship between church effectiveness and pastoral management behavior. The language of organizational effectiveness provides a means of bridging the gap between theology and business. While the church is comfortable with theology, it has largely remained distrustful of secular business literature. In order for the church to be more effective, it must reflect theologically on effective business practices and adapt them for use within the church.

From Profit to Effectiveness

Over the past two decades, business and leadership literature has proliferated. Out of this literature, new ways of viewing the nature and purpose of business have emerged. The sole purpose of business used to be maximizing profit. Recently, however, business leaders and authors have begun to suggest that profit is one of several purposes of business.

A key element of these new views is a broadening definition of success. The role of leadership is to define success. Marcus Buckingham and Curt Coffman of the Gallup organization state, "The role of the company is to identify the desired end" (236). Heskett, Sasser, and Schlesinger echo this sentiment: "Outstanding organizations have to be managed for results. They don't create products or services, they deliver results" (17). *Desired end* and *results* are broader terms than *profit*. Profit is now only one component of success.

A growing consensus is emerging that believes long-term growth and profitability are better standards of success than is profit. Author and former Stanford University Graduate School of Business professor Collins defines *great* companies as those who produced great, sustained results for at least fifteen years (3). John P. Kotter of the Harvard Business School writes, "In the words of a renowned executive: 'The job of management is to win in the short term while making sure you're in an even stronger position to win in the future'" (125). The role of leadership is not simply to maximize profits; leadership must also manage for the future.

If profit is no longer the sole component of success, neither is success measured in monetary terms alone. The value an organization creates is now the measure of its success. Profit is a by-product of creating value.

When Reichheld and Sasser examined the links of the service profit chain, they concluded, "Customer loyalty [i.e., the customer's perception of value] is a more important determinant of profit than market share in a wide range of industries" (Heskett, Sasser, and Schlesinger 21). An organization is successful, therefore, when it creates long-term value.

Noel M. Tichy and Eli Cohen arrive at the same conclusion. Winning encompasses both aspects of this broader definition of success. Winning means adding value and sustained excellence (14). Kim S. Cameron et al. concur. All organizations—corporations, churches, schools, government agencies—exist to create long-term value (22). Value creation is the new measure of an organization's success.

In noting the broadening of the definition of success, the discussion has moved subtly from the field of business management to the burgeoning field of organizational development (OD), or, organizational effectiveness as it is sometimes called. According to OD pioneer Richard Beckhard, OD can be defined as "a planned, organization-wide effort managed from the top to increase organization effectiveness and health through planned interventions in the organization's 'processes' using behavioral science knowledge" (9). Pursuing organizational effectiveness is now the preferred method of measuring an organization's success.

A Theology of Church Effectiveness

When applying organizational effectiveness concepts to the church, certain implications begin to emerge. First, management guru Peter F. Drucker clarifies the difference between effectiveness and efficiency. "Effectiveness is the foundation of success—efficiency is a minimum condition for survival *after* [original emphasis] success has been achieved. Efficiency is concerned with doing things right. Effectiveness is doing the right things" (45). Drucker continues, "It is *effectiveness and not efficiency which the service institution lacks* [original emphasis]" (138). Drucker's distinction between effectiveness and efficiency should ease pastors' concerns about business language and resonate with their desire to be effective in ministry. Even with Drucker's caution, one can almost hear pastors raising objections. "Jesus doesn't call us to be successful. He calls us to be faithful." "We've tried that before. Why should we do it again?" "I knew it. It's all about numbers. It is always about numbers." A theology of church effectiveness helps address such concerns. Relevant

biblical material, historical attempts to renew and maintain effectiveness, and the doctrine of the church provide a strong foundation for such a theology.

Faithfulness and Fruitfulness—Grounded in Scripture

The first objection raised is that Jesus does not call people or the church to be successful; he calls them to be faithful. Those who raise this objection quickly point to the parable of the talents. As recorded in Matthew 25, the first two slaves, who double the number of talents entrusted to them by their master, receive a double reward: They are blessed and entrusted with more. The master says, "'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master'" (Matt. 25:21, NAU). The objectors properly note that Matthew describes the slaves as and praises them for being faithful, but their faithfulness is not the only thing Jesus commends. Jesus praises and rewards them for both being faithful and for bringing forth (producing) a return.

The example of the third slave emphasizes the necessity of both being faithful and bearing fruit. Even though the third slave knew his master expected to receive back more than the master gave him, the slave returned only the original talent. He was faithful in relation to the talent he received; he returned it untouched to his master. In relation to his master, he was unfaithful. He failed to act in a manner consistent with what he knew his master's character to be. "'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. And I was afraid, and went away and hid your talent in the ground'" (Matt.

25:24-25). Being faithful is not enough. Christ expects his followers to be faithful, yes, but he also expects them to act in a manner consistent with his character.

Quaker theologian and former chaplain to both Harvard and Stanford Universities, Elton Trueblood laments the development of mediocrity in society's institutions. "Few contemporary developments are more disquieting than that represented by the cult of mediocrity. The heart of this mediocrity is deliberate limitation of achievement" (183). When the ideal of excellence is lost, "men and women habitually settle for what is pressing; they put in their time; they hold the job" (183). Trueblood's statements help reveal the Lord's passion for excellence.

In the opening sentence of his book, Reggie McNeal paraphrases Trueblood: "Deliberate mediocrity is a sin" (1). If deliberate mediocrity is a sin, so is unintentional mediocrity, which is where the "just be faithful" argument often ends. Jesus calls his followers to be faithful, but he also calls them to be fruitful.

The biblical term most closely related to effectiveness is fruitfulness. The words fruit and fruitfulness appear repeatedly throughout the Bible. Leland Ryken, James C. Wilhoit, and Tremper Longman, III indicate three definitions of fruit are common in Scripture (313). The first parallels modern scientific classification of fruit produced by fruit trees. More generally, fruit may mean the produce or offspring of any plant or animal. Finally, fruit takes on a metaphorical definition as the result of an action. This third definition most closely captures the essence of effectiveness.

In the Bible, fruit are either good or bad. In Genesis 1:11-12 the land produced seed-bearing plants and trees that bore fruit: "And God saw that it was

good." At the other extreme, the fruit, or consequence, of the Fall was shame, pain, suffering, and death—"the archetypal bad fruit" (Ryken, Wilhoit, and Longman 313). In the New Creation pictured in Revelation, the tree of life stands on each side of the river of life, "bearing kinds of fruit, yielding its fruit every month" (Rev. 22:2). The tree of life brings forth good fruit: healing and abundant life, a reversal of the Fall (Ryken, Wilhoit, and Longman 313).

The quality of fruit, good or bad, is not the only fruit-related issue in the Bible. As suggested, fruit bearing is expected. In Genesis, God not only commands plants and trees to bear fruit; he commands the sea creatures and livestock to do so as well. Creation culminates with God's blessing and command to "be fruitful and multiply" (Gen. 1:28). Fruit bearing is a natural outcome of participation in creation.

After the Fall, God chose Israel to be his people. Israel was the remnant people chosen to enact God's original intention for humanity. When God called Abraham (then Abram) he said, "And I will make you a great nation, and I will bless you…. And so you shall be a blessing" (Gen. 12:2). Israel's mandate included God's expectation that Israel would bear good fruit (i.e., be a blessing).

Appropriately enough, Israel's prophets chose the image of the vine or vineyard to symbolize God's charge to Israel. Isaiah 5 paints a moving picture of God's care in cultivating his vineyard Israel, but Israel is called to account when the Lord comes seeking good grapes and only bad are found (Isa. 5:4). George R. Beasley-Murray describes the close association between the image of the vineyard and God's judgment:

> In every instance where Israel in its historical life is depicted in the Old Testament as a vine or vineyard, the nation is set under the judgment of God for its corruption, sometimes explicitly for its failure to produce good fruit. (272)

Not only did God expect Israel to bear fruit, but Israel's failure to bear fruit resulted in judgment.

In the New Testament, John the Baptist and Jesus both speak of the acts of men and women as their fruits (Moore 472). In the Gospels Jesus emphasizes the necessity of bearing good fruit. In Matthew 7:17-20 he says good trees bear good fruit and bad trees bear bad fruit. Trees that do not bear good fruit are the subject of judgment: "Every tree that does not bear good fruit is cut down and thrown into the fire" (Matt. 7:19). In Matthew 21:43, Jesus says the kingdom of God will be taken away from those who do not produce fruit and given to a people who will produce its fruit. The parable of the talents speaks of the need not only for faithfulness but also for fruitfulness.

Scripture not only expects fruit to be borne, but it reveals how fruit can be borne. Jesus describes God's plan for fruit bearing most clearly in John 15: Fruit is borne by abiding (remaining) in him. Once again, being and doing are inseparable. Jesus transforms the image of Israel as the vineyard by identifying himself as the true vine. God the Father remains the vinedresser. In John 15 Jesus draws a sharp contrast between those who bear fruit and those who do not, as illustrated by Table 2.1.

Table 2.1. Consequences of Fruit Bearing in John 15

Those Who Bear Fruit	Those Who Do Not Bear Fruit
Are pruned (v. 2)	Are taken away (v. 2)
Abide in the vine (v. 4)	Do not abide (v. 4)
Bear fruit (v. 5)	Bear nothing (v. 5)
Have fruit that remains (v. 16)	Are thrown away, dry up, are gathered, cast into the fire, and burned (v. 6)
Ask whatever they wish and it is done (vv. 7, 16)	
Glorify the Father (v. 8)	
Are proven to be Jesus' disciples (v. 8)	

Fruit bearing matters to God. Fruit bearing matters so much it forms the basis of God's judgment. Because bearing fruit is so important, and because Jesus said the way to bear fruit is to abide in him, one must understand the meaning of *abiding* and *bearing fruit* in Scripture.

Beasley-Murray says abiding, or remaining, clearly has a deeper significance than continuing to believe in Christ (272). It means continuing to live in association or in union with him. Such a continued union will have a transforming effect; fruit will be borne. This transformation will be observable. It will be outward as well as inward (see Jas 1:19-27; 2:14-26). Beasley-Murray concludes, "To remain in Christ is to become fruitful" (273). Abiding and bearing fruit are integrally connected.

Some commentators, along with the New Testament writers, suggest the fruit that is borne from abiding with Christ is spiritual fruit. In John 15, Jesus associates abiding and the resulting fruitfulness with spiritual fruit such as love ("abide in my love" v. 9) and joy ("that your joy may be made full" v. 11). Paul follows an identical

line of reasoning in Galatians 5: "So I say, walk by the Spirit" (v. 16). "But the fruit of the Spirit is love, joy" (v. 22). The fruit of abiding may be spiritual fruit, but the word fruit may mean something more. Henry W. Holloman says fruitfulness is *usually* spiritual, but one's thoughts, motives, words, actions, work, or works may also provide evidence of fruitfulness (185).

This discussion of faithfulness, fruit, and fruitfulness points to several conclusions. First, to say God is only interested in faithfulness is an incomplete understanding. God is interested in both being and doing.

Second, God expects his people to bear fruit. From the beginning, he expected his creation to be fruitful. He expected his chosen people, Israel, to be fruitful. He promises those who abide in Christ will be fruitful.

Third, the basis for God's judgment rests first, on whether or not fruit is borne, and second, on the kind of fruit that is borne. God will cast away and burn up those who do not bear fruit and those who bear bad fruit. Those who bear good fruit will receive God's blessing.

Finally, the kind of fruit that is expected is at least spiritual in nature. One can expect spiritual fruit to have an outward effect. The command is to abide; the consequence of abiding is bearing fruit.

A History of Renewed Effectiveness—Established in Tradition

When considering whether the church should adopt business language and practice, some object, "We've tried that before." Because something has been tried

before, however, does not mean it should not be tried again. The church stands in

constant need of revival.

The history of the Christian church is marked by periods of revival. Such

periods evidence movements toward renewed effectiveness. As Fred W. Hoffman

says, "Within the church there must be a house-cleaning before God can work in

power through His children to reach the unsaved multitudes" (15). The Wesleyan

revival brought about renewal in the Church of England. America's denominational

history is marked by periods of revival. Contemporary strategies are continually being

developed and refined to bring about renewed church effectiveness.

Hoffman observes certain stages of development common to revival

movements across church history. He vividly describes the impoverished spiritual

landscape that precedes revival:

> [P]receding each time of revival there comes a period of spiritual
> darkness…. The church is engulfed in a deadly pall of indifference to
> spiritual realities…. While the forms of religious observance are still
> scrupulously maintained, there is no sincerity and no power. Religion
> has become but an empty shell, devoid of life. (7)

Prior to revival, religious behavior continues, but spiritual vitality has ebbed. Next

comes the awakening of a deep sense of dissatisfaction in the hearts of a faithful

remnant of godly believers (7-8). As the dissatisfaction deepens, a leader of the

movement emerges (8). This leader interprets and gives voice to the one central truth

that emerges. As revival spreads, it has its effect upon the church. "The first result of

real revival is an awakening in the consciousness of the church and of the individual

believer, of a deepened sense of sin" (9). The church must become aware of its need

for repentance and change before significant change can be undertaken.

The Wesleyan revival in England came at a time when "religion in England

seemed dead or dying" (Rattenbury 49). John and Charles Wesley became the leaders

who gave shape to the movement. In the Wesleyan revival, three "experimental"

doctrines stand out: God's unqualified love for all humankind, the witness of the

Spirit, and perfect love (92). John Wesley was not trying to establish a new

denomination. He sought to bring about renewal in the Church of England. "The

Methodist Movement was not only a missionary appeal to outsiders, but a revival of

devotional, and especially of sacramental, practice in the Church of England" (174).

"Wesley did not regard himself as the founder of a new denomination, but of a

Society which stood for certain things neglected in the church" (197).

Revivalism in America repeatedly followed the familiar pattern. Revival began

within the church, among those who professed to be the children of God (Hoffman

15). In the Great Awakening of 1740, Jonathon Edwards and George Whitefield

emphasized the necessity of regeneration (8). In the nineteenth century, Charles

Finney emphasized personal repentance and faith (9). These revivals had a renewing

effect on the church. Through such revivals, "the whole life of the church underwent

a thorough housecleaning, and was brought to new and vigorous life" (60).

"Following the spiritual rejuvenation produced by the revival [of 1800], the church

went forward with new earnestness and consecration in its God-given tasks" (79).

The revivalism of the nineteenth century further establishes a tradition of renewed church effectiveness.

The contemporary church growth movement presents a modern expression of revivalism. Church growth efforts became fashionable as denominationalism dwindled and Christendom crumbled. Church growth had its limitations, however, and the church health movement evolved. New renewal movements continue to emerge as American culture becomes more secular and other world religions gain acceptance around the world. These movements carry varying names— "emergent," "missional," "apostolic," but their goal is the same: renewal of the church and greater effectiveness in accomplishing its mission.

Throughout history, the church has struggled to maintain its effectiveness. New life transformed periods of malaise when contentment with the status quo could no longer be tolerated. Gifted leaders emphasized newly discovered or recognized nuances of the faith and brought renewal to the church. The church struggles to maintain its effectiveness even to this day.

Church Growth—Found in Experience

A third objection to using business language in the church arises in the wake of the church growth movement. The belief is that pastors and church leaders will pursue growth at the expense of theology, that theology and business or theology and social science are mutually exclusive.

The church growth movement traces its roots to the missionary work of Donald McGavran. Many regard the 1970 publication of his book *Understanding*

Church Growth as the foundation of the church growth movement (Conway). Ironically, McGavran focuses more on the social sciences than he does on theology (Conway).

Since its founding, the church growth movement has faced and responded to criticism. Some have accused McGavran of a having "a naïve understanding of growth … [that] is intrinsically good … [while] non-growth [is] bad" (Conway). Since its inception, the church growth movement has had to defend itself against the claim that the only thing that matters is the numbers.

Lesslie Newbigin insists that the Scriptures place no emphasis whatsoever on numbers. Even with Luke's affinity for numbers, the way he records Jesus' sayings about the coming of the kingdom of God in no way suggests its coming depends on the number of those who expect and pray for it (139). Further, Newbigin observes that Paul did not judge the churches he addressed by their numeric growth (140-41). Newbigin makes his predisposition against numbers clear: "When numerical growth is taken as the criterion of judgment on the church, we are transported with alarming ease into the world of the military campaign or the commercial sales drive" (142). Numbers alone are not a sufficient measure of bearing fruit.

Elmer Towns, himself a proponent of the church growth movement, recognizes the danger of emphasizing numbers exclusively. "Those who strive for numerical growth without seeking spiritual growth are limiting the effectiveness of their ministry" ("Effective Evangelism View" 44). A focus on numbers alone can actually limit fruit bearing.

Missiologist Charles Van Engen offers a corrective voice to church growth's overemphasis on numbers: "[Numerical growth] is not the goal of mission; it is a desired by product" ("Reformist View" 194). The focus on spiritual growth is difficult to maintain, however, because spiritual growth is difficult to measure or count.

The church growth movement has had to face the reality that many churches do not grow. Walter Russell, III describes the problem: "While growth does sometimes occur as an overflow of the healthy life of the church, local church expressions of this are generally the exception, rather than the rule" (18). Not every healthy church grows numerically.

Towns paints the picture more poignantly:

> [T]hese churches [that do not grow] are not made up of just carnal
> believers or those who do not care. These are churches where people
> genuinely pray, work hard, work diligently in ministry, and want
> growth, renewal, and revival but receive only marginal results, if they
> receive any at all. ("Renewal View" 242)

Unfortunately, wanting growth, renewal, and revival is not enough.

Partly because of its underdeveloped theology, some accuse the church growth movement of putting form before function. Howard Snyder uses a horticultural image to describe the problem that arises from overemphasizing church growth:

> Too much church growth strategizing is like exhorting a plant to grow,
> or giving it artificial and possibly toxic nutrients, or placing it into an
> artificial environment, or worse, manipulating and artificially shaping its
> growth or conjuring up a grotesque hybrid form of the church—rather
> than letting the church grow into the vine as God intends, subject to
> the nurturing and pruning that God brings. (216)

Trying too hard can be just as problematic as not trying hard enough.

Towns echoes the organic theme while striking a balance: "A correct view of church growth is a balance between internal growth and external growth, and it might be pictured as a balance between organic growth and programmed growth" ("Effective Evangelism View" 241).

In response to the criticism the church growth movement has received, its advocates have responded critically and thoughtfully. Seeking to strengthen church growth's theological roots, Van Engen has outlined some of the core assumptions of the church growth movement. At the core of the church growth movement lays the assumption, "Church growth is God's will" ("Centrist View" 137). Church growth advocates claim the movement is built on the fundamental theological principle of the seeking and finding activity of God. "Given the nature of this covenanting, loving, self-revealing God of the Bible, church growth is not optional; it is rather, the most foundational aspect of the essence of our faith" (137). Church growth advocates have become almost apologetic in defending their emphasis on numbers: "[W]e do not grow churches because it is the nature of the church; we grow churches because it is God's will" (137). While church growth advocates' earnest desire to see churches grow should be applauded, they need to reflect critically on their goals and methods.

Russell suggests two insights that have emerged from church growth's critical self-reflection. First, "the growth of the church is not something that should be an overflow of the life of the church. Rather, growth must be something that is *intentional*

[original emphasis] and embraced at the *purpose level* [original emphasis] of the church"

(18). The second insight "is the clarification and development of the church's

understanding of the leadership qualities and characteristics necessary to catalyze and

mobilize a group of Christians" (18). Russell's comments suggest that something

more than the application of church growth principles is necessary for church

growth. Skilled pastors and leaders are also necessary.

The previous discussion has outlined a theology of church effectiveness.

Scripture demonstrates that God expects more than just faithfulness; God expects

fruit. A tradition of renewal and revitalization permeates the church. Each generation

must pursue church effectiveness in its own way. If early in its history the church

growth movement overemphasized numbers, recent expressions of the movement

tempered these concerns. Pursuing a theologically grounded view of church

effectiveness is not only acceptable; it is a contemporary expression of the historic

work of the church. Mark J. Belokonny realizes the necessity of a constantly changing

methodology: "If we are to be effective in reaching our contemporary society with

the unchanging gospel of Jesus Christ, then our methodology must constantly be

changing" (39). Developing a theology of church effectiveness stands firmly within

the church's tradition of seeking renewed effectiveness.

A Case for Organizational Effectiveness

By applying the language of organizational effectiveness to the church, the

church may discover it has something in common with the business world. Drucker

identifies three popular explanations for the failure of service institutions to perform:

Their managers are not businesslike; they need better managers; and, their objectives

are intangible. He concludes, "All three are alibis rather than explanations" (137). In

short, the lack of effectiveness is inexcusable.

Drucker emphasizes the difficulty of getting at the issue of effectiveness:

> [T]he basic problem of service institutions is not high cost but lack of effectiveness. They may be very efficient—some are. But they tend not to do the right things…. Effectiveness cannot be obtained by businesslike behavior as the term is understood, that is, by greater efficiency. (138)

The pursuit of effectiveness remains elusive.

Identifying the right things for the organization to pursue is the goal of

organizational effectiveness. The responsibility for identifying the right things falls to

the organization's leaders. As Cameron et al. suggest, "Never has there been a time

when effective leadership is more crucial for organizational success" (11). An

organization rises or falls on its leadership.

Church Health—Moves toward Effectiveness

As previously noted, the church reacted to the church growth movement's

apparent overemphasis on numbers. Toward the end of the twentieth century,

Warren and others, themselves children of the church growth movement, redefined

the goal. "I believe the key issue in the twenty-first century will be church *health*

[original emphasis], not church growth" (17).

Church health has emerged as an attempt to shift the church's focus away

from numbers. Christian Schwartz, a leading proponent of church health, says, "The

concentration on numerical growth goals overshadows the fact that, at the heart of

the debate there are far more fundamental issues" (9). Warren concurs, "Focusing on growth alone misses the point" (17). For the church to be effective, it must be clear about what it is called to be and what it is called to do.

The church has always struggled with its identity. Different terms are used, but the struggle has always been between what the church is called to *be* and what it is called to *do.* One way of looking at the church from the being side is to examine the purpose of the church in light of the ancient creeds. Avery Dulles and Thorwald Lorenzen both make use of the creedal definition of the church as they describe its purpose.

According to the Nicene Creed, the church is one, holy, catholic (universal), and apostolic (*United Methodist Hymnal* 880). To this list, Lorenzen adds two subtle nuances. Lorenzen interprets "apostolic" as "has a mission" and "calls people to serious discipleship" (141). Apart from Lorenzen's nuances, the creed provides a description of what the church is to be, but it is silent on what the church is to do.

Subsequently, Lorenzen describes the tension between being and doing as one between "form and spirit" (142). He categorizes New Testament churches along two lines: structured (in Luke/Acts and the Pastoral Epistles) and charismatic (in Paul and John). H. Richard Niebuhr makes a similar distinction: "We need to define the church further by use of the polar terms 'community' and 'institution'" (21). Placing the contrasting terms being and doing, spirit and form, and community and institution along a continuum begins to reveal a more comprehensive view of the church.

Schwartz has chosen the term "poles" to describe the two alternatives. At one pole, the church is dynamic; the church is an organism. At the other pole, the church is static; it is an organization. According to Schwartz, neither pole represents the ideal; both are necessary for an accurate understanding of the church. "[T]he development of the church as an organism inevitably leads to the creation of institutions…. [T]he aim of these institutions is to be useful in stimulating the development of the church as an organism" (20). The danger lies in emphasizing one pole to the exclusion of the other.

Others have attempted to describe the purpose and nature of the church. In his analysis, Dulles offers five models of the church: the church as institution, mystical union, sacrament, herald, and servant. He suggests seven criteria for evaluating his models: (1) basis in Scripture; (2) basis in Christian tradition; (3) capacity to give church members a sense of their corporate identity; (4) tendency to foster the virtues and values generally admired by Christians; (5) correspondence with the religious experience of persons today; (6) theological fruitfulness; and, (7) fruitfulness in enabling church members to relate successfully to those outside their own group (e.g., Christians of other traditions, adherents to non-Christian religions, and secular humanists; 180-81). Dulles' categorization method might provide a basis for evaluating church effectiveness.

If one accepts Lorenzen's nuances of the term apostolic, one can discern potentially identifiable and measurable aspects of church effectiveness. One might measure various aspects of the phrases "has a mission," and, "calls people to serious

discipleship." Likewise, Dulles' criteria might provide a basis for evaluating the doing side of the church.

Schwartz's Natural Church Development process advocates just such a position. As a way of bringing the two sides of the church together, he advocates examining churches by asking the "functional question" (67). "Asking the functional question means asking about the fruit and the effect. What comes out of it?" (67). Schwartz uses the term "functionality" to describe how useful the organizational (static) pole of the church is in helping stimulating the organic (dynamic) pole (74). Schwartz claims, "A *functional* [original emphasis] understanding of the church as an organization is the only legitimate way to justify the institutional side of the church theologically" (66). Schwartz's description of the interaction between the poles helps explain the dynamic nature of the church.

Schwartz recognizes that the word "functionality" does not occur in Scripture, but he claims the Bible as a whole, and particularly the teachings of Jesus, teach functional principles (67). Schwartz points out that "Jesus did not abolish institutional elements, but he relativized their significance by questioning their function" (69). Schwartz claims Jesus did what Russell suggested previously; Jesus examined "institutional elements" at the purpose level.

Schwartz goes on to say a "false" church is "a church whose structures have not been justified in terms of how useful they are for effective church development" (66). In order to become a "true church," a church must "examine its structures from

a functional point of view" (73). Schwartz suggests that if Jesus asked the functional question, so ought pastors and church leaders today.

One's ecclesiology determines one's attitude toward the church and the practice of ministry. At various points in the church's two thousand year history, the pendulum has swung between the being and doing ends of the spectrum. Rather than emphasizing an either-or approach, a both/and mind-set seems most helpful. Niebuhr recognizes that community cannot exist without structure: "[I]t seems clear that no community can exist without some institutions that give it form, boundaries, discipline, and the possibilities of expression and common action" (22). These institutions need to examine themselves along the lines of functionality, as Schwartz suggests.

Organizational Behavior

The study of effectiveness is not new. In fact, it is centuries old: "For centuries economists, philosophers, engineers, military generals, government leaders, and managers have attempted to define, measure, analyze, and capture the essence of effectiveness" (Ivancevich, Konopaske, and Matteson 20). According to Robert N. Lussier, the field of organizational behavior seeks to describe "the collective behavior of an organization's individuals and group," and performance, or effectiveness, is "the extent to which expectations or objectives have been met" (8). Lussier goes on to say that one normally measures performance on a continuum or ranked on a scale of 1-10 (8-9). As such, performance is a relative term (9).

Early organizational theorists sought a unified theory of effectiveness that addressed every aspect of organizational behavior. Recently, however, Paul Hersey, Kenneth H. Blanchard, and Dewey E. Johnson have observed a move away from single-measure assessments of effectiveness (132). Chris Argyris, professor emeritus at Harvard Business School, reached a similar conclusion. "Effective leadership depends upon a multitude of conditions. There is no one predetermined, correct way to behave as a leader" (207). The complexity of human behavior and organizations present a challenge to theorists.

The application of systems theory to organizations has helped identify the way complex factors affect organizational effectiveness. In examining organizational behavior, one should be aware of three levels of analysis: the individual, the group, and the organization (Ivancevich, Konopaske, and Matteson 20).

Argyris describes the dynamics as they operate on an individual level:

> *Internal* [original emphasis] personality balance exists when the parts of the individual's personality are in equilibrium or balance with each other. People whose personalities are internally balanced are called *adjusted* [original emphasis]. *External* [original emphasis] balance exists when the personality as a whole is in equilibrium with the outside environment. People whose personalities are externally balanced are called *adapted* [original emphasis]. Total balance occurs when the internal balance "jibes" with the external balance (i.e., when a person is adapted and adjusted, which some call *integrated* [original emphasis]). (22)

Individuals seek a balanced state, as do all systems.

The same dynamics are at work at the organizational level. As Argyris says, "All organizations may be said to strive to achieve their objectives, maintain themselves internally, and adapt to their external environment. This multi-

dimensional process may be called self-actualization" (49). In this movement toward

self-actualization, organizations display the same tendencies individuals do.

This same internal-external scheme describes the forces that operate within

and upon an organization as a whole. "External forces are beyond management's

control. Internal forces operate inside the firm and are generally within the control of

management (Ivancevich, Konopaske, and Matteson 590). This internal-external

scheme may provide a way to bridge organizational and church effectiveness.

The Service Profit Chain

The service profit chain illustrates organizational behavioral principles well

(see Figure 2.1). The service profit chain describes "the direct links we have measured

and documented between profit and growth" (Heskett, Sasser, and Schlesinger 18).
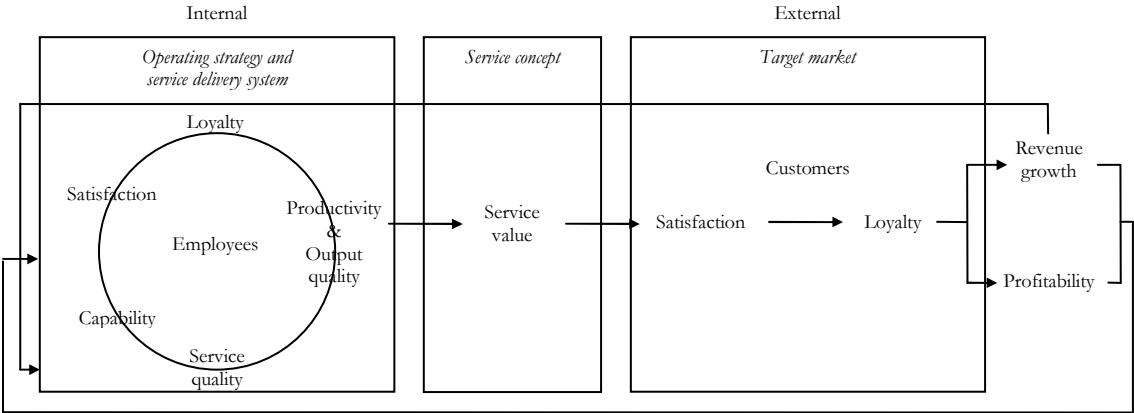
Source: Heskett, Sasser, and Schlesinger 21.

Figure 2.1. The service profit chain.

The service profit chain synthesizes much of the material previously presented. The two large boxes represent the internal and external dimensions or processes of the organization. The output of the internal process is value. Value is the input for the external process. Growth and profitability are the outputs of the external process. Growth and profitability become the inputs of the internal process. The service profit chain is a roadmap for creating long-term value (i.e., for creating effectiveness).

The engine that makes the service profit chain run is what Heskett, Sasser, and Schlesinger call the cycle of capability:

> "[C]apability" is made up of several components, including: (1) the latitude to deliver results to customers, (2) a clear expression of limits within which to frontline employees are permitted to act, (3) excellent training to perform the job, (4) well-engineered support systems, and (5) recognition and rewards for doing jobs well, determined at least in part by the levels of customer satisfaction achieved. (114)

Research has demonstrated that the best-performing employees care about their capability and that of those around them (115). Capable employees are highly satisfied:

> About two-thirds of employees' satisfaction levels were caused by just three factors: (1) the latitude given employees by their management to meet customer needs, (2) the authority given them to serve customers, and (3) possession of the knowledge and skills needed to serve customers. (114)

According to the service profit chain, the development of capable employees is critical to creating value and, therefore, to organizational effectiveness.

Heskett, Sasser, and Schlesinger draw several conclusions based on their research. First, customer and employee selection methods are critical to the successful

creation of an effective organization (115). Second, leaders who utilize the service

profit chain focus on just two very important ideas:

> (1) [They] do what is necessary to detect the needs and insure the
> satisfaction and loyalty of targeted customers and (2) [they] achieve
> this, in most cases, by giving employees the latitude and support
> necessary to deliver high value to desired customers. (236)

Third, service profit chain leaders believe "employees with the right attitude, the right

incentives, the right training, and the right amount of latitude who will listen to

customers are the key to designing and providing services that create [the kind of

results customers buy]" (241). In short, managing employees well lies at the heart of

organizational effectiveness.

Dimensional Models of Leadership

Robert E. Quinn et al. trace the development of management theory through

four eras, each dominated by a particular management model (2-11). For them, the

"Internal Process Model" dominates the years 1900-25. From 1926-50, the "Human

Relations Model" emerged. In the second half of the twentieth century, the "Open

Systems Model" emerged, and finally, from about 1976 to the present models

representing a "Both/and" approach became dominant. These both/and theories are

reflected in a number of dimensional models of leadership.

The internal-external dimension is a fundamental aspect of organizational

behavior. In seeking to understand complex organizational dynamics, other

researchers have proposed many other theoretical dimensions. Edgar H. Schein, for

example, describes the characteristics of a learning culture by employing a number of

dimensions (see Table 2.2).

Table 2.2. Characteristics of a Learning Culture

Organization-Environment Relationship		
Environment dominant	Symbiotic	Organization dominant

Nature of Human Activity		
Reactive, fatalistic	Harmonizing	Proactive

Nature of Reality and Truth		
Moralistic authoritative		Pragmatic

Nature of Human Nature		
Humans basically evil		Humans basically good
Human nature fixed		Human nature mutable

Nature of Human Relationships		
Groupism		Individualism
Authoritative/paternalistic		Collegial/participative

Nature of Time		
Past oriented	Present oriented	Near-future oriented
Short time units	Medium time units	Long time units

Information and Communication		
Low level of connectivity		Fully connected

Subcultural Uniformity Versus Diversity		
High uniformity		High diversity

Task Versus Relationship Oreintation		
Primarily task oriented	Task and relationship oriented	Primarily relationship oriented

Linear Versus Systemic Field Logic		
Linear thinking		Systemic thinking

Source: Schein 365.

Just as the search for a single set of principles for describing organizational behavior fell short of its goal, so did the search for a single effective leadership mix and style for all situations. "[A number of researchers] suggest that leadership behavior depends upon the situation and not upon any inherent leadership abilities, although some traits may be common to all leaders" (Argyris 209). As a result,

numerous situational models of leadership evolved (Ivancevich, Konopaske, and Matteson 497).

Robert E. Lefton and Victor R. Buzzotta, founders of Psychological Associates, have developed what they call the Dimensional Model of leadership. This model places dominance and submission on one dimension and hostility and warmth on another. "These are the four characteristics that research has found most important in explaining how people interact" (17). The four resulting quadrants, "Q1"-"Q4," describe four leadership styles: autocratic, unassertive, easygoing, and collaborative, respectively. Rather than developing skill in each of the four quadrants, Lefton and Buzzotta suggest that Q4, collaboration, is the most desirable leadership style (55).

Fiedler's contingency model is another example of a situational theory. According to Roya Ayman and Erica L. Hartman, the contingency model of leadership "categorizes leaders into one of two groups: those who are more task oriented and those who are more relationship oriented" (1429). In his model, Fiedler postulates that the performance of groups is dependent on the interaction between leadership style and situational favorableness (Ivancevich, Konopaske, and Matteson 498). According to Fiedler's theory, leadership style is actually about the level of satisfaction a leader derives from interpersonal relationships ("Contingency Theory"). Situational favorableness is comprised of three components: leader-member relations, task structure, and leader position power. Research on Fiedler's model suggests that improving effectiveness requires changing the situation to fit the leader. Fiedler's

model led to the development of other contingency approaches, among them the situational (Hersey-Blanchard), Vroom-Yetton, and path-goal (House) theories (Ayman and Hartman 1429).

Hersey and Blanchard developed the situational leadership model. Similar to the dimensional model, Hersey and Blanchard built their model on two basic concepts: leadership style and follower readiness (Hersey 1). The Hersey-Blanchard model uses two dimensions to describe leadership style. One dimension describes supportive relationship behavior along a continuum ranging from low to high. The other dimension describes the level of directive task behavior required, ranging from low to high. Leadership style can then be plotted in one of four quadrants. The four resulting styles are telling, selling, participating, and delegating. Managers in both large and small businesses have used the situational leadership model and attest to its usefulness (Ivancevich, Konopaske, and Matteson 504).

In the early 70s, Victor H. Vroom and Philip Yetton developed the first version of what is considered a behaviorally based contingency model of leadership decision-making (Ayman and Hartman 1431). Vroom and Yetton "formulated a normative model of leadership style that sought to specify what degrees of participation were likely to be effective in different conditions" (Vroom 322). In its original form (1973), the Vroom-Yetton model included eight situational factors. Vroom and Jago revised the model in 1988. The Vroom-Jago model raised the number of situational variables from eight to twelve, and factors varied on five levels, not just dichotomously as in the Vroom-Yetton model (323). While the Vroom-

Yetton-Jago model acknowledges and reflects situational variables well, some criticize

it for its failure to make recommendations about what to do (323).

Martin Evans and Robert House developed the path-goal model of leadership.

According to Andrew P. Knight, Gary Shteynberg, and Paul J. Hanges, Evans and

House soon realized "that a singular focus on behavior is … insufficient for

identifying when a leader would be effective" (1164). The path-goal model recognized

that a leader's behavior is a major contributor to subordinates' satisfaction and

success (Ayman and Hartman 1432). Path-goal theory suggests that an effective

leader directs followers' behavior by changing followers' perceptions of the

relationship between behaviors and outcomes (Knight, Shteynberg, and Hanges

1164). Specifically, leaders need to act in ways that increase the attractiveness of

outcomes associated with subordinates' goal attainment. Additionally, leaders should

help subordinates see how a particular means will achieve a desired end (1165).

Recently, "methodological limitations and incomplete empirical support have led to a

decline in research on path-goal theory" (1168).

Researchers agree that dimensional variables help explain effective leadership

and management. According to Hersey, Blanchard, and Johnson, "[a]bundant

research supports the argument that all the basic leader behavior styles can be

effective or ineffective depending on the situation" (141). Jon P. Howell and Dan L.

Costly concur, "Nearly all current leadership experts agree that effective leadership

behavior depends on situational and follower characteristics" (11). Cameron et al.

built upon the body of research as they developed the Competing Values Framework

(CVF).

The Competing Values Framework

In an attempt to integrate the many situational models of organizational

behavior and leadership, Cameron et al. developed the CVF. They claim, "[T]here is a

profoundly simple underlying framework that can identify the factors that produce

the most value in individuals and organizations" (4). The CVF emerged from studies

of the factors for highly effective organizational performance (5). One dimension of

the CVF "differentiates effectiveness criteria that emphasize flexibility, discretion, and

dynamism from criteria that emphasize stability, order, and control" (Cameron and

Quinn 30). The second dimension differentiates criteria that emphasize "an internal

orientation, integration, and unity" from those that emphasize "an external

orientation, differentiation, and rivalry" (31). Like other situational models, taken

together, these two dimensions form four quadrants (see Figure 2.2). Each quadrant

represents "a different set of organizational effectiveness indicators" (31).

Flexibility and Discretion
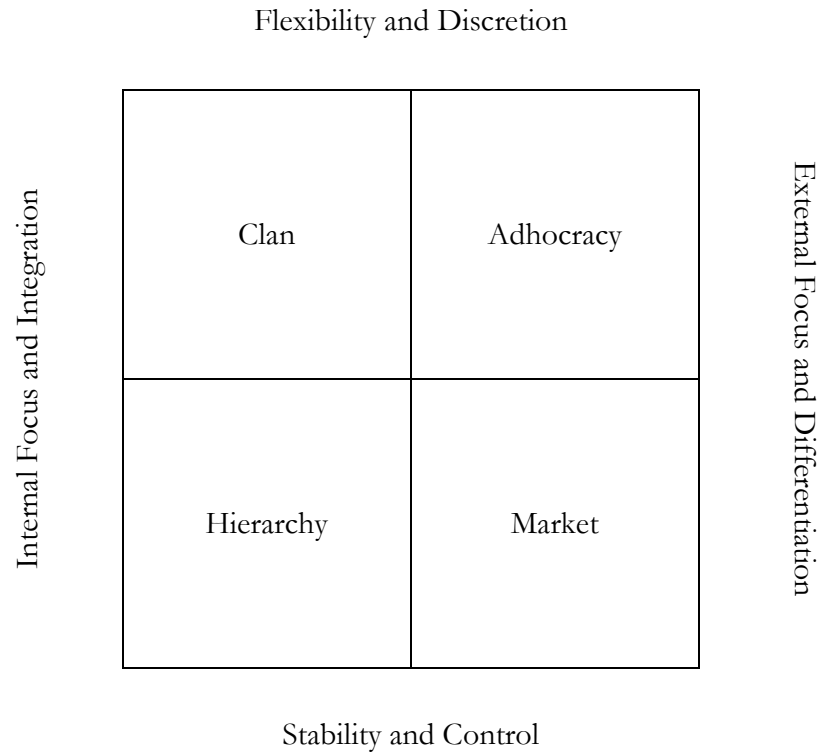
Source: Cameron and Quinn 32.

Figure 2.2. The competing values framework.

Cameron et al. claim the CVF "goes beyond the capabilities of other approaches to leadership development, organizational change, or financial valuation in its ability to forecast, measure, and create positive value in organizations" (6). The strength of the CVF is that it "highlights the need for congruence among individual dynamics, organizational dynamics, and different types of outcomes associated with value creation" (14). A second strength is that the basis of the CVF is behavior. The assessment that accompanies the CVF assesses "competencies, not style, personality,

temperament, or attitudes" (115). Research on the Leadership Competencies Survey

has demonstrated:

1. The most effective managers have at least average competency on leadership skills in all four quadrants.

2. The most effective leaders have highly developed skills in the quadrants that are congruent with their organization's dominant culture.

3. Both underdeveloped skill levels as well as an overemphasis on particular skills inhibit leadership effectiveness.

4. Leadership competency in each quadrant has a positive association with organizational performance. (113)

One application of the CVF is the identification of the "critical management

skills" necessary for improved organizational effectiveness (Cameron and Quinn

106). After interviewing over four hundred effective managers, David A. Whetten

and Cameron identified forty critical skills that "they thought typified the most

effective managers in the most effective organizations" (107). They clustered these

skills and competencies into a set of "competency categories," which were then

organized so that three categories fit into each quadrant of the CVF model (see

Figure 2.3).

Flexibility and Discretion

Clan Managing teams Managing interpersonal relationships Managing the development of others	**Adhocracy** Managing innovation Managing the future Managing continuous improvement
Hierarchy Managing coordination Managing the control system Managing acculturation	**Market** Managing competitiveness Energizing employees Managing customer service

Internal Focus and Integration (left axis)

External Focus and Differentiation (right axis)

Stability and Control

Source: Cameron and Quinn 108.

Figure 2.3. Critical management competencies.

Cameron has developed the MSAI to assess the management skills necessary to facilitate organizational change (Cameron and Quinn 105). Taken together, the CVF and the MSAI provide a means for diagnosing organizational culture and a roadmap for initiating organizational change. Once again, organizational effectiveness is a function of management behavior.

Quinn et al. have continued to develop and refine the CVF. Figure 2.4 reflects this continuing refinement. Quinn et al. renamed the four quadrants to reflect what they call "action imperatives" (vii). This change marks a move away from *de*scription

toward *pre*scription. Figure 2.4 also demonstrates the historic development of

management theory, as well as the different criteria of effectiveness for each.

Flexibility

Collaborate (Human Relations Model) Participation, Openness Commitment, Morale	Create (Open Systems Model) Innovation, Adaptation Growth, Resource acquisition
Control (Internal Process Model) Documentation, Information management Stability, Control	Compete (Rational Goal Model) Productivity, Accomplishment Direction, Goal clarity

Internal   External

Control

Source: Quinn et al. 12.

Figure 2.4. The competing values framework with effectiveness criteria.

Even though the work of Quinn et al. is more recent, because the language of

the MSAI reflects Cameron and Quinn's earlier work, this study primarily utilizes the

earlier language of Quinn et al.

Challenges for Pastors

If the church as an organization needs to be more effective and if the business

world has discovered that effective management behavior is the key to an effective

organization, then the church should turn to its pastoral leaders for leadership.

Nevertheless, as Barna describes the situation, "The unfortunate truth is that most

American churches have pastors who are not leaders. And my surveys show that

most of the true leaders are not pastors" (*Habits* 22). The problem is not just that the

church is not attracting people. The church's lack of leadership is actually driving

people away:

> Our research has shown that within the past couple of years the
> Christian Church has driven away literally more than one million
> Christians who are gifted leaders. Many of them departed simply
> because they could not stand being at a church that had ineffective
> leadership. (37)

Poor leadership in the church is not passive; poor leadership may actually prevent the

church from achieving its purpose.

Blame for the current state of affairs does not rest solely with pastors. McNeal

recognizes that most pastors are not intentionally ineffective: "Bad leadership is not

always the result of bad character or intentional malevolence. It can result from

simple incompetence" (4). The problem is, in part, systemic. In systems where

pastors are appointed to churches according to tenure and salary, one is likely to

observe the Peter Principle. In their now classic book, Laurence Peter and Raymond

Hull observe, "Occupational incompetence is everywhere" (20). Through

observation, Peter came to see that every case of occupational incompetence had a

common feature, namely, "The employee had been promoted from a position of

competence to a position of incompetence" (24). The Peter Principle even operates

in the church. "In a hierarchy every employee tends to rise to his level of

incompetence" (26). Pastors who have been effective in their previous positions find themselves promoted to positions where management skills are necessary, but they and their churches find they are ill equipped for effective leadership.

The reason the Peter Principle works in the church is that until a pastor is appointed to a church where he or she needs management skills, the pastor has gotten along fine. Now, unexpectedly, the pastor has a new role.

Erwin Berry suggests that in most congregations, the pastor is the one who is ultimately responsible for the personnel function and its administration (3). Unless the pastor has prior management experience or has pursued management training on his or her own, the pastor must fend for him or herself. "A large mistake many churches make is to assume that the pastor will have the gift of personnel management" (46).

As Barna points out, however, "Leadership, for most pastors, is just one of those unfortunate duties they must endure as part of the deal that allows them to do that which really turns them on—that is, preaching and teaching" (23). This tendency to ignore leadership may be a natural tendency, but pastors must resist the urge.

Carl F. George and Robert E. Logan observe that the average pastor has an unusual task, "one in which he wears three hats," those of preacher, shepherd, and leader-manager (13). Even though most pastors prefer other aspects of their job and confess that the leader-manager role takes most of their time, they feel least well equipped for the role (14).

If management training was part of pastoral training, it might make a difference in the effectiveness of the church. "Unfortunately, seminaries don't give much help in teaching our pastors how to develop effective staff relationships" (Berry 46). If seminaries do not provide management training, pastors must rely on previous training and experience or on-the-job training.

While research shows most of what managers learn (as much as 70-80 percent) comes from on-the-job experiences and practices, Fuller Seminary professor Eddie Gibbs observes, "[P]astors and potential leaders in the various ministries of the church are not, as a rule, mentored by individuals with leadership gifts" (115). Unless gifted and experienced individuals mentor pastors, even on-the-job training is likely to be insufficient.

George and Logan concur, "For the third hat, the leader-manager role, the least training has been made available" (14). If pastors have no training, and if most of what they learn on the job, they learn through experience, pastors are ultimately on their own.

Daniel Goleman outlines what he calls "The Five Discoveries of Resonant Leadership" (111). These discoveries are

1. My ideal self—Who do I want to be?

2. My real self—Who am I? What are my strengths and gaps?

3. My learning agenda—How can I build on my strengths while reducing my gaps?

4. Experimentation with and the practice of new behaviors, thoughts, and feelings to the point of mastery, and

5. Development of supportive and trusting relationships that make change possible.

Fewer and fewer people make each successive discovery. Not everyone makes the first discovery. Fewer press on to the second. Fewer still reach the third level, and so on.

Making the application to pastors and management skills, one presumes most pastors have come to some understanding of the first discovery; they have chosen to be pastors. Some pastors will move deeper and assess their strengths and gaps. Some, however, will not and may never realize they need people skills in order to increase their effectiveness. The next step for those who realize their need is to develop a learning agenda, and that agenda should include management skills. The next step is practicing. Goleman observes, "Great athletes spend a lot of time practicing and a little time performing, while executives spend no time practicing and all of their time performing" (157). One might say the same thing of pastors. Pastors are too busy changing roles to do what they need to do. The danger is that "over time, people [pastors] may become anesthetized to their ideal selves; their vision becomes fuzzy, and they lose sight of their dreams…. They become numb to their passion, and settle for more of what they currently are doing" (118).

The solution seems obvious. "[T]he average person greatly benefits from additional learning of leadership and management skills" (George and Logan 14-15).

The good news is that one can learn people skills. Help is available. Karl W. Kuhnert observes that the professional development of people is big business (10). The leader-manager role of which George and Logan speak "is not tied to a particular personality trait, but consists of well-articulated skills that any pastor *can* [original emphasis] learn (14). Argyris lays down the challenge:

> Anybody who aspires to positions of *power* [original emphasis] and people in organizations, if he is to succeed, is responsible for becoming more aware of his self and the systematic knowledge that exists about human behavior; he needs to become proficient in *human skill* [original emphasis]. (218)

Better people skills, when added to solid technical (in this case pastoral) and administrative abilities, often makes the difference between an organization standing still and moving forward (Lefton and Buzzotta 4). Most important, people skills should help the pastor and, therefore, the church achieve its objectives (i.e., be more effective).

Opportunities for Pastors

Learning management skills need not seem like too much to ask of pastors. In many ways, moving toward people management is a return to one-on-one discipleship, which has deep biblical roots. Throughout the history of the church, the role of pastor has expanded; the pastor-as-manager is both a contemporary development and a return to the pastor's historic role of discipling people. Not only can pastors benefit from learning management skills, organizational development theory can shed light on the nature of the church.

To Return to Discipleship

While the Bible is silent on modern staff development practices, it contains

numerous examples of one-on-one development, mentoring, and discipleship. Two

New Testament examples stand out: Jesus and Peter, and Barnabas and Paul.

The way Jesus invested himself in Peter is one of the fullest accounts of

personal development in the Bible. The Gospels and epistles record a full account of

Peter's transformation from a fisherman full of potential to a fisher of men full of

power. Jesus utilized specific behaviors in bringing about this transformation in Peter.

First, Jesus called Peter. He invited him to be a part of his mission. In

Matthew 4, as Peter and Andrew were fishing. Jesus said to them, "Follow me, and I

will make you fishers of men" (v. 18). Something compelling, either in the person of

Jesus or in the idea of being fishers of men, must have attracted Peter and Andrew,

for "[i]mmediately they left their nets and followed him" (v. 20).

Not only did Jesus call Peter, he named him. The Gospel of John says Andrew

took Peter (Simon) to Jesus. After looking at him, Jesus said, "'You are Simon the

son of John; you shall be called Cephas' (which is translated Peter)" (John 1:42).

Likewise, in Matthew 16:18, Jesus said, "You are Peter, and upon this rock I will build

my church; and the gates of Hades will not overpower it." Naming possesses a

certain power. In naming, the person doing the naming claims power, authority, and

dominion over the one being named. By naming, the one named is given identity and

purpose. By renaming Peter, Jesus knit their hearts, souls, and purposes into one.

After calling each of his disciples, Jesus began to invest personally in their development. Jesus ministered to the crowds, but he instructed his disciples. Peter was the one who frequently asked Jesus for further explanation. "Explain the parable to us," he said in Matthew 15:15.

Peter was not just one of the twelve. He was part of Jesus' inner circle: Peter, James, and John. This small group enjoyed Jesus' special attention. They witnessed his transfiguration. Of the twelve, these three received instruction that was more personal.

Even though Peter was one of Jesus' favorites, he was far from perfect. He was impulsive. He misunderstood the nature of Christ's kingdom. He overestimated his own development. Through Peter's many mistakes and missteps Jesus patiently corrected him. When Peter climbed out of the boat to be with Jesus, Jesus "took hold of him" (Matt. 14:31). When Peter rebuked Jesus, saying, "'God forbid it, Lord! This shall never happen to you,'" Jesus, in turn, rebuked him (Matt. 16:22). When Peter declared, "'Even though all may fall away because of you, I will never fall away,'" Jesus knew deeper, more painful character development lessons lay ahead (Matt. 26:33).

Following Peter's denial, Jesus' crucifixion, and the resurrection, in one grace-filled encounter, by means of one thrice-asked question, Jesus restored his defeated disciple: "Peter, do you love me?" Jesus called him. Jesus taught him. Jesus corrected him. Even after Peter's bitter denial, Jesus continued to believe in him.

In the book of Acts, following Jesus' ascension and the coming of the Holy Spirit at Pentecost, a new Peter emerges. Peter's personality has not completely changed. He is still somewhat impulsive, still somewhat outspoken, but now he is on his own. He has been empowered. He has been sent. His passion and enthusiasm are focused, and his ministry, the continued work of Christ, is effective. Jesus has fully developed his disciple.

Many similarities exist between the way Jesus developed Peter and the way Barnabas developed Paul. One easily overlooks the fact that Barnabas mentored Paul, but Paul's development is clearly observable.

Following Paul's conversion, Barnabas took hold of Paul and brought him to the apostles (Acts 9:27). By associating with Paul, Barnabas took no small risk; he risked the lives of his fellow followers as well as his own reputation. Barnabas saw beyond Paul's past. Barnabas must have seen something in Paul the others could not or had not seen—potential. Jesus saw this same quality in Peter when he called him.

Barnabas not only vouched for Paul to the rest of the believers, he personally undertook Paul's training. In Acts 11, Barnabas left Antioch to look for Paul in Tarsus: "[A]nd when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers" (Acts 11:26). This yearlong period was a time of intense personal development for Paul. It was a time of learning by doing. Barnabas no doubt observed Paul's keen mind, hunger for learning, and gifts of teaching and leadership.

For some time Barnabas and Paul traveled and ministered together. Demonstrations of God's power accompanied their preaching. After they healed a lame man in Lystra, the crowd began calling Baranabas, Zeus, and Paul, Hermes, "because he was the chief speaker" (Acts 14:12). This incident is noteworthy for two reasons. First, the people recognized Barnabas as Zeus, the highest-ranking God. Thus, they recognized Barnabas as ranking above Paul. Second, the people observed Paul was the "chief speaker." Paul's influence was on the rise; Barnabas' was about to wane. The mentor was about to be eclipsed by his student.

In the next chapter, Paul and Barnabas are engaged in a dispute (Acts 15:2). No longer was Barnabas the master and Paul the student. The two were equals. Paul was confident enough to state his own opinions. So sharp was the disagreement, Paul and Barnabas parted company. Paul went off by himself.

At this point in his narrative, Luke reverses the order of the two apostles' names. Previously, Luke referred to "Barnabas and Paul," but from this chapter on switches the order of the apostles' names. In a subtle way, Luke acknowledges Paul's passage into full apostleship.

Jesus' development of Peter and Barnabas's development of Paul parallel one another. Jesus and Barnabas each claimed their student. Jesus called and named Peter. Barnabas staked his reputation on Paul. Peter and Paul both underwent periods of instruction, practice, and testing. Peter failed often, but each time he learned his lesson and grew. Following his conversion, the Bible provides no account of Paul failing. Given his prior background and pedigree and his profound conversion

experience, one can easily imagine Paul applying himself wholeheartedly to Barnabas'

discipleship process. Small wonder Paul eclipsed Barnabas' influence so rapidly.

Likewise, one can see why Peter, having fallen so grievously during Jesus' trial and

having been restored so graciously by Jesus after the resurrection, continued Christ's

work so boldly until his death. Peter and Paul were the products of intentional,

personal development by their masters.

To Reclaim a Historic Role

The role of pastor has been evolving since the days of the early church. While

a detailed history of this role is beyond the scope of this study, this section sketches

some of the major historical developments in the role of pastor. I will present the

current movement toward staff development as a modern continuation of the historic

trend of enlarging the pastor's role. The emerging role of the laity further intensifies

the need for refocusing of the role of pastor. The evolution of the pastoral role

creates challenges for pastors. Pastors need to acknowledge the growing pressure to

change. They must critically, intentionally, and continually define their role.

Preaching and teaching are foundational components of the pastor's role.

Following the ascension of Christ, the apostles essentially become the church's first

shepherds, its pastors. Jesus instructed Peter to tend his sheep. Tending is precisely

what the apostles did in Acts. The apostles assumed the leadership of the band of

believers. As John Knox observes, "[The apostles'] primary function was the

preaching of the gospel … and implied the duty and authority of supervision" (7).

The apostles were the chief interpreters of experience for this seminal group of believers.

The church faced an early crisis in Acts 6, when a dispute between some Grecians Jews and some Hebraic Jews arose. Setting an early precedent, the twelve apostles affirmed the centrality of their "ministry of the word" (Acts 6:2). The people selected from among themselves seven men who were to "serve tables." They were the first servants, the first deacons. The apostles continued to give their attention "to prayer and the ministry of the word" (Acts 6:4). The role of apostle grew to include "ministry of the word," prayer, and oversight (administration, decision making). "With [the] development of definitely official bishops [overseers] and deacons,… the strictly primitive phase of the history of the church's ministry [came] to an end" (Knox 19). During the period of the early Church, the role of pastor already included preaching, spiritual leadership, and oversight.

By the later Patristic period, separate orders were well defined. George H. Williams identifies these as "the episcopate, the priesthood, and the diaconate and an ever-growing series of lower orders" ("Ministry in the Later Patristic Period" 61). With the establishment of Christianity under Constantine, people thought of the various orders of clergy as the ecclesiastical counterpart of the succession of positions one normally filled in service to the state ("Ministry of the Ante-Nicene Church" 29). Another significant development in the role of the clergy during this period was the assignment of bishops to particular judicial locales ("Ministry of the Later Patristic

Period" 63). This conception of the role of the clergy continued largely unchanged until the Reformation.

In relation to the role of pastor, the Reformers sought to place many of the functions back into the hands of the people. For Luther, all Christian believers were ministers, servants, and priests by virtue of their faith in the Word of God. Wilhelm Pauck paraphrases Luther, "For the sake of order, certain ones must be set apart from the group of believers to undertake the office of the preacher" (112). This conception of the ministry was to determine the whole history of Protestant Christianity (112).

In 1652, George Herbert enshrined the duties of the pastor. Edward Rochie Hardy, Jr. claims the shape of modern ministry has been indelibly influenced by the events and thinking of the sixteenth and seventeenth centuries (175). The Reformers left a lasting impression on the role of pastor.

According to Winthrop S. Hudson, in the Puritan age preaching, leading worship, and administering the sacraments constituted only a part of the pastoral office as defined in the post-Reformation years. During this period, the minister's role grew to include responsibility for pastoral care and oversight (191). This broadly defined role of the pastor has persisted through the end of the Christendom era.

The church growth movement arose in part as a reaction to the impending collapse of Christendom. Larger churches required larger staffs. The need to manage staff added yet another role to the position of pastor. In the post-Christendom era, new models for church leadership are emerging. According to Gibbs, leaders of these

emerging new paradigm churches tend to be more entrepreneurial. The vibrant energy of these new leaders is the prime influence for attracting and developing the next generation of pastoral leaders (117). The role of the pastor has expanded yet again.

Contemporary pastors face a twofold task. Not only must they adapt to increasingly rapid cultural change, they must wrestle with an increasingly broad definition of their role as pastor. Pastors who entered the ministry during the Christendom era are finding the world has changed. Loren B. Mead recognizes the shifting landscape of pastoral ministry: "Trained in institutions that were generated by the mind-set of Christendom and ordained into denominations and congregations predominantly shaped by Christendom, they discover the rules have changed in the middle of the game" (34). The danger for these clergy is that without realizing what has happened, some pastors may find themselves blown along by the next ministry fad or trend.

One may address change in any of three ways. One can either accept it or reject it; one can either embrace it or turn from it. One can deny it. Many pastors embrace the challenge of change. Others flee from it, but denial is not an option. Mead makes the point, "Denial … exists where clergy and executives put their heads down and slog ahead, doing the same thing, sometimes a little harder" (62). Those who choose denial may eventually find themselves adrift in a new milieu they can scarcely comprehend.

Even those who acknowledge and embrace change face with a challenge.

Dedication to the task is not enough. "It takes more than dedication to lead a church

to grow; it takes *skill* [original emphasis]" (Warren 57). One must learn new skills.

Pastors must clarify their own understanding of their role and pursue it with

all diligence. Niebuhr emphasizes the urgency of the matter:

> The minister who knows what he is doing … is able to resist the many
> pressures to which he is subject from lay groups in the churches, from
> the society, from denominational headquarters, and from within
> himself, however hard he must fight to keep his ship on course; but the
> man who has no such determinative principle falls victim to the forces
> of all the winds and waves that strike upon him. (54)

Dedication, skill, and focus are all necessary components of pastoral effectiveness.

If the role of pastor has expanded beyond the capacity of any one person, the

expansion has forced the whole church to rethink the role of the laity. "In the Church

of Christendom, the clergy were assumed to play the primary role in mission and

ministry. In the emerging church, the laity are the primary ones to cross the

missionary frontier and undertake the missionary task" (Mead 53). Less and less

frequently, pastors looked to as the ones who do ministry; the laity will carry out

more and more ministry.

Niebuhr anticipated the shift from pastor-centered ministry to laity-centered

ministry as early as the 1950s:

> What seems most evident in the case of the modern pastoral director is
> that he can think of himself neither as parish parson responsible for all
> the people in a geographic area nor as the abbot of a convent of the
> saved, but only as the responsible leader of a parish church; it is the
> Church, not he in the first place, that has a parish and responsibility for
> it. (91)

Pastors need to remember that they are only part of the church, and that the church as a whole bears responsibility for pursuing its mission.

Increasingly, pastors must return to "equipping and building up the saints" (Eph. 4:12). Pastors may be tempted to take on new roles as culture changes. Pastors must resist the pressure to do more themselves. Instead, they should find ways to engage all the people of God in ministry to the world. "Clergy must be single-minded in commitment to building up and equipping the people of God for their new mission in the new age" (Mead 54). When pastors reclaim their historic role, they will focus on feeding their sheep and equipping the saints for ministry.

To Renew Priorities

Niebuhr asks a crucial question: "What is the function of the minister in the modern community?" (51). The challenge is to remain faithful while at the same time being adaptable.

Mead notices this twofold challenge: "Clergy leadership must be unabashedly religious and spiritual, but they will also have to be flexible and creative managers of institutional structures, coping with all kinds of changes" (54). In other words, pastors must abide in order to bear fruit.

While pastors must pare down their expansive role, a crucial component of their emerging role must be that of "critical training officer" (Mead 54). The pastor must equip the saints for ministry.

Gibbs speaks of a similar role for pastors, but instead of describing the primary component of that role as "training," he prefers the term "nurturing." Gibbs

suggests pastors, as "strategic leaders," should focus on prayer, mentoring, and

nurturing the spiritual well-being of the community of faith (103). Such language

sounds contemporary, maybe even secular, but what is emerging resembles the

pattern of the early church.

Niebuhr sounds a similar note:

> [T]he work that lays the greatest claim on [the pastoral director's] time
> and thought is the care of a church, the administration of a community
> that is directed toward the whole purpose of the Church;… for the
> Church is becoming the minister and its "minister" is its servant,
> directing it in its service. (83)

Unfortunately, Niebuhr's assessment stands at odds with much contemporary

pastoral practice.

Contemporary pastors need to shed many of the historical adhesions to their

role. They need to return to a place of shared leadership with the laity. Pastors must

put primary focus on spiritual oversight of the community and encouraging and

equipping the body of Christ for its work.

Keeping the scriptural image of the body of Christ in mind provides a context

for understanding the role of the pastor. Gilbert Bilezikian draws three conclusions

about the nature of ministry from the story of creation: (1) The making of

community requires work; (2) the members of community are servants together

under divine authority; and, (3) the work of community requires the total

involvement of its members (66). The eternal community, the Trinity, not only exists

in community, creates community, and invites persons into community, but all who

participate in the extended community have a role in the ongoing work of the community. The pastor's role is to organize the work of the community.

Bilezikian suggests that the Bible contains descriptions of two types of churches (see Table 2.3). The normative model exemplifies the ideal: full participation of the entire church in ministry. The remedial model describes churches where the ideal had been lost due to disruption "by 'rebellious people' and 'deceivers,'" who were "'ruining whole households by teaching' error for personal advantage" (112).

Table 2.3. Models for Church Ministry

	Normative Model	Remedial Model
Structure	Open Participatory Based on 　Spiritual Gifts	Highly selective Restricted
Function	Equip Support	Control Direct

Source: Bilizekian 121.

For several reasons the role of pastor has primarily reflected the remedial model of the church throughout much of history. First, the challenges of ministry may have required it. Second, beyond the early church, subsequent generations failed to observe the distinction between the two models and the situations in which they arose. While attempting to remain faithful and biblical in defining the role of pastor, they simply missed it. Third, some may have been attracted to the remedial model

because they could more easily abuse it. Fourth, the remedial model might have become the default model because it is simply easier. As Bilezikian notes, creating community requires work (66). What Bilezikian seems to be suggesting is that churches and pastors, when effective, will operate from the normative model. When churches and pastors fail to function optimally, the situation will come to resemble the remedial model.

This discussion has by no means exhausted the topic of the role of the pastor. Pastoring emerged from one-on-one discipleship. The relationship between Jesus and Peter and Barnabas and Paul are two primary biblical examples. The role of pastor has expanded to the point where jettisoning some dimensions of it must take place. Doing so will allow pastors to reclaim their discipling role. The doctrine of the body of Christ demonstrates the forces that have shaped the role of pastor.

Success, in terms of creating lasting value, is the goal of the church, and therefore, the goal of the pastor. Success, however, requires more than just being present (Hersey, Blanchard, and Johnson 7). Showing up is only the beginning.

Leadership expert John C. Maxwell suggests the key to success is the ability to lead others successfully (8). Nurturing, mentoring, training, equipping, and discipling all share this focus: leading others.

Lefton and Buzzotta ask a piercing question: "Why would an organization object to the use of people skills when they contribute to better results?" (7). The implication is obvious. Organizations ought to welcome the use of any legitimate skills that will help them be effective.

Barna pins responsibility for the effectiveness of a church on the pastor. Many deficiencies in a church's ministry and organization can be overcome, "but you cannot compensate for the lack of good leadership" (*Habits* 46). It starts with the pastor.

The primary leadership role in a church falls to the pastor. Like Bilezikian, Barna observes both the negative and positive effects of pastoral leadership. Negatively, if the pastor does not focus on expanding and equipping the ministry of others, the pastor's ability to realize the vision is mitigated (36). The good news, however, is that the pastor is not helpless. Barna describes the benefits of investing in others:

> If however, the leader devotes substantial resources … to the development of potential leaders, both the leader and the church come out ahead…. [O]ne of the most significant tasks of the leader-pastor is to invest in developing as many other leaders as can be raised up from the congregation. (36)

Finally, Barna places the responsibility for freeing pastors for leadership in the hands of the church. If church is to succeed, it must free its leaders for success (44). The church needs to help pastors redefine their role.

Berry encourages the church and its pastors to learn from the business world:

> Melding the experience and expertise of the personnel business world with a strong commitment to the nurture and love present in the Christian gospel not only 'greases the wheels' for smooth, efficient staff relationships, it also, in a very real way, models the gospel itself. (viii)

If pastors learned and applied lessons from the business world, they might discover renewed effectiveness in their ministry and vitality in their vocation.

Hersey, Blanchard, and Johnson acknowledge the challenge of getting even business managers to take advantage of behavioral science theory and research: "It is easy to tell managers that they *should* [original emphasis] use behavioral science theory and research…. It is not easy to tell them *how* [original emphasis] to use it" (171). Hersey, Blanchard, and Johnson claim most managers find such research either difficult to understand of impractical to apply (171). Too many situational variables make practical application impossible.

In the context of considering pastoral leadership, Hersey, Blanchard, and Johnson's comment suggests the need for a dimensional model of leadership that can be applied to the church its pastoral management.

What Managers Do

The challenge for pastors is to forge ahead. If pastors want to be effective they must learn new behaviors. They must learn to be effective managers. Peter and Hull recognize the challenge. Exceptional leaders have too much difficulty in an established hierarchy. Such leaders usually break out and start fresh somewhere else (69). Exceptional leaders find a way to achieve success on their own.

On the other hand, instead of breaking out of the hierarchy, some find it much easier to continue maintaining the status quo:

> Most hierarchies are nowadays so cumbered with rules and traditions, and so bound in by public laws, that even high ranking employees do not have to lead anyone anywhere, in the sense of pointing out the direction and setting the pace. They simply follow precedents, obey regulations, and move at the head of the crowd. (Peter and Hull 70)

Maintaining the status quo is much easier.

The challenge is to commit to doing things differently. Jeffrey Pfeffer suggests, "Achieving competitive success through people involves fundamentally altering how we think about the work force and the employment relationship" (16). Leaders, managers, and pastors must conceive of themselves in a new way and commit to whatever behaviors are congruent with that conception.

The consequences of effective management are not always obvious. As Pfeffer describes it, "[T]he success that comes from managing people effectively is often not as visible or transparent as to its source" (15). The source lies in understanding the organization's culture.

Not only must managers know and act on organizational research, Cameron et al. have discovered that effective leaders behave in a manner consistent with the culture of their organization (83). Effective leaders fit the organization.

In addressing the issue of organizational culture, Schein makes a distinction between leadership and management. According to Schein, "leaders create and change cultures, while managers and administrators live within them" (5). In the real world, the distinction between leadership and management is less clear-cut.

Howell and Costly argue that the difference between leadership and management is not always so obvious. Sometimes distinguishing between leadership and management is neither realistic nor helpful (7). The purpose of both leadership and management is to influence followers to accomplish goals.

Even in business, organizations sometimes overlook the role the organization's culture plays in its success. "Culture, how people are managed, and the

effects of this on their behavior and skills are sometimes seen as the 'soft' side of business, occasionally dismissed," says Pfeffer (15). If the business world fails to see the importance of organizational culture, churches are all the more likely to overlook it.

Buckingham and Coffman provide an example of the impact of overlooking organizational culture. A retail chain hired them to build a strong company culture. In their analysis, they compared the effectiveness of each store within the company. That Store A significantly outperformed Store B surprised them, even though both stores had the same resources available. Buckingham and Coffman originally attributed the difference to a difference in managers, but upon further analysis, they concluded that at the store level, what had, in fact, happened was that each manager had developed his or her own culture. "This company didn't have one culture," they write. "It had as many cultures as it did managers" (38). The challenge in this case shifted from building a strong company culture to one of multiplying the company's culture throughout each of its stores.

Drawing from the above discussion on dimensional models of leadership, Howell and Costly suggest three basic leadership principles. The first task of leadership, they say, is to diagnose situational and follower characteristics. In other words, leaders need to diagnose the organization's culture using situational variables. Second, leaders must provide the basic leadership behaviors needed by followers. Finally, leaders must be familiar with methods and programs for developing followers and modifying their situations in order to make them more productive (14).

The basic leadership behaviors found by Howell and Costly fit into four categories. According to Buckingham and Coffman, they are the "four core activities of the catalyst role: select a person, set expectations, motivate the person, and develop the person" (65). These are the four basic management practices.

Lefton and Buzzotta have boiled management practice down to the same four skill groups. They believe managers must develop evaluative skills, communication skills, motivational skills, and adaptive skills (1). These four skill groups form the building blocks of effective management.

Toward an Effective Church

A consensus is emerging around the issues of what an effective church might look like and how churches can become more effective. McNeal helps the church identify where it has been. "Church and lay renewal has given way to church growth, which has given way to church health" (7). The church health movement and business are coming together to help the church find its way in the future. McNeal sees the church health movement as an extension of the church growth movement. Church health is more integrated and includes a more comprehensive look at leadership development and organizational behavior (23). Churches that have adapted a church health perspective have learned important lessons from business.

McNeal helps pastors understand that talking about greatness and effectiveness is acceptable. "The ambition to become a great spiritual leader actually frees the spirit from the idolatry of self-centeredness, because greatness in the spiritual world cannot be pursued without cultivating God-consciousness" (2).

Churches do not seek to become great simply for greatness' sake. "Greatness,"

McNeal says, "is not just about character. It's also about effectiveness" (3). Greatness

is for the glory of God.

Thom S. Rainer challenges churches to move from good to great. Echoing the

words of Trueblood, he says, "It is a sin to be good if God has called us to be great"

(15). Greatness in God's eyes is born through abiding.

Craig Van Gelder reminds the church that its purpose is to be and to do. He

observes that one of the shortcomings of the church growth movement is that it

conceives of the church in purely functional terms—what the church does (81).

"Historically," he says, "the church has focused first on the nature of the church and

its attributes (what God has done) and then discussed the functionality of the church

in relation to its attributes (what we do in light of what the church is)" (82). This

historical emphasis holds in tension the being and doing or the internal and external

nature of the church.

Van Gelder makes a useful distinction when he observes the language used in

discussing these matters. "In many ways, the placement of the word *growth* [original

emphasis] makes all the difference in how one thinks about these matters" (88).

Specifically, he says, "Whenever the word *church* [original emphasis] is used as an

adjective to describe something else, there is a tendency to turn the church into a

functional entity that ends up serving primarily an instrumental purpose" (88). What

becomes most important is the church's renewal, growth or effectiveness. An

understanding of the richness of what God has already created within the very nature

of the church is lost (89).

Instead of using the word church as an adjective, Van Gelder suggests making

it the subject:

> [I]t is more biblical to speak of the "growth of the church" rather than
> "church growth," or the "effectiveness of the church" rather than
> "church effectiveness." This shift in emphasis is not just a matter of
> semantics; profoundly important ecclesiological issues are embedded in
> this distinction. (89)

The church must come to some clarity regarding what it is to do. "But foundational

to understanding the functionality of the church is to also come to clarity on what the

church is—the nature of the church" (99). Ecclesiology becomes practical at this

point.

Snyder acknowledges church health is not enough. Church health can focus

too narrowly on the church and miss the fact that the church exists not for itself but

for God (215). "Biblically understood," Snyder says, "the church has life within it"

(216). Ultimately, the church's contribution to God's kingdom is the measure of its

success (225). Effectiveness, fruit bearing, is to be expected.

Picking up on the image of life, Robert Lewis and Wayne Cordeiro speak of

the church's purpose as cultivating a culture of faithfulness (being) in which those

who join with it can thrive, "much like the 'hundred-fold harvest' that Jesus

describes" (82). The key is identifying the primary "flywheels" of the church's culture

(33). In cultivating the soil of the church, Lewis and Cordeiro add a helpful reminder:

"Fortunately, we are not stuck with the soil we begin with. We can condition the soil

of even the rockiest church so that it will bring the greatest fruitfulness" (82). Fertile

soil produces a rich harvest.

Towns points out that fruit bearing is a joint venture between God and human

beings. As Towns says, "What God does in growth is absolutely necessary, but the

human worker also makes a vital contribution to the harvest" ("Effective Evangelism

View" 242). Pastors and churches cannot achieve true effectiveness without an active

collaboration with God.

Andy Stanley, Reggie Joiner, and Lane Jones lament the fact that most

churches do not have a reliable system for defining and measuring what success looks

like at every level of the organization (70). Without a working definition of success, a

church may become "very efficient at doing ministry ineffectively" (71). Their

conclusion echoes the words of Drucker above.

Research is beginning to identify the characteristics of an effective church.

According to Jim Abrahamson, effective churches have the following characteristics:

- They all knew practical foundations—need for more and better leaders,

spectators vs. involvement.

- They shared a similar outlook—sense of expectancy, willingness to grow,

take risks, be stretched.

- They shared a clear sense of purpose or calling.

- They tended to have supportive attitudes toward other Christian groups.

- Each had transferred leadership to the pastors and ministry to the

congregation (58).

Identifying these characteristics is helpful, but, as stated, they are difficult to quantify.

Barna acknowledges the confusion that exists about what an effective church might be. Confusion exists among pastors as well as the laity about the practical meaning of effective ministry (*Habits* 8). Numeric measures alone are inadequate. "Attendance figures, square footage, staff size, annual operating budget and the like are simplistic, sometimes misleading measures that overlook the most important aspect of any ministry: the hearts of the people" (9). Barna chooses instead to emphasize patterns of behavior that lead to "lives being transformed such that people are constantly enabled to become more Christ-like" (7). Identifiable patterns of behavior designed to develop Christlikeness are the hallmark of effective churches.

Effective churches are rare. Barna estimates that only 10-15 percent of the Protestant churches in the United States are highly effective (*Habits* 11). "Highly effective churches," he says, "have a transforming impact on people's lives because they have developed habits that facilitate specified ministry outcomes—outcomes that are consistent with Scripture and that emphasize life transformation" (12). Highly effective churches have numerous habits, but they are habits that are "intentional, strategic, productive, and biblically consistent" (16; see Table 2.4). Barna concludes, "[I]t is the combination of these nine habits … that enable a church to transcend survival to become highly effective" (17).

Table 2.4. Nine Habits of Effective Churches

Habit 1:   Highly effective churches rely upon *strategic leadership.*

Habit 2:   Highly effective churches are *organized* to facilitate highly effective ministry.

Habit 3:   Highly effective churches emphasize developing significant *relationships* within the congregation.

Habit 4:   Highly effective churches invest themselves in *genuine worship.*

Habit 5:   Highly effective churches engage in *strategic evangelism.*

Habit 6:   Highly effective churches get their people involved *systematic theological growth.*

Habit 7:   Highly effective churches utilize *holistic stewardship* practices.

Habit 8:   Highly effective churches *serve the needy* people in their community.

Habit 9:   Highly effective churches *equip families* to minister to themselves.

Source: Barna, *Habits* 16-17.

Summary

This literature review has brought the church and the business world into dialogue. By examining learnings from the business world through the eyes of theology, the church may be able to learn something as it seeks to be effective in carrying out its mission in the world.

The two key terms used in this study reflect the nexus of church and business. The first term, c*hurch effectiveness,* suggests that the church can and ought to be effective. The term church effectiveness is less numbers focused than is the term *church growth.* Likewise, church effectiveness subtly balances the internal-external dynamic of the church better than does the term *church health.* The church is called

both to *be* and *do*. This same internal-external dynamic are observable at every level of

organizational behavior: in the individual, in the organization, and between the

organization and its environment.

For the purpose of this study, I adopted Barna's definition of church

effectiveness (see Table 2.4). I utilized Barna's HECI to assess the effectiveness of

the study churches (see Appendix A).

The second key term, *pastoral management behavior*, suggests that in churches

with staff, to one extent or another pastors function as managers of those staff. This

study sought to examine actual behavior rather than style or preference. For that

reason, I utilized a modified version of Cameron's Management Skills Assessment

Inventory to assess the management behavior of pastors.

Chapter 3 presents the design of the study in detail.

CHAPTER 3

METHODOLOGY

This study examined the relationship between church effectiveness and pastoral management behavior in the North and South Indiana Conferences of the United Methodist Church. The null hypothesis suggested that no such relationship would exist.

Research Questions

Three research questions emerged from the stated purpose of this study.

Research Question 1

What is the level of effectiveness of the study churches?

This study evaluated church effectiveness in two ways. First, members of the North and South Indiana Conference cabinets recommended churches for participation in this study because, in the opinion of the cabinet members, the churches met all nine criteria of an effective church as outlined by Barna. According to Barna, highly effective churches

1. Rely upon strategic leadership,

2. Are organized to facilitate highly effective ministry,

3. Emphasize developing significant relationships within the congregation,

4. Invest themselves in genuine worship,

5. Engage in strategic evangelism,

6. Get their people involved in systematic theological growth,

7. Utilize holistic stewardship practices,

8. Serve the needy, and

9. Equip families to minister to themselves (*Habits* 16).

Second, in order to validate the opinion of the cabinet members, the study utilized a copy of Barna's HECI (see Appendix A). The HECI assesses twelve dimensions of ministry activity that "seem to distinguish highly effective churches from the majority of American churches" (Barna, "Highly Effective Church Inventory" 1).

Research Question 2

What management behaviors do pastors utilize?

The study utilized a modified version of Cameron's MSAI to assess pastoral management behavior (see Appendix B). The MSAI identifies twelve management competency categories organized according to the Competing Values Framework. According to Cameron and Quinn, "The twelve competency categories represent clusters of competencies,… and individual items on the MSAI assess the extent to which managers effectively demonstrate these competencies" (107). Table 3.1 shows the four competency clusters and the twelve competency categories.

Table 3.1. MSAI Competency Clusters and Categories

Clan Competencies	Adhocracy Competencies
Managing teams	Managing innovation
Managing interpersonal relationships	Managing the future
Managing the development of others	Managing continuous improvement
Hierarchy Competencies	**Market Competencies**
Managing acculturation	Managing competitiveness
Managing the control system	Managing employees
Managing coordination	Managing customer service

Research Question 3

What is the relationship between church effectiveness and pastoral management behavior?

The null hypothesis suggested that no correlation would exist between church effectiveness and pastoral management behavior. In order to test the null hypothesis, I ran appropriate correlational statistics to establish the level of relationship, if any, between the HECI and the MSAI.

Participants

The North and South Indiana Conferences of the UMC comprise 1,214 congregations. The cabinets of the two Indiana conferences selected a criterion-based sample of pastors for participation in this study. The selection process required a number of preliminary steps. First, I prepared alphabetical lists, by district, of churches whose "other staff compensation" was greater than $60,000 as reported in the 2006 conference journals. I took the lists to cabinet meetings of each conference.

I explained the purpose of the study to the groups. I gave each district superintendent the list of churches in his or her district and a list of Barna's nine criteria of effective churches. I asked the superintendents to place a check mark next to the names of the churches in their district they thought met all nine of Barna's criteria of effectiveness. The district superintendents returned their lists as soon as they completed marking them. I combined the lists the superintendents returned to form the initial sample for the study. The superintendents recommended eighty-seven churches for participation in the study.

Instrumentation

The present study was evaluative, utilizing both descriptive and correlational methods. Barna's HECI assessed a pastor's perception of his or her church's effectiveness. A modified version of Cameron's MSAI assessed pastoral management behavior.

Church Effectiveness

The instructions directed the pastor of each study church to complete Barna's HECI. The HECI assesses church effectiveness along the following twelve dimensions:

1. Pastoral leadership,

2. Lay leadership,

3. Structure and organization,

4. Worship,

5. Systematic faith development,

6. Evangelism,

7. Holistic stewardship,

8. Serving others,

9. Prayer,

10. Accountability,

11. Interpersonal relationships among believers, and

12. Ministry to families.

Ten items comprise each dimension. Barna Research Group did not provide reliability and validity information when I requested it. I established the reliability of the HECI by computing Cronbach's alpha for each dimension of the HECI.

Pastoral Management Behavior

This study utilized a modified version of Cameron's MSAI. Cameron and Quinn offer a detailed report of the psychometric properties of the MSAI (146). According to Cameron and Quinn, "The best and most sophisticated analysis of the psychometric properties of the MSAI was conducted by Lee Collett and Carlos Mora at the University of Michigan (1996)" (146). The key question Collett and Mora sought to address was, "Does the MSAI measure management skills that match the Competing Values Framework?" (146). In order to answer their question, Collett and Mora developed a new statistical technique called a *Within-Person Deviation Score* or *D-Score*. D-Scores are ipsative scores, meaning they sum to zero. Cameron and Quinn conclude that this statistical technique supports the CVF:

> The expected value of correlations among ipsative scales is negative, hence most positive correlations (.50 or higher) between same-

> dimension items, or same-quadrant items, coupled with negative
> correlations between diagonal-quadrant dimensions and quadrants,
> provide strong support for the validity of the MSAI. (149)

Collett and Mora's work suggests that between quadrant correlations are consistent

with the CVF (see Figure 3.1).

Clan Quadrant ——————————— -.23 ——————— Adhocracy Quadrant

                     -.68   -.43

-.34   -.10

Hierarchy Quadrant ——————— -.18 ——————— Market Quadrant
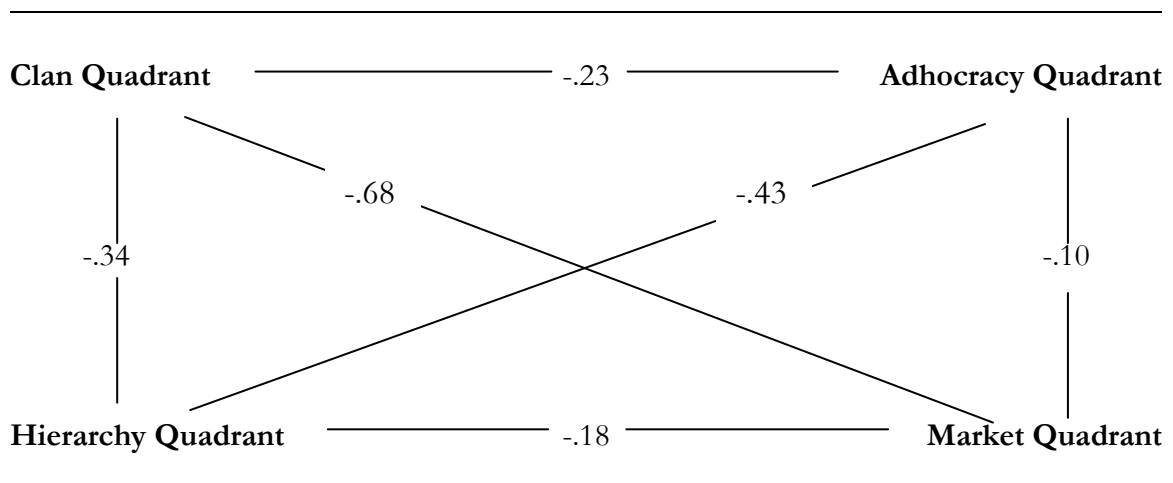
Source: Cameron and Quinn 150

Figure 3.1. D-Score correlations among quadrants.

      To be consistent with the CVF, dimensions within a quadrant should have

positive or very slightly negative correlations among themselves (Cameron and Quinn

150). The results of Collett and Mora's analysis confirm this prediction.

      Cameron and Quinn report high reliability for item-dimension correlations as

well:

> Examination of the correlations with each item and the other items in
> its theorized dimension (within-dimension correlations) compared to
> the correlations between each item and the other three dimensions
> (outside-dimension correlations) reveals that every competency

> dimension has strong reliabilities (well above .50, a very strong
> reliability using ipsative measures). (152)

In sum, the MSAI reflects very well the relationships among the quadrants and

competency dimensions of the CVF (152).

In order to maintain the integrity and validity of the MSAI, I attempted to

retain its original language. However, since Cameron originally designed the MSAI

for managers at various levels of an organization, some items contained language

foreign to most church settings. Therefore, I changed phrases such as "people in my

unit" to "people on my staff." Otherwise, the items remained unchanged. I modified

the directions for completing and returning the survey as well as the demographic

items in order to suit the purposes of the study.

Data Collection

After identifying the study churches, the actual survey process began. First, I

sent an introductory letter to the pastor of each study church (see Appendix C). The

letter stated the purpose of the study and alerted the pastor that the survey materials

would be arriving in a few days. A reference letter from the bishop of the Indiana

Area of the United Methodist Church accompanied the introductory letter (see

Appendix D).

One week after I mailed the introductory letter, I mailed the survey materials

themselves. These materials included

- A cover letter—The cover letter thanked the study pastors for their

participation, stated the deadline for completing the materials, offered an incentive to

the first five pastors who completed and returned their materials, and explained how

to complete and return the survey instruments (see Appendix E),

- A second copy of the bishop's reference letter (see Appendix D),

- A copy of the HECI (see Appendix A),

- A copy of the MSAI (see Appendix B),

- A pre-addressed stamped envelope for returning the surveys, and

- A pre-addressed stamped postcard—Pastors used the postcard to indicate

they had completed and returned their survey materials. Use of a separate postcard

helped protect the anonymity of the pastors' survey responses (see Appendix G).

Beginning the day I mailed the surveys and lasting a total of five days, I made

personal phone calls to every study church. Five days after the stated deadline, I sent

a reminder postcard to the pastors whose surveys I had not yet been received.

Data Analysis

As I received the completed surveys, I recorded the responses in a *Microsoft

Excel* workbook. This workbook contained three worksheets. I used the first

worksheet for data entry. Each column represented one survey item. I added one

additional column to contain a calculated value for other years in ministry. I

calculated other years in ministry by subtracting total years as senior/solo pastor

(demographic item 5) from total years in ministry (demographic item 6). I entered

and filed the surveys as I received them.

I waited until two weeks after the deadline before analyzing the data. Before I

analyzed anything, I double-checked my data entry according to the following

protocol. I checked every tenth survey in my file, plus the last one, plus one for every survey with a data entry error. If I found an error, I decided to continue checking each subsequent survey until I found one with no entry errors. I checked eight of the sixty-seven surveys I received (11.9 percent, the original six plus one, plus one for a mistake I found).

In the second worksheet, I rearranged the MSAI columns according to the appropriate scale using a scoring key provided by Cameron. For example, The MSAI scale managing acculturation might have been comprised of MSAI items 11, 12, 35, 41, and 57. I rearranged the items from the first worksheet so that they were in consecutive columns. Rearranging the columns allowed for easier analysis in the final worksheet.

The real analysis work began on the third worksheet. I immediately encountered a problem, however: Pastors sometimes skipped items. Even worse, four pastors skipped two entire pages of the HECI; therefore, I had no data for four entire dimensions of the HECI for each of those pastors. To overcome this problem I used a formula to calculate the average for each HECI dimension and MSAI scale. I decided that pastors had to complete 80 percent of the items in a dimension or scale in order to calculate the average. Pastors had to enter eight of ten items on an HECI dimension and four of five items on a MSAI scale or the formula did not calculate an average. When the formula did not return an average, it left the entry blank (as opposed to recording a zero).

To calculate global effectiveness, I added columns to

- Sum the HECI entries,

- Count the HECI entries,

- Calculate the mean of all the HECI entries, and

- Calculate a weighted mean by multiplying the actual mean by 120.

I followed the same procedure for the MSAI and each MSAI cluster. Using *Excel's* correl function, I constructed a thirteen row (HECI) by seventeen column (MSAI) matrix showing the Pearson product moment correlations between the HECI and MSAI. I copied the entire workbook three times in order to work separately with the top ten, target, and nontarget groups.

Excel does not provide probability (p) information with its correl function, so I imported the averages worksheet from *Excel* into *StatPlus Professional*. I set the significance level to "0.1%" and ran the linear correlation (Pearson) function. *StatPlus* confirmed the *Excel* correlations at a significance level of .1 percent (p=.001).

I established the reliability of the HECI and MSAI using *SAS* software. I exported the raw data from *Excel* and imported it into *SAS*. I used the proc corr statement with the alpha option to calculate Cronbach's alpha.

Generalizability

This study surveyed only UM pastors of effective congregations in Indiana. The results of the study are generalizable only to the pastors who participated in the study. The results of this study may, however, be generalizable to other UM conferences near Indiana. The results of this study are limited to the UM pastors studied. Further study of pastors of other denominations would strengthen the

conclusions drawn from this study. Because this study used correlational methods, causal claims must await further research.

Ethics

Throughout this study, I attempted to ensure the safety and protection of the participants. Although I expected participants to have positive regard toward being recommended for participation in this study, I wanted pastors to complete and return the survey materials confidentially. I asked participants to return a separate postcard indicating they had completed and returned the survey instruments. I stored all of the materials completed and returned by the participants in a locked filing cabinet. Within two weeks of the acceptance date of the study, I destroyed these materials.

Chapter 4 presents the study's findings.

CHAPTER 4

FINDINGS

The purpose of this study was to examine the relationship between church effectiveness and pastoral management behavior in the North and South Indiana Conferences of the United Methodist Church. The null hypothesis suggests that no relationship between pastoral management behavior and church effectiveness exists.

Profile of Subjects

I mailed survey materials to the eighty-seven churches selected by the cabinets of the North and South Indiana Conferences of the United Methodist Church. I received responses from sixty-seven pastors (77.01 percent). I used demographic items 4 and 9 to separate the churches into two groups, target and nontarget churches. Items 4 and 9 correspond with two criteria that had to be met in order for a church to be categorized as a target church. I did not attempt to analyze the data based on gender because only five females participated in the study and only one met the criteria for a target church.

First, because this study is concerned with the effect of pastoral management behavior on church effectiveness, the pastor must have served the church long enough to be responsible at least in part for its effectiveness. Therefore, in order to qualify as a target church, the pastor of a study church had to have served the church for three or more years. In recording data for this item, I recorded only the whole number of years a pastor had served. For example, one response to demographic item 4 was 1.5. The whole number of years completed was one, so 1 was recorded.

Of the sixty-seven surveys completed, forty-six pastors (68.66 percent) had tenures of

three or more years (see Table 4.1).

Table 4.1. Length of Pastoral Tenure

Years in Current Church	n	%
Fewer than 3	21	31.34
3 or more	46	68.66

In order to qualify as a target church, a church had to have three or more full-

time staff members in addition to the senior or solo pastor. Of the sixty-seven

surveys completed, forty-five pastors (67.2 percent) reported having three or more

full-time staff additional staff members, (see Table 4.2).

Table 4.2. Additional Staff Members

Number of Full-Time Staff Other than Pastor	n	%
Fewer than 3	22	32.84
3 or more	45	67.16

Of the sixty-seven completed surveys, thirty-one churches (46.27 percent) met

both criteria of a target church: They had a pastor of three or more years' tenure and

three or more additional full-time staff members. I classified the thirty-six churches

(53.73 percent) that did not meet both criteria of a target church as nontarget

churches.

Once I categorized the surveys as target or nontarget, I made several

observations based on the demographic portion of the survey. First, the pastors of

the target churches tended to be somewhat older than those of nontarget churches as

suggested by Table 4.3. The number and percentage of 51 to 55 year-olds were

approximately the same for both groups, but more target pastors fell into the 56-60

range, whereas more nontarget pastors fell into the 41-45 and 46-50 age groups.

Table 4.3. Age Ranges of Pastors

Age Range	Target		Nontarget		All	
	n	%	n	%	n	%
36-40	0	0.00	1	2.78	1	1.49
41-45	1	3.23	5	13.89	6	8.96
46-50	6	19.35	10	27.78	16	23.88
51-55	10	32.26	12	33.33	22	32.84
56-60	9	29.03	4	11.11	13	19.40
61 and over	5	16.13	4	11.11	9	13.43

Demographic items 4 through 7 provided some insight into a pastor's career.

Table 4.4 summarizes those items. Pastors of target churches had almost five more

total years in ministry than did pastors of nontarget churches. Pastors of target

churches also had over five more years of experience as a senior or solo pastor than

did pastors of nontarget churches. Similarly, pastors of target churches had also been

in their churches more than 5 ½ years (nearly three times) longer than pastors of

nontarget churches.

Table 4.4. Career-Related Demographics

Years in	Target $\bar{x}$	Target σ	Nontarget $\bar{x}$	Nontarget σ	All $\bar{x}$	All σ
Prior career	2.90	4.20	3.97	6.63	3.48	5.62
Ministry	29.29	6.65	24.46	8.71	26.69	8.14
Senior/solo pastor role	25.52	7.18	20.08	9.03	22.60	8.61
Other ministry	3.77	3.78	4.38	4.30	4.10	4.05
Current church	8.77	5.82	3.19	3.10	5.78	5.33

At first glance, pastors of nontarget churches appeared to have approximately one more year in their prior careers than did pastors of target churches. However, pastors who reported zero years in a prior career skewed the means downward. Table 4.5 more accurately depicts years in a prior career for pastors who had a prior career. Pastors of nontarget churches averaged more than 3 ½ more years in a prior career than did pastors of target churches.

Table 4.5. Years in Prior Career

	n	Total Years	$\bar{x}$	σ
Target churches	15	90	6.00	4.23
Nontarget churches	15	143	9.53	7.28
All churches	30	233	7.77	6.12

A similar downward skewing effect exists in the means for other years in ministry. I calculated other years in ministry by subtracting years as a senior or solo pastor from the total years in ministry. In Table 4.4, pastors of nontarget churches appear to average seven more months (0.61 years) in other ministry than do pastors

of target churches. However, seventeen pastors reported identical numbers for total

years in ministry and years as a senior or solo pastor, resulting in zero years in other

ministry. When I considered only non-zero responses, the difference in other years in

ministry was much smaller than it initially appeared. Table 4.6 more accurately

presents other years in ministry for only non-zero responses.

Table 4.6. Other Years in Ministry

	n	Total Years	$\bar{x}$	σ
Target churches	22	117.00	5.32	3.43
Nontarget churches	28	157.50	5.63	4.08
All churches	50	274.50	5.49	3.36

Demographic items 8 through 10 provided additional information about the

study churches. Target churches averaged almost 150 more people in attendance than

did nontarget churches. While target churches have nearly twice as many full-time

staff members as nontarget churches, the number of staff members reporting directly

to pastors of target churches is within one of the number reporting to pastors of

nontarget churches. Table 4.7 summarizes the church-related demographic items.

Table 4.7. Church-Related Demographics

	Target		Nontarget		All	
	$\bar{x}$	σ	$\bar{x}$	σ	$\bar{x}$	σ
Average weekly worship attendance (past year)	487.35	170.25	343.17	129.66	409.88	165.34
Number of full-time staff other than the pastor	5.74	3.40	3.06	3.04	4.30	3.46
Number of direct reports	7.58	4.77	6.75	3.15	7.13	3.97

Church Effectiveness

Barna's HECI measured twelve dimensions of church effectiveness. "[H]ighly effective churches are typically at points '1' or '2' on the scale" ("Highly Effective Church Inventory" 1). Using the scoring scale found on the HECI, I classified churches scoring from 10 to 24 on a scale as "highly effective," churches scoring from 25 to 32 as moderately effective, and churches scoring 33 to 50 as "not effective."

To rate a church's overall effectiveness, I developed a "global effectiveness" scale. I defined global effectiveness as the sum of the item scores on the HECI, divided by the number of items answered, times 120. Thus, a church's global effectiveness could range from 120 (all 1s) to 600 (all 5s). Using the HECI's guidelines, I derived three ranges of global effectiveness. Churches scoring 120 to 294 (10 x 12 = 120 and 24 x 12 = 288 + 6 for rounding = 294) are "highly effective." Churches scoring from 295 to 390 (25 x 12 = 300—5 for rounding and 32 x 12 = 384 + 6 for rounding = 390) are "moderately effective." Churches scoring 391 to 600 (33

x 12 = 396—5 for rounding = 391 and 50 x 12 = 600) are "not effective." Using

Barna's guidelines, twenty-one target churches scored in the highly effective range,

eight churches scored in the moderately effective range, and two churches scored in

the not effective range (see Table 4.8).

Table 4.8. Global Effectiveness Ranges Using Barna's Guidelines

	Highly Effective 120-294	Moderately Effective 295-390	Not Effective 391-600
Target churches	21	8	2
Nontarget churches	15	19	2
All churches	36	27	4

Because Barna provided no reliability data, I developed a secondary means of

categorizing global effectiveness. In this second approach, I grouped the target

churches into thirds. I labeled the top third "highly effective," the second third

"moderately effective," and the bottom third "not effective." This classification

resulted in narrower ranges for both the highly and moderately effective categories. I

divided the twenty-one highly effective churches in Barna's scheme nearly equally

between highly and moderately effective. I recategorized the ten churches that were

moderately or not effective according to Barna's methodology as not effective (see

Table 4.9).

For comparison, I also categorized the nontarget churches using this

secondary system. Because gaps exist between the ranges, five nontarget churches do

not appear in Table 4.9. Four of these missing churches scored between highly and

moderately effective (252-266), the other scored between moderately and not

effective (290-298).

Table 4.9. Secondary Categorization of Global Effectiveness

	Highly Effective 165-251	Moderately Effective 267-289	Not Effective 299-401
Target churches	10	11	10
Nontarget churches	7	3	21

I termed the ten highly effective churches in this secondary categorization

"top ten" for purposes of comparing them with the target, nontarget, and all

churches. These ten churches represent the "best of the best" in that they meet the

criteria for a target church and had the ten highest global effectiveness scores.

Table 4.10. Global Effectiveness by Group

Group	Min	Max	$\bar{x}$	σ
Top ten churches	165.00	251.00	228.60	25.88
Target churches	165.00	401.00	281.15	51.07
Nontarget churches	211.50	403.00	302.85	52.08
All churches	165.00	403.00	292.81	52.37

Because Barna provided no reliability data for the HECI, I computed

Cronbach's alpha for each dimension of the HECI as well as for global effectiveness.

The resulting Cronbach's alpha for each dimension and for global effectiveness was well above the 0.70 threshold normally accepted for satisfactory internal consistency and reliability (see Table 4.11).

Table 4.11. Cronbach's Alphas for the HECI

Dimension	α	Items
Pastoral leadership	0.80	10
Lay leadership	0.87	10
Structure and organization	0.83	10
Worship	0.85	10
Systematic faith development	0.81	10
Evangelism	0.82	10
Holistic stewardship	0.77	10
Serving others	0.88	10
Prayer	0.81	10
Accountability	0.87	10
Interpersonal relationships among believers	0.89	10
Ministry to families	0.90	10
Global effectiveness	0.97	120

Pastoral Management Behavior

I used a modified version of Cameron's MSAI to assess pastoral management behavior (see Appendix B). The MSAI identifies twelve management competency categories organized into the four competency clusters of the Competing Values Framework. According to Cameron and Quinn, "The twelve competency categories represent clusters of competencies,… and individual items on the MSAI assess the extent to which managers effectively demonstrate these competencies" (107).

The primary usefulness of the MSAI is in describing management competency along each of the twelve categories. However, the overall management behavior of

pastors may also be usefully described in terms similar to those utilized for effectiveness. To rate a pastor's overall management behavior, I developed a construct I termed "global management behavior." I defined global management behavior as the sum of the item scores on the MSAI, divided by the number of items answered, times 55. Thus, a pastor's global management behavior could range from 55 (all 1s) to 275 (all 5s). The scales on the HECI and the MSAI run in opposite directions. That is, a 1 on the HECI indicates a strong positive response, whereas a 1 on the MSAI indicates a strong negative response.

As can be seen in Table 4.12, the global management behavior of the top ten and target groups was very similar. Likewise, the global management behavior of nontarget and all churches was very similar.

Table 4.12. Global Management Behavior by Group

Group	Min	Max	$\bar{x}$	σ
Top ten churches	169	238	211.60	21.41
Target churches	169	243	208.97	19.46
Nontarget churches	151	256	210.44	26.21
All churches	151	256	209.76	23.17

In order to confirm the reliability of the MSAI, I computed Cronbach's alpha for each dimension of the MSAI, for the four competency clusters, and for global management. The resulting alphas for nine of the twelve scales, all four of the clusters, and for global management were above 0.70 (see Table 4.13). Removing items from the other three scales did not yield significant change in the Cronbach's

alphas, so I did not change them. The reliability for only one scale, managing

interpersonal relationships, fell below 0.60.

Table 4.13. Cronbach's Alphas for the MSAI

Dimension	α	Items
Hierarchy	0.84	13
Managing acculturation	0.71	5
Managing the control system	0.73	5
Managing coordination	0.75	3
Market	0.82	12
Managing competitiveness	0.77	5
Energizing employees	0.70	2
Managing customer service	0.63	5
Clan	0.85	15
Managing teams	0.73	5
Managing interpersonal relationships	0.57	5
Managing the development of others	0.76	5
Adhocracy	0.87	15
Managing innovation	0.63	5
Managing the future	0.82	5
Managing continuous improvement	0.74	5
Global management	0.95	55

Table 4.14 displays the means for each dimension of the MSAI by group.

Figure 4.1 presents the same data graphically. The means of the target and nontarget

group differ only slightly from one another. On only three dimensions does the mean

differ by more than 0.1 points: managing the control system, managing

competitiveness, and managing the future.

Table 4.14. Means for MSAI Categories by Group

Dimension	Top Ten	Target	Nontarget	All
Hierarchy				
Managing acculturation	3.96	3.83	3.74	3.78
Managing the control system	2.92	3.05	3.19	3.12
Managing coordination	4.27	4.01	3.96	3.99
Market				
Managing competitiveness	2.54	2.68	2.83	2.76
Energizing employees	3.45	3.35	3.42	3.39
Managing customer service	3.74	3.61	3.59	3.60
Clan				
Managing teams	4.10	4.10	4.07	4.09
Managing interpersonal relationships	4.44	4.38	4.37	4.38
Managing the development of others	4.48	4.39	4.29	4.34
Adhocracy				
Managing innovation	4.40	4.32	4.38	4.35
Managing the future	4.00	3.86	4.00	3.94
Managing continuous improvement	3.80	3.83	3.88	3.86
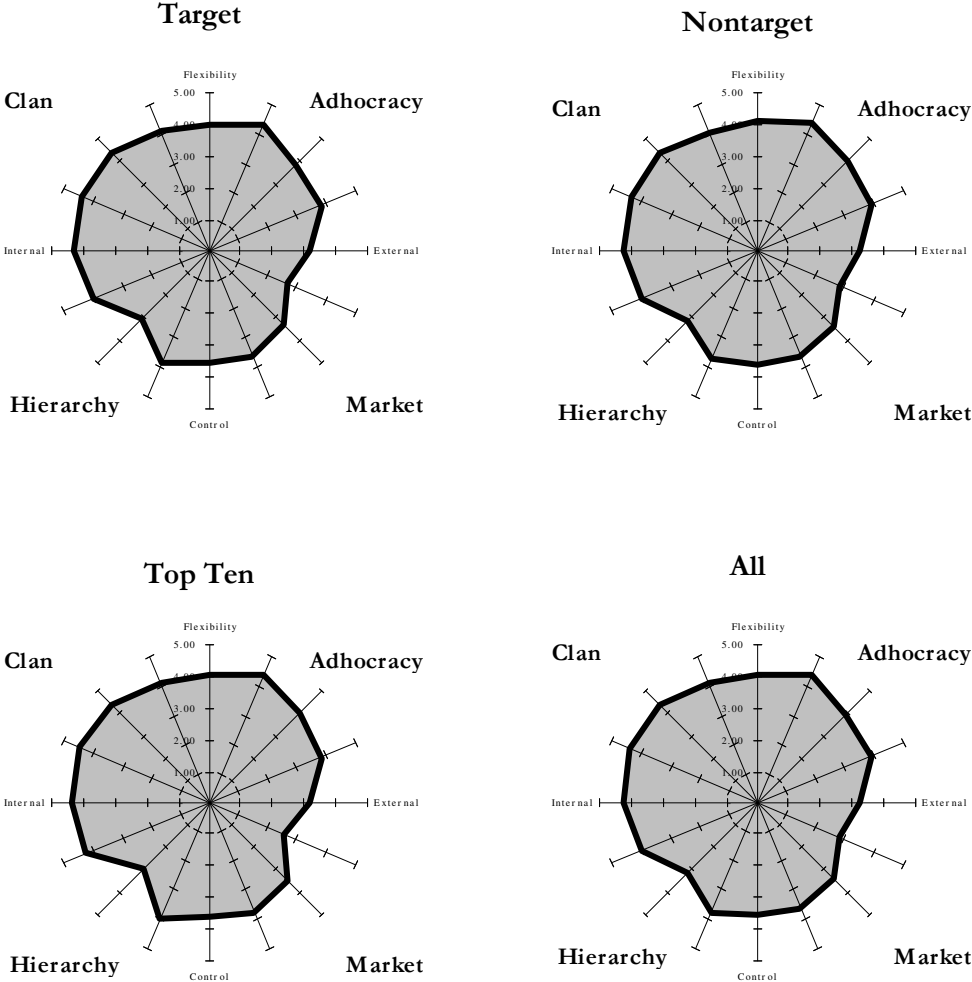
Figure 4.1. Means for MSAI categories by group.

Church Effectiveness and Management Behavior

I calculated the correlations between the HECI and the MSAI. In discussing correlational strength, I use terminology suggested by Laurence R. Frey, Carl H. Botan, and Gary L. Kreps (see Table 4.15). I used a probability of 0.1 percent (p = .001) in calculating all correlations.

Table 4.15. Correlational Strength

Correlation (r) Range	Strength
< 0.20	Slight
0.20 - 0.40	Low
0.40 - 0.70	Moderate
0.70 - 0.90	High
> 0.90	Very high

Source: Frey, Botan, and Kreps 360.

Table 4.16 shows the Pearson product-moment correlation coefficients between global effectiveness and global management behavior. The nontarget churches showed the highest correlation, while the target churches showed the lowest. The correlations for the top ten churches and all churches were nearly the same.

Table 4.16. Correlation of Global Effectiveness and Global Management Behavior

	Global Effectiveness $\overline{x}$	Global Management $\overline{x}$	r
Top ten churches	228.60	211.60	-0.64
Target churches	281.15	208.97	-0.36
Nontarget churches	302.85	210.44	-0.83
All churches	292.81	209.76	-0.63

Table 4.17 shows the Pearson product-moment correlation coefficients between global effectiveness and each of the MSAI competency clusters. The study revealed the highest correlation between global effectiveness and management behavior for nontarget churches. The study also demonstrated moderate correlations with all MSAI clusters and global management for the top ten and all church groups.

Table 4.17. Correlation of Global Effectiveness with MSAI Competency Clusters

	Hierarchy	Market	Clan	Adhocracy
Top ten churches	-0.42	-0.52	-0.55	-0.59
Target churches	-0.27	-0.25	-0.41	-0.30
Nontarget churches	-0.80	-0.73	-0.70	-0.81
All churches	-0.56	-0.51	-0.58	-0.56

When viewed graphically, other observations become apparent (see Figure 4.2). The strength of the correlations for nontarget churches compared with the other groups is clearly apparent. A consistent pattern of increasing correlation can be

observed as one moves from target to top ten to all to nontarget churches along any

of the four MSAI management clusters. The study revealed the highest correlation

for target churches in the clan cluster. The correlations for all churches are very

similar across clusters. Correlations for the top ten and all church groups are very

similar except for the hierarchy cluster for top ten churches, which is somewhat

lower.
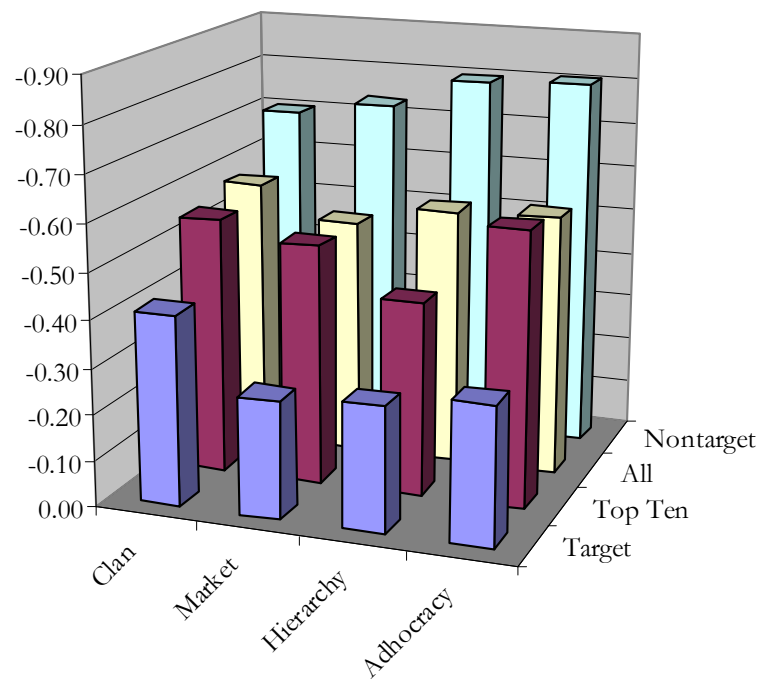
Figure 4.2. Correlation of global effectiveness with MSAI competency clusters.

Because the study revealed such a strong correlation between global

effectiveness and global management for the nontarget churches, I performed further

demographic analysis for all of the study churches in an attempt to provide greater

insight into these findings. Table 4.18 shows a breakdown of the correlation of global

effectiveness with global management by age group. Only one pastor fell in the 36-40

age range, so Table 4.18 does not include a correlation for that range. The correlation

between global effectiveness and global management rises almost steadily with age.

Table 4.18. Correlation of Global Effectiveness with Global Management Behavior for All Churches by Age Range

Age Range	n	%	r
41-45	6	8.96	-0.33
46-50	16	23.88	-0.54
51-55	22	32.84	-0.67
56-60	13	19.40	-0.64
61 and over	9	13.43	-0.79

I also computed the correlation between global effectiveness and global

management behavior based on years in a prior career (see Table 4.19). I derived the

ranges for years in a prior career from the data presented in Table 4.5 (p. 88). I

rounded the mean of 7.77 up to eight, and the standard deviation of 6.12 down to six

and divided by two. I devised three ranges using this method. The middle range

represents the mean plus or minus one-half of the standard deviation (8 +/- 3, or 5-

11). Churches falling outside this range fell within one standard deviation of the

upper and lower limits of the middle range. As with age, the correlation between

global effectiveness and global management behavior increases as years in a prior

career increases.

Table 4.19. Correlation of Global Effectiveness with Global Management Behavior for All Churches by Years in Prior Career

Years in Prior Career	n	%	r
0-4	48	71.64	-0.57
5-11	15	22.39	-0.63
12 or more	4	5.97	-0.72

In order to look at the data in yet another way, I computed the correlations between global effectiveness and global management behavior based on other years in ministry. I derived the ranges for other years in ministry from the data presented in Table 4.6 (p. 89). As can be seen in Table 4.20, the highest correlations are for pastors with three to five and ten or more years in a prior career.

Table 4.20. Correlation of Global Effectiveness with Global Management Behavior for All Churches by Other Years in Ministry

Other Years in Ministry	n	%	r
0-2	22	32.84	-0.52
3-5	24	35.82	-0.82
6-9	13	19.40	-0.40
10 or more	8	11.94	-0.70

Correlations between the MSAI and the HECI for the top ten churches (see Appendix I) yield further insights. The study reveals five high correlations between MSAI scales and HECI dimensions for the top ten churches. In order of strength, they are

1. Managing interpersonal relationships and serving others (-0.82),

2. Managing teams and holistic stewardship (-0.78),

3. Managing interpersonal relationships and ministry to families (-0.75),

4. Managing the future and holistic stewardship (-0.74), and

5. Managing the development of others and serving others (-0.72).

Global management behavior showed moderate correlation with seven HECI dimensions for the top ten churches. The MSAI scales managing teams and managing innovation each had moderate or high correlations with six or more HECI dimensions. Global effectiveness correlated moderately with eight MSAI scales. The HECI dimensions of holistic stewardship and accountability each had moderate or high correlations with six or more MSAI scales. Three HECI dimensions correlated with three or more MSAI clusters.

The study revealed only moderate correlations for the target churches (see Appendix J). Global management behavior showed moderate correlations with pastoral leadership (-0.58) and accountability (-0.40). Managing teams showed moderate correlation with five HECI dimensions. Global effectiveness showed moderate correlation with managing teams (-0.44). Pastoral leadership had a moderate correlation with three MSAI scales, as well as all four MSAI clusters: hierarchy (-0.45), market (-0.46), clan (-0.51), and adhocracy (-0.52).

Correlations for the nontarget churches produced interesting results (see Appendix K). First, only thirty-four of the 144 dimensional correlations shown are *not* either moderate or high. In other words, 76.39 percent of the correlations *are*

significant. Additionally, global effectiveness showed high a correlation with all four

MSAI clusters: hierarchy (-0.80), market (-0.73), clan (-0.70), and adhocracy

(-0.81). Lay leadership showed high correlation with managing acculturation,

managing the future, and managing continuous improvement, as well as three MSAI

clusters: hierarchy (-0.75), clan (-0.74), and adhocracy (-0.80).

Because the nontarget churches demonstrate so many correlations, noting

places of *low* significance proved helpful. Managing competitiveness had the fewest

(six) moderate or high correlations with the HECI dimensions. Likewise, holistic

stewardship has only two moderate or high correlations with the MSAI scales

(managing competitiveness and managing the future).

Appendix L presents the correlations for all study churches. I observed many

moderate correlations, but I did not find any high correlations. Global management

showed moderate correlation with nine HECI dimensions. Four MSAI scales

(managing acculturation, managing customer service, managing teams, and managing

the future) showed moderate correlations with six or more dimensions of the HECI.

Global effectiveness correlated with ten MSAI scales. Two scales, managing the

control system and managing competitiveness, had no moderate or high correlations

at all. Six dimensions of the HECI had six or more moderate correlations with the

MSAI scales. Additionally, seven dimensions (pastoral leadership, lay leadership,

structure and organization, prayer, accountability, interpersonal relationships, and

ministry to families) produced moderate correlations with three or more MSAI

clusters (see Table 4.21).

Table 4.21. HECI Dimensions with Moderate Correlations with All Four MSAI Clusters for All Churches

	Hierarchy	Market	Clan	Adhocracy
Pastoral leadership	-0.55	-0.47	-0.54	-0.59
Lay leadership	-0.56	-0.53	-0.63	-0.58
Accountability	-0.50	-0.41	-0.50	-0.53
Interpersonal relationships	-0.46	-0.43	-0.52	-0.49
Ministry to families	-0.44	-0.48	-0.51	-0.52

Summary of Major Findings

This study produced several major findings:

- The study churches taken as a group meet Barna's criteria for effectiveness.

- The pastors of the study churches did not utilize any single cluster of management skills.

- A relationship between church effectiveness and pastoral management behavior exists. Two related sub-points merit specific attention:

  o The nontarget churches showed higher correlations between effectiveness and management behavior than did the target churches.

  o The top ten churches demonstrated strength in the clan and adhocracy quadrants.

In Chapter 5, I discuss observations, implications, applications, and limitations of these findings in detail.

CHAPTER 5

DISCUSSION

The purpose of this study was to examine the relationship between church effectiveness and pastoral management behavior in the North and South Indiana Conferences of the United Methodist Church. The goal of the project was first to identify the effective churches and, second, to see if the pastors of the churches employed a common set of management behaviors. The hope was that if this study revealed a common set of management behaviors, perhaps other pastors could learn these behaviors, thus increasing the effectiveness of their churches.

In Chapter 2, I developed a theology of church effectiveness by examining relevant biblical material, historical attempts to renew and maintain effectiveness, and the doctrine of the church. God is interested in both being and doing. God wants his people to be faithful, but he also wants his people to be fruitful. The church stands in constant need of revival. Periods of revival mark efforts at renewing and maintaining effectiveness. The church growth movement offers an example of a renewal movement whose theological underpinnings have matured over time. At its heart, the church growth movement continues to insist, "We grow churches because it is God's will" (Van Engen, "Centrist View" 137).

Interestingly, business literature has begun observing the being-doing tension in organizations. Organizations seek to maintain themselves internally and to adapt themselves to the external environment (Argyris 49). The role of management is to ensure that an organization performs both internal and external functions, thus

increasing the organization's chances of long-term success. Theorists have developed many theories of leadership, most of which focus on the style or personality of the leader. The CVF offers two strengths not found in other theories. First, the CVF acknowledges, accounts for, and holds in tension the often-conflicting values managers face. At its most basic level, the CVF uses the internal-external and flexibility-control dimensions to describe management behavior. The second strength of the CVF is that it is behavior based. The challenge of many leadership theories is that they are personality or style based. I can learn to emulate someone else's behavior much more easily than I can adopt their personality or style. The CVF seemed an ideal construct to pair with a theology of church effectiveness.

Pastors and church leaders need not be afraid of business management principles, especially when they reflect the image of God in human interaction. If God calls his followers to be faithful and fruitful, they need to employ every tool at their disposal toward those ends.

Church Effectiveness

The first finding of this study is that the study churches met Barna's criteria for effectiveness. The purpose of this study was not to *define* church effectiveness. Rather, the purpose of the study was to *study* effective churches. Therefore, the process involved identifying or creating a construct for church effectiveness, identifying effective churches, and, finally, assessing church effectiveness. Barna's work on effective churches was ideally suited to the purpose of this study.

The first step in the process was to select an operational definition of church effectiveness. Rather than develop a new construct for effectiveness, I chose Barna's definition from among several options.

Next, I needed to identify effective churches for inclusion in the study. First, I needed to identify the persons best suited to assess church effectiveness. It seemed unlikely that anyone at the local church level, either clergy or laity, would have the breadth of exposure to assess the effectiveness of a large number of churches. It seemed equally unlikely, that the bishop of 1,200 plus churches would have detailed enough knowledge of enough churches to assess their effectiveness adequately. Fortunately, a third possibility suggested itself, namely, utilizing the district superintendents to assess the effectiveness of their churches. Theoretically, they should have broad knowledge of a significant number of churches but not so large a number that they would not have the detailed knowledge necessary to assess the churches' effectiveness. The next challenge was whether the district superintendents could accomplish the task.

The results of the study suggest that the district superintendents accurately assessed the effectiveness of their churches using Barna's criteria. When the pastors of the recommended churches reported their own perceptions of their church's effectiveness, 94.03 percent of the study churches were either highly or moderately effective using Barna's criteria. The district superintendents understood and successfully applied Barna's definition as they went about the task of identifying effective churches. Discovering empirical evidence in support of their assessment

ought to encourage district superintendents (and the bishops who oversee them).
That superintendents are knowledgeable enough about their congregations to assess
accurately the congregation's effectiveness should also encourage pastors and
congregations.

The finding that the study churches were effective refutes the just-be-faithful
argument some pastors might make against applying management principles and
practices to the church. One would assume that the vast majority of pastors attempt
to be faithful. The findings of this study suggest, however, that not every church is
effective. Those that are effective, though, are bearing fruit, fruit that is both
observable and measurable. As Jesus said in reference to good and bad trees, "By
their fruit you will recognize them" (Matt. 7:20).

Barna's instrument proved to be a reliable tool for assessing church
effectiveness. As stated in Chapter 4, the Cronbach's alpha for each dimension of the
HECI was well above the 0.70 threshold normally accepted for satisfactory internal
consistency and reliability (see Table 4.11, p. 92). More research utilizing the HECI
would further strengthen the body of knowledge related to this instrument.

The usefulness of Barna's work for the purpose of this study suggests its
potential usefulness in future studies. Future studies exploring aspects of effective
churches could follow a process similar to the one utilized in this study in order to
identify and assess church effectiveness.

Several limitations related to church effectiveness are worth noting, however.
First, when I asked pastors to participate in the study, both the bishop and I

congratulated them for being identified as effective by their superintendents. This might have affected their self-perception and led them to report their effectiveness more favorably than they otherwise might have.

Second, this study relied on the self-report of the pastors. A pastor might view or report his or her own effectiveness more favorably than others would. This is not to suggest that a pastor would be deliberately misleading, but the pastor's is only one, possibly biased, perspective. I utilized the initial cabinet recommendation process, in part, to mitigate this circumstance. In this study, two voices, the superintendant's and the pastor's, attested to the effectiveness of each church.

Third, the wording of the instructions on the HECI might lead a pastor to evaluate his or her church positively. The instructions indicate that Barna designed the HECI to compare the respondent's church to "a group of churches … that we call 'highly effective churches'" (Barna, "Highly Effective Church Inventory" 1). The instructions go on to suggest that highly effective churches "facilitate changed lives," a highly desirable outcome to many pastors. Finally, the instructions go so far as to suggest, "The highly effective churches are typically at points '1' or '2' on the scale." Each of these statements could lead a pastor to evaluate his or her church more positively than he or she otherwise might. One ought to keep these limitations in mind when interpreting the results of this study and utilizing the HECI in future research.

Pastoral Management Behavior

One of the key premises of the CVF is that management behavior ought to reflect the culture of the organization. I hoped to discover that the participant churches were effective and further, to identify a common, discernable set of pastoral management behaviors that might account for their effectiveness. If discovered, such a pattern would be useful in identifying both a pattern of management behavior and an organizational culture that promote greater effectiveness. The results of this study suggest, however, that the pastors of the study churches did not utilize any single cluster of management skills. Likewise, no single organizational culture is responsible for the effectiveness of the churches.

At one level, these results are disappointing. It would have been nice to provide churches with specific guidance on how to become more effective. Nevertheless, the results of the study are quite realistic. Churches cover the entire spectrum of organizational cultures, so one would expect the pastors who lead them utilize a variety of management behaviors.

The results of this study reflect a diversity of management behavior. Looking at each dimension of the MSAI, the mean scores for target and nontarget churches differ only slightly (see Table 4.14, p. 95). In fact, the means differ by more than one-tenth of a point on only three dimensions. The charts presented in Figure 4.1 (p. 97) demonstrate just how similar the management behavior of target and nontarget church pastors is. The size, shape, and similarity of the shaded areas for the target and nontarget churches are quite evident.

The top ten chart, however, has a slightly different shape; the bottom half of the shaded area appears slightly smaller and narrower. Examining Table 4.14 (p. 96) more closely, one notices that the means of the top ten churches differ from those of the target churches by *more than one-tenth of a point on seven dimensions*. Further, the difference on each of the three hierarchy dimensions and each of the three market dimensions is greater than one-tenth of a point, which accounts for the narrower bottom portion of the diagram. These observations may suggest that the hierarchy and market clusters account for the difference between the effectiveness of top ten and target churches. The means for managing the control system and managing competitiveness were *lower* for the top ten churches than for the target churches. An inverse relationship may exist between each of these two dimensions and effectiveness.

These inferences are strengthened when one notes a similar pattern between the top ten and nontarget churches. The means of five of the six dimensions comprising the hierarchy and market clusters differ by more than one-tenth of a point, and the same two dimensions are lower for the top ten churches than they are for the nontarget churches. All of the study churches reflect this pattern of lowered means for managing the control system and managing competiveness.

While these patterns are observable, they are difficult to explain. Pastors might shy away from behavior focused on competition. Competing, getting ahead, and winning are values more typically associated with the marketplace than they are with the church. Lower scores on managing competiveness may reflect a preference for

being the church and remaining faithful as opposed to more dynamic attempts at fruit bearing. Faithfulness is necessary, but alone it is an insufficient basis for expecting effectiveness. If fruitfulness is expected, one should pursue it with all diligence.

Pastors may not possess the behaviors reflected by these dimensions. They may represent a blind spot or gap in the pastor's education or development. It would not be surprising to find that pastors do not know how to manage the control system (establish and monitor critical performance indicators, establish a budget for critical resources, analyze critical reports, and utilize an intentional process of defining, solving, analyzing, and solving problems; Cameron and Quinn 183). Likewise, that pastors do not keep track of "competitors," benchmark best practices, or identify core competencies and strategic advantages—all elements of managing competitiveness—is not surprising (187).

Before drawing too strong or too many conclusions, one should note that these are merely observations of the mean scores for these dimensions and groups. The differences noted may or may not prove to be statistically significant. The size and pattern of the means is suggestive, however.

Church Effectiveness and Management Behavior

As stated previously, the purpose of this study was to examine the relationship between church effectiveness and pastoral management behavior. According to the null hypothesis, no such relationship would exist. However, the results of this study suggest that a correlation exists between church effectiveness and pastoral management behavior. The study also revealed moderate correlations between global

effectiveness and global management behavior for all of the study churches. Likewise, the results show moderate correlations between global effectiveness and each of the MSAI competency clusters. The findings of this study are intriguing because the strongest correlations exist for the nontarget churches.

The Target Church Concept

I originally conceived the target church concept in order to narrow the focus of the study. To be categorized as a target church, a church had to meet three criteria. First, the church had to be effective. Second, the pastor had to have served the church for at least three years. Therefore, the effectiveness of the church would be due in some part to the present pastor. Finally, the church had to have at least three additional full-time staff members, people the pastor actually managed. These criteria seemed logical, but the study did not produce the expected results. The study revealed more and stronger correlations between effectiveness and management behavior for the nontarget churches than for the target ones.

The nature of the relationship between pastoral tenure and church effectiveness is difficult ascertain. At first, it seems absurd to suggest that churches whose pastors have been there fewer than three years or churches with fewer than three full-time additional staff might be more effective than those that met the criteria of a target church. After three years, a pastor might actually have a detrimental effect on a church's effectiveness. One would hope a pastor would not be responsible for a decline in effectiveness, but such an occurrence is not impossible. If pastors were determined to be detrimental to their congregations after three years, one might

conclude that shorter pastorates are actually better for congregations than are long ones.

As noted in Chapter 4, target church pastors had been in their churches an average of five years more and nearly three times longer than had pastors of nontarget churches. Rather than explaining the results simply in terms of the number of years the pastor has served a church, another plausible explanation is that the difference in reported effectiveness lies in the pastors' perception of the church's effectiveness. A pastor who has served a church fewer than three years could view the church in an overly positive light. Many factors could contribute to such a perception, such as the church's reputation, the previous pastor's effectiveness, and the so-called honeymoon period. Such factors might have a positive effect on a pastor's perception for as long as three years.

A pastor who has served a church for three or more years could see and report the church's effectiveness in a *more* realistic way, that is, more negatively. During a pastor's first three years, he or she has been testing his or her perceptions and discovering the church's true strengths and weaknesses. After three years, the pastor could actually be in a better place to assess a church's effectiveness than would be possible in a shorter period.

Pastoral tenure does not fully account for the results of this study. Soliciting estimates of a church's effectiveness from persons other than the pastor might lead to greater understanding and insight. Church leaders, staff members, congregation members, persons served by a congregation, community members, previous pastors,

and other pastors in the area each could all offer other perspectives on a church's effectiveness. Taken together these perspectives would paint a clearer picture of a church's effectiveness.

The staff size criterion represents a similar challenge to the one presented by pastoral tenure. Churches with fewer staff members, or at least fewer *full-time* staff members might turn out to be more effective than churches with at least three additional full-time staff members. A church with fewer staff members would likely be characterized by better communication, greater clarity and cooperation, and, therefore, greater effectiveness. The results of this study seem to support this interpretation. While target and nontarget churches had approximately the same number of staff reporting to the pastor, target churches had nearly twice the number of additional full-time staff than the nontarget churches.

Aside from these two criteria of target churches, other variables might account for the greater effectiveness of nontarget churches. As a group, target church pastors tended to be older, to have been in ministry five more years, to be a senior pastor five more years, and to serve larger congregations than did their nontarget counterparts. Differences in seminary education may account, in part, for the differences between target and nontarget churches. The idea that target church pastors learned under one leadership paradigm and nontarget pastors learned under another is not implausible. For all of the study churches, effectiveness tended to increase with age. This seems only natural, as one would expect pastors to grow in knowledge and proficiency as they grow older. Still, such growth seems counterintuitive.

The study found that effectiveness increases as years in a prior career increases. This finding supports the discussion in Chapter 2, which suggested that first-career pastors likely do not have management training or experience. As was mentioned in Chapter 4, for all study churches two MSAI scales, managing the control system and managing competitiveness, had no moderate or high correlations at all. Cameron and Quinn offer suggestions for developing skills in these areas. Table 5.1 presents five suggestions for developing competency in each of these two scales.

Table 5.1. Developing Competency for MSAI Scales with No Significant Correlations

Managing the Control System	Managing Competitiveness
Establish a monitoring system that allows you to know how your [church] is performing on … critical performance indicators.	Keep track of how the best churches are performing.
Establish a budget for all critical resources (e.g., money, time, task assignments, expertise).	Benchmark the best practices in the best churches. What are they doing differently? What are they planning to do in the future?
Analyze critically the key reports that are produced by and for your [church] to assure accuracy and usefulness.	Create ways to learn from successes
Use a rational, stepwise system for defining, analyzing, and solving problems.	Identify core competencies and strategic advances. What is it that makes your [church] unique?
Clarify the specific goals and objectives that are to be accomplished. Identify the specific measures that will determine success.	Conduct a formal SWOT analysis. List Strengths, Weaknesses, Opportunities, and Threats.

Source: Cameron and Quinn 183.

The demographic item related to other years in ministry does not follow a perceivable pattern (see Table 4.6, p. 88). Pastors with three to five other years in ministry (as an associate pastor, perhaps) have the highest effectiveness, followed by pastors with ten or more years. Then come pastors with zero to two years, and finally, pastors with six to nine years.

As I analyzed the data from this study, many people suggested I completely abandon the target church concept. Abandoning the concept would certainly have

simplified the presentation and discussion of the results of the study, but I retained

the target church concept so that others could learn from its failure and might even

be intrigued and motivated to explore the concept further.

It may be safest to say that no single factor accounts for the relationship

between church effectiveness and pastoral management behavior. Still, examining the

salient findings of the most effective groups may prove fruitful.

Nontarget Churches

The nontarget group of churches warrants a closer look (see Appendix K).

The results show the highest correlations between effectiveness and management

behavior among the nontarget churches. Further, the highest correlation (-.83) of the

entire study exists between global effectiveness and global management behavior for

this group. The results also show strong correlations between global effectiveness and

all four MSAI clusters and two MSAI scales. Five strong correlations exist between

HECI dimensions and MSAI scales.

The five strong correlations of the nontarget churches are in just two HECI

dimensions: lay leadership and structure/organization. This is a significant finding.

Nontarget churches might also be characterized as medium-sized churches. They

average 150 fewer people in worship than do target churches, and they did not meet

the three additional full-time staff criterion. The results of this study suggest that lay

leadership and structure/organization play a key role in the effectiveness of the

medium-sized church. Based solely on this study, one cannot say who is responsible

for ensuring strong lay leadership, and structure and organization, but one might

expect that the pastor would play a key role in ensuring that those elements of an effective church are in place.

In Chapter 1, I noted a point of agreement between the Harvard Business School, author and Stanford University Graduate School of Business professor Jim Collins, and the Gallop organization. All of these business leaders agree on one thing: "First who … then what" (Collins 41). In the nontarget churches one of the primary responsibilities of the pastor must be developing leaders, both paid and unpaid. To develop lay leadership, pastors ought to focus on identifying, developing, selecting, and deploying effective lay leaders.

At the same time, pastors of nontarget churches devote their attention and energy to structure and organization. Rather than simply taking the denominational structure and trying to work within its parameters, pastors of nontarget churches work to ensure that the structure of their churches remove or minimize barriers to effectiveness and facilitate ministry.

Looking at the nontarget churches from a management behavior perspective, all of the strong correlations are in two clusters: adhocracy and hierarchy. Surprisingly, about this finding is that adhocracy and hierarchy represent diagonally opposite quadrants of the CVF. Adhocracy represents an externally focused, flexible organization, whereas hierarchy represents an internally focused, controlled one.

That these two clusters would be emphasized at the same time in any organization seems surprising at first, but when given further thought, such a finding should not be surprising in effective, mid-sized churches. The ability to shift or move

from an internal focus to an external focus, from being to doing, is a key element of church effectiveness. Such a shift may be indicative of a movement from faithfulness alone to a more active pursuit of fruitfulness. At some point, pastors and church leaders must challenge, reevaluate, and possibly replace old structures and ways of doing things. The church must move from control to flexibility. It appears that effective, mid-sized churches are finding ways of doing both. The movement is likely from internal to external, from control to flexibility. The mechanisms for energizing the movement are lay leadership and structure/organization.

One final observation regarding the nontarget churches is worth noting. The HECI dimension holistic stewardship has strikingly little correlation with any aspect of management behavior. Only two of the twelve MSAI categories had moderate correlations (-0.45 and -0.43) with holistic stewardship. These few correlations are also among the weakest of all the HECI dimensions. The absence of stronger correlations remains somewhat of a mystery, particularly when holistic stewardship is a key element of the top ten churches' effectiveness.

Top Ten Churches

The top ten churches represent the other group that warrants a closer look (see Appendix I). One should keep in mind that this is a subset of the target churches. In essence, the top ten churches represent the best of the best. Like the nontarget churches, the top ten churches had five strong inter-dimensional correlations. Four of the five strong correlations are in just two HECI dimensions: holistic stewardship and serving others. Like the nontarget churches, all five strong

correlations are in two MSAI clusters: clan and adhocracy. The clan cluster represents the area of relationships. Specifically, it represents the skills (and therefore scales) of managing teams, managing interpersonal relationships, and managing the development of others. It seems that the top ten churches have found ways to capitalize on these skills.

Summary

Recalling the discussion presented in Chapter 2, that pastors have traditionally been equipped to function primarily in the hierarchy quadrant seems logical. The hierarchy quadrant likely consists of the vast majority of churches. Churches in this quadrant tend to be small, internally focused, and lack flexibility. No doubt, some hierarchy churches are effective, but the real breakthrough in effectiveness comes when a church begins to focus externally and its practices become more flexible. Lay leadership and structure/organization may be the mechanisms for moving beyond a hierarchy church.

A second movement may occur when the people in adhocracy churches start to feel loose and disconnected. The top ten churches have found a way to maintain flexibility while regaining some of the internal focus that gives people a sense of belonging. Larger, effective churches do this through clan behavior, that is, through managing teams, managing interpersonal relationships, and managing the development of others.

Taken as a whole, the results of this study suggest an orientation toward flexibility is more conducive to effectiveness than is an orientation toward control.

Based on the CVF, pastors who want to lead congregations toward effectiveness may want to consider developing skills associated with the clan and adhocracy quadrants of the CVF. Specifically, pastors should develop skills in managing teams, interpersonal relationships, developing others, innovation, the future, and continuous improvement.

Limitations of the Study

This study was a first step toward understanding the management behavior of pastors. By design, this study examined only UM pastors of effective churches in Indiana. The results, therefore, are generalizable only to those pastors who participated in the study. Further research utilizing broader selection criteria might reveal a causal relationship between church effectiveness and pastoral management behavior.

The results of this study may be generalizable to other UM conferences. Conferences in the same geographic region are likely to reflect the highest degree of similarity as they likely reflect similar cultural values. Caution is urged when generalizing the results of this study beyond conferences immediately adjoining the North and South Indiana conferences.

Overall, the design of this study proved effective. Including both the North and South Indiana Conferences of the United Methodist Church provided a large enough population from which to identify study churches. The bishop and cabinets' input and support were not only steps in the design of the study, they no doubt help account for the high response rate the study achieved. The instruments utilized

possessed three characteristics that made them well suited to the study. They were theory and research based. They proved to be reliable, and they were user-friendly enough that pastors could complete them successfully.

Suggestions for Further Study

This study represents an early attempt at understanding the relationship between church effectiveness and pastoral management behavior. Further research will strengthen the body of knowledge and, hopefully, ultimately increase the effectiveness of the church. Taking this study as a starting point, future research efforts could be conducted more broadly, more deeply, or both.

Future researchers may choose to employ the same methodology in other denominational structures, denominations, or groups. For example, this study could be replicated in other UM conferences. Doing so could strengthen the conclusions drawn in this study, and further benefit the United Methodist Church as a whole. Another opportunity to broaden the research might be to replicate this study in other denominations. Studying other mainline churches might suggest that the findings of this study are peculiar to United Methodism. One could also study non-denominational and/or independent churches, although discovering a relatively independent means of identifying effective churches might prove to be a challenge.

Rather than broadening the study, others might study effective churches in greater depth. A common concern throughout this study has been its reliance solely on a pastor's assessment of his or her own management behavior. Feedback from other staff members, lay leaders, or congregation members might yield further

insights. Such a step would go a long way toward alleviating the tentative nature of some of the conclusions of this study.

Implications

At a fundamental level, the findings of this study point to the importance of a church's organizational culture, the fit between the pastor and the church, and the pastor's adaptability. One of the pastor's first tasks on entering a new church is to learn the church's organizational culture. Everyone's (the church's, the pastor's, and denominational leaders') goal should be achieving the best fit between congregation and pastor. The CVF suggests that an organization achieves greater effectiveness when alignment exists between the organization and its leader. In the UMC, the initial responsibility for fit lies with congregational leaders and denominational officials. As soon as an appointment is made, however, responsibility for fit shifts primarily to the pastor. The pastor assumes the task of not only diagnosing the organizational culture of the church but also adjusting his or her management behavior to that culture.

This study has implications for pastors, denominational leaders, and local church leaders. First, pastors should take responsibility for acquiring some basic management skills. Even if management training is not part of the seminary curriculum, even if it is not a denominational requirement, even if local church leaders do not see the need for it, the effectiveness of a church depends too much on the pastor's ability to manage for basic management skills to go unlearned.

Second, pastors also ought to be able to diagnose the culture of the churches they are serving. The CVF and MSAI are useful tools toward this end. The goal is not

just diagnosis, however. The goal is applying the proper management behavior given the culture of the churches and the culture the pastors are trying to develop. No one will intentionally shape the culture of the church if the pastors do not.

Finally, pastors should be encouraged. The idea of managing people is not as foreign to the role of the pastor as may be assumed. The theological word for managing people is *discipling*. Pastors are called to make disciples. Staff members—those closest to the pastor, those with a similar sense of call and commitment, those with the greatest desire to serve—offer themselves to Christ, to the church, and in a real way, to the pastor to be discipled. Pastors must disciple, must manage—whatever one wants to call it—their staff.

Denominational officials such as district superintendents and bishops can benefit from this study as well. First, denominational officials have reason to be encouraged. The district superintendents in Indiana accurately identified nearly ninety churches that met Barna's criteria for church effectiveness. They should be encouraged by the number of churches that are effective, and they should be encouraged that they were able to identify them accurately.

As a result of this study, denominational officials may recognize the need for and encourage pastors to develop management skills. The results suggest that there is a relationship between a church's effectiveness and its pastor's management behavior. I hope that denominational officials will recognize the benefits of management training, and further, that they will provide resources and opportunities for pastors to acquire such skills.

Finally, denominational officials should see the value of matching pastors of a particular management style with churches of a particular organizational culture. This suggestion likely offers a new means of making pastoral appointments that could result in increased effectiveness across the annual conference or even the denomination.

Local church leaders can also benefit from this study. As with denominational officials, local church leaders may recognize the need for and encourage pastors to develop management skills. Local church leaders may be in an even stronger position than denominational leaders in encouraging their pastors along these lines. Local church leaders may themselves possess management skills from which pastors could benefit. Pastors may be more likely to respond to a request from their parishioners more favorably than they would from their supervisors. Local church leaders should recognize the benefits of better management and should encourage and support pastors as they seek to acquire greater management skill.

Relatedly, local church leaders should be encouraged to learn the organizational culture of their church and be receptive to their pastors' leadership in shaping the culture of the church. This study demonstrates that there is no right culture for an effective church. Church leaders, however, ought to be able to understand the culture of their churches. They ought to be able to discern what shifts in culture may be necessary for the church to continue to be effective and, God willing, to move to greater levels of effectiveness.

Postscript

This study has been a tremendous benefit to me in my own pastoral career. Nearly ten years ago two lay leaders gave me some advice on how to be effective in ministry. Their comments helped chart the course of my ministry.

This past year I have lived this study. I do not mean that conducting the research and analyzing the results has consumed all of my time. What I mean is this: A year ago I was appointed to my first church as senior pastor. The church I serve has thirteen staff members, not counting the preschool teachers. Had I not been studying management on my own for so long, I would have been ill equipped to lead this church. My work on this study has already influenced me, and hopefully it has helped me lead my congregation more ably.

Of particular interest to me are the results related to the nontarget churches. Had my church been in my study, it would have fallen in the nontarget group. I have only served there a year, and we have only three additional full-time staff. The church and I both fit the demographic profile of the nontarget churches, too. We face many of the challenges of moving beyond a hierarchy church hopefully to even greater levels of effectiveness.

APPENDIX A

Highly Effective Church Inventory

How to Use the Inventory

Each of the 12 sections contains 10 items. Rate your church in regard to each item as objectively and fairly as possible. Remember, you're not trying to make your church look good – you're trying to get an honest assessment of your church so that it can be as highly effective as possible! For each item, select one of the five points on the rating scale. The highly effective churches are typically at points "1" or "2" on the scale. For each section, add up the point value of the scores that you gave your church.

If your score is from:

10 to 24 ▶ then your church is probably highly effective in this dimension of ministry

25 to 32 ▶ then your church is within sight of being highly effective in this dimensión

33 to 50 ▶ then your church needs to focus substantial attention on this dimension

Highly Effective Church Inventory

An Assessment of How Well Your Church Employs the Practices That Facilitate a Highly Effective Ministry

Developed by George Barna

The Inventory and Its Use

The purpose of this self-administered evaluation tool is to gauge how well your church compares to a group of churches studied by the Barna Research Group that we call "highly effective churches." Their hallmark is that they consistently and measurably facilitate changed lives among the people associated with those churches. Such transformation occurs because these churches focus on the six pillars of church-based ministry: worship, evangelism, Christian formation, stewardship, relationships and service. They develop a holistic ministry that produces believers who are committed, focused and growing.

To facilitate spiritual transformation, balance and maturity, these churches have some important ministry habits. These habits are intentional, purposeful, carefully evaluated ministry endeavors that lead to specified, desirable outcomes. (For more information on the ministry practices of these churches, see *The Habits of Highly Effective Churches*, by George Barna.)

This inventory is designed to provide you with some benchmarks against which you may compare your church. It involves assessing your church on 12 dimensions of ministry activity. These are 12 dimensions that seem to distinguish the highly effective churches from the majority of American churches. The indicators related to each dimension represent the key factors associated with the positive outcomes these churches achieve within that ministry dimension. Realize that to be a highly effective church, the key is transformed lives, not merely instituting such practices. However, our research shows a strong correlation between the presence of these practices and having a congregation of people who think and behave differently than the norm.

Suggestion:

Have several key leaders from your church fill out an inventory, then compare answers. Not only will this give you a broader and more objective perspective, but it may trigger a beneficial discussion about the state of your church and priorities for change.

Dimension 1: Pastoral Leadership

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Senior pastor is called, gifted and equipped to be a true leader – or allows such a person to lead the church	1	2	3	4	5
2. Senior leader continually clarifies, communicates and implements the vision	1	2	3	4	5
3. Senior leader operates at the macro-level of ministry: no micro-management	1	2	3	4	5
4. Senior leader devotes a large percentage of his/her time to training other leaders	1	2	3	4	5
5. Preaching content is consistently and intentionally related to the church's vision	1	2	3	4	5
6. Senior leader preaches/teaches on fewer weekends during the course of a year than does the typical senior pastor	1	2	3	4	5
7. Only leadership-related criteria are used to evaluate the senior leader's job performance	1	2	3	4	5
8. Senior leader focuses on the future – and gets the church to do so	1	2	3	4	5
9. Senior leader intentionally works with a team of leaders who have complementary leadership aptitudes.[1]	1	2	3	4	5
10. Senior leader creates an environment conducive to change, risk-taking and growth	1	2	3	4	5

*Pastoral Leadership score:*_____

Dimension 2: Lay Leadership

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. People invited to lead are called and gifted to be leaders, committed to improving as a leader, and have godly character	1	2	3	4	5
2. The church builds the ministry around its leaders, rather than fitting them into a general system or plan	1	2	3	4	5
3. Leadership is done in teams, not by solo practitioners or superstars	1	2	3	4	5
4. Leadership teams are developed around complementary leadership aptitudes [2]	1	2	3	4	5
5. Leadership development is a high priority in the ministry	1	2	3	4	5
6. Leader training is accomplished by implementing a thorough evaluation and then a customized growth process for each leader	1	2	3	4	5
7. Leader training is a multi-stage, continual process involving teaching, mentoring, observation, application and evaluation	1	2	3	4	5
8. 8% or more of the adult congregation have been trained for and are effectively providing leadership	1	2	3	4	5
9. Leaders are protected from burnout	1	2	3	4	5
10. Positive reinforcement is regularly provided to leaders	1	2	3	4	5

*Lay Leadership score:*_____

Dimension 3: Structure and Organization

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Every person who regularly attends the church is guided into ministry involvement at the church	1	2	3	4	5
2. People are involved in accordance with their spiritual gifts and maturity	1	2	3	4	5
3. Authority, power, responsibility and resources are thoughtfully but widely delegated to ministry participants	1	2	3	4	5
4. The church personnel hierarchy is decentralized and flexible – structure is designed to facilitate productive ministry	1	2	3	4	5
5. Most of the ministry is accomplished by the laity; pastors and staff serve the laity, rather than laity assisting the staff	1	2	3	4	5
6. The organizational structure regularly changes to facilitate ministry impact	1	2	3	4	5
7. Church policies are designed to facilitate quick decision-making, and policy exceptions are common and non-controversial if they facilitate ministry impact	1	2	3	4	5
8. Numerical growth occurs smoothly because the church anticipated the growth and planned accordingly	1	2	3	4	5
9. A cap is placed on numerical growth to facilitate assimilation	1	2	3	4	5
10. The ministry is sensitive to the importance of church families spending time together rather than at the church	1	2	3	4	5

*Structure & Organization score:*_____

Dimension 4: Worship

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Church leaders ensure that congregants understand the what, how and why of genuine worship	1	2	3	4	5
2. Worshipers respectfully enter God's presence: with awe, humility, gratitude, seeking intimacy	1	2	3	4	5
3. A majority of people arrive at the church prepared to worship: they have prayed, confessed, focused, they are expectant	1	2	3	4	5
4. Everything that takes place in a worship service – from start to finish – is designed to facilitate worship – nothing else, nothing less	1	2	3	4	5
5. Worship services include a minimum of 20 minutes of uninterrupted music	1	2	3	4	5
6. The worship focus is on connection with God, not attendance numbers, musical performance or sermon brilliance	1	2	3	4	5
7. All distractions from focusing solely on God are eliminated from the service and from the worship environment [3]	1	2	3	4	5
8. There is balance in the worship service elements: prayer, music, preaching/teaching, stewardship (and, in some traditions, the sacraments and liturgy)	1	2	3	4	5
9. A designated, capable worship leader directs the worship experience while simultaneously worshipping, coaching and estimating whether or not people are engaged in worship at the moment	1	2	3	4	5
10. Laity are regularly reminded that worship is a lifestyle, not just an event, and thus work at living a life of worship	1	2	3	4	5

*Worship score:*_____

Dimension 5: Systematic Faith Development

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Discipleship, education and worship efforts intentionally strive to facilitate people developing a biblical worldview	1	2	3	4	5
2. The Bible is the foundation of all learning activities at the church	1	2	3	4	5
3. All teaching activities of the church are coordinated to facilitate systematic progress toward a worldview	1	2	3	4	5
4. Christian education is customized to student needs	1	2	3	4	5
5. Educators serve as facilitators rather than lecturers	1	2	3	4	5
6. Students make a long-term, serious commitment to learning and application – and are willing to be held accountable	1	2	3	4	5
7. The church develops its own educational resources according to the needs of teachers and students	1	2	3	4	5
8. There is a heavy investment in teacher/facilitator training and evaluation	1	2	3	4	5
9. Multiple educational and communication approaches are used to both instruct and reinforce principles and practices	1	2	3	4	5
10. The content balances biblical principles and life applications, but "success" is determined according to evidence of life application and transformation	1	2	3	4	5

Systematic Faith Development score:_____

Dimension 6: Evangelism

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. There is widespread congregational participation in evangelism	1	2	3	4	5
2. Evangelism and discipleship are integrated, not isolated; those who accept Christ are immediately and consistently nurtured	1	2	3	4	5
3. Laity are taught how to evangelize in a style that fits who they are	1	2	3	4	5
4. The evangelistic emphasis is reaching kids; adults are a secondary priority	1	2	3	4	5
5. The senior leader of the church ensures that evangelism is a priority, is integrated into every ministry, and reaches specified evangelistic goals	1	2	3	4	5
6. Everyone who attends the church understands that he/she is an evangelistic agent	1	2	3	4	5
7. The church sponsors outreach events targeted to a specific population group, designed to meet their felt needs	1	2	3	4	5
8. There is a substantial financial investment in evangelistic activities and resources	1	2	3	4	5
9. The church maintains a healthy balance between local and global evangelism – through giving, prayer and participation	1	2	3	4	5
10. The church regularly cooperates in evangelistic activities with other nearby churches	1	2	3	4	5

Evangelism score:_____

Dimension 7: Holistic Stewardship

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Stewardship is understood to be the appropriate management and investment of all the resources entrusted to us by God	1	2	3	4	5
2. Stewardship principles are constantly communicated in all learning venues	1	2	3	4	5
3. The church budget is met by satisfying people's primary motivations for giving: compelling cause, impact, efficiency, benefit, urgency, and involvement [4]	1	2	3	4	5
4. The emphasis is on one's heart for investing God's resources rather than on fulfilling dollar or percentage-of-income goals	1	2	3	4	5
5. Congregants receive frequent communication regarding the church's financial status and needs	1	2	3	4	5
6. Donors have a deep sense of shared ministry goals and of partnership with the church	1	2	3	4	5
7. The senior pastor is a strategic decision-maker in stewardship matters, but is not the primary fundraiser	1	2	3	4	5
8. Appropriate stewardship is modeled by the church's leaders	1	2	3	4	5
9. Applied stewardship is one of the criteria for being a leader in the church	1	2	3	4	5
10. People donate generously to facilitate specific ministry goals they care deeply about, rather than to help the church meet a general budget	1	2	3	4	5

*Holistic Stewardship score:*_____

Dimension 8: Serving Others

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Serving the needs of people outside the church is accepted as equally important as serving the needs of people within the congregation	1	2	3	4	5
2. The balance between "in-reach" and "out-reach" regularly changes in response to opportunities and needs	1	2	3	4	5
3. Congregants understand that spiritual wholeness demands serving others	1	2	3	4	5
4. The church encourages and assists people in doing ministry that expands each person's ministry comfort zone	1	2	3	4	5
5. All church leaders, without exception – clergy and lay – are involved in serving people who are not part of their congregation	1	2	3	4	5
6. Greater emphasis is placed upon developing relationships with needy people than upon program efficiency or expansion	1	2	3	4	5
7. The church actively seeks appropriate outreach training for its people from other churches	1	2	3	4	5
8. The church freely shares its outreach knowledge and methods with any other ministry that is interested	1	2	3	4	5
9. The church partners willingly with any church or other organization that can get the job done	1	2	3	4	5
10. Success is defined by the breadth of congregational involvement in service rather than on the number of programs implemented	1	2	3	4	5

*Service score:*_____

Dimension 9: Prayer

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Prayer events are held regularly and are well-attended by congregants	1	2	3	4	5
2. Congregants have a daily prayer routine they faithfully carry out	1	2	3	4	5
3. The prayer ministry is composed of a cross-section of the congregation, including many of the church's "high profile" leaders	1	2	3	4	5
4. Congregants are encouraged, instructed and equipped to pray for specific individuals and needs within the church family	1	2	3	4	5
5. Listening to God is a revered and widely practiced element of prayer	1	2	3	4	5
6. The senior leader spends a minimum of one hour per day in private prayer	1	2	3	4	5
7. All significant ministry decisions and activities are preceded by many congregants investing substantial time and effort in focused prayer	1	2	3	4	5
8. Prayers consistently include confession, gratitude, and praise	1	2	3	4	5
9. Every worship event contains a significant, intense and genuine prayer component	1	2	3	4	5
10. Various styles of prayer are practiced	1	2	3	4	5

Prayer score:_____

Dimension 10: Accountability

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. The church's leaders promote and practice mutual accountability	1	2	3	4	5
2. Constructive criticism is actively sought and responded to by church leaders, without denial or defensiveness	1	2	3	4	5
3. Objective, specific and practical criteria are used to uniquely assess every ministry or program within the church	1	2	3	4	5
4. The prevailing philosophy of ministry is that it is better to do a few things with excellence than to do many things merely adequately	1	2	3	4	5
5. The bottom line of all evaluations is evidence of positive life transformation among the individuals involved	1	2	3	4	5
6. When an existing ministry cannot show that it is impacting lives, that ministry is closed down without rancor or significant resistance	1	2	3	4	5
7. An environment of trust, security and safety has been intentionally created to facilitate honest feedback and evaluation	1	2	3	4	5
8. When goals or standards are not met, there are consequences for those responsible for the shortfall	1	2	3	4	5
9. Assessment criteria are shared with the people to be assessed well in advance of the evaluation	1	2	3	4	5
10. Assessment results are treated as a matter of confidentiality by the church	1	2	3	4	5

Accountability score:_____

Dimension 11: *Interpersonal Relationships among Believers*

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. Building honest and deep relationships is one of the core values of the church	1	2	3	4	5
2. The church helps its people to identify personal relational priorities and allocate relational resources accordingly	1	2	3	4	5
3. The real goal of relationships among congregants is spiritual renewal and accountability	1	2	3	4	5
4. Viable personal relationships are modeled by the church leaders	1	2	3	4	5
5. The church grows numerically as a result of personal relationships	1	2	3	4	5
6. Congregational turnover is below average due to the strength of the church's relational network	1	2	3	4	5
7. The congregation understands and accepts the importance of maintaining an environment of emotional safety	1	2	3	4	5
8. When a person is emotionally or spiritually hurting, congregants minister in a deeply personal way, rather than "waiting it out" or enrolling that person in a program to address the need	1	2	3	4	5
9. Pastors and church leaders are open, vulnerable and honest in discussing their lives and ministry	1	2	3	4	5
10. When visitors come to the church the initial thrust is to get them into a network of relationships, not enroll them in programs or classes	1	2	3	4	5

Relationships score:_____

Dimension 12: *Ministry to Families*

How true is this characteristic of your church?	completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1. The church equips families to know how to evaluate their family strengths and weaknesses and it motivates them to do so	1	2	3	4	5
2. Family-related programs are used as a _temporary_ means of helping families develop	1	2	3	4	5
3. The church prepares and encourages families to set realistic goals and plans for themselves	1	2	3	4	5
4. The church ministers to the family both as a family unit and as individuals	1	2	3	4	5
5. The church relies upon diversified approaches to help families grow	1	2	3	4	5
6. Family mentors are relied upon by many families	1	2	3	4	5
7. Parents know and accept the idea that family development – spiritual and otherwise – is their responsibility, not the church's	1	2	3	4	5
8. The senior leader of the church acts as an advocate for families when the church agenda and budget are developed	1	2	3	4	5
9. Praying for families and getting families to pray among themselves is a cornerstone of the church's ministry	1	2	3	4	5
10. Families are held accountable by other families in the congregation, through their relationships	1	2	3	4	5

Ministry to Families score:_____

Related Resources:

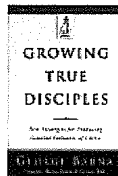The Habits of Highly Effective Churches, George Barna, Regal Books, 1999.

This inventory is based on the research described in *The Habits of Highly Effective Churches.* The material is also available in presentation form on video and audio.

Think Like Jesus, George Barna, 2003

Evangelism That Works, George Barna, Regal Books, 1995.

Growing True Disciples, George Barna, Water Brook Press, 2001.

Christian Leader Profile, George Barna, Issachar Resources, 2000.

These and other helpful resources are available directly from the Barna Research Group.
For resources, consultation services, information or other assistance, contact the Barna Research Group, Ltd. at
www.barna.org; 1-800-55-BARNA; 1957 Eastman Avenue, Ventura, CA 93003.

Footnotes:

1. There are four dominant leadership aptitudes-Directing, Strategic, Team-Building, Operational. For a description of these aptitudes, see A Fish Out of Water, George Barna, Integrity Publishers, Nashville, 2002.
2. ibid
3. Among the distractions from worship are in-service or in-bulletin announcements; inadequate climate control; poorly maintained lighting or sound; and seating latecomers during the service.
4. For further information about the six motivations for giving, how they interact and how they affect your church, see How to Increase Giving in Your Church, George Barna, Regal Books, 1997.

APPENDIX B

Management Skills Assessment Inventory

A35

The Management Skills Assessment Instrument

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This instrument is designed to obtain descriptions of your management behavior on the job. There are no right or wrong answers. The items on the questionnaire have been derived from research on managerial behavior, and their intent is to provide you with a profile of your own managerial competencies. The items do not assess your style, they assess your behavior. Therefore, you should respond on the basis of what you do, not what you think you should do.

Managerial Behavior Self-Rating Form

Describe your behavior as a manager. Respond to the items as you actually behave most of the time, not as you would like to behave. If you are unsure of an answer, make your best guess. Indicate your response by circling the appropriate rating. Use the following scale in your ratings:

> 5 – Strongly Agree
> 4 – Moderately Agree
> 3 – Slightly Agree and/or Slightly Disagree
> 2 – Moderately Disagree
> 1 – Strongly Disagree

5 – Strongly Agree   4 – Moderately Agree   3 – Slightly Agree and/or Slightly Disagree   2 – Moderately Disagree   1 – Strongly Disagree

1. I communicate in a supportive way when people on my staff share their problems with me.   5   4   3   2   1

2. I encourage others on my staff to generate new ideas and methods.   5   4   3   2   1

3. I motivate and energize others to do a better job.   5   4   3   2   1

4. I keep close track of how my staff is performing.   5   4   3   2   1

5. I regularly coach subordinates to improve their management skills so they can achieve higher levels of performance.   5   4   3   2   1

6. I insist on intense hard work and high productivity from my subordinates.   5   4   3   2   1

7. I establish ambitious goals that challenge subordinates to achieve performance levels above the standard.   5   4   3   2   1

8. I generate, or help others obtain, the resources necessary to implement their innovative ideas.   5   4   3   2   1

9. When someone comes up with a new idea, I help sponsor them to follow through on it.   5   4   3   2   1

10. I make certain that all employees are clear about our policies, values, and objectives.   5   4   3   2   1

11. I make certain that others have a clear picture of how their job fits with others.   5   4   3   2   1

12. I build cohesive, committed teams of people.   5   4   3   2   1

13. I give my subordinates regular feedback about how I think they are doing.   5   4   3   2   1

14. I articulate a clear vision of what can be accomplished in the future.   5   4   3   2   1

15. I foster a sense of competitiveness that helps members of my staff perform at higher levels.   5   4   3   2   1

16. I assure that regular reports and assessments occur among my staff.   5   4   3   2   1

17. I interpret and simplify complex information so that it makes sense to others on my staff and can be shared throughout the church.   5   4   3   2   1

18. I facilitate effective information sharing and problem solving in my staff.   5   4   3   2   1

19. I foster rational, systematic decision analysis in my staff (e.g. logically analyzing component parts of problems) to reduce the complexity of important issues.   5   4   3   2   1

20. I make sure that others in my staff are provided with opportunities for personal growth and development.   5   4   3   2   1

21. I create an environment where involvement and participation in decisions are encouraged and rewarded.   5   4   3   2   1

22. In my staff, I make sure that sufficient attention is given to both task accomplishment and to interpersonal relationships.   5   4   3   2   1

23. When giving negative feedback to others, I foster their self-improvement rather than defensiveness or anger.   5   4   3   2   1

24. I give others assignments and responsibilities that provide opportunities for their personal growth and development.   5   4   3   2   1

25. I actively help prepare others to move ahead in their career.   5   4   3   2   1

26. I regularly come up with new, creative ideas regarding processes, products, or procedures for my staff.   5   4   3   2   1

27. I constantly restate and reinforce my vision of the future to members of my staff.   5   4   3   2   1

28. I help others visualize a new kind of future that includes possibilities as well as probabilities.   5   4   3   2   1

29. I am always working to improve the processes we use to achieve our desired output.   5   4   3   2   1

30. I push my staff to achieve world-class performance in service and/or products.   5   4   3   2   1

Please continue to the next page.

5 – Strongly Agree   4 – Moderately Agree   3 – Slightly Agree and/or Slightly Disagree   2 – Moderately Disagree   1 – Strongly Disagree

31. By empowering others on my staff, I foster a motivational climate that energizes everyone involved.   5   4   3   2   1

32. I have consistent and frequent personal contact with my internal and my external "customers."   5   4   3   2   1

33. I make sure that we assess how well we are meeting our "customers'" expectations.   5   4   3   2   1

34. I provide experiences for employees that help them become socialized and integrated into the culture of our church.   5   4   3   2   1

35. I increase the competitiveness of my staff by encouraging others to provide services and/or products that surprise and delight "customers" by exceeding their expectations.   5   4   3   2   1

36. I have established a control system that assures consistency in quality, service, cost, and productivity in my staff.   5   4   3   2   1

37. I coordinate regularly with the ministry leaders in my church.   5   4   3   2   1

38. I routinely share information across functional boundaries in my staff to facilitate coordination.   5   4   3   2   1

39. I use a measurement system that consistently monitors both work processes and outcomes.   5   4   3   2   1

40. I clarify for members of my staff exactly what is expected of them.   5   4   3   2   1.

41. I assure that everything we do is focused on better serving our "customers."   5   4   3   2   1

42. I facilitate a climate of aggressiveness and intensity in my staff.   5   4   3   2   1

43. I constantly monitor the strengths and weaknesses of other churches and provide my staff with information on how we measure up.   5   4   3   2   1

44. I facilitate a climate of continuous improvement in my staff.   5   4   3   2   1

45. I have developed a clear strategy for helping my staff successfully accomplish my vision for the future.   5   4   3   2   1

46. I capture the imagination and emotional commitment of others when I talk about my vision of the future.   5   4   3   2   1

47. I facilitate a work environment where peers as well as subordinates learn from and help develop one another.   5   4   3   2   1

48. I listen openly and attentively to others who give me their ideas, even when I disagree.   5   4   3   2   1

49. When leading my staff, I ensure collaboration and positive conflict resolution.   5   4   3   2   1

50. I foster trust and openness by showing understanding for the point of view of individuals who come to me with problems or concerns.   5   4   3   2   1

51. I create an environment where experimentation and creativity are rewarded and recognized.   5   4   3   2   1

52. I encourage everyone on my staff to constantly improve and update everything they do.   5   4   3   2   1

53. I encourage all employees to make small improvements continuously in the way they do their jobs.   5   4   3   2   1

54. I make sure that my church continually gathers information on our "customers'" needs and preferences.   5   4   3   2   1

55. I involve "customers" in my staff's planning and evaluation.   5   4   3   2   1

56. I establish ceremonies and rewards that reinforce the values and culture of our church.   5   4   3   2   1

57. I maintain a formal system for gathering and responding to information that originates outside my church.   5   4   3   2   1

58. I initiate cross-functional teams or task forces that focus on important organizational issues.   5   4   3   2   1

59. I help my employees strive for improvement in all aspects of their lives, not just job-related activities.   5   4   3   2   1

60. I create a climate where individuals on my staff want to achieve higher levels of performance than the competition.   5   4   3   2   1

Demographic Information

In order to provide comparative feedback, please provide the following information about yourself. Indicate your response by checking the appropriate box or writing your response in the space provided.

1. Age:

   ☐ 30 and under ☐ 46-50
   ☐ 31-35   ☐ 51-55
   ☐ 36-40   ☐ 56-60
   ☐ 41-45   ☐ 61 and over

2. Gender:

   ☐ Female
   ☐ Male

3. Annual Conference:

   ☐ North Indiana
   ☐ South Indiana

4. Years in current church: _____

5. Total years as senior/solo pastor: _____

6. Total years in ministry: _____

7. Years in prior career (if any): _____

8. Average weekly worship attendance (past year): _____

9. Number of full-time staff other than yourself: _____

10. Number of subordinates reporting directly to you: _____

11. Compared to last year at this time, how would you rate the overall performance of your church?

    ☐ Much higher
    ☐ Somewhat higher
    ☐ About the same
    ☐ Somewhat lower
    ☐ Much Lower

12. Compared to the best churches in Indiana, how has your church performed this year?

    ☐ Substantially better
    ☐ Somewhat better
    ☐ About the same
    ☐ Somewhat worse
    ☐ Substantially worse

APPENDIX C

Preliminary Letter

October 15, 2007

Dear ,

Greetings in the name of our Lord and Savior Jesus Christ! I am writing to you for two reasons. First, I want to congratulate you. You and your church have been recognized by the cabinet as one that is highly effective and is making a difference in Indiana. That is significant. It means the kingdom of God is advancing under your leadership.

Second, I am writing to ask for your help in the research portion of my doctoral dissertation project. The purpose of my study is to understand how pastors of effective churches manage their staff members. I want to know what the best (that's you!) do to be so effective.

In about a week, you will receive a packet of information from me. This packet will contain the survey materials themselves. I know you are already very busy, but I am asking you to carve out a few minutes to complete this survey as soon as possible after you receive it, and to return it to me **on or before October 31, 2007**. Complete the information and directions will accompany the survey materials.

As a small incentive and as a way of saying thank you, I will send a $5 Starbucks gift card to the first five (5) pastors who complete the survey materials and return them to me.

I am thankful for the assistance Bishop Coyner and the North and South Indiana Conference cabinets have offered me as I have pursued this project. I hope you will be willing to take a few minutes to help me as well.

May the Lord continue to bless you and your ministry as you serve him!

Joy and peace,

Rev. Matthew L. Scholl
Elder, South Indiana Conference
Beeson Pastor Program,
Asbury Theological Seminary

APPENDIX D

Reference Letter

The United Methodist Church
Indiana Area

North Indiana Annual Conference
South Indiana Annual Conference

October 2007

Dear Pastor:

Your district superintendent has identified you as being one of our most effective pastors. That is high praise considering that fewer than 90 of the 1,200 churches throughout our state have been so identified.

I writing to ask that you share your experience and knowledge in the attached survey from one of our clergy, the Reverend Matt Scholl, as he works to complete his doctoral dissertation. Matt's dissertation studies how pastors of effective churches manage their support staffs. Your participation will not only help Matt complete his dissertation but will also benefit our conferences when he shares his results with us.

I know your schedule is already full, but I feel that this survey is a valid use of your time, and I would ask you to take a few minutes to fill it out.

Thanks very much for your consideration of my request, and thank you for your outstanding leadership.

Yours in Christ,

Michael J. Coyner
"Making a Difference ... in Indiana and around the world."

MJC/ekm

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1100 West 42nd Street
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Phone 317/924-1321
Fax 317/924-4859

APPENDIX E

Cover Letter

October 22, 2007

Dear ,

Greetings once again in the name of our Lord and Savior Jesus Christ! Enclosed you will find the survey materials I mentioned in my letter a week ago. Please take a moment to ensure that this packet contains the following items:

This cover letter
A letter from Bishop Coyner
Highly Effective Church Inventory (white)
Management Skills Assessment Inventory (cream)
A postage-paid return envelope
A postage-paid return postcard (peach)

If any of the items are missing, please contact me immediately so that I may send them to you.

Please read the instructions completely before beginning the survey. The survey itself should take approximately 30 minutes to complete. Once you have completed the materials, be sure to mail them back as soon as possible. As I mentioned previously, I will send a $5 Starbucks gift card to the first five (5) pastors who complete the materials and return them to me.

All materials should be mailed back **on or before October 31, 2007**.

As I have been preparing these materials my thoughts and prayers have been with and for you. I am thankful for the church you serve, its effectiveness, and the leadership you provide. May the Lord bless you as you continue to serve him. Thank you again for your help with my research.

Joy and peace,

Rev. Matthew L. Scholl
Elder, South Indiana Conference
Beeson Pastor Program,
Asbury Theological Seminary

APPENDIX F

Instructions

Read this page first. This page contains important information about the materials you have received.

Confidentiality. The design of this project protects your identity in four ways. First, no personal information is requested in either instrument. The Management Skills Assessment Instrument contains a demographic section, but this data will be grouped and analyzed for all respondents. Individual responses cannot be traced back to a particular respondent.

Second, the two surveys have a code in the upper right-hand corner of the first page. The code in no way identifies you. Its purpose is to identify the two inventories as having been completed by the same person.

Third, the return postcard allows you to communicate with me independently of your survey materials. It is important you return it once you have completed the materials. It is the only way for you to let me know you have completed the survey.

Finally, all the materials you return to me will be kept in a locked filing cabinet when I am not working directly with them. These materials will be destroyed within two weeks of the final approval of my dissertation.

Completing the survey. Please follow the steps below in order as you complete the survey. Allow approximately 30 minutes to complete the materials.

        Step 1: Read the directions for and complete the
                Highly Effective Church Inventory (white).

        Step 2: Read the directions for and complete the
                Management Skills Assessment Instrument (cream).

        Step 3: Place both completed surveys in the postage-paid
                return envelope and seal it.

        Step 4: Complete the postage-paid **return postcard** (peach).

        Step 5: Place the return envelope and postcard in the mail
                on or before October 31, 2007.

Thank you again for your time and assistance!

APPENDIX G

Response Postcard

Dear Matt,   Date: _____

___ I have completed and returned both the Highly Effective Church Inventory and the Management Skills Assessment Instrument.

___ I would like to receive a summary of the findings of your study.

Name: _____

Church: _____

Address: _____

City, State, Zip: _____

APPENDIX H

Follow-Up Postcard

11-7-07

Dear ,

I wanted to follow up one more time regarding the survey materials I sent you a couple of weeks ago. As of this morning, I had not received confirmation that you have completed the materials. If you *have*, let me again thank you for your willingness to help in my research. If you *have not* yet completed them, let me encourage you to do so as soon as possible. Even though the deadline has passed, it is not too late for your input to be included in my study.

Blessings,
Matt

APPENDIX I

Pearson Product-Moment Coefficients for Top Ten Churches

	Managing Accultur-ation	Hierarchy		Market			Clan			Adhocracy		
		Managing the Control System	Managing Coordin-ation	Managing Competitive-ness	Energizing Employees	Managing Customer Service	Managing Teams	Managing Interpersonal Relation-ships	Managing the Develop-ment of Others	Managing Innovation	Managing the Future	Managing Continuous Improve-ment
Pastoral Leadership	-0.286	-0.554*	-0.588*	-0.321	-0.168	-0.235	-0.560*	-0.154	-0.264	-0.462*	-0.583*	-0.288
Lay Leadership	-0.368	-0.451*	-0.585*	-0.277	-0.383*	-0.378	-0.666*	-0.388	-0.385	-0.419*	-0.411*	-0.391
Structure and Organization	0.150	-0.165	-0.064	-0.699*	-0.095	0.036	0.095	-0.158	-0.078	-0.282	-0.194	-0.459*
Worship	-0.052	0.027	-0.042	0.029	-0.324	-0.048	-0.069	-0.152	0.034	0.254	0.259	-0.014
Systematic Faith Development	0.203	-0.013	-0.015	-0.598*	-0.056	-0.324	-0.032	-0.174	0.060	-0.161	-0.219	-0.407*
Evangelism	-0.450*	-0.545*	-0.261	-0.394	-0.412*	-0.134	-0.173	-0.134	-0.200	-0.045	-0.087	-0.534*
Holistic Stewardship	-0.488*	-0.176	-0.664*	-0.224	-0.247	-0.560*	-0.781**	-0.587*	-0.334	-0.414*	-0.742**	-0.334
Serving Others	-0.121	0.014	-0.376	-0.208	-0.596*	0.140	-0.492*	-0.816**	-0.720**	-0.630*	-0.155	-0.241
Prayer	0.018	0.017	-0.089	-0.172	0.058	-0.027	-0.390	-0.333	-0.242	-0.436*	-0.465*	-0.057
Accountability	-0.344	-0.644*	-0.285	-0.495*	-0.018	-0.356	-0.458*	-0.071	-0.292	-0.508*	-0.543*	-0.595*
Interpersonal Relationships	-0.397	0.078	-0.641*	-0.116	-0.197	-0.661*	-0.537*	-0.645*	-0.311	-0.164	-0.352	-0.354
Ministry to Families	-0.018	0.106	-0.304	-0.097	-0.378	-0.122	-0.556*	-0.748**	-0.637*	-0.566*	-0.089	-0.203
Global Effectiveness	-0.285	-0.343	-0.477*	-0.470*	-0.330	-0.341	-0.598*	-0.523*	-0.427*	-0.505*	-0.480*	-0.507*

p = 0.001; *Moderate correlation; **High correlation

APPENDIX J

Pearson Product-Moment Coefficients for Target Churches

	Hierarchy			Market			Clan			Adhocracy		
	Managing Acculturation	Managing the Control System	Managing Coordination	Managing Competitiveness	Energizing Employees	Managing Customer Service	Managing Teams	Managing Interpersonal Relationships	Managing the Development of Others	Managing Innovation	Managing the Future	Managing Continuous Improvement
Pastoral Leadership	-0.372	-0.321	-0.501*	-0.341	-0.274	-0.392	-0.597*	-0.319	-0.323	-0.385	-0.576*	-0.247
Lay Leadership	-0.315	-0.079	-0.370	-0.088	-0.262	-0.360	-0.484*	-0.323	-0.269	-0.184	-0.293	-0.155
Structure and Organization	-0.125	-0.028	-0.184	-0.174	-0.112	-0.245	-0.198	-0.111	-0.144	-0.158	-0.245	-0.053
Worship	-0.243	-0.065	-0.249	-0.060	-0.117	-0.228	-0.143	-0.029	-0.011	0.101	-0.129	0.024
Systematic Faith Development	-0.093	0.045	-0.197	-0.088	-0.013	-0.344	-0.270	-0.138	-0.196	-0.180	-0.057	-0.087
Evangelism	-0.296	-0.178	-0.314	-0.062	-0.028	-0.262	-0.231	-0.007	-0.266	-0.105	-0.054	-0.249
Holistic Stewardship	-0.297	-0.008	-0.297	0.027	-0.236	-0.284	-0.466*	-0.206	-0.271	-0.145	-0.290	0.030
Serving Others	-0.147	-0.079	-0.211	-0.155	-0.174	-0.072	-0.327	-0.041	-0.468*	-0.247	-0.108	-0.241
Prayer	-0.188	-0.012	-0.324	0.011	-0.051	-0.208	-0.167	-0.252	-0.121	-0.206	-0.221	-0.071
Accountability	-0.234	-0.170	-0.392	-0.192	-0.116	-0.168	-0.404*	-0.236	-0.303	-0.342	-0.399	-0.311
Interpersonal Relationships	-0.220	-0.023	-0.337	-0.219	-0.036	-0.335	-0.549*	-0.221	-0.359	-0.322	-0.230	-0.245
Ministry to Families	-0.124	0.068	-0.297	0.076	-0.149	-0.118	-0.357	-0.092	-0.313	-0.385	-0.077	-0.062
Global Effectiveness	-0.283	-0.084	-0.383	-0.129	-0.155	-0.310	-0.441*	-0.198	-0.322	-0.269	-0.277	-0.178

p = 0.001; *Moderate correlation

APPENDIX K

Pearson Product-Moment Coefficients for Nontarget Churches

	Hierarchy			Market			Clan			Adhocracy		
	Managing Acculturation	Managing the Control System	Managing Coordination	Managing Competitiveness	Energizing Employees	Managing Customer Service	Managing Teams	Managing Interpersonal Relationships	Managing the Development of Others	Managing Innovation	Managing the Future	Managing Continuous Improvement
Pastoral Leadership	-0.629*	-0.475*	-0.463*	-0.371	-0.476*	-0.436*	-0.486*	-0.417*	-0.572*	-0.496*	-0.616*	-0.605*
Lay Leadership	-0.732**	-0.601*	-0.486*	-0.539*	-0.635*	-0.621*	-0.653*	-0.635*	-0.679*	-0.548*	-0.762**	-0.728**
Structure and Organization	-0.650*	-0.442*	-0.712**	-0.317	-0.447*	-0.523*	-0.563*	-0.389	-0.582*	-0.559*	-0.700**	-0.555*
Worship	-0.670*	-0.330	-0.327	-0.433*	-0.544*	-0.460*	-0.316	-0.500*	-0.619*	-0.414*	-0.600*	-0.476*
Systematic Faith Development	-0.522*	-0.484*	-0.408*	-0.559*	-0.256	-0.601*	-0.418*	-0.368	-0.477*	-0.461*	-0.399	-0.470*
Evangelism	-0.524*	-0.437*	-0.442*	-0.468*	-0.511*	-0.443*	-0.435*	-0.227	-0.391	-0.322	-0.646*	-0.507*
Holistic Stewardship	-0.363	-0.291	-0.338	-0.432*	-0.321	-0.399	-0.376	-0.254	-0.296	-0.181	-0.451*	-0.324
Serving Others	-0.409*	-0.268	-0.425*	-0.348	-0.272	-0.342	-0.514*	-0.479*	-0.342	-0.327	-0.565*	-0.328
Prayer	-0.595*	-0.564*	-0.493*	-0.348	-0.402*	-0.539*	-0.555*	-0.539*	-0.526*	-0.510*	-0.615*	-0.499*
Accountability	-0.596*	-0.538*	-0.371	-0.376	-0.623*	-0.420*	-0.512*	-0.512*	-0.435*	-0.404*	-0.687*	-0.459*
Interpersonal Relationships	-0.656*	-0.572*	-0.391	-0.327	-0.585*	-0.597*	-0.533*	-0.498*	-0.454*	-0.516*	-0.611*	-0.533*
Ministry to Families	-0.637*	-0.549*	-0.426*	0.523*	-0.732*	-0.696*	-0.498*	-0.465*	-0.593*	-0.608*	-0.694*	-0.618*
Global Effectiveness	-0.776**	-0.621*	-0.567*	-0.559*	-0.660*	-0.678*	-0.639*	-0.585*	-0.645*	-0.582*	-0.811**	-0.666*

p = 0.001; *Moderate correlation; **High correlation

APPENDIX L

Pearson Product-Moment Coefficients for All Study Churches

	Hierarchy			Market				Clan		Adhocracy		
	Managing Acculturation	Managing the Control System	Managing Coordination	Managing Competitiveness	Energizing Employees	Managing Customer Service	Managing Teams	Managing Interpersonal Relationships	Managing the Development of Others	Managing Innovation	Managing the Future	Managing Continuous Improvement
Pastoral Leadership	-0.537*	-0.389	-0.480*	-0.338	-0.387	-0.419*	-0.539*	-0.378	-0.464*	-0.434*	-0.571*	-0.458*
Lay Leadership	-0.592*	-0.372	-0.434*	-0.332	-0.483*	-0.525*	-0.596*	-0.527*	-0.509*	-0.392	-0.530*	-0.514*
Structure and Organization	-0.458*	-0.229	-0.465*	-0.218	-0.293	-0.407*	-0.424*	-0.282	-0.384	-0.362	-0.445*	-0.337
Worship	-0.494*	-0.178	-0.292	-0.222	-0.340	-0.356	-0.257	-0.308	-0.330	-0.169	-0.336	-0.250
Systematic Faith Development	-0.374	-0.244	-0.318	-0.324	-0.151	-0.499*	-0.371	-0.284	-0.358	-0.336	-0.228	-0.316
Evangelism	-0.440*	-0.299	-0.386	-0.256	-0.300	-0.366	-0.360	-0.146	-0.338	-0.219	-0.353	-0.390
Holistic Stewardship	-0.327	-0.120	-0.318	-0.155	-0.258	-0.327	-0.423*	-0.217	-0.283	-0.146	-0.336	-0.140
Serving Others	-0.276	-0.147	-0.304	-0.219	-0.207	-0.200	-0.412*	-0.260	-0.409*	-0.266	-0.291	-0.264
Prayer	-0.441*	-0.359	-0.416*	-0.203	-0.276	-0.418*	-0.395	-0.442*	-0.363	-0.403*	-0.455*	-0.354
Accountability	-0.482*	-0.380	-0.375	-0.282	-0.441*	-0.335	-0.480*	-0.425*	-0.391	-0.367	-0.544*	-0.401*
Interpersonal Relationships	-0.489*	-0.311	-0.364	-0.253	-0.325	-0.485*	-0.546*	-0.387	-0.418*	-0.414*	-0.408*	-0.405*
Ministry to Families	-0.470*	-0.290	-0.369	0.253	-0.513*	-0.491*	-0.456*	-0.344	-0.491*	-0.503*	-0.411*	-0.418*
Global Effectiveness	-0.581*	-0.359	-0.478*	-0.331	-0.434*	-0.521*	-0.560*	-0.432*	-0.495*	-0.427*	-0.528*	-0.454*

p = 0.001; *Moderate correlation

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