ABSTRACT

TEAM APPROACH TO MINISTRY:

EFFECTIVE STRATEGY AGAINST PASTORAL BURNOUT

by

Luis A. Soto

Burnout is a prevalent problem for pastors. Several factors, such as workload, role ambiguity, fatigue, and family strain, are considered debilitating stressors. Overexposure to stressors can lead to burnout. Due to the current leadership approaches, pastors experience difficulty in minimizing stress factors. The purpose for this study was to evaluate the effectiveness of the Spiritual Leadership, Inc. process of team building, through a six-month intervention, in reducing stress levels as reported by senior pastors of Latino Pentecostal churches in Florida. This study included three pastors and leaders from a pool of potential participants selected by Iglesia de Dios Pentecostal M. I. Pastors who participated in a guided six-month teambuilding process demonstrated positive results in reducing burnout rates. Teambuilding demonstrated to be an effective tool in building healthy teams. A positive relationship was also noted between team approach to ministry and increased productivity and commitment from participating leaders. Pastors who engage in team approach to ministry increase their chances of reducing burnout rates.

DISSERTATION APPROVAL

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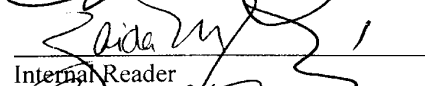
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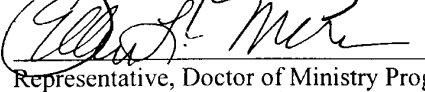
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A Dissertation

Presented to the Faculty of

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PhD; Steve Harper, PhD; Darryl Smith, PhD; and Verna Lowe, PhD; for inspiring and

challenging me through their teaching.

CHAPTER 1

PROBLEM

Introduction

Clergy are leaving the ministry due to burnout (Hoge and Wenger 28). Burnout is

defined as "emotional exhaustion, depersonalization, and a reduced sense of personal

accomplishment" (Miner, Dowson, and Sterland 167). Pastoral leadership often leads to

overexposure to stress factors from which burout can be the result. In many cases, pastors

take on too much work, being involved in all aspects of the ministry. In the past, churches

have also become acustomed to a leadership style that places unreasonable expectations

on the pastors. Team leadership, as an approach to ministry, is an effective strategy for

reducing stress by empowering the laity in order to spread the ministry workload.

Stress, which leads to burnout, poses a serious threat to the overall health and

success of clergy, their families, and those whom they serve. A research study identified

three areas of concern as a result of elevated stress levels for clergy: "1) impairing ability

of clergy to provide spiritual and organizational leadership, 2) increasing the risk of

problem behaviors by clergy such as sexual infidelity, and 3) eroding marital adjustments

and quality of life" (Lewis, Turton, and Francis 2). Additionally, stress has also been

associated with spiritual dryness among clergy (Chandler 274). Spiritual dryness

becomes an obstacle that is difficult to overcome when providing spiritual leadership and

guidance. Pastors who suffer from spiritual dryness often struggle to find the energy and

time to invest in spiritual renewal due to the increased demand of their time.

Consequently, stress continues to mount, and their spiritual life continues to suffer. High

levels of stress have proven to expose pastors to immoral behaviors. Studies have shown

that pastors who suffer from overexposure to stress have the propensity to fall into pornographic addiction. One study indicated 37 percent of pastors currently struggle with pornography (Frykholm 20). Furthermore, stress has similarly proven to be a negative factor in the marital life of the clergy. Many pastoral couples report loneliness in their personal lives, which debilitates their ability to combat stress. Pastoral couples' relationships are often at risk as they have to deal with both stress of ministry and loneliness. Researchers have concluded that "being clergy combined with being married is risky business" (Darling, Hill, and McWey 262). Spouses are often the victims of ministry-related stress.

Many other factors should be considered in relation to clergy and unhealthy occupational stress. One factor that merits closer attention is the need to address and treat stress factors, which are the primary source of burnout. Many stressors contribute to burnout among clergy. These stressors include, but are not limited to, clergy role identification, fatigue, and personal autonomy (Beebe 258; Hoge and Wenger 28).

Team-Based Leadership—A Strategy against Burnout

Team-based leadership describes a ministry that functions by distributing authority and responsibilities among the members of the organization. It involves all whom God has called to ministry, whether ordained or not. A ministry that is team led is less likely to depend solely on clergy and is more likely to develop a body that shares in the responsibilities of the ministry by empowering members to lead: "Without denigrating the absolute necessity of leadership and its catalytic nature, the biblical emphasis is not the 'omnicompetent' pastor, but a 'multigifted' body" (Ogden 75). A

ministry that functions as a body composed of many members is the result of a collaborated effort from the entire community.

Team approach to leadership is an effective strategy against the stressors that normally lead to burnout among the clergy. The goal is to place individuals in their respected gifts in order to distribute responsibilities effectively. This process will provide definition of ministry roles and expectations for clergy as well as everyone involved in the ministry. A well-defined role provides clarity of goals and expectations. As a result, personal, family, and ministry stressors can be minimized for the clergy when a team approach to leadership is implemented.

Purpose

Burnout is a prevalent problem for pastors. Several factors such as workload, role ambiguity, fatigue, and family strain are considered debilitating stressors. Overexposure to stressors can lead to burnout. Due to the current leadership approaches, pastors experience difficulty in minimizing stress factors. The purpose for this study was to evaluate the effectiveness of the Spiritual Leadership, Inc., (SLI) process of team building, through a six-month intervention, in reducing stress levels as reported by senior pastors of Latino Pentecostal churches in Florida.

Research Questions

This project focused on modifying the approach to ministry leadership so that the team approach becomes the goal in order to reduce clergy burnout. To identify the effectiveness of team development against clergy burnout, several questions must be considered.

Research Question #1

What is the current level of stress and burnout being experienced by pastors prior

to the intervention as measured by the Maslach Burnout Inventory?

Research Question #2

What changes occurred in the level of stress and burnout reported by pastors

following the intervention of the Spiritual Leadership, Inc., process as measured by the

Maslach Burnout Inventory?

Research Question #3

How has the process of team building improved burnout symptoms as

experienced by the pastors?

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Definition of Terms

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Four terms used in this study that need to be defined as they relate to this

research. Burnout can be the result of feeling overextended and depleted and is a result of

being over-exposed to stress factors (Miner, Sterland, and Dowson 167). Unhealthy

occupational stress is a term that describes stress that, left unattended, leads to burnout

within clergy. *Team* is defined as "a small number of people with complementary skills

who are committed to a common purpose, performance goals, and approach for which

they hold themselves mutually accountable" (Cagle 64). *Team approach to ministry*

refers to a leadership style in which teams of lay members are developed with the

purpose of sharing the ministerial responsibilities.

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Ministry Project

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As a pastor, I realize how occupational stress can be destructive. However, by

introducing alternative leadership approaches to ministry, stress can be reduced. The

project focused on introducing the idea of teams as an alternative approach to ministry leadership. The goal of this project was for the churches to develop and begin to implement a team approach to the ministry process as a strategy to reduce the stress experienced by pastors.

The project was divided into three main sections: preintervention assessment, intervention, and postintervention assessments. The preintervention assessment was used to gauge the current level of stress and burnout as reported by pastors. Step two implemented the SLI process. The Lay Mobilization Institute at Asbury Theological Seminary utilizes the SLI process by describing it in four phases: initiate, incubate, cultivate, and replicate. The project focused on implementation of the incubation phase. In this phase ministries focus on launching of a team, covenant building, assessing current reality, and developing their values, mission, and vision. In the initial phase, SLI focuses on the team-building process. Development of healthy relationships is essential on the onset of the intervention in order to facilitate the process of the distribution of authority and responsibilities. The postintervention assessments consisted of pastors retaking the Maslach Burnout Inventory (MBI) and, pastors and team members being interviewed in order to gauge the level of burnout and stress reported by the pastors.

Context

The following three important factors are influenced by this study: Latino Pentecostal churches, lay members, and leadership of Latino Pentecostal churches. Participating churches operate under the covering of Iglesia de Dios Pentecostal council in Orlando, Florida. In addition to churches in Florida, the council is charged with the oversight of churches in other southern states. Currently 122 churches are established in

this region. Two of the participating churches are located in central Florida and one in North Carolina. Latino Pentecostal churches in general have a difficult time with a team approach to ministry. Traditionally, Latino pastors operate under a well-defined hierarchical system where pastors are usually at the head of such structures. As a result, authority and responsibility lay intensely upon the pastor. Latino churches generally do not have a plan for distribution of responsibilities within their structure. A team approach to ministry helps to provide a process by which the distribution of duties can result in a healthier work environment for pastors and ministry leaders.

Lay members of the local church were an important part of the study. Lay members seek to be engaged in ministry but are not often given the opportunity. Team approach to ministry offers the opportunities for lay members to be engaged in ministry. Without the personal commitment of the laity, a new approach to leadership could not be implemented.

Pastors who are at risk of burnout are most influenced by this study. This study offers the rationale and process by which pastors can promote teamwork within their congregations. By creating a process to promote teamwork, a healthier ministry environment can be fostered. In doing so, the risk of burnout can be minimized.

Methodology

This study used a mixed–methods approach where qualitative and quantitative instruments were utilized. Pre—and postsurveys served as the quantitative instruments. MBI-Human Services Survey (MBI-HSS) captured quantitative data. Pastors took the pre—and postintervention surveys. Postintervention interviews with participating pastors measured the qualitative data.

Participants

Three churches participated in this study. The following criteria were used to identify them: senior pastors who demonstrated symptoms of burnout and were willing to engage in new leadership strategies. Selected pastors had a minimum six months at their current appointment. A local church council, based on internal reports within the last three years, identified the churches. Representatives from each church included the pastoral staff and core leaders.

Instrumentation

Two instruments collected the data. First, the MBI-HSS gauged the level of stress and burnout as reported by the pastors. Pastors from the selected churches took the survey followed by a six-month intervention of the SLI process in order to promote a team approach to ministry. Participating pastors took a postintervention MBI-HSS in order to reassess the level of burnout. Second, pastors participated in one-on-one interviews, and team members participated in focus groups in order to gauge their perception as to how team building impacted level of burnout.

Variables

This study had independent, dependent, and intervening variables. The independent variable was the SLI process. Dependent variables are the knowledge gained by the participants and the success of the introduction of the SLI process in the churches as measured by the pre- and postsurveys and interviews. Intervening variables were the lack of implementation of the project by pastor leadership and lack of transparency in the surveys. In order to control the intervening variables, each participant signed a covenant outlining his or her commitment to this project. In an effort to obtain responses in a fresh

and honest format, survey completion time was limited and questions were posed throughout the survey.

Data Collection

The data collection took six months. Prior to the first meeting, pastors completed the preintervention survey. The postintervention survey followed the third and final workshop. Interviews were conducted at the conclusion of the study.

Data Analysis

A mixed-methods approach was used in this study. The quantitative data was gathered through pre– and postsurveys conducted to measure the level of stress and burnout reported by the pastors. Microsoft Excel software analyzed and determined mean and standard deviation. Interviews and discussions provided qualitative data. Qualitative data was analyzed by identifying common themes that emerged from the collected data. Common themes were further analyzed in order to categorize patterns that can be connected to the wider context.

Generalizability

Study limitations, weaknesses, and generalizations from this study were identified. The study is limited to Latino Pentecostal churches of the southern region of the Iglesia de Dios Pentecostal council. Weaknesses of this study include limitation to one ethnic population and small sample size. Generalization can be made is to Latino pastors and church leaders who are seeking new approaches to ministry that lessen stress imposed on clergy.

Theological Foundation

Determining theological support for team-based ministry is important. In order for a different style of leadership to be effective, theological and ideological mind-sets about ministry may need to be challenged and adjusted in both clergy and laity: "The case for collaborative ministry continually requires our theological reflection and reconstruction" (Saines 514). Due to current expectations, those in clergy positions may be reluctant to consider a team approach to ministry even if burnout could potentially be avoided. Having a clear understanding of the theological and historical roles of clergy within the church is vital before implementing a leadership style that will distribute authority and responsibility within the community of faith.

Team approach to ministry is not a new concept; it describes the history of the Church. Although the early Church had *ordained* ministers, the leadership style promoted teamwork. Disciples had a responsibility and a duty to the church (ministry). Ministry was not the sole responsibility of ordained ministers.

Greg Ogden points out that early churches functioned as *organisms.* Three characteristics that depict the early Church as an organism are (1) belonging to each other, (2) needing each other, and (3) affecting each other (37). Ogden demonstrates how the early Church, driven by these characteristics, became known for serving each other rather than being dependent on *ordained* clergy for support.

During the second and third centuries, churches become *institutionalized.* As a result a distinction was made between those who where ordained (i.e., fit) for ministry and those who would be served—laity. Ogden identifies the result of the institutionalized church as a "ministry that is accomplished through set-apart, top-down leadership in the

body" (48). The church moved from an organism approach, which belonged to the whole

people of God, to an institutional approach that believed in two ministries—one for the

ordained and one for the laity. During this time ordination was considered a second

baptism, meaning that it lifted ordained individuals above everyone else and qualified

them for ministry (Willimon 47). Creation of laity produced an ever-increasing separation

between those who ministered and those who were on the receiving end of ministry.

Already by the second century, the church developed an ecclesiastical hierarchy

of which the apex was the bishop followed by the presbyter and deacons. Finally,

comprising the floor of the pyramid were the catechumens and the hearers. In his "Letter

to the Magnesians" (c. 107) Ignatius, bishop of Antioch in Syria, assumes this order:

> Let the bishop preside in God's place, and the presbyters take the place of
> the apostolic council, and let the deacons (my special favorites) be
> entrusted with the ministry of Jesus Christ who was with the Father from
> eternity and appeared at the end [of the world]. (qtd. in Dehanschuter 98)

Writing to the church at Ephesus, Ignatius also exhorted them to "regard the bishop as the

Lord himself" and to "heed the bishop and presbytery attentively" (32). As a result, the

clergy became the most important figure in local churches. The pastor was not only

concerned with ecclesiastical duties but also became an important voice within the

community. This trend would continue through the ages and spread through missions.

One example can be seen in the American church:

> In the early American experience, it was often the town minister or circuit
> rider who was the literate person in the community able to offer judgments
> of justice, interpretations of ownership, authority over individual behavior,
> and the closest available approximation of medical and psychological
> treatment. (Rendle 411)

However, this pivotal role of the clergy has changed in recent history. Currently, pastors

are no longer primary voices in the community but struggle to be heard and understood.

History demonstrates that team-led ministry is not just another approach to ministry but one that should be practiced just at it was in the beginning of the church. The distinction between those who can do ministry and those who benefit from it should be less noticeable: "The traditional distinction between clergy and laity does not belong to the church. Rather, the whole church, the community of all the saints together, is the clergy appointed by God for a ministry to and for the world" (Collins 161). The church has been called as one body to do the work of the Lord.

Theologically speaking, "[m]inistry is something for which the church as a whole is responsible and is a calling which falls upon each Christian in baptism" (Collins 153). Those who have been baptized have also been called to be involved in ministry. This idea does not negate the fact that different roles and gifts exist in the body. Roles and functions are helpful to define ministry but not to the extent that it limits the participation of laity.

Many biblical references offer theological support for a team approach to ministry. One such reference is found in the Old Testament demonstrated in the life of Moses. Moses provides the example of a leader who, on his father-in-law's advice, avoided burnout by moving towards a team approach by delegating his work and authority. In the New Testament, as a leader, Jesus demonstrated the significance of a team approach to work. Jesus and Moses implemented a team approach to ministry, providing and examples and theological support for this idea.

Moses was one of the most important and influential leaders in the Old Testament. Moses developed his sense of leadership from his life's experience. At the age of 80, Moses was called to lead the people of God. Based on his past experience, he

began his leadership by doing most of the work himself. However, the process of leading in such a way led him to personal moments of crisis where he was challenged to change his leadership style. In two incidents Moses was challenged to move toward a team-based ministry. In the first incident, Jethro, his father-in-law, offered him a new perspective into leadership. In the second incident, Moses cried out for help, realizing that he could not do all the work by himself.

Jesus exemplified important characteristics of team approach to ministry. Jesus came to establish the kingdom of God on earth and, in doing so, demonstrated the importance of teams. Jesus formed a team, then empowered and involved them in the problem solving. Jesus understood the importance of teams in order for the mission to continue forward after he had departed.

Overview

This study is composed of four additional chapters. Chapter 2 is the literature review on leadership approaches to ministry. Chapter 3 includes discussion and explanation for the design of the study, research questions, population and sample, instrumentation, data collection, variables, and data analysis. Chapter 4 details the findings of the study. Chapter 5 provides a summary of the conclusions and the interpretation of the data.

CHAPTER 2

LITERATURE

Introduction

Burnout among clergy is a serious problem and one that merits attention. Due to leadership structures that value hierarchical systems, pastors are often overworked and exposed to unhealthy stress levels. Symptoms such as decreased level of self-esteem, lack of enthusiasm, frustration, and loss of hope are often noticeable in pastors who are experiencing high levels of stress (Barnard and Curry 150). Overexposure to stress can eventually lead to burnout.

The purpose of this project was to evaluate the effectiveness of a team approach to ministry as a means of reducing clergy burnout through the implementation of the SLI process in Latino Pentecostal churches in central Florida. With the prevalence of pastoral burnout, identifying ways to limit the negative impact stressors have on pastors is vital. This literature first reviews stressors in ministry that can lead to burnout. Second, the literature explores the historical context that helped shaped the current understanding of Latino Pentecostal pastors in North America. Third, the literature investigates how a team-based leadership approach can be effective in reducing stress factors experienced by pastors. Finally, the research design for this project is reviewed.

Pastoral Burnout and Stressors

Burnout among clergy is an ever-growing problem within churches worldwide. Numerous factors, such as high levels of stress, are contributing to emotional depletion and physical exhaustion resulting in a mass exodus from ministry. A number of studies detail common symptoms of clergy burnout, such as decreased levels of self-esteem, lack

of enthusiasm for their work, frustration, and loss of hope (Barnard and Curry 149).

These symptoms may be attributed to work settings or direct communications with

church members. While the symptoms of burnout may be varied, the effect is universal in

nature.

Burnout, in general, is one of the primary factors contributing to clergy exiting the

ministry. In a study conducted by the Fuller Institute of Church Growth, 50 percent of

pastors reported considering leaving ministry in the previous three months (Beebe 259).

In another study among Presbyterian clergy, 44 percent of them reported not having any

enthusiasm for their work (Barnard and Curry 150). This situation poses a great danger to

church survival. Churches that are being led by pastors who are experiencing some level

of burnout may find leaders who lack commitment, are emotionally withdrawn, and lack

enthusiasm. As the congregations increase their demands and intensify their expectations,

pastors plummet further into burnout mode and eventually exit ministry.

Given these occurrences, trends of pastors exiting the ministry prior to reaching

retirement status are increasing (Barnard and Curry 155). Consequently, the church is

faced with a deficiency of qualified pastors to fill the vacancies. Churches and

organizational leaders are left with the task of consistently locating qualified pastors to

fill the vacancies. The long-term solution to this dilemma does not lie in hiring better

pastors but in addressing the issues that lead to burnout. The current church culture is

positively correlated with clergy stress and burnout (Willimon 45). This idea implies that

churches must be willing to challenge the current ecclesiastical culture in order to bring

about change. As long as churches continue to focus their efforts in training pastors to

survive the current culture, results will remain unchanged. In order to avoid recurring

patterns contributing to clergy burnout, systems and values must be challenged.

Effect of Burnout

Burnout is defined as the process by which a person becomes emotionally

exhausted and depersonalized and experiences a reduced sense of accomplishment

(Chandler 149; Barnard and Curry 258; Darling, Hill, and McWey 262; Kemery 563;

Miner, Dowson, and Sterland 167). Clergy are faced with numerous stress factors that

lead to depletion of emotional strength. Emotional exhaustion impairs clergy's ability to

connect with others at a personal level and offer direction effectively. Showing

compassion toward others becomes increasingly difficult. Depersonalization can cause

the clergy to lose their sense of autonomy as a result of being overinvested in their work.

Pastors who are experiencing burnout are often faced with feeling a low sense of

accomplishment. Burnout has powerful ways of obliterating previous successes and

current accomplishments to the point that individuals have difficulty discerning a reason

to celebrate.

The ramifications of clergy burnout are extensive and crippling in nature. Victims

of clergy burnout are not limited to the clergy but also include their spouses, children,

church communities, and church leaders. Burnout is an equal opportunity destroyer, and

as such it has negative consequences to those who are close to the clergy. Spouses,

children, churches, and leaders often demonstrate the symptoms of burnout, too (Beebe

259).

Clergy experience emotional and physical changes long before they show

noticeable outward signs. Clergy often believe they need to hide their feelings. Knowing

that God has called them, they are compelled to live up to role expectations without seeking assistance. Silence becomes the solution of many in this process, yet this practice leads them further into burnout (Barnard and Curry 155). Silence becomes the fuel that promotes burnout at an increasing rate. Although external demonstration of burnout may not be apparent, clergy can often identify signs of burnout.

As time passes symptoms of burnout become more pronounced and increasingly noticeable. Emotional indicators such as loneliness, distress, spiritual dryness, and depression become the norm (Chandler 278; Pooler 708). Clergy's physical health is also negatively affected by burnout as evidenced by the physical impediments demonstrated over time (Miner, Dowson, and Sterland 176). Consequently, as a result of burnout, the clergy become impaired both emotionally and physically, creating significant barriers to fulfill their calling. At this point, burnout becomes a vicious circle of destruction where the clergy ineffectively attempts to live up to expectations, while lacking the emotional and physical fortitude to do so.

Burnout negatively affects moral aspects of clergy life. One area of particular concern is that of pornography addiction among clergy. Published studies have identified pornography as a serious problem for pastors who are a risk of burnout (Frykholm 20). Statistics have indicated that this problem increased in recent years (Laaser and Gregoire 395). Stress has proven to be a propensity factor in pornographic addiction. In their article, Mark R. Laaser and Louise J. Gregoire detail several reasons how occupational stress contributes to this behavior. They conclude, "[T]he nature of their role increases vulnerability to addiction and adds unique challenges to treatment" (395). Due to the nature of the occupation, in particular flexibility in schedules, lack of accountability, and

isolation, pastors are vulnerable to pornographic addiction and function in environments where addiction can thrive—unnoticed.

Consequences of burnout extend beyond the clergy. Burnout poses a serious danger to their families and those whom they serve. Eroding marital adjustment and lack of emotional support for clergy spouses and their children is one of the negative effects of burnout. Research has shown that clerical couples experience a high level of loneliness and diminished marital adjustments when compared to other couples not in pastoral roles (Darling, Hill, and McWey 265). In many cases, clergy families are already dealing with abnormally high stress levels, not to mention the added stress as a result of clergy burnout. In most cases, burned-out clergy persons become depleted by the demands of the congregation and has little or emotional or physical energy to invest in their families.

Additionally, burnout weakens clergy's ability to provide spiritual and organizational leadership. The ability to engage effectively in pastoral duties such as caring for others spiritually is compromised. Burnout impairs clergy from effectively making difficult decisions as leaders. The ability to think clearly through a decision-making process is nonexistent. Pastors have reported growing impatience with their congregants and difficultly in listening to them (Barnard and Curry 157). As a result, parishioners experience a lack of care and guidance from their pastors.

Burnout has also been associated with spiritual dryness among clergies (Chandler 280). Spiritual dryness becomes a difficult obstacle to overcome when providing spiritual leadership and guidance. When clergy fail to provide spiritual and organizational leadership, the tendency to feel incompetent in other areas will increase, leading the clergy to feel less effective and causing job satisfaction to be virtually nonexistent. As a

result, a minimal sense of satisfaction at a personal, ministerial, or family level is experienced.

Burnout Factors

One element that merits closer attention is the need to address and treat stress factors, which are the primary source of burnout. By identifying and addressing stress factors, strategies can be developed to protect against potential burnout. Some of the factors that should be considered are role identification, compassion fatigue, autonomy, conflict management, and lack of boundaries. Identifying and strategizing against these stressors is crucial to reducing clergy burnout rates.

Clergy role ambiguity. Clergy role ambiguity is one of the primary stress factors that needs consideration. Role ambiguity can best be described as the lack of clarity or definition given to a specific role. Clergy roles that are not clearly defined can lead to conflict between laity and clergy. Everyone associated with ministry, whether directly or indirectly, forms an opinion of the role of clergy. Consequently, each person forms a personal definition and list of expectations for clergy. While some parishioners expect for the pastor to play the role of a CEO, others desire a teacher, yet others expect a preacher. Edward Kemery identifies this problem as role ambiguity, which is the result of unclear guidelines, procedures, and policies for a given role (562).

The clergy is endlessly faced with the need to identify its role within the church and the community. This expectation promotes an environment where, unlike any other profession, no clear measurement for success exists. Pastors often are left feeling unfulfilled by their work. Unclear role definition can quickly result in heightened levels of stress, leading to burnout.

Role ambiguity leads to unrealistic role expectations. Clergy persons live in a role defined by unrealistic expectations. They are expected to perform their roles flawlessly (Beebe 262; Pooler 708). Opinions and expectations of the role shared by the congregations are often unrealistic. As a result, these unrealistic expectations lead to emotional exhaustion for clergy. Pastors cannot fulfill all the expectations placed upon them. Inordinate demands of the pastor lead to a sense of inadequacy, fear of failure and loneliness, and eventually burnout (Chandler 274).

Research demonstrates that role ambiguity is a factor in secularization within the clergy (Miner, Dowson, and Sterland 168). Secularization causes clergy to become disconnected with the religious values they once held as important, in turn opting for more secular values. Secularization is dangerous for various reasons; however, as it relates to stress and burnout, it can become a source of conflict within the congregation. As the clergy is influenced by secular values, some in the congregation become resistant to change, leading to conflict between the clergy and the congregation. As a result the role falls further into ambiguity because of the internal and external role expectations.

Unrealistic expectations can also be self-imposed. Theological understanding, education, and personal experience influence the clergy's expectations of themselves. Often these expectations are unrealistic and unsustainable. Pursuing to fulfill such a role adds on to the ambiguity of the role and leads to burnout.

A *Messiah complex* is one of the consequences of self-imposed unrealistic expectations. This complex is exercised when an individual takes upon himself or herself the responsibility to be savior in all of situations. Erroneously clergy fall victim to the expectation of being savior on a daily basis. When clergy develop the Messiah complex,

they become overwhelmed by the multiple and variegated needs of those they serve. Pastors with a *messiah complex* believe they have to demonstrate "a quivering mass of ability" (Seamands 23). Unable to meet all the demands, they succumb to high levels of stress and burnout.

Pastors of Latino Pentecostal Churches in North America normally work under demanding conditions. Roles of pastors are not typically limited to certain tasks. Pastors are expected to cover numerous needs. They are to be counselors, financial advisers, legal advocates; represent the church in social and political forums; maintain church property; provide transportation; mediate; provide translation; and meet the traditional expectations of teaching and providing spiritual care to the congregation (Laboy). Pastors who work within the Latino context often do not have healthy boundaries to guide their roles. As a result, it's fair to expect anything and all things of them.

Role ambiguity merits attention. In order to reduce the stress produced by role ambiguity, a sense of clear role definition must be achieved. The pastor along with the congregation should be aware of these expectations. When role ambiguity is addressed, the church and the pastor will find themselves in a mutually beneficial relationship.

Fatigue. Fatigue is a serious debilitating stressor for many pastors. Fatigue impairs the ability to function at optimal levels. Findings published in 2011 demonstrate that one in three United Methodist Church pastors reported feeling drained. Pastors also reported experiencing fatigue and irritation on a regular basis (Barnard and Curry 156). Fatigue is a common and consistent experience among clergy.

Due to the nature of the clergy role, most feel compelled to continue to work even when rest is needed. No matter how fatigued pastors are, they understand that they

always have a phone call to return, a person to visit, and a crisis to address and, potentially, resolve. Few occupations have this type of demand. Other stressful occupations, such as fire fighters and doctors, have a structured system to allow for rest (Willimon 75). However, clergy is always on the job, and extensive periods of rest are not part of their normal schedules.

The combination of a demanding job and rigid work schedules can yield fatigue. A study conducted of 436 random clergy and their spouses indicated that the average workweek for clergies was 54.5 hours (Darling, Hill, and McWey 263). The pastoral role does not typically fit the nine-to-five workday; long workdays are the norm in their occupation (Pooler 707). Clergies work longer than normal work hours and do so under extreme demands.

Compassion fatigue is also a concern for clergy. Much of the work they do is associated with compassion. Clergy is often expected to demonstrate and operate with compassion in traumatic situations they confront on a daily basis. As a result of being overexposed to these kinds of situations, exhaustion is experienced. Like healthcare workers and social workers, clergy often respond with compassion even when putting themselves in harm's way (Darling, Hill, and McWey 267). As this behavior becomes increasingly the norm, pastors become consumed with the emotional demands, and compassion fatigue can be experienced. At this point the clergy runs the risk of being unproductive when dealing with these situations. They simply cannot keep up with the demands of compassion expected of them. Pastors become frustrated with their ability to perform at the level expected of them. Consequently, fatigue becomes an additional stressor for the clergy to confront.

While suffering from compassion fatigue, pastors experience emotional highs and lows and extreme levels of stress, which are often associated with the proximity the clergy has to the congregants (Beebe 268). The closer emotionally or physically the clergy is to the congregants, the more intense the feelings of fatigue suffered. In order to combat compassion fatigue, clergy often become withdrawn physically and/or emotionally from the congregants. Creating this space allows clergy to discover a safe haven away from their environment. However, the separation is often met with resistance from a demanding congregation, further adding stress to the clergy.

Autonomy. Problems relating to autonomy are a constant source of stress for clergy (Miner, Dowson, and Sterland 171). Clergy is typically overcome by its roles and find having a clear sense of self, challenging. Pastors have difficulty in differentiating self from their roles. Unable to discover and live out a clear sense of autonomy is a stressful situation that can lead to burnout.

Role identity theory explains that most individuals form their identity by the interactions they have with their social environment. Their sense of self is shaped by particular roles in their lives. Often, these roles are ones they deem valuable and important within their social environments (Pooler 797). For pastors, sense of self is often a direct derivative of their roles. Socially the role of clergy is valued and respected; consequently, the identity of self is formed around the clergy role.

Due the nature of their roles, pastors are under the constant expectation to be *pastors* when, in fact, their situations demand that other roles be initiated. Pastors are always pastors. Other professions allow for boundaries between roles. For example, a social worker is able to disconnect from their professional role and initiate the role of

friend, child, parent, and spouse. For a pastor, this practice is not the norm. In situations where dual roles are expected, clear boundaries are often neglected. This situation diminishes the ability of the pastor to play other important roles. More importantly the ability to have a clear sense of autonomy is unachievable.

As noted, role ambiguity plays an important role as to how clergy interprets job expectations. These expectations often are comprised of multiple opinions from those served by the minister. Over time, clergy run higher risks of being increasingly influenced by these exterior values and expectations to the point where personal identity can be lost. The influence of exterior values is a direct challenge to the autonomy of the clergy.

Research has shown that the desire to please others can lead to burnout (Barnard and Curry 159). The tendency of clergy has been to please others by way of their roles. As a result, they run the risk of living their lives based on exterior values rather than on the interior values that correlate with their sense of self.

Clergy often look for exterior legitimation to affirm their sense of self. They will look for praise and a sense of affirmation from their congregants. By doing so, congregants become an important source of exterior legitimization for the clergy. However, since role expectations are without boundaries, exterior legitimation from the congregants varies. While one may offer praise, another has reason to criticize. As a result clergy who look for exterior legitimation reported a higher tendency of burnout (Pooler 710).

Pastors who are guided by a clear sense of inner self have healthier personal and professional lives. They are able to differentiate between self and their roles. These

individuals do not avoid their responsibilities but are able to disengage when necessary. They are less prone to emotional exhaustion and depersonalization. Consequently, having a clear sense of autonomy awards them the strength to remain in ministry without being emotionally depleted (Miner, Dowson, and Sterland 182).

Family care. Clergy stress is not one dimensional. Stress has an impact on clergy and their families. On a personal level, clergy initially feel the effects of the stress. Eventually, directly or indirectly, families become victims of ministry stress.

Pastoral families are often exposed to scrutiny and lack of privacy. Clergies and their families often suffer from *congregational intrusiveness.* Congregational intrusiveness is where a congregation intrudes into personal areas of family life without regard for negative consequences. Four areas of congregational intrusiveness have been identified by researchers: "(1) presumptive expectations, (2) personal criticism, (3) family criticism, and (4) boundary ambiguity" (Darling, Hill, and McWey 262). These four types of intrusions have been found to have a negative impact on the well-being of the clergy family. In an unhealthy ministry environment, a lack of boundaries allows for congregations to criticize both the clergy and their families freely. Often the criticism is the result of unrealistic expectations. Such circumstances deplete the family of their privacy, and they become emotionally exhausted.

Stress management is an additional stressor for clergies and their families. Often clergy is better at handling stress and compassion fatigue than their spouses. In certain situations, clergy can manage compassion fatigue due to the satisfaction of positive outcomes produced when acting in compassion. However, the same cannot be said about spouses. Although they experience the negative aspects of compassion fatigue, they do

not enjoy the positive satisfaction of such work (Darling, Hill, and McWey 271).

Therefore, they are prone to burnout by way of compassion fatigue much earlier than

their spouses.

The noted stress factors could be linked to hierarchical leadership structures.

Clergy roles typically identify with hierarchical leadership. When the clergy and

congregations value such structure, negative consequences can arise. A highly

systematized hierarchical structure in churches allows for pastors to be at risk for burnout

through role ambiguity, fatigue, lack of autonomy, and burdens on the family. Latino

Pentecostal churches in North America often operate under strong hierarchical structures.

Leadership in North American Latino Pentecostal Churches

Leadership in the Latino Pentecostal churches in North America can be best

described as one that bestows most of its authority upon a select group of leaders. One

authority figure is the local pastor. Pastors in these churches are given a high level of

control and authority. A majority of important decisions and duties rest upon the

shoulders of pastors. Although pastors work alongside other leaders in the congregation,

their influence in the governance of the church is highly noticeable. As a result, pastors

become the central focus of leadership within the local church (Laboy).

North American Latino Pentecostal (NALP) churches have always struggled to

find their balance between authority and empowerment. These churches strongly believe

in laity empowerment (Petersen 299). Individuals are empowered to form part of the

leadership in the local church and report directly to the pastor. As a result, the pastor is

involved in all aspects of ministry and becomes the final voice of authority in many

decisions. Finding a healthy organizational balance between the two has proven to be a difficult task.

Spiritual direction for the congregation is also heavily dependent upon the pastor. This individual is often referred to as *el angel de la iglesia* (i.e., angel of the church). Both pastors and laity support this idea with Scripture: Revelation 2:1. He or she is the one who hears directly from the Lord regarding church matters. The pastor is revered as the one whom God has entrusted with the vision of the church and whom everyone else is expected to follow. Consequently, the pastor is rarely challenged or questioned from the leadership or laity within the church. As the spiritual guide of the congregation, the pastor's voice and ideas become almost infallible (Laboy).

Search for imposition of power and authority by pastors has also proven to be problematic for the church. A growing trend among Latino Pentecostal churches is to view an ordained pastor as an *apostle* and/or *prophet* as a higher level of authority. These ministries have always existed within the church; however, the resurgence of interest, in many cases, has been focused around the desire to gain control and authority. As a result, the concentration of authority becomes more centralized and balance of power is minimized. In many of these settings, the involvement of the laity is highly regarded, but limits are clearly established in such a way that strong hierarchy is developed.

Initiation of the North American Latino Pentecostal Church

Pentecostalism is a relative new movement within Christianity. The expansion of Pentecostalism in North America is credited to the Azusa Street revival in Los Angeles that began in 1906 (González, *Mañana* 70). This movement quickly grew in North

America and soon found its way to Latin America. Within a few years, its presence was evident in Latin America.

Pentecostalism was imported from North America into Latin America (Chavan 205). Prior to the arrival of Pentecostals, Christian missionaries to Latin America presented a gospel that had a fundamentalist approach. This approach was less flexible and, as such, took time and effort to win over the territory with its ideologies. When Pentecostalism arrived in the early twentieth century, it was viewed as a new and improved approach to Protestantism, so it was better received than previous doctrines.

Pentecostalism was quickly adapted to the Latin American culture. Since it offered a degree of flexibility, most churches became autochthonous over time (González, *Mañana* 70). Pentecostalism as an imported doctrine in Latin America quickly became contextualized in the Latin American culture to the degree that it is no longer recognizable as a North American movement. Local churches quickly gained their autonomy from the North American denominations. Some have referred to this process as the *Latinization of Pentecostalism* (Matviuk 164), which gave birth to a new style of leadership within the church and resembled the cultural leadership style during this time.

NALP churches are mainly an expression of Latin American Pentecostalism. Although Pentecostalism was initially an export to Latin America, the current expression of Pentecostalism in NALP churches is the product of migrated *Latinized* Pentecostalism. Pentecostals, who migrated from Latin America to North America, brought with them leadership styles with a hierarchical structure (González, *Mañana* 71). In order to understand the leadership style that migrated into NALP churches, study of the cultural and religious principles that informed them is important.

Catholic and Monarchical Influence on Pentecostal Leadership

As Pentecostalism arrived in Latin America, the primary form of religion was Catholicism. Justo L. Gonzáles states, "[T]he Spanish-American Roman Catholic Church is a part of the common background of all Latinos—if not personally, then at least in our ancestry" (*Mañana* 55). For most of its history, Latin American Pentecostal churches have been defined as anti-Catholic. Nonetheless, Pentecostalism was undoubtedly shaped by a culture that was deeply rooted in Catholicism. Leadership styles practiced in Latino Pentecostal churches can be attributed to Catholic leadership styles in Latin America. One cannot speak of Latin American Pentecostalism leadership without taking into consideration Catholic influences. Many North American Pentecostals are unaware of the vast influence the Catholic Church played in their formation. The ideals of conquest, colonialism, and oppression seen in the early Catholic Church eventually influenced Latino Pentecostal leadership (56).

The Spanish conquest. Spaniards arrived in the sixteenth century to Latin America armed with Roman authority. In Rome, Alexander VI had become involved in local developments and issued a number of bulls in order to grant the Spanish crown both political and religious dominion over the new lands (González, *Mañana* 56). Spaniards were free to impose both their religious and political views. Their political views represented those of the crown while the Catholic Church dictated the religious agenda.

The Spanish crown and the Catholic Church arrived armed with intentions of conquest, colonialism, and oppression that governed their leadership style (González, *Mañana* 56). They brought with them a sense of power, unity, and control, allowing them to heavy influence leadership development in Latin American heavily. For example, in

Colombia the landscape of leadership was better formalized when Spaniards began to take control. Colombian monarchs Zipa and Zaque had their authority reduced to that of caciques. At the same time, caciques lost much of their autonomy. *Encomenderos* and officials of the crown controlled them (Broadbent 269). Although this process took several years to develop, Spaniards heavily influenced leadership development in Colombia along with other Latin American countries.

As previously noted, both church and crown worked together during the period of conquest. Differentiating one from the other was difficult. Both influenced each other, and together they helped shape the development of the new lands. The church was interested in conversion while the crown was looking for political control. The crown used the influence of the church in order to legitimize their empire in the new lands (Penyak and Petry 251).

The church enjoyed support from the crown and vice versa. One example of this support is the Law of *Requerimiento* of 1513. This law notified all those who were being invaded by the Spaniards to give up their religion, autonomy, and sovereignty, embrace Christianity, and pay allegiance to the Spanish monarch (Penyak and Petry 39). From the onset of the conquest, both the church and the monarchy came armed with the desire to establish a new order of religious and political leadership in the land.

In other parts of the Latin American world, missionaries began to arrive with the agenda of converting to Christianity. In Mexico, Franciscan missionaries known as *The Twelve* arrived in 1524 and were soon joined by others in an effort to evangelize Mexico. The evangelistic efforts in Mexico mainly took place by regular clergy from the Franciscan, Dominicans, and Augustinian orders. A similar process was also taking place

in Peru (Penyak and Petry 252). Neither the crown nor the church was successful in completely erasing the preconquest cultural identity. They did successfully influence important aspects, including their style of leadership.

Catholic Church leadership influence. As the Catholic Church began to take root in Latin America, religious leadership principles in the culture were also impacted. The ideals that were exercised in Rome slowly began to form part of the structure in Latin American churches. Local parishes were formalized and priests became the central focus of power in the religious community. During the sixteenth century, the Church had formed strong links with the indigenous communities. This relationship allowed more changes to make their way into the wider culture. By the late sixteenth century, the preconquest political geography had been changed and a new more formalized style of leadership had begun to take strong roots (Penyak and Petry 271).

As time progressed, concentration of power within the church became more noticeable. The Catholic Church had an established, well-defined hierarchical order of authority, which eventually filtered into the local community. The Catholic model of leadership teaches decision making as a top-down approach, from the papacy to the laypeople. Decisions and teachings passed down from the papacy convey a sense of *celestial wisdom* (Sanders 288). These ideals fostered an environment where superior authority can be established.

During the seventeenth century, special ceremonies were held to set apart those who were going to enter ordination (Penyak and Petry 100). The difference between the elite and the masses, between the chosen leaders and their followers, began to take place. These practices further emphasized the hierarchical style of leadership.

Over time, the role of the priest expanded and became the focus of local authority. By the seventeenth century, the role of the priest involved a wide range of activities. Priests provided priestly services, celebrated sacraments, preached, and organized charitable work among other duties (Penyak and Petry 110). They had the authority to hand down papal teachings and exercised their authority over most churches activities.

Over the years, the Latin American Catholic Church and the state have continued to benefit from a mutual relationship. Although they have had their struggles and differences, both have managed to work together to achieve individual and collective goals. At the end of the nineteenth century and the beginning of the twentieth century, Latin American countries such as Mexico, Colombia, and Peru benefited from this collaboration. In Mexico, for example, dictator Porfirio Diaz was able to negotiate political support from the Catholic Church in exchange for religious freedom (Penyak and Petry 150).

Pentecostalism and leadership in Latin America. Pentecostalism's leadership was influenced by Latin American leadership culture. When Pentecostalism arrived in Latin America, it was received by a culture that had been strongly influenced by the hierarchical leadership style of the Spaniards and Roman Catholic Church. Pentecostalism is considered a social movement and, as such, when it arrives in a new culture, it is easily adaptable to the prevailing culture (Chavan 205; Matviuk 158). This progression was the case in for Pentecostalism in Latin America.

Pentecostalism remains faithful to its theological understanding of leadership. Theologically, Pentecostalism believes that leadership positions within the church can be held by anyone who has been empowered by the Holy Spirit (Matviuk 158).

Consequently, opportunities to lead are readily available to most of the congregants. New converts to Pentecostalism is quickly exposed to different activities where they can be involved in ministry: "Immediately upon conversion the new believers, regardless of social class or economic standing are given something to do" (Petersen 297). Pentecostal churches have an effective apprenticeship process by which leaders can be quickly developed. New believers can experience rapid ascension to local church leadership.

Latin American influence in Pentecostal leadership is evident by the hierarchical structure that exists. Although members can ascend quickly into leadership roles, the ascension to ordained minister and other higher levels of leadership roles do not demonstrate the same level of flexibility and encouragement. Higher levels of leadership are highly guarded and protected for *qualified* individuals. The hierarchy structure is formalized at the local level where local pastors are considered the ultimate authority. Most of the individuals who are involved in entry-level leadership report directly to the lead pastor. Pastors often have the last word on many of the final decisions. Consequently, authority and control rest on the shoulders of the lead pastor. Pastors, in turn, report to organizational leaders. Each ascending level of leadership commands a corresponding level of authority and control. Such structure solidifies the hierarchy model in the church.

Latino Pentecostal movement that was shaped in Latin America during the early twentieth century eventually migrated back to North America. The leadership styles that are evident in Latin American Pentecostal churches are also present in the North American churches. NALP churches continue to face challenges regarding their leadership styles. With the emersion of the second and third generation immigrants into

leadership, the early Latin American style of leadership continues to face new questions and challenges.

Pentecostalism as an Agent of Change in Leadership Styles

The current trend in Latin America is moving towards a different style of leadership, one that better associates with Pentecostal theology of leadership. Scholars have suggested that perhaps this shift has been the result of Pentecostalism influence (Petersen 294). Scholars have noted that Pentecostalism has the basic features and functions present in popular social movements. Popular social movements have proven to be instrumental in facilitating change in social structures. Researchers have suggested that Pentecostalism, as a social movement, has the capacity to alter existing societal structures (295). This idea implies that by remaining true to its core values, Pentecostalism could be an agent of change in the leadership arena.

Leadership style shift in Latin America can be noticed in a relative short period of time. Within in the last thirty years, notable change has occurred. In 1980, a study of 88,000 IBM employees in over sixty countries was conducted. Several common cultural characteristics that differentiated one culture from the other were discovered. Power distance indicator (PDI), which describes the extent to which an acceptance of unequal distribution of power exists, was one of the characteristics discovered. Cultures with high PDI valued authority and hierarchy. In these cases, distribution of power was centralized. Leaders in these cultures were often authoritarian, directive, and even coercive (Matviuk 166). This study concluded that Latin American culture was associated with high PDI.

Recently ideals about leadership in Latin America have been changing. The approach to leadership around a high PDI model is moving toward a more even

distribution of power. Teamwork has become a preferred method of leading. Companies and organizations in Latin America are recognizing the value in team-style leadership. As a sign of change, hierarchical styles of leadership are now considered unproductive and a constraint to effective team leadership (Sauer 547).

Latin American companies have begun to emphasize team-approach to leadership. Many are developing training that focuses on human relations. This new style of team leadership centers on relationships and the personalized treatment of subordinates (Margaona 304). A less structured and hierarchical leadership style is being demanded. This style of leadership is at the root of Pentecostalism theology of leadership. Although Pentecostalism was initially influenced by the Latin American culture, as a popular social movement, core values of equality have begun to emerge and influence leadership values in the leadership culture (Petersen 295).

The current trend in NALP churches is similar to what is being experienced in Latin America. Local churches are moving toward a new way of leadership style where authority and responsibility are distributed among the lay members of the church. In order to move in this direction, pastors, leaders and lay members must embrace a leadership style that will promote teamwork. Pentecostalism has an opportunity to lead the way towards a team-based ministry by practicing teamwork at a wider scale. In order to achieve this change, Pentecostals must be willing to practice teamwork at all levels of their organizations, including local, regional, and national levels.

New Direction—Team Approach to Leadership

Current church leadership environments are challenging for many pastors. Pastors often experience high levels of stress, which may eventually lead to burnout. Some of

these stressors include role ambiguity, fatigue, lack of autonomy, and the impact of ministry on families. The nonexistence of healthy boundaries in these areas positions the pastor at risk for burnout. Changes in leadership approach are necessary in order to manage and survive in the current leadership environment.

Pastors and leaders often experience unsatisfactory results for their leadership efforts. This problematic situation suggests that traditional leadership may no longer be effective in today's environment. New strategies and leadership approaches are necessary. Churches and pastors are in need of changes in leadership styles. These changes will produce a healthier church environment, and as a result pastors will experience less stress.

Changes in leadership styles are essential in organizations in order to keep on pace with a changing culture. Often the culture in which an organization exists prompts the demand for changes. Traditionally, churches, like many organizations, have been marked as predictable and static where changes rarely occur (Barna, 117). Demand for change in leadership style has been nonexistent in churches. However, this principle no longer holds true today. Church communities are demanding and operating at a new level of expectancy in regard to leadership styles.

Once organizations were marked with predictability. Such environments demanded a different leadership approach. Today's world is marked with fast-changing environments where quick decisions must be made in order to survive. Holding a strong alliance to obsolete principles and leadership styles can be deadly to an organization (Harari 43). Pastors and church leaders are being challenged by their members to adapt to a new style of leadership.

Cultural and philosophical changes are of great importance to the church and its leadership. Cultural and philosophical ideals have traditionally influenced and shaped the leadership styles in organizations and churches. A change in the culture will demand leadership changes in organizations in order to remain relevant. When these changes are ignored, leadership approaches become obsolete and ineffective. Cultural change from modernism to postmodernism has challenged organizations to take notice and evaluate their leadership approaches.

Modernism as a philosophical and cultural point of view has influenced the development of leadership styles for centuries. Modernist thinking focuses on gaining reason, truth, and validity through scientific measures (Houglum 26). Modernist philosophy aims at arriving at the *right* solution. In order to arrive at such a solution, predicting the future outcomes is essential to modernists. The underlying opinion of such philosophy is evident in the various organizations by the way in which they lead. Many organizations place a high value on predicting the future, choosing the right strategies and controlling individuals in order to arrive at the *right* solution (26). As a result, workers often feel coerced, manipulated, and controlled in order to achieve a predetermined goal.

For modernists, organizing, standardizing, and categorizing are indispensable practices in leadership. Competition and hierarchy define many of these organizations (Cladis 17). Many of the traditional leadership styles have been the result of modernist influence. In general terms, modernistic philosophy has lost its grip on society as a whole. Other philosophical ideals have emerged as modernism has faded away. Postmodernism is the philosophical and cultural ideal that was birthed in reaction to modernism.

The shift into a postmodern culture has generated a new reality for many individuals and organizations. Unlike modernism, postmodernism moved away from absolute truth and the desire to arrive at the *right* answer. Postmodern culture values creativity and innovation. Hierarchical structures are of little importance. The idea of collaboration is more important than following a particular structure and preset order (Cladis 18). In a postmodern society, members expect to be involved. Unlike modernism, individuals do not simply want to take orders; they want to be informed of the process that will lead to the actions.

Organizations with a strong hierarchical structure, such as the NALP churches, have had a difficult time adapting to a postmodern culture. For the most part, changes in organizational leadership that reflect those in cultural and philosophical ideas have been slow to manifest in these settings. Although the modernistic point of view has lost its grip on society, its values are still prevalent in organizational leadership. The workforce is demanding a leadership style that is postmodern friendly. As a result, some scholars suggest it's necessary to redefine the role of leaders in a way that moves away from traditional leadership styles. Many traditional style leaders have grown frustrated with their results. In spite of their planning, forecasting, and attempts to control results, organizations are not achieving their goals (Houglum 32). Traditional leadership is no longer consistent with current nonlinear, diverse, and distributed leadership expectations. As a result it has become ineffective.

Successful organizations have begun to make significant changes to leadership approaches in order to move toward a model that best responds to current expectations. As a result, organizations have become dynamic and often unpredictable. In order to

respond to changes, effective organizations have taken the risk into an uncertain future. Research has demonstrated that these organizations have identified ways to recognize, utilize, and develop employee potential (Shekari and Nikooparvar 54). They have effectively responded to current cultural expectations by offering a wide range of opportunities within the organization and giving employees a voice in the decision-making process (Cladis 123).

Churches must seek and implement ways to respond to cultural changes. Typically, cultural changes are slow to manifest in church organizations. Today more than ever, church members express their desire for new leadership styles to emerge. The expectation of change in the church is evident by the demand of laypeople to be involved both in ministry and decision-making processes (Bilezikian 5). Today's members have been heavily influenced by the postmodern culture, and, as a result, they expect church leadership to reflect their values.

Changes in leadership approach will lead to a healthier environment for the pastor. In most settings, pastors are expected to perform various duties, ranging from spiritual guidance to organizational development (Carter 261). Pastors of NALP churches are notorious for being involved in many of the leadership initiatives. As the church moves toward a new leadership style, the pastor will be required to rediscover and redefine his or her role (Queiroz 212). Moving forward, the role of the pastor has the potential to shift from leading the entire congregation to leading a small group of leaders who, in turn, lead other projects. Pastors who lead such churches often experience relief and rest. Researchers have determined that pastors who lead with a team approach have reduced levels of stress, thereby reducing the risk of burnout (Barna, 180).

Moving toward a new model of leadership can prove to be a difficult transition. Although modernistic ideals have not disappeared entirely, the church is in a good position to move forward, as postmodern thinking has prepared the way for change. Changing toward a new leadership approach will have a positive impact on pastors. Pastors will be given the opportunity to redefine their roles and manage the expectations in such a way that the negative effects of stress factors can be minimized. In order for pastors to redefine their roles, pastors and congregations will have to discover how traditional leadership may be working against their goals in order to embark in a new journey.

Traditional Leadership

For decades modern-day values have influenced leadership development. As a result, many of the traditional approaches to leadership aimed to be compatible with these ideals. Organizations, including churches, still lead as if the modern culture continues to dominate. As a result, they attempt to lead with methods that are no longer supported. Mechanist and authoritarian leadership are two examples of traditional leadership styles that support modern ideals.

Mechanist leadership is a style that is considered outdated by many postmodernists and can still be seen operating in several organizations. This method calls for centralized decision making, where one person or a small group of individuals makes the majority of decisions. Often other members of the organization have little or no voice in the decision-making process. They also have formalized procedures by which things get accomplished. Little room for flexibility to step outside the leadership structure exists. Strict hierarchical structures are fundamental to this approach. Explicit roles and

regulations define a well-structured hierarchy where predictable results are expected (Patanakul, Chen, and Lynn 736).

Members of such organizations often report feeling unhappy and unproductive. Their working environments limit creativity and innovation. Predictable results leave little room for input from other members. As a result members have a low sense of accomplishment and commitment to the organization.

Authoritarian leadership has also been associated with traditional methods of leadership. Authoritarian leaders seek to assert absolute authority and control over their subordinates. These leaders expect unquestionable obedience. Leaders feel a sense of empowerment awarded to them by their position, and the need to earn trust from others is not a high priority to them. Authoritarian leaders believe they are the experts in their fields. They seek little input in decision making. Innovation and creativity are not promoted in this environment (Ertureten, Cemalcilar, and Aycan 211).

Research has demonstrated that authoritarian leadership is positively associated with mobbing. Mobbing in the work environment can be best described as harassment, bullying, or work abuse in order to achieve a particular goal (Ertureten, Cemalcilar, and Aycan 208). Many of the employees and/or volunteers of such organizations run the risk of being mobbed by leaders in order to get things done. Subsequently, employees and volunteers of such organizations often feel manipulated and controlled by their supervisors.

Many leadership styles are associated with traditional leadership. Although each has their own unique twist to their method and underlined principles that are common to their overall structures. These two examples provide a common understanding that is

unique to most traditional leadership styles. Traditional leadership has been associated with words such as controlling, manipulative, callous, insular, and even evil (Gini and Green 146; Ertureten, Cemalcilar, and Aycan 207). Studies have show that in such environments, low job satisfaction and low productivity are often the result (Ertureten, Cemalcilar, and Aycan 208).

Leaders who implement traditional leadership styles are often questioned and discredited by their subordinates. Individuals seek to determine the authenticity of such leaders. Counterfeit leaders have been identified as pseudo-transformational. They are primarily concerned with their own status and authority. These leaders seek power and control at the expense of their followers. Such leaders tend to manipulate followers for their own personal gains (Hannah, Walumbwa, and Fry 775; Singh and Jampel 178; Schuh, Zhang, and Tian 630). Employees and volunteers are quick to categorize leaders as counterfeit when traditional methods of leadership are employed.

Today's workforce seeks out authentic leaders whom they can trust to have their best interests at heart. Authentic leaders are those who focus on altruistic goals and the common good. These leaders aim at transformation by focusing on converting followers into leaders. Their primary goal is to help followers reach their full potential. Followers of authentic leaders develop a greater sense of self and, as a result, are able to form more authentic relationships with others. Authentic leaders have been associated with leadership styles that promote teamwork. Team approach to leadership promotes authenticity among the whole organization. As teams members perceive other members or leaders being authentic, the likelihood of having a high-quality relationship increases

and efficiency and productivity are positively impacted (Hannah, Walumbwa, and Fry 776).

Team Approach to Leadership

In an attempt to cultivate authentic leadership via team building, various methods of leadership approaches have emerged. Some of these include distributed leadership, shared leadership, servant leadership, and transformation leadership, among others. Similar to traditional leadership, each approach has its own unique twist; however, core principles are common to their basic structure. Seeking to promote authentic leadership, each approach offers unique ways to differentiate from traditional leadership.

Transformational leadership seeks to encourage leaders and subordinates to collaborate in their work in order to strive towards a given goal (Schuh, Zhang, and Tian 629; Carter 262). Collaboration is a key characteristic of this approach. Leaders seek to lead by working alongside those they lead, but they are willing to "walk the talk" (Schuh, Zhang, and Tian 630). They seek transformation by directing their followers towards a new perspective.

Transformational leaders seek to stimulate interest of a better outcome among their followers. These leaders invest in the development of their followers so that they are able to reach more than they thought to be possible (Ertureten, Cemalcilar, and Aycan 213). Their job is not only to accomplish a particular task but also to walk a journey where both the leader and the followers are transformed by the experience. Transformational leaders are viewed as highly authentic since they demonstrate the desire to invest in the well-being of their followers. Leaders become personally invested in the

lives of those they lead, fostering a relation where trust and commitment flourish (Schuh, Zhang, and Tian 634).

Distributed leadership has become one of the latest fashionable ideas in leadership. This approach calls for authority to be distributed among the members of the organization. Leadership is often distributed over leaders and followers with the use of small groups (Harris, "Opening Up the 'Black Box,'" 41; Tomlinson 32). Healthy internal relationships are key to distributive leadership. For this reason, leaders invest heavily in the process of forming healthy environments where relationships are nourished and authentic leadership is promoted.

Engaging as many people as possible in leadership activities is one of the core values of distributed leadership. Individuals' input is highly regarded in these organizations. In order to move toward new and innovative solutions, individuals are invited to form part of the decision-making process (Harris, "Reflections" 10). Distributive leadership presents a well-balanced approach by where leaders and subordinates contribute to the success of the organization (Tomlinson 32). When success is achieved, credit is likewise distributed among the members of the organization (Cope, Kempster, and Parry 273). Appointed leaders are not the only ones recognized for the success. In its place the whole organization, including subordinates, are given recognition. This practice builds moral within the organization and reinforces the idea that everyone's input and collaboration matters.

Due to the increased workloads, many organizations have implemented distributive leadership in order to remain effective. In one study, researcher Alma Harris demonstrated how school organizations effectively implement distributive leadership as a

response to increased workload demands. The shift has resulted in new organizational expectations where leadership is understood as more lateral rather than vertical. Results of the studies demonstrated a positive relationship between distributed forms of leadership and the level of student motivation and self-efficacy (Cope, Kempster, and Parry 272; Tomlinson 33; Harris, "Opening Up the 'Black Box.'" 41).

Shared leadership style offers a new way to meet current expectations: "Shared leadership occurs when two or more members engage in the leadership of the team in an effort to influence and direct fellow members to maximize team effectiveness" (Bergman et al. 18). Shared leadership helps teams develop a collective vision and form a bond by having a common goal. The practice of collaboration in the decision-making process and in sharing responsibilities characterizes these teams. Each member helps other team members to lead each other in order to achieve their goal (Bergman et al. 21; Huang 125; Hoch and Kozlowski 2). Traditional top-down leadership emphasizes individuals as leaders; in contrast, shared leadership emphasizes a team approach. Leadership responsibilities do not fall directly on one person, but everyone is expected to lead at some point. The responsibility of leadership rests on the shoulders of all the team members.

Studies have determined that shared leadership is likened to positive outcomes in organizations. It has been correlated with higher levels of team member satisfaction, trust, commitment, cohesion, and efficiency, among other positive outcomes (Huang 125). Unlike traditional leadership approaches, shared leadership has positive outcome for both the members of the organization as well as the organization itself. Members report to be happier and organizations more profitable (126).

Shared leadership leads to self-managing teams in the organization. These teams are organized under a specific purpose but are given the opportunity to self-regulate with a particular goal in mind. Research suggests that shared leadership in self-managing teams is positively associated with team effectiveness. Researchers conclude that teams are more effective when shared leadership is practiced in place of traditional vertical leadership (Bergman et al. 18; Barna, 189).

Organizations that practice shared leadership are able to enjoy the rewards. First, spreading the knowledge and power across members allows for quick responses: "Autonomous teams can react quickly without being encumbered by the traditional formalities of an organization" (Patanakul, Chen, and Lynn 736). In quickly changing environments, the ability to make adjustments in a timely manner is vital to any organization. Shared leadership provides the method by which organizations can react quickly to change without being overwhelmed by organizational structures. Second, members are given the opportunity to develop their leadership skills in the process (Bergman et al. 21; Singh and Jampel 186; Harris, "Reflections" 11). As the need arises, members are expected to take the leadership role, allowing leadership to develop in a safe and controlled environment. In traditional leadership, opportunities for personal growth are restricted as only a limited number of individuals have authority to lead. Third, teams enjoy the benefits of having a wide range of diverse opinions. Each member of the team offers a different point of view on a given topic. This process enriches the process by which innovation and productivity are increased (Huang 130).

Servant leadership can be best associated with transformational leadership (Houglum 34). This style of leadership operates under the premise that everyone in the

team is equal. The leader is first a servant and then a leader. The leader's position is one of assisting others to reach their potential, and the leader does not associate his or her position with power. As servants these leaders are not motivated by self-interest; rather, they empower others to become wiser and more autonomous, so that they too may become servant leaders (Greenleaf and Spears 281; Shekari and Nikooparvar 54).

Servant leaders are willing to build covenants with their constituents and hold themselves mutually accountable in the process. The idea of mutual accountability is a direct contrast to traditional leadership where hierarchical structures hinder mutual accountability. Servant leaders are willing to be accountable to others even if they happen to be subordinates. Mutual accountability allows for clarity of expectations and responsibilities among leaders and followers (Greenleaf and Spears 10; Cladis 35).

Organizational pyramids are built upside down in servant leadership models (Greenleaf and Spears 9; Shekari and Nikooparvar 58). Employees are at the top of the pyramid and executives look for ways to serve them. Such a mentality calls for a radical shift in the understanding of leadership. In these environment employees become the focus of the organization. In fact, satisfaction of the employees is fundamental for servant leaders. Leaders look for ways to engage the employees in healthy relationships in order to promote an environment of servanthood. The desired outcome is for employees and volunteers to reproduce a servant attitude through the organization (Shekari and Nikooparvar 61).

Servant leadership, like shared leadership, aims at spreading authority among the various members of the organization. Decision making is often the product of taking into consideration various points of views in order to arrive at the most informed decision. In

these organizations, power is not centralized (Bergman et al. 18; Barna, 63). Traditional

leadership looks for charismatic leaders where power can be centered and tasks are

highly regarded. Servant leadership contradicts the traditional model in that people and

relationships are more important than the task at hand. This idea is not to say that servant

leadership minimizes goals and productivity. These continue to be important; however,

the pathway for arriving at such goals is driven by the value they have for individuals

(Shekari and Nikooparvar 57). Like transformational leadership, relationships are highly

regarded in the servant leadership model (Greenleaf and Spears 23).

Distributed leadership, shared leadership, servant leadership, and transformational

leadership, among others, have effectively implemented strategies to be relevant to the

postmodern workforce. Although each approach has its own uniqueness, an overarching

idea connects them together—teams. Each approach seeks to spread leadership and

responsibilities among the members. Involving a diverse group of individuals in the

leadership process is fundamental to these approaches. In order to accomplish this

distribution, healthy relationships and empowerment are necessary characteristics that

must be present in the organization. Formation of teams facilitates the means by which

organizations achieve their goals. For this reason, team development has been a

prominent practice in many organizations aiming to remain relevant in today's work

environment.

A team comes together to accomplish a particular goal by coordination of

activities and shared responsibilities (Lawson and Eguizabal 267; Singh and Jampel 176).

Effective teams discover ways to complement each other. Team members discover how

to remain true to their individual values but come together to work as if they were one

(Lawson and Eguizabal 273). Team members mutually profit from such relationships.

Researchers have determined several ways the team approach to leadership can be

of benefit in today's work environment. Organizations engaging in team a approach to

leadership have experienced higher levels of synergy. When teams work efficiently, the

team accomplishes more than the total combined efforts of the individuals (Cagle 64;

Barna, 25). Members of healthy teams understand their responsibilities to step up and

take charge when needed. Teams operate under the code of conjoint agency, which is the

idea that the power of influence can be potentially attributed to all members of an

organization in such a way that every member can be a leader in certain circumstances.

This approach allows members to emerge as leaders in their areas of expertise (Harris,

42; Singh and Jampel 186; Bergman et al. 18). This practice promotes synergistic

relationships among many or all of the members of the organization.

Most importantly for this study, these team approaches to leadership report a

reduction of stress levels within the organization. As team activity increases, stress levels

experienced by employees and/or volunteers decrease. Researchers have concluded that a

team approach to leadership is negatively associated with job-related stress (Ertureten,

Cemalcilar, and Aycan 212). Stress reduction can be attributed to several important

characteristics birthed from healthy team development. First, healthy teams have well-

defined goals and role expectations for its members (Patanakul, Chen, and Lynn 743;

Lawson and Eguizabal 266). This foundation allows team members to have a clear

understanding of expectations. As a result clear personal boundaries emerge from the

structure. Role ambiguity, is minimized and a sense of accomplishment is increased as

individuals and teams gain clarity of their purpose, leading to reduced levels of personal stress. Second, workload stress is reduced as the team comes together to share responsibilities (Lawson and Eguizabal 269). Unlike traditional leadership, teams work in a collaborative environment where the expectation is to achieve a particular goal collectively (Cagle 65). The responsibility for results does not belong to one individual; rather, the group as a whole is rewarded or held responsible for the results. Third, studies have demonstrated that team member productivity and sense of satisfaction increased when collaborating in a team (Rowold 407). Unproductive work environments are often a source of job-related stress. Healthy teams identify and celebrate any progress made toward the end result, thereby providing a sense of personal accomplishment for team members.

Pastors can effectively reduce job-related stress through the employment of a team approach to leadership. Studies have shown this type of leadership style to be effective in the church environment. In a study conducted by (Rowold), transformational leadership revealed positive effects across various organizational structures, including the church. Studies have indicated that transformational leadership positively impacts leadership effectiveness of pastors (Rowold 409; Carter 269). Role ambiguity is minimized for pastors engaging in a team approach to ministry. Pastors are better prepared to manage role expectations and establish healthy personal boundaries when working in teams. Personal roles and expectations are constructed considering individual strengths, gifts, passions, and weaknesses. As a result, the pastor benefits from less stress related to a lack of personal autonomy (Lawson and Eguizabal 277). Lastly, pastors' level of fatigue is reduced with the help of a team. Pastors often are overloaded with work and

responsibilities, leading to fatigue (Carter 262). Teams allow pastors to share their leadership responsibilities, thereby providing rest and relief. Research has shown that pastors who practice team leadership have diminished stress and demonstrate a reduced rate in burnout (Barna, 82).

Organizations attempting to move toward a new style of leadership have begun to emphasize team development. Team development is not only about getting a group of individuals to work together; it aims at forming a healthy environment where both the members as well as the organization can benefit from the process. Several characteristics can be identified in effective team development strategies. Two of the most important characteristics are healthy relationships and empowerment. Effective organizations have invested time, energy, and resources in order to cultivate an environment where healthy relationships and empowerment identify heir business model (Barna, 82).

Forming healthy relationships is essential to team development. It is the cornerstone to leading in teams. Unlike conventional leadership, teams place a higher value on personal relationships. Effective teams understand that the quality of their work depends on the health of intrapersonal relationships within the team. In order to form healthy relationships, teams focus on building trust, resolving conflict, living in covenant, and developing good communication skills, among other things (Huang 126; Patanakul, Chen, and Lynn 739; Cagle 73; Lawson and Eguizabal 280; Lencioni, *Five Dysfunctions* 187; *Overcoming the Five Dysfunctions* 25; Cladis 66).

In his book *The Five Dysfunctions of a Team*, Patrick Lencioni lists the five areas on which teams must work in order to build healthy relationships. Trust is identified as the number one issue teams need to consider. Lack of trust prohibits team members from

working effectively together. The absence of trust prevents team members from being completely open with each other about their weaknesses, fears, and mistakes. Team members are not capable of being honest about their struggles, and mistakes often work against the purpose of the team. Teams are obligated to make up for mistakes that could have been avoided had the team member been honest about the situation. Without trust, teams are unable to engage in difficult conversations needed in order to move the organization forward. Trust allows team members the freedom to approach one another with constructive criticism without fearing they will be taken out of context (Bergman et al. 21). Healthy teams welcome difficult conversations where mistakes can be averted and team growth is promoted.

Building trust in teams is essential to teams who seek to share responsibilities. As the team prepares to enter the process of sharing responsibilities, the trust level must increase in order to engage successfully in sharing responsibilities. Teams will only be capable of sharing power and authority with each other to the degree that they are able to trust each other (Cladis 88). Leaders will distribute responsibilities only to the degree to which they trust their teams. Lack of trust can be identified when an individual or small group of leaders look to control the group (Bergman et al. 23; Cladis 107). Control in a modern environment was associated with effective leadership; today it is associated with lack of trust. As a result, leaders who are unwilling or unable to trust their teams are not viewed as authentic leaders. Leaders who demonstrate trust by sharing responsibilities promote trust development among team members, leading to healthier relationships within the team.

According to Lencioni, managing conflict is the second most important issue teams must consider (*Five Dysfunctions* 202). He understands the fear of conflict to be the result of lack of trust. Intergroup conflict can arise when disagreements about the context of the task or differences in personalities surface. Disagreements can lead to socioemotional conflict within the team, in which case disagreements are taken as personal attacks and negative feelings emerge among the team members (*Overcoming the Five Dysfunctions* 40). This type of conflict has been associated with reduced team productivity and satisfaction (Bergman et al. 21). Unresolved conflict has a direct effect on team health. However, when conflict is resolved in a proper manner, team health is improved. Healthy teams are capable of having difficult conversations where disagreements and differences of opinions are welcomed with the goal of arriving at the best solution. The result is a team built around a collaborative climate (*Overcoming the Five Dysfunctions* 40).

Some teams have difficulty in demonstrating a high level of trust and effectively managing conflict. One of the primary reasons for these issues is the level of interest and willingness of team members to enter into the process of team development. To this point, research has shown that team member selection is of high importance to a team. Effective teams have learned to hire first for attitude and second for skills (Barna, 76; Fischer and Boynton 152; Coutu 21-34). In some cases, teams may need to identify members who are unwilling to participate in the process and dismiss them from the team. Effective teams understand that not everyone will be a good fit for their teams, and ignoring this issue can lead to conflict within the team that will not be resolved until it is addressed.

Covenant building is a fundamental practice of effective teams. Covenants identify the expectations and rules that govern the teams. A covenant deters team members from having unspoken expectations of one another. Team members have a clear understanding regarding team self-regulation. A clear covenant will assist in the process of accountability, as members are aware of what is expected of each other. Successful teams discover how to build and live in a covenant together (Lawson and Eguizabal 278; Barna, 120).

Research demonstrates how a covenant improves teams effectiveness (Cladis 38). Teams who do not live in covenant often demonstrate little or no commitment to each other or the organization. Individuals become disengaged and uncommitted to the team and organization. As a result, team productivity and effectiveness are compromised.

Research shows that highly dysfunctional teams can be transformed when the team develops and practices living in covenant (Cladis 42). In cases when productivity and effectiveness of a team has been poor, the implementation of a covenant has proven to be an effective tool to transform such teams. Covenants help to identify how the team can address important issues and personal differences in order to move forward. Covenants help pave the way to healthy relationships within teams as they promote unified commitment between its members and the organization (Patanakul, Chen, and Lynn 736).

Good communication practices are characteristic in healthy teams. Patterns of good communications are the most important predictor in team success. Effective communication has been positively associated with the success of a team (Pentland 2; Katzenback and Smith 38). Several practices promote good communication skills.

Meeting face-to-face is one such practice. Face-to-face interaction has proven to be a practice of teams who demonstrate good communication. Although this practice is not always feasible, research has determined that face-to-face communication works best among teams. Due to changes in the workplace, many teams have opted to meet via virtual avenues such as teleconferencing and videoconferencing. However, face-to-face meetings have proven to be more effective. Studies demonstrate that up to 35 percent of a team's performance can be attributed to the number of face-to-face interactions (Pentland 8). Teams demonstrated to be more effective as the number of face-to-face meetings increased.

In order to preserve good communication practices, victorious teams seek to optimize team size. Researchers recommend that the size of the teams should be kept under double digits and, whenever possible, be around six (Coutu 26; Katzenback and Smith 39; Barna, 125). Research has indicated that as the number of the team increases beyond twenty, collaboration and communication within the team tends to breaks down (Gratton and Erickson 56). As the team member number increases, building trust, practicing accountability, and having good communication become increasingly difficult. Contrary, when a team is too small, it runs the risk of lacking motivation and creativity. For this reason, healthy teams seek to define an optimal size for their team with hopes of preserving the trust, accountability, and effective communication within the team.

Team development requires the practice of empowerment among its members:

> Empowerment is simply letting power out! Rather than leaders becoming fearful of loss of power as they empower others, their jobs simply changes. Rather than a leader directing, controlling and supervising, he instead coordinates efforts, acquires resources, does strategic planning, coaches help people become more effective. (Cagle 67)

Leaders who empower their members are capable of inspiring their followers to reach more than they believe to be possible (Hoch and Kozlowski 3).

Organizations who empower their members understand that changes in their organizational structure are often necessary. Traditional leadership is built around well-defined hierarchical structures where decisions and instructions flow downward. Some groups are able to thrive under such structures. However, research has shown that teams who are empowered and hierarchical structures are minimized are more productive than those who operate under traditional approaches (Patanakul, Chen, and Lynn 739). The number of teams or groups who are able to thrive under a well-defined hierarchical structure is continually decreasing. In order to achieve empowerment, organizations must be willing to minimize their commitment to hierarchical structures. Leaders must share information, authority, and power with as many people as possible within the organization. In such organizations hierarchical structures are replaced with self-directed teams (Cagle 68).

Empowerment promotes creativity and innovation. Effective teams are capable of unleashing the energy and diverse talents of team members in order to move the team towards the completion of the goal (Lawson and Eguizabal 266). The level of interest that an organization has in empowering their members can be measured by the amount of shared responsibilities (Cladis 140). Team empowerment is necessary when teams face the task or challenge of innovation (Patanakul, Chen, and Lynn 739). Innovation does not occur outside of empowerment. Empowerment allows the members to engage in conversations, practices, and projects that often produce new or more efficient ways to reach a goal. Empowered teams demonstrate a higher level of collaboration and

commitment resulting in better than expected outcomes (Gratton and Erickson 73; Druskat and Wolff 100).

Innovation implies that upper management has not determined the solution or end product. Teams works best when innovation is involved (Patanakul, Chen, and Lynn 739). The process of inventing something new is often facilitated when the team is empowered. Unlike when the purpose of a group is to arrive at a known solution where no innovation is expected, the team's approach to leadership can prove to be counter-productive. Teams work best under the assumption of innovation, and when it is not expected of them, they become disengaged and uncommitted to their work (Patanakul, Chen, and Lynn 743). As a result, productivity and personal satisfaction suffer.

Empowerment increases team members' commitment. Studies have shown that team members are more willing to invest time and energy into a task that requires innovation (Gratton and Erickson 67). When an individual contributes to the team's leadership, he or she is, in fact, demonstrating commitment (Bergman et al. 21). Studies have shown that teams are more productive when higher levels of commitment from team members are present (Druskat and Wolff 100; Barna 79). Empowered and committed team members enjoy greater synergy and increased joy in their ministries (Barna 49).

Empowered teams are free to learn in order to promote personal, team and organizational development. The assumption is that everyone can bring something new to the table, and information does not only flow from the top down but is in constant motion throughout the organization. Learning is critical for the organization and the team as they pursue their goals (Huang 126). Organizations that empower by promoting learning

benefit from teams that are well versed in their area of expertise, and new ideas are often the result.

Healthy relationships and empowerment are two keys to team development. Healthy teams facilitate leadership styles that will be increasingly efficient in today's culture. Pastors who seek to manage their ministries successfully can benefit from such changes. Stress factors that can lead to burnout can be reduced with the employment of teams. In addition, church members will enjoy the benefit of partaking in a ministry where their opinion matters and, more importantly, are empowered to make a difference.

Theological Framework

In order to move in this direction, the idea must be theologically supported. Biblical evidence of this leadership approach should be demonstrated. Generally, pastors find difficulty supporting and promoting an idea such as a team approach to ministry unless they have theological permission to do so. Theological reconstruction is often necessary for many pastors to feel comfortable with a team approach to ministry (Saines 514).

Church history demonstrates that team approach to ministry has been active since the foundation of the church (Ogden 25). The early Church did not differentiate between ordained ministers and laypeople. The church understood that the call to ministry was made to the body as a whole and not only to select individuals. Ogden points out that the early Church can be best described as an *organism* (25).

Although the church had commissioned individuals for ministry since its inception, during the second century this practice was formalized in order to establish particular ordained roles (Pérez 107). During this time the church began to be

institutionalized. For the first time, the church made a difference between those who served and those who were served. This movement began to formalize a hierarchy within the church (Ogden 48). William H. Willimon states that the most significant byproduct of ordination was not the creation of leaders but the creation of the laity (47). From this point forward, the separation between the ordained and the laity has become evident in the degree of involvement in ministry. The ordained ministers conducted most of the ministry that mattered and the laity became less involved (Ogden 48).

Team approach to ministry has been around since the establishment of the church and should be practiced by those who desire for the church to return to its origin. The extreme distinction between the ordained and the laity has no place in the church (Collins 161). The laity and ordained ministers should work alongside each other, knowing that although each may have a different role, both are equally called and empowered. All who are called disciples and have been baptized carry the same responsibility to be involved in ministry (153). All believers have been entrusted with the responsibility of ministry (1 Pet. 2:5).

References throughout the Bible support the idea of team approach to ministry. One of the references can be found in the Old Testament in the story of Moses. Moses was one of the most powerful and influential leaders of the Old Testament. During his leadership, Moses learned how to lead through teams in order to avoid burnout. In the New Testament, Jesus implemented team approach to leadership in order to teach others the importance of sharing the load. Jesus' and Moses' examples provide the theological foundation for team approach to ministry.

Moses' Style of Leadership

During his role as leader of Israel, Moses learned the importance of team-based

ministry. Moses' initial approach to leadership led him to believe that he was responsible

for handling all of the leadership responsibilities alone. However, as a result of facing the

difficulties and struggles of solo leadership, he was twice challenged to change his

approach. In the first circumstance, Moses was challenged by his father-in-law to involve

others in the process of problem solving. In the second, Moses himself recognized his

personal shortcomings and asked for help. As a result God redesigned Moses' approach

to leadership. Taking a closer look at these two examples, the process through which

Moses walked is similar to what many ministers will face as they become challenged to

embrace a team approach to ministry.

Moses and Jethro. Exodus chapter 18 details a meeting between Moses and his

father-in-law, Jethro. Jethro heard all that the Lord had done through Moses' leadership.

He observed Moses' leadership style and offered him advice to reconsider his approach

in an effort to avoid burnout. Jethro advised Moses to move from a solo approach toward

a team-based system where work could be delegated.

Prior to the meeting with Jethro, Moses had already begun to demonstrate

symptoms of personal fatigue and burnout. Moses had led the people out of captivity in

Egypt and embarked on a journey towards the Promised Land. In Exodus chapters 16 and

17, Moses was faced with the cries and complaints of the people. Twice in chapter 16

Moses was faced with their grumbling for food. Eventually, God responded to their

demands by sending manna and quail. In chapter 17 the people asked Moses for

something to drink. Moses not only heard their cry but also felt responsible for their discontent. The situation was serious enough that Moses feared for his life (vs. 4).

As a leader, the responsibility upon Moses' shoulders eventually took a toll on him, and as a result, he became fatigued. An example of such fatigue is described in the war against the Amalekites (Exod. 18:8-15). During the war, Moses went up the mountain accompanied by Aaron and Hur. When Moses' hands were lifted, the Israelites would win. However, when he lowered his hands, the Amalekites would win. As the war progressed, Moses got tired to the point that he could no longer keep his hands lifted. Aaron and Hur took the task to keep his lands lifted in order to win the war (Dozeman 286). Moses had become physically fatigued. If not for the help of his faithful partners, Israel could have lost the war.

Moses' experience with fatigue is not uncommon to what clergy experience. Complaining and demands produce unnecessary stress in the leadership. This situation can lead to a negative and helpless feeling, which can drive the leader to the brink of burnout. If not for the help of those who serve close to the leaders, burnout can lead towards defeat.

Chapter 18 details the meeting between Moses and Jethro. Together they celebrate what God did for his people. Following the celebration, Moses returned to take his seat and serve as judge among the people. Jethro observed the manner in which Moses played his role as judge. Being concerned with what he observed, Jethro asked Moses to offer and explanation why he was doing such work alone. His questioning was not a result of lack of information. Jethro observed all that transpired throughout the day. He knew exactly what was happening (Childs 330; Dozeman 290). The questioning was aimed at

getting Moses to define his role. Moses' response in verses 15 and 16 point to the understanding he had about his responsibility.

Moses' understanding of his role as leader points to an older tradition of the Mosaic office, one that defines his role as the sole proprietor of legislative authority. Moses felt responsible to act judge in all of the disputes between the people. He ruled in all matters, whether difficult or simple. However, this practice was not a proper interpretation of his role. Moses' role should have been interpreted as that of a representative or mediator between God and the people. As mediator, Moses was to instruct the people in the ways that they must walk and what they should do live in accordance to the will of God (Childs 324).

As Moses did, pastors often draw their own erroneous expectations about their roles. Due to a lack of theological information, pastors shape their role around unrealistic expectations. Sole proprietor of leadership authority has become the model for many pastors. In order to move towards a ministry based on healthy role definition, theological definition of the pastoral role must be challenged.

Moses' leadership style was fostering a dangerous situation. Jethro noticed that both Moses and his people were being negatively affected by his approach. Moses was taking on too much work, and as a result he was wearing out. The people were also suffering the negative consequences of his approach. Many spent long hours waiting for Moses to pass judgment on their behalf. Jethro noticed that both Moses and the people were running the risk of burnout (Durham 190; Dozeman 291). Pastors as well as the people whom they lead are at risk of burnout when a solo approach to leadership is

employed. Pastors may accept living with unhealthy stress in their lives; however, they are also putting their people at risk.

Jethro advised Moses on what he had observed. Concerned about the health of Moses and the people, Jethro offered practical advice in order to introduce a team approach to leadership (Reiss 92). Jethro's advice has two important components. First, Moses is challenged to redefine his role as leader. Second, he proposed a team approach by delegation of work and authority to leaders.

Jethro advised Moses to redefine his role, not by proposing that Moses give up his responsibility as a leader but by reminding him of his duties to be a representative of the people before God. He was, first and foremost, to teach God's decree and instructions to the people (Exod. 18:20). Jethro challenged Moses analyze his role. Jethro's goal was for Moses to focus on his main task. In order to help Moses to move in a different direction, Jethro reiterated that Moses would remain the primary source of connection between God and his people (Durham 191). No confusion as to who was God's representative among the people existed. This understanding allowed Moses to recognize and accept that he was being responsible with his calling as God's representative.

Second, Jethro proposed a new style of leadership for Moses' consideration. Until this point, Moses had been the only source of authority within the people. Jethro instructed Moses to select individuals who could help him (vs. 21). This strategy required Moses to delegate authority and control of judgment to a group of individuals in his charge (Childs 331).

This new way of leadership required a well-defined structure. Moses was in charge of selecting individuals of good character with whom he would share his

authority. These individuals were referred to as "officials" (vs. 22). The officials were appointed over thousands, hundreds, fifties, and tens. The plan proposed by Jethro was well defined and structured in order to allow Moses to redefine his approach to leadership (Childs 331; Dozeman 292). Chosen individuals would distinguish between minor and major cases and bring the challenging ones to Moses. He would then tend to the most difficult cases and delegate simpler ones to others to resolve.

Two prominent points of view are argued in reference to Jethro's source of influence for his advice: (1) Jethro was divinely inspired, or (2) his prior experience of judicial systems provided a working model for him. Scholars believe that Jethro's descendants were rabbis who sat in the Chamber of Hew Stone where the Sanhedrin met. This chamber was a well-organized and structured judicial system (Reiss 92). Based on this theory, Jethro was influenced by his exposure to such a system. Others argue that he was divinely inspired. Through the act of sacrifice and proclamation of the God of Israel, Jethro became an insider. This process qualified his advice as divine via a prophetic proclamation. In addition, Jethro's confidence of God's approval is demonstrated in verse 19 where he urged Moses to listen to him and told Moses that God would be with him (Childs 335). His statement, as argued by some scholars, is further evidence of divine inspiration (Dozeman 289).

Moses' response to Jethro's advice provides insight into his leadership state of mind. Moses listened to his father-in-law and followed his advice. Moses understood the importance of honoring the elderly and became convinced that Jethro was divinely inspired. Moses demonstrated the ability to welcome help and advice from those who surround him. Moses could have opted to ignore the advice and remain immovable in his

ideals, but he was wise enough to allow his ideals and mentally about leadership to be challenged.

Moses models a leader who is willing to listen to advice. His ability to move towards a team approach to ministry was the product of listening to Jethro. The advice he received challenged his understanding of his role. As a result of reframing his role, Moses was able to move toward a team approach to ministry. Pastors must engage in healthy conversations regarding understanding their roles. Moses did not only listen, but he engaged in the change. Jethro knew that Moses' leadership style was unsustainable and introduced him to a fresh approach to leadership. Moses understood the importance of making changes in order to avoid burnout.

Moses and seventy elders. Numbers chapter 11 offers another example of leadership redefinition for Moses and the people of Israel. The chapter begins with the habitual act of complaining from the Israelites. Their complaining provoked Moses to seek help from the Lord. As a result, Moses was introduced into a new style of leadership where teamwork was revealed.

Numbers 11:4 and continuing through verse 10 describes the complaints of the people who had grown tired of eating manna. They desired to eat meat. Their complaints pointed to the severity of the situation for Moses. Begrudging their predicament, they began to look back at Egypt with nostalgia, wishing they could return. Forgetting about the pains of slavery, they focused on the food they were able to eat there (Hymes 257).

Their complaining became an annoyance to the Lord as well as to Moses. The people would stand at the entrance of their tents wailing and complaining (vs. 10a). Both the Lord and Moses had negative reactions to this situation: "The Lord became

exceedingly angry, and Moses was troubled" (vs. 10b, NIV). Moses and the Lord reached

a point that merited action (Sommer 603; Gorringe 13; Noth 86; Olson 65).

Moses reacted by turning to the Lord and complaining. Moses' complaints were

related to his leadership responsibilities. In Numbers 11:11a Moses asked, "[W]hy have

you brought this trouble on to your servant?" Moses viewed his leadership role as

punishment. He complained about the unfair burden of leadership. He believed that God

had punished him by placing such a burden on him (Noth 86; Olson 65). Moses had

grown weary of complaints and turned to the same tactic of complaining in an attempt to

gain release from his duty.

Once again, Moses demonstrated symptoms of burnout. Peoples' complaining and

their expectation of him drove Moses to become troubled. Similarly, pastors often

become troubled due to the demands placed upon them. As a result, complaining is a

common response by pastors in similar situations.

In the second part of Numbers 11:11, Moses' cry offers an insight into his

perception: "[W]hat have I done to displease you that you put the burden of all these

people on me?" Moses positioned himself as solely responsible for the people. As pastors

often do, Moses placed on himself a burden that was far more than what the Lord

expected of him. He was being crushed by the weight of a responsibility he had placed on

himself.

The verses that follow shed further insight as to how Moses understood his

responsibility as leader. Moses had developed a skewed view of his role. Numbers 11:12

is evidence of his state of mind. A maternal portrait emerged (Noth 66) when Moses

asked, "Did I conceive all these people? Did I give them birth? Why do you tell me to

carry them in my arms as a nurse carries an infant, to the land you promised on oath oh their ancestors?" (Num. 11:12). A clear maternal tone describes Moses' point of view.

As a result, Moses perceived himself as the provider and protector of the Israelites. Moses wanted to know where he was expected to get meat for the people (vs. 13). The people had overwhelmed him with their demands, and Moses had no idea how he was going to meet their demands. By positioning himself as the provider, Moses was attempting to do the Lord's work. He had forgotten that the Lord had provided for the people since their departure from Egypt.

Moses succumbed to the pressure of leadership. Recognizing his own limitations, Moses realizes that the "burden [was] heavy" for him (vs. 14b). He could no longer continue to carry this load on his own. Moses felt alone in his responsibility to lead (Olson 67).

Moses could not see a way out of his situation. Understanding that he was headed for ruin, he asked God to kill him (vs. 15). Moses demanded death before duty. He had progressed to the point where he would rather die than fulfill his responsibility as leader (Leeper 23-39; Sommer 604). For Moses to wish death upon himself, he must have had been fatigued to the point of exhaustion and burnout. He was attempting to resign from his post, even if it meant death.

Facing burnout, pastors tend to respond in the same manner Moses did. First, the misconception of their roles leads pastors to think they are responsible for more than God has asked, leading to a sense of inadequacy. The sense of inadequacy can eventually lead to burnout. Second, they often turn to resigning as a way out of their misery. Resignation often becomes the only solution for pastors who suffer from burnout.

Moses asked the Lord to relieve him of the burden in one way, but the Lord did it in another way (Riggans 94). The Lord did not grant his petition to die. Rather, he raised more men to serve with him. Moses' frustration became an opportunity for his leadership style to be reshaped.

The new leadership style proposed by God called for an approach that would follow the principles of teamwork. God asked Moses to gather seventy elders from Israel who were known to him as qualified leaders (Num. 11:16). In those days, these elders were officials among the people (Noth 87). They were individuals who had limited leadership roles in the camp. These elders were apparently leading members of various tribes and may have had administrative functions (Sommer 606; Riggans 93). Their roles prior to the selection by Moses suggest that a certain level of organizational structure existed in order to look after the daily needs of the people.

The purpose for gathering the elders was not to introduce them to the task of leadership for the first time. These men were being called to positions of authority in the camp, but they were being called based on prior experience (Riggans 93). Having worked with these individuals, Moses was asked by God to select seventy elders among the larger group. Notice must be taken that God asked Moses to select the individuals. God could have chosen the seventy, but Moses was the one who would work directly with them, and, as such, God allowed Moses input in the process. These instructions confirmed to Moses and leaders that Moses was still in charge. Moses was not relieved of his responsibilities.

God's proposal for leadership is well defined. Team approach to ministry does not imply a lack of structure. It allows each member to be aware of his or her roles and

expectations. The distribution of leadership does not purge the position of the leader. Team approach to ministry does not imply that pastors will lose their positions or their authority. They simply become better defined as other leaders are called upon to help.

Moses was told that the elders would be filled with his Spirit (Num. 11:17). The Lord took some of the Spirit in Moses and put it in the seventy chosen elders. Moses asked for help with the unbearably heavy load. Moses received help through the distribution of responsibilities, made possible only with a corresponding distribution of the Spirit. Those who were called to help Moses not only received responsibilities but also received the Sprit to empower them to do the work (Noth 87). This example is an important lesson as it relates to distribution of responsibility in the ministry. Team approach to ministry requires not only distribution of responsibilities but of power in order to complete the task at hand. Pastors must not only be willing to distribute responsibilities but also empower others by distribution of authority.

Scriptures are careful to emphasize that the Spirit that rested upon the seventy was a portion of that which Moses possessed (vs. 17). Several reasons exist as to why the Scripture emphasized this point. First, the fact that everyone was to share a portion of the Spirit that was in him suggests that an ample portion of God's Spirit was present to do what was required. God did not dispense a new outpouring of his Spirit; he simply distributed what had already been given to Moses. The portion of the Spirit that had been present from the beginning of the journey was more than adequate for the completion of the mission. Likewise in pastoral ministries, God provides enough of his power to complete the mission he has entrusted to the church.

Second, the act of taking from the Spirit in Moses is also significant because it emphasized that Moses was to remain the principal leader. Had the Spirit been given as a direct impartation from God, questions could arise as to who was God's chosen leader. God chose Moses and empowered him with his Spirit. In the distribution of authority, the leaders were filled with a portion of the same Spirit. Consequently, those who were filled with the Spirit understood their position in the leadership structure (Gipe 197; Olson 67; Riggans 94).

The Spirit described as power (vs. 17), is a "divine endowment giving all necessary resources for the leadership of God's people" (Durham 195). The power corresponds to the responsibility with which God entrusted them. Until this point, Moses was the sole bearer of the Spirit. However, this act did not diminish Moses' prophetic authority. According to Rabbinic commentators, this transfer of Spirit can be compared to the use of one candle to light up other candles (Sommer 610). The original candle has the potential to continue providing the same volume of light, even after it has been used to ignite others to do the same. Moses' leadership abilities and authority are not diminished through the process of distribution of the Spirit. Similarly, as pastors distribute authority to other leaders, the power of the prophetic that rests upon them is not diminished. Therefore, pastors should not feel threatened by the process of distribution of authority.

God continued to recognize Moses as the leader of the Israelites. Numbers 11:28 demonstrates that God continued to speak directly with Moses, thereby not allowing any confusion as to the identity of the leader among the leaders. God's direction for his people continued to be channeled through the chosen leader (Riggans 95).

The seventy elders were installed in their leadership positions. God came down and took from the Spirit that was in Moses and put it into the elders (vs. 25). As a result, they all began to prophesy. The prophetic demonstration was an outer demonstration of the calling God had made in their lives. It was symbolic of God approval of their callings.

Scripture is clear to note that the prophetic demonstration was a one-time occurrence (vs. 25). The prophetic Spirit can be seen as an ecstatic event where individuals are seized and overpowered by the divine. They were filled with the Spirit as a symbol of their unique selection to lead. This experience is representative of the installation to their new office. For this reason the author makes a note that it was a one-time event (Gipe 197; Hymes 258).

While the elders prophesied, two individuals who remained in the camp also prophesied. Eldad and Medad, who were among the chosen leaders, remained in the camp separated from the rest of the chosen elders. While at the camp they too received the Spirit and began to prophesy (vs. 26). Through this act, God demonstrated his approval for all the chosen leaders, wherever they were.

Joshua became jealous as he learned of Eldad and Medad prophesying (Sommer 620; vs. 28). He reacted by demanding that Moses stop them. Joshua had been Moses' aid since his youth. As the events unfolded, Joshua grew uncomfortable with what was happening. He became resistant to change. As changes in leadership begin to develop in local ministries, pastors can expect resistance from those who are not ready to welcome the change.

Moses' response to the situation demonstrates his strong qualities of a leader. Moses helped Joshua to recognize that the real problem was his jealousy (vs. 29). The

problem was not that others were prophesizing but that Joshua had become jealous of the

sharing of the Spirit. As an effective leader, Moses was able to uncover the reason why

Joshua had become resistant to the change.

Moses demonstrated his desire to engage in a team approach to leadership. Moses

realized the hidden potential in the distribution of power and authority. He responded to

Joshua's concern by expressing his desire that everyone would be filled with the same

Spirit that rested upon the seventy (vs. 29). Moses' humble sprit allowed him to welcome

help and engage in the divine design of leadership by the distribution of not only

responsibilities but of authority as well (Olson 68; Sommer 621).

Jesus as Leader

Unlike anyone else who has lived on earth, Jesus existed in unprecedented and

unique circumstances. As part of the Trinity, Jesus' divine and human nature sets him

apart from any other human. Therefore, terms, such as *leader*, which are used to

characterize individuals, do not adequately apply to Jesus. During his earthly ministry,

Jesus mentored his disciples so that they would be capable of continuing the mission.

Referring to Jesus as leader is best understood as a model of leadership style.

Jesus, as a leader, exemplified important characteristics of a team approach to

ministry. Jesus came to establish the kingdom of God on earth and, in doing so,

demonstrated the importance of teams. Jesus formed a team and then empowered and

involved them in the problem solving. Jesus understood the importance of teams in order

for the mission to continue forward after he had departed.

Formation of team. Unlike other leaders in Scripture, Jesus did not arrive at a

team approach to ministry by learning from mistakes. Jesus belonged to a divine team

known as the Trinity long before his earthly appearance. The Trinity is a team comprised of the Father, Son, and Holy Spirit. These three are distinctive persons but, at the same time, one. No sense of hierarchal structure exists in the Trinity.

The three have different features, but no one is above the others. Stephen A. Seamands points to four important characteristics of the Father, incarnated Son, and Holy Spirit: "(1) full equality, (2) glad submission, (3) joyful intimacy, and (4) mutual deference" (19). All three consider each other to be equal partners and defer to one another as necessary. No sense of hierarchy can be understood from Trinity.

Jesus developed a leadership style that models the Trinity example. He understood the importance of developing a team to carry out his ministry. From the start of his ministry, Jesus set the tone as he called the twelve to follow him. The formation of the team emphasized the importance of following the Trinitarian model of leadership.

The selection of the twelve disciples is found in three of the four gospels (Matt. 10:1-4; Mark 3:14-19; Luke 6:13-16). The ministry of Jesus in the Gospels demonstrates Jesus' popularity as evidenced by the multitudes that continually followed him. However, in the selection of the twelve, he separated his intimate circle from the crowds. This circle eventually came to be known as the twelve disciples and apostles.

The listing of the twelve in these passages suggests the formation of a team. The twelve represented varied backgrounds and gifts. For example, Matthew was a tax collector, and Simon was a fisherman. Each had unique gifts that would later become useful to the expansion of the mission. This diversity in any team is an important characteristic in order to succeed. The twelve are listed in groups of two or three but not alone (Longman and Garland, *Luke-Acts* 169). The listing in such order points to the

formation of smaller teams within the larger team. Writers could have chosen to separate individuals in their listing; however, Jesus generated a team culture that is evident even in their writings.

The naming of the twelve offers insight about Jesus' leadership style. Jesus is seen doing ministry through a community and not as an individual (Bruner 455). As the Son of God, Jesus could have chosen to embark on a solo mission. Jesus could have been satisfied with being an example to the multitudes that followed him, yet he decided to form a team with whom he could mentor and share his ministry.

In forming a team, Jesus communicated to his disciples that they needed each other in order to complete the mission with which they were eventually entrusted. Disciples understood that if Jesus chose them to be part his team, they, too, would need to form teams in the future in order to succeed in their mission. The Christian mission is developed and commissioned with the concept of teams in mind. The variances of spiritual gifts are necessary for a successful mission (Rom. 12; 1 Cor. 12; Eph. 4; 1 Pet. 4; Bruner 457). Consequently, all the disciples of Christ who share in the mission of the church should consider a team approach to leadership as the primary mode of operation.

Sharing authority. Jesus called the twelve disciples with the purpose of equipping and sending them out. They were to learn from him and partake in his ministry as a prerequisite for their commissioning (Hagner, *Matthew 14-28* 416; Longman and Garland, *Matthew-Mark* 169; *Luke-Acts* 275; Guelich 210). Team approach to leadership involves mentoring in order to assist other team members in the process of development to entrust them with authority. Jesus mentored the twelve with the expectation of entrusting them with the authority necessary to expand the mission.

The disciples are identified as "apostles" for the first time in Matthew (Matt. 10:2). The word *apostle* can be best understood as messenger, missionary, or representative (Longman and Garland, *Luke-Acts* 276; Hagner, *Matthew 14-28* 418). The expectation of the apostles from the beginning was that they would eventually be sent out as representatives of Jesus and his mission. The term *apostles* sets the stage for the journey on which the disciples were to embark. They could expect not only to enjoy Jesus' teachings and rejoice at his ability to preform miracles but did so knowing they, too, would lead others in the same journey. This process is characteristic of what occurs in a team approach to leadership. Protégés often enlist for the journey, realizing that eventually they would be called upon to become leaders.

For over three years, the twelve learned from Jesus' teachings and works. During this time they witnessed the kingdom at work as evidenced by healings, miracles, and exorcisms that unfolded (Nolland 428). They saw Jesus demonstrate his authority and power throughout his ministry. The twelve were now ready to embark in their call to continue the mission of Jesus (González, *Luke* 82). Having spent time with Jesus, they were eligible to be entrusted with the authority necessary to carry out their mission (Lane 305). The disciples were vested with authority in order to carry out their mission (Matt. 10:1; Mark 3:15; Luke 9:1; Nolland 426; Longman and Garland, *Luke-Acts* 170). Without the authority, the mission could not be accomplished (Hagner, *Matthew 14-28* 418). This authority enabled them to heal and drive out "evil or unclean spirits" (17). They were entrusted with the authority to do the very things Jesus manifested (Longman and Garland, *Luke-Acts* 276; Guelich 160).

The distribution of authority is an important characteristic of a team approach to leadership. Jesus was secure in his position and was free to share authority without fear. Jesus also knew his time was limited, and the continuation of the mission depended on the ability of the twelve to exercise their given authority. The disciples learned that the authority did not belong to them alone. They too had to release others to expand the mission. The distribution of authority is facilitated in an environment where a team approach to leadership is practiced.

Involving others in problem solving. The feeding of the five thousand is the only miracle of Jesus found in all four of the Gospels (Matt. 14:13-21; Mark 6:30-44; John 6:1-5; Luke 9:10-17; Hagner, *Matthew 14-28* 415; Harrington 220; Longman and Garland, *Luke-Acts* 171). Unlike many of the other miracles Jesus performed, in this particular one the disciples played an important role. Jesus did not act alone but demonstrated the power of teamwork. The disciples did not only experience a miracle but also learned an important lesson in the process.

The story takes place after Jesus decided to take some time away from the crowds. Throughout the gospel, crowds continually followed Jesus to hear his teachings and to benefit from miracles. From time to time Jesus would separate himself from the crowds in order to rest or simply to spend time with his disciples. In the beginning of this story, Jesus left the crowd behind by getting into a boat and moving to a private setting (Matt. 14:13). Jesus left after learning of John the Baptist's death. Jesus could have been looking to mourn the loss of his cousin and friend, or he could have been seeking to rest following a prolonged period of ministry.

Jesus' plan to find some respite from the crowds that followed him was thwarted. Anticipating where Jesus was headed, they decided to follow him there. Having arrived on the other side of the lake, Jesus and the disciples found that the crowd was waiting there for them (Longman and Garland, *Luke-Acts* 390; Hagner, *Matthew 14-28* 415). Once again Jesus was faced with the demand to meet the needs of the crowd.

The place to which they went was desolated. In order to have access to food, the people had to travel a distance. As the day advanced, the disciples became concerned because the people were growing hungry. Consequently, the disciples exemplified teamwork and approached Jesus with their concerns (Matt. 14:15; Mark 6:35; Luke 9:12).

The disciples recommended that the people be sent away to eat. Realizing that they did not have the means to supply their need, they proposed the only logical solution they could imagine. However, Jesus rejected their proposal. Jesus wanted to use the opportunity to teach them a valuable lesson (Harrington 138; Morris 377; Hagner, *Matthew 14-28* 416).

Jesus used the opportunity to involve the disciples in the process of problem solving. He could have performed the miracle by himself but decided to empower the disciples in the process. Team approach to leadership seeks opportunities for growth and empowerment for all the team's members. Jesus empowered them by inviting them to be part of the miracle (Longman and Garland, *Luke-Acts* 170; Morris 379).

The disciples were challenged to think beyond their limited resources. They had identified a need they could not meet, yet Jesus challenged them by saying, "[T]hey do not need to go away. You give them something to eat" (Matt. 14:16). Jesus was asking them to do something they did not believe they could do. At the same time, Jesus was

letting them know he believed they held the key to the solution. As team leader, Jesus wanted to develop their confidence in their ability to find a solution to the problem. Although the disciples' role is limited to the organization and distribution of the food, the experience caused them to think as a team. The disciples played an important part of the problem-solving process (Longman and Garland, *Luke-Acts* 170).

Although Jesus invited the disciples to be part of the process, he held his position as leader. Team approach to leadership does not equate with a lack of leadership. Jesus is the one who multiplied the loaves and the fish. Upon doing so, he gave thanks and broke the bread (Matt. 14:19; Mark 6:41; Luke 9:16; John 6:11). Jesus' actions of taking the bread, looking up to heaven, and praying were normal functions for the Jewish head of household (Longman and Garland, *Luke-Acts* 391). This act demonstrated to the crowds, and more importantly to the disciples, that he was their leader. Although they all belonged to a team, Jesus never relinquished his position as leader.

The imprint of teamwork can be identified throughout this miracle. The disciples recognized the need and assisted Jesus in the delivery of the miracle. Jesus orchestrated and facilitated the miracle. The boy played an important part by giving up his lunch in order to feed the multitudes. All three parties came together to witness and contribute to this miracle (Morris 379).

Three key characteristics of a team approach to leadership can be ascertained from this story. First, Jesus demonstrated the importance of diversity by selecting individuals with diverse gifts and talents to form part of the team. Second, he empowered those he had selected by giving them authority. Finally, Jesus involved the team in

problem solving in order to teach them a valuable lesson. As a mentor Jesus demonstrated the necessity and benefits of a team approach to leadership.

Jesus and Moses both provide theological understanding and approval for a team approach to ministry. Moses learned from his mistakes and was twice challenged to modify his understanding of his role in order to move towards a team approach. Jesus did not have to learn from his mistakes. He began his ministry by forming a team, which he mentored and later commissioned to do the same with others. The mission of the church cannot be endeavored alone; it must be carried out by developing teams in order to achieve the success. Jesus and Moses are proof that teamwork is both beneficial and necessary.

Research Design

Diverse numbers of research design methods are available to researchers such as the mixed-method research design. A mixed-method approach uses both quantitative and qualitative tool in order to capture a wider range of data (Creswell 208). Quantitative method has dominated the social and behavioral sciences for the last one hundred years (Galvan 43). Quantitative approach is normally used when working with postpositive claims. Such is the case with cause-and-effect theories. Initially, a theory or question poses a claim. It then employs experiments in order to test for postpositive results (Creswell 154; Galvan 44; Venkatesh, Brown, and Bala 22). Questions and/or theories remain unchanged until data has been collected and analyzed in order to determine if it supports or refutes the claims (Creswell 165).

Quantitative approach begins with an explicitly stated question, problem, or hypothesis that remains unchanged throughout the study. An unbiased sample of a

particular population is selected. Measurement is conducted with an instrument that has proven to be reliable. The data is then collected and analyzed, and results are presented using statistical analysis. Finally inference to the population from which the data was drawn is made (Creswell 166; Galvan 47).

Experimental and nonexperimental are two approaches that can be executed when conducting a quantitative study. Experimental study is one where treatments are administered to participants and the results are subsequently studied. An experimental approach seeks to determine how a particular treatment influences the participants of the study. Nonexperimental research simply studies and measures the participants without administering any treatment (Galvan 45).

Various instruments are used in order to measure change in quantitative studies. Due to the nature of the study, normally closed-ended questions and numeric data are used for this method. Surveys are one of the most commonly used instruments in quantitative studies. Surveys provide a quantitative or numeric description from which trends and opinions can be inferred in a particular population (Creswell 153).

A mixed-method approach also incorporates the use of qualitative data. Historically, qualitative research has been used in social and behavioral sciences; however, it has gained popularity in many fields of research in recent years (Galvan 44). Qualitative research is often used to gather data that is not normally captured by quantitative methods. A mixed-methods approach seeks to merge both quantitative and qualitative data in order to arrive at a viable conclusion.

Qualitative studies begin "with a general problem without imposing grid, specific purposes and hypotheses to guide the study" (Galvan 44). As the data is collected, a

hypothesis may emerge, but unlike a quantitative study, it does not begin with a specific hypothesis. Next, selection is made of the purposive sample. Sample not be random and should be relatively small. Lastly, results are interpreted and are presented primarily through narration (Galvan 44; Creswell 180).

Instruments used to gather data are characteristically unstructured in nature. Some of these instruments include interviews with open-ended questions, observations, documents such as letters, journals, and minutes of meetings, and audiovisual material such as photographs, videotapes, and film (Galvan 44; Creswell 186). Due to the nature of the method, the measurements should be made intensively. Adequate amounts of time should be allocated in order to gain in-depth insights (Galvan 44).

Qualitative study can be best described as interpretive: "This means that the researcher makes an interpretation of the data. This includes developing a description of the individual or setting analyzing data for themes or categories" (Creswell 182). Qualitative research is highly dependent on interaction with the subject of study. Most methods used in this type of research are interactive and humanistic (181). Researchers look for ways to involve the participants in the process of data collection. In order to achieve involvement, the researcher looks to build rapport and credibility with individuals (Galvan 44; Creswell 181). Researchers seek to gather data that quantitative data does not capture. They must be capable of uncovering the hidden information through this process.

Using a mixed-method research design is appropriate for this study for several reasons. First, this study has a well-defined theory that team approach to ministry is effective in reducing burnout rate in NALP church pastors. A survey was used to measure

the pre—and postintervention level of burnout among the pastors. This part of the study

was classified as experimental. The intervention of the SLI process was used in order to

validate or refute the theory. Statistical analysis was conducted in order to identify trends

and opinions that can be inferred to the general population of the sample. Quantitative

research method provides all the necessary guidelines to learn how team approach to

ministry can be an effective tool against clergy burnout in NALP churches.

Second, a qualitative approach provided additional data otherwise not available

through the quantitative approach. Interviews provided information not captured by the

surveys given. Due to the nature of the study, pastors were asked to identify the reasons

for a change in reported burnout rates. Other life events were identified as how they had

contributed to their change in burnout rates. In addition, qualitative data offered the

opportunity to gain further insight to personal feelings about burnout symptoms that may

not have been well defined by the quantitative data. The combination of quantitative and

qualitative data was instrumental in identifying the effects of teambuilding in combating

burnout in pastors of NALP churches.

The intervention program used in this project, SLI, seeks to promote a team

approach to ministry by providing principles that lead to lay mobilization within the

church. SLI views spiritual formation and discernment within team leadership as the

basis for healthy ministry. As a result, healthy ministry environments are developed,

leading to a reduction in stress for pastors and senior leaders.

Lencioni identifies the five areas that can be a hindrance to team building:

"absence of trust, fear of conflict, lack of commitment, avoidance of accountability and

inattention to results" (*Five Dysfunctions of a Team* 57). The SLI model seeks to build

healthy teams by overcoming these dysfunctions. In order to accomplish this goal, SLI

focuses on three organizational principles: (1) developing spiritual leaders, (2) creating

environments of transformation, and (3) developing processes/systems that produce fruit.

Values guiding the SLI process include loving, learning, and leading (Sims and Lopes

66).

Teams working under the SLI model learn to love each other by building and

living in covenantal relationships and holding each other accountable. The loving

component helps to overcome the absence of trust in the team. As the team practices

loving each other, a deeper relationship begins to form, helping each team member to get

to know each other better and eventually forming a healthy emotional bond. In such

environments, individuals become comfortable with personal vulnerability. Once trust

has been established, loving also provides a solid base where the fear of conflict is

reduced. Team members are able to engage in difficult conversations where

disagreements and challenges help to advance the work of the team rather than serving as

a hindrance.

Teams invest in learning about themselves, their mission, and God. Together the

team identifies clear goals and expectations for each other as well as the team as a whole.

This process helps the team overcome the lack of commitment that often detains the work

of the team. A team that is capable of working together at this level is capable of making

important decisions and together support the decision upon which the team has agreed.

Leading is often the area where traditionally most teams function. However, SLI

seeks to assist teams in leading only after having invested time in team building. A team

that has a good environment from which to lead is capable of holding each other

accountable. The SLI process provides means by which team members are expected to offer personal accountability for their actions, both spiritually and administratively. Loving, learning, and leading help in the process of continual accountability. Accountability is an important step in the process, and for that reason SLI has structured the step of accountability in each meeting.

The SLI model also seeks to bring focus and purpose to the team. Each team learns how to develop a ministry action plan (MAP). MAP clearly identifies the following: values, mission, context, strategies, vision, measurement indicators, accountable individuals, and due dates for strategies. A well-defined MAP helps to focus the team on a particular goal. The MAP minimizes individual agendas and motives that may distract the team from their vision.

The SLI process seeks to develop healthy teams around a specific vision. Practicing loving, learning, and leading, teams are able to meet the objective of forming spiritual leaders, creating environments of transformation, and developing processes/systems that produce fruit (Sims and Lopes 66), resulting in healthier ministries. Pastors enjoy the benefits of an environment where distribution of responsibilities and authority is executed.

Summary

Burnout in clergy of NALP churches is a prevailing problem that wreaks havoc on pastors, their families, churches, and organizations. This literature review explored the research in the field of clergy burnout and leadership approaches that can help curb the burnout rate. The review considered the problem of burnout, history of leadership development of NALP pastors, and team approach to leadership.

Work-related stress has been proven to be one of the driving factors in clergy burnout. Many pastors operate under leadership approaches that only promote unhealthy work environments. The purpose of this study was to evaluate how a team approach to ministry would minimize the rate of burnout among NALP pastors. As such, this review considered some of the driving factors in the problem of burnout. Team approach to ministry presents many of the characteristics necessary to overcome stress factors that lead to burnout.

The SLI model offers a promising approach to leadership that can assist the church to move towards a healthier leadership approach. The SLI model is aimed at mobilizing the church towards a team ministry. Team approach to ministry will offer pastors the opportunity to distribute responsibilities and establish personal boundaries that will help protect them from burnout. Reduction in burnout rates will lead to healthier pastors, families, churches, and communities.

CHAPTER 3

METHODOLOGY

Problem and Purpose

Burnout is a prevalent problem for pastors. Several factors such as workload, role ambiguity, fatigue, and family strain are considered debilitating stressors. Overexposure to stressors can lead to burnout. Due to the current leadership approaches, pastors experience difficulty in minimizing stress factors. The purpose for this study was to evaluate the effectiveness of the SLI process of team building, through a six-month intervention, in reducing stress levels as reported by senior pastors of Latino Pentecostal churches in Florida.

Research Questions

This research study sought to explore whether the implementation of a team approach to leadership in Latino Pentecostal churches would result in changes to the mean of burnout scores as reported by senior pastors. The hypothesis of this study was that team approach to leadership in ministry would minimize burnout rates in senior pastors. As a result of team development, pastors will feel more supported and experience less exposure to stress factors. Three research questions were proposed as part of this study.

Research Question #1

What is the current level of stress and burnout being experienced by pastors prior to the intervention as measured by the Maslach Burnout Inventory?

Research Question #2

What changes occurred in the level of stress and burnout reported by pastors following the intervention of the Spiritual Leadership, Inc., process as measured by the Maslach Burnout Inventory? The SLI process facilitates team leadership approach in ministry. After completing six months of intervention, the SLI process, pastors were surveyed to measure the level of burnout.

Research Question #3

How has the process of team building improved burnout symptoms as experienced by the pastors? This data was gathered through interviews with the participating church leaders, as well as through one-on-one interviews with the local pastors. Postintervention interviews were conducted in order to gain better understanding for changes in burnout rates.

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Population and Participants

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The regional board of directors for Iglesia de Dios Pentecostal M. I. (IDDPMI) chose the participants from a pool of pastors identified as being at high risk for burnout. As an inclusion criterion, pastors selected for this study are part of the Florida region. Selected pastors had a minimum of six months at their current appointment. The regional board of directors identified potential participants based on their own internal reports and assessments. All participants are married. Two of the pastors have two children each and the third is expecting a child. Pastors are bi-vocational each holding full-time employment outside of ministry.

The study used one group composed of three senior pastors (N=3). Pastors selected a group of team members from each church at their own discretion. Team members participated in the intervention and were interviewed postintervention.

Design of the Study

The purpose of the study was to measure the level of burnout as reported by participants' pre- and postintervention instruments. The survey measured the change in burnout rates. Survey is the preferred type of data collection for this type of study since it asks specific questions that helped determine or nullify the theory. Furthermore, the survey allowed for quick recovery of data in order to run statistical analysis. A quantitative method of study often administers surveys in order to capture data. This study used a weighted instrument to measure level of burnout as reported by senior pastors of Latin Pentecostal churches in Florida. The survey was a self-administered questionnaire using a longitudinal approach, collecting data at the beginning of the study and at the end of the study.

A single sampling design was conducted in order to select and test the participants. The participants were three pastors from a preselected group of pastors who demonstrated symptoms of being at high risk for burnout. Selected pastors had a minimum of six months at their current appointment. The regional board of the IDDPMI preselected the pastors.

The study was conducted over a six-month period. The participants were evaluated prior to the onset of the intervention. At the beginning of the first meeting, participants took the MBI survey in order to gauge their current burnout level referred to as initial assessment (see Appendix A). All participants took in the initial survey.

The SLI process with the participants and their respective church teams began. Two in-person sessions were conducted: The first meeting took place at the beginning of the intervention, and the other at the conclusion. These where held on a Saturday from 9 a.m. to 5 p.m. at the regional offices of IDDPMI in Orlando, Florida. Teams were asked to continue meeting once a week for two hours over the next four months in order to continue the SLI process. The second and last session focused on offering pointers for next steps as the churches looked to continue this process with other ministries in their local churches. Following the session, teams met weekly for two hours in order to continue their work. The SLI model, all sessions were structured around loving, learning, and leading. Loving is best connected with teambuilding, where teams come together by living in covenant and working toward becoming better disciples in the process. Learning and leading focus on the day-to-day operations of ministry. Each session strives to promote team building through spiritual formation and discernment as the primary purposes in the early stages of the process. The SLI process is designed to cover an average of eighteen months. The first phase focuses on teambuilding with the goal of forming healthy relationships through covenant living.

Following the intervention, reassessment was conducted in order to gauge the pastors' level of burnout. The MBI survey was administered at the end of the sixth session. The result of the survey is identified as the final assessment. All of the remaining participants took the survey.

Pastors participated in one-on-one interviews. Pastors received a list of questions and reviewed the questions prior to the interview (see Appendix B). Pastors scheduled

follow-up interviews within a week of the last meeting. During this interview, answers were noted and later analyzed.

Team members participated in focus groups following the intervention. Team members reflected on the process and identified how the process was helpful in team building. In addition, team members were asked to give their opinions regarding the pastors' willingness to delegate and reduce their workloads as a result of the intervention.

Instrumentation

Measuring burnout indicators are important in order to determine burnout level. This study conducted a pre—and postintervention survey in order to measure burnout rate. The MBI was used in both surveys (see Appendix A). MBI is considered be one of the leading instruments to assess burnout (Maslach, Jackson, and Leiter 1). Currently three versions of the MBI survey exist: MBI-Human Services Survey, MBI-Educator Survey (MBI-ES), and MBI General Survey (MBI-GS). This study used the MB-HSS. This survey is typically used to measure burnout in industries where staff-client interaction is centered on the client's problem such as counselors, doctors, and pastors (11).

MBI is a standardized weighted survey composed of twenty-two questions. It has been widely used to determine the risk of burnout. MBI is unique in that in measures three important components: emotional exhaustion, depersonalization, and personal achievement. Each component is broken down into a different set of questions. Exhaustion measures the degree to which individuals feel physically and emotionally overextended and depleted by their work. Depersonalization measures the loss of empathy, which can lead to negative attitudes towards others. Personal achievement

measures the feeling of competence and sense of personal accomplishment in work

(Maslach and Leiter 498; Maslach, Jackson, and Leiter 4). Seven questions measured

exhaustion and depersonalization, and eight questions measured personal achievement.

The survey is based on a Likert scale where each question has a corresponding

answer weighted from 0 to 6 in the following manner: 0 = never, 1 = a few times per

year, 2 = once a month, 3 = a few times a month, 4 = once a week, 5 = few times per

week, and 6 = every day. For each question, the individual identified how often he or she

experienced the thoughts or feelings. At the end of each section the scores are totaled. A

high score in the first two sections (exhaustion and depersonalization) indicated a high

rate of burnout. For the last section (personal achievement), a low score indicated a high

level of burnout (Maslach, Jackson, and Leiter 5).

The MBI-HSS typically takes about ten to fifteen minutes to complete. It is a self-

administered survey (see Appendix A). In order to minimize response biases, the MBI

recommends several important considerations. First, participants should complete the

survey privately and preferably anonymously. Second, surveys should be administered

with the understanding that answers will be confidential. Third, surveys should not be

presented as an instrument to measure burnout but as a survey related to job-related

attitudes (Maslach, Jackson, and Leiter 5).

Qualitative data was collected via interviews. Pastors received questions prior to

interviews in order to give them an opportunity to review them. The goal was to capture

data not represented in the survey.

Variables

This study contained several different types of variables, including independent

variables, dependent variables and three intervening variables. The independent variable

was the SLI process. Churches participating in the project had the option not to conclude

the six-month study. Due to the nature of the SLI process, churches could have chosen

along the way not to implement and complete the intervention. Pastors participating in

the project could have been moved from their current churches. Due to the importance of

teamwork in this project, participating teams could have experienced personal setbacks

that could have dramatically slowed team progress. Dependent variable included levels of

pastoral burnout. This study looked to identify changes in pastoral burnout rate as a result

of implementing the SLI process. In order to control for intervening variables, teams

were asked to sign a team covenant in which they committed to participate fully in the

project for six months.

Reliability and Validity

Reliability and validity of the instruments are important characteristics that need

to be considered. Reliability looks to determine whether the past use of the instrument

has demonstrated results that can be considered reliable. It seeks to determine the stability

of the instrument over time. Validity seeks to determine if meaningful and useful

inferences can be drawn from the scores. Three areas of importance are the content

validity, current validity, and construct validity (Creswell 171; Galvan 47).

Burnout levels were measured using the MBI-HSS: "Internal consistency was

estimated by Cronbach's coefficient (n=1,316). The reliability coefficients for the

subscales were the following: .90 for Emotional Exhaustion, .79 for Depersonalization,

and .71 for Personal accomplishment" (Maslach, Jackson, and Leiter 12). The standards

of error for each of the sections are 3.80 for emotional exhaustion, 3.16 for

depersonalization, and 3.73 for personal accomplishment. Five retest of subscales'

reliability have been reported. The data demonstrated the stability of the MBI-HSS for

measuring burnout (12).

Validity of MBI-HSS has been determined by several means. First, individual

scores were correlated with behavior evaluation performed by persons who knew the

participants well. Second, scores contributing to burnout correlated with job

characteristics. For example, an increased number of clients would pose a higher rate of

burnout. Studies conducted with public contact workers such as social workers and

physicians validated the increased burnout rate in relation to greater client exposure.

Third, MBI-HSS scores were correlated to various measures of predicted outcomes: "All

three sets of correlations provided substantial evidence for the validity of MBI-HSS"

(Maslach, Jackson, and Leiter 13). The MBI-HSS is a proven instrument for this study.

MBI-HSS has demonstrated additional evidence of reliability by conducting

further examinations. Studies have been done to distinguish MBI-HSS scores from other

psychological ideas that might be confused with burnout, as is the case with job

dissatisfaction. MBI-HSS has also been tested for distortion from social desirability,

where the items described feelings contrary to professional ideas leading to distorted

answers. In both of these cases, MBI-HSS demonstrated evidence of reliability (Maslach,

Jackson, and Leiter 12).

In addition, reliability and validity are further strengthened through the use of a

mixed-method approach. Qualitative data will help support the quantitative data

(Abowitz and Toole 113). In qualitative or constructive studies, researcher must collect data and arrive at conclusions through constructing a final analysis (Abowitz and Toole 110; Delattre et al. 33). In order to maintain the integrity of the study, several steps were taken. First, the process of gathering information is constructed around specific and exact procedures (Abowitz and Toole 111). Questions asked are made explicit and cannot change from individual to individual. Everyone must understand what the question is asking and no deviation should be allowed in the interviews. Uniformity in the process is necessary. The questions should aim at measuring only what is valid to the study. Questions should not look to uncover other issues that may deviate from the study (110). The study must be neutral to qualify as valid research. Data collection should be conducted from neutral bases without looking to influence the results (Delattre et al. 33).

Mixed-methods research studies have proven to be reliable and valid. Mixed methods provide the combination of two methods where one supports and strengthens the other and vice versa. Researchers have identified such studies as "triangulation" (Delattre et al. 37). Triangulation occurs when two methods are used in the collecting and measuring of data. This process increases the reliability and validity of the study.

Data Collection

The data collection process followed pre- and postintervention of the SLI procedure. Coded surveys were completed pre- and postintervention to correlate analysis. Participants were preselected for the study by the regional board of IDDPMI. Using internal reports, the regional board identified pastors at risk for burnout. Pastors received an invitation to participate in the study to engage in the SLI process. Participants were selected on first come, first served basis.

The survey at the initiation of the intervention indicated current burnout rates. Pastors met one hour prior to the first SLI session. SLI team introduction and MBI survey instructions initiated the first meeting. Guidelines given to the pastors included the confidentiality of the surveys and the use of raw scores for the purpose of this study. Pastors had ten minutes to complete the written survey. The survey had three different sections with a total of twenty-two questions. Instructions pointed that every participant should read each question and make one choice per question. The survey form supplier did not offer any further assistance to pastors completing the survey. At the completion of the survey, they put all documents in a sealed envelope. The envelope remained sealed until the completion of the project.

Pastors undertook the final assessment at the end of the last SLI process meeting. Following this session, pastors went into a private meeting following the session. Both the final and initial assessment featured the same instructions and procedures. Upon completion of the survey, instructors secured the information collected, sealed it, and kept it under double lock and key during the period of the study. All participants provided informed consent. Not connection existed between the data collected and any identifying information of the participants.

At the conclusion of the intervention, pastors attended individual face-to-face interviews to provide qualitative data. Participants received a copy of predetermined questions prior to the interview. For about thirty minutes, pastors answered questions while interviewers recorded these responses in writing and via voice recorder.

Team members participated in focus groups postintervention. The focus groups served as part of the qualitative data. For an hour, interviewers voiced questions to team members and recorded their responses in writing and via voice recorder.

Data Analysis

This study was mixed method in nature. The MBI-HSS, a quantitative instrument, served as the pre–and postsurveys. The analyses of the pre–and postintervention results were determined changes in burnout rate as a result of the SLI implementation.

The MBI-HSS has three subsections. Each section has a Lickert scale of 1 to 6. A high sore on the first two subsections represents a high level of burnout. The third section reflects a high level of burnout when low scores are reported.

The survey results' means and standard deviations on the MBI and its subscales indicated the current level of stress and burnout being experienced by pastors. In addition, scores were compared to the MBI categorization (i.e., low, medium, and high) for understanding scores.

Means and standard deviations for the pastors' scores on the MBI and its subscales after the intervention were determined any degree of change in the level of stress and burnout reported by pastors via a series of related-samples, Wilcoxon signed rank tests for the total MBI scores and its subscale scores. I chose this nonparametric analysis because of the low sample size and the limitations thereof (e.g., low power, failure to meet assumptions of parametric tests).

Analysts examined qualitative data and compared it to the quantitative data. Qualitative data analysis does not carry the same process as quantitative data. Qualitative data analysis involves personal interpretation of the data and construction of final

conclusions. Through this process researchers seek to "[i]identify and describe patterns and themes from the perspective of the participant(s), then attempt to understand and explain these patterns and themes" (Creswell 203). The idea is to identify how these can be connected to the wider context.

Data analysis, conducted in specific steps, facilitated the organization both categorically and chronologically, as well as review and coding per researcher recommendations (Creswell 203; Galvan 60). Analysts scrutinized the qualitative and quantitative data to identify and compare emergent themes. The outcomes of this analysis revealed that developing themes could be applied to the general population of pastors of NALP.

Ethical Procedures

All participants were pastors of NALP churches who volunteered to be part of this project. Pastors were assured that the results of the pre–and posttests would be held anonymous. For the purpose of analysis, individuals selected the survey with the same code during the pre–and postexamination and remained anonymous. Participants provided signed consent for the use of their data for the purpose of this study. Securing the data behind two locks or two levels of electronic password protection safeguarded data privacy. The guardian destroyed all data upon conclusion of the study.

CHAPTER 4

FINDINGS

Problem and Purpose

The problem of burnout among clergy is pervasive and dangerous. Clergy exiting the ministry due to burnout continues be problematic for their families, congregations and themselves (Hoge and Wenger 28). Exhaustion can be attributed to overexposure to stress factors. Some of these stress factors include: heavy workloads, unreasonable expectations, and lack of personal boundaries. Latino Pentecostal churches have become accustomed to a pastoral leadership style where the clergy is responsible for most of the ministry responsibilities. Distribution of authority and responsibilities is not the norm in these churches. As a result pastors are overworked, face unrealistic expectations and are incapable of establishing healthy boundaries. In such cases, leaving the ministry is the only solution for these clergy. Team leadership, as an approach to ministry, is an effective strategy to reduce stress by distribution of authority and responsibilities in order to engage the laity in ministry. The SLI process is a proven method, where through spiritual formation and discernment, team formation is possible. As you will see, the results of this study show that the SLI process effectively reduces burnout rates, builds healthy teams and increases commitment and involvement from team members.

The purpose for this study was to evaluate the effectiveness of the SLI process of team building, through a six-month intervention, in reducing stress levels as reported by senior pastors of Latino Pentecostal churches in Florida.

Participants

Participants in this study came from three churches with the following criteria: senior pastors who demonstrated symptoms of burnout and were willing to engage in the new leadership strategies. Selected pastors had a minimum of six months at their current appointment. The regional board of directors of IDDPMI chose the participants based on internal reports and assessments.

Representatives from each participating church were selected by pastors to form the core team. One church had a total of seven members, one had six members, and the other five (see Figure 4.1).
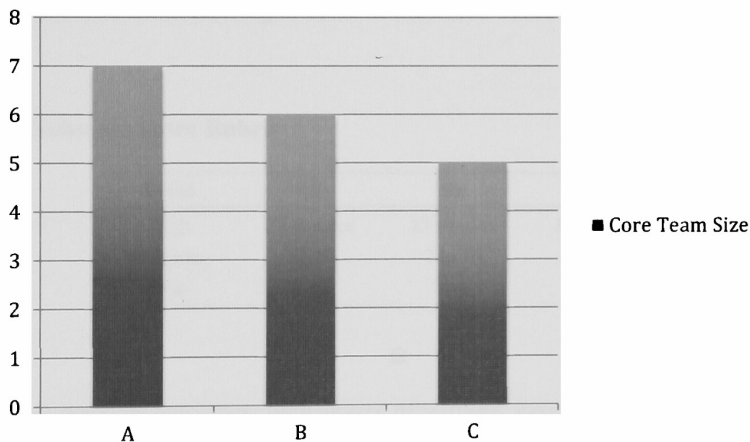
Figure 4.1. Core team size by participating church.

Research Question #1

Research question #1 examined the preintervention level of stress and burnout as experienced by pastors. The instrument used to collect the data was the Maslach Burnout

Inventory Human Services Survey. The MBI-HSS is designed to measure burnout among

workers in the human services sector. Burnout levels are measured in three categories:

emotional exhaustion (EE), depersonalization (Dp), and lack of personal accomplishment

(PA). The survey has twenty-two questions aimed at evaluating each of the three areas.

Questions are based on a Likert scale weighted from zero to six. Emotional exhaustion,

which measures the degree of physical and emotional depletion, is measured with nine

questions. Depersonalization, which measures the loss of empathy, are each evaluated

with five questions each. Personal achievement, which measures the feeling of

competency and sense of personal accomplishment, is scored with eight questions. EE,

Dp, and PA subscale scores determine their specific evaluation. The three categories are

high, moderate, and low, referring to burnout rates (see Table 4.1).

Table 4.1. Subscale Score Rubric

Level	EE	Dp	PA
High	27 or over	13 or over	39 or over
Moderate	17-26	7 to 12	32-38
Low	0-16	0-6	0-31

Three possible outcomes: high degree of burnout, average degree of burnout, and

low degree of burnout. A high degree of burnout is identified when EE and Dp scores are

recorded within the high range in these areas, as well as a low score in PA. Average

degree of burnout is determined when all three of the subscales have average scores. A

low degree of burnout is determined when low scores are recorded in EE and Dp

combined with a high score in PA (Maslach and Leiter 498; Maslach, Jackson, and Leiter

4). Participants took the survey unaware that burnout rates were being measured.

Emotional Exhaustion

EE was measured by nine questions with a total score ranging from zero to fifty-six. Categorization is as follows: high rate of burnout is determined by a score of twenty-seven or higher. Scores between seventeen and twenty-six determine moderate burnout. Low levels of burnout are defined with scores of sixteen or below (Maslach, Jackson, and Leiter 70). Preintervention scores by participants where as follows: –Participant A—42, Participant B—46, and Participant C—34 (see Table 4.2).

Table 4.2. Emotional Exhaustion Scores

Participant	Scores		EE Level	Score
A	42		High	27 or over
B	46		Moderate	17 -126
C	34		Low	0 -16

Depersonalization

Dp was measured by five questions with a total range from zero to thirty. High rate of burnout was determined with scores of thirteen or higher. Scores between seven and twelve determined moderate burnout rates. Low levels of burnout rates were determined with scores of six or below (Maslach, Jackson, and Leiter 71). Preintervention scores by participants where as follows: Participant A—19, Participant B—20, and Participant C—17 (see Table 4.3).

Table 4.3. Depersonalization Scores

Participant	Scores		Dp Level	Score
A	19		High	13 or over
B	20		Moderate	7 to 12
C	17		Low	0 - 6

Personal Accomplishment

PA was measured by eight questions with a total possible score ranging from zero to forty-eight. High rate of burnout was determined by a score ranging from zero to thirty-one. Scores between thirty-two and thirty-eight defined a moderate burnout rate. Scores of thirty-nine and over determined a low rate of burnout (Maslach, Jackson, and Leiter 72). Preintervention scores by participants were as follows: –Participant A—20, Participant B—23, and Participant C—19 (see Table 4.4).

Table 4.4. Personal Accomplishment Scores

Participant	Scores		PA Level	Score
A	20		High	39 or over
B	23		Moderate	32-38
C	19		Low	0-31

Examination of Results

High levels of burnout are determined when EE is scored at twenty-seven or above, Dp is scored at thirteen or above, and PA is scored at thirty-one and below (Maslach and Leiter 498; Maslach, Jackson, and Leiter 4). When all three characteristics are meet, the individual is reporting high levels of burnout. Pastors reported, as evident by their scores, a high level of burnout. Participants scored above twenty-seven in the EE

category, demonstrating their emotional and physical exhaustion. Scores in the Dp

category were above thirteen. Lastly, PA scores were below thirty-one (see Figure 4.2).

	A	B	C
▪ EE	42	46	34
▪ Dp	19	20	17
▪ PA	20	23	19
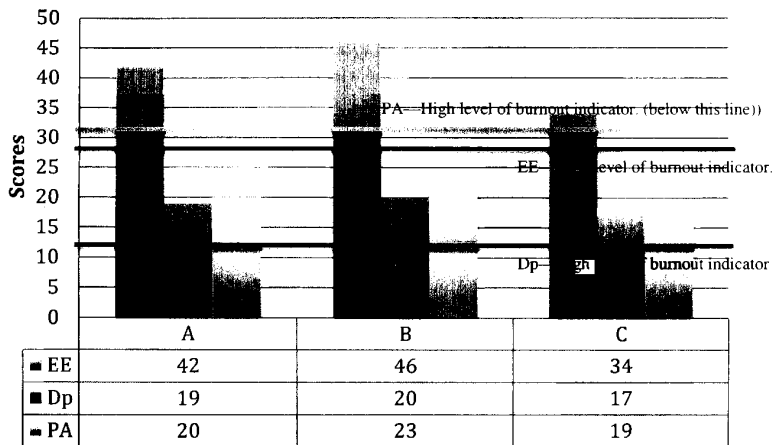
Figure 4.2. Subscale preintervention scores by participants.

Research Question #2

Pastors were surveyed utilizing the MBI-HSS in order to determine if any changes

occurred in the level of stress and burnout reported following the intervention of the SLI

process. MBI-HSS was the same instrument utilized at the beginning of the intervention.

The survey measured the same three areas, EE, Dp, and PA.

Emotional Exhaustion

EE was measured by the same questions and characteristics as in the initial

survey. A score above twenty-seven identified a high level of burnout. Scores between

seventeen and twenty-six indicated a moderate level of burnout. Scores sixteen and below

demonstrate low level of burnout. Postintervention scores by participants were as

follows: Participant A–18, Participant B—22, Participant C—29 (see Table 4.5).

Table 4.5. Emotional Exhaustion Scores

Participant	Scores		EE Level	Score
A	18		High	27 or over
B	22		Moderate	17 -126
C	29		Low	0 -16

Depersonalization

Depersonalization is measured in the same manner as the preintervention survey. High rates of burnout are determined when scores are thirteen and over. Scores between seven and twelve determine moderate burnout. Low levels of burnout are determined with scores of six or below (Maslach, Jackson, and Leiter 71). Postintervention scores by participants were as follows: Participant A—10, Participant B—12, and Participant C— 16 (see Table 4.6).

Table 4.6. Depersonalization Scores

Participant	Scores		Dp Level	Score
A	10		High	13 or over
B	12		Moderate	7 to 12
C	16		Low	0 - 6

Personal Accomplishment

Personal accomplishment was measured in the same manner as the preintervention survey. High rates of burnout was determined with a score ranging from zero to thirty-one. Scores between thirty-two and thirty-eight determined a moderate burnout rate. A score of thirty-nine and higher determined a low rate of burnout

(Maslach, Jackson, and Leiter 72). Postintervention scores by participants were as follows: Participant A—30, Participant B—26, and Participant C—22 (see Table 4.7).

Table 4.7. Personal Accomplishment Scores

Participant	Scores		PA Level	Score
A	30		High	39 or over
B	26		Moderate	32-38
C	22		Low	0-31

Examination of Results

Participants' postintervention scores identified their current burnout rate (see Figure 4.3). Participants A and B scored within the moderate range for EE and DP and scored low for PA. Participant C scored high in EE, moderate in Dp, and low for PA. Participants A and B were classified as moderate given the proximity of the PA scores to the moderate range. Participant C was classified as experiencing high rate of burnout.

	A	B	C
■ EE	18	22	29
■ Dp	10	12	16
▬ PA	30	26	22
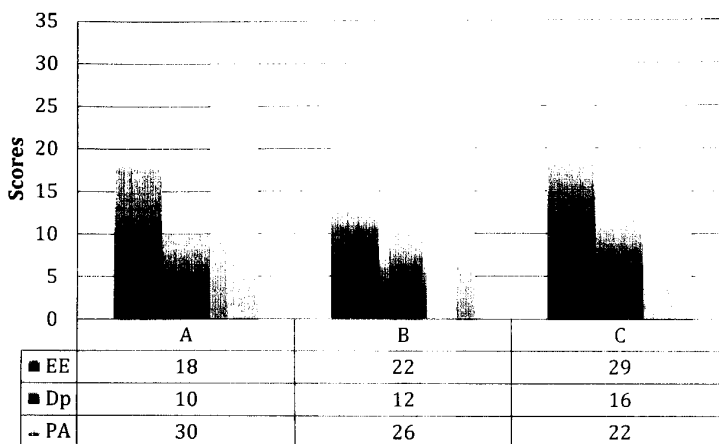
Figure 4.3. Subscale postintervention scores by participant.

Preintervention scores determined that all participants were experiencing a high level of burnout rate. All scored high in both EE and Dp. Preintervention EE scores were Participant A—42, Participant B—46, and Participant C—34. Preintervention average scores for EE was 40.666. Participants scores in the Dp category (Participant A—19, Participant B—20, and Participant C—17) had an overall average score of 18.666. Additionally, preintervention scores indicated a low level of PA Participant A—20, Participant B—23, and Participant C—19. Participants averaged 20.666 in PA. The combination of high scores in EE and Dp, along with a low score in PA, classifies a person with high levels of burnout rate.

Postintervention burnout rates were also recorded as determined by the postintervention surveys. Scores for EE were Participant A—18, Participant B—22, and Participant C—29 with an average of 23. Scores for Dp were Participant A—10, Participant B—12, and Participant C—16 with an average of 12.666. The PA was scored as follows: Participant A—30, Participant B—26, and Participant C—22, with an average

of 26. Pre- and postintervention survey scores were compared to each other (see Figure

4.4).

	EE	Dp	PA
■ Preintervention Average	40.666	18.666	20.666
■ Postintervetion Average	23	12.66	26

Figure 4.4. Subscales by average scores.

Emotional Exhaustion. Survey results demonstrated a reduction in EE scores.

Initially participants scored in the high range with an average of 44.666. Postintervention
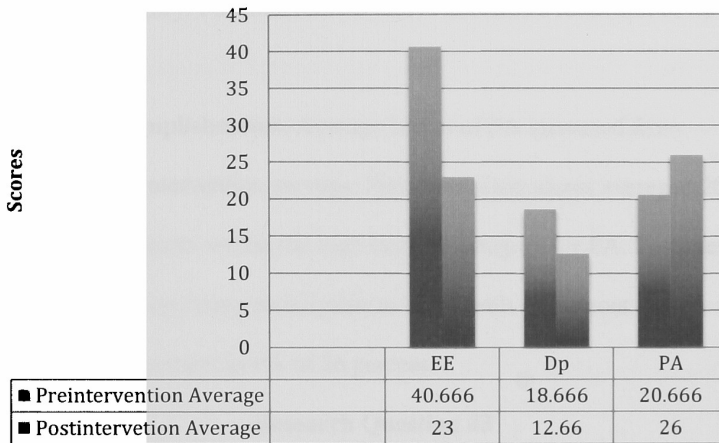
scores averaged 23, categorizing the participants within the moderate rate of burnout.

Post-intervention scores indicated a reduction of 48 percent in the EE scores.

Depersonalization. Pre- and postintervention scores indicated a reduction in the Dp category. Preintervention average scores of 18.666 categorized the participants at high levels of burnout. Postintervention scores of 12.666 classified the participants in the moderate burnout category. Postintervention scores revealed a reduction of 32 percent in the Dp category.

Personal Accomplishments. Average scores of PA increased from preintervention to postintervention surveys. Preintervention scores averaged 20.666, categorizing the participants within the high burnout category for PA. Postintervention scores averaged 26, categorizing participants at high levels of burnout. Scores showed a postintervention improvement in PA of 26 percent.

Research Question #3

The third research question sought to identify how the team-building process affected the burnout symptoms of the senior pastors. Data for this question was gathered from two different sources. First, participating church leaders were interviewed in order to evaluate team function and efficacy of pastoral leadership as a result of engaging in the SLI process. Participants shared points of view from a different perspective and offered insight as to how they experienced the process. Second, participating pastors were interviewed in order to assess how the SLI process affected their ability to deal with stress factors that lead to burnout. Questions aimed to uncover hidden issues not captured in the MBI-HSS.

Church Leader Interviews

Participating church leaders were interviewed in order to gain insight from their experience in the intervention process. The interview uncovered three areas: interpersonal

relationship with pastor, personal development as leaders, and pastoral effectiveness in handling stress. Several common themes and a few clear differences were noted as a result of the interviews. Church leaders offered a different and important perspective than pastors.

Interpersonal relationships between pastors and team members. Participating church leaders evaluated their postintervention relationship between pastor and team members. Participating teams reported a healthier relationship with their pastors compared to six months prior. Mutual accountability facilitated deepening their relationship. Members noted that accountability offered them the opportunity to ask questions and gain deeper understanding concerning pastors' points of view on important issues.

Mutual respect was also identified as an important element cultivated during the intervention. Members felt respected and, in turn, gained respect for their pastor. One group noted that prior to the intervention, they felt manipulated and obligated to engage in ministry. However, as the level or perception of mutual respect increased, members were compelled to assume greater responsibility.

Common goals helped the team grow closer together. Teams reported that initially, the whole process was awkward and difficult to trust. However, as the process developed and more time was spent together, common goals began to emerge and teams began to discover they had more in common than initially thought. Teams began to move from *following the pastors' vision to being engaged in God's vision as a team.* The commonality in goals helped to form a deeper bond between leaders and pastors.

Leaders reported greater empathy and understanding of the pastors' needs and responsibilities. Engaging in the SLI process provided leaders access to information often not shared in the past. Prior to the intervention, teams did not have a clear understanding of the demands placed on their pastors. The process helped the team gain insight about the pastors' responsibilities and stress factors, resulting in greater empathy for their pastors and an increased desire to engage in ministry.

Personal development. Teams were asked to assess their personal development as leaders. In response as to how the SLI process impacted the team-building practices, team members found the process to be helpful. Leaders reported having a deeper understanding of each other, allowing for stronger relationships to be cultivated. As the team grew together, effective communication began to develop. Teams described how differences were managed in a healthier approach as they were brought out in the open rather than hiding true feelings from each other.

Teams recounted how, prior to the intervention, negative feelings about the direction of the church were common. However, the SLI process helped them move in a positive direction by becoming focused and driven toward the church vision. Leaders' passions were rekindled through this process. Teams expressed a renewed energy and joy as they engaged in new projects. The overall feeling was one of healthier attitudes and optimism.

Participants reported growing in self-confidence. Leaders described how they have been able to approach the pastor and other leaders with their opinions with less apprehension. Others mention how they have become more confortable in disagreeing

within the group, when necessary, without feeling judged. As a result, the groups experienced better outcomes by growing in self-confidence.

Team members reported greater clarity regarding their roles. Prior to engaging in the SLI process, leaders described a system where clarity of roles did not exist. Often they would attend meetings and leave without having a clear understanding of their individual responsibilities. No systematic practice for accountability existed. The SLI process allowed for everyone to understand their responsibilities and be held to the same standard.

Pastoral effectiveness in handling stress. Leaders were interviewed in order to assess their understanding of pastoral effectiveness in handling stress factors. Teams were asked to rate perceived levels of pastoral stress. Teams reported differing opinions and reasoning for their findings. One of the teams agreed that their pastor was currently experiencing less stress. The other two churches believed their pastors were experiencing more stress. The follow-up question was to identify what factors were attributed to their actions.

The team that reported their pastor experiencing less stress mentioned church growth as one of the factors. This particular church has been experiencing growth in the last three months. The flow of visitors and new members joining the church was something new for them. Six months ago, the church was losing members and operating in crisis mode. This new wave of energy in the church filled the pastor and leaders with hope. The SLI process helped to keep them and the pastor motivated and moving in the right direction.

Two churches reported their pastors experiencing more stress. Each church pointed to different factors that attributed to this finding. One church expressed how the SLI process offered a fresh approach to ministry; however, it proved to be more work than they anticipated. They believed their pastor was trying to do everything possible to make this project a success in their church. As a result he added hours and responsibilities to an already busy schedule. The team thought that eventually there would be a payoff.

The second church is in the middle of making some important decisions. They are considering moving from their current location, and this decision has brought an enormous amount of stress on the pastor. SLI has been helpful in many areas of their ministry planning, but being faced with the important decision about a possible move is something they had not planned.

Participants were asked to reflect on the pastors' willingness to distribute responsibilities and authority among the team since the inception of the SLI process. Two of the churches reported their pastors delegating more responsibilities. Teams described that an increase of distribution of responsibilities correlated with higher levels of trust. They believed the more the pastor trusted them, the more he was willing to delegate. Mutual accountability has helped facilitate the distribution of responsibilities. As the process of mutual accountability began to be practiced, pastors seemed more inclined to distribute responsibilities, knowing that individuals would be held accountable for their actions. A third team reported their pastor continuing to struggle in this area. Although their pastor had distributed more responsibilities, they thought the work was not meaningful or important work. The team reported feeling inadequate and unable to earn the pastor's trust.

The teams further reported their frustration with the slow moving process. Pastors often interrupted their work by stepping in and doing the work themselves or by micromanaging the team. Teams agreed that this frustration is part of the process but demonstrated the desire to learn from their failures and successes. Teams reported feeling more committed to the vision as a product of being entrusted with responsibilities and being involved in the decision-making process. Furthermore, they indicated how distribution of responsibilities to the wider church would result in a more committed and focused church working toward a common goal.

Pastoral Survey

Participating pastors were surveyed in order to gauge the impact the SLI process had in managing stress and leadership. Three areas came to focus during the interview: personal assessment of stress levels, interpersonal relationship with core team, and personal development. Pastors were interviewed separately, yet they all reported similar findings.

Personal assessment of stress levels. Pastors were asked to gauge their current stress level as compared to preintervention rates. Additionally, pastors were asked to consider contributing factors that played a role in their stress levels. All pastors reported having the same or higher levels of stress as compared to preintervention rates. However, factors contributing to their stress varied. Two pastors pointed to extraordinary circumstances as factors contributing to their stress. One pastor reported his church going through a difficult process of decision making. The insecurity and risk associated with decisions have proven to be exhausting for the pastor. The other pastor reported personal circumstances and other ministry issues as contributing factors to higher stress levels.

Personal and ministry financial difficulties have played a role in his stress level. Living in a constant state of uncertainty has left the pastor feeling vulnerable and stressed.

The third pastor reported higher levels of stress associated with what he referred to as *good* problems. The church is gaining momentum, which has resulted in a higher demand of time and energy. In addition, engaging in the SLI process has proven to be arduous. Making time for all the new things that have come his way has proven to be more difficult than anticipated.

Participants were asked to gauge their level of energy and feeling of hope as compared to preintervention. Pastors reported having increased energy on Sunday mornings. Participants reported feeling ready and capable to handle their duties on Sundays. Two of the participants reported that the SLI process contributed to their increase in energy by reassuring them that they were not alone. The other participant did not believe the SLI process directly impacted his energy level.

Two of the participants reported feeling more hopeful as compared to six months prior. Pastors' experience with SLI brought a sense of renewed hope for them and their church. The process has provoked them to dream and see possibilities in areas where they had given up hope. The third participant reported no change in his sense of hope in the same time period.

Participants were also asked about changes in their sleep patterns in the last six months. Two of the participants reported experiencing better sleep patterns. Pastors described waking rested in the morning and feeling better about the challenges of the day. One participant reported no change in sleeping patterns.

Interpersonal relationship with core team. Pastors evaluated how their relationship with the core team has changed since the inception of the SLI process. Additionally, they were asked to reflect on how the SLI process impacted the team-building process. Participants reported positive process in both areas. Relationships with team members have grown stronger as the lines of communications have improved. Pastors described the ability to be more direct without fear of backlash from team members. Understanding team members' limitations and capacities helped pastors in the distribution of responsibilities.

The SLI process was reported as being helpful to foster healthy teams. Three particular practices were mentioned as key during this process: covenant, accountability, and regular meetings. Developing and living in covenant allowed teams to set clear expectations of each other. Doing so facilitated the process of distribution of responsibilities. Members were more willing to accept well-defined roles, and pastors were able to entrust members with increasing responsibilities. Regular meetings helped teams to move quicker along the process of teambuilding. Pastors described a link between regular meetings and healthy team environment.

Accountability provided the process by which members could address their concerns openly. Pastors described how mutual accountability within the team was more effective than when it occurred solely from the pastor. Members were more likely to accept correction and praise from the team than from only the pastor.

Personal development. Personal development was the third area that was evident as a result of the interviews. Participants were asked to reflect on their ability to deal with problems within the church as compared to six months prior. Pastors reported feeling

better prepared to deal with problems than six months prior. One pastor mentioned how the SLI process has provided him with the framework to distribute responsibilities as new challenges emerge. Therefore, instead of taking sole ownership of the responsibility, the team would be involved in the process in order to assess situations and discern next steps. Another pastor described feeling more prepared as a result of personal maturity. Having faced many challenges and changes within the last six months has contributed to his personal maturity. The third pastor described feeling better prepared in part because the SLI process has helped him listen to others, but also the nature of some the current issues seem to be more manageable than those he was facing previously.

Participants were also asked to describe what parts of the SLI process posed the greatest challenge to practice. Two of the pastors stated feeling lost at implementation of team leading and continuing to struggle understanding the full process. Participants reported having difficulty with some team members not following through with their responsibilities. As a result the pastor found himself taking back responsibilities he had distributed. When asked why they would take back responsibilities they had distributed, two pastors responded that ultimately they were responsible for the church. Another pastor believed he had the responsibility to step in in order to help the team learn. In each case, failure was not an option. Pastors demonstrated their understanding that ultimately the success or failure of the ministry was their responsibility.

Summary of Major Findings

This study investigated the degree to which burnout rates were impacted by the implementation of teams as an alternative approach to ministry leadership. Data from pre- and postsurveys indicated participants experienced a reduced level of burnout rate at

the conclusion of the intervention. The responses from the focus group and personal interviews indicated healthy team practices had developed during the intervention. The following represented the major findings from the research:

1. Team approach to ministry is an effective tool in reducing burnout rate among participating pastors.

2. SLI is effective process to build healthy teams.

3. Team approach to ministry increases commitment and involvement from team members.

CHAPTER 5

DISCUSSION

Major Findings

Burnout among clergy poses a threat to churches, families, and clergy alike (Hoge

and Wenger 28). Burnout is the result of overexposure to stress factors at unhealthy

levels. Some of these stress factors include, role ambiguity, congregational intrusiveness,

and unrealistic demands. Burnout can best be described as emotional and physical

exhaustion that leads to depersonalization and a reduced sense of personal

accomplishment (Miner, Dowson, and Sterland 167).

The purpose for this study was to evaluate the effectiveness of the SLI process of

team building, through a six-month intervention, in reducing stress levels as reported by

senior pastors of Latino Pentecostal churches in Florida. Participants were administered a

preintervention MBI-HSS. A six-month intervention utilizing the SLI process was

conducted followed by postintervention MBI-HSS survey and interviews to gauge

changes in burnout rates.

Three findings of this study: (1) team approach to ministry is an effective tool in

reducing burnout rate among participating pastors; (2) the SLI is an effective process for

building healthy teams; and, (3) team approach to ministry increases commitment and

involvement from team members. My observations, the literature review, theological

reflection, and considerations as to how the findings inform the practice of ministry

depict each finding.

Effectiveness of Team Approach to Ministry in Reducing Burnout Rates among Pastors

The first finding of this study revealed team approach to ministry as an effective tool to reduce burnout rates among clergy. Pastors experiencing high burnout rates benefited from the implementation of team-led ministry.

Personal observation. Preintervention surveys indicated high level of burnout rates among participating pastors. In the three categories measured by the MBI-HSS— EE, Dp and PA—individual and averaged scores indicated high levels of burnout. Pastors were not aware that the survey aimed at measuring burnout rates. As part of our initial conversations, pastors demonstrated a high level of stress but expressed belief that stressful situations were only a part of the job and could not be mitigated. One pastor conveyed the desire to leave the ministry, citing feelings of inadequacy to accomplish the mission before him. Two other pastors did not show or speak of any desire to leave their ministry roles. Although they spoke of the hardships of ministry, they steered away from describing their situations as desperate or hopeless. Nonetheless, according to the survey, all pastors were experiencing high levels of burnout. Verbally admitting to burnout was not a possibility for the pastors.

As the SLI intervention began, I saw an immediate change in pastors' attitudes and energy. In speaking with them, this process had begun to open a window of hope they had not experienced for some time. Pastors were energized by new ideas and processes presented in the first meeting. Teams were engaged and motivated by what the process would mean for their churches. The feeling of renewed hope was evident in the first meeting.

The ensuing months proved to be enjoyable and challenging. As the teams began to engage in the work, they were faced with challenges, such as making time for the meetings and keeping up with their personal commitments. These challenges would turn into discouragement. Therefore, the passion and hope ignited in the first meeting began to turn into frustration. Teams were able to work their way through the learning curve and eventually made progress.

Initially, pastors demonstrated difficulty in two particular areas: entrusting important responsibilities to team members and allowing them to complete tasks on their own. As the process advanced, team members were given more responsibilities and freedom to work. Leaders increasingly demonstrated ability to take responsibilities and complete their tasks. As this exchange continued to gain momentum, teams regained their motivation.

At the conclusion of the intervention, pastors took the MBI-HHS to gauge personal burnout rates. The results of the surveys were mixed. Two of the pastors had a reduction in the classification of burnout rate from high to moderate, while the other pastor remained categorized with a high level of burnout. Average scores for preintervention rates were EE 40.666, Dp 18.666, and PA 20.66. These averages indicated high levels of burnout. Postintervention averages were EE 23, Dp 12.666, and PA 26. EE and Dp averages scored within the moderate range for burnout, and PA remained in the high burnout rate classification.

Although results were mixed, notice should be taken in the percentage of change in each category. The EE average preintervention score of 40.666 and postintervention average score of 23 indicated a 43 percent decrease. The maximum score in the EE

category is 54. As a percentage of the maximum score, preintervention average of 40.666 was 75 percent of the highest possible score, and postintervention average score of 23 was 43 percent of the maximum score. By all indications, EE average scores demonstrated a substantial reduction in burnout rates.

The Dp category also demonstrated a considerable reduction in score. The maximum score in this category is 30. The preintervention score of 18.666 represented 63 percent of the highest possible score and postintervention score of 12.666 is 41 percent of the maximum score. Furthermore, the difference between the pre/postintervention averages indicated a reduction of 33 percent in this category.

Unlike EE and Dp, PA shows improvement as the score increases. The maximum score in this category is 48. The preintervention average score of 20.666 was 42 percent of the highest possible score. Postintervention average score of 26 represented 54 percent of the maximum score. When compared to each other, postintervention scores increased by 30 percent. Although changes in burnout categorization for PA remained high, substantial improvement in the rate were noted.

Literature review. Development of a team approach to ministry is an effective strategy to combat burnout among clergy. Pastors' understanding of their roles and a team approach to ministry is necessary for the effective implementation of practices that will reduce burnout rates. The literature review in Chapter 2 discussed some of the stressors that contribute to burnout, including, role ambiguity, fatigue, and lack of autonomy. Role ambiguity is defined as the result of unclear guidelines, procedures, and policies for a given role (Kemery 562). Role ambiguity leads to profound problems for the pastor and congregation; unrealistic expectations can arise in these situations. Both

pastors and leaders are often guilty of promoting unrealistic demands. Leaders knowingly or by ignorance expect pastors to do more than they are capable. At times, pastors self-impose unrealistic expectations that may lead them to develop a Messiah complex (Beebe 262; Pooler 708). Pastors who labor in such an environment are at high risk for burnout.

Pastors in this study demonstrated feelings of being overworked. Lack of role definition steered pastors to form their own opinions and expectations about their roles. Pastors reflected signs of operating in the Messiah complex by reporting that they were the ones ultimately responsible for every detail in ministry. Leaders also reported their lack of information about the responsibilities of the pastoral role. During the postintervention interviews, leaders reported having greater compassion for their pastor as a result of understanding the extent of pastoral responsibilities.

Prolonged exposure to unhealthy levels of stress leads to fatigue. In many cases fatigue itself becomes an additional stressor when pastors are compelled to continue operating even when rest is needed (Willimon 75). Two of the pastors in this study reported the desire to continue working although they were experiencing burnout. One of the pastors reported having thoughts of resigning due the feeling of burnout. Clergy often continue to function in a stressful environment due to their sense of responsibility until resigning is the only option.

This study proposed a team approach to ministry as an effective tool to decrease burnout rates by reducing levels of stress. The implementation of SLI sought to reframe leadership for both pastor and leader by challenging both to think differently of their roles and responsibilities. The prominent approach in NALP churches is often structured under a well-defined hierarchical mentality where the pastor assumes most of the

responsibilities and authority (Laboy). The literature review identified several possible models that can assist organizations to move toward a team approach in leadership, such as transformative, distributed, shared, and servant leadership (Bergman et al. 21; Carter 262; Huang 125; Hoch and Kozlowski 2; Cope, Kempster, and Parry 272; Harris, "Opening Up the Black Box" 41; Schuh, Zhang, and Tian 629; Tomlinson 33). Although each of the models have their unique approach to leadership, they all aim to involve others in the responsibility of moving the organization forward. The SLI process, which utilizes team models for leadership, facilitated the process by which churches could engage and discernment how to move toward a team approach to ministry. At the end of the six months, teams made substantial strides toward their goals. Distribution of responsibilities and authority was more evident as a result of the implementation of the SLI process. The hypothesis of this study was proven to be true as evidenced by the change in burnout rate reported by pastors. MBI-HSS scores indicated a substantial improvement at the conclusion of the study.

Biblical/theological foundation. The risk of burnout is not a new issue for spiritual leaders. In Chapter 2, research showed how leaders have struggled with stressors that lead to burnout. Moses was one such leader who faced the risk of burnout as a result of ministry stressors. Twice Moses had to learn the value of a team approach to ministry in order to combat burnout. Exodus 18 details the meeting between Moses and his father-in-law, Jethro. Observing Moses' leadership style, Jethro was convinced that a new approach was necessary. Moses' leadership style was dangerous for him and his people. Jethro advised Moses to involve others in order to meet the demands of the people. In Numbers 11 Moses faced a similar situation; the responsibilities he had taken on had

proven to be exhausting. The demands placed upon Moses had driven him to the point of desiring death. In this occasion God himself helped Moses reframe his view as a leader by instructing Moses to involve others in the ministry. Both cases resulted in Moses moving toward a team approach to leadership. By doing so he was able to avert disaster.

Jesus serves as the perfect model for all leaders who seek to succeed in their mission. The review of theological and biblical literature in Chapter 2 indicates that Jesus validates the use of team approach to ministry. The Gospels narrate the selection of twelve disciples who would become Jesus' team (Matt. 10:1-4; Mark 3:14-19; Luke 6:13-16). As the team matured and learned, Jesus began to engage them in the sharing of authority and responsibilities (Hagner, *Matthew 14-28* 416; Longman and Garland, *Matthew-Mark* 169; *Luke-Acts* 275; Guelich 210) As Jesus' team, the disciples learned and later seized responsibility of the mission and continued to form teams by making disciples along the way.

Jesus and Moses are both examples of leaders who succeeded at utilizing team approach to leadership. Jesus did so as an example to all who seek to follow him, not on the basis of need. Moses, on the contrary, had to reframe his idea of leadership in order to succeed in this mission. Moses was twice at the edge of burning out; however, he was able to avert it by reframing his leadership style. From a theological point of view, team approach to ministry is both beneficial and necessary.

Informs practice. Leaders need to be guided and encouraged to move towards a team approach to ministry. Guidance is critical for pastors who are at high risk for burnout. Theological education is an important role in this process. NALP pastors often work in environments where high levels of stress are experienced based on their

theological understanding of their roles. Presenting a biblical evidence of team approach to ministry would assist pastors in reframing their theology regarding leadership. Pastors will benefit from practices such as SLI that will allow them to succeed by engaging others in leadership responsibilities.

The findings of this study demonstrate that pastors who are at high risk for burnout often work in environments where unrealistic expectations are fostered. A team approach to ministry assists pastors and leaders to identify and understand their roles. In turn, clear expectations are set forward and stress factors are reduced. By engaging in healthy conversations, pastors and leaders will gain further insights about each other and will be able to identify roles around their individual strengths.

Engaging in team-led ministry will allow pastors an opportunity to regain their passion for ministry. Team approach to leadership affirms pastors' calling and assures them they are not alone. Having a sense of companionship and support will permit pastors to regain hope in their calling.

Churches will also benefit from a team approach to ministry. Burnout is a threat to pastors, their families, and the church. As leaders gain a better understanding of pastoral responsibilities, their level of compassion and understanding for the pastor increases. This approach to leadership promotes an environment where individuals are ready to assist and become part of the solution.

Education and guidance to move toward a healthier style of leadership will be beneficial for NALP churches. Pastors need to be given theological permission to engage in team-led ministry. Conversations with church leaders regarding role clarity and

definition for pastoral roles will assist in the transition process. Churches and pastors both can benefit from understanding the dangers of clergy burnout.

SLI and Team Building

Building healthy teams is crucial for ministries who seek to move toward a team-based leadership style. The SLI process provides the structure for solid team formation. Spiritual formation and discernment are the essential parts of SLI healthy relationship building. Healthy team formation demands hard work and dedication from participants, but the benefits outweigh the cost.

Personal observations. Understanding the end goal of a project is often necessary in order for participants to be fully engaged. Prior to the first meeting, pastors and leaders were given information about the project. At the initiation of the process teams came together to launch the SLI initiative. The sense of fellowship and mutual affection was in full effect. Friendly greetings were exchanged among team members. Team members offered information about each other's challenges and praises of the day. By all indications teams seemed to share a healthy bond where equality among team members seemed to be the norm.

As the first meeting progressed, team dynamics depicted a different side of the story, one that depended on the pastors' instructions before moving ahead. Once given direction, team members waited for their pastors to give them permission to begin. In one case the pastor had stepped out for a moment and the team waited for his return in order to begin their work. Pastors automatically took the role of team leaders. When asked for volunteers, team members waited to see if their pastors would assign someone for the job. Little initiation from team members was noticed.

During the first meeting, teams worked on developing a covenant. Part of the purpose was to begin engaging the team in healthy communication. In such practice, often opposing points of views are presented and teams must come to a consensus on the final terms of the covenant. Teams were able to engage in open conversation and allowed team members to offer their opinions. However, often pastors' opinion trumped the opinions of other individuals. Team members hesitated to challenge the pastor's opinion. As a result, what the pastor said was often the last word.

Another important practice in the SLI process is to engage in mutual accountability. In the initial meeting, teams were challenged to learn the practice of holding each other accountable for their spiritual maturity. Participants shared personal goals for which they wished to be held accountable in the future. Some of the goals included prayer, reading Scripture, and fasting. With these goals, teams seemed to be testing trust of one another.

The last meeting was held six months post initiation. Teams approached the meeting in the same manner as the initial one with mutual affection. During this meeting, teams demonstrated marks of maturity as they exhibited signs of healthy teams. The first exercise involved sharing glory sightings. These are testimonies that point to moments where individuals affirmed of a first-hand experience of seeing God at work. These are also moments where the group can gain insight into each other's struggles and challenges. Participants openly shared issues that required a high level of trust with each other. One participant shared of a struggle she was having with her spouse and how God had answered her prayer. Another shared a concern for her daughter's unhealthy lifestyle.

Witnessing the team communicating with such trust demonstrated that the team had been making steady progress toward forming a healthy team.

Teams practiced mutual accountability during this meeting. Together they shared successes of and challenges to their personal goals. Participants spoke freely of their successes as well as their shortcomings. Team members showed their willingness to be vulnerable and open with each other, which is one of the signs of a healthy team.

Teams demonstrated the ability to engage in healthy discussion about their differences with confidence and mutual respect. Unlike the first meeting, team members took the initiative. Team members were willing to discuss openly opposing views with their pastors. In one case a pastor mentioned his skill to motivate members to study in their Bible institute. To my surprise, one of the team members dared to correct the pastor and said she believe many times the motivation was understood as obligation. The two entered into a short discussion on the manner and amicably ended the conversation. I took the moment to gauge their growth. When asked if the church member would have felt free to speak up six months ago, she replied no. The pastor was asked what he thought about the exchange, and he stated he did not feel disrespected and thanked her for her willingness to share her point of view.

Over the course of six months the teams demonstrated maturity. Teams were able to work through difficult issues as healthy group. Team building is an ongoing process. However, the improvement teams made in six months demonstrates how the SLI process is effective in building healthy teams.

Literature review. The literature review on leadership approaches, discovered that current cultural trends demand leadership styles that are flexible and adaptable where

leaders recognize, utilize, and develop employee potential (Shekari and Nikooparvar 55). In order to achieve the demand, organizations have begun to move toward a team approach to leadership and building healthy teams. Forming healthy relationships is essential to team development and is the cornerstone to leading teams.

Several characteristics of healthy teams were discussed in the literature review of this study. Three of these important characteristics are building trust, living in covenant, and developing good communication skills (Huang 126; Patanakul, Chen, and Lynn 739; Cagle 73; Lawson and Eguizabal 280; Lencioni, *Five Dysfunctions* 187; *Overcoming the Five Dysfunctions* 25; Cladis 66). The SLI process has proven to be effective in fostering an environment where these characteristics are nurtured.

Covenant defines the expectation and rules that govern the teams. As the team begins to live in covenant, clear expectations are established and they learn how to hold each other accountable (Lawson and Eguizabal 278; Barna 120). The SLI process walks the team through the steps of covenant building in the first meeting. The expectation and importance of living in covenant are given priority. Teams expressed the sense of clarity and definition the covenant provided them in the process.

Good communication skills were also identified as an important characteristic of healthy teams. The literature review identified good communication as the most important predictor in team success (Pentland 2; Katzenback and Smith 38). SLI promotes good communications skills by facilitating open discussion and guidelines by which teams can develop such skills. Each session demands a deeper level of communication in order to achieve the end goal.

Empowerment is an important practice of healthy teams. Healthy teams develop and empower its members. In order to accomplish the task of empowering, leaders must be willing to share their authority with members of the organization (Cagle 67). In Chapter 2 the literature review uncovered that teams who empower are more productive than those who operate under traditional approaches (Patanakul, Chen, and Lynn 739). SLI encourages empowerment by enabling leaders to develop trust in order to share responsibilities with their peers.

Biblical/theological foundation. Theological understanding of team building is essential for clergies and leaders who embark in the team-building mission. The literature in this study demonstrated theological encouragement for team-based ministries. In addition, characteristics of healthy teams were presented as the structure by which teams were successful. This study revealed that healthy communication, mutual accountability, and empowerment are key indicators of healthy teams.

This study reviewed leadership models of Moses and Jesus. Both demonstrated the importance and benefits of team-led ministries. Good communication begins with leaders who are willing to listen. Exodus 18 describes the encounter between Moses and Jethro. Concerned about the health of Moses and the people, Jethro offered practical advice by introducing a team approach to leadership as the solution (Reiss 92). Moses, in turn, listened and acted on the advice. In Numbers 11, Moses was instructed by God to build a team in order to avert burnout. Moses listened and obeyed Gods' order. Moses had to establish good communications with leaders in order to achieve the goal. Chosen leaders were instructed to assist in meeting the needs of the people and reporting back to

Moses. Moses and the supportive leaders had to present a united front, and good communication facilitated the process.

As the work was distributed, accountability allowed the team to be responsible for their actions. In Moses' case, leaders would report to him and he would report to God. As this study indicated, Moses was never removed as leader; therefore, chosen leaders were accountable to Moses. The framework of accountability allowed Moses and leaders to keep focus on God's mission.

Empowerment is another characteristic of successful teams. This study demonstrates how Jesus and Moses empowered their leaders by sharing responsibilities and authority. The biblical model for empowerment demonstrates equality and opportunity for all who desire to serve. Jesus empowered by sharing authority and involving others in problem solving (Matt. 10:1; Mark 3:15; Luke 9:1; Nolland 426; Longman and Garland, *Luke-Acts* 170). Shared authority allowed for the mission to be accomplished (Hagner, *Matthew 14-28* 418). The disciples were empowered to do what they had witnessed Jesus do (Longman and Garland, *Luke-Acts* 276; Guelich 160).

Informs practice. Clergy and leaders moving toward a team-based leadership approach to ministry need to be guided in the process of building healthy teams. Success or failure hinges on the health of the teams. Pastors and leaders typically work together on administrative issues. Working on programs development, strategic planning and budget planning, is a habitual practice. However, team-building practices are new to many church environments.

Moving a ministry toward a team approach is the first step. Spending time overcoming the dysfunctions that often derail teams is equally as important. This study

reviewed the work by Lencioni, which uncovers five dysfunctions of a team and how to overcome them (*Five Dysfunctions* 187; *Overcoming the Five Dysfunctions* 25). Team approach to leadership has become appealing for many leaders. However, the importance of healthy teams is often not discussed. Teamwork is associated with balance of responsibilities, common goals, improved productivity, motivated employees, and other positive outcomes. None of these results are possible without building a relationship model for healthy teams.

Results of the surveys indicated that pastors and leaders had improved relationships as a result of engaging in the SLI process. Leaders expressed the ability to address issues directly with the pastor and other leaders without fearing unsolicited negative responses. Leaders demonstrated the capacity to address issues with the pastors and among each other with increased efficiency. Through the implementation of SLI in NAPL churches, the tools and opportunities will be given to develop healthy teams that will produce lasting results.

Team Approach to Ministry—Commitment and Contribution

The third finding from the research indicated that a team approach to ministry increased commitment and contribution levels from participating leaders.

Personal observations. A team approach to ministry had a positive impact on pastors' stress levels as well as on the productivity of the team. During the initial meeting, teams began their work on team formation and strategic planning. Initially, team members followed their pastors' instructions. One of the exercises called for teams to analyze the life cycle of the church. Participants indicated the stage they perceived their churches to be. Pastors were instructed to be the last to participate. Team members

offered their opinions. As the teams worked, they keep seeking their pastors' reaction and input. Pastors then participated, giving their opinions on the issue at hand. In one case the pastor affirmed the consensus of the leaders. Pastors of the other two churches offered a different perspective from those the teams had offered. As a result, team members began to change their own opinions to agree with the pastors' point of view. Leaders did not feel comfortable voicing differing opinions. Throughout the first session, teams received homework and participants were asked to volunteer. Team members demonstrated hesitation in volunteering. In most cases, pastors had to assign the homework. After the second meeting, pastors reported poor follow-through from the leaders. Pastors revisited the covenant and lovingly held leaders accountable to the covenant and the completion of their homework.

During the last meeting, teams demonstrated a higher level of commitment and collaboration. Teams participated in the process of accountability. The sense of collaboration in the process was evident. Individuals were taking ownership of the process. It was no longer just about the pastor; it was also about the team.

During the postintervention interviews conducted, team members reported feeling more excited about ministry as a result of being more involved. Teams described how being on the leadership team and partaking in the decision-making process made them feel more responsible for the success of the church. Members also reported feeling respected and valued when important responsibilities were shared with them. As a result, teams reported feeling as an essential part of the ministry.

Teams reported a higher sense of responsibility to their pastors and the mission. Forming and living in covenant helped teams raise their own standard. Two of the teams

testified feeling good, knowing that everyone was being held to the same standard. Having a process, by which shortcomings can be addressed and rectified, has proven to be beneficial all the teams.

The change in team dynamics was evident during the last meeting. Teams effectively held each other accountable. Teams demonstrated an increase in trust levels. Engagement and collaboration among each team improved since the initiation of the project. As assignments were being distributed, participants were more willing to volunteer rather than waiting for the pastor to appoint. Team members seemed more excited and willing to work than in the initiation of the project.

Literature review. The literature review indicated that the shift from modernism to postmodernism has brought about some changes in employees' expectations. Postmoderns expect to be involved and well informed of the processes that will lead them to action (Cladis 18). Successful organizations have begun to respond to these demands by moving toward a team approach to leadership.

This study demonstrated how traditional leadership styles such as mechanist and authoritarian leadership function contrary to current social and cultural expectations. These leadership styles look to centralize decision making (Patanakul, Chen, and Lynn 736) and assert absolute authority and control over subordinates, demanding unquestionable obedience (Ertureten, Cemalcilar, and Aycan 211). The literature review found these styles of leadership to be unsatisfactory for employees.

Leadership styles that are comparable with the postmodern expectations have emerged, proving to be an effective alternative. Some of these leadership models include transformational, distributed, shared, and servant leadership. These models seek greater

engagement from employees in all aspects of the organization. This study determined that these new forms of leadership are more compatible with current demands. As a result, organizations have experienced positive outcomes, such as higher levels of team member satisfaction, trust, commitment, cohesion, and efficiency. Additionally, organizations have reported to be more profitable (Huang 125).

Biblical/theological foundation. Team leadership approach for ministry is an idea that best responds to current cultural and social expectation and biblically has been at work since the very beginning. Moses was twice faced with the need to develop teams in order to meet the demands of the people. Exodus 18 describes how Jethro advised Moses to share his work and authority among wise leaders. Jethro had witnessed the dangerous position in which Moses had placed himself and the people. Moses was not only at risk of burnout, but his people were also suffering the consequences of his actions. Moses engaged in the process of building a team to whom he delegated authority and control of judgment (Childs 331).

Chapter 2 of this study illustrated how in Numbers 11 Moses was instructed by God to select seventy individuals to assist him. The seventy were not only given responsibilities but also received the Spirit to empower them in order to do the work (Noth 87). Both in Exodus 18 and Numbers 11, the inclusion of leaders resulted in greater productivity: The needs of the people were being meet as the responsibilities and authority had been distributed.

Jesus invested much of his time developing the team he had chosen. As the Son of God, Jesus could have chosen to lead in various styles however, he chose to do so by forming a team. The Bible depicts Jesus doing ministry alongside his community rather

than by himself (Bruner 455). Jesus understood the importance of making disciples in order to send them out. Jesus knew the mission must continue past his time, and the only way to accomplish this objective was by involving others who would carry on the work, therefore, the disciples had to be invested in the mission. Jesus infused the mission in the team by sharing authority and empowering them. Having been with Jesus and partaking in his ministry qualified the disciples to carry on with the mission (González, *Luke* 82). Eventually most of the disciples lost their lives due to their involvement in the mission long after Jesus was gone. This style of life would not have been possible if Jesus had not involved them in his ministry on Earth.

Informs practice. Pastors are often confronted with the frustration of leaders who lack commitment. Leaders have become accustomed to taking orders and direction from pastors with little personal initiation, which is the case in most NALP churches where pastors dictate the vision and subsequent steps to follow. However, leaders and church members are experiencing a different leadership approach in their work environment where they are given the opportunity to engage in the decision-making process, and they have come to expect the same at church. Therefore, when they are confronted with traditional styles at church, the instinct is to challenge it. In most cases the challenge is not voiced to the pastor but done in subtle ways, such as neglecting to follow through on completing assigned tasks.

Churches that seek to continue to be effective must adapt to leadership styles that are inclusive of distribution of responsibilities and authority as the mode of operation. In addition, the process of decision making must be opened to be informed by all those invested in the ministry. In order to achieve this sharing of information, pastors must be

educated as to the current cultural and society expectations and their implications for the church environment. Being informed is not an issue of secularization of the gospel but an adaptation of leadership styles in order to remain effective.

As leaders become involved in decision making, their level of commitment will increase. In this study, participating members described feeling more committed and responsible for the vision of the church as a result of being involved in the process. In turn, their level of productivity and effectiveness within the team increased. Understanding the needs and benefits of team leadership will help pastors and leaders move toward this approach to ministry with an open mind and be ready to embrace change.

Implications of the Findings

The genesis of this study was to examine the problem of clergy burnout and its impact on clergies, families, and churches. The burnout rate among clergy is consistently high, leading to pastor exiting the ministry at increasing rates. Families and churches are also victims of burnout. Families often leave ministry wounded by the process. Churches suffer the effects of unsteady and unhealthy leadership. In the best interest of all involved, a solution to this problematic situation must be sought out.

The findings of this research have implications for the future organization of the church. Pastors and leaders can benefit from understanding the stressors that lead to burnout and how to combat them. For instance, this study demonstrated that church leaders are often unaware how unrealistic expectations negatively impact the effectiveness of the clergy by contributing to their stress levels. Leaders reported an increased level of empathy and desire to help as a result of acquiring information

regarding pastors' roles and job expectations. Pastors who are willing to engage in conversations about stressors will have a greater opportunity to reduce stress factors that lead to burnout.

Pastors and leaders can benefit from this study because it provides an approach to ministry that can effectively mitigate burnout. This study has shown how a team approach to ministry reduces burnout rates for clergy. Team-led ministry is not a common approach in NALP churches; however, pastors and leaders who are willing to engage in new and innovative ways to ministry can benefit from the implementation of team-led ministry.

Church organizations can benefit from the results of this study because of the important implications to their work. Church organizations such as IDDPMI are increasingly facing the harsh reality of pastors resigning due to burnout. Organizations are at a loss for answers. Solutions such as developing a larger pool of talent and moving pastors from church to church has not provided the expected results. Stress factors, which are the source of burnout, have been largely disregarded. This study has shown how a change in leadership style can effectively reduce burnout rates as stress factors are challenged.

Pastors who are suffering of high burnout rates can benefit from this study. Often pastors suffering from burnout experience hopelessness in the process. Not seeing any way out of their situation, many opt to exit the ministry. This study has shown how burnout rates can be effectively reduced even in those cases where burnout rates are high. Pastors, who find themselves in a similar situation, can see this process as a possible solution and regain hope in the midst of their crisis.

Limitations of the Study

Several factors limit the extent to which these findings are generalizable. This study's small sample size impacts the ability to generalize the results of this study to all pastors suffering from high burnout rates. Statistical data such as standard deviation, and mean scores were not calculated due to the limited number of participants.

In addition, this study was limited to Latino Pentecostal pastors. Traditional leadership styles and problems associated with such styles are also common among non-Pentecostal Latino pastors. However, working with Pentecostal Latino pastors, this study limits the potential application for non-Pentecostal Latino pastors.

With regards to gender, all participants were male pastors. Pastors presented as potential candidates by IDDPMI were all male pastors, limiting the gender makeup of this study. This limitation obstructs the application of the findings to female pastors. Female pastors could offer important data in future studies.

Unexpected Observations

Several unexpected outcomes were noted in this study. One unexpected observation was the pastors' perception of stress. This study demonstrated the change in burnout rate as indicated by the MBI-HSS surveys and interviews. Pastors provided evidence of significant lower postintervention burnout rates. However, when asked in the interviews about stress levels, they reported experiencing the same or higher levels of stress compared to preintervention rates. A difference between the data and the reported experience was noted.

Teams demonstrated a high level of interest in the SLI process. The study was geared to decrease stress levels in pastors. Although team members were expected to be

interested in the process, surprisingly, their level of interest surpassed that of the pastors. Teams seemed to be more eager and ready to take action than what the pastors demonstrated.

Another unexpected outcome of this study was the progress made in team building during the six-month period. Team building is a lengthy process. Teams were expected to make progress in building healthy teams. However, teams demonstrated a high level of cohesiveness relative to the given time. Teams developed an advanced level of trust normally not expected to have developed within the first six months.

Recommendations

A number of recommendations emerged as a result of this study. First, sufficient time should be allotted for the full implementation of the SLI process. The SLI process has an expected duration of twelve to eighteen months. This study covered the first six months of the process. Typically the first phase of the process is the most challenging and demanding. Although the study determined that the SLI process effectively reduces burnout rates, the evidence may have been even more pronounced had we completed the whole process.

Second, further research could also include female pastors as part of the study. One of the limitations of this study was that the participants were all male. The study of female pastors will offer insight from their prospective. Third, pastors' families could contribute important insight to this field of study. Future research can benefit from conducting postintervention interviews with spouses and adult children to gauge pastors' changes as a result of the intervention.

Fourth, future studies could benefit from a larger sample size by gathering enough data for statistical analysis to be significant. This step will strengthen the study to determine to the extent to which the results could be applicable to NALP pastors.

Fifth, this study focused on Latino Pentecostal pastors. Future research can benefit by including pastors from various ethnic and denominational backgrounds. Burnout is not an exclusive problem among NALP pastors; therefore, having a diverse group of pastors would broaden the application of the study.

Sixth, individuals engaging in the SLI process should stop doing something else in order to minimize stress. This intervention could help future studies because the initial stage of the SLI process is demanding and often adds stress to participating individuals. Eliminating one activity will allow for adequate time to be devoted to this process.

Seventh, future studies could benefit from providing monthly coaching sessions throughout the study. The SLI process is most effective when coaches meet monthly with the lead team to facilitates the process. In this study the coach was present for the initial meeting. Providing a coach that would facilitate the process on a monthly basis will minimize the stress level of the pastor as well as ensure the material is properly presented.

Postscript

My journey through this project has been a transformational experience. The results of this study are evident in my personal, spiritual, theological, and academic development. First, I have been personally challenged to live out my calling in a manner that is both healthy and effective. This study has helped me to identify and clarify values in my life. In doing so, boundaries have become an essential part of my ministry.

Witnessing unhealthy ministry practices from other pastors has helped me reflect on my own practices and make adjustments.

Second, I find myself a spiritually better place than I was at the beginning of this study. Although I have seen the impact the SLI process has had in my ministry, I was doubtful that others would be open to embrace something different. Observing the transformation of the pastors, leaders, and churches has provoked a renewed sense of hope. This hope inspires me spiritually, knowing that I can make a difference.

Third, I have been challenged theologically during this study. In order to embrace a new approach to ministry, theological permission was one hurtle that I needed to overcome. Without theological support for team-based ministry, I would have faced difficulty in engaging with others in the process. My theological views have changed as a result of this study to the degree that I now believe team approach to ministry is not only biblical but also essential to practice in order to survive in ministry.

Fourth, growth in my academic writing and research skills has been an exciting part of my journey. This process has triggered personal growth my academic skills. I have stretched beyond my perceived abilities. My thought process has been redefined. The mentorship and guidance I received from all those involved in the journey provided me with the essential tools and processes to create a better version of me.

I am proud of what I have accomplished. I am thankful for those who believed in me even when I could not believe in myself. I am glad I have gain the tools and skillset to make a difference in someone life. I want to be the sign of hope for those who suffer from the debilitating ailment of burnout.

APPENDIX A

MBI-HUMAN SERVICES SURVEY

MBI-Human Services Survey
Christina Maslach & Susan E. Jackson

The purpose of this survey is to discover how various persons
in the human services, or helping professionals view their job
and the people with whom they work closely.

Because persons in a wide variety of occupations will answer this survey, it uses the term *recipients* to refer to the people for whom you provide your service, care, treatment, or instruction. When answering this survey please think of these people as recipients of the service you provide, even though you may use another term in your work.

Instructions: On the following pages are 22 statements of job-related feelings. Please read each statement carefully and decide if you ever feel this way about *your* job. If you have *never* had this feeling, write the number "0" (zero) in the space before the statement. If you have had this feeling, indicate *how often* you feel it by writing the number (from 1 to 6) that best describes how frequently you feel that way. An example is shown below.

Example:

How often:	0	1	2	3	4	5	6
	Never	A few times a year or less	Once a month or less	A few times a month	Once a week	A few times a week	Every day

How Often 0-6	Statement:
1. _____	I feel depressed at work.

If you never feel depressed at work, you would write the number "0" (zero) under the heading "How Often." If you rarely feel depressed at work (a few times a year or less), you would write the number "1." If your feelings of depression are fairly frequent (a few times a week but not daily), you would write the number "5."

MBI-Human Services Survey

How often:	0	1	2	3	4	5	6
	Never	A few times a year or less	Once a month or less	A few times a month	Once a week	A few times a week	Every day

How Often 0-6   **Statements:**

1. _____ I feel emotionally drained from my work.
2. _____ I feel used up at the end of the workday.
3. _____ I feel fatigued when I get up in the morning and have to face another day on the job.
4. _____ I can easily understand how my recipients feel about things.
5. _____ I feel I treat some recipients as if they were impersonal objects.
6. _____ Working with people all day is really a strain for me.
7. _____ I deal very effectively with the problems of my recipients.
8. _____ I feel burned out from my work.
9. _____ I feel I'm positively influencing other people's lives through my work.
10. _____ I've become more callous toward people since I took this job.
11. _____ I worry that this job is hardening me emotionally.
12. _____ I feel very energetic.
13. _____ I feel frustrated by my job.
14. _____ I feel I'm working too hard on my job.
15. _____ I don't really care what happens to some recipients.
16. _____ Working with people directly puts too much stress on me.
17. _____ I can easily create a relaxed atmosphere with my recipients.
18. _____ I feel exhilarated after working closely with my recipients.
19. _____ I have accomplished many worthwhile things in this job.
20. _____ I feel like I'm at the end of my rope.
21. _____ In my work, I deal with emotional problems very calmly.
22. _____ I feel recipients blame me for some of their problems.

(Administrative use only)

EE: _____ cat: _____   DP: _____ cat: _____   PA: _____ cat: _____

APPENDIX B

PASTORAL INTERVIEW QUESTIONS

1. How do you currently rate your effectiveness in ministry compared to six months ago?

2. What situations or circumstances influenced your thoughts about ministry effectiveness in the past six months, other than the intervention of the SLI process?

3. Do you think the SLI process helped or hindered your interpersonal relationships with church leaders?

4. How has the SLI process positively or negatively affected team building in the core team?

5. Do you believe you are more or less ready to deal with problems within the church today as compared to six months ago? Explain.

6. Compared to six months ago, do feel more or less energized on Sundays?

7. Compared to six months ago, do you feel more or less hopeful about the church? Explain.

8. Would you recommend pastors who are feeling exhausted by the responsibilities of ministry to implement the SLI process? Why or why not?

9. Compared to six months ago, would you say your stress level has increased or decreased? Explain.

10. Have you noticed any improvement in your sleep in the last six months?

APPENDIX C

FOCUS GROUP QUESTIONS

1. Do you think the SLI process helped or hindered your interpersonal relationship with your pastor? How?

2. How has the SLI process positively or negatively affected the team building with the team as a whole?

3. Compared to six months ago, how has your understanding of your role as a church leader changed?

4. What has been the biggest challenge the team has faced in the implementation of the SLI process?

5. Compared to six months ago, would you consider your pastor to be experiencing more, less, or about the same level of stress? What factors do you attribute this to?

6. Compared to six months ago, do you find your pastor distributing more, less, or about the same amount of responsibilities and authority among the team?

7. Would you recommend other churches to engage in the SLI process? Why?

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