

EFFECTIVE CHURCH LEADERSHIP THROUGH EMOTIONAL INTELLIGENCE

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Abstract

In *On Leadership*, John Gardner wrote, “Most of what leaders have that enables them to lead is learned.”¹ Effective leadership skills can be learned and become habits. In *Primal Leadership*, Daniel Goleman wrote, “Not only can emotional intelligence be learned, but it also can be retained over the long term.”² Southern Baptist congregants expect their pastors to be theologians, but also effective leaders. The emotional quotient barrier suggests that pastoral leadership is less effective because of behaviors such as inconsistent management of emotions, inability to genuinely connect with people, or leading without inspiration. This has led to stagnated or declining ministries, shorter tenures in a single ministry, leader burnout, and premature resignations. Utilizing case studies, church leader interviews, and surveys, this project will evaluate the leadership style and emotional intelligence of traditional, attractional, organic, and hybrid church leaders. It will detail the emergence of emotional intelligence in church leadership, determine reasons for and the risks of underdeveloped emotional intelligence, and introduce a model for developing and cultivating healthy habits for effective church leadership through emotional intelligence.

¹ John Gardner, *On Leadership* (New York: Free Press, 1990), xix.

² Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Unleashing the Power of Emotional Intelligence* (Boston: Harvard Business Review Press, 2013), 98.

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I dedicate this thesis project to my children: Jacob, Chloe, and Emma. Follow Jesus with all of your heart, soul, mind, and strength. Use your emotional intelligence for the glory of God!

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Contents

Chapter 1: Introduction	1
Research Concern	1
Introduction to the Problem	1
Effects of the Problem	4
Definitions	6
Limitations and Delimitations of the Research	6
Theoretical Basis	7
Office of the Pastor	7
The Emotional Intelligence of Jesus	8
Statement of Methodology	17
Emotional Intelligence Domains	18
The First Domain: Self-Awareness	18
The Second Domain: Self-Management	19
The Third Domain: Social Awareness	20
The Fourth Domain: Relationship Management	22
Styles of Leadership	22
Chapter 2: Foundations	25
Literature Review	25
The Emotionally Intelligent Spiritual Leader	34
A Biblical Foundation of Leadership	34
The Pastor as Leader	36
A Spiritual Perspective on Leadership	38

The Pastor and People.....	41
A Biblical Theology of Emotions	43
Theoretical Foundations.....	52
Can Emotions Be Trusted?	52
The Link Between Intellect and Emotions.....	55
The Link Between Emotional Health and Spiritual Maturity	56
Assessing Emotional Maturity	59
Chapter 3: Methodology.....	60
Intervention Design.....	60
Research Population.....	62
Research Invitation	62
Limitations of Generalization	63
Instrumentation Development.....	64
Procedures.....	66
Process	67
Implementation of Intervention Design	68
Data Triangulation	72
Data Compilation	72
Data Analysis	73
Chapter 4: Results.....	78
Findings.....	78
Means Evaluation of Group	78
Emotional Intelligence and Age.....	79

Emotional Intelligence and Years with Current Church.....	81
Emotional Intelligence and One-Year Change in Attendance	84
Emotional Intelligence and Five-Year Change in Attendance	86
Emotional Intelligence and Church Size.....	89
Emotional Intelligence and Personality Style	91
Emotional Intelligence and Leadership Style	95
Emotional Intelligence and Church Type	98
Chapter 5: Conclusion.....	101
Improving Emotional Intelligence.....	102
Self-Awareness Strategies	102
Self-Management Strategies	108
Social Awareness Strategies	114
Relationship Management Strategies.....	119
Emotional Intelligence and Tomorrow’s Ministry	124
Future Emotional Intelligence Research of Pastors	125
Appendix.....	126
Bibliography	128
IRB Approval Letter	136

CHAPTER 1

Research Concern

Introduction to the Problem

Church leadership is about relationships. Leadership rises on focused relationships and falls on fractured relationships. Moreover, church leadership becomes less effective because of inconsistent management of emotions, inability to connect with people or leadership without inspiration. Daniel Goleman popularized the term emotional intelligence with his 1995 publication of *Emotional Intelligence: Why it can matter more than IQ*. Goleman, a pioneer in the application of emotional intelligence, examined hundreds of business organizations and concludes: “For jobs of all kinds, emotional competencies were twice as prevalent among distinguishing competencies [those that characterize successful leaders] as were technical skills and purely cognitive abilities combined.”³

In other words, the emotional intelligence of pastors and church leaders is an essential factor in leadership effectiveness. Therefore, while theological education may get someone the position, emotional intelligence will determine how effective he will be in it. Ineffective leadership often leads to conflict within the organization.

Conflict is inevitable among humans. It is a natural outcome of human interaction that begins when two or more social entities (i.e., individuals, groups, organizations, and nations) come in contact with one another in attaining their objectives. Relationships among such entities may become incompatible or inconsistent when two or more of them desire a similar resource that is in short supply; when they have partially exclusive behavioral preferences regarding their joint action; or when they have different attitudes, values, beliefs, and skills.⁴

³ Cary Cherniss and Daniel Goleman, *The Emotionally Intelligent Workplace: How to Select For, Measure, and Improve Emotional Intelligence in Individuals, Groups, and Organizations* (San Francisco: Jossey-Bass, 2001), 23.

⁴ M. Afzalur Rahim, *Managing Conflict in Organizations* (New Brunswick: Transaction Publishers, 2015), 1.

Unresolved conflict can lead to unhealthy relationships between the pastor and congregants resulting in many forced terminations.

Michael Smith, in “Pastors Under Fire: A Personal Report”, explains what a serious situation a pastor faces in congregational conflicts: “This hidden crisis is the proliferation of congregational conflicts in which the pastor is the target. Particularly in the so-called free churches, in which decisions to hire and fire clergy rest with the members and not the denominational officials, clergy are vulnerable to assault by small but committed factions of critics.”⁵ While further research is needed, interpersonal challenges may have contributed to as much as eighty-five percent of seminary graduates leaving vocational ministry positions within five years and ninety percent of all pastors not staying to retirement.⁶ The problems of leader burnout, early resignations, and forced terminations continue to exist.

On any given Sunday, a pastor will deliver his sermon to his congregation only to not return to that same pulpit or any pulpit the next week. While the congregants attempt to carry on the work of ministry as usual, something even more emotionally tragic happens in the household of that pastor. One such pastor shared this thought concerning the impact of a forced termination: “They don’t care what happens to you. They don’t care what happens to your family. They don’t care what happens to your children. When they fired me, they didn’t care that I had to jerk my kids out of school just after they had gotten started for that year. They don’t care – just so long as you’re gone.”⁷

⁵ Michael Smith, “Pastors Under Fire: A Personal Report,” *The Christian Century* 111, no. 6 (1994): 196.

⁶ Randy Kanipe, “Clergy killers are a problem for our churches everywhere”, *Wesleyan Christian Advocate*, (2007), accessed on January 20, 2019 <http://wesleyanchristianadvocate.blogspot.com/2007/10/>.

⁷ Kent Crockett, *Pastor Abusers: When Sheep Attack Their Shepherd* (Prattville: Kent Crockett, 2012), 9.

In 2013, the Journal of Religion and Health reported that between 23 and 41 percent of pastors experience forced termination at least once during their ministry.⁸ “Barfoot et al. (2005) identified personality conflicts and conflicting vision for the church as factors that typically lead to forced terminations.”⁹ Hershael York, a preaching professor at Southern Baptist Theological Seminary and pastor of a Southern Baptist church, says, “The main cause of terminations is almost always personality conflict.”¹⁰ In “Forced Pastoral Exits: An Exploratory Study,” Barfoot, Winston, and Wickman researched factors that contributed to the termination of a pastor. They compared their findings with another forced exit study by LaRue.

Table 1: Comparison of Forced Exits - Studies¹¹

Researchers	Barfoot, Winston, & Wickman (2004)	LaRue (1997)
Music/Worship Style	47.22 %	
Conflicting vision for church	40.74%	46%
Personality conflict with board member	30.56%	38%
False charges of moral failure	28.70%	
Unrealistic expectations	8.33%	32%
Personality conflicts (not with board member)	27.78%	22%
Personality conflict with senior pastor	16.67%	19%
Lack of clear expectations	8.33%	24%
Theological differences/doctrine	13.89%	21%

⁸ Marcus N. Tanner, Jeffrey N. Wherry, and Anisa Zvonkovic, “Clergy Who Experience Trauma as a Result of Forced Termination,” *Journal of Religion and Health* 52, no. 54 (2013): 1284.

⁹ Ibid.

¹⁰ David Roach, “Pastoral Termination common but often avoidable, experts say,” *Baptist Press*, (2014), accessed January 20, 2019, <http://www.bpnews.net/43286/pastoral-termination-common-but-oftern-avoidable-experts-say>.

¹¹ D. Scott Barfoot, Bruce E. Winston, and Charles Wickman, “Forced Pastoral Exits: An Exploratory Study” *Working Paper, Regent University* (2005): 7.

This comparison study highlights the need for interpersonal skills training, specifically in the area of emotional intelligence, of church leaders to minimize the frequency of forced terminations and its adverse impact upon the organization, pastor, and pastor's family. A survey of resources for developing emotional intelligence reveals limited offerings in the context of contemporary pastoral ministry. When the skill of emotional intelligence is underdeveloped, leadership and ministry effectiveness is compromised often leading to termination of the relationship.

Effects of the Problem

Effects of forced termination upon pastors include a diminished ability to trust people (71%), long-term financial instability (69%), lower self-confidence (59%), and major illness within twelve months (10%).¹² The Southern Baptist Convention, America's largest evangelical denomination, reported 452 involuntary terminations in 2012. Neither LifeWay, the Executive Committee of the Southern Baptist Convention, nor the Tennessee Baptist Mission Board has conducted more recent research. Challenges involving people skills or leadership style were the most common reasons for the termination of a pastor. Only two of the top fifteen causes were related to sin by the pastor – ethical misconduct ranked eighth and sexual misconduct ranked tenth.¹³

Addressing the problems of personality conflict resulting in poor leadership or forced termination will often minimize the severe physiological and psychological effects upon pastors and their families. Forcibly terminated pastors have experienced burnout. Maslach defines

¹² Tanner, Wherry, and Zvonkovic, "Clergy Who Experience Trauma as a Result of Forced Termination": 1283.

¹³ Roach, "Pastoral Termination."

burnout as “emotional exhaustion as a result of chronic stress from working with people.”¹⁴ Pastors have received medical treatment as a result of mobbing activities leading to forced termination. Heinz Leymann describes mobbing as “hostile and unethical communication, which is directed in a systematic way by one or a few individuals mainly toward one individual, who, due to mobbing, is pushed into a helpless and defenseless position, being held there by means of continuing mobbing activities.”¹⁵ While forced termination does not fit the definition of a traumatic event (criterion A of PTSD) according to DSM-IV (APA 1994), terminated pastors do experience symptoms of acute Post-Traumatic Stress Disorder (PTSD) or at the very least experience General Anxiety Disorder (GAD).¹⁶

The effects of forced terminations impact not only the pastor but also his family. His wife loses friends in the church and community. She may be forced to change jobs. The children may experience bullying at school by their peers who remain at the church. Children may have to leave friends for something over which they had no influence or control. Forced terminations of pastors also affect the church. Thom Rainer, a church growth expert and former president of LifeWay, reported that when a pastor is forced to resign, the church typically experiences a decline in attendance of at least 20 percent, decreases in financial giving, and a damaged reputation in the community and among other churches.¹⁷

¹⁴ Tanner, Wherry, and Zvonkovic, “Clergy Who Experience Trauma as a Result of Forced Termination”: 1282.

¹⁵ Heinz Leymann, “The Content and Development of Mobbing at Work,” *European Journal of Work and Organizational Psychology* 5, no. 2 (1996): 168.

¹⁶ Tanner, Wherry, and Zvonkovic, “Clergy Who Experience Trauma as a Result of Forced Termination”: 1292.

¹⁷ Thom Rainer, “Seven Common Reasons Churches Have A Dramatic Decline In Attendance,” *Thom Rainer*, (2017), accessed January 20, 2019, <https://thomrainer.com/2017/07/seven-common-reasons-churches-dramatic-decline-attendance/>.

The problem of personality conflicts leading to forced termination is avoidable. It is imperative that the Southern Baptist Convention (SBC) entities and its state conventions prioritize the education and training of emotional intelligence with church leaders to develop interpersonal skills and maintain healthy relationships with congregants. Leadership training of this nature is expected to minimize the frequency of forced terminations and its associated traumatic effects upon pastors, families, and churches. Furthermore, an improvement in emotional intelligence of church leaders is expected to result in increases in ministry satisfaction for the pastor, his family, and the congregation.

Definitions

Research participants will be categorized as a traditional, attractional, organic, or hybrid church leader based on the views or practices of the church as summarized by Dr. Rod Dempsey in *Disciple Making Is...How to Live the Great Commission with Passion and Confidence*.¹⁸ Primary consideration for categorization will be based on the pastor's view of the church, role as pastor, responsibility of the saints, evangelism, and missions. Other considerations will be the church's structure, discipleship model, attitude to change, spiritual formation, growth engine, budget, leadership philosophy, leadership development, staffing, and church planting strategy.

Limitations and Delimitations of the Research

While this project will introduce a model for developing and cultivating effective church leadership through emotional intelligence, it will not establish a universal model that has been

¹⁸ Dave Earley and Rod Dempsey, *Disciple Making Is... How to Live the Great Commission with Passion and Confidence* (Nashville: B&H Publishing Group, 2013), 236-237.

proven to eliminate the possibility of leader burnout or forced termination. Smith states, “The idea of the clergy in covenantal churches serve at the pleasure of a majority of the membership is a myth. Unless abusive factions are retrained or removed from the body, a committed and vociferous minority has the power in any congregation to end a pastor’s tenure.”¹⁹

While there is increasing discussion among evangelical groups regarding the plurality of elders in the local church, this project is limited to persons occupying the senior pastor or lead pastor position. If a church’s use of titles does not identify someone as a senior pastor or lead pastor, then no person from the said church will be included in the research. Only leaders of churches identified as members of the Tennessee Baptist Convention at the time of inquiry are qualified as candidates for the project. Furthermore, this project is limited in scope whereas it will not research and identify any variances among other denominations with differing philosophies related to gender or ecclesiology.

Theoretical Basis

Office of the Pastor

The Scripture is the sole authority on all matters related to the leadership of the church. The offices of pastor and deacon are considered scriptural. The Scripture identifies the qualifications and roles of each. The Apostle Paul wrote that a pastor must be the husband of one wife (1 Tim. 3:2). Therefore, the pastor must be male. While there is disagreement among Southern Baptists regarding the author’s meaning of one wife, the Baptist Faith and Message restricts the office of pastor to males based on the term “husband”.

¹⁹ Smith, “Pastors Under Fire”: 197.

Furthermore, many Southern Baptists hold to complementarianism, a theological view of manhood and womanhood that each gender is equal in Christ but has “different, complementary roles in marriage and the church.”²⁰ While God created male and female in his image, there are differences in how each relates to others. Even so, every person ought to develop his or her emotional intelligence. The reason is that every person who has been redeemed by the blood of Jesus Christ is to conform to the image of Christ. No other person has exemplified emotional intelligence in leadership like Jesus.

“Leadership begins at the feet of Jesus.”²¹ It starts with repentance and continues with sanctification. It is doing justly, loving mercy, and walking humbly with God (Mic. 6:8). To accomplish this tremendous task, it necessitates spending much time at the feet of Jesus learning from his Word and his life. It is reasonable to conclude that one cannot maximize his emotional intelligence apart from a relationship with Jesus Christ. The Gospels inform us about Jesus’s emotional intelligence.

The Emotional Intelligence of Jesus

There are explicit statements about the emotional states of Jesus. One must also examine how the author of a particular gospel portrays Jesus. Furthermore, Jesus’s admonitions give insight into his emotional intelligence. God created mankind in his image. He created humans to be not only emotional but also relational. While born of a virgin, Jesus is entirely God and fully man. Therefore, Jesus experiences emotions as a man. A survey of the Gospels reveals this truth.

²⁰ Wayne Grudem, *Biblical Foundations for Manhood and Womanhood* (Nashville: Crossway, 2002), 106.

²¹ Brent Crowe, *Sacred Intent: Maximize the Moments of Your Life* (Franklin, TN: Worthy, 2015), 23.

Emotional intelligence, however, is not concerned with whether or not a person experiences a feeling. The reason is every person experiences emotion.

Emotional intelligence is primarily concerned with what a person does with his emotions. It is the extent to which one is aware of his emotion. It is a measure of his ability to control his emotions. Jesus was not only aware of his emotions but able to control them. One example is while he prayed in the Garden of Gethsemane immediately before being arrested, tried, and crucified. The text portrays Jesus as being distressed and grieved while also maintaining his focus of the Father's purpose (Luke 22:39-44).

Emotional intelligence is also concerned with one's awareness of the emotions of others around them. When a storm comes upon the Sea of Galilee while Jesus and his disciples were in a boat crossing it, the disciples were fearful. When awakened by them, Jesus was aware of their fear and responded to it in a way that only he could when he commanded the winds to stop and the waves to settle (Mark 4:35-39).

While one needs to be careful to avoid crediting Jesus with a particular emotional state not clearly articulated in the Scripture, the consistent picture painted for us throughout the Gospels is that Jesus encouraged positive emotions such as compassion, love, and mercy while warning against negative emotions such as hatred, anger, and fear. Jesus possessed the level of emotional intelligence for which every Christian should strive. There are those who would disagree with that assertion believing that Jesus's claims of himself were the result of significant exaggeration or even hallucinations. It is not the purpose of this project to defend the veracity of Jesus's claims, but it is rooted in a verbal plenary view of inspiration concerning Scripture.

It is logical to conclude that since Jesus was emotionally intelligent, followers of Jesus would also be emotionally intelligent. While this is theoretically true, it is illogical in reality

apart from discipleship. Discipleship is not merely knowing the theology of Jesus but living in a way that reflects the teachings of Jesus. In other words, there is not a dichotomy between that professing Christian's words and deeds. Therefore, the person is considered to be authentic. "Authenticity is the result of several EQ qualities: transparency, self-awareness, empathy, and inspiration."²²

A Christian leader with authenticity can establish and maintain significant relationships. Therefore, he possesses the skills or traits to be emotionally intelligent. In becoming more emotionally intelligent, he is becoming more like Jesus Christ. Every Christian is commanded to go through the process of sanctification. It is a process that will continue as long as the person's soul and spirit reside in the corruptible body. It will not be until that day of glorification, in which Christians become like Jesus, that they will be wholly emotionally intelligent.

The reason church leaders must be emotionally intelligent is directly related to their ability to lead their family and ministry effectively. Without emotional intelligence, Jesus would not have been able to deeply understand the situation of his people or relate to them in such powerful ways.²³ A leader's capacity for self-awareness, self-management, social awareness and relationship management determines the effectiveness of his pastoral leadership.

The Emotional Self-Awareness of Jesus

Self-awareness is the capacity to identify, moment by moment, the thoughts, emotions, and body sensations occurring within us. This term is not used in the Gospels but is evident in the life and ministry of Jesus Christ. Often Jesus would be alone with his thoughts and emotions.

²² Roy M. Oswald, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham: Rowman & Littlefield, 2015), 23.

²³ Ibid.

“And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him” (Mark 1:13). “And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed” (Mark 1:35). “But he would withdraw to desolate places and pray” (Luke 5:16). “In these days he went out to the mountain to pray, and all night he continued in prayer to God. And when day came, he called his disciples and chose from them twelve, whom he named apostles” (Luke 6:12-13). The times of aloneness was an opportunity for self-awareness.

Jesus also experienced emotions of anger, frustration, and grief. The Scripture describes Jesus’s actions with the moneychangers in the temple (John 2:13-16). He was angry with them. He grew frustrated with those who were faithless. “And he answered them, ‘O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me’” (Mark 9:19). Jesus was sorrowful over Jerusalem (Luke 19:41), the death of a family member (Matt. 14:13), and the death of a friend (John 11:35). While in the Garden of Gethsemane, Jesus was in agony (Luke 22:44).

A survey of the life of Jesus reveals his disdain for hypocrisy. A hypocrite tells others how to behave while he fails to do that very thing that he is telling others to do. Jesus asks, “Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye?” (Matt. 7:3-4). Jesus was calling their attention to the reality they were blind or unaware of their sin.

Likely considered to be one of the most challenging commands from Jesus to his disciples was not to judge others (Matt. 7:1). A person with high self-awareness understands he is sinful and recognizes that he has no basis for judging others’ sin. Furthermore, self-awareness has regard for others, which characterized Jesus’s ministry. He clearly states that he came not to be served, but to serve (Mark 10:45). When speaking to his followers, he says, “Do to others as

you would have them do to you” (Matt. 7:12). One is unable to follow this command apart from self-awareness. Jesus is the exemplar of self-awareness.

The Emotional Self-Management of Jesus

Many times, self-management refers to optimism. Optimism is not merely the inability to see any negative. Instead, Merriam-Webster defines it as “hopefulness and confidence about the future or the successful outcome of something.” It is essential to emotional intelligence. Jesus demonstrated optimism. To better understand Jesus’s optimism, one must examine the Gospels through a first-century lens. Capernaum was a small, poverty-ridden village with limited resources. Jesus tells his followers not to worry about food, water, or clothing. Instead, he instructs them to depend on God, the provider of all that the birds of the air and the flowers in the ground needed (Matt. 6:25-26).

Jesus demonstrates this optimism in his life as he did not have his own home in the places he visited. Neither did he have a full-time job to provide for his daily needs. Instead, Jesus wholly depended on God to meet his needs. He trusted God with his life. This trust seems to go beyond optimism to hopefulness. There is evidence of this trait through his prayer in the Garden of Gethsemane, where Jesus prayed for the cup of wrath to pass if there was any other way to accomplish the same goal; however, he expresses his willingness to trust the Father for what is best.

There is also optimism in Jesus’s response to the disciples upon being told of the death of Lazarus. “But when Jesus heard it he said, ‘This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it’” (John 11:4). Knowing the emotions of his disciples upon learning of his impending death, Jesus encourages them saying, “Let not

your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also” (John 14:1-3).

Self-management also refers to the ability to control one’s emotions. Following Jesus’s baptism in the Jordan River, the Spirit of God led him into the wilderness for a time of testing. Jesus prayed and fasted for forty days and never succumbed to the temptations of Satan (Matt. 4:1-11). Jesus demonstrates self-control during his time in the Judean desert. Jesus is the exemplar of self-management.

The Social Awareness of Jesus

Daniel Goleman writes, “In today’s psychology, the word ‘empathy’ is used in three distinct senses: *knowing* another person’s feelings; *feeling* what the person feels; and *responding compassionately* to another’s distress.”²⁴ This skill depends upon the emotional competency of self-awareness. The reason is that one cannot be empathetic without also having the capacity to connect with his own emotions.

While the Gospel never uses the term, empathy is abundant throughout the life of Jesus. Jesus demonstrates it when he has compassion upon another person. Compassion is an emotional response to the difficulty of another. The healings by Jesus were acts of empathy. The fact that those who were marginalized or ostracized would approach Jesus for healing further affirms his reputation for compassion. Without it, they would never have considered asking or trusting him

²⁴ Daniel Goleman, *Social Intelligence: The New Science of Human Relationships* (London: Arrow Books, 2013), 58.

for healing. He was empathetic in feeding the five thousand (Matt. 14:13-21). He was compassionate toward the woman charged with adultery when he says to her, “Neither do I condemn you; go, and from now on sin no more” (John 8:11).

While on the cross, Jesus demonstrates compassion for those who were crucifying him when he prays, “Father, forgive them, for they know not what they do” (Luke 23:34). He was compassionate toward one of the criminals crucified next to him.

One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in Paradise.” (Luke 23:39-43)

Jesus was also empathetic toward his mother when he instructed John to care for her in his absence (John 19:26-27).

The Relationship Management of Jesus

The emotional competency of relationship management includes conflict management. Conflict is inevitable and sometimes unavoidable. While a leader may be unable to control whether or not a conflict occurs, he controls his response to the conflict. The Scripture emphasizes the importance of identifying, managing, and resolving conflict. It teaches that godly leaders will not ignore problems. Nehemiah 5:1-12 records one such example of godly leadership in conflict management. To solve a conflict, one must first identify and address it. While it would have been easier for Nehemiah to ignore the problem and continue to move forward to completing his project, he chose to address it. He knew that conflicts rarely, if ever, resolve themselves. Therefore, he did not procrastinate in his endeavor to resolve the dispute. Nehemiah’s actions led to a quick resolution and positive results.

The Lord Jesus reminds his followers of the importance of resolving conflict quickly when he says:

So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. (Matt. 5:23-25)

A New Testament example of addressing conflict in the early church is when the Greek widows were not being cared for properly. When the apostles heard of this conflict, they quickly and carefully selected seven deacons to care for the neglected widows (Acts 6:1-7). They managed the conflict to maintain the relationships.

Jesus later said, "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses" (Matt. 18:15-16). No matter whether a person is an offender or the offended, he is to resolve the conflict immediately.

Relationship management also refers to influence, coaching, and mentoring. Jesus accomplished this primarily through individual relationships. He endorses, encourages, and exalts John the Baptist. Beginning with Andrew and Simon Peter, Jesus calls disciples to follow him, and he teaches them how to be fishers of men (Matt. 4:18-20). With the Samaritan woman at the well, Jesus breaks through the barriers of national, racial, and gender prejudices to reveal to her that he is the Messiah (John 4). With Nicodemus, a man who was wealthy, religious, and respected, Jesus gives him the information and instructions of which he sought (John 3:1-15). Jesus calms the anxiety of Martha, sister to Lazarus (Luke 10:41). Jesus commends the worship

of Mary, sister to Lazarus (Luke 10:42). Jesus goes into Zacchaeus' home which leads to a change in his heart (Luke 19:9).

Relationship management also refers to inspirational leadership. While people will disagree as to Jesus's claims regarding himself and even dispute how he was able to heal, all can agree that Jesus Christ has influenced and inspired more people than any other leader in history. Perhaps no writer outside of the canon of Scripture has summarized the influence and impact of Jesus upon generations as James A. Francis in his poem, *One Solitary Life*. He wrote:

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village, where He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was his coat. When he was dead He was taken down and laid in a borrowed grave through the pity of a friend. Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One Solitary Life.²⁵

Jesus understood the power of relationships to achieve the Great Commission (Matt. 28:18-20). Therefore, he tells his followers to “love your enemies and pray for those who persecute you” (Matt. 5:44). This instruction was counter to the culture in which they lived. Moreover, he instructs the disciples in how they are to relate to those who shared their faith.

²⁵ James Allen Francis, *One Solitary Life* (Naperville, IL: Inspired Faith, 2007).

Jesus says, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another” (John 13:34-35). Jesus elevated the standard of how a Christian ought to relate to another Christian. He commanded a love between them that reflected his love for them, which cannot happen apart from the work of the Holy Spirit of God in their lives. Jesus demonstrated love for those who were difficult to love. He embodied the emotional competencies of self-awareness, self-management, social awareness, and relationship management.

Statement of Methodology

The project seeks to evaluate the leadership style and emotional intelligence of traditional, attractional, organic, and hybrid church leaders. It will detail the emergence of emotional intelligence in the workplace. The project will identify reasons for and the risks of poor emotional intelligence in the pastor. It will introduce a model for developing and cultivating effective church leadership through emotional intelligence. The project will investigate the leadership styles of each participant as it relates to the organizational model of the church where he is the pastor. This project will involve case studies, church leader interviews, and surveys to evaluate and examine the levels of emotional intelligence across multiple organizational structures.

The researcher will provide a DISC assessment produced by Uniquely You, a Christian ministry headquartered in Blue Ridge, Georgia. The researcher will also administer an emotional intelligence appraisal produced by TalentSmart, an organization headquartered in San Diego, California. The data will be used to examine any trends among a particular type of church leader. The researcher will conduct either face-to-face or telephone discussions lasting up to ninety

minutes. The interview will incorporate the survey data and specific situations unique to that pastor to develop a model for increasing leadership effectiveness using emotional intelligence.

All survey and interview answers will remain confidential. Selection of participants is from the database owned and managed by the Tennessee Baptist Mission Board, headquartered in Franklin, Tennessee. The participant group consists of multi-generations of men who occupy the position of Senior Pastor or Lead Pastor of a church identified as active and in cooperation with the Tennessee Baptist Convention.

Emotional Intelligence Domains

The First Domain: Self-Awareness

Mayer and Salovey identifies self-awareness as “one in which we are aware of both our mood and our thoughts about that mood.”²⁶ It is the foundation of emotional intelligence. Regarding self-awareness, Goleman states, “The ability to monitor feelings from moment to moment is crucial to psychological insight and self-understanding.”²⁷ Mayer also found that individuals are characterized by one of three types of personalities when acknowledging and managing their emotions: mood-influenced, self-regulating, and emotionally open or intelligent.²⁸ People who are mood-influenced allow their emotions to overwhelm them to the degree that the person experiences a feeling of helplessness and hopelessness. Therefore, they do little, if anything, to change their mood or emotion. People who are self-regulating accept their

²⁶ John D. Mayer and Alexander Stevens, “An Emerging Understanding of the Reflective (Meta-) Experience of Mood,” *Journal of Research in Personality* 28, no. 3 (1994): 351.

²⁷ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York: Bantam, 2006), 43.

²⁸ Mayer and Stevens, “An Emerging Understanding of the Reflective (Meta-) Experience of Mood,”: 368-369.

emotions as reality with little motivation to change them. It does not matter whether the mood or emotion is positive or negative. People who are emotionally open or intelligent better understand their moods or emotions and accept the responsibility to manage it better than the types mentioned above.

Those with higher levels of self-awareness have a greater understanding of their emotions, strengths, weaknesses, needs, and motivations. Traditionally, they balance their criticism and hopefulness. The reason is that they understand how their feelings affect them and others. The hallmarks of self-awareness are assessing oneself realistically, a self-deprecating sense of humor, and self-confidence.²⁹ In and of itself, self-awareness is insufficient in becoming an effective leader. It is the right application and development of this emotional competency that determines the person's likelihood of being a successful, effective leader.

The Second Domain: Self-Management

Self-management builds upon the foundational skill of self-awareness. Its measures include self-control, trustworthiness, conscientiousness, adaptability, achievement orientation, and initiative.³⁰ Bradberry and Greaves define self-management as the “ability to use awareness of your emotions to actively choose what you say and do.”³¹ In *Working with Emotional Intelligence*, Goleman clarifies that emotional self-control is not denying, suppressing, or stifling true feelings.³² Instead, emotional self-control suggests that one decides how to express one's

²⁹ Daniel Goleman, *HBRs 10 Must Reads on Emotional Intelligence* (Boston: Harvard Business Review Press, 2015), 10-11.

³⁰ Reuven Bar-On and James D.A. Parker, eds. *The Handbook of Emotional Intelligence: Theory, Development, Assessment, and Application at Home, School, and in the Workplace* (San Francisco: Jossey-Bass, 2000), 323.

³¹ Travis Bradberry and Jean Greaves, *Leadership 2.0* (San Diego: TalentSmart, 2012), 97.

³² Daniel Goleman, *Working with Emotional Intelligence* (New York: Bantam, 2000), 81.

feelings. Self-management in the workplace is important because of its effect on culture and competitiveness. When individuals exercise control of their emotions and impulses, it creates an environment of trust and fairness. Those who are emotionally self-regulated are better at adapting to changes within the organization for competitive reasons.

Motivation is essential for self-managed people. It is a trait that almost every effective leader possesses. While external factors can motivate nearly anyone, there is an internal drive that moves them closer to achieving a goal. It is not difficult to understand why a self-managed person translates into a strong leader. They have a passion for their work. They raise the bar on their performance and thus the performance of others. They are not content with untimely performance tracking. They remain optimistic in the face of adversity and are committed to the organization.³³ While those who struggle in mastering the skill of emotional self-management battle negative feelings, those who excel in this area traditionally overcome setbacks more quickly.

The Third Domain: Social Awareness

The first two components of emotional intelligence involve self-management skills. The last two components, social awareness and relationship management, require the ability to manage relationships with others. Like self-management, social awareness builds upon self-awareness. The reason is that the more one is in tune with one's emotions, the more skilled one will be in interpreting the feelings of others. Social awareness consists of empathy, organizational awareness, and service orientation.³⁴ Empathy is the dominant measure for this

³³ Goleman, *HBRs 10 Must Reads on Emotional Intelligence*, 14-16.

³⁴ Bar-On and Parker, eds. *The Handbook of Emotional Intelligence*, 323.

domain of emotional intelligence. Furthermore, it is the most recognizable attribute. At its core, empathy is “the ability to see the world from another person’s perspective, the capacity to tune in to what someone else might be thinking and feeling about a situation – regardless of how that view might differ from your own perception.”³⁵

Empathy is a powerful and useful leadership tool. Goleman offers three reasons why empathy is particularly essential for today’s leader: the increasing use of teams, the rapid pace of globalization, and the growing need to retain talent.³⁶ With an organization’s increased use of collaboration in teams, empathy is vital because it “offsets any degree of tension that exists between the two of you and forges a strong bond of collaboration that helps you get what you want: to solve problems and create successful interpersonal relationships.”³⁷

Goleman states, “People’s emotions are rarely put into words; far more often they are expressed through other cues. The key to intuiting another’s feelings is in the ability to read nonverbal channels: tone of voice, gesture, facial expression, and the like.”³⁸ Empathetic leaders excel at managing their relationships. They read the emotions and minds of others to gain perspective so that they can move forward with greater vision.³⁹ This characteristic has contributed to the success of those with professions involving caring, sales, people management, or teaching. Likewise, the absence of empathy has contributed to the ineffectiveness and sometimes failure of other leaders.

³⁵ Steven J. Stein and Howard E. Book, *The EQ Edge: Emotional Intelligence and Your Success*, 3rd ed. (Mississauga, Ontario: Jossey-Bass, 2011), 135.

³⁶ Goleman, *HBRs 10 Must Reads on Emotional Intelligence*, 17.

³⁷ Stein and Book, *The EQ Edge*, 142.

³⁸ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 96.

³⁹ Helen Reiss, Liz Neporent, and Alan Alda, *The Empathy Effect: Seven Neuroscience-based Keys for Transforming the Way We Live, Love, Work, and Connect across Differences* (Boulder, CO: Sounds True, 2018), 226.

The Fourth Domain: Relationship Management

The final emotional intelligence competency is relationship management, frequently referred to as social skill. It incorporates the other three competencies: self-awareness, self-management, and social awareness. Relationship management is the ability to use one's emotions and those of others to manage interactions successfully.⁴⁰ It includes measures of developing others, leadership, influence, communication, change catalyst, conflict management, building bonds, and teamwork and collaboration.⁴¹ Relationship management is most difficult during times of stress. Therefore, successful stress management is critical to mastering this particular skill. Relationship management is an essential skill for effective leadership.

Styles of Leadership

The effectiveness of leadership is also dependent upon the leadership style employed with various personalities and circumstances. Each incorporates emotional intelligence abilities. Goleman, in *Primal Leadership: Unleashing the Power of Emotional Intelligence*, identifies six distinct leadership styles: visionary, coaching, affiliative, democratic, pacesetter and commanding. While the first four are used often and interchangeably, employment of the last two is more restrictive and exercised with caution. "The best, most effective leaders act according to one or more of six distinct approaches to leadership and skillfully switch between the various styles depending on the situation."⁴²

⁴⁰ Bradberry and Greaves, *Leadership 2.0*, 44.

⁴¹ Bar-On and Parker, eds. *The Handbook of Emotional Intelligence*, 323.

⁴² Goleman, Boyatzis, and McKee, *Primal Leadership*, 53.

Visionary leadership is most used when there is a need to articulate where a group or organization is going, but not detailing the actions needed to get there.⁴³ The coaching style incorporates more in-depth conversations between the leader and follower, including appropriate talks about life beyond the workplace. In doing so, leaders build trust and rapport with those whom they lead. The affiliative style is most concerned with “promoting harmony and fostering friendly interactions, nurturing personal relations that expand the connective tissue with the people they lead.”⁴⁴ Leaders with an affiliative style of leadership invest in the emotional capital of those whom they lead. The democratic style is used to garner insight from able employees to aid the process of direction or decision-making. Leaders use this style effectively not only when they are uncertain about a decision or direction, but also when buy-in from others is especially critical to achieving results.

Pacesetters have exceptionally high standards, impatience with poor performance, an eagerness to roll up their sleeves to make sure the job is done and take over for those who experience difficulties.⁴⁵ While these hallmarks are admirable, the design of pacesetting is for the short-term, not a long-term application. “Our data show that, more often than not, pacesetting poisons the climate – particularly because of the emotional costs when a leader relies on it too much.”⁴⁶ According to the data in *Primal Leadership: Unleashing the Power of Emotional Intelligence*, a commanding style of leadership is the least effective. It is an aggressive style of leadership that usually leads to employee dissatisfaction. When all other styles of leadership have failed, however, this will sometimes work, especially with problem employees. Wise counsel,

⁴³ Goleman, Boyatzis, and McKee, *Primal Leadership*, 57.

⁴⁴ *Ibid.*, 64-65.

⁴⁵ *Ibid.*, 74.

⁴⁶ *Ibid.*, 73.

appropriate leadership style, and increased emotional intelligence lead to more effective leadership in the church.

CHAPTER 2

Foundations

Literature Review

A survey of emotional intelligence reveals that Howard Gardner, a professor of education at Harvard University, is attributed to its origin. In 1983, Gardner's *Frames of Mind* introduced the Multiple Intelligences Theory that the traditional notion of intelligence based on testing was far too limited and should be expanded to include human potential. His theory included interpersonal and intrapersonal intelligence. He writes, "As the name indicates, I believe that human cognitive competence is better described in terms of a set of abilities, talents, or mental skills, which I call *intelligences*. All normal individuals possess each of these skills to some extent; individuals differ in the degree of skill and in the nature of their combination."⁴⁷ Gardner also states:

Interpersonal intelligence is the ability to understand other people: what motivates them, how they work, how to work cooperatively with them. Successful salespeople, politicians, teachers, clinicians, and religious leaders are all likely to be individuals with high degrees of interpersonal intelligence. *Intrapersonal* intelligence is a correlative ability, turned inward. It is a capacity to form an accurate, veridical model of oneself and to be able to use that model to operate effectively in life.⁴⁸

In another publication, Gardner notes that the core of interpersonal intelligence includes "capacities to discern and respond appropriately to the moods, temperaments, motivations, and desires of other people."⁴⁹ With intrapersonal intelligence, which is key to self-management, he includes access to one's feelings and the ability to discriminate among them and draw upon them

⁴⁷ Howard Gardner, *Multiple Intelligences: New Horizons* (New York: Basic Books, 2006), 6.

⁴⁸ Howard Gardner, *Multiple Intelligences: The Theory in Practice, A Reader* (New York: Basic Books, 1993), 9.

⁴⁹ Howard Gardner and Thomas Hatch, "Multiple Intelligences Go to School," *Educational Researcher* 18 (1989): 8.

to guide behavior. To be highly emotionally intelligent, one must seek to master both interpersonal and intrapersonal skills.

In *Emotional Intelligence: Why it can matter more than IQ*, Daniel Goleman challenges the traditional view of human intelligence and its impact on success in life. Goleman's brain and behavioral research show what factors contribute to a person with a modest IQ having more leadership success than a colleague with a higher IQ. Goleman concludes, "At best, IQ contributes about 20 percent to the factors that determine life success, which leaves 80 percent to other forces."⁵⁰

Goleman argues that emotional intelligence is a premium in the workplace and marketplace. A contributor to Goleman's argument, Shoshona Zuboff, states:

Corporations have gone through a radical revolution within this century, and with this has come a corresponding transformation of the emotional landscape. There was a long period of managerial domination of the corporate hierarchy when the manipulative, jungle-fighter boss was rewarded. But that rigid hierarchy started breaking down in the 1980s under the twin pressures of globalization and information technology. The jungle fighter symbolizes where the corporation has been; the virtuoso in interpersonal skills is the corporate future.⁵¹

The Harvard Business Review identified emotional intelligence as a ground-breaking, paradigm-shattering idea and one of the most influential business ideas of the decade. It has catalyzed thousands of articles, books, and conferences, causing this concept to reach the farthest areas of our planet.

For generations, a debate has ensued as to whether or not leadership is solely a matter of genetics. Therefore, is it logical to inquire if there is a connection between genetics and emotional intelligence? "Scientific inquiry strongly suggests that there is a genetic component to

⁵⁰ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 34.

⁵¹ *Ibid.*, 149.

emotional intelligence.”⁵² It is born in the neurotransmitters of the limbic system of the brain. It is this system that manages one’s feelings, impulses, and drives. However, emotional intelligence can also be learned.

According to the authors of *Primal Leadership: Unleashing the Power of Emotional Intelligence*, “EI competencies are not innate talents, but learned abilities, each of which has a unique contribution to making leaders more resonant, and therefore more effective.”⁵³ While specific attributes of a component of emotional intelligence may be natural, others can be intentionally developed. Given that emotional intelligence is rooted in the limbic system of the brain, leaders must be self-disciplined in their commitment to its development. “Skills based in the limbic area, research shows, are best learned through motivation, extended practice, and feedback.”⁵⁴ Goleman, Boyatzis, and McKee write, “The crux of leadership development that works is *self-directed learning*: intentionally developing or strengthening an aspect of who you are or who you want to be, or both.”⁵⁵

Goleman’s *Working with Emotional Intelligence* offers numerous stories of individuals who have successfully applied the principles of emotional intelligence found in *Emotional Intelligence: Why It Can Matter More Than IQ*. There is not much new information, and it is a review of concepts that have already been expounded. Most of its research is limited to those with connections to Goleman or Harvard University. Later in his book, Goleman identifies several secrets of success. They are “rapport, empathy, persuasion, cooperation, and consensus

⁵² Daniel Goleman, *HBRs 10 Must Reads on Emotional Intelligence*, 8.

⁵³ Goleman, Boyatzis, and McKee, *Primal Leadership*, 38.

⁵⁴ Lyman W. Porter, Harold L. Angle, and Robert W. Allen, *Organizational Influence Processes*, (Armonk, NY: M.E. Sharpe, 2003), 240.

⁵⁵ Goleman, Boyatzis, and McKee, *Primal Leadership*, 109.

building.”⁵⁶ The secrets of emotional competence are “astute political awareness, the ability to make arguments with emotional impact, and high levels of interpersonal influence.”⁵⁷

In *Emotional Intelligence 2.0*, Travis Bradberry and Jean Greaves address two primary reasons for the gap between the potency of emotional intelligence and application of it. First, people do not fully understand emotional intelligence. Second, there is a perception that emotional intelligence is something that a person has or does not have. People believe that emotional intelligence is not something that can be learned or improved. “While it is true that some people are naturally more emotionally intelligent than others, a high EQ can be developed even if you are not born with it.”⁵⁸

Bradberry and Greaves address the importance of emotional intelligence to leadership in *Leadership 2.0*. “The daily challenge of dealing effectively with emotions is critical to leadership because our brains are hardwired to give emotions the upper hand.”⁵⁹ They express the need for leaders to be aware of their emotions and seek to understand them. “Like it or not, your emotional state as a leader has a contagious effect upon everyone in your organization.”⁶⁰

In *Being Leaders*, Aubrey Malphurs addresses the effects a leader’s emotions have upon an organization. Malphurs differs from most other writers of emotional intelligence in that he offers biblical insights into emotions and how they apply to Christian ministry. “A good mood affects the ministry most positively. However, a bad mood will cripple the ministry and damage

⁵⁶ Goleman, *Working with Emotional Intelligence*, 229.

⁵⁷ *Ibid.*, 259.

⁵⁸ Bradberry and Greaves, *Emotional Intelligence 2.0* (San Diego: TalentSmart, 2009), 18.

⁵⁹ Bradberry and Greaves, *Leadership 2.0*, 129.

⁶⁰ *Ibid.*, 139.

people.”⁶¹ He continues, “To develop emotional well-being and establish a healthy mood for their ministry, leaders would be wise to cultivate two primary areas—understanding and then managing their own emotions and recognizing and managing the emotions of others.”⁶²

Malphurs understands the importance of emotional intelligence to effective leadership in Christian ministry.

Malphurs continues to articulate his belief in the importance of emotional intelligence to Christian leadership in *Developing Emotionally Mature Leaders*. He emphasizes why “... every Christian in general and leaders in particular should understand and value the importance of emotional intelligence.”⁶³ Like Goleman, Malphurs believes a leader’s emotional intelligence is the key to excellent performance. He cites Goleman’s “What Makes A Leader?” where he writes, “But when I calculated the ratio of technical skills [competence], IQ [knowledge] and EQ [emotional intelligence] as ingredients of excellent performance, EQ proved to be twice as important as the others for jobs at all levels.”⁶⁴ Malphurs believes emotional intelligence is critical to effective leadership affirming Goleman when he writes:

I have found, however, that the most effective leaders are alike in one crucial way: They all have a high degree of what has come to be known as *emotional intelligence*. It’s not that IQ and technical skills are irrelevant. They do matter, but mainly as “threshold capabilities”; that is, they are the entry-level requirements for executive positions. But my research, along with other studies, clearly shows that emotional intelligence is the sine qua non of leadership. Without it, a person can have the best training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but he still won’t make a great leader.⁶⁵

⁶¹ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker Books, 2003), 85.

⁶² *Ibid.*

⁶³ Aubrey Malphurs, *Developing Emotionally Mature Leaders* (Grand Rapids: Baker Books, 2018), 25.

⁶⁴ *Ibid.*, 30.

⁶⁵ *Ibid.*, 31.

In *Emotionally Healthy Spirituality*, Peter Scazzero goes against the norm of spiritual writers by integrating emotions into the discussion of a person's spirituality. He captures the traditional view of emotions by Christians as he writes, "I was taught that feelings are unreliable and not to be trusted. They go up and down and are the last thing we should be attending to in our spiritual lives."⁶⁶ Later, he explains why it is emotional health is vital to spirituality, especially spiritual leadership. "When emotional health and contemplative spirituality are interwoven together in an individual's life, a small group, a church, a university fellowship, or a community, people's lives are dramatically transformed."⁶⁷

Peter Scazzero's *The Emotionally Healthy Leader* does not directly address the importance of emotional intelligence to leadership. Scazzero describes the importance of the leader being emotionally healthy, however. He is transparent with his journey through emotionally unhealthy leadership. Scazzero gives eight characteristics of emotionally healthy church leadership:

1. Pastors and ministry leaders lead out of a deep interior life with Christ.
2. Leaders consider their marriage or singleness to be their loudest gospel message; they intentionally make this aspect of their life a reflection of their eternal destiny of marriage to Christ.
3. Pastors and teachers experience Scripture as a deep well for their own soul, and not simply as a tool for teaching others.
4. The work of church governance (elder board, leadership team, etc.) flows out of an intentional spiritual discernment process focused on following God's will when making strategic decisions.
5. Leaders seek to be appropriately connected to others, yet calmly differentiate their "true selves" from the demands and expectations of those around them.
6. The church and its leaders are aware of the complexity of power dynamics and the challenges of navigating dual roles in the course of ministry work and building community.
7. Leaders humbly preach and live out truth and authenticity; they refuse to engage in pretense, impression management, or exaggeration.

⁶⁶ Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville: Thomas Nelson, 2006), 26.

⁶⁷ *Ibid.*, 44.

8. Spiritual authority allows for and encourages people to ask questions and to say “no” when appropriate.⁶⁸

In *The EQ Edge*, Steven J. Stein and Howard E. Book recommend the ABCDE approach for assessing emotions and increasing emotional intelligence. Their exercise involves creating a five-column table with A, B, C, D, or E as the header of each column, respectively. The first step is to identify the emotional feeling and list it in column C, which stands for consequence. Second, Stein and Book recommend writing down the incident that seemed to trigger the emotion in column A, which stands for the activating event. The key to the EQ improvement exercise is in the third step, which is to identify the “self-talk” that immediately followed the incident listed in column A. Stein and Book consider the “self-talk” as the person’s beliefs, which should be recorded in column B.

The person then debates, disputes, or discards the beliefs listed in column B that produced the emotions listed in column C. Five questions should be asked in this phase of the exercise:

1. Where’s the proof?
2. Are there alternative, more logical explanations to explain the activating event?
3. If someone asked me for advice about this scenario, what might I say that could help alter his/her perspective?
4. Have I ever been in a similar situation before, held a similar belief, only to find out that it was wrong?
5. If so, did I learn anything from that outcome, and can I apply that knowledge to this situation?⁶⁹

The person records his answers to these questions in column D. Then, the person records how his beliefs or behaviors were affected by completing column D in column E. Stein and Book state, “The power of the ABCDE approach is that defusing illogical, maladaptive beliefs allows more

⁶⁸ Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids: Zondervan, 2015), 306.

⁶⁹ Stein and Book, *The EQ Edge*, 42-45.

rational and adaptive beliefs to emerge, and shifts your Cs to more effective, adaptive feelings and behaviors.”⁷⁰

Like Malphurs, Roy M. Oswald approaches emotional intelligence with a biblical perspective and ministry application. In *The Emotional Intelligence of Jesus*, he and Arland Jacobson explore a fundamental question: What is an emotionally intelligent pastor or church leader? “You may be a brilliant theologian, excellent at biblical exegesis, an outstanding preacher, a great pastoral care provider, and even give your body to be burned (remember 1 Corinthians 13), but if you are not emotionally intelligent, your ministry as a parish pastor will be difficult.”⁷¹

In *Lead Like Jesus*, Ken Blanchard, Phil Hodges, and Phyllis Hendry answer the question: Is Jesus a relevant role model for today? Evidence that Jesus’ leadership was effective is the continued existence of the church. “The important thing about leadership is not what happens when the leader is present, but what happens when the leader is *not* there.”⁷² Therefore, they encourage Christians to look to Jesus as their leadership role model, specifically aligning their heart, head, hands, and habits. “The books of Matthew, Mark, Luke, John, and Acts all offer rich examples of how Jesus functioned in each of these four domains with all of them in alignment.”⁷³

Jenni Catron’s *The 4 Dimensions of Extraordinary Leadership* compliments Blanchard’s *Lead Like Jesus* in that she expounds upon the power of leadership from heart, soul, mind, and strength. She injects emotional intelligence into the discussion of leadership when she writes,

⁷⁰ Stein and Book, *The EQ Edge*, 45.

⁷¹ Oswald, *The Emotional Intelligence of Jesus*, 119.

⁷² Ken Blanchard, Phil Hodges, and Phyllis Hendry, *Lead Like Jesus* (Nashville: W Publishing, 2016), 10.

⁷³ *Ibid.*, 35-36.

“God created us in his image, and emotions are a part of that package. Feeling emotion isn’t the problem. Our response to those emotions is what either helps or hinders us. As leaders, we need to understand how our emotions affect us.”⁷⁴ She concludes, “Emotional intelligence will continue to be a key differentiating factor for extraordinary leaders.”⁷⁵

Albert Mohler, president of Southern Baptist Theological Seminary, offers twenty-five principles for leadership in *The Conviction to Lead*. In it, he addresses the importance of emotional intelligence to Christian leadership. He writes, “Leaders without emotional intelligence cannot lead effectively because they cannot connect with the people they are trying to lead.”⁷⁶

Henry Blackaby, best known for his discipleship publication, *Experiencing God*, understands the importance of emotional intelligence to Christian leadership. In *Spiritual Leadership*, he describes the relationship of the leader’s character to effectiveness. Referencing the works of Gardner and Goleman on emotional intelligence, Blackaby states, “Effective leaders are not necessarily more brilliant than others.”⁷⁷

The Handbook of Emotional Intelligence is an invaluable resource for understanding the history of emotional intelligence from the first recorded abbreviation of EQ in the 1980s. The contributors offer various points of view and debate theories. Insights into the mechanisms at work in emotional self-awareness and the role of emotions in information processing are given. This handbook stimulated others to further research emotional intelligence.

⁷⁴ Jenni Catron, *The 4 Dimensions of Extraordinary Leadership* (Nashville: Nelson Books, 2015), 66.

⁷⁵ *Ibid.*, 68.

⁷⁶ Albert Mohler, *The Conviction to Lead* (Bloomington, MN: Bethany House Publishers, 2012), 31.

⁷⁷ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B&H Publishing, 2011), 174-175.

With its emergence in the world of business, there are now three main models of emotional intelligence, each one representing a different perspective. While there are dozens of variations of them, the three main models are by Peter Salovey and John Mayer, Reuven Mar-On, and Daniel Goleman. Goleman writes, “Most elements of every emotional intelligence model fit within these four generic domains: self-awareness, self-management, social awareness, and relationship management. Based on each of these core abilities are learned workplace competencies that distinguish the most successful leaders.”⁷⁸

The Emotionally Intelligent Spiritual Leader

A Biblical Foundation of Leadership

The idea of leadership is rooted in the Scripture. There is biblical support for someone to assume the role of a leader in the church. In *Pastoral Ministry*, Alex Montoya identifies four principles for the basis of leadership from the scriptures. The first principle is “The entire history of God’s dealings with His people is actually God’s involvement with a particular person whom He used to accomplish His will.”⁷⁹ It is reasonable to expect that God continues the leadership practice that he began before the establishment of the church. In the Old Testament, the image of a servant is most often used to describe a leader of God’s people. Abraham (Gen. 26:24), Joseph (Gen. 39:17-1, 41:12), Moses (Exod. 4:10; Deut. 34:5), Joshua (Josh. 24:29), Nehemiah (Neh. 1:6, 11, 2:5), David (1 Sam. 17:32, 34, 36; 2 Sam. 7:5), and Daniel (Dan. 1:12) were called or

⁷⁸ Daniel Goleman, *Leadership: The Power of Emotional Leadership: Selected Writings* (Northampton, MA: More Than Sound, 2011), 13.

⁷⁹ John MacArthur and The Master’s Seminary Faculty, *Pastoral Ministry* (Nashville: Thomas Nelson, 2005), 230.

referred to themselves as servants while in leadership roles to accomplish God's purposes for His people.

Second, "The New Testament spells out in clear terms that God has a designated leadership for His church."⁸⁰ The pastor is biblically charged with leading the congregation. Later, deacons were commissioned to minister within the church body so that the pastor could focus on the priorities of prayer and preaching (Acts 6:1-6). Leadership is a spiritual gift to be used in the church (Rom. 12:8).

Third, "Certain charges addressed to individuals in the New Testament indicate that these men were to exercise leadership in the church."⁸¹ Paul gave explicit references to leadership to Timothy (1 Tim. 5:17-25) and Titus (Titus 1:5-9). Peter also advised leaders of the church (1 Pet. 5:1-5).

Fourth, "The church has received special exhortations regarding the treatment of church leaders."⁸² Paul told the Thessalonian Christians, "And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves" (1 Thess. 5:12-13). To believers, the author of Hebrews writes, "Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you" (Heb. 13:17). "Leaders were over the church and the church was under authority. No one had the right to disregard or disrespect the spiritual leaders."⁸³

⁸⁰ MacArthur, *Pastoral Ministry*, 230.

⁸¹ *Ibid.* 231.

⁸² *Ibid.*

⁸³ James Means, *Leadership in Christian Ministry* (Grand Rapids: Baker Book House, 1989), 96.

The Pastor as Leader

James MacGregor Burns states, “Leadership is one of the most observed and least understood phenomena on earth.”⁸⁴ Numerous publications and conferences address leadership in almost every sector of our society, including business, education, and government. By comparison, little has been published or presented that addresses Christian leadership. Businesses, schools, government, and churches desperately need “effective leaders who are authentically Christian—whose leadership flows out of their Christian commitment.”⁸⁵

In *The Conviction to Lead*, Dr. Albert Mohler writes, “Wherever Christian leaders serve, in the church or secular world, their leadership should be driven by distinctively Christian conviction.”⁸⁶ A survey of courses offered at Southern Baptist seminaries reveals an emphasis on producing astute theologians but seems to neglect the importance of developing leaders. Therefore, a problem in our churches and reason for the decades of plateaued or declining attendance in Southern Baptist churches is related to the lack of effective leadership by the pastor.

A literal and logical reading of the New Testament concludes that pastors ought to have a mature faith, a focus on ministering, and a mind that can lead. The Apostle Peter writes:

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away. (1 Pet. 5:1-4)

⁸⁴ James MacGregor Burns, *Leadership* (New York: Harper Touchbooks, 1978), 2.

⁸⁵ Mohler, *The Conviction to Lead*, 18.

⁸⁶ *Ibid.*

Elder speaks to maturity in one's faith. Shepherd speaks to ministering. Overseer speaks to leadership.

Maturity before leadership is intentional. To exercise spiritual authority, the person must be under the Savior's authority. A person with a mature faith will have personal integrity. The Apostle Paul addressed this topic with Timothy when he writes, "An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer manages God's household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain" (Titus 1:6-7). A pastor ought to have a maturity beyond the people that he is shepherding. The reason is that he sets a standard for everyone else. As the pastor goes, so does the church. How can he demonstrate maturity? Through his integrity.

Leadership and integrity are linked and tightly interwoven. A pastor must have integrity in all areas, but Paul outlines three categories: home life, personal life, and church life. Integrity is too often the missing ingredient in ministry today. While pastors are not to be ashamed of the Gospel (Rom. 1:16), they should likewise not want the Gospel to be ashamed of them. Pastors ought to live with integrity so that others will listen to the Gospel. Living with integrity means having an undivided life. Christian leaders living with personal integrity have nothing to hide and nothing to fear.

There are at least three dimensions to integrity for the Christian leader: emotional integrity, intellectual integrity, and volitional integrity. Emotional integrity means that the person loves God with all of his heart (Matt. 22:37). An undivided life will have an undivided heart. Intellectual integrity means the person loves God with all of his mind (Matt. 22:37). The Apostle

James states that a double-minded man is unstable in all of his ways (Jas. 1:8). Volitional integrity means the person loves God with all of his soul and strength.

The Bible also addresses the dynamics of living a life with personal integrity. In a letter to a pastor named Titus, the Apostle Paul listed five negative characteristics that should never be in the man of God. He writes, “For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money” (Titus 1:7). In contrast, he listed seven positive characteristics that ought to be in the man of God, including being hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught (Titus 1:8-9).

A Spiritual Perspective on Leadership

In *On Leadership*, John Gardner writes, “Most of what leaders have that enables them to lead is learned.”⁸⁷ Dwight Eisenhower states, “The one quality that can be developed by studious reflection and practice is the leadership of men.”⁸⁸ In *Spiritual Leadership*, Blackaby writes, “The greatness of an organization is directly proportional to the greatness of its leader.... Leadership involves specific skills, but ultimately it is more about *being* than about *doing*. Leadership development is synonymous with personal development.”⁸⁹ Given that leadership can be learned and developed, what is involved in being a spiritual leader?

Spiritual leadership is, first and foremost, a matter of the heart. One is not qualified as a spiritual leader unless the Holy Spirit of God indwells him. In *Spiritual Leadership*, J. Oswald Sanders writes, “Spiritual leadership requires superior spiritual power, which can never be

⁸⁷ Gardner, *On Leadership*, xix.

⁸⁸ Blackaby and Blackaby, *Spiritual Leadership*, 53.

⁸⁹ *Ibid.*, 51.

generated by self. There is no such thing as a self-made spiritual leader. A true leader influences others spiritually only because the Spirit works in and through him to a greater degree than in those he leads.”⁹⁰

A spiritual leader uses his influence to benefit himself or others. “Whether He was teaching with words (calling His disciples to serve in Matt. 20:25-28) or with actions (washing the disciples’ feet in John 13:3-5), Jesus clearly and consistently modeled leadership as service.”⁹¹ What is in the heart travels to the head. It is there that a specific leadership philosophy is formed. In his earthly ministry, Jesus emphasized a servant leadership philosophy. He said, “The Son of Man came not to be served, but to serve others and to give his life as a ransom for many” (Mark 10:45). A spiritual leader then shows with his hands what is in his heart and head. Blanchard writes, “... your motivations and beliefs about leadership affect your actions.”⁹² The heart and head of a servant leader will result in the use of his hands to help others reach their potentials or goals.

Again, Oswald Sanders writes, “There is no such thing as a self-made spiritual leader.”⁹³ So, how is it that God develops the spiritual leader? First, spiritual leaders are “directed by the Holy Spirit, not by their own agendas.”⁹⁴ The ongoing work of the Holy Spirit is a dimension of leadership development only found within Christianity. Second, God gives spiritual leaders the required skills. Moses learned that “... with every divine assignment comes God’s equipping.”⁹⁵ Joshua, Nehemiah, and others also learned this truth. Finally, God develops spiritual leaders

⁹⁰ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 28.

⁹¹ Blanchard, Hodges, and Hendry, *Lead Like Jesus*, 36.

⁹² *Ibid.*, 37.

⁹³ Sanders, *Spiritual Leadership*, 28.

⁹⁴ Blackaby and Blackaby, *Spiritual Leadership*, 33.

⁹⁵ *Ibid.*, 70.

through a process where no experience is wasted (Rom. 8:28). In *The Making of a Leader*, Robert Clinton proposes a six-stage model that God uses in developing spiritual leaders: sovereign foundations, inner life growth, ministry maturing, life maturing, convergence, and afterglow or celebration.⁹⁶

Sovereign foundations involve the way a child responds to activities over which they have no control in their formative years. This includes activities such as “parental love, birth order, childhood illness, prosperity or poverty, loss of loved ones, and stability versus constant upheaval.”⁹⁷ Inner life growth is the stage where a person experiences salvation. It is a period where the person’s character is shaped by the Holy Spirit, not his past experiences. The ministry maturing stage is the time in which a person begins to exercise some spiritual leadership, such as having a gospel conversation or volunteering to lead a discipleship group. Blackaby remarks, “At this stage, the focus is more on who leaders are than on what they do. What leaders learn from these early experiences will largely determine how they advance in leadership ability.”⁹⁸

The life maturing stage is the time where the leader focuses on his strengths, and God works through the leader. The spiritual maturation process includes typical experiences of “failure and success, criticism and praise, loyalty and betrayal, illness and loss.”⁹⁹ God matures the spiritual leader by teaching him about life and relationships through significant life events. The convergence stage is a time when ministry and life experiences converge into a specific position, of which he maximizes his education and experiences to achieve the most significant success. The afterglow or celebration stage is experienced by fewer than the other stages. This

⁹⁶ Blackaby and Blackaby, *Spiritual Leadership*, 71.

⁹⁷ *Ibid.*

⁹⁸ *Ibid.*, 72.

⁹⁹ *Ibid.*

final stage is the period when leaders “leverage their successes to exert a positive influence on society as well as to teach the next generation.”¹⁰⁰ Unlike traditional leadership, spiritual leadership is a position that is assigned by God rather than self.

The Pastor and People

“Effective leaders have learned the fine art of getting along with the people they lead and expect to lead.”¹⁰¹ In forced separations between pastors and congregations, it is often rooted in unhealthy relationships between the pastor and critical congregants. Means states, “In pastoral ministry, the most basic cause of ineffectiveness and failure is an inability to build and sustain meaningful collegial relationships with the church’s lay leaders.”¹⁰² While the man occupying the position of pastor in a church may be theologically astute and an extraordinary communicator, he will never be the pastor of the people apart from a heart for and relationship with the congregants. Jenni Catron writes, “When we lead from the heart, we earn influence with others through relationship rather than authority.”¹⁰³ Pearce, Conger, and Locke conclude, “Leadership is a concept of relationship; it assumes the existence of some people who follow one or more others.”¹⁰⁴

Too often, Christian pastors disrupt the unity of the church because they are not compassionate, caring, loving, patient, gracious, merciful, or forgiving toward the flock. Paul writes, “Repay no one evil for evil. Have regard for good things in the sight of all men. If it is

¹⁰⁰ Blackaby and Blackaby, *Spiritual Leadership* 73.

¹⁰¹ MacArthur, *Pastoral Ministry*, 238.

¹⁰² James Means, *Effective Pastors for A New Century* (Grand Rapids: Baker Books, 1993), 200.

¹⁰³ Catron, *The 4 Dimensions of Extraordinary Leadership*, 62.

¹⁰⁴ John Antonakis and David Day, *The Nature of Leadership* 3rd ed. (Thousand Oaks: Sage Publications, 2015), 111.

possible, as much as depends on you, live peaceably with all men” (Rom. 12:17-18). Montoya writes, “Church members rarely leave churches over issues; it is usually over personalities and conflicts over personal issues.”¹⁰⁵ While different from emotions, a pastor needs to understand his personality type. He also needs to understand the personality type of others, which is “the result of hardwired preferences, such as the inclination toward extroversion or introversion, sensing or intuition, feeling or thinking, and judgment or perception.”¹⁰⁶

There is no single personality type to be an effective leader. In *The Effective Executive*, Peter Drucker writes, “The effective executives I have seen differ widely in their temperaments and their abilities, in what they do and how they do it, in their personalities, their knowledge, their interests—in fact in almost everything that distinguishes human beings.”¹⁰⁷ Understanding one’s personality type creates an awareness of potential pitfalls to avoid ineffectiveness or failure in relationships. There are numerous tools used for identifying a personality type. The researcher uses the DISC assessment for this project.

Understanding one’s emotions and how it affects their performance is helpful to being more effective in leadership. Carroll E. Izard, an American research psychologist, writes, “Changes in emotions can alter the appearance of our world from bright and cheerful to dark and gloomy, our thinking from creative to morbid, and our actions from awkward and inappropriate to skillful and effective.”¹⁰⁸ Matthew Elliot concludes, “A positive emotional mood can add a bounce to our step that will make us more efficient and productive.”¹⁰⁹

¹⁰⁵ MacArthur, *Pastoral Ministry*, 238.

¹⁰⁶ Aubrey Malphurs, *Developing Emotionally Mature Leaders* (Grand Rapids: Baker Books, 2018), 39.

¹⁰⁷ Peter Drucker, *The Effective Executive* (New York: Harper Collins, 2006), 22.

¹⁰⁸ Carroll Izard, *Human Emotions* (New York: Plenum Press, 1977), 18.

¹⁰⁹ Matthew Elliott, *Faithful Feelings* (Grand Rapids: Kregel, 2006), 46.

A Biblical Theology of Emotions

From Genesis to Revelation, emotions saturate the Scripture. Not much biblical exploration of this vital aspect of humanity has been completed. Many scholars lack a biblically informed view of the emotions as New Testament scholar, Matthew Elliott, explains:

Scholars have gone about the academic discipline of New Testament studies without an informed view of what emotions are and how they operate. Counseling classes are separated from the academic teaching of biblical studies and the theologian rarely explains how emotions fit into a theological framework... Theology must deal credibly with the role of emotion in church doctrine and practice.¹¹⁰

In *Faithful Feelings: Rethinking Emotion in the New Testament*, Elliot comments, “New Testament studies have often interpreted emotion not according to common sense but according to a flawed non-cognitive perspective. This has led to a consistent misinterpretation of texts about emotion and the role it is to play in the believer’s life.”¹¹¹

A survey of the Scripture reveals that God experiences emotions, but his are pure and righteous. God the Father loves people (John 3:16). He experienced grief (Gen. 3:6-7). God the Father has been angry against sin and sinners (Rom. 1:18, 2:5, 8, 3:5, 9:22; Eph. 5:6; Col. 3:6; 1 Thess. 2:16). Moses reveals that God the Father has experienced the emotion of jealousy (Exod. 34:14). God the Father’s laughter demonstrated an emotion of happiness or pleasure (Ps. 2:4). Nehemiah was instructed that the joy of the Lord would be his strength (Neh. 8:10).

God the Son experienced a wide range of emotions. God the Son is sympathetic (Heb. 4:15). There is only a single passage where Jesus is said to be angry (Mark 3:5). There are other occurrences where the term ‘angry’ is not used about Jesus but can be implied (Matt. 3:7, 16:23;

¹¹⁰ Malphurs, *Developing Emotionally Mature Leaders*, 72.

¹¹¹ Elliott, *Faithful Feelings*, 233.

21:12, 23:13-17; Mark 8:33, 11:15, 12:24-27; Luke 19:45; John 2:14-17). Jesus experienced sadness (John 11:35). As God the Son looked over Jerusalem and their sin, he experienced sorrow (Luke 19:41). There was at least one occasion where Jesus experienced anger and grief at the same time (Mark 3:5). Isaiah prophesied that the Messiah would be “a man of sorrows and acquainted with grief” (Isa. 53:3). In the Garden of Gethsemane, Jesus experienced agony (Luke 22:44).

God the Holy Spirit produces emotional fruit (Gal. 5:22-23). The Apostle Paul warned, “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption” (Eph. 4:30). Therefore, God the Holy Spirit can experience the emotion of grief. God the Holy Spirit has experienced anger (Heb. 3:7-10).

The triune God created man in his image, which includes emotions. While God is infinitely more emotionally complex than man, man is also emotionally complex. While one ought not to consider his emotions equal to God’s, he still experiences them, but not as before the fall. Emotions are a “legitimate expression of who we are –an essential part of our identity.”¹¹² Emotions influence and impact leaders and those who follow them every day. In *Faithful Feelings*, Matthew Elliott identifies seven primary emotions in the Old and New Testaments. He believes all people experience the underlying emotions of love, joy, hope, jealousy, fear, sorrow, and anger. He writes, “They are part of our internal makeup.”¹¹³ Elliott concludes that all other emotions are a combination of the seven primary emotions. The following are selected examples from the Old and New Testaments for each primary emotion.

¹¹² Malphurs, *Developing Emotionally Mature Leaders*, 71.

¹¹³ Elliott, *Faithful Feelings*, 129.

The first primary biblical emotion is love. The Shema (Deut. 6:4-9) is the crux of Judaism and charges that God must be loved and obeyed at all times. The Hebrew *'ahab* is used more than two hundred times in the Old Testament. It is a key term in Deuteronomy, Psalms, and Proverbs with more than twenty occurrences in each book. Regarding the use of this term, Elliott writes that it “signifies a relationship of affection apparent in the most intimate of human relationships.”¹¹⁴ Regarding relationships with others, those who have faith in God must exercise the emotion of love (Lev. 19:18).

The New Testament has a prominent theme involving the emotion of love. Elliott writes, “Love as a cognitive emotion fits with all the uses in the New Testament.”¹¹⁵ Love is the most basic and important of human emotions. It is the foundation of Christian ethics. “Love is central to joy, hope, anger at sin, sorrow over sin, being slow to anger against others and the whole range of righteous emotion.”¹¹⁶

The second primary biblical emotion is joy. The presence of God and the knowledge that God is present gives a person joy (Ps. 16:7-10).¹¹⁷ Other prominent reasons for joy are God’s acts in Israel’s history and the promise of future deliverance.¹¹⁸ God is to be served with a spirit of joy (Ps. 100:2). Elliott notes, “Present joy can come out of the assurance or expectation of future deliverance and Israel is to wait with confidence for a future filled with great joy (Ps. 14:7; Isa. 9:2-3, 12:6, 61:9-11, 66:14; Zeph. 3:14-17; Zech. 8:19, 9:9).”¹¹⁹

¹¹⁴ Elliott, *Faithful Feelings*, 85.

¹¹⁵ *Ibid.*, 163.

¹¹⁶ *Ibid.*, 164.

¹¹⁷ Hans-Joachim Kraus, *Psalms 1-59* (Minneapolis: Augsburg Publishing, 1988), 239.

¹¹⁸ *Ibid.*, 265.

¹¹⁹ Elliott, *Faithful Feelings*, 90.

Like the Old Testament, the experiences of joy in the New Testament are the product of people recognizing who God is and what he has done for them. Joy is not equivalent to happiness. Calvin Miller writes, “Many Christians confuse happiness with joy, as did I. Happiness is about a buoyant emotion that results from the momentary plateaus of well-being that characterize our lives. Joy is bedrock stuff, on the other hand. Joy is a confidence that operates irrespective of our moods. Joy is the certainty that all is well, however we feel.”¹²⁰ There is joy in the Gospels because of the Messiah’s coming, the miracles of Jesus, and God’s grace and mercy. In Acts, there is joy in suffering for the sake of Christ (Acts 5:41) and salvation of the Gentiles (Acts 8:8, 39, 11:23, 13:48, 15:3, 31).

Joy is prominent in Paul’s epistles. According to William Morrice, forty percent of the uses of joy in the New Testament are in these books.¹²¹ The idea of joy also appears in the general epistles and Revelation. The primary basis of joy is upon their eschatology and the coming kingdom. Morrice writes, “The thought of the future inheritance kept for them in heaven can bring joy in the present world (1 Pet. 1:6).¹²² In Revelation, saints are joyful that the wicked will face judgment (Rev. 11:18, 18:20).

The third primary biblical emotion is hope. Hope is assumed to be an emotion by leading experts in the field of emotions. Some theologians, however, do not consider hope an emotion.

Aaron Ben-Ze’ev offers the following explanation:

As an acute emotion, hope is not as intense as most other typical emotions. Consequently, some people have claimed that hope is not an emotion since it lacks an intense feeling dimension and hence does not involve any behavioral or physical symptoms...Hope is not as intense as other typical emotions because of temporal distance between us and the emotional object. When the emotional object of hope is not so far away in the future,

¹²⁰ Calvin Miller, *The Taste of Joy* (Downers Grove: InterVarsity Press, 1983), 10-11.

¹²¹ Gerald F. Hawthorne (et al.), “Joy” in *Dictionary of Paul and his Letter* (Downers Grove: InterVarsity Press, 1993), 511.

¹²² William Morrice, *Joy in the New Testament* (Grand Rapids: W.B. Eerdmans, 1984), 139.

hope may be intense and could have all emotional characteristics, including intense feelings. It is interesting to note that although fear is also directed at a future situation, no one has claimed that fear is not an emotion; on the contrary, fear is often described as the most basic and typical emotion. This difference expresses the greater emotional impact we attach to negative events as compared with positive ones.¹²³

Elliott concludes, “The difference in Christian hope is not the nature of the emotion, or the fact that it is not an emotion, but the object of the emotion.”¹²⁴ It can be used in non-theological or theological contexts. Hope appears throughout the Old Testament. Israel’s hope of future deliverance is sure because its basis is on God’s character and promises (Ps. 51:18, 90:2, 111:7; Jer. 17:7-8, 29:11, 31:17). David’s psalms often reflect hope in the hard times because he knows the character of his God.

In the New Testament, Christians have hope in the resurrection of the dead (Acts 23:6, 24:15, 26:7, 28:20). There is hope for the future because God has proven to be faithful (Heb. 3:6, 6:15, 10:23). Like the Old Testament, theological hope in the New Testament is rooted in the character of God. The Scripture also has hope as an emotion in a non-theological context, and the levels of certainty will vary because it is not based on God’s character. For example, Paul hoped believers would endure in faith (1 Thess. 2:19; 2 Cor. 1:7, 10:15). Paul hoped to see others or to accomplish a task (Rom. 15:24; 1 Cor. 16:7; Phil. 2:19; 1 Tim. 3:14).

The fourth primary biblical emotion is jealousy. Jealousy can be helpful or harmful, depending on the context. Elliot writes, “Loving God and loving what is true sometimes implies that an individual will be jealous for God and his commandments.”¹²⁵ Several characters of the Old Testament displayed the emotion of jealousy: Phinehas before the Israelites (Num. 25),

¹²³ Aaron Ben-Ze’ev, *The Subtlety of Emotions* (Cambridge: MIT Press, 2000), 474-475.

¹²⁴ Elliott, *Faithful Feelings*, 185.

¹²⁵ *Ibid.*, 94.

David before the Philistines (1 Sam. 17), Elijah before the prophets of Baal (1 Kgs. 18). In a marital relationship, jealousy is appropriate (Num. 5; Prov. 6:34).

“A brief survey of its usage makes clear that the predominant meaning of jealousy in the New Testament involves the proper ownership or place of something in an individual’s life.”¹²⁶ There are several mentions of positive jealousy (John 2:17; Rom. 11:14; 2 Cor. 11:2; Titus 2:14). In some contexts, jealousy is sinful. Paul focuses on this sin when he writes, “For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?” (1 Cor. 3:3). This kind of jealousy is not to be associated with a Christ-follower. Other examples of sinful jealousy are desiring to have someone else’s house, automobile, spouse, or career.

The fifth primary biblical emotion is fear. *BDAG* has two definitions of *phobos*: (1) be afraid and (2) reverence, respect. Malphurs defines fear as “the emotion that comes from the anticipation of something harmful happening in the future to yourself or another you care about.”¹²⁷ Elliott defines fear as “the feeling which comes from the anticipation of something bad happening in the future to an object you love.”¹²⁸ Fear is the opposite of hope. There are times when fear is prescribed, and other times when fear is prohibited. R.T. France writes, “There are right and wrong fears for the disciples of Jesus, and true discipleship depends on distinguishing them. Two types of *fear* are contrasted: fear of men is a self-interested cowardice, but fear of God is a healthy response of awe and obedience.”¹²⁹ Some scholars assert that the fear of God should not be in the same category or classification as general fear. Elliott’s response to this

¹²⁶ Elliott, *Faithful Feelings*, 196.

¹²⁷ Malphurs, *Developing Emotionally Mature Leaders*, 53.

¹²⁸ Elliott, *Faithful Feelings*, 200.

¹²⁹ R.T. France, *The Gospel of Matthew* (Grand Rapids: W.B. Eerdmans, 1985), 185-186.

assertion is, “To clearly differentiate this fear as meaning awe, as opposed to emotional fear, is misguided.”¹³⁰

People are to fear God. Moses instructs the people that fearing God prevents them from sinning (Exod. 20:20). When it comes to doing evil, a person ought to fear God. Jesus said, “And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!” (Luke 12:4-5). “Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear” (Rom. 11:20). “And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear” (1 Pet. 1:17).

Just as God’s character and presence in the life of Israel is a reason to hope, it is also a reason not to fear (Ps. 46:1-3).¹³¹ Moses writes, “Be strong and of good courage, do not fear nor be afraid of them; for the Lord your God, He is the One who goes with you. He will not leave you nor forsake you” (Deut. 31:6). “And the Lord, He is the one who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed” (Deut. 31:8).

In Matthew 10, Jesus gave five reasons not to fear. Followers of Christ are assured that God will give help at critical times (Matt. 10:19-20). Christians ought to expect persecution (Matt. 10:24-25). There will be a day when all is revealed (Matt. 10:26-27). God’s judgment is to be feared more than man’s judgment (Matt. 10:28). Finally, God cares about the details of people’s lives (Matt. 10:29-31).¹³² Jesus said, “Are not five sparrows sold for two copper coins?

¹³⁰ Elliott, *Faithful Feelings*, 203.

¹³¹ Kraus, *Psalms 1-59*, 461.

¹³² D.A. Carson, *When Jesus Confronts the World: An Exposition of Matthew 8-10* (Grand Rapids: Baker, 1987), 144-149.

And not one of them is forgotten before God. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows” (Luke 12:6-7).

It is important to understand that a response of fear resulting from a frightening person or situation is expected and normal (Matt. 17:6; Luke 1:13, 5:10, 8:25, 35, 27; Acts 9:26; Heb. 12:21; Rev. 1:17). Fear was a response to the shipwreck (Acts 27). Paul describes his experience of fear in Macedonia (2 Cor. 7:5). While fear is a typical response to such circumstances, the Scripture advocates that a follower of Christ avoid prolonged fearfulness.

The sixth primary biblical emotion is sorrow. Sorrow is encouraged in the Old Testament as an appropriate response to death, destruction, or trouble. “In all of the stories [of the Old Testament], written by a variety of authors at different times and in different political and religious contexts, the reality of grief is fully acknowledged. The need to grieve is never denied.”¹³³ The community grieved the death of Lazarus (John 11:33-36). Godly men grieved Stephen’s death (Acts 8:2). Widows grieved the death of Dorcas (Acts 9:37-39). Paul writes, “Rejoice with those who rejoice and weep with those who weep” (Rom. 12:15). This type of sorrow is shared among all people. For the Christian, the hope of the resurrection eases the pain of sorrow related to death (1 Thess. 4:13-18).

There is a difference, however, between godly grief and worldly grief. Its difference is in the object of grief. Elliott remarks, “Grief which is felt over the values of this world is worldly, that which is felt over God’s values is godly.”¹³⁴ An example of this is the Christian’s response to his or her sin. Sorrow is an appropriate response for one’s sin. The absence of sorrow proves it is not authentic (Isa. 22:12-13). The book of Lamentations is an example of sorrow over sin.

¹³³ Elliott, *Faithful Feelings*, 99.

¹³⁴ *Ibid.*, 209.

Sorrow is a sign of true repentance (Jas. 4:8-9). “When emotion drives genuine repentance, God hears and forgives.”¹³⁵ Sorrow over one’s sin or the unwillingness of others to put their faith in Jesus Christ as Savior and Lord is evidence of the person’s love for God and others. Paul wept over those who would not listen to the gospel message (Phil. 3:18).

The seventh primary biblical emotion is anger. The anger experienced by humans is similar to God’s in that it has a cognitive cause and emotional content. The problem that often occurs in human anger is that man’s standards are not God’s. While human anger is like God’s in form, man does not have the character to feel it for the right reasons and execute judgment in the right way.¹³⁶ Anger was the motivation for the first murder in history (Gen. 4:5-9). Anger is not forbidden in the Old Testament, but it is to be taken seriously and controlled (Prov. 29:11). “The nature of human limitations warns against unleashing the powerful passion of anger. Acting without full knowledge can lead to grievous results. The OT (sic) does not encourage the elimination of human passions, but rather stresses methods of bringing them into the service of appropriate relationships.”¹³⁷ In the Old Testament, the human emotion of anger is allowed, but sinful acts are condemned (Ps. 4:4).

Further, believers are to ensure their anger is short-lived because failure will allow the devil an opportunity to seize the situation for his purposes (Eph. 4:26-27; Jas. 1:19-20). There are times where Christians must get rid of all anger (Eph. 4:31). Instead, the Christian must respond with kindness and compassion (Eph. 4:32; Col. 3:12-13).

¹³⁵ Elliott, *Faithful Feelings*, 100.

¹³⁶ John T. Hower, “The Misunderstanding and Mishandling of Anger” *Journal of Psychology and Theology*, no. 4 (1974): 269-275.

¹³⁷ Elliott, *Faithful Feelings*, 95.

Hatred is a secondary emotion that is primarily rooted in anger. It can be divisive and destructive. A survey of the Scripture reveals that at times hatred is encouraged and other times is discouraged. Christians are to hate evil (Ps. 97:10; Amos 5:15; Rom. 12:9). While there is to be hatred for evil, there must not be hatred of people (Lev. 19:17; 1 John 2:9, 3:15). Christians must exercise self-restraint in relationships wherever hatred is expected (Rom. 12:19-20). The theme of hatred of sin is prominent in the later New Testament (Heb. 1:9; Jude 1:23; Rev. 2:6). About Jude 1:23, Bauckham writes, “The phrase suggests that Jude’s readers, while exercising mercy toward the people, must maintain their abhorrence of their sin and everything associated with it.”¹³⁸

The Old Testament constitutes three-quarters of the entire Bible, and over 40 percent of the Old Testament is narrative.¹³⁹ This type of genre uses emotions more than any other. Adam and Eve experienced shame (Gen. 2:25), fear (Gen. 3:10), and anger (Gen. 4:5). Moses had a problem with anger (Exod. 32:19-20). Song of Solomon is all about the emotions of a romantic relationship. Narratives also engage the emotions. King David grew angry after hearing Nathan’s story about a rich man stealing a poor man’s sheep. The New Testament also includes narratives, especially in the Gospels and Acts. An understanding of emotions and their biblical theology is necessary to engage narratives in Scripture more fully.

Theoretical Foundations

Can Emotions Be Trusted?

¹³⁸ Richard J. Bauckham, *Jude, 2 Peter Word Biblical Commentary* (Dallas: World Books, 1983) 116.

¹³⁹ Malphurs, *Developing Emotionally Mature Leaders*, 74.

Aubrey Malphurs, the author of *Developing Emotionally Mature Leaders*, describes emotion as “one of the most difficult concepts in psychology to define and understand completely.”¹⁴⁰ There are an estimated more than ninety different definitions of emotion in scientific literature. Daniel Goleman, the author of *Emotional Intelligence*, defines emotion as “referring to a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act.”¹⁴¹ Malphurs defines emotion as “a unique, unplanned urge to love, hate, or express some other feeling that happens subjectively, subconsciously, and physiologically and is directed toward a person or thing.”¹⁴²

God indeed created us to experience a wide range of emotions, which researchers have classified into eight main categories: anger, sadness, fear, enjoyment, love, surprise, disgust, and shame.¹⁴³ Can our emotions be trusted? According to Scazzero, “Somehow, a subtle message has filtered into our churches that to be human, to be emotional, is somehow sinful –or at least less than spiritual. This comes far more from Platonism and Gnosticism than from Holy Scripture.”¹⁴⁴

Elliott notes that some famous proponents of the view that emotions are unreliable, irrational, should not be trusted, a sign of weakness, or even dangerous include Erwin Lutzer, Kay Arthur, Joyce Meyer, and James McDonald.¹⁴⁵ Believers have been encouraged and instructed to suppress or ignore them. One of the more common scriptures used to support this position is, “The heart is deceitful above all things, and desperately wicked; Who can know it?” (Jer. 17:9).

¹⁴⁰ Malphurs, *Developing Emotionally Mature Leaders*, 41.

¹⁴¹ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 289.

¹⁴² Malphurs, *Developing Emotionally Mature Leaders*, 41.

¹⁴³ Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 199-200.

¹⁴⁴ Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids: Zondervan, 2009), 51-52.

¹⁴⁵ Malphurs, *Developing Emotionally Mature Leaders*, 71.

Lutzer denies that emotions are even feelings. He writes, “Divine love is based on and dependent on the lover. It is not a feeling, for with it we can even love our enemies. Clearly, if love were a feeling, God would be putting a burden on us that we could not possibly bear.”¹⁴⁶

Malphurs states, “Real ministry, and life for that matter, cannot occur without both a set of beliefs (theology) and the emotions (feelings) that accompany them.”¹⁴⁷

It is important to remember that emotions are contextual. They may be helpful, harmful, appropriate, or inappropriate. The Christian leader must strive for emotional maturity. Malphurs writes, “We must develop our emotional capacity and awareness so that we can respond naturally and properly with emotions that are appropriate to the various contexts and situations we find ourselves in a Christians.”¹⁴⁸ This is the crux of emotional intelligence.

The Apostle John writes, “Believe every spirit, but test the spirits to see whether they are from God” (1 John 4:1). At times, one experiences an emotion that is rooted in our flesh or from the enemy. Other times, it is possible that God is speaking to us through that particular emotion. Thus, it is crucial to be self-aware. Dan Allender and Tremper Longman, authors of *Cry of the Soul*, summarizes the importance of being aware of our feelings:

Ignoring our emotions is turning our back on reality. Listening to our emotions ushers us into reality. And reality is where we meet God.... Emotions are the language of the soul. They are the cry that gives the heart a voice.... However, we often turn a deaf ear – through emotional denial, distortion, or disengagement. We strain out anything disturbing in order to gain tenuous control of our inner world. We are frightened and ashamed of what leaks into our consciousness. In neglecting our intense emotions, we are false to ourselves and lose a wonderful opportunity to know God. We forget that change comes through brutal honesty and vulnerability before God.¹⁴⁹

¹⁴⁶ Erwin Lutzer, *Managing Your Emotions* (New York: Christian Herald, 1981), 38.

¹⁴⁷ Malphurs, *Developing Emotionally Mature Leaders*, 72.

¹⁴⁸ *Ibid.*, 85-86.

¹⁴⁹ *Ibid.*, 73-74.

The Link Between Intellect and Emotions

The noncognitive view of the emotions believes that emotions happen and are not the result of reasoning or intellect. Intellect and emotions are independent of one another. Christian Stoicism, which teaches a noncognitive view of emotions, struggles with the imperatives of the Scripture to have a particular emotion. For example, Jesus commanded people to love God with all of their heart and to love their neighbor as themselves (Matt. 22:37-40). One cannot obey that command apart from a link between intellect (what one believes) and emotions (what one feels).

The researcher holds to a cognitive view of the emotions. The cognitive view believes that intellect and emotions are independent and interdependent. Malphurs agrees with the cognitive view of the emotions and writes, “What we believe (our intellect) affects what we feel (our emotions).”¹⁵⁰ Malphurs continues, “How one feels affects how one thinks, and how one thing affects how one feels.”¹⁵¹ It is critical to understand the link between the emotions and intellect to affect change in behavior.

In *Faithful Feelings*, Elliott contends that emotions are cognitive, not noncognitive. Scazzero also affirms the cognitive approach to emotions. He writes that the emotional maturation process includes “learning how to apply practically and effectively the truths we believe.”¹⁵² The effect of beliefs on emotions is seen in the response of anger by the Pharisees and Herodians toward Jesus because they believed it was wrong to heal on the Sabbath (Mark 3:1-6). Cain’s belief (intellect) led him to be angry (emotion) with Abel and murdered him (Gen. 4:6-7).

¹⁵⁰ Malphurs, *Developing Emotionally Mature Leaders*, 79.

¹⁵¹ Ibid.

¹⁵² Scazzero, *Emotionally Healthy Spirituality*, 177.

How is it that a Christian leader can change the way he feels? If his emotion is harmful to himself or others, how does he change it? How does a person correct an inappropriate emotional response? Malphurs states, “First, we cannot force an emotion or experience it on demand. We can’t change an emotion by dwelling on it. However, we can change or experience an emotion by dwelling on and changing our beliefs or values that lie behind that emotion.”¹⁵³ Therefore, to change the emotion, one must change the underlying belief that was the catalyst for it. Jesus illustrates this truth with his disciples in Matthew 6. He instructs them that they should not worry (change in emotion) because God values them and has provided for their physical needs (change in intellect).

Regarding the effect of emotions on intellect, it is wise for leaders not to make crucial decisions when they are not feeling well. A feeling of loneliness or depression has the propensity to lead to poor decision-making. Understanding how intellect affects emotions and emotions affect intellect is imperative to be an emotionally mature leader.

The Link Between Emotional Health and Spiritual Maturity

Peter Scazzero concludes, “It is impossible to be spiritually mature, while remaining emotionally immature.” He writes, “Christian spirituality, without an integration of emotional health, can be deadly – to yourself, your relationship with God, and the people around you.”¹⁵⁴ Malphurs states, “Our emotional health and spiritual maturity are inseparable. They go together and one doesn’t exist without the other.”¹⁵⁵

¹⁵³ Malphurs, *Developing Emotionally Mature Leaders*, 79.

¹⁵⁴ Scazzero, *Emotionally Healthy Spirituality*, 7.

¹⁵⁵ Malphurs, *Developing Emotionally Mature Leaders*, 76.

A leader can be emotionally mature and spiritually unhealthy. It is evidenced by the person who has not accepted the gift of salvation but is emotionally mature. Is it possible to be emotionally immature, yet spiritually healthy? Scazzero and Malphurs believe it is not possible. It is unlikely because God created man with an emotional aspect that, if underdeveloped, one has yet to experience the full potential that God has for him. This underscores the link between emotional health and spiritual maturity. Scazzero identifies ten indicators that a person is experiencing “emotionally *unhealthy* spirituality.” His list includes:

1. Using God to run from God
2. Ignoring the emotions of anger, sadness, and fear
3. Dying to the wrong things
4. Denying the past’s impact on the present
5. Dividing our lives into “secular” and “sacred” compartments
6. Doing for God instead of being with God
7. Spiritualizing away conflict
8. Covering over brokenness, weakness, and failure
9. Living without limits
10. Judging other people’s spiritual journey¹⁵⁶

How is it then that a Christian leader can experience a transformation of emotional maturity? Scazzero offers four practical truths: pay attention to your interior in silence and solitude, find trusted companions, move out of your comfort zone, and pray for courage.¹⁵⁷ He concludes that a person must get to know himself so that he may know God. Jesus summarized the entire Bible when he says, “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments” (Matt. 22:37-40).

¹⁵⁶ Scazzero, *Emotionally Healthy Spirituality*, 24.

¹⁵⁷ *Ibid.*, 85-90.

Therefore, God desires a Christian leader to “practice the presence of people within an awareness of his presence, in our daily relationships.”¹⁵⁸ Jesus did that with every person he met. Believers must follow his model to listen actively and pay attention to others. The church leaders during the time of Jesus’ ministry disregarded the principle. Instead, they prided themselves on Scripture memorization, prayer frequency, tithing, and benevolence. The religious leaders failed to connect loving God with the need to grow in their love for other people. Jesus, the greatest leadership role model of all time, did not separate “the practice of the presence of God from the practice of the presence of people.”¹⁵⁹

Scazzero identifies skills used in conflict resolution that “have seen people freed from lifelong cycles of emotional immaturity.”¹⁶⁰ He recommends a structure for the speaker and listener.¹⁶¹ A demonstration of emotional maturity is respect for the other person and checking out assumptions.¹⁶² A barrier to emotional maturity is unmet or unclear expectations.¹⁶³ Scazzero emphasizes the importance of identifying emotional allergies. He defines an emotional allergy as “an intense reaction to something in the present that reminds us, consciously or unconsciously, of an event from our history.”¹⁶⁴ The PAIRS organization developed a tool that aids in a person’s ability to connect how his/her past is projected into existing relationships (see appendix).¹⁶⁵

¹⁵⁸ Scazzero, *Emotionally Healthy Spirituality*, 179.

¹⁵⁹ *Ibid.*, 180.

¹⁶⁰ *Ibid.*, 186.

¹⁶¹ *Ibid.*, 187.

¹⁶² *Ibid.*, 188-189.

¹⁶³ *Ibid.*, 190-191.

¹⁶⁴ *Ibid.*, 192.

¹⁶⁵ *Ibid.*

Assessing Emotional Maturity

There are assessment tools that aid in identifying where a person stands in his emotional development. Evaluating and examining one's current condition with comparison to where he has been or ought to be is scriptural. An example of this is the letters to the seven churches in Revelation. This project incorporates an assessment tool developed by Travis Bradberry used to measure emotional intelligence and identify growth opportunities. Is it wise for a Christian leader to use emotional assessments developed by those who do not share a belief in Jesus Christ as Savior and Lord? The answer is in special and general revelation.

Scripture is a special revelation because it is based on God's grace (Titus 2:11) and gives to humanity God's truth (John 8:32; 2 Tim. 2:15). The Christian's primary source for leadership information must be a special revelation where truths are discovered by studying God's Word. Therefore, what the Bible says about emotions, leadership, and emotional maturity supersedes any other sources.

There also is value in general revelation. General or natural revelation is truth discovered in nature, history, or other sources. Its basis is God's common grace (Matt. 5:45). Regarding consideration of general revelation for the Christian as it relates to leadership and emotional maturity, Malphurs writes, "I believe that we would be wise to study leadership and its various theories and interpretations to discern nuggets of God's truth about emotional intelligence from his general revelation, since all truth is God's truth."¹⁶⁶

¹⁶⁶ Malphurs, *Developing Emotionally Mature Leaders*, 93-94.

CHAPTER 3

Methodology

Intervention Design

Theological, biblical, and practical analysis regarding emotions were presented through a literature review in the fields of emotions and emotional intelligence. Research of emotional intelligence in organizational leadership and corresponding analysis, conclusions, and training is extensive. In comparison, research, analysis, conclusions, and training that connects emotional intelligence to church leadership is minimal. In *Developing Emotionally Mature Leaders*, Aubrey Malphurs endeavors to initiate a discussion of emotional intelligence in the context of ministry. Malphurs proposes four emotional maturity models specifically designed to teach how emotional intelligence can help transform a ministry.

The purpose of the project's intervention is to create awareness of the role of emotional intelligence in ministry, specifically with persons occupying a senior or lead pastor position. The task is to use credible tools to identify a personality type and baseline emotional quotient (EQ). This project's methodological design was established using assessments designed and developed by qualified individuals in their respective fields of study.

The DISC assessment used is produced by Uniquely You and identifies a person's behavioral tendencies or personality type. The Emotional Intelligence Appraisal – Me Edition used is produced by TalentSmart. When asked why it works, the developer responded, "The test uses proprietary methods developed by experts in psychological assessment who researched

millions of responses to ensure the test is both quick and accurate.”¹⁶⁷ The appraisal measures the key components of emotional intelligence: overall EQ, self-awareness, self-management, social awareness, and relationship management.

The study also uses interview questions developed by the researcher to assess emotional intelligence with selected contextual factors within the ministry of a church aligned with the Tennessee Baptist Convention. This information will help to answer the following:

1. What relationship, if any, exists between the pastor’s personality type and trend in the church’s average worship attendance in the last year and five years?
2. What relationship, if any, exists between the pastor’s personality type and the years served at his current church?
3. What relationship, if any, exists between the pastor’s personality type and overall emotional quotient (EQ)?
4. What relationship, if any, exists between the pastor’s EQ and trend in the church’s average worship attendance in the last year and five years?
5. What relationship, if any, exists between the pastor’s EQ and the years served at his current church?
6. What relationship, if any, exists between the pastor’s EQ and his current age?
7. What relationship, if any, exists between the pastor’s EQ and any previous termination or forced resignation from a church?
8. What relationship, if any, exists between the pastor’s leadership style and his EQ?

¹⁶⁷ “Emotional Intelligence Appraisal – Me Edition,” TalentSmart, accessed April 9, 2020, <https://www.talentsmart.com/products/emotional-intelligence-appraisal.php>.

9. What relationship, if any, exists between the pastor's personality type and leadership style?

The objective is for pastors to learn the importance of emotional intelligence to effective church leadership and develop strategies for improving their self-awareness, self-management, social awareness, and relationship management.

Research Population

For the purpose of this research, the population included only senior or lead pastors employed by a church located in Tennessee and a member of the Tennessee Baptist Convention. The estimated population of eligible candidates from information gathered from the Tennessee Baptist Mission Board was 3,092. Further inquiry revealed that more than three percent of churches were without a pastor. The adjusted total for eligibility is less than 3,000 candidates.

Fifty-eight pastors were recommended for participation in the research project. Recommendations to the researcher were made by one executive and one director of the Tennessee Baptist Mission Board (TBMB), one Director of Missions for an association of the Tennessee Baptist Convention (TBC), and one staff pastor of a TBC church located in the Eastern Grand Division, according to Tennessee Code Annotated Title 4, Chapter 1, Part 2. No person making a recommendation was eligible to participate in the research or biologically related to any participant or the researcher.

Research Invitation

Electronic invitations were sent to 58 pastors without knowledge of their personal or professional information. None of the invitees have a personal relationship with the researcher.

The invitation included an introductory paragraph articulating the degree being pursued and the purpose of the project. The body of the invitation outlined the requirements to participate and the expectations of a participant. The invitation's closing statements included the researcher's contact information for questions and a request to sign and return the attached consent form by May 31, 2019. Thirty-two pastors accepted the invitation to participate in the research process with the promise of receiving their results of the DISC assessment and Emotional Intelligence Appraisal – Me Edition upon completion of the entire project. The usable sample group determined by the responses was 30 or 51.7% of invitees and 1% of eligible candidates in the Tennessee Baptist Convention.

To participate in the research project, candidates must have signed the informed consent and confidentiality statement approved by the IRB and submitted it to the researcher. Participants were not required to travel outside of their residence or place of ministry as assessments were delivered using mail or e-mail. The maximum duration of research for each of the three tools – DISC, Emotional Intelligence Appraisal – Me Edition, and interview questions – was 30 days. The total duration of the research did not exceed 90 days.

The researcher completed the Collaborative Institutional Training Initiative on May 4, 2018. The researcher completed the IRB application with an approval letter received and dated March 21, 2019. The research period was July 1 to September 29, 2019.

Limitations of Generalization

This study was limited to pastors of Tennessee Baptist Convention churches located in the state of Tennessee. The generalization to pastors of other denominations is not necessarily applicable. The generalization to pastors of the same denomination in other states is not

necessarily applicable. Data was not generalized to other staff positions in the church, no matter their denomination or location.

Instrumentation Development

For the purpose of gathering information most pertinent to the research purpose, two primary instruments and one secondary instrument were used. The first instrument, a DISC assessment, is a non-judgmental tool used to evaluate personality and behavior. The two-part DISC assessment has proved reliable in measuring behavioral tendencies. “Hippocrates, the Father of Modern Medicine, is first credited with classifying the four basic temperament types around 400 years before the birth of Christ.”¹⁶⁸

Temperament in psychology, an aspect of personality concerned with emotional dispositions and reactions and their speed and intensity; the term often is used to refer to the prevailing mood or mood pattern of a person. The notion of temperament in this sense originated with Galen, the Greek physician of the 2nd century AD, who developed it from an earlier physiological theory of four basic body fluids (humours): blood, phlegm, black bile, and yellow bile. According to their relative predominance in the individual, they were supposed to produce, respectively, temperaments designated sanguine (warm, pleasant), phlegmatic (slow-moving, apathetic), melancholic (depressed, sad), and choleric (quick to react, hot tempered).¹⁶⁹

“While Hippocrates’s theory about body fluids as the origin of temperament isn’t taught as much today, his observations about human behavior were right on and have proved accurate for more than two thousand years.”¹⁷⁰ Regarding speed, Choleric and Sanguines are quick to move. Melancholics and Phlegmatics are more deliberative in their moves than Choleric or

¹⁶⁸ Mels Carbonell, *How to Solve the People Puzzle: Understanding Personality Patterns* (Blue Ridge, GA: Uniquely You Resources, 2008), 8.

¹⁶⁹ Andreas Sofroniou, *Concepts of Social Scientists and Great Thinkers* (Morrisville, NC: Lulu.com, 2013), 103.

¹⁷⁰ Florence Littauer, *Personality Plus at Work* (Ada, MI: Revell, 2011), 20.

Sanguines. Regarding intensity, Choleric and Sanguines are intense and deep. In contrast, Melancholics and Phlegmatics are easygoing and light.

William Moulton Marston, a psychologist, lawyer, and Harvard professor, introduced the DISC Model of Human Behavior in 1928 with the publication of *The Emotions of Normal People*. In it, Marston assigned single letters to Hippocrates's Greek titles. John Geier, Chair of the Human Behavior Science Department at the University of Minnesota, is credited with developing the first assessment to identify a person's DISC personality type. "After studying under Dr. Geier with Performax Systems and Dr. Frank Wichern, Staff Psychologist at Dallas Theological Seminary, Dr. Mels Carbonell designed the first-of-their-kind combination personality and faith-based profiles."¹⁷¹

The DISC Model of Human Behavior consists of two graphs for plotting the results. The first graph is behavioral tendencies that the person believes are expected of him/her. The second graph is behavioral tendencies that the person believes are most natural for him/her. Both graphs are essential to the overall assessment of the participant.

The second instrument, an Emotional Intelligence Appraisal – Me Edition, scores the key components of emotional intelligence: overall EQ, self-awareness, self-management, social awareness, and relationship management. The appraisal developed by TalentSmart was used because of their experiences in learning how people see themselves versus what others see. In a ten-year period, TalentSmart tested more than 50,000 people to explore the role of emotions in daily life. "Despite the growing focus on EQ, a global deficit in understanding and managing emotions remains. Only 36 percent of the people we tested are able to accurately identify their

¹⁷¹ Carbonell, *How to Solve the People Puzzle*, 11.

emotions as they happen.”¹⁷² Their research revealed that nearly two-thirds of a given population are unaware of their emotions and ill-equipped to benefit from them. A majority of people are victimized by their emotions, which can lead to poor decisions and relationships more easily.

The third instrument is secondary to the others and consists of interview questions developed by the researcher. Questions were designed to evaluate further the emotional intelligence of participants in the context of their profession. Other data obtained for the research project included the participant’s employer, date of birth, date of hire, and the employer’s most recent five years of worship attendance, as reported by a church staff member to the Tennessee Baptist Mission Board.

Procedures

The first action with the research participants was the delivery of 32 DISC assessments. The researcher paid the United States Postal Service to deliver the DISC assessment, instructions on how to complete the assessment, and notification of a 30-day deadline to each participant. Permission was obtained from Uniquely You for the use of their DISC assessment in the study. The researcher paid \$6 to Uniquely You for each of the assessments. The fee did not include shipping charges, which was also paid by the researcher. There was neither a reduced cost from Uniquely You nor a commitment by the researcher to provide a copy of the final project to them in exchange for permission to use their product in the research.

Permission was obtained from TalentSmart to use their Emotional Intelligence Appraisal – Me Edition for the study. A written agreement, authored by TalentSmart, was electronically signed by the researcher to secure a reduced fee of \$25 per assessment. The researcher paid

¹⁷² Bradberry and Greaves, *Emotional Intelligence 2.0*, 13.

TalentSmart the reduced fee for 32 assessments. There were no shipping charges related to this assessment since it was delivered electronically. The agreement also committed the researcher to provide a copy of the final project with no payment or further benefit to the researcher.

Process

Upon electronic or physical receipt of a participant's completed DISC assessment, the researcher accessed "My TalentSmart Account" using the company's website and entering a valid email address and password. The researcher accessed the research group by using the website's "Manage My Assessments" feature. The first step was to enter the participant's first and last name, along with a valid email address. The second step was to complete the TalentSmart template for sending an assessment invitation with any personal comments from the researcher.

Thirty-one candidates were sent an email directly from TalentSmart with a unique access code for the Emotional Intelligence Appraisal – Me Edition. The recipients were given a completion deadline of 30 days with an automatic email reminder from TalentSmart every two days unless the assessment had been completed. The researcher did not have access to the unique code and could not complete the assessment on behalf of another. Test results were only available through "My TalentSmart Account," which was only accessible by the researcher.

Once the deadline for completion of the Emotional Intelligence Appraisals had passed, the researcher narrowed the list of research candidates based on the criteria of completing a DISC assessment and Emotional Intelligence Appraisal – Me Edition. One candidate was disqualified from the third step of the research because of a change in employment to a non-ministerial position. Thirty candidates were contacted by email to schedule an interview. Eleven

pastors were agreeable to an interview within 30 days that consisted of ten questions to further assess their emotional intelligence in the context of ministry.

Implementation of the Intervention Design

Sharan Merriam, an education professor at the University of Georgia, states, “All qualitative research is characterized by the search for meaning and understanding, the researcher as the primary instrument of data collection and analysis, an inductive investigative strategy, and a richly descriptive end product.”¹⁷³ This project bears all of the characteristics of qualitative research and some of the participatory action research qualities. Tim Sensing says:

By definition, DMin research is not “purely” a participatory form of action research. Participatory action research (PAR) by definition would require the community under study to be the primary actor in defining the project’s problem, data collection, methods of analysis, and how and where to use the findings. Yet, DMin projects are not completely a principle investigator paradigm either. The DMin project will involve a partnership with the project’s participants who will co-author the study with the DMin pastor-student. A “type” of participatory action research addressed by DMin projects is a modified model that mediates between the more distinct classifications.¹⁷⁴

Swinton and Mowat state, “It is our opinion that the most effective way that practical theologians can use qualitative research methods is by developing an eclectic and multi-method approach which seeks to take the best of what is available within the accepted modes of qualitative research, but is not necessarily bound by any one model.”¹⁷⁵

The DISC assessment uses 96 descriptors determined by the developer. The descriptors are divided into 24 groups, with each group containing an equal number of descriptors. The

¹⁷³ Sharan B. Merriam, *Qualitative Research in Practice 2nd ed.* (San Francisco: Jossey-Bass, 2019), 6.

¹⁷⁴ Tim Sensing, *Qualitative Research* (Eugene, OR: Wipf & Stock, 2011), 58.

¹⁷⁵ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 50.

participant must select only one descriptor that is most like him and least like him within each group. Two empty boxes are adjacent to each of the descriptors and are divided into two columns, most and least. To be valid, the participant must only mark one box in each column for every group. All 192 boxes are assigned a letter: D, I, S, C, or B. To correctly identify the participant's personality type, all of the D's, I's, S's, C's, and B's are counted for each column: most and least. The sum of all letters in each column must be 24. The boxes scored as "B" are considered norm factors and designed to validate the profile.

When the total number of each letter has been recorded, the participant plots the M-column values on Graph 1 and the values of the L-column on Graph 2. The points plotted above the midline are used to determine the personality type or combination type. Every point above the midline is considered high regardless of the numerical value. Every point below the midline is considered low. The higher the plotted point, the more that profile describes the participant. While the L-column was labeled as least like the participant, it is not the reality. Instead, it is the person's normal unguarded and unmasked behavior. Likewise, the M-column is not what the person is like the most. Instead, it is the person's response to how he/she thinks people expect him/her to behave.

In the second phase of research, the participants will complete TalentSmart's Emotional Intelligence Appraisal – Me Edition. The email with a link to the appraisal is sent from an address with @talentsmart.net. To access the appraisal, the participant must use the URL and password provided in the email from TalentSmart. Once logged into the report homepage, the participant clicked on the "Test My EQ" box to begin the test.

The participant has the option of answering two initial demographic questions that are not included in the researcher's project but become the property of the appraisal's developer. The

questions are: (1) Think about your job performance during the last year. How would you have rated yourself? (2) What type of score did you receive on your last job performance evaluation? With each question, the participant can only choose one of eight responses: very low rating, much below average, below average, average, above average, much above average, highest rating possible, or prefer not to answer.

The appraisal asks specific questions of the participants about their behavior. Answers to the questions are intended to only be for the eyes of the participant. A limitation of the accuracy of the appraisal in measuring the participant's emotional intelligence skills is his/her willingness to rate himself/herself accurately. Accuracy is also based on the participant, including the many different situations he/she is involved in instead of just the ones that he/she handles well. Once the appraisal has begun, there is a 30-minute time limit for completion.

For each question, the participant selects one box for each of the 28 statements according to how often the descriptor applies to him/her. The boxes are never, rarely, sometimes, usually, almost always, and always. TalentSmart performs scoring of the appraisal. The appraisal reports the participant's overall emotional intelligence, personal competence, self-awareness, self-management, social competence, social awareness, and relationship management scores.

In the final phase of the research process, the participants will take part in a one-on-one interview with the researcher. The number of participants for this phase decreased from thirty-two to eleven. The reason for the population decrease is the failure of participants to respond to an interview request by the researcher, or the participant's calendar did not allow for an interview with the researcher within the time frame needed to complete the research. Those not participating in an interview did not receive a report of their Emotional Intelligence Appraisal – Me Edition.

The interview consists of ten scenarios designed for participants to express their reflections regarding ministerial experiences and engage them with a paradigm that includes knowledge of their DISC and EQ. The following questions were used:

1. Describe the most challenging staff member with whom you have ever worked.
What was the most challenging thing about that relationship and how did you manage it?
2. What would former staff members or volunteer leaders say is the area you needed to work on most? How have you tried to improve this area?
3. Describe a time when you tried to do something and failed. How did you respond to failure?
4. Describe a time when you received negative criticism from a staff member or volunteer leader. How did it make you feel?
5. Describe a time when you encountered a conflict in ministry that led you to be frustrated. How did you manage the conflict, and were you able to resolve it?
How did you handle your frustration?
6. What would your current staff or volunteers say is the most rewarding thing about working with you?
7. What would your current staff or volunteer leaders say is the most challenging thing about working with you?
8. Describe a time when you needed to ask for help on a project. What did you do?
If you asked for help, how did it make you feel?
9. What type of work environment are you most productive and happy? Least productive and unhappy?

10. Describe a time when ministry goals or priorities changed. How did you respond to this shift in goals or priorities? How did you help your staff or volunteer leaders understand and execute the revised goals or priorities?

Data Triangulation

Triangulation is “cross-checking the existence of certain phenomena and the veracity of individual accounts by gathering data from a number of informants and a number of sources and subsequently comparing and contrasting one account with another in order to produce as full and balanced study as possible.”¹⁷⁶ Data triangulation occurred from three distinct perspectives: insider, outsider, and researcher. Participants working with the researcher on the project represent the insider’s perspective. Dr. A. Craig Whitt, a colleague with DISC and EI Appraisals experience, represents the outsider’s perspective. Finally, the researcher will filter all of the data. With only one source for DISC and another source for emotional intelligence, the data is limited to the producer’s perspectives on the specific segment being identified or measured. Using more than one source to identify personality types and multiple sources to measure emotional intelligence would have enhanced the research’s validity and reliability.

Data Compilation

The researcher created a single Excel spreadsheet with the research participant’s information, including name, mailing address, mobile telephone, email address, employer, date of hire, date of birth, and the church’s average worship attendance for the most recent five years. Participant information was obtained from the Tennessee Electronic Database (TeD) with

¹⁷⁶ Judith Bell, *Doing Your Research Project* (London: Open University Press, 1993), 102.

permission granted by the Tennessee Baptist Mission Board (TBMB). Alpha characters were assigned to each of the cases to protect the identity of the participant and the associated church.

The researcher used the scoring mechanism instructed by Uniquely You for the DISC assessments, where any plot above the midline is considered part of the personality type or combination. All numerical data from the DISC assessment and scoring types are included in the Excel spreadsheet with the research participant's information. The researchers used the scores by TalentSmart to record the Emotional Intelligence Appraisal – Me Edition, where the overall EI, personal competence, self-awareness, self-management, social competence, social awareness, and relationship management data was input into the Excel spreadsheet with the research participant's information.

Data Analysis

Before any data analysis, the researcher will import the data from the single Excel spreadsheet to IBM's SPSS Statistics software. SPSS Statistics is a statistical and data management package for researchers and analysts. From this, the data will undergo a means comparison. After statistical information was recorded from the SPSS Statistics program, counsel was sought from a statistician to analyze patterns, consistencies, and anomalies.

The first step to analyzing the data will be grouping the participants by age ranges of ten and calculating the means for overall EI, personal competence, and social competence. Comparisons will be made with each group's means to evaluate which ranges had the highest mean and what relationship, if any, overall EI, personal competence, and social competence have to the group's age range. The researcher will note either the personal or social competencies as

the primary contributor to the higher overall EI for developing strategies for improving emotional intelligence.

The second step to analyzing the data will be grouping the participants by years served in their current ministry in ranges of three and calculating the means for overall EI, personal competence, and social competence. Comparisons will be made with each group's means to evaluate which ranges had the highest mean and what relationship, if any, overall EI, personal competence, and social competence have to the group's service range. The researcher will note either the personal or social competencies as the primary contributor to the higher overall EI for developing strategies for improving emotional intelligence.

The third step to analyzing the data will be grouping the participants by the one-year percent change in worship attendance in ranges of ten and calculating the means for overall EI, personal competence, and social competence. Comparisons will be made with each group's means to evaluate which groups had the highest mean and what relationship, if any, overall EI, personal competence, and social competence has to the percent change in worship attendance in the last year. The researcher will note either the personal or social competencies as the primary contributor to the higher overall EI for developing strategies for improving emotional intelligence.

The fourth step to analyzing the data will be grouping the participants according to the five-year percent change in worship attendance in ranges of ten and calculating the means for overall EI, personal competence, and social competence. Comparisons will be made with each group's means to evaluate which groups had the highest mean and what relationship, if any, overall EI, personal competence, and social competence has to the percent change in worship attendance in the last five years. The researcher will note either the personal or social

competencies as the primary contributor to the higher overall EI for developing strategies for improving emotional intelligence.

The fifth step is to group the participants based on worship attendance using ranges: less than or equal to 100, 101-249, 250-499, 500-999, greater than or equal to 1,000. The 2019 attendance reported to the TBMB will be used for classification. The means for overall EI, personal competence, and social competence will be calculated. Comparisons will be made with each group's means to evaluate which groups had the highest mean and what relationship, if any, overall EI, personal competence, and social competence has to the percent change in worship attendance in the last five years. The researcher will note either the personal or social competencies as the primary contributor to the higher overall EI for developing strategies for improving emotional intelligence.

The sixth step to analyzing the data will be grouping the participants according to personality type using only Graph 1, which is the participant's perspective of what is expected. The means for years served in current ministry, one-year percent change in worship attendance, and five-year percentage changes in worship attendance will be calculated. The calculations will be used to evaluate the relationship, if any, personality type has to tenure in ministry or changes in worship attendance. For participants having a personality combination type, the higher plot will be used for grouping purposes.

The seventh step to analyzing the data will be grouping the participants according to personality type using only Graph 2, which is the participant's perspective of who he is. The means for years served in current ministry, one-year percent change in worship attendance, and five-year percent changes in worship attendance will be calculated. The calculations will be used to evaluate the relationship, if any, personality type has to tenure in ministry or changes in

worship attendance. For participants having a personality combination type, the higher plot will be used for grouping purposes.

The eighth step is to group the participants based on leadership style and compare the means of overall EI, personal competence, social competence, one-year percent change in worship attendance, and five-year percent change in worship attendance. The information will be used to evaluate the relationship, if any, the leadership style has to the other factors. The participant is the determiner of the leadership style, and it should be based upon what is most used in his ministry. Surveying the staff members and volunteer leaders of what they believe the pastor's primary leadership style is would have either validated or changed the style recorded for the research and classification. A change in the recorded leadership style would affect the overall results of the research.

The ninth step is to group the participants based on the type of church the participant leads and compare the means of overall EI, personal competence, social competence, one-year percent change in worship attendance, and five-year percent change in worship attendance. The information will be used to evaluate the relationship, if any, the leadership style has to the other contextual factors. The types of churches included in the project are traditional, attractional, organic, and hybrid. The researcher classifies the church type based on the data supplied by the church. Including a question related to church type and the respective characteristics would have either validated or changed the type recorded for the research and classification.

For the purposes of the research project, measuring a church leader's effectiveness is the mean of the percent changes at one-year and five-year to worship attendance. The limitation of the validity of leadership effectiveness based on these measures is recognized. The researcher acknowledges that variables outside of the pastor's control (i.e., parking/seating space, loss of a

key staff member, declining community) can influence changes to the worship attendance in a specified period. A pastor's effectiveness is also influenced by his relationships with the congregants and in the community. Sermon content and delivery also influence worship attendance, but the nature of its subjectivity makes it difficult to have a standard measure by which to incorporate into a calculation to determine a pastor's leadership effectiveness.

CHAPTER 4

Results

Findings

The researcher used means comparisons to evaluate the relationship, if any, of a pastor's emotional intelligence to various contextual factors and personality types to other factors. This chapter seeks to present the results clearly and objectively. Twenty-five pastors completed the Emotional Intelligence Appraisal – Me Edition and recorded all other factors allowing for comparisons and evaluations. The researcher used SPSS to generate calculations for analysis.

Means Evaluation of Group

A means calculation for the entire group reported an overall EI of 76.72, with a standard deviation of 7.150. The score is based on a comparison to the general population as tested by TalentSmart. As a group, pastors are aware of some of the behaviors that contributed to their score. Several emotionally intelligent behaviors are holding them back. Many people begin here, and once they are aware, they see significant improvements in their emotional intelligence. The highest overall EI is 88 and shared by two pastors whose ages are 35 and 45. The lowest overall EI is 62, and the pastor is 55 years old.

Personal competence contributed more to the group's overall EI than social competence. The personal competence mean of the entire group is 77.40, with a standard deviation of 7.561. Self-awareness skills and self-management skills were assessed to derive the personal competence score. The group averaged 76.76 for self-awareness, with a standard deviation of 9.047. The group averaged 77.88 for self-management skills, with a standard deviation of 9.435. Cohen's *d* for self-awareness and self-management is 0.12, which is indicative of a small

statistical difference between them. The highest personal competence score was 92 by a pastor who is 45 years old. The lowest personal competence score was by the pastor who scored the lowest overall EI. He is 55 years old.

The average social competence score for the entire group is 76.48, with a standard deviation of 7.969. Social awareness and relationship management skills were assessed to derive the social competence score. The group averaged 74.84 for social awareness, with a standard deviation of 9.353. The group averaged 77.80 for relationship management skills, with a standard deviation of 8.042. Cohen’s *d* for social awareness and self-management is -0.34, which is indicative of a slightly moderate statistical difference between them. The highest social competence score was 87 by a pastor who is 50 years old. The lowest social competence score was 62 by two pastors, ages 36 and 43 years old.

The average age of pastors in the group is 47.5 years old. The mean for years served with their current church is 7.86, with a standard deviation of 6.547. Worship attendance for the churches represented in the research pool declined an average of 3.12% in the last year and 8.99% in the last five years.

Emotional Intelligence and Age

Age	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen’s <i>d</i>
20-29 years	1	83.00	-	82.00	-	84.00	-	-
30-39 years	6	78.17	8.377	80.67	9.004	76.17	8.954	-0.5
40-49 years	5	76.00	10.559	76.20	11.476	76.20	10.134	0.0

50-59 years	10	75.80	5.712	76.20	5.770	76.10	7.490	0.0
60-69 years	3	76.00	6.000	75.33	3.215	76.33	8.622	-0.2

There are six participants in the 30-39 years old group. The group's overall EI mean is 78.17, with a standard deviation of 8.377. The personal competence mean of the group is 80.67, with a standard deviation of 9.004. The average social competence score for the group is 76.17, with a standard deviation of 8.954. Cohen's *d* for personal competence and social competence is 0.5, which is indicative of a moderate statistical difference between them.

There are five participants in the 40-49 years old group. The group's overall EI mean is 76.00, with a standard deviation of 10.599. The personal competence mean of the group is 76.20, with a standard deviation of 11.476. The average social competence score for the group is 76.20, with a standard deviation of 10.134. Cohen's *d* for personal competence and social competence is 0.0, which is indicative of no statistical difference between them.

There are ten participants in the 50-59 years old group. The group's overall EI mean is 75.80, with a standard deviation of 5.712. The personal competence mean of the group is 76.20, with a standard deviation of 5.770. The average social competence score for the group is 76.10, with a standard deviation of 7.490. Cohen's *d* for personal competence and social competence is 0.0, which is indicative of no statistical difference between them.

There are three participants in the 60-69 years old group. The group's overall EI mean is 76.00, with a standard deviation of 6.000. The personal competence mean of the group is 75.33, with a standard deviation of 3.215. The average social competence score for the group is 76.33, with a standard deviation of 8.622. Cohen's *d* for personal competence and social competence is -0.2, which is indicative of a small statistical difference between them.

The researcher theorized that there would be a direct correlation between age and overall EI with the greatest strengths in social competence. A reason for this hypothesis is that an older age equates to a greater frequency of interactions with various people and their emotions, resulting in him being more aware of his emotions, the impact of his emotions on others, awareness of others' emotions, and adapting his actions to accommodate them to strengthen relationships. The appraisal results do not support the researcher's theory. In contrast, the overall EI was highest for participants less than 40 years old. The means difference of personal competence and social competence was less for participants 40 years old and older.

Emotional Intelligence and Years with Current Church

Years	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen's <i>d</i>
0 – 2	9	74.67	7.124	76.33	7.921	73.78	7.886	0.3
3 – 5	3	82.67	0.577	81.00	1.000	84.67	2.082	-2.2
6 – 8	3	84.00	6.928	86.67	7.572	82.00	6.083	0.7
9 – 11	4	74.50	8.737	74.25	8.261	75.00	10.296	-0.1`
12 – 14	2	71.00	5.657	73.00	11.314	69.50	0.707	0.4
15 – 19	2	79.00	4.243	76.50	3.536	81.00	4.243	-1.6
20 – 29	2	74.00	5.657	74.50	2.121	73.50	9.192	0.1

Nine participants have served less than three years at their current church. The group's overall EI mean is 74.67, with a standard deviation of 7.124. The personal competence mean of the group is 76.33, with a standard deviation of 7.921. The average social competence score for

the group is 73.78, with a standard deviation of 7.886. Cohen's d for personal competence and social competence is 0.3, which is indicative of a small statistical difference between them.

Three participants have served at least three but less than six years at their current church. The group's overall EI mean is 82.67, with a standard deviation of 0.577. The personal competence mean of the group is 81.00, with a standard deviation of 1.000. The average social competence score for the group is 84.67, with a standard deviation of 2.082. Cohen's d for personal competence and social competence is -2.2, which is indicative of a large statistical difference between them.

Three participants have served at least six but less than nine years at their current church. The group's overall EI mean is 84.00, with a standard deviation of 6.928. The personal competence mean of the group is 86.67, with a standard deviation of 7.572. The average social competence score for the group is 82.00, with a standard deviation of 6.083. Cohen's d for personal competence and social competence is 0.7, which is indicative of a slightly large statistical difference between them.

Four participants have served at least nine but less than twelve years at their current church. The group's overall EI mean is 74.50, with a standard deviation of 8.737. The personal competence mean of the group is 74.15, with a standard deviation of 8.261. The average social competence score for the group is 75.00, with a standard deviation of 10.296. Cohen's d for personal competence and social competence is -0.1, which is indicative of a small statistical difference between them.

Two participants have served at least twelve but less than fifteen years at their current church. The group's overall EI mean is 71.00, with a standard deviation of 5.657. The personal competence mean of the group is 73.00, with a standard deviation of 11.314. The average social

competence score for the group is 69.50, with a standard deviation of 0.707. Cohen's *d* for personal competence and social competence is 0.4, which is indicative of a slightly moderate statistical difference between them.

Two participants have served at least fifteen but less than twenty years at their current church. The group's overall EI mean is 79.00, with a standard deviation of 4.243. The personal competence mean of the group is 76.50, with a standard deviation of 3.536. The average social competence score for the group is 81.00, with a standard deviation of 4.243. Cohen's *d* for personal competence and social competence is -1.6, which is indicative of a large statistical difference between them.

Two participants have served at least twenty but less than thirty years at their current church. The group's overall EI mean is 74.00, with a standard deviation of 5.657. The personal competence mean of the group is 74.50, with a standard deviation of 2.121. The average social competence score for the group is 73.50, with a standard deviation of 9.192. Cohen's *d* for personal competence and social competence is 0.1, which is indicative of a small statistical difference between them.

The scores of each service range do not have a direct correlation to overall EI. Notably, pastors with the highest overall EI mean had been with their current church 3-8 years. According to Thom Rainer, former president of LifeWay and an evangelical leader among Southern Baptists, a Southern Baptist pastor's average tenure at a single church increased from 3.6 years in 1996 to 6 years in 2017. With the lower averages of EI for the 9-11 years and 12-14 years groups compared with others in the study, further inquiry might reveal a mediocre and predictable relationship between the pastor and congregants.

Emotional Intelligence and One-Year Change in Attendance

Attendance	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen's <i>d</i>
20+%	2	78.50	0.707	76.50	0.707	81.00	1.414	-4.0
10 – 19%	3	80.67	6.658	86.33	6.028	75.67	8.145	1.5
0 – 9%	4	80.75	6.185	80.00	7.874	81.75	4.193	-0.3
0 – -9%	9	76.44	7.178	76.00	6.576	77.33	8.746	-0.2
-10 – -19%	5	70.80	8.871	72.40	8.849	69.80	9.039	0.3
-20+%	2	77.00	1.414	78.50	6.364	75.50	3.536	0.6

Two churches experienced at least a 20% increase in attendance since the previous year. The pastors for these churches had an overall EI mean of 78.50, with a standard deviation of 0.707. The personal competence mean for the pastors is 76.50, with a standard deviation of 0.707. The average social competence score for the pastors is 81.00, with a standard deviation of 1.414. Cohen's *d* for personal competence and social competence is -4.0, which is indicative of a large statistical difference between them. A strategic plan to develop personal competence skills would benefit their overall EI the most. Their social competence skills are a strength to build on.

Three churches experienced a 10-19% increase in attendance since the previous year. The pastors for these churches had an overall EI mean of 80.67, with a standard deviation of 6.658. The personal competence mean for the pastors is 86.33, with a standard deviation of 6.028. The average social competence score for the pastors is 75.67, with a standard deviation of 8.145. Cohen's *d* for personal competence and social competence is 1.5, which is indicative of a large statistical difference between them. The pastors who study the behaviors that resulted in the high

personal competence score and polish those skills will have a strength to capitalize. The greater need for this group is to develop a strategic plan to improve social competence skills. While the personal competence skill aligned with the researcher's expectations, the social competence skill did not.

Four churches experienced no change or less than a 10% increase in attendance since the previous year. The pastors for these churches had an overall EI mean of 80.75, with a standard deviation of 6.185. The personal competence mean for the pastors is 80.00, with a standard deviation of 7.874. The average social competence score for the pastors is 81.75, with a standard deviation of 4.193. Cohen's *d* for personal competence and social competence is -0.3, which is indicative of a small statistical difference between them. The results aligned with the researcher's expectations.

Nine churches experienced a decline of less than 10% in attendance since the previous year. The pastors for these churches had an overall EI mean of 76.44, with a standard deviation of 7.178. The personal competence mean for the pastors is 76.00, with a standard deviation of 6.576. The average social competence score for the pastors is 77.33, with a standard deviation of 8.746. Cohen's *d* for personal competence and social competence is -0.2, which is indicative of a small statistical difference between them. A plan to develop skills to improve personal competence would be of almost equal benefit to developing skills to improve social competence. With an overall EI above 75.00, the pastor's emotional intelligence is possibly not the primary contributor to the church's decline in weekly attendance.

Five churches experienced a 10-19% decrease in attendance since the previous year. The pastors for these churches had an overall EI mean of 70.80, with a standard deviation of 8.871. The personal competence mean for the pastors is 72.40, with a standard deviation of 8.849. The

average social competence score for the pastors is 69.80, with a standard deviation of 9.039. Cohen's *d* for personal competence and social competence is 0.3, which is indicative of a small statistical difference between them. The pastors in this group must work on social competence skills. They may be starting to let people down. Perhaps this is a skill area that does not always come naturally to the pastor or he does not use it. With an improvement in this skill, a pastor's leadership effectiveness will increase.

Two churches experienced at least a 20% decline in attendance since the previous year. The pastors for these churches had an overall EI mean of 77.00, with a standard deviation of 1.414. The personal competence mean for the pastors is 78.50, with a standard deviation of 6.364. The average social competence score for the pastors is 75.50, with a standard deviation of 3.536. Cohen's *d* for personal competence and social competence is 0.6, which is indicative of a moderate statistical difference between them. With an overall EI, personal competence, and social competence above 75.00, perhaps there is another factor contributing to the significant decline in weekly church attendance in the last year.

Emotional Intelligence and Five-Year Change in Attendance

Attendance	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen's <i>d</i>
30+%	2	85.00	4.243	85.50	6.364	84.50	2.121	0.2
20 – 29%	1	79.00	-	77.00	-	82.00	-	-
10 – 19%	2	76.50	2.121	78.00	2.828	75.00	7.071	0.6
0 – 9%	4	82.50	3.873	83.75	6.994	81.50	6.351	0.3
0 – -9%	3	80.67	4.041	80.00	2.000	82.00	6.245	-0.4

-10 – -19%	3	77.67	2.517	78.33	2.517	77.33	6.429	0.2
-20 – -29%	6	70.17	8.085	71.33	8.733	69.67	8.091	0.2
-30+%	4	72.50	6.658	73.25	7.500	72.25	7.136	0.1

Two churches experienced at least a 30% increase in attendance in the last five years. The pastors for these churches had an overall EI mean of 85.00, with a standard deviation of 4.243. The personal competence mean for the pastors is 85.50, with a standard deviation of 6.364. The average social competence score for the pastors is 84.50, with a standard deviation of 2.121. Cohen’s *d* for personal competence and social competence is 0.2, which is indicative of a small statistical difference between them. Outside of a strategic merger with another church or establishment of another campus, the researcher expected the churches with the highest percentage growth in the last five years to have the highest overall EI.

Two churches experienced a 10-19% increase in attendance in the last five years. The pastors for these churches had an overall EI mean of 76.50, with a standard deviation of 2.121. The personal competence mean for the pastors is 78.00, with a standard deviation of 2.828. The average social competence score for the pastors is 75.00, with a standard deviation of 7.071. Cohen’s *d* for personal competence and social competence is 0.6, which is indicative of a moderate statistical difference between them. When comparing the churches with attendance increases or decreases less than 10%, this group’s results are contrary to what the researcher expected. An overall EI of at least 80.00 was expected with a greater strength in social competence.

Four churches experienced no change or less than a 10% increase in attendance in the last five years. The pastors for these churches had an overall EI mean of 82.50, with a standard

deviation of 3.873. The personal competence mean for the pastors is 83.75, with a standard deviation of 6.994. The average social competence score for the pastors is 81.50, with a standard deviation of 6.351. Cohen's d for personal competence and social competence is 0.3, which is indicative of a small statistical difference between them. The pastors in this group have a few situations where they do not demonstrate emotionally intelligent behavior. Their personal and social competence levels are above average when compared to the general population.

Three churches experienced a decline of less than 10% in attendance in the last five years. The pastors for these churches had an overall EI mean of 80.67, with a standard deviation of 4.041. The personal competence mean for the pastors is 80.00, with a standard deviation of 2.000. The average social competence score for the pastors is 82.00, with a standard deviation of 6.245. Cohen's d for personal competence and social competence is -0.4, which is indicative of a slightly moderate statistical difference between them. Like their peers who had less than a ten percent increase, they demonstrate emotionally intelligent behavior in most situations. A strategic plan to strengthen personal competence skills is expected to make the fastest impact on overall EI.

Three churches experienced a decline of 10-19% in attendance in the last five years. The pastors for these churches had an overall EI mean of 77.67, with a standard deviation of 2.517. The personal competence mean for the pastors is 78.33, with a standard deviation of 2.517. The average social competence score for the pastors is 77.33, with a standard deviation of 6.429. Cohen's d for personal competence and social competence is 0.2, which is indicative of a small statistical difference between them. The group's overall EI is higher than their peers with worship attendance increases of 10-19% in the last five years. More research with the three

churches is likely to produce a factor with greater influence than the pastor’s personal or social competence skills.

Six churches experienced a decline of 20-29% in attendance in the last five years. The pastors for these churches had an overall EI mean of 70.17, with a standard deviation of 8.085. The personal competence mean for the pastors is 71.33, with a standard deviation of 8.733. The average social competence score for the pastors is 69.67, with a standard deviation of 8.091. Cohen’s *d* for personal competence and social competence is 0.2, which is indicative of a small statistical difference between them. With the lowest average social competence score, this group would benefit most with a strategic plan to improve social competence skills.

Four churches experienced a decline of at least 30% in attendance in the last five years. The pastors for these churches had an overall EI mean of 72.50, with a standard deviation of 6.658. The personal competence mean for the pastors is 73.25, with a standard deviation of 7.500. The average social competence score for the pastors is 72.25, with a standard deviation of 7.136. Cohen’s *d* for personal competence and social competence is 0.1, which is indicative of a small statistical difference between them. Only one of the four pastors did not experience a decline in weekly worship attendance in the last year. The other three pastors continue to experience reductions in the size of their worship services. A strategic plan to improve their emotional intelligence skills could help stop or reverse the negative trend.

Emotional Intelligence and Church Size

Attendance	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen’s <i>d</i>
0 – 99	7	75.29	6.291	77.00	6.658	74.29	7.410	0.4

100 – 249	9	77.22	7.775	77.67	8.602	77.22	8.258	0.1
250 – 499	5	76.40	4.722	76.60	3.286	76.40	8.019	0.0
500 – 999	3	77.33	13.614	78.33	15.177	77.00	12.166	0.1
1,000+	1	82.00	-	79.00	-	84.00	-	-

Seven churches average less than 100 in weekly attendance for worship. The pastors for these churches had an overall EI mean of 75.29, with a standard deviation of 6.291. The personal competence mean for the pastors is 77.00, with a standard deviation of 6.658. The average social competence score for the pastors is 74.29, with a standard deviation of 7.410. Cohen’s *d* for personal competence and social competence is 0.4, which is indicative of a slightly moderate statistical difference between them. While this group was comparable to others in personal competence, their social competence skills were noticeably lower than their peers.

Nine churches average 100-200 in weekly attendance for worship. The pastors for these churches had an overall EI mean of 77.22, with a standard deviation of 7.775. The personal competence mean for the pastors is 77.67, with a standard deviation of 8.602. The average social competence score for the pastors is 77.22, with a standard deviation of 8.258. Cohen’s *d* for personal competence and social competence is 0.1, which is indicative of a small statistical difference between them. While this group appears nearly balanced with personal and social competence, neither is a strength for them. With a little improvement of either, however, it could become a strength.

Five churches averaged 250-499 in weekly attendance for worship. The pastors for these churches had an overall EI mean of 76.40, with a standard deviation of 4.722. The personal competence mean for the pastors is 76.60, with a standard deviation of 3.286. The average social

competence score for the pastors is 76.40, with a standard deviation of 8.019. Cohen’s *d* for personal competence and social competence is 0.0, which is indicative of no statistical difference between them. Like the 100-249 group, learning personal or social competence skills will develop them into a strength that will positively impact the overall EI.

Three churches averaged 500-999 in weekly attendance for worship. The pastors for these churches had an overall EI mean of 77.33, with a standard deviation of 13.614. The personal competence mean for the pastors is 78.33, with a standard deviation of 15.177. The average social competence score for the pastors is 77.00, with a standard deviation of 12.166. Cohen’s *d* for personal competence and social competence is 0.1, which is indicative of a small statistical difference between them. There are minimal differences between this group’s scores and the scores of the 100-249 and 250-499 groups. This result is contrary to the researcher’s expectations based on ministry engagements and other behavioral studies involving emotional intelligence.

For the one church averaging 1,000+ in weekly worship, its pastor’s personal competence skills could become a strength with a strategic plan to develop those skills. His social competence skills are a strength on which to build. While this pastor’s scores are high, they were not the highest of every pastor in the entire group.

Emotional Intelligence and Personality Style

Graph 1 – This is Expected of Me

Personality Style	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen’s <i>d</i>
D	6	78.17	7.627	78.17	9.283	78.83	7.223	-0.1

I	8	76.75	9.316	78.13	10.006	75.88	9.790	0.2
S	8	76.38	3.503	77.25	2.816	75.75	6.251	0.3
C	3	74.67	10.408	74.33	8.622	75.33	11.719	-0.1

Six pastors perceive that what is expected of them aligns most with the D personality style. The pastors had an overall EI mean of 78.17, with a standard deviation of 7.627. The personal competence mean for the pastors is 78.17, with a standard deviation of 9.283. The average social competence score for the pastors is 78.83, with a standard deviation of 7.223. Cohen's *d* for personal competence and social competence is -0.1, which is indicative of a small statistical difference between them. When contrasted with Graph 2 later in the chapter, it is interesting to note how many pastors perceive themselves as having a D personality style, but it does not align with whom they say they are. It is noteworthy that the social competence score was the highest of the entire group. A possible explanation is that five pastors in this group perceive that this personality style expected of them in their role but do not naturally align with its attributes.

Eight pastors perceive that what is expected of them aligns most with the I personality style. The pastors had an overall EI mean of 76.75, with a standard deviation of 9.316. The personal competence mean for the pastors is 78.13, with a standard deviation of 10.006. The average social competence score for the pastors is 75.88, with a standard deviation of 9.790. Cohen's *d* for personal competence and social competence is 0.2, which is indicative of a small statistical difference between them. The number of pastors in this personality style remained unchanged in Graphs 1 and 2. The overall EI, however, is lower in Graph 1 than Graph 2. The

difference is likely because pastors may not naturally align with the attributes of the I personality type but feel compelled by their roles to fulfill them.

Eight pastors perceive that what is expected of them aligns most with the S personality style. The pastors had an overall EI mean of 76.38, with a standard deviation of 3.503. The personal competence mean for the pastors is 77.25, with a standard deviation of 2.816. The average social competence score for the pastors is 75.75, with a standard deviation of 6.251. Cohen’s *d* for personal competence and social competence is 0.3, which is indicative of a small statistical difference between them. For a personality type that traditionally prioritizes relationships over tasks, it is interesting that this group’s average social competence was less than 0.50 greater than those with the C personality style.

Three pastors perceive that what is expected of them aligns most with the C personality style. The pastors had an overall EI mean of 74.67, with a standard deviation of 10.408. The personal competence mean for the pastors is 74.33, with a standard deviation of 8.622. The average social competence score for the pastors is 75.33, with a standard deviation of 6.251. Cohen’s *d* for personal competence and social competence is -0.1, which is indicative of a small statistical difference between them. While the researcher expected the social competence score to be the lowest of the entire group, it was notable that the differences were minimal compared to I and S personality types and 3.50 less than the D personality type.

Graph 2 – This is Me

Personality Style	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen’s <i>d</i>
D	1	82.00	-	81.00	-	83.00	-	-
I	8	80.38	8.228	79.75	9.301	81.50	7.801	-0.2

S	11	75.09	5.147	77.09	6.090	73.55	6.424	0.6
C	5	73.40	8.204	73.60	8.142	73.60	8.735	0.0

One pastor perceives that his natural behavior aligns most with the D personality style. He also identified that the D personality style is expected of him in his role as pastor. While the D personality type is more task-focused than people-focused, the participant had a higher EI (82.00), personal competence (81.00), and social competence (83.00) scores than the means of the other personality types.

Eight pastors perceive that their natural behavior aligns most with the I personality style. The pastors had an overall EI mean of 80.38, with a standard deviation of 8.228. The personal competence mean for the pastors is 79.75, with a standard deviation of 9.301. The average social competence score for the pastors is 81.50, with a standard deviation of 7.801. Cohen's *d* for personal competence and social competence is -0.2, which is indicative of a small statistical difference between them. People with the I personality style are traditionally focused on others and their relationships. Therefore, it is logical that the social competence score is higher, contributing to an overall EI of at least 80.

Eleven pastors perceive that their natural behavior aligns most with the S personality style. The pastors had an overall EI mean of 75.09, with a standard deviation of 5.147. The personal competence mean for the pastors is 77.09, with a standard deviation of 6.090. The average social competence score for the pastors is 73.55, with a standard deviation of 6.424. Cohen's *d* for personal competence and social competence is 0.6, which is indicative of a moderate statistical difference between them. The focus of people with this personality type is similar to those with the I personality type. Therefore, it is noteworthy that this group's social

competence was less than personal competence, and more than eight points lower than the social competence of their peers who identified with the I personality type.

Five pastors perceive that their natural behavior aligns most with the C personality style. The pastors had an overall EI mean of 73.40, with a standard deviation of 8.204. The personal competence mean for the pastors is 73.60, with a standard deviation of 8.142. The average social competence score for the pastors is 73.60, with a standard deviation of 8.735. Cohen’s *d* for personal competence and social competence is 0.0, which is indicative of no statistical difference between them. People with this personality type typically prioritize tasks over relationships. Therefore, the results align with the researcher’s expectations for this personality type.

Emotional Intelligence and Leadership Style

Leadership Style	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen’s <i>d</i>
Visionary	6	82.33	5.610	82.00	7.823	83.17	3.971	-0.2
Coaching	3	74.33	4.041	76.33	3.512	72.33	6.807	0.7
Affiliative	7	73.71	7.387	76.14	8.454	72.00	7.810	0.5
Democratic	6	77.33	6.022	77.17	6.338	77.83	7.414	-0.1
Pacesetting	1	83.00	-	82.00	-	84.00	-	-
Commanding	2	69.00	9.899	68.00	8.485	70.50	10.607	-0.3

Leaders with the best results incorporate multiple leadership styles. Daniel Goleman states, “Of the six leadership styles, our research suggests that overall, the visionary approach is

most effective.”¹⁷⁷ Not surprisingly, the six pastors with a visionary leadership style had an above-average emotional intelligence with a mean of 82.33. The personal and social competence skills are strengths upon which to build. Goleman says, “Of all the EI competencies, however, empathy matters most to visionary leadership.”¹⁷⁸

Three of the twenty-five pastors described their preferred and most-used leadership style in a way that Goleman would classify as coaching. “Coaching exemplifies the EI competence of developing others, which lets a leader act as a counselor, exploring employees’ goals and values and helping them expand their own repertoire of abilities.”¹⁷⁹ Not surprisingly, their personal competence scored higher than social competence. Goleman remarks, “Even though coaching focuses on personal development rather than on accomplishing tasks, the style generally predicts an outstandingly positive emotional response and better results, almost irrespective of the other styles a leader employs.”¹⁸⁰ Why are there not more pastors who consistently employ this leadership style in their ministry? Like leaders in other industries, the reason is time. “Despite the commonly held belief that every leader needs to be a good coach, leaders tend to exhibit this style least often. In these high-pressure, tense times, leaders say they ‘don’t have the time’ for coaching.”¹⁸¹

The most-used leadership style among the pastors surveyed is affiliative. Goleman remarks, “When leaders are being affiliative, they focus on the emotional needs of employees even over work goals.”¹⁸² Like visionary leadership, the EI competence of empathy is

¹⁷⁷ Goleman, Boyatzis, and McKee, *Primal Leadership*, 58.

¹⁷⁸ *Ibid.*, 59.

¹⁷⁹ *Ibid.*, 63.

¹⁸⁰ *Ibid.*, 61.

¹⁸¹ *Ibid.*

¹⁸² *Ibid.*, 65.

fundamental. This style sometimes depends on another EI competence of conflict management, especially when a diverse or conflicting group of people must harmoniously work. Goleman warns, “The style’s exclusive focus on praise can allow poor performance to go uncorrected, and employees may perceive that mediocrity is tolerated.”¹⁸³

Like visionary and affiliative leadership styles, empathy has an essential role in the democratic style of leadership. Goleman states, “The democratic style builds on a triad of emotional intelligence abilities: teamwork and collaboration, conflict management, and influence.”¹⁸⁴ An equal number of pastors surveyed are classified with visionary and democratic leadership styles. “Even if a leader has a strong vision, the democratic style works well to surface ideas about how to implement that vision or to generate fresh ideas for executing it.”¹⁸⁵ This leadership style, however, is sometimes prone to be associated with endless meetings, elusive consensus, and exasperated staff.

The least-used style of leadership among the pastors surveyed is pacesetter. The classic signs of a pacesetter include “exceptionally high standards of excellence, impatience with poor performance, and eagerness to roll up his sleeves to get the job done, and a readiness to take over for people when they get into difficulties.”¹⁸⁶ Surprisingly, the one pastor who described his leadership style with attributes that align most with pacesetter also had above-average emotional intelligence, personal competence, and social competence. Goleman warns, “While the pacesetter approach has its place in the leader’s tool chest, it should be used sparingly,

¹⁸³ Goleman, Boyatzis, and McKee, *Primal Leadership*, 66.

¹⁸⁴ *Ibid.*, 69.

¹⁸⁵ *Ibid.*, 68.

¹⁸⁶ *Ibid.*, 74.

restricted to settings where it truly works.”¹⁸⁷ He continues, “Our data show that, more often than not, pacesetting poisons the climate – particularly because of the emotional costs when a leader relies on it too much.”¹⁸⁸

The second least-used leadership style among the pastors is a command approach. Not surprisingly, the two pastors in this classification have the lowest emotional intelligence, personal competence, and social competence. According to Goleman and his data, “the commanding approach is the least effective in most situations.”¹⁸⁹

Emotional Intelligence and Church Type

Church Type	N	EI	SD	Personal Competence	SD	Social Competence	SD	Cohen’s <i>d</i>
Traditional	19	76.37	6.094	77.05	6.337	76.11	7.355	0.1
Attractional	1	70.00	-	73.00	-	67.00	-	-
Organic	1	88.00	-	90.00	-	86.00	-	-
Hybrid	4	77.25	11.295	77.00	12.490	78.25	10.874	-0.1

Most of the pastors surveyed perceived their church to align best with the traditional church type. With the challenges already facing churches operating their ministries according to the traditional model¹⁹⁰, emotional intelligence can be added to the list. The overall EI and social competence were less than their peers who pastor churches with an organic or hybrid approach.

¹⁸⁷ Goleman, Boyatzis, and McKee, *Primal Leadership*, 72.

¹⁸⁸ Ibid., 73.

¹⁸⁹ Ibid., 76.

¹⁹⁰ Earley and Dempsey, *Disciple-Making Is...*, 241-46.

The highest overall EI in this group is 83.00. Three of the nineteen pastors have an overall EI that is less than 70.00. The group's average five-year change in weekly attendance is -9.9%. This finding affirms Dempsey's assertion: "The traditional church model struggles to develop solutions that address its challenges, one of the greatest being the failure to multiply."¹⁹¹

The one pastor surveyed who is classified as a leader of an attractional church scored 85 for self-awareness, a personal competence component. He, however, scored in the sixties for self-management, social awareness, and relationship management. As a leader, the pastor's emotional intelligence in its current state is not suited for the attractional model. The challenge is affirmed when considering the church's average weekly attendance has declined by 20.7% over the last five years.

The one pastor who identified his church as aligning best with the organic type was one of two pastors with the highest overall EI and had the second-highest personal competence score. The relationship management competence contributed most to the social competence result for this pastor. With the organic view intentionally focused on evangelism through "relational mission groups"¹⁹², this pastor's EI appears to be well suited for his church to be successful. Further inquiry affirmed the researcher's suspicions as the church has experienced a 60.7% increase in weekly attendance in the last five years and now boasts an average of 225 in worship each week.

A pastor who shared the highest overall EI (88.00) among all pastors surveyed is included in this group associated with the hybrid approach. The pastor with the lowest overall EI (62.00) is also included in this group. These four pastors have the largest range of EI scores

¹⁹¹ Earley and Dempsey, *Disciple-Making Is...*, 242.

¹⁹² *Ibid.*, 236.

among the segments. One of the distinctions within their group is their leadership approach and its corresponding results. The two pastors who incorporate a visionary approach have an average EI of 85.5 and experienced an average increase of 3.5% in attendance in the last five years. In contrast, the two pastors who incorporate a command approach have an average EI of 69.0 and experienced an average decrease of 42.0% in attendance in the same period. The researcher acknowledges that factors other than EI or leadership style could have impacted the attendance.

CHAPTER 5

Conclusion

The project's research affirmed that emotional intelligence could be learned. The pastors participating in the project either learned or were reminded of the concept of emotional intelligence and the role it has in leading people. They can more easily identify their shortfalls in self-awareness, self-management, social awareness, or relationship management. Using the automated feedback from TalentSmart's Emotional Intelligence Appraisal report, they have the beginner steps to develop and execute a plan to add the personal and social competence skills needed to have a well-equipped "emotional toolbox" to lead more effectively. Those most interested in achieving higher levels of emotional intelligence ought to engage Malphurs' models of ministry transformation using emotional intelligence and Bradberry's strategies for improving personal and social competencies, which are summarized later in this chapter. As the saying goes, "Not all readers are leaders, but all leaders are readers."

Based on the research, undergraduate and graduate programs for educating and preparing the next generation of pastors should begin initiatives to create awareness and boost emotional intelligence. Failing to help their students to master the personal and social competencies will ensure the quality of leadership in our churches stagnates or declines. Daniel Goleman, in *Primal Leadership*, said, "Leader's emotions have public consequences."¹⁹³ The sooner that pastors embrace this truth, the better their leadership of churches will be. A concerted focus on teaching and practicing emotional intelligence in our schools, seminaries, and state conventions can improve the ministry workplaces and relationships with the congregation and the community, as well as their peers in the convention.

¹⁹³ Goleman, Boyatzis, and McKee, *Primal Leadership*, 46.

To be sure, emotional intelligence is no “quick fix” to all of the problems that pastors encounter leading a church. There is no single intervention or change that can solve every problem. A church, however, is comprised of people. If pastors ignore the emotional component, the ministry cannot accomplish all that God wants for it. The failure of reaching the ministry’s potential leads the people not to see all that God wants to do through them.

Improving Emotional Intelligence

Based on the research, a practical model for developing and cultivating healthy habits for effective church leadership through emotional intelligence is Bradberry and Greaves’ strategies included in *Emotional Intelligence 2.0*. In *Promoting Emotional Intelligence in Organizations*, Cary Cherniss and Mitchel Adler agree with Goleman, Bradberry, and others that it is possible to become more emotionally intelligent at any point in life.¹⁹⁴ Cherniss and Adler continued, “The learner must be an active and committed participant. If learners fail to apply what they have learned on the job, the result will be little change.”¹⁹⁵

Self-Awareness Strategies

Quit Treating Your Feelings as Good or Bad

Like people in non-ministerial positions, pastors tend to categorize emotions as good (i.e., excitement, joy, happiness) or bad (i.e., guilt, sadness). The dominant paradigm is that a

¹⁹⁴ Cary Cherniss and Mitchel Adler, *Promoting Emotional Intelligence in Organizations* (Alexandria, VA: American Society for Training & Development, 2000), 151.

¹⁹⁵ Ibid.

good emotion is to be supported and a bad emotion is to be suppressed. Bradberry and Greaves remarked, “The downfall of attaching such labels to your emotions is that judging your emotions keeps you from really understanding what it is that you are feeling.”¹⁹⁶ Feelings are neither good nor bad and can help an individual to understand something important.

Observe the Ripple Effect from Your Emotions

Emotions are powerful drivers of behavior and affect other people. Like the ripples from a stone tossed into the lake, emotions can produce a ripple effect in the workplace. “The key to observing the ripple effects of your emotions is to watch closely how they impact other people immediately, and then use that information as a guide for how your emotions are bound to affect a wider circle long after you unleash the emotion.”¹⁹⁷ To accomplish this, the pastor must reflect upon his behavior and inquire of others how his emotions affected them. The more a pastor understands the ripple effect, the better equipped he is to generate the desired ripples.

Lean into Your Discomfort

Bradberry and Greaves concluded, “The biggest obstacle to increasing your self-awareness is the tendency to avoid the discomfort that comes from seeing yourself as you really are.”¹⁹⁸ They continued, “When you ignore or minimize an emotion, no matter how small or insignificant, you miss the opportunity to do something productive with that feeling.”¹⁹⁹

¹⁹⁶ Bradberry and Greaves, *Emotional Intelligence 2.0*, 64.

¹⁹⁷ *Ibid.*, 67.

¹⁹⁸ *Ibid.*

¹⁹⁹ *Ibid.*

Avoiding a feeling or discomfort leads to unproductive or unsatisfying paths. The reason is that the person repeats the same emotional patterns over and again.

Feel Your Emotions Physically

Emotions trigger physical sensations (i.e., tightening of stomach muscles, increasing heart rate, dry mouth) in the body. Learning how to identify the physical changes that accompany emotions is the most effective way to understanding emotions. Bradberry and Greaves recommend closing one's eyes and thinking of emotionally arousing events noticing any changes to heart rate, respiratory rate, or muscle tension. They stated, "As you improve at this, you'll find that you're often physically aware of an emotion long before you're mentally aware of it."²⁰⁰

Know Who and What Pushes Your Buttons

"Knowing who pushes your buttons and how they do it is critical to developing the ability to take control of these situations, maintain your poise, and calm yourself down."²⁰¹ For pastors to improve their self-awareness to an even higher level, they must discern why certain people or situations push their buttons. Knowing the reasons why people push their buttons empowers pastors to manage their reactions to those triggers.

Watch Yourself Like a Hawk

²⁰⁰ Bradberry and Greaves, *Emotional Intelligence 2.0*, 71.

²⁰¹ *Ibid.*, 73.

Pastors must develop a more objective understanding of their behavior. It is accomplished best by noticing one's emotions, thoughts, and behavior as the situation unfolds. Bradberry and Greaves remarked, "In essence, the goal is to slow yourself down and take in all that is in front of you, allowing your brain to process all available information before you act." Practicing this strategy will allow one to see the bigger picture and not just what is in front of him.

Keep a Journal about Your Emotions

Having objectivity is essential to overcoming the shortfalls of self-awareness. Keeping records of one's strong emotions and others' responses to them is a tool to understand behavioral tendencies better. "In addition to helping you see yourself more clearly, writing down your emotions makes your tendencies much easier to remember, and the journal serves as a great reference as you raise your self-awareness."²⁰²

Don't Be Fooled by a Bad Mood

Pastors are not immune to bad moods. The problem is that a bad mood can easily victimize a pastor's thoughts, feelings, and experience. A part of self-awareness is recognizing a feeling even if one cannot change it at the moment. Bradberry and Greaves offer this remedy: "Admit to yourself that your bad mood is hanging a cloud over everything you see, and remind yourself that your moods are not permanent."²⁰³ Awareness of a bad mood and its potential

²⁰² Bradberry and Greaves, *Emotional Intelligence 2.0*, 79.

²⁰³ *Ibid.*, 80.

effects leads to a better understanding of the emotion and a decreased probability of making a leadership mistake.

Don't Be Fooled by a Good Mood, Either

A good mood can be equally deceptive as a bad mood for a leader. Exhilaration can more easily lead to an impulsive decision that is regretted because of ignoring the potential consequences of that decision. “Stay aware of your good moods and the foolish decisions these moods can lead to, and you’ll be able to enjoy feeling good without any regrets.”²⁰⁴

Stop and Ask Yourself *Why You Do the Things You Do*

“Emotions serve an important purpose – they clue you into things that you’ll never understand if you don’t take the time to ask yourself why.”²⁰⁵ The key is making time to trace emotional reactions back to their origins and understanding their purpose. Bradberry and Greaves recommend asking: “Can you remember the first time you reacted like this and with whom? Are there similarities between then and now? Can anyone evoke this reaction in you or only specific people?”²⁰⁶

Visit Your Values

Pastors must reflect on their core beliefs and values relating them to the emotions they have displayed. “Is what you value in alignment with the manner in which you conduct yourself?

²⁰⁴ Bradberry and Greaves, *Emotional Intelligence 2.0*, 83.

²⁰⁵ *Ibid.*, 84.

²⁰⁶ *Ibid.*, 84-85.

If not, consider alternatives to what you said and did that would have made you proud of yourself, or at least more comfortable.”²⁰⁷

Check Yourself

A person’s physical appearance (i.e., attire, hair, posture) communicates to others how he feels. Demeanor and facial expressions also reflect a person’s feelings. “Taking a moment here and there to check yourself will allow you to understand your mood *before* it sets the tone for the rest of your day.”²⁰⁸

Spot Your Emotions in Books, Movies, and Music

Books, movies, and music are helpful mediums to improve self-awareness. A person having difficulties with introspection to identify emotional patterns or tendencies can sometimes more easily see them in characters of books and movies or lyrics of a song that resonates with them. “Finding your emotions in the expressions of artists allows you to learn about yourself and discover feelings that are often hard to communicate.”²⁰⁹

Seek Feedback

While objectivity is key to self-awareness, the pastor’s lens prevents him from ever achieving a truly objective evaluation of himself. “Self-awareness is the process of getting to know yourself from the inside out and the outside in. The only way to get the second, more elusive perspective is to open yourself up to feedback from others, which can include friends,

²⁰⁷ Bradberry and Greaves, *Emotional Intelligence 2.0*, 87.

²⁰⁸ *Ibid.*, 89.

²⁰⁹ *Ibid.*, 90.

coworkers, mentors, supervisors, and family.”²¹⁰ The perspective of others paints a more precise and more complete picture of the leader.

Get to Know Yourself under Stress

Pastors often experience high levels of stress. The tolerance level of and physiological responses to stress varies among pastors. “Self-awareness in times of stress should serve as your third ear to listen to your body’s cries for help.”²¹¹

Self-Management Strategies

Breathe Right

The typical breathing pattern is short, shallow breaths, which result in the collapse of the alveoli in the lower lobes of the lungs. The body’s natural response to fill the collapsed alveoli with air is a sigh or yawn. Taking intentional, periodic deep breaths will improve brain function that empowers self-management. “Your brain demands a full 20 percent of your body’s oxygen supply, which it needs to control basic functions like breathing and sight and complex functions like thinking and managing your mood.”²¹²

Create an Emotion vs. Reason List

²¹⁰ Bradberry and Greaves, *Emotional Intelligence 2.0*, 92.

²¹¹ *Ibid.*, 95.

²¹² *Ibid.*, 101.

Emotion without rationale is problematic for a leader. Likewise, reason without emotion is problematic. Bradberry and Greaves recommend, “Ask yourself two important questions: Where are your emotions clouding your judgment, and where is your reason ignoring important cues from your emotions?”²¹³

Make Your Goals Public

An often-powerful motivator for improving emotional intelligence is making a personal goal public. Others’ awareness of one’s goal and progress toward it creates a sense of accountability. “Much of self-management comes down to motivation, and you can use the expectations that other people have of you as a powerful force to get you up off the proverbial couch.”²¹⁴

Count to Ten

The task of counting to improve self-management seems too simple. Nevertheless, kindergarten teachers know the value of counting to ten before responding to something or someone that created the anger emotion. “Even if you don’t make it to double digits, you’ll stop the flow of frustration and anger long enough to cool down your overheated limbic system and give your rational brain some valuable time to catch up.”²¹⁵

Sleep on It

²¹³ Bradberry and Greaves, *Emotional Intelligence 2.0*, 104.

²¹⁴ *Ibid.*, 106.

²¹⁵ *Ibid.*, 109.

More often than not, patience is valuable for emotional intelligence. “Time helps to self-manage because it brings clarity and perspective to the thousands of thoughts that go swimming through your head when something is important. Time also helps you to gain control of emotions that you know would lead you in the wrong direction if you were to let them drive.”²¹⁶

Talk to a Skilled Self-Manager

Often one’s weaknesses in emotional intelligence are because it involves a skill that does not come naturally. Mentors can be powerful tools for emotional intelligence. “One of the most powerful ways to learn self-management is to seek out skilled self-managers to learn their tricks.”²¹⁷

Smile and Laugh More

According to Bradberry and Greaves, French university researchers measured the power of smiling by having two groups read the same publication. They discovered that those who were unknowingly smiling had a more positive experience than those who were not smiling. “Your brain literally responds to the nerves and muscles in your face to determine your emotional state.”²¹⁸

Set Aside Some Time in Your Day for Problem-Solving

If one does not set his calendar, others will set it for him. Pastors need to dedicate time for problem-solving. Bradberry and Greaves said, “A 15-minute period each day where you turn

²¹⁶ Bradberry and Greaves, *Emotional Intelligence 2.0*, 111.

²¹⁷ *Ibid.*, 112.

²¹⁸ *Ibid.*, 114.

off your phone, walk away from your computer, and take time to just think, is a great way to ensure your decisions aren't muddled by your emotions."²¹⁹

Take Control of Your Self-Talk

Bradberry and Greaves consider the internal voice in one's head as "self-talk." They remarked, "There is a strong relationship between what you think and how you feel, both physically and emotionally. By learning to control your self-talk, you can keep yourself focused on the right things and manage your emotions more effectively."²²⁰

Visualize Yourself Succeeding

The most challenging situations for pastors do not always regularly present themselves to practice the learned emotional intelligence skills. Therefore, visualizing is critical to forming the neural pathways needed to make the new skills a habit. According to Bradberry and Greaves, there was no distinguishable difference in MRI scans of people's brains, no matter whether an event is experienced or visualized.

Clean Up Your Sleep Hygiene

An appropriate amount of sleep is essential for physical, mental, and emotional well-being. "Self-management requires patience, flexibility, and alertness, which are the first things to go when you don't get a good night's sleep."²²¹ Getting twenty minutes of unfiltered morning sunlight, not viewing a computer or smartphone screen for at least two hours before bedtime,

²¹⁹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 116.

²²⁰ *Ibid.*, 117-118.

²²¹ *Ibid.*, 122.

using the bed only for sleeping without any distractions, and only consuming caffeine in the morning hours improves sleep quality.

Focus Your Attention on Your Freedoms, Rather than Your Limitations

Perspective influences emotions. Pastors have a direct influence on their perspective of a situation even when they cannot change it. Therefore, they must focus on what they can control, remain flexible, and be open-minded. “Focusing on restrictions is not only demoralizing – it helps negative feelings surface that confirm your sense of helplessness.”²²²

Stay Synchronized

Synchrony is when body language matches the expressed emotions. It is critical for self-management. To maintain synchrony, one must focus on the task and not emotions. Bradberry and Greaves remarked, “When you are doing a good job managing your emotions, your body language will fit the emotional tone of the situation. When you can’t keep your body language in check, it is a clear sign that your emotions are getting the best of you.”²²³

Speak to Someone Who is *Not* Emotionally Invested in Your Problem

When a problem arises, one’s brain is continuously thinking and processing and analyzing the information. The single source of information and the investment of emotions limits the perspective. Therefore, a person outside of the situation and not emotionally invested can be a valuable resource to obtain a different perspective or other options.

²²² Bradberry and Greaves, *Emotional Intelligence 2.0*, 124.

²²³ *Ibid.*, 125.

Learn a Valuable Lesson from Everyone You Encounter

“Approaching everyone you encounter as though they have something valuable to teach you – something that you will benefit from – is the best way to remain flexible, open-minded, and *much* less stressed.”²²⁴ The lessons might come from feedback from others or the way they are behaving. Still, this perspective is key to self-management.

Put a Mental Recharge into Your Schedule

Exercise is not only physically beneficial to a leader, but it also has mental benefits. While intense exercise is preferred, relaxing activities (i.e., yoga, massage) can produce similar benefits. “These activities – those none more so than vigorous exercise – release chemicals in your brain like serotonin and endorphins that recharge it and help to keep you happy and alert. They also engage and strengthen areas in your brain that are responsible for good decision-making, planning, organization, and rational thinking.”²²⁵

Accept That Change is Just around the Corner

One must acknowledge that he cannot control every facet of his life. “Your acceptance that change is an inevitable part of life enables you to focus and think rationally, which is critical to making the most out of an unlikely, unwanted or otherwise unforeseen situation.”²²⁶ A valuable exercise is to periodically make a list of possible changes and responses to them.

²²⁴ Bradberry and Greaves, *Emotional Intelligence 2.0*, 129.

²²⁵ *Ibid.*, 131-132.

²²⁶ *Ibid.*, 134.

Social Awareness Strategies

Greet People by Name

Leaders must use the names of those people they engage. Using names is one of the most effective strategies for improving awareness in social situations. “Greeting people by their names not only acknowledges them as the essence of who they are, but also allows you to remain connected to them in more than just a superficial way.”²²⁷

Watch Body Language

Every person’s body is communicating something. Nonverbal communication is often more accurate about how a person feels than what they communicated verbally. To improve awareness in social situations, one must become a student of kinesics.

Make Timing Everything

When dealing with people and their emotions, timing is critical. “The goal is to ask the right questions at the right time with the right frame of mind, all with your audience in mind.”²²⁸
A key to leaders improving social awareness is focusing on others.

Develop a Back-pocket Question

²²⁷ Bradberry and Greaves, *Emotional Intelligence 2.0*, 140.

²²⁸ *Ibid.*, 143.

A back-pocket question is a “safe” question to “save” one from an awkward moment or uncomfortable silence. “This social awareness strategy buys you time so you can get to know someone better and shows the other person that you are interested in his or her thoughts, feelings, and ideas.”²²⁹ A great conversationalist will know when to use the back-pocket question or leave the conversation altogether.

Don’t Take Notes at Meetings

“The main goal of social awareness is to recognize and understand how others are thinking and feeling.”²³⁰ It requires the person to focus on others and not a tablet or paper. While taking notes has its place and value, observations of others must be primary to improve awareness in social situations.

Plan Ahead for Social Gatherings

When leaders plan for a social event, they are better prepared to implement social awareness. Preparation also helps to reduce the stress level associated with a social event. Participants enjoy a low-stress social gathering more because they are socially present.

Clear Away the Clutter

Bradberry and Greaves consider the internal distractions (i.e., tuning others out, thinking of a response while the other person is talking) as clutter. They recommend that in conversations, the listener not interrupt, focus on the speaker’s face and words, and lean toward the speaker.

²²⁹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 145.

²³⁰ *Ibid.*, 148.

“Remind yourself that you are in the conversation to listen and learn something, not to wow the other person with your insightful remarks.”²³¹

Live in the Moment

Unlike young children, adults stress about the past and worry about the future. Social awareness requires that one lives in the moment. “Planning the future and reflecting on the past are valuable exercise, but doing this throughout your day interferes with what is in front of you – your present.”²³²

Go on a 15-minute Tour

Social awareness requires noticing other people and their moods. A 15-minute tour twice a week to observe workplace interactions or lack thereof is helpful to the leader for improving social awareness. Bradberry and Greaves warn against making too many assumptions or conclusions. Observation is a critical component of this strategy.

Watch EQ at the Movies

Watching movies to observe character interactions, relationships, and conflicts helps build social awareness skills. Identifying behaviors to emulate or avoid is valuable to social development. Bradberry and Greaves stated, “Watching movies...is one of the most useful and entertaining ways to practice your social awareness skills for the real world.”²³³

²³¹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 153.

²³² Ibid., 155.

²³³ Ibid., 159.

Practice the Art of Listening

“Listening is a strategy and a skill that is losing ground in society.”²³⁴ Effective listening requires more than hearing the speaker’s words. It also includes attention to the speaker’s tone, volume, and nonverbal communication. To minimize distractions that adversely affect communication, the listener must not attempt to do more than listen to the speaker.

Go People Watching

Bradberry and Greaves consider peopewatching as “one of the most effective social awareness strategies yet.”²³⁵ This exercise is a noninvasive approach to identifying body language or nonverbal cues to discern a person’s thoughts or feelings. “Being able to identify moods and emotions of others is a huge part of social awareness.”²³⁶

Understand the Rules of the Culture Game

“Much of doing and saying the right things in social situations comes from understanding the rules of the culture game.”²³⁷ The key is to understand how others want to be treated with consideration of their familial, ethnic, and even business culture. A shared value among many cultures is fellowshiping around a meal: friendships are often forged and fortified over food.

Test for Accuracy

²³⁴ Bradberry and Greaves, *Emotional Intelligence 2.0*, 160.

²³⁵ *Ibid.*, 162.

²³⁶ *Ibid.*, 163.

²³⁷ *Ibid.*, 164.

“The best way to test your accuracy is to simply ask if what you’re observing in people or situations is actually what’s occurring.”²³⁸ When the evidence contradicts the other person’s stated emotion, one can state what he sees and ask a direct question reflective of the evidence. Another accuracy test is for one to focus on what the other person did not say.

Step into Their Shoes

Walking in the shoes of another person is a strategy that allows leaders to gain perspective and a deeper understanding of others, improve communication, and identify problems before they escalate.²³⁹ This exercise often produces an appreciation for the other person. The key is for a leader to focus on the other person’s beliefs, emotions, thinking patterns, and tendencies.

Seek the Whole Picture

“What others say about you is usually more accurate than what you think about yourself.”²⁴⁰ No matter if others’ perceptions are right or wrong, the feedback is helpful to the leader because there is at least an awareness of how others perceive him. The feedback is vital because it produces a more exact and more significant picture for the leader to improve social awareness.

Catch the Mood of the Room

²³⁸ Bradberry and Greaves, *Emotional Intelligence 2.0*, 166.

²³⁹ *Ibid.*, 169.

²⁴⁰ *Ibid.*, 172.

There are two primary ways to pick up the mood of an entire room. The first is to go by what one experiences in his gut. “Emotions are contagious, meaning they spread from one or two people until there’s a palpable and collective mood that you will feel at some level.”²⁴¹ The second is to scan the room, noting how people are arranged (i.e., pairs, groups, singles) and talking (i.e., volume, tone, animation).

Relationship Management Strategies

Be Open and Be Curious

To be open, one must be willing to share personal information with others. To be curious, one must show a sincere interest in learning more about others. Each is unequivocally necessary to be successful in establishing and maintaining relationships.

Enhance Your Natural Communication Style

Effective communication is critical to success. People have a natural way of communicating (i.e., aggressive, assertive, manipulative, passive, passive-aggressive, submissive) based on their personalities and temperament. Focusing on, analyzing, and enhancing one’s natural communication can help to manage key relationships better.

Avoid Giving Mixed Signals

²⁴¹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 173.

“People trust what they see over what they hear.”²⁴² When leaders make statements that communicate a different message than their body language or tone, people are left frustrated and confused. The confusion and frustration adversely affect the relationship.

Remember the Little Things That Pack a Punch

Expressed gratitude from leaders improves the morale of the employees. Increased morale has a powerful influence on overall performance. A weekly moment of encouragement with employees can help solidify the relationships between the leader and his team.

Take Feedback Well

Receiving feedback is difficult, especially when one is unprepared for it. It is helpful for the recipient to consider the source, ask clarifying questions, and seriously consider what changes he should eventually make. “Time can help you absorb the underlying point, sort out your feelings and thoughts, and help you to decide what to do about the feedback.”²⁴³

Build Trust

Trust must exist before it can be built. Building trust is vital to the long-term health of the relationship. It erodes quicker than it grows. “To manage your relationships, you need to manage your trust of others, and their trust level of you is critical to deepening your connection with others.”²⁴⁴

²⁴² Bradberry and Greaves, *Emotional Intelligence 2.0*, 185.

²⁴³ *Ibid.*, 190.

²⁴⁴ *Ibid.*, 192.

Have an “Open-door” Policy

“A true open-door policy allows any employee to talk to anyone at any level, fostering upward communication through direct and easy access to everyone below.”²⁴⁵ Accessibility is not always availability. Accessibility, however, often results in people feeling valued and respected because of the time their leader gave them.

Only Get Mad on Purpose

Aristotle said, “Anyone can become angry – that is easy. But to be angry with the right person, to the right degree, and at the right time, for the right purpose, and in the right way, this is not easy.” When properly managed and purposefully used, the emotion of anger enhances relationships. “Relationship management is about making choices and acting with the goal of creating an honest, deep connection with others. To do this, you need to be honest with others and yourself, which sometimes means using anger with a purpose.”²⁴⁶

Don’t Avoid the Inevitable

There will inevitably be times when a problematic person needs to be involved to accomplish a task or goal. It is in those situations that relationship management skills are critical to effective leadership. Self-management and social awareness skills are also needed to navigate the challenges of dealing with difficult people successfully.

Acknowledge the Other Person’s Feelings

²⁴⁵ Bradberry and Greaves, *Emotional Intelligence 2.0*, 193.

²⁴⁶ *Ibid.*, 196-197.

“One key to managing relationships is leaning into your own discomfort and taking a moment to acknowledge, not stifle or change, other people’s feelings.”²⁴⁷ One does not need to make the acknowledgment a big deal: however, it is important not to dismiss or marginalize their feelings. Using active listening skills helps to show the other person that they are respected, and their feelings are validated.

Complement the Person’s Emotions or Situation

Complementary responses to emotions in a relationship communicate that one recognizes the other person’s feelings and believes that they are important.²⁴⁸ When one encounters an impatient, irritable person, he does not mirror his emotion as it would only escalate the tension. Instead, an emotionally intelligent leader responds to the same person with patience and calmness to deescalate the situation.

When You Care, Show It

The strategy is to demonstrate care for employees in an appropriate, professional manner. “Things as simple as a greeting card or something else inexpensive, yet meaningful, that sums up how you feel are all you need to make an impact and strengthen a relationship.”²⁴⁹ High-EI leaders show that they care.

Explain Your Decisions, Don’t Just Make Them

²⁴⁷ Bradberry and Greaves, *Emotional Intelligence 2.0*, 201.

²⁴⁸ *Ibid.*, 204.

²⁴⁹ *Ibid.*, 207.

For employees, an explanation is an appreciation. When change is necessary, an emotionally intelligent leader identifies the anticipated change at least three months in advance and plans communication steps with appropriate personnel to explain each decision's why and how. "Transparency and openness make people feel like they are trusted, respected, and connected to their organization – instead of being told what to do and kept in the dark."²⁵⁰

Make Your Feedback Direct and Constructive

"Following legal guidelines isn't what makes feedback a performance – or person-changing experience; infusing EQ know-how into your feedback, though, is what does."²⁵¹ Self-awareness, self-management, social awareness, and relationship management skills are all needed for giving useful feedback. It is an opportunity to build a relationship.

Align Your Intention with Your Impact

"To align your words and actions with your intent, you need to use your social awareness and self-management skills to observe the situation and the people in it, think before you speak or act, and make an appropriate and sensitive response."²⁵² The misalignment of intention with impact is avoidable. "To better manage your relationships, it's critical to spot misalignments before you act, so that your actions match your impact with your good intentions."²⁵³

Offer a "Fix-it" Statement during a Broken Conversation

²⁵⁰ Bradberry and Greaves, *Emotional Intelligence 2.0*, 209.

²⁵¹ Ibid., 211.

²⁵² Ibid., 215.

²⁵³ Ibid., 216.

“Fix-it statements feel like a breath of fresh air, are neutral in tone, and find common ground.”²⁵⁴ It helps to keep open lines of communication, especially when either party is upset. Effective use of this strategy allows one to fix a broken conversation before it is irreparable.

Tackle a Tough Conversation

Tough conversations are inevitable. Bradberry and Greaves offer six guidelines for tackling a tough conversation. They are:

1. Start with an agreement.
2. Ask the person for help to understand their side.
3. Resist the urge to plan a comeback or a rebuttal.
4. Help the other person understand your side.
5. Move the conversation forward.
6. Keep in touch.²⁵⁵

Emotional Intelligence and Tomorrow’s Ministry

The value of emotional intelligence will only rise as churches become increasingly dependent on staff’s talents working independently. The popularity of teleworking had already risen among other workforces. Those that had delayed this trend in their industry, especially churches, were forced into it by the COVID-19 pandemic. Churches quickly realized that remote workplaces did not shut down the ministry. They, however, were faced with new challenges that they did not always have when staff worked inside the office.

²⁵⁴ Bradberry and Greaves, *Emotional Intelligence 2.0*, 218.

²⁵⁵ *Ibid.*, 220-222.

With staff working independently without supervision, there were increases in the probability of distractions, risk of lower productivity, weakening of staff relationships, or decline of mental health. Regarding the subject of independent workers, Goleman states, “Autonomy can work only if it goes hand in hand with self-control, trustworthiness, and conscientiousness.”²⁵⁶ He continued, “Emotional intelligence will be required to maintain the relationships vital for workers’ survival.”²⁵⁷

Future Emotional Intelligence Research of Pastors

More research involving pastors and church leaders is needed that will include a larger sample and more than a single denomination. The research should include baseline emotional intelligence, as was done in this project, and personal coaching to develop or strengthen emotional intelligence skills with candidate’s retest. The retest is likely to reflect an increase in the pastor’s overall emotional intelligence, aligning with previous emotional intelligence studies in business leaders of non-religious organizations. The retest’s higher scores will instill confidence in the pastor to continue using strategies for improving his emotional intelligence.

²⁵⁶ Goleman, *Working with Emotional Intelligence*, 314.

²⁵⁷ Ibid.

Appendix

Questions for Emotional Intelligence Evaluation

1. Describe the most challenging staff member with whom you have ever worked.
What was the most challenging thing about that relationship and how did you manage it?
2. What would former staff members or volunteer leaders say is the area you needed to work on most? How have you tried to improve this area?
3. Describe a time when you tried to do something and failed. How did you respond to failure?
4. Describe a time when you received negative criticism from a staff member or volunteer leader. How did it make you feel?
5. Describe a time when you encountered a conflict in ministry that led you to be frustrated. How did you manage the conflict, and were you able to resolve it?
How did you handle your frustration?
6. What would your current staff or volunteers say is the most rewarding thing about working with you?
7. What would your current staff or volunteer leaders say is the most challenging thing about working with you?
8. Describe a time when you needed to ask for help on a project. What did you do?
If you asked for help, how did it make you feel?
9. What type of work environment are you most productive and happy? Least productive and unhappy?

10. Describe a time when ministry goals or priorities changed. How did you respond to this shift in goals or priorities? How did you help your staff or volunteer leaders understand and execute the revised goals or priorities?

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March 21, 2019

Dear Joshua Lancaster,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if...the following criteria is met:

(iii) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Please retain this letter for your records. Also, if you are conducting research as part of the requirements for a master's thesis or doctoral dissertation, this approval letter should be included as an appendix to your completed thesis or dissertation.

Your IRB-approved, stamped consent form is also attached. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office