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Andrews University

School of Education

THE RELATIONSHIP BETWEEN LEADERSHIP TRAITS
AND CHURCH GROWTH AMONG PASTORS
OF FREE CHURCHES
IN GERMANY

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Edgar Machel

July 2006

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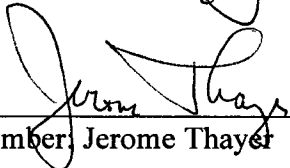
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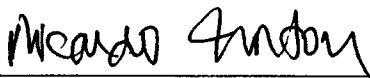
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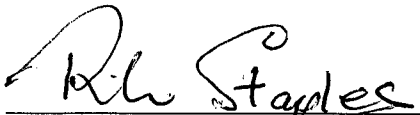
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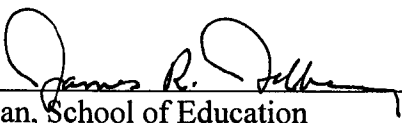
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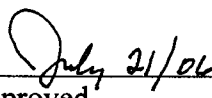

Chair: Erich Baumgartner


Member: Jerome Thayer


Member: Ricardo Norton


External: Russell Staples


Dean, School of Education
James Jeffrey


Date approved

ABSTRACT

THE RELATIONSHIP BETWEEN LEADERSHIP TRAITS
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by

Edgar Machel

Chair: Erich W. Baumgartner

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE RELATIONSHIP BETWEEN LEADERSHIP TRAITS AND CHURCH GROWTH AMONG PASTORS OF FREE CHURCHES IN GERMANY

Name of researcher: Edgar Machel

Name and degree of faculty chair: Erich Baumgartner, Ph.D.

Date completed: July 2006

Problem

Many German Christian denominations have been losing members year by year for the past five decades. There are more and more voices that question the way pastors function as leaders. Therefore, this study looked at the differences of personality traits among pastors of Free Churches in Germany in the context of church growth. The leading research question was, What kind of leadership traits, behaviors, and attitudes are favorable to lead a church toward growth and to return stagnating churches to vibrancy?

Methodology

The "Business-focused Inventory of Personality" was sent out to 1,100 Pentecostal, Baptist, and Adventist pastors, of whom eventually 220 responded. In addition, demographic data and personal perceptions of skills, abilities, and activities were asked for. Pastors of growing churches were compared with pastors of plateaued or declining churches using Chi Square, ANOVA, and discriminant analysis.

Conclusion

Pastors of growing churches demonstrated higher self-confidence, emotional stability, power over systems, power over people, networking, and perseverance in the face of opposition. The ability to deal with setbacks, rejection, and failure to such a degree that the goal-orientation does not get lost is characteristic for mission-oriented pastors.

Considering the demographic data, the probability that pastors would be in a growing church increased with tenure, especially after 10 years. Pastors of declining churches with more than one church did less well than pastors of declining churches with just one church. Finally, pastors of growing churches scored higher in regard to mission-orientation, team-orientation, and training of members.

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LIST OF ABBREVIATIONS

BEFG	Bund evangelisch-freikirchlicher Gemeinden (Baptist)
BFP	Bund freikirchlicher Pfingstgemeinden (Pentecostal)
BIP	Das Bochumer Inventar zur berufsbezogenen Persönlichkeitsbeschreibung (Business-focused Inventory of Personality)
FeG	Freie evangelische Gemeinden
KJV	King James Version
RGG	Religion in Geschichte und Gegenwart
STA	Siebenten-Tags Adventisten (Seventh-day Adventists)

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PREFACE

Pastors are called to lead churches, although very few have had adequate training in leadership. But today's leaders are increasingly asked to act more quickly and to stay flexible to meet the challenges of a constantly changing environment and an increasingly complex society. Naturally, the questions arise: What kind of leaders are needed? What kind of personality traits are helpful to lead churches more effectively and successfully?

These questions were the leading themes of this study, which took about 3 years to finish. During that time people accompanied the process, made suggestions, criticized constructively, and encouraged. First of all, I need to thank my family who accepted the additional effort to finish such a task. Academically, I want to thank especially Prof. E. Baumgartner who guided the process regarding content; and Prof. J. Thayer who introduced me to statistics, which was a new field for a theologian. I thank the Theological University at Friedensau, Germany, for sponsoring my research project, and the Euro-Africa Division of the Seventh-day Adventist Church for sponsoring my studies at Andrews University, Berrien Springs, MI. My final thanks are directed at Prof. B. Closser, who edited my English writing style. He perhaps had the hardest part of all.

CHAPTER 1

INTRODUCTION

Church ministry in Germany is in crisis. For several decades, membership especially in the mainline Roman Catholic Church and the Protestant Church has been dwindling. Only a few Free Churches (*Freikirchen*) such as the Free Evangelical Church and the Pentecostal Church have been growing in size. Membership in other Free Churches, such as the Baptist Church, the Seventh-day Adventist Church, or the Methodist Church, has either plateaued or declined. Because all Free Churches together are small and their membership amounts to less than 1% of the total population, growth in a few denominations has little impact on Christianity in Germany or German society as a whole.

Though contextual factors such as secularization and individualism partly explain the decline of most churches (Gabriel, 1996; Gross, 1994; Hahn, 2000; Küenzlen, 1994; Schrey, 1991), pastor centeredness may be an even more serious problem for German Protestant churches: pastors focusing their attention on caring for those who are already believers (Petry, 2001, p. 32) rather than developing a mission- and growth-oriented leadership style. This decline in church membership has led to an intensive discussion about the leadership role of the pastor (Busch, 1996; Dubied, 1995; Faber, 1976; Karle,

2001; Klessmann, 2001; Krieg, 2000; Möller, 1993; Spiegel, 1970; Uhl, 1999; Winkler, 1997). The urgent question is, What kind of leader is best able to lead a church toward growth and to return stagnating churches to vibrancy?

The pastor's social position nowadays is "uncertain and uncomfortable," and Dubied (1995) goes so far as to describe the crisis of ministry as a crisis of identity (pp. 21, 22). Historically, the pastor's role protected him/her as a person, but nowadays the opposite is true: The pastor has to uphold and to defend his/her role. To some degree pastors are representing just themselves; they have to earn the right to be called pastors (Karle, 2001, p. 12; Rössler, 1986, p. 109). Emotionally, this challenge is very demanding. The personality and behavior are much more under observation and determine the respect they will receive. Sometimes the quest for authenticity is almost unrealistic.

According to Karle (2001), "The unreflected emphasis of authenticity and individuality threatens therefore to promote a modern style of pastoral superiority and the lack of stable expectations threatens to lead to a considerable loss of trust and much turmoil in the churches" (p. 14). Besides the quest to create a realistic role description for pastors, the question arises, What kind of personality is needed to deal with the pressures and demands of ministry, not just to survive personally, but to lead a congregation with a positive attitude towards growth?

For some, the demands and challenges are too much of a burden. This might explain why the number of pastors dealing with burnout has increased (Karle, 2001, p. 13; Stollberg, 2000, p. 500). The role of pastors is not just a position but a vocation or

calling. But since the role is less and less protecting the pastor as person, the question of personality traits is naturally becoming more important, especially when a turnaround of churches toward growth is wanted.

These contextual changes have impacted all churches and the discussions are similar in all denominations. Pastors more than ever are challenged to lead, but traditional pastoral training includes little focus on leadership and church growth. The quest to define the pastor as leader and to explore his/her role from a perspective of leadership is resulting in different conclusions, depending on the theological presuppositions of the authors (Breitenbach, 1994; Lindner, 1994; Petry, 2001; Reinke & Tischler, 1998).

From a theoretical standpoint church growth practitioners and theorists have shown repeatedly that there is a close relationship between church growth and leadership (Hybels, 2002; Schwarz, 1996; Wagner, 1984b, 1998, 1999; Warren, 1995). This present study is based on the claim of church growth theory that without intentional leadership there is no growing church, certainly no turnaround of declining or plateaued churches (Barna, 1993a) or plateaued denominations (Wagner, 1999).

Research indicates that in each area of ministry leadership skills are needed and that effectiveness in each function requires a set of specific traits (Nauss, 1983, 1994). Pastors focusing on growth are found to be possibility thinkers, who can motivate their members to participate in mission and evangelism (Wagner, 1984a). They are passionate about reaching the lost and lead by example and with intention; in other words, they are task- and goal-oriented (Dudley, 1981; Rainer, 1996, 2001). They thrive as team-leaders

and team-builders who are able to delegate responsibility and multiply membership (Barna, 1999; George, 1993).

Unfortunately, in Germany only a few “useful” studies about leadership in churches exist (Feige & Lukatis, 2004, p. 32). Though the correlation of church growth and leadership is recognized, it needs to be validated if the results of the church growth movement apply to the German setting.

In general, the Free Churches of Germany have adopted more strongly and sometimes—as criticized—simplistically (Lindner, 1994, p. 115) the church growth theory developed by McGavran (1970) and Wagner (1984a), and adapted by Schwarz (1993, 1996). One reason for the quick adoption of church growth theory was the worldwide network of evangelicals and worldwide contact within denominations, which allowed an exchange of thoughts and information (Maier, 1994, p. 224). But the major reason seems to be a stronger emphasis on mission and evangelism in evangelical denominations that defines the relationship of the church to her environment in a more “aggressive” way (p. 224). The adoption and implementation of church growth as a mission theory happened thus naturally and without greater resistance; therefore, since the pastor is expected to function as a leader of a growth-oriented process, this research focuses on leadership within Free Churches from the perspective of church growth.

Statement of the Problem

This study focuses on selected leadership personality traits, qualities, and behaviors of pastors of Free Churches in relationship to church growth. If churches in

German secular society want to grow (again), churches need to address the issue of pastoral leadership. But the challenge is to define an effective, growth-oriented pastor as clearly as possible. The complexity of the task, the spiritual context of spiritual leadership, and the plurality of pastoral roles complicate any endeavor of fairly evaluating a pastor.

Ideally, professional pastors lead their churches by providing stimulation, impulses and coordination, and this is precisely how they promote the independence of their members and coworkers. They differentiate between individual and professional, psychological and social perspectives and can therefore, when necessary, readily put the interests of the church before their individual convictions and private interests. They endeavor to build up trust and are therefore polite and tactful, perceptive and conscientious, caring and reliable. They readily accept responsibility in cooperation with others, but also in professional autonomy – and present their subject matter enthusiastically, distinctly and sensitively. They convey the message of the Gospel. . . . In awareness of the extreme complexity of these tasks and of the limits of their individual possibilities to direct and shape, they trust in the work of the Spirit of God in all they do. (Karle, 2001, p. 328; translated by the author)

Spiritual leadership recognizes, first, God's acting. It is based on the assumption that God is leading His people (Winkler, 1998, p. 223). Nevertheless, the call for leadership also requires an adequate setting and training for future pastors. Too often, students notice a serious gap between their theological training and the realities of ministry (Marhold, 1977; Traupe, 1990; Wolfes, 2000). But if church growth is indeed closely related to leadership, what kind of leadership training of pastors should be included? What kind of leadership personality traits should we look for?

Purpose of the Study

If pastors are called to lead, it is important to ask what kind of leadership qualities, behaviors, and traits are helpful to lead a church toward growth. Interestingly,

some denominations in Germany were able to grow even while others declined or plateaued. Therefore this study compares the leadership personality traits of pastors of the fastest growing denomination, the Pentecostals (BFP), and two non-growing denominations, the Seventh-day Adventist Church (STA) and the Baptist Church (BEFG).

Research Questions

This study addresses the following questions:

1. Do gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church correlate with church growth?
2. Do pastors of growing churches differ in personality traits from those who lead declining churches regardless of the denomination in which they work?
3. How do pastors of the growing denomination differ in personality traits from pastors of the non-growing denominations? Do pastors as a group differ from one denomination to the other?
4. Do gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church interact with personality traits in relationship to church growth?
5. Does the perception of personal skills, abilities, and activities differ between pastors of growing and non-growing churches?

6. Do local reasons for growth or decline differ between pastors of growing and non-growing churches?

7. What kind of personal skills, abilities, and activities, personality traits of pastors, and gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church discriminate pastors of growing from pastors of non-growing churches?

Goals

If church growth and leadership are correlated, one can expect to find differences among pastors of growing and non-growing churches. The goal of the study is to identify possible areas of differences in leadership personality traits in order to improve the process of training, selecting, hiring, and evaluating pastors.

Since leadership is as complex as church growth, the identification of specific factors in leadership personality traits will help to encourage certain behaviors and attitudes among ministerial students and to focus on specific issues during the leadership training.

Methodology and Limitations

The research questions were be tested at a significance level of 0.05 using a specific job-related personality questionnaire (Business-focused Inventory of Personality) developed at the University of Bochum, Germany (Hossiep & Paschen, 1998). I developed some demographic and personal questions related to the situation of pastors (Appendix A).

Given the complexity of leadership, church growth, and the ministerial role as such, the study has several limitations:

1. The study does not explain the cause of church growth. The study looked for correlations between leadership and church growth that do not automatically answer the question of cause and effect.

2. The study did not cover all aspects of leadership; rather, it compared pastors/leaders of growing and non-growing churches using a job-related questionnaire, which might be of future help for the assessment of pastors.

3. The study cannot be generalized automatically for all pastors in Germany. Though the work of pastors is similar in all churches (Niethammer, 1995, p. 50), the church systems of Free Churches and mainline churches are quite different.

Significance of the Study

This study will contribute to a deeper understanding of an effective growth-oriented leadership style of pastors on personal, missiological, educational, and denominational levels.

Personal

The call to preach the gospel and to make disciples is the core mission of every Christian church. Being a minister and a teacher of future pastors, it is important to help students to become better pastors, and to understand church growth and their leadership role within the process. The present study will help me to evaluate my courses and the

way I am consulting with churches, and it will broaden and clarify my understanding of leadership and church growth.

Missiological

The decline of churches in Germany over the last decades is deeply disturbing. But evangelism and mission have not been a major focus in many churches. The last decades have been characterized by the process of secularization and individualization, a lack of new converts and church planting, which have caused the average age of members to increase. Many churches have become self-centered and introverted. Recently, however, mission, evangelism and church planting have become a new focus, especially among Free Churches. It is hoped that this study will help the implementation of necessary steps toward a stronger missionary approach, so that church growth can result.

Educational

Leaders are not just born. They need adequate training to build and strengthen their innate and often-latent leadership abilities. The role definition of a pastor is complex as well as unique. This study, which focuses on leadership factors, hopes to shed light on this complexity and clarify how pastors can become more effective. If a denomination is focusing on church growth, the whole organization, including the educational system, needs to adjust its structure to provide the training that will help to reach its goals. The inclusion of leadership training for pastors is a recent demand and the question of what kind of training will best accomplish this goal is at least indirectly addressed by the conclusions of this study.

Denominational

Not all Free Churches are in decline. Theological reasons could be part of the explanation, but church growth is complex and multifaceted and therefore other factors are probably at work as well. This study will provide information regarding differences among denominations from the viewpoint of leadership. Some findings have implications for the selection and assessment of pastors and even for the process of educating, hiring and re-training pastors. In addition, the insights of this study might contribute to the design of the continuing educational programs for pastors.

Delimitations of the Study

The study focused on the relationship of leadership personality traits of pastors and church growth within three Free Churches in Germany.

Church Growth Theory

Church growth is the result of multiple national and local factors in contextual and institutional settings (Houtman & Mascini, 2002; McKinney & Hoge, 1983; Perrin, 1989; Perrin, Kennedy, & Miller, 1997; Roozen & Hadaway, 1993; Stovall, 2001). This dissertation does not attempt to explain all the factors of the growth or decline of the three denominations to be studied; it is assumed, based on the literature, that leadership is one vital explanation of the phenomenon of growth and decline.

Denominations

The study compares pastors of growing churches with declining or plateaued churches and denominations. Since only two of the larger Free Churches are growing, it made sense to compare them with two non-growing denominations. Unfortunately, the Free Evangelical Church (FeG), as one of the two growing denominations, declined to participate in this study. The Baptists were chosen as one of the largest non-growing denominations, and the Seventh-day Adventist church was chosen because I am personally involved as a member of this church. The study nevertheless includes insights from other churches and/or denominations to picture the German context and to correlate the data with each other.

Theology

Though it would be very interesting to research the different positions and historical developments of the denominations regarding their theology of ministry from the perspective of leadership, this study used only social science methods to investigate leadership personality traits. Pastors were asked to evaluate their efforts to evangelize, their definition of pastoring, the time they spend with non-members, and others items in order to understand the interaction between church growth and leadership personality traits. Theological presuppositions were not considered. The study assumed that mission is the nature of the church and denomination based on the injunction in Matt 28:18-20 to “Go and make disciples!” The preaching of the gospel is the “center of pastoral ministry” (Karle, 2001, p. 174), and the church is a church of mission (Kertelge, 1972, pp. 69-70).

Ministry

As church growth is complex, so is ministry. Pastors need to communicate, administer, organize, teach, and counsel, and the variety of their functions is challenging. The focus on leadership is selective, but it is believed that leadership is a central competency of growth-oriented pastors.

Definitions and Explanations

The terms used in this study are defined as follows:

Free Church: The term *Freikirche* (Free Church) developed in Germany during the 19th century (Holthaus, 1998, pp. 9-40). In comparison with the mainline churches or *Volkskirche* (the church of the people), Free Churches focus more on conversion than membership. Evangelism and mission are typical characteristics of Free Churches. Most of them do not baptize infants. But even the Methodist Church—recognized in Germany as a Free Church—and the Salvation Army, which baptize children, have institutionalized a process to emphasize Christianity as a religion of believing and witnessing. This goes along with an emphasis of a close community and a clear commitment of all. Through involvement of the laity, they try to avoid a pastor-centered and hierarchal church structure. They encourage continuous participation, actively supporting the idea of the priesthood of all believers. Finally, they are organized independently of the state and support the idea of freedom of religion and of conscience (Grethlein, 2000, p. 327; Niethammer, 1995, pp. 31-47).

Church Growth: This term is rarely used in Germany at present. All denominations or churches have accepted the more neutral and broader term *Gemeindeaufbau* (the building up of churches). Church Growth was used in the context of the (American) church growth movement initiated by McGavran and further developed by C. P. Wagner. Even the Free Churches, who accepted most of the paradigm of the church growth movement, have adopted the term *Gemeindeaufbau*, instead of *Gemeindegewachstum* (church growth). For the sake of simplicity I have used the term *church growth*, because there is no English equivalent term available for *Gemeindeaufbau*.

As chapter 2 will show, in Germany several church growth theories exist. This study favors the concepts, assumptions, and the perspective of McGavran, Wagner, and Schwarz. Nevertheless, the insights of other models regarding leadership are considered.

Baptist Church: The Union of Evangelical-Free Church Congregations, or *Bund Evangelisch-Freikirchlicher Gemeinden (BEFG)*, is a merger of Baptist Churches and of Churches of the Brethren. They are part of the European Baptist Federation and of the 1905 organized Baptist World Association. In Germany its 85,000 members are organized in about 800 churches.

Pentecostal Church: In 1982 the Pentecostal working group of Christian Churches in Germany was renamed Union of Free Church Pentecostal Congregations (*Bund Freikirchlicher Pfingstgemeinden [BFP]*). In May of 2000, another 30 Ecclesia Churches joined the association and now they have around 500 churches and 30,000

members. They have implemented a congregational-synodical structure with the *Bundeskonferenz* as the highest board.

Seventh-day Adventist Church: The first German Seventh-day Adventist church was founded in 1875. Around 35,000 members are organized in 570 churches, which are part of a local conference similar to a federal structure. The conferences are either part of the so-called North-German or the Southern-German Union. They are also part of the Euro-Africa Division, which is a section of the General Conference, the highest unit of the worldwide organization of the SDA church.

Leadership: The definitions and theories about leadership are numerous, but the complexity of the topic leads to a variety of perspectives. Leadership in this study is defined as “the ability to inspire confidence in and support among the people who are needed to achieve organizational goals” (DuBrin, 2001, p. 22). The focus of the study is on personality traits, behavior, and attitudes of leaders (see Yukl, 2005, pp. 46-68; DuBrin, 2001, pp. 89-119). It is assumed that specific personality traits, behaviors, and attitudes are vital to church growth.

Seminary: In Germany, most seminaries teach on the graduate level, but they are not accredited by the state.

Organization of the Study

This study hypothesizes a positive correlation between church growth and certain leadership personality traits, behaviors, and attitudes. Chapter 2 explores the German context to describe the church’s unique setting. The trait theory of leadership, the general

church growth theories regarding leadership, and empirical studies focusing on the effectiveness of pastors and church growth are introduced in chapter 3. Chapter 4 presents the methodology of the research and the instrument used for studying German pastors. The findings of the research are documented in chapter 5, and the conclusions and recommendations are presented in chapter 6.

CHAPTER 2

THE GERMAN CONTEXT

This study focuses on pastors of Free Churches in Germany and investigates the correlation of church growth and leadership. But before we take a closer look we need to understand the German context. How meaningful is this research for German churches? What is the role of the pastor in Germany in general? And more specifically, since many churches are declining, how do leadership factors impact growth or decline? What kind of empirical studies are available to clarify the leadership role of German pastors?

A General Overview

In Germany around 23,000 Protestant, 9,000 Catholic, and 2,000 pastors of Free Churches are active today. Unfortunately, hardly any specific empirical research published in Germany correlates pastoral behavior with church growth. One reason is certainly the limited effect of the church growth movement on the overall church scene in Germany; the other is possibly hidden behind a theologically based resistance against measuring pastoral success. For some it seems to be inappropriate to measure the spiritual office of the pastor. The proclamation of the Word is not a question of success or failure, but of obedience and service to the people.

If the ministerial office is understood as responsibility for a program, then its legitimation becomes dependent on the execution of that program. Legitimation must then be earned and maintained. In this case, the function of the ministry is isolated from the ministry as an institution. However, this contradicts the Protestant understanding of the ministerial office. The functions of the office are not legitimized by the qualification of the office-holder. Protestant ministerial service is not measured by success or failure. Therefore the legitimation of the ministerial office is derived from the fact that it is an institution, independent from the quality of the service, but of course the reality of this institution exists in the functions of preaching and administering the sacraments. (Rössler, 1986, p. 291; see Spiegel, 1969, pp. 28-29; translated by the author)

But if pastors are not supposed to look for success or failure, to what extent is leadership a required necessity for pastors in Germany? Is serving the community and the church, preaching the gospel, and distributing the sacraments sufficient enough without pastors being questioned as to results and consequences? Based on different theological presuppositions, several church growth theories have emerged within Germany, which need to be explained briefly. Each views the leadership role of pastors in regard to church growth differently.

Church Growth Theories

Most of the church growth theories (*Gemeindeaufbautheorien*) were developed for the mainline churches (*Volkskirche*), and some, as we will see, are not really growth- and mission-oriented, yet they will provide us a better picture of the German situation.

Dahm's theory (1971), as one of the least mission-oriented ones, emphasizes the interdependence of society and church. The church is part of the social system and has the responsibility to communicate the meaning of life. The pastor is the specialist for religious needs, and members are considered as clients. The church serves society as one

institution among others, but church *growth* is basically ignored. Dahm's assumption that most Germans are church members who need to be served has proven historically short-sighted, just looking at the continuous decline of mainline churches in particular. The non-evangelizing church is more and more questioned.

The starting point of Sorg's theory (1977) is the renewal of the charismatic biblical reality of church and the priesthood of all believers: (a) The renewal of pastoral leadership, (b) the organization of a team of believers, (c) an inspiring, mission-oriented worship, (d) the expansion of a cell-group system, (e) the training of members, and (f) the missionary penetration of the whole church are seen as elements of a strategy to foster a mission movement.

Möller's (1990, 1991) model of church growth focuses on the renewal of worship. His main tool for church growth is worship as the permanent evangelistic event through the proclamation of the gospel. His promise-oriented approach wants to avoid pessimism (the powerless church) as well as optimism (the missionary church that trusts her own resources too much). He calls pastors to relax and to depend more on the power of the Word.

Bäumer (1984) focuses on the creation of a communication structure to involve as many members as possible with their special gifts. The idea of the priesthood of all believers requires mainly dialogue. Pastors, therefore, need effective communication skills to create this kind of environment.

Eickhoff (1992) complained that the miserable condition of the churches is the result of miserable leadership (p. 215). Because growth-oriented leadership results from service and commitment, Eickhoff calls for a re-orientation of pastors as trainers.

The idea of conciliarity or multi-centrality is the basis for the poly-centric concept (Breitenbach, 1994; Lindner, 1994). The pluralistic approach of the *Volkskirche* requires several and sometimes divergent strategies. The pastor as leader needs to integrate both liberal and conservative approaches to make church members feel at home and welcomed. To some degree the pluralistic approach releases pastors from the burden of involving as many as possible in the process of finding the purpose of the church; on the other hand, it requires leaders who can work within a system. The idea of conciliarity is based on the loving identity in Christ, but in the end, it seems to justify plurality rather than creating unity.

The missionary double strategy combines pluralism and mission through concentration (Hanselmann, Hild, & Lohse, 1984). One goal is to stabilize the current critical situation of decline, while the other goal is to evangelize the community. In this approach the critical situation of the *Volkskirche* is recognized more clearly, but no attempt is made to change the system. Pastors are called to deal with the tension of a pluralistic church and the requirement of evangelization.

The spiritual church renewal movement is the result of the worldwide charismatic movement, which also entered the mainline churches (see Herbst, 1993, pp. 268-288). Change efforts focus on the spiritual realm in which the pastor leads a spiritual self-organizing group. The goal is “self-organizing participation” (Böckel, 1999, p. 371). The

spiritual renewal of the church, including pastors and leaders, is the prerequisite for church growth because only a spirit-filled church can proclaim with boldness.

Though developed in regard to the Protestant mainline church, the missionary church growth (*Gemeindeaufbau*) approach of Herbst (1993) is closest to the approach of the Free Churches:

Church development (*Gemeindeaufbau*) is the work of the glorified Lord Jesus Christ, who himself has called his “church of brethren” together, shapes their lives and sends them out in his place. But Jesus Christ does not complete this work without human cooperation. From our perspective, church development is a planned course of action in the name of Jesus Christ with the goal to serve the gathering, shaping and sending of the “church of brethren.” Church development happens therefore in theonomous reciprocity: in church development, Jesus is the acting subject; but corresponding to his action is a decisive and purposeful human co-operation. (pp. 66-67; translated by the author)

The Free Churches have used basically two models to develop a strategy for church growth: (a) the model of the American church growth movement, and (b) Natural Church Development. The general main difference to the mainline churches is a stronger evangelistic approach and the emphasis of conversion.

The American church growth movement (McGavran, 1970; Wagner, 1984a) had the biggest impact on church growth strategies worldwide. It resulted in the creation of several institutes and publications to influence churches. The evangelical approach concentrates on the finding of the lost, the emphasis on mission and evangelism, and fostering discipleship. According to Wagner (1984a) seven vital signs are observable in a growing church:

1. A pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.
2. A well-mobilized laity which has discovered, has developed, and is using all

the spiritual gifts for growth.

3. A church big enough to provide the range of services that meet the needs and expectations of its members.
4. The proper balance of the dynamic relationship between celebration, congregation, and cell.
5. A membership drawn primarily from one homogeneous unit.
6. Evangelistic methods that have been proved to make disciples.
7. Priorities arranged in biblical order. (pp. 187-188)

The second model is closely related to it, the idea of Natural Church

Development. Christian Schwarz (1996, pp. 22-37), after researching over 1,000

churches, identified eight signs of a vital church:

1. Empowering leadership
2. Loving relationships
3. Inspiring worship
4. Authentic small groups
5. Functional structure
6. Need-oriented evangelism
7. Passionate spirituality
8. Gift-oriented ministry

Years earlier he had published, with his father, Fritz Schwarz, the first German presentation of a theology of church growth (1984). His father had formed the model *überschaubare Gemeinde* (1980; Schwarz & Sudbrack, 1980; Schwarz & Schwarz, 1982), which influenced Christian Schwarz and determined his studies. Although Schwarz's background was Lutheran, Free Churches were less critical of the ideas; as a

result, Christian Schwarz is one of the most influential leaders of the church growth movement among Free Churches in Germany.

The variety of church growth theories makes it hard for pastors to define exactly what their role is and to acquire adequate feedback of their work (see Machel, 2004). Nevertheless, it is interesting to notice that the ministerial role requires certain similar competencies despite different growth theories. We will see that, though differently weighted, major competencies for pastors are recognized across denominations. More than that, leadership is revealed as a pastor's major requirement and competency, which justifies the focus of the present research.

Competencies for Pastors

Schleiermacher was the first to understand theology as the science of church leadership and to recognize church leadership as a theological task. Theologians are not just theoretical thinkers, but above all leaders who serve the church. Even the most fundamental competency, the theological competency, is seen as a "conceptual competency of action." Thus theology becomes a "guiding theory, a cybernetical theory of church-leading actions" (Breitenbach, 1994, p. 50). The pastor is called to present theology in a way that empowers the church so that members become spiritually mature, and that the Word of God is incarnated in the church (see Karle, 2001, p. 187).

Though many individual competencies can be identified in the work of pastors, all are interrelated. Besides the theological competency, pastors are expected to demonstrate missionary, personal, hermeneutical, social, communicative, pastoral, organizational, and

cybernetical or leadership competencies (Breitenbach, 1994; Eickhoff, 1992; Greinacher, Mette, & Möhler, 1979; Herbst, 1993; Initiativkreis, 2002; Klessmann, 2001; Lindner, 1994; Manzeschke, 2002, Nethöfel, 2003; Winkler, 1996). Although some competencies overlap, it is interesting to look at each separately from the perspective of leadership.¹

Missionary Competency

The missionary competency is the ability to communicate the gospel appropriately and to contextualize the message in a given culture. It includes training in evangelism and the development of contagious spirituality. Evangelism and mission are the driving forces of the church and the pastor should exemplify them: “Without evangelism there is no *ekklesia*, without *ekklesia* there is no evangelism” (Schwarz & Schwarz, 1984, p. 78).

But the missionary competency cannot be reduced only to the personal practice of pastors. “Because the church is responsible for evangelism, increasing the evangelistic competence of pastors means increasing their ability to strengthen the church for this responsibility” (Initiativkreis, 2002, p. 128). The missionary competency should not be self-centered, but rather oriented to equip the church. According to the systems approach, the missionary competency needs to be combined with the leadership competency to be fully understood and practiced (Abromeit, 2002, p. 149).

¹ Not all theologians use or define all competencies equally. Karle (2000), for example, talks about the pastoral competency as a combination of a communicative-ethical and theological competency. But the purpose of the study was less to find the exact definition of each competency, but more to focus on leadership as it is prevalent in all areas of ministry.

Personal Competency

Ministering requires self-governance. Klessmann (2001) points out that a pastor must internalize every competency (p. 75). Authenticity requires more than learning and studying the theological issues. The pastor is the “subject of his life” (p. 76) and must continuously learn and acknowledge that he remains fragmented and broken. The personal competency is an “indispensable requirement” of pastors (Streck, 1991, p. 321). The challenge of building one’s own identity and of gaining personal competency correlates with the pastor’s ability to lead him/herself and others.

Hermeneutical Competency

The development of a guiding image (*Leitbild*) is understood as hermeneutical competency (Breitenbach, 1994; Lindner, 1994). It encompasses a pastor’s ability to understand the Word of God and to focus on the essentials, the “guiding images” or “implicit axioms” that determine how to view the environment (Breitenbach, 1994, p. 236). These images represent the wishes, dreams, and motives that drive the organization toward the future. “Ideals don’t just reflect reality; they also create a new reality” (p. 237). The hermeneutical competency helps to clarify, develop, correct, and envision the corporate identity, and thus overlaps with the leadership competency. The pastor is called to accompany this process as a leader, not just as a visionary. He or she does or presents everything by her/himself.

Social and Communicative Competency

The concept of *Kommunikative Gemeindepraxis*, especially developed by Bäumer (1984), attempts to create “communicative structures” to foster openness and participation (p. 107). The communicative and social competencies are interdependent; both are needed to expand the other competency. The social and communicative competency is the ability to understand others and to interact with others. More and more, research indicates that a successful leadership style reveals itself through social and communicative behavior as indicated more and more by research (Goleman, Boyatzis, & McKee, 2002). Part of the “emotional leadership intelligence” is the social competency based on a social consciousness and the management of relationships. Goleman et al. point out that this competency is not an inborn talent but a learned ability that helps leaders resonate more effectively with their groups (p. 60).

Pastoral Competency

Next to leading worship, shepherding is the dominant and most required competency of pastors as perceived by pastors themselves (Dautermann & Becker, 2001, p. 25), many of whom have received additional training and education in psychology to develop their counseling skills. But shepherding cannot be isolated from the mission of the church and church growth (Sorg, 1977, pp. 45-54). According to Eph 4:11, shepherds were the “ministerial leaders” of the local churches (Gnilka, 1982, p. 212). The ability to see the needs of others and to understand their search for life, meaning, and solutions can be described as a pastoral function embedded in the leadership challenge.

Organizational Competency

The church as organism needs organization and administration. While leadership is focused on the vision, the organizational competency makes it happen. Leadership is the “lawyer” of the development of a church’s organic organization (Breitenbach, 1994, p. 264).

Biblical administration or management is “the art” of supporting others (Rush, 1991, p. 16). According to system theory, “the primary goal [of an organization] is the self-organization of sub-systems” (Breitenbach, 1994, p. 263). It requires the management of such resources as time, money, facilities, and information. It is the ability to organize effectively and efficiently, and to interconnect the several parts of the organization for the creation of a network. It provides members with the clarity they need to work within the organization and to use the system as a helpful tool for reaching the church’s goals. Again, the organizational competency is intertwined with leadership.

Cybernetical or Leadership Competency

Kybernesis (1 Cor 12:28, *κυβέρνησις*), the biblical term for leadership, is seen as more and more integral to the other competencies. The cybernetical competency means to understand the church as a system of people with interconnected competencies. Leadership integrates all areas and tries to influence the system in ways that foster continual learning and cooperation. For Stollberg (2002), the leadership competency can be summarized as exemplary presence; goal-orientation; transparency and clarity of one’s own wishes; conflict-preparedness; possession and sharing that information wisely; good

preparation of meetings and separate conversations; awareness of personal affects, hurts, and other feelings; openness for supervision; trust in the potency of members and groups; the willingness to make decisions; and courage to follow through on important decisions (pp. 505-506). Breitenbach (1994) defines the cybernetical competency as the ability to think multi-dimensionally and procedurally, and suggests that it is tested in areas like the development of identity, the use of plurality and the creation of unity, the ability to think relationally, the understanding of the process, the dealing with innovations, the use of resources, conflict-preparedness, and the ability to think holistically (pp. 342-343). Basically, pastors need to lead change (see Karle, 2001, p. 76).

Therefore, leadership is not just one competency among others; rather, it is one of the core abilities a pastor needs independent of that pastor's denominational background. But how clearly is leadership mentioned in the pastor's job description? Do Free Churches expect leadership skills of pastors and/or do they differ in their perception of the ministerial role? Do they focus more or less on specific leadership expectations based on their evangelistic emphasis? Do they make pastors aware of their expectations?

The measurement of leadership behavior might reveal a pastor's lack of skills, but the problem could go back to the hiring process of the church. If churches do not hire the "right" pastors because of a lack of clear job descriptions, the emerging problems are not the pastor's fault. They cannot be expected to meet expectations of which they are unaware.

Though this study focuses on the leadership personality traits of pastors, it recognizes the complexity of the whole system. If the present study leads to changes in the educational system, other areas of church government might be impacted as well.

Competencies for Pastors of Free Churches

Not all Free Churches have a written and detailed exploration of the ministerial role. For some pastors a written document might limit their freedom to act according to their own perception of the situation and would thus be undesirable (see Kozak, 2002, p. 59). They fear that a too-explicit role description would ignore the different personality qualities of pastors.

Seventh-day Adventist Church

Because the Seventh-day Adventist church administration was dissatisfied with the lack of quality assessment of pastors, it developed within the last few years the most detailed and systematized official explanation of the ministerial role. It requires pastors to demonstrate competencies in theological leadership, missionary leadership, organizational and visionary leadership, and pastoral leadership (Arbeitskreis Predigtamt, 2003). Though they should be competent more or less in all areas, pastors must show advanced competency in at least one of these areas. The perspective of multiplication is involved in every aspect of ministry, and leadership is seen as the indispensable requirement of every pastor.

Evangelical Free Church

The manual for the calling of pastors of the Baptist church does not separately examine specific pastoral competencies. Rather, it distinguishes between the divine and human side of the calling without extensively explaining any particular competency. The role of the preacher, counselor, and leader is mentioned, but the focus is on the situation and the attempt to match pastor and church. Pastors present their own profile in order to identify and employ their unique gifts and abilities. Nevertheless, one of the main questions asked is about his/her leadership style (Berufungsrat für Pastoren und Pastorinnen des Bundes Evangelisch-Freikirchlicher Gemeinden, 2001, p. 6).

Reinke and Tischler (1998), who attempted to develop the first leadership theory of and for Free Churches, take up the situational approach from a Baptist perspective. They base their leadership concept on theological foundations and basic leadership insights, noting that the “indispensable characteristic” of a leader is that he/she trains others, driven by the vision of the coming kingdom of God. The pastor’s basic task is to initiate change and to motivate his/her coworkers. “Perfect leadership” makes members feel that the leader is superfluous (pp. 49-52).

Pentecostal Church

The Pentecostal Church has no published or official written document about the pastoral role. Even my personal contact with the leader of the denomination as part of this study did not contribute to a clear picture. The importance of leadership was acknowledged, but detailed information about specific competencies was not provided.

On a practical level, elders and pastors are called to lead and shepherd the church. The pastor is part of the leadership team with the special call to commit himself fully to serve the church. With the elders he/she has to lead as a visionary, like the apostles led the church in Jerusalem (see Kozak, 2002, pp. 33-34).

We have seen so far that all denominations consider leadership as an important competency for pastors, though it is not clear how much pastors perceive leadership as a personal requirement when they start to work. Do empirical studies support the theoretical claim that leadership is an important function of successful pastors? What insights result from an examination of the research literature regarding leadership and church growth?

Empirical Studies

The number of studies researching pastors, leadership, and church growth is very limited. Some studies focus primarily on leadership, others on church growth, but they still contribute important insights into the German context. In the following pages, I first examine research relating to the mainline Protestant Church in Germany, then I review literature focusing on data about the German Free Churches.

Research Regarding the Protestant Church

One of the first to study the life of pastors was Spiegel (1970), who examined the difference between job understandings and job realities. Spiegel interviewed pastors who served in smaller (with 1-2 pastors) as well as in larger districts (with 5 pastors) in West-Berlin. He recognized the centrality of pastors for church growth (*Gemeindeaufbau*), but

he complained that only a few pastors were willing to delegate responsibilities to increase self-reliant collaboration (pp. 49, 60). Interestingly, the average working time per week was 72.9 hours (p. 180). The shortage of time as well as the absence of criteria made it hard for pastors to prioritize and to measure “success,” even if they wanted to. The pressure of the realities of the pastor’s job made pastors themselves resistant and hesitant regarding change. Systems can be so strong that, paradoxically, the acknowledgment of discrepancies finally conserves the status quo (see Bormann & Bormann-Heuschkeit, 1971, p. 345). Spiegel (1970) concluded that the maturity and involvement of church members (multi-functionality) and the reduction of the centralistic position of pastors (democratization) would benefit both (p. 208).

Three major studies examined the perception of members regarding their faith and the church between 1974 and 2000. Though the leadership role of the pastor was not the primary focus, the study asked members about their perception of pastors. The first study, conducted in 1974, clearly revealed the centrality of the pastor. “The pastor is the church and the church is the pastor.” The description of the role of the pastor is the “key problem” (Hild, 1974, p. 276). Judgments about the quality of church, church life, and experiences with church depended on the perception of the pastor as person and less on his/her professional function. Members expected their pastor to function in house visitation, as counselor, neighbor, and as someone who stands for “good tradition and good future” (p. 280). Unfortunately, the leadership competency was not reviewed or given consideration. Hild concluded only that the pastoral competency should be strengthened, and administration and bureaucracy should be diminished. Krusche (1975)

described that the situation of the church as still stable and ignored the importance of radical change and leadership. But research among people who had left the church indicated that the system was not as stable as hoped for—socially and sociologically (Feige, 1976; Kuphal, 1979).

Ten years later, Hanselmann et al.'s research (1984) of the Protestant Church in Germany revealed almost no changes. Members held their pastors in as high esteem as before, but the distance to the institution had increased. The relationship to the church as institution was characterized as indefinite, dodging, or avoiding (Matthes, 1990, p. 150).

In the year 2000, the third study of the membership of the Protestant Church included the eastern part of Germany for the first time. Already the title *Fremde Heimat Kirche* (Estranged Home Church) indicated the distance between the institution and its members. The pastor was still the personal representative and key person of the church, so that the number of contacts and the closeness correlated with members' tendency to leave the church. But it was no accident that the centrality of the pastor was seen as related to the problem. The recommendation to enlarge the number of contacts and to allow other members to participate in this challenge sounded more helpless than constructive (Lukas & Lukatis, 2000, pp. 220, 232). One can ask with Schloz (2000) whether the research of membership remains without consequences.

The situation in East Germany was and is even more alarming. While, for example, 80% of the population in Saxony belonged to the Protestant church in 1954, by 1996 only 25% of the population did so (Kaden, 2000, p. 13). This is one of the reasons that the Protestant church installed the new Institute for Researching Evangelism and

Church Development (Herbst, 2003). The major focus of the Institute in the coming next years will be to change the church from a service-providing to a cooperating and mission-oriented organization.

The first major qualitative study of the work of pastors in Protestant churches (Busch, 1996) pointed to the ecclesiological structure as the problem. Busch interviewed 55 pastors of Bavarian Protestant churches and listened to their faith stories to draw conclusions for the education and organization of churches. The interviews took place between August and December of 1991 and each lasted between 35 and 150 minutes. This study did not focus on church growth; rather it attempted to discover which tasks, abilities, and responsibilities belong to the ministry according to the pastors' perception. Busch's list of requirements was summarized as (a) reflection and mediation ability or theological competency, (b) communication and cooperation ability or counseling competency, (c) necessity of basic knowledge (the study did not specify what that meant), (d) education and training in creativity and spirituality, and (e) analytical-organizational competency, which included the organization of the daily challenges as well as the responsibility of leadership (p. 279). Busch finally concluded that the clarification of the ministerial role can only be done parallel to a discussion about the sociology and ecclesiology of the church. The centrality of pastors is not just the result of the behavior of pastors, but of the system as such. It is also the result of those who hire and train future pastors (p. 314). The challenge is to find criteria that can guide the process of hiring and training.

If the *missio Dei* is the driving force of the church, the guiding metaphor for a pastor, Busch (1996) argues, should be that of the “teacher and trainer” of church groups so that they can work for society (p. 305). It requires a continuous reflection about goals and ministries based on the pastor’s theological assumptions and a missiological competency to accompany people on their way to Christ; “a reform of the ministries of the church and the church itself would be successful, if Christians could meet each other and others as *companions inspired by the gospel*” (p. 315).

All studies so far exposed the limitations of the church structure and addressed the necessity that pastors possess leadership skills. The next three studies add specific information on leadership.

Gennerich (2000) published a major study of the relationship of members to their pastor from the perspective of trust. He reasoned that the basic foundation for any work relationship is trust and that pastors have to determine the amount of closeness and distance between themselves and their members. For defining trust he first interviewed 43 church members, then he sent questionnaires to 132 participants to develop his model, which he tested with the 614 members pastored by four pastors.

Gennerich (2000) found that the pastor’s roles as counselor, friend, example, co-worker, organizer, evangelist, leader, or teacher require and allow different amounts of social closeness or distance. Although he was not proposing a change of the generalist role of the pastor, his findings indicate

The fact that close relationships conflict with professional treatment of a system as a whole can be explained with the results of this research, namely that as a consequence of knowledge of another person requires as a consequence that more consideration be

shown, which can interfere with reasonable decisions of the pastor in church leadership. On the other hand, identification with groups can lead to unquestioned acceptance of concepts that are not realistic, whereas precisely friendships create room for criticism. Friendships in church ministry must not therefore be categorically rejected, however, neither should they be the principal type of relationship on which church ministry is built. . . .A relationship structure based on solidarity as the goal of church ministry cannot be conceptualized according to a friendship-model, but it rather requires that a social identity of the church be formed in which an interpersonal trust can develop that makes solidarity in action possible. In order to form such an identity, pastors must keep a professional distance to the church. The results show that an orientation centered on the unique personality of individuals conflicts with the development of an atmosphere of interpersonal trust and trust in the system. (Gennerich, 2000, p. 194; translated by the author)

Trans-personal trust has to do with vision and corporate identity, and both are part of the leadership challenge. Therefore, Gennerich called his analysis of trust a situational theory of efficiency of leadership, which is closely related to the contingency theory of leadership. But the trust model limits the options of leadership styles, because the trust relationship determines to some degree the freedom to choose a certain style (Gennerich, 2000, pp. 212, 213). For example, the more the personal relationship is based on friendship, the less pastors will be able to use a directive leadership style.

This study challenges the pastor's traditional role as counselor that focuses mainly on the individual. Leadership calls for a kind of distance that focuses on the development of the group. This tension is largely ignored in the churches and might explain why, despite the continuous loss of members, the minister is still more expected to act as a counselor than as a leader.

A longitudinal study starting in 1974 studied the attitudes of German clergy and trainee clergy towards cooperation and leadership (Lukatis & Lukatis, 1999). Though the study ignored the question of evangelism, mission, and church growth, it revealed the

preferred leadership style of German Protestant pastors. The majority of pastors – female even more than male pastors – voted for and practiced a participatory leadership style and rejected the notion that pastors should be called leaders in their parish by virtue of their office. Pastors in this study preferred high participation of members and were inclined to emphasize the equality of status of all church workers. They assessed voluntary workers positively and desired to develop a “spirit of autonomy” among lay members. But the question as to whether this leadership style is effective remained open.

Between March and September of 2000 Tetzlaff (2003, 2005) was able to study different criteria for success of Protestant pastors. This is the first empirical study to address the question of success and leadership, a subject neglected by leadership research in Germany in the field of sociology of religion over the last decades. Tetzlaff’s quantitative as well as qualitative study of 436 pastors focused on the aspect of controlling church success and effectiveness. Tetzlaff based her definition of success on the Great Commission in Matt 28:18: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (KJV). The outcome of successful churches should be changed lives and a positive process of contextualization.

She found that most churches rarely plan strategically and seldom evaluate programs. A total of 66.4% of the pastors mentioned that their work was never evaluated by others (2003, p. 191). This fact suggests that the measurement of success is basically absent in most churches.

Looking closely at what helps a church to be successful, Tetzlaff (2003) found that the most positive indicators of success of churches were (a) a good variety of programs, followed by (b) openness to the needs of members and (c) a missionary focus. Other factors such as planning, the intensity of communication, and the size of the church were proven to be not significant for having an impact on the success of churches. Tetzlaff found that the larger the church was and the more programs it had, the more churches plan and provide information for members. But planning did not positively influence success.

In summary, empirical research of ministerial leadership is basically missing in the mainline Protestant church in Germany. Pastors of Protestant churches are increasingly seen as leaders, but there is little empirical evidence explaining how a pastor should lead a church toward growth.

Research Regarding Free Churches

The number of studies of leadership and church growth among Free Churches in Germany is even more limited, but some insights are very specific and helpful.

The idea of “Natural Church Development” was the result of a large church growth research project conducted by Schwarz (1996). They included more than 1,000 churches from different denominations from all over the world to look for indicators of church growth. Empowering leadership became one of the eight quality characteristics, thus indicating growth potential of a church. Schwarz found that pastors of growing churches were slightly more relationship-oriented, slightly less goal-oriented, and slightly

more partnership like than pastors of non-growing churches. The major difference was summarized in the term “empowering” to explain the different task focused behaviors. These pastors prioritize mainly discipling, delegating, and multiplying (pp. 22-23).

Most of the data are still not researched and published. I personally asked Christoph Schalk—he did the statistics for Schwarz (1996)—to send me some information about the Free Churches in Germany. I received data of 15 Pentecostal, 30 Adventist, 57 Free Evangelical, and 48 Baptist Churches. Since I do not know if these churches are representative for their denomination, the data cannot be generalized. The data are, however, interesting.

Out of the 150 churches, 30 churches were in decline, 17 churches maintained their status quo, 45 churches were growing, and 23 churches grew rapidly with more than 50% increase in membership or worship attendance over a period of 5 years. For 35 churches, data regarding growth were missing. Compared with the growth development of the four denominations, it is not surprising that the growing denominations had more growing churches participating than the plateaued denominations (see Table 1). A total of 80% of the Pentecostal, 66% of the Free Evangelical, 54% of the Baptist, and 42% of the Adventist churches were growing.

The differences between the denominations comparing each of the quality characteristics are very consistent (see Figure 1). The Pentecostal churches scored highest followed by the Free Evangelical churches. The Baptist church scored higher than the Adventist church in all but one category; only in the category “functional structures” did the Adventist churches score higher.

Table 1

Growing and Non-growing Churches

Churches	Pentecostal	Free-Evang.	Baptist	Adventist	Total
Decline	3	10	10	7	30
Plateau	-	5	7	4	16
Growth (<50%)	8	16	15	6	45
Growth (>50%)	4	13	5	2	24
Total	15	44	37	19	115

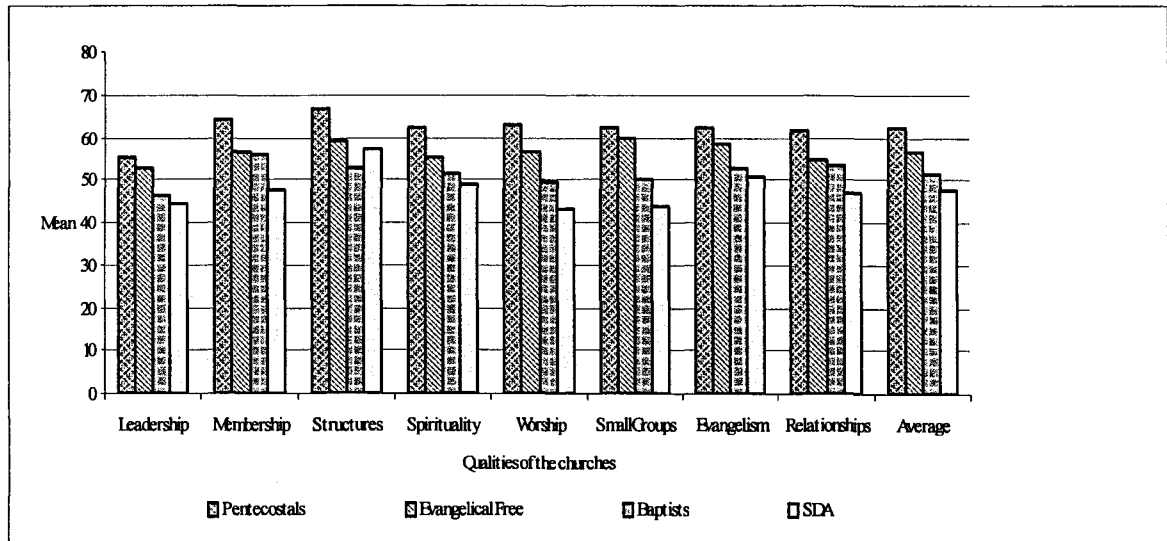


Figure 1: Profiles of the four denominations.

For three denominations the lowest factor is leadership. Only for the Adventist churches can three low factors be identified: worship (mean 43.3), small groups (mean 43.7), and leadership (mean 44.3). Therefore, the aspect of leadership is of importance to work at for all denominations.

Baumgartner (1990) conducted a study of the Adventist church entitled "Towards a Model of Pastoral Leadership for Church Growth in German Speaking Europe." The research was designed to answer two questions: Why are some churches in Austria, Germany, and Switzerland growing, while others are not? and What do we learn about the effectiveness of pastoral leadership in these countries?

The study was designed around a general analysis of growth data, a questionnaire, and interviews. The growth data "revealed serious imbalances in the biological growth of the church, a general lack of adequate conversion growth, a high proportion of reversions, and disproportional amount of transfer membership activity" (Baumgartner, 1990, p. 179).

In regard to leadership, the survey, based on a sample of 90 churches, showed that in growing churches (a) members and pastors viewed the growth potential of their church more positively, (b) the quality of sermons was higher and pastors were spending more time in preparing it, (c) the identification with the Adventist message was still high, but slightly lower (4.4 compared to 4.647 on a scale of 1-5), (d) pastors were younger and had been in the church for a shorter time, and (e) pastors were spending more time in leadership activities, training, and outreach (pp. 189-193, 199). The interviews underlined that

while most of them [pastors] understood the basic concepts of church growth, few had translated that conceptual knowledge into a concrete vision of growth and into a strategic plan for growth. . . .Most pastors are involved more in taking care of congregations rather than in strategic planning, in their preoccupation with crisis rather than opportunity. (p. 197)

Even though the concept of trainer and equipper was shared, the transfer into adequate behavior did not take place. Only a few pastors had a clear vision and realistic growth goals for their church. “Those who displayed creativity and vision were, with few exceptions, under 40 years of age. Quite a few of them were pastoring their first or second church in their career as a pastor” (p. 198). But generally,

special effort should be made to provide skill and competency training in the area of church growth leadership, strategic planning, ministry development, coaching and equipping skills, communication (preaching, evangelism), congregational leadership development, and group ministries. (pp. 267-268)

Coming to similar conclusions, Machel (2002) conducted a mainly historical church growth research of the development of the Adventist Church in North-West Germany from 1945-1990. Based on a questionnaire sent to members ($N = 883$) and pastors ($N = 83$) he concluded that a clear (leadership) role of pastors did not exist. 40.9% of the pastors saw themselves more as trainers or equippers, 18.2% as preachers, 16.7% as evangelists, and 12.9% as leaders. The role of the counselor and teacher each received less than 10% (p. 139). By contrast, church members voted for the role of counselor (46.9%) and preacher (26.5%), while the roles of the trainer (5.1%) and leader (4.1%) were almost neglected. The historical analysis revealed that neglect of leadership was partially responsible for the stagnation of churches. Like Baumgartner (1990), Machel (2002) asked for continual education of pastors in such areas as leadership,

management, strategic planning, goal-setting, motivation of co-workers, and planning with teams (p. 110). The disadvantage of the research was the limited use of statistical tools. The data were analyzed purely descriptively so that assumed correlations were more speculative.

Somewhat similar is the situation of Baptist churches. Marchlowitz (1995) identified a conflict between the ideal of the priesthood of all believers and the institutionalizing of the pastoral role. The most important role identified by members was the counselor, followed by the shepherd. Only a few respondents chose the pastor as manager. It is difficult to generalize from these results, because leadership as such was not looked at and the number of items dealing with the pastor was very limited.

More helpful was a survey in 1999. Members of 447 churches participated in creating a pastoral profile (Großmann & Reichardt, 2000, as cited in Kozak, 2002). Staff development, leadership, sociability, delegation, management, and the ability to integrate were seen as part of the communicative role of the pastor. Counseling, preaching, teaching, giving impulses, and being a shepherd and theologian described the pastor's service for the church. Bible-orientation, compassion, gift- and goal-orientation, relevance, trustworthiness, and spiritual example characterized the ideal pastor. The description of the pastor presented by this research was so unrealistic that a discussion about the role was demanded to avoid the enlargement of the gap between reality and expectations.

Very little research has been done among pastors of Free Evangelical Churches (FEG). An inquiry among 50 pastors revealed that only 50% recognized leadership as

part of their ministry, while 75% of the church members called for leadership (Gaumann, 1994, pp. 5, 11). The discrepancy describes the urgent need for leaders and the problem of pastors caught up with counseling and preaching.

A small but general and recent research study involved pastors of the same four denominations in Hamburg as the present study (Kozak, 2002). It used as a qualitative study of 16 pastors, four of each denomination, using semi-structured interviews of 45 to 75 minutes. The individual perception of the ministerial role was defined as shepherd and leader. But while Baptist and Pentecostal pastors favored the shepherd, just one Adventist pastor used the term. The term *leader* was given in three ways trainer, manager, and leader and was chosen by 10 of the 16 pastors (pp. 49-50).

The question of whether there are talents, gifts, or qualities that are indispensable for pastors uncovered several virtues as well as the social, leadership, personal, and pastoral competency. Unfortunately, none is specifically explained in the documentation, so that the results remain somewhat vague (pp. 52-53).

This chapter has shown that research correlating church growth and leadership qualities of pastors is generally still very scarce in Germany. Pastors are required to have special competencies like the theological, missionary, personal, hermeneutical, social, communicative, pastoral, organizational, and the cybernetical or leadership competency, which are all interrelated with leadership to some degree.

But even the limited research evidence indicates the importance of the pastor as leader and how much empowerment can make a difference in the development of a

church. To explore the issue more intensively, chapter 3 examines studies dealing with leadership and church growth in a wider context.

CHAPTER 3

LITERATURE REVIEW

Since I want to focus on leadership personality traits, I will first reflect upon the trait theory of leadership. Second, general studies about the effectiveness of pastors are reviewed. Though not all concentrate on church growth, some insights are of interest for this study. And third, general church growth literature as well as specific church growth research projects are reviewed at the end.

Trait Theory of Leadership

One of the earliest attempts to measure leadership was the study of traits, with the assumption that some traits are more likely to be found among leaders than non-leaders.

Yukl (2005) notes that

the term trait refers to a variety of individual attributes, including aspects of personality, temperament, needs, motives, and values. Personality traits are relatively stable dispositions to behave in a particular way. Examples include self-confidence, extroversion, emotional maturity, and energy level. A need or a motive is a desire for particular types of stimuli or experiences. Psychologists usually differentiate between physiological needs (e.g., hunger, thirst) and social motives such as achievement, esteem, affiliation, power, and independence. Needs and motives are important because they influence attention to information and events, and they guide, energize, and sustain behavior. Values are internalized attitudes about what is right and wrong, ethical and unethical, moral and immoral. Examples include fairness, justice, honesty, freedom, equality, humanitarianism, loyalty, patriotism, progress, self-fulfillment, excellence, pragmatism, courtesy, politeness, and cooperation. Values are important

because they influence a person's preferences, perception of problems, and choice of behavior. (p. 180, 181)

There is considerable and consistent evidence that traits make a difference between leaders and non-leaders (Bass, 1990, pp. 59-88, DuBrin, 2001, pp. 27-54, Yukl, 2005, pp. 180-213). While earlier studies focused more on age, height, weight, physique, energy, health, and appearance, the latest studies concentrated more on personality traits, motives, and skills. DuBrin (2001) distinguishes between general personality traits, motives, and cognitive factors, whereas Yukl (2005) talks about skills (technical, interpersonal and conceptual) and traits to categorize the different traits of leaders.

Leaders have shown that they are self-confident, warm, enthusiastic, tolerant for frustration, trustworthy, assertive, emotionally stable, and have a sense of humor. But they are not more likely to be extroverted as many have assumed. To fulfill their tasks they work with passion, show emotional intelligence, courage, and flexibility; and they feel free and competent to take charge.

Effective leaders have a desire to occupy a position of responsibility and to influence others, though a socialized power orientation is more effective than a pure personalized power orientation. They are tenacious and, in order to balance people and goals and tasks, they have a moderate achievement orientation and a moderate low need for affiliation.

Cognitively, effective leaders are technically competent and find creative solutions to problems rather than focus on obstacles. They understand the situation and

the needs of people, and they are eager to learn because they want to shape the future. Conceptual or system thinking is part of their abilities.

The strength of the trait theory is the convincing evidence of several hundred studies. If certain traits are important for effective leaders, it can help in the selection and hiring process. Unfortunately, the relationship between leadership competencies and the actual situation is basically ignored. What trait is successful in which situation and what is the right amount of that trait in a particular situation? We can certainly expect that effective pastors differ from non-effective pastors in regard to church growth, but what traits does a pastor need to be effective in this kind of work?

Effectiveness of Pastors

The inclusion of specific studies about the effectiveness of pastors is based on their referral to church growth. Though the studies themselves focus on effectiveness from different angles—and effectiveness is usually broader defined as church growth orientation—some insights are notable for this research project.

From the beginning, the definition of the term “effectiveness” was identified as the most crucial prerequisite of the study, though one of the most difficult to resolve.

Jackson (1955), to begin with one of the earlier studies, was looking for factors distinguishing effective from ineffective Methodist pastors. He defined effectiveness as “adequate or superior performance in achieving progress toward the goals of the church as a socio-religious institution” (p. 9), without explaining specifically the goals of the church. Jackson asked 243 pastors to name three effective and ineffective pastors by

name according to their perception. The nominees, who were divided into effective and ineffective categories, showed significant differences. Many of the differences were attributed to common sense, but Jackson's "Counseling Aid Form" detected statistically significant differences in five areas: dominance, professional habits, knowledge of basic skills, early leadership experience, and problem-solving abilities.

Jackson (1955) noted that effective pastors were more vigorous and less shy and submissive. Their ability to plan and to do their job professionally is higher, as was their performance of basic skills. Effective pastors were more likely to serve in leadership positions in their youth in both churches and college. Their ability to solve problems was not as important as the other factors, but was recognized as vital to their effectiveness as a leader. Concerning church growth, "ineffective pastors do not often increase the membership of their churches by any substantial margin" (p. 144). His conclusion for education pointed out that it "does not insure against poor performance, it can improve the latent abilities which the student brings to the school" (p. 145). The main criticism of the research was the limited sample size of the group of ineffective pastors. Just 28 participated (32.9% response rate) compared to 121 effective pastors (77.7% response rate), so that the data in general need to be treated cautiously.

Douglas (1957) attempted to identify the criteria that could define effectiveness more clearly. Using several psychological tests and interviews he concluded that the

problem remains that we cannot predict effectiveness, nor select with reference to it, without knowing what it is, and what conditions help to produce it. The criterion problem, not the test problem, is what limits both prediction and selection. And, this study provides no solution. No one type of minister was located which might be taken as the norm in future assessment of applicants, nor

was any personality type delineated which could be automatically rejected. As nearly as the fallible criteria measures permitted one to determine, ministers were effective or ineffective (according to their church officials) for widely varying reasons, both in terms of past personal history and present personality structure. As 'all sorts and conditions of men' worship in the pews, so do they lead worship in the chancel. (p.160)

Douglas (1957) concluded very cautiously that it "does seem as if" effective pastors have at least five characteristics as (a) a genuine love for people, (b) clear convictions and the ability to communicate them with respect, (c) the ability to focus on long-range goals, (d) personal flexibility including the skill to plan realistically, and (e) the ability to recognize the church as an organization that requires the inclusion of others in the work of and for the church (p. 164). But the question of effectiveness reveals that the search for adequate criteria is the main challenge for any research of pastors (see Nauss, 1972, p. 144).

Harris (1972) researched leadership, personality, and motivational and demographic variables to identify successful ministers using different kinds of instruments. Whereas Jackson (1955) purposefully avoided the term "successful," because it sounded "too secular and mercenary" (p. 10), Harris used the terms *success* and *effectiveness* interchangeably. The results were based on 215 graduates of Central Bible College for the years 1963 to 1970, who then worked as ordained or licensed pastors within the Assemblies of God denomination. Therefore, the lack of random sampling might have influenced the results. Four instruments were used (16 PF, Leader Behavior Description, Rotter's Scale of Internal Versus External Control of Reinforcement,

Theological School Inventory) and tested with a level of significance of 0.01. The median score was chosen to divide the group into more and less successful pastors.

Twelve of 45 variables indicated significant differences between the two groups. Successful pastors were more considerate, which indicated a behavior “of mutual trust, respect, and warmth between the leader and follower” (Harris, 1972, p. 83), and they scored higher in initiating structure to develop a functioning organization (p. 83). Demographically, successful pastors were slightly older, came from smaller towns, and ranked home religious training lower.

Five personality variables proved to be significant: dominance, outgoingness, impulsive liveliness, dependancy, and shrewdness. Successful pastors were less dominant, dependant, and, surprisingly, in contradiction to research, less outgoing, though both groups scored higher than the general population. They were more serious and forthright, the opposite to the variables “impulsive liveliness” and “shrewdness” on the 16PF (Harris, 1972, pp. 89-92). Motivationally, successful pastors had a higher score on External Control of Reinforcement and perceived their call stronger than less successful pastors (pp. 92-94).

A very intensive collection of data is the result of the Readiness for Ministry Project, which was ventured to assess the readiness of graduating seminary seniors (Schuller, Strommen, & Brekke, 1980). Approximately 5,000 randomly selected clergy and laity of 47 denominations in the United States and Canada were asked to rate 444 criterion statements to eventually define assessment criteria. A factor analysis of their perception identified 11 major themes, which received a rating on a scale from +3.0 to -

3.0 showing how ministry is perceived. The themes were (a) open, affirming style (average rating: 2.18), (b) caring for persons under stress (1.98), (c) congregational leadership (1.97), (d) theologian in life and thought (1.88), (e) ministry from personal commitment of faith (1.82), (f) development of fellowship and worship (1.79), (g) denominational awareness and collegiality (1.65), (h) ministry to community and world (1.32), (i) priestly-sacramental ministry (0.24), (j) privatistic, legalistic style (-1.25), and (k) disqualifying personal and behavioral characteristics (-1.80) (Aleshire, 1980, pp. 25-26). The factor Congregational Leadership, which is of specific interest to us, contained core clusters such as sharing congregational leadership (average rating 2.07), building congregational community (2.34), effective administration (1.74), conflict utilization (2.11), and responsible staff management (1.58) (p. 34).¹

All of the previous ministerial effectiveness research focused on ministry in general. Nauss (1983) criticized the research for ignoring the separate functions of ministry and raised the question, If different functions require different characteristics, how can different pastors be effective in different situations and different roles?

¹ Wesemann (1995) noticed that the predictive validity had not been studied, and examined the Profiles of Ministry instruments' ability to predict seminarians, effectiveness in ministry during internship (also called vicarage) (p. 4). Ninety-two Lutheran Church-Missouri Synod seminary students from Concordia Seminary in St. Louis were examined prior to and after their internship. Forty-four variables were analyzed and only 9 came out as predictors, but with a small amount of variance ranging from 5 to 20% (p. 38). The predictors with positive correlations were "involvement in caring," "relating well to youth," "ministry precedence over family," and the predictors with negative correlations were "perceptive counseling," "belief in a provident God," "self-serving behavior," "theological-oriented counseling," "sacramental-liturgical ministry," and "support of unpopular causes," meaning that lower scores were predictive of higher ratings of performance.

Comparing six functions (priest and preacher, community and social involvement, administrator, personal and spiritual development, visitor and counselor, and teacher), Nauss “suggests very strongly that being rated effective in a certain function would tend to require set of traits as compared with profiles of pastors rated effective in other functions” (p. 343). Therefore, if we study leadership and church growth, we have to acknowledge that the focus is on a specific function of ministry.

Despite the differences, several characteristics appeared in all functions. Positiveness, the use of feedback, motivation derived from job dimensions, and satisfaction are generally important for pastors. Nauss (1983) adds that

there is no question but that effective pastors are regularly more positive about the present level of their congregation’s spiritual development and much more optimistic about its expected spiritual growth. Half of the groups are also more positive about the present level of their own personal development as well. Feedback from the job itself, its results and other people associated with it seems extremely important for effective performance. . . . Effective pastors report that their position requires a great variety of complex skills and talents. This would suggest that they would feel confident about their abilities and that their pastorate offers high motivation for their service. . . . Finally, effective pastors appear more satisfied with at least some of the specific facets of their work, in particular, the supervisory relationships, pay, social opportunities, and personal growth. (p. 344)

In 1994, Nauss expanded his research, adding four additional functions (evangelist, equipper, personal enabler, minister to youth and children), which are more closely related to leadership and church growth. Using the Ministerial Activity Scale and the Leader Behavior Description Questionnaire, he studied 421 pastors identified in a two-stage stratified sampling process within the Lutheran Church Missouri Synod. Again, certain skills were needed to develop effectiveness in all functions; these included persuasiveness, relations orientation, and goal orientation.

The effective evangelist, in particular, revealed goal-orientation as the prime need.

For the enabler, who had a very high correlation with the equipper (.92), the required skills are:

showing concern for members' personal welfare, encouraging them to set and achieve goals, and keeping them working together by resolving interpersonal conflicts. In addition, the pastor is persuasive, shows respect for the individual's decisions, and predicts accurately about future problems and challenges. (p. 65)

Nauss (1994) concluded that ministerial students should not look carefully only at each function and question, which they are able to fulfill, but "also at the leadership skills, that are especially prominent in each area" (p. 66). Leadership was revealed as a non-negotiable competency for each pastor independent of his/her position or situation.

An in-depth study within the Church of the Nazarene was conducted by Butler (1994) who developed a detailed, three-tiered rating system to identify highly effective pastors. A random sampled comparison group was drawn from a list of pastors, who were not nominated by any of the three methods. Eventually, 49 pastors out of nearly 5,000 were identified as highly effective and 27 out of 1,783 participated in the comparison group. Using the Managerial Survey, the Leader Behavior Questionnaire, and the Ministerial Effectiveness Inventory, Butler, analyzing the demographics, revealed two significant differences. Effective pastors were more highly educated and ministered in larger churches.

Factor analysis for all three tests revealed 24 scales, 8 of which showed significant differences at the .05 level. Effective pastors were better (a) problem solvers, (b) planners, (c) people who could delegate, (d) they were change agents, (e) shepherds, (f)

servants, (g) persons of integrity, (h) students or life-long learners, and (i) jugglers. By juggler Butler meant that those pastors possessed the flexibility to meet many expectations and to fulfill many different and challenging tasks (pp. 147-153).

Handley (1997), using a different perspective, focused on the laity to find out what leadership behavior is needed to empower people for ministry. Previous studies had asked pastors to evaluate themselves as leaders. Handley now asked followers about their perception of leaders. Since church growth requires a team and empowered members, this question is very relevant for effective leadership. Handley adopted the qualitative research method and conducted, with the help of seven others, 91 interviews with church members of his own church. "Twenty-three of these were in three focus groups; 50 were individual interviews; and nine were couples" (p. 10). He identified seven keys for empowered members. They need a nurturing team, which includes the process of mentoring. "A clearly defined task" provides an understanding of the ministry project and articulates an urgency. The "practical training for leadership" helps members to grow into better leadership. "Available staff support" described members' need to be recognized and cared for by their leaders. The freedom to bring in new ideas and the change to try out new ways of ministries was labeled as "responsiveness to the prophet." Members looked to their pastors to help them to "grow in faith and maturity," and finally, if they had success it should be celebrated and they should get permission to rest (pp. 40-85).

To prove the accuracy of his deduction, Handley (1997) asked members again to rate the importance of all seven keys. The most important were "defined task," followed

by “personal growth” and “staff support.” The least important was, surprisingly, “training leaders,” which he based on the fact that he served in a highly educated and professionally trained congregation (pp. 88, 91).

Bunn (1998) went one step further and studied especially “the difference between senior pastors and laity perception of senior pastoral effectiveness.” Bunn attempted to discover whether leaders define effectiveness differently from church members. Though he did not find any significant differences between the raters, his insights into pastoral effectiveness are valuable. Both groups perceived the pastor as effective when he practiced a spiritual life such as time in prayer, preached about a Christian lifestyle from the biblical context, emphasized reaching the unchurched and helped members to participate in sharing their beliefs. They also recognized the pastor’s ability to treat children and people as “individuals of worth” (p. 58).

A study of effective and non-effective Seventh-day Adventist pastors with high and low baptismal rates was done by Swanson (1999). His approach combined the aspects of church growth and effectiveness. Though still dealing with the problem that criteria for effectiveness in all research “remained an unsettled issue” (p. 62), he found some significant differences between his groups. High-baptism pastors, as measured by the 16 PF, were more warm relationally, more enthusiastic, more bold in social settings, more open to new experiences, and had a higher quality, as voted by themselves and laity members, in worship planning, member evangelism, preaching, reclaiming missing members, visioning, socializing, ministering to youth, and conducting evangelistic meetings.

More-effective pastors in greater numbers conducted lay-training programs and involved laity in evangelism. Personally, their creative potential was higher, the level of abstractness was lower, they were less submissive, more group-oriented, and higher on self-discipline. According to the perception of members and of pastors themselves, effective pastors spend more time on training laity, visioning, sermon-year planning, and evangelistic meetings. Generally, more effective pastors had seen their membership grow, which sounds like common-sense, but considering the vagueness of the term effectiveness, it warrants recognition of the fact (pp. 271-276).¹

In summary, the definition of effectiveness is still unresolved and leaves each researcher with the challenge to find a usable definition. The ministry is so complex that different functions require different qualities and abilities. My decision to focus on leadership and church growth is nevertheless an important perspective, if the church is defined as a mission.

Leadership and Church Growth

There is a vast amount of literature about church growth on the market (see “Church Growth Bibliography,” 1993). To limit the review of the literature meaningfully, I will first examine general church growth literature of prominent church

¹The same instrument, the 16 PF questionnaire, was used recently to study a sample of Anglican pastors (Eaton, 2002). She found differences on only two personality factors. First, effective pastors were warmer, more outgoing and attentive to others than less effective pastors, but noticing that both were within the average range of the scale. Second, they were more extraverted, but again, the difference was not of kind but more a matter of degree. However, the small sample of only 31 participants limits the generalization of the findings.

growth proponents and then focus on specific dissertations and research projects. The purpose is to get an overview of the perception of effective pastors from the perspective of church growth.

General Church Growth Studies

The term “general” refers to literature that is based on published research, but its documentation is not organized specifically for the scientific world. Some of the data are available only on a limited basis, therefore, sometimes difficult to evaluate. But since they contributed intensively to the church growth discussion, they need to be considered. In the beginning of the church growth movement, the importance of a pastor’s leadership was recognized as one among other factors that contribute to church growth, based on research such as observation and field studies.

McGavran (McGavran & Arn, 1978), as founder of the church growth movement, identified the role of the pastor as trainer or educator. The main task of the pastor is to train other Christians in evangelism (p. 83).

Wagner (1984a), his successor, became more specific on leadership. Based on observation, his “*Vital Sign Number One of a healthy, growing church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth*” (p. 63). Pastors of growing churches earned their authority or the right to lead through relationships. They are able to motivate members and to create structures that foster their spiritual and practical development. The “key

function” of the pastor is to help members to find, use, and develop their spiritual gifts (p. 91), hence, to work as an equipper,

who actively sets goals for a congregation according to the will of God, obtains goals ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals. (1984b, p. 79; see also Towns, 1990)

The right leadership is therefore servanthood and needs to be distinguished from administration. While administration is dealing with the status quo and efficiency, leadership is visionary and cares about a better future (see George, 1993, pp. 93, 94).

“Apostolic churches,” which can be defined as mostly independent, very fast-growing and mainly evangelistic churches, are especially in a “transition from bureaucratic authority to personal authority, from legal structure to relational structure, from control to coordination and from rational leadership to charismatic leadership” (Wagner, 1998, p. 20). Unlike traditional churches and ministry, apostolic leaders are vision casting and vision driven, focusing on leadership and less in management, concentrating on major decisions and delegating the rest, organizing an effective management team around them, deciding to stay in their church for the rest of their lives, and choosing their successor themselves (Wagner, 1999, pp. 86-96). The last point is important insofar as it describes the goal to cultivate the charismatic leadership style instead of routinizing it, which is suggested classically by Max Weber. The new kind of leadership is so radical that Wagner (1999) talks about a “reformation of *practice*” (p. 36). The right leadership can help to turn a plateaued church or denomination into a growing one (pp. 149-151, see Stark & Finke, 2000, pp. 259-276).

The most detailed research was done by Rainer and Barna. While Rainer studied only Baptist churches, Barna referred to growing churches in all kinds of denominations. Rainer (1996), in his first study about effective evangelism, was not able to find a singular significant difference of pastors based on demographics. The pastors of the 576 successful evangelistic churches were not automatically the most gifted leaders, but mainly had a distinct passion for mission and evangelism (p. 119). It was their attitude that made a difference. They were not just willing to get in contact with people themselves, but helped members to experience evangelistic outreach. In addition, they valued prayer highly as the foundation to effective evangelism, did not neglect social ministries, and trained their members continuously (pp. 127-129). The most effective ministry to reach people was preaching. Over 90% of the respondents indicated preaching as the most effective factor (p. 50).

In his later research with 350 newly baptized members, 100 pastors of effective evangelistic churches and 350 longer-term Christians, Rainer (2001) confirmed the former results and was able to deepen the issue of leadership. He profiled the successful pastor as passionate to reach the lost, and more likely to improve their leadership skills through reading, continuing education, and supervision. Their leadership style could be described as “intentional” (p. 152), meaning task- and goal-oriented, and included several practical and spiritual characteristics as rated by pastors themselves on a scale from 1-5 to lead a church successfully. Almost absolutely necessary (scale no. 5) were personal holiness (4.95), credibility and integrity (4.78), leadership by example (4.75), and vibrant prayer life (4.5). Still very important (scale no. 4) were personal Bible study (4.45), the

ability to institute change (4.27) and to cast vision (4.25), Bible knowledge (4.25), personal evangelism, (4.11) and communication skills (4.00) (p. 153). Basically, all different competencies are covered and underline the complexity of the role of the pastor.

Surprisingly, the majority of leaders indicated that a difficult situation has significantly shaped their leadership development. Rainer (2001) notes, that the passion to reach the lost went along with the willingness to risk something and to make mistakes (pp. 178-179). While effective leaders were identified first of all as teamplayers who were task, goal, and finally relationship oriented, the comparison group included team players who were mainly relationship, suggestion, and then organization oriented (p. 183). Effective pastors are highly motivated to make a difference. They focus on leadership, evangelism, and preaching and spend less time in pastoral care. “The effective church leaders spent ten hours each week in pastoral care compared to thirty-three hours for the comparison group leaders” (p. 185). They identified their pastoral competency as their number one weakness; and they recognized the tension, without trying to solve the problem or to change the priorities (p. 199). They are willing to pay the price (see Rainer, 2005).

Barna, founder and president of Barna Research Group, can contribute similar results. Comparing user-friendly churches, Barna (1991) portrayed an effective pastor as gifted in areas of teaching, communication, and leadership. They feel free to delegate responsibility as a way to empower their members, but also are determined to make the right decision if needed. “By nature, strong pastors are agreeable, but confrontational” (p. 150). They spend meaningful time with their leaders, and are visible enough to stay in

contact with what is going on. They also have the gift of practicality, accountability, and discernment (pp. 143-151).

One study of special interest is Barna's (1993a) research of 30 churches, who were once thriving congregations, experienced steep decline, and became revitalized. Though the number of churches was quite small, the insights are valuable. One reason for the churches' decline and the key for growth was leadership. Besides the general characteristics of effective pastors as visionary and strategic thinking, team building, encouraging, taking risks, and leading spiritually, they were especially young pastors younger than 45 years of age with a self-assured and self-confident personality. They lived a committed spiritual life and were extremely hard workers, working up to 80 hours per week. Barna even called it workaholism, though none maintained that for them "anything less than total effort and energy would have enabled the comeback" (p. 68). Interestingly, they were generally not noted as visionary prior to their experience.

The turnaround pastor, though, is more likely to be the type of leader who has slowly refined his innate visionary skills and sees the dying church as the ideal place to put these faculties into practice. While many of these people might also be drawn to initiating a new church, a significant proportion may be drawn to restoring the heartbeat to a fading congregation. (p. 71)

But this kind of leader is rare. Another study documented that only 6% of over 1,000 American pastors saw themselves as gifted in the area of leadership (Barna, 1993b, pp. 21, 121). Only 4% of all senior pastors were able to state a clear vision for their ministry (p. 118). But those who were leaders were more satisfied and more fulfilled with the role of the pastor, had the lowest stress level, and tended to wind up leading the

larger churches (p. 127). Barna therefore questioned seminary training as preparing academics or administrators and not leaders.

In Barna's (1999) more recent research, the numbers have slightly changed. Only 5% of pastors see themselves gifted in leadership (p. 32). But he also discovered that effective leaders are mainly team-builders, so he redefined leadership as teamwork. Effective churches involve around 8 to 12% of its members as leaders, compared to 3 to 4% in traditional churches (p. 46). Even leaders are not excellent in each area, indicating that team building is highly effective. Barna (2001) proposed ideally a team of four different kinds of leaders representing four aptitudes (pp. 99-113). The "directing leader" is mainly motivating people through being a visionary, the "strategic leader" loves planning and working on the details of a vision without being that much up front, the "team-building leader" is focusing on people through his/her ability to bring people together, and, finally, the "operational leader" creates new opportunities for ministry to accomplish the vision. Barna recognized that because effective leaders usually possess just one of the four aptitudes, highly effective churches must have leaders who are effective team players.

The studies cited here reflect the basic insights of church growth proponents. We will turn now to special and specific research.

Specific Studies Regarding Church Growth and Leadership

The studies reviewed here search for factors for determining church growth using different instruments and methods. Not all focused on leadership and church growth

alone, but all included leadership as the variable. To categorize the studies as well as possible, we will look at Anglo-American studies first and then at European studies in order to identify possible cultural differences.

Anglo-American Studies

Most researchers focused on pastors of their denomination, probably based on the personal interest and the accessibility of data. Since this study compares denominations as well, this section will review the studies according to their denominational background.

Seventh-day Adventist studies

Dudley (1981), in his first study, looked at 295 Seventh-day Adventist churches with 250 pastors. For the pastor alone, 29 variables were included to study church growth predictors. Dudley found out that the correlation of growth and specific leadership behavior of pastors is high. In detail, he identified predictors such as a clear focus on church growth. Growth does not happen accidentally; pastors have to concentrate on it. Growth-oriented pastors personally spend time in winning souls, and less time on church administration. They feel comfortable talking about spiritual things and leading people to a decision for Christ. They ask, train, and engage members to be involved in ministry. They have a vision and believe that their churches have potential to grow (pp. 88, 90-91, 129-13; see also Dudley & Cummings, 1983).

In ongoing research, Bell and Dudley (2002, see also Dudley & Bell, 2003) are now trying to identify specific educational experiences that contribute to leadership

development. Part of their research is to identify leadership criteria and to compare successful churches with average churches to see if those criteria really make a difference. In a detailed sampling process Bell and Dudley compared 79 pastors of successful growing churches with 47 average pastors. Based on the five leadership practices made up by Kouzes and Posner (1990), they found statistically significant differences in all areas: challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart. Success and leadership practices were highly correlated: Successful pastors scored higher in all five leadership practices. It became evident that leadership training and development should become a priority in the education of pastors from the beginning.

Johnson (1989) conducted an indepth analysis of 3 Seventh-day Adventist churches and their 9 pastors. Johnson disclosed that those pastors who served the churches during the time of church growth compared with the pastors who ministered during the time of plateau or decline were quite different. Using the Leadership Description Questionnaire–Form XII, developed by the Ohio State University, he found that five traits were present in church growth-oriented leaders (pp. 135-144). They set goals for themselves for and with the church and pressed the people to accomplish these goals (production emphasis). Second, although flexible, they did not appreciate uncertainty in the church program (toleration of uncertainty). Third, they were able to persuade people to move the church ahead (persuasion). “Persuasion is the ability to obtain goals and objectives established under the characteristics of Production emphasis” (p. 140). Fourth, they showed the ability to define their own role and to differentiate it

from church members' roles (structure). Finally, they clearly accepted and exercised the leadership role (role assumption).

Through interviewing the pastors and several lay leaders, Johnson (1989) identified additional traits associated with periods of growth and decline. These are outlined below:

Positive Traits

1. Interest in the individual.
2. Unconditional acceptance.
3. Expects the best from the church membership.
4. Making people feel wanted, needed and that they belong.
5. Patience.
6. Teaching the members how to grow spiritually in Jesus and how to apply Christianity to daily living.
7. The members know the pastor loves them.
8. The pastor had strong evangelistic skills and the ability to teach to others.
9. The pastor was a strong leader in teaching how to do small group Bible studies.
10. Visionary - Inspirer.
11. Listens.
12. Good communicator concerning where the church is heading (goal setting and action plan).
13. Spiritual commitment and dedication apparent to church members.
14. Approachable.
15. Prayer and the power of the Holy Spirit talked about, encouraged and planned as part of church life.
16. A strong visitor.
17. Developed a friendly, caring atmosphere in church by preaching, educating and training the members of this area.
18. A visitor in homes.
19. Dedication to soul-winning.
20. Biblical preaching.
21. Equipped members for service to others.

Negative traits

1. Too authoritative –“do it my way or go somewhere else” attitude.
2. Conditional acceptance.
3. Distrust in the members' abilities and relationship with God.
4. Too judgmental of others.
5. Too aggressive and uncontrolled behavior (temper, despondency, negativism, etc.).

6. Insecure about self.
7. Catered to beliefs and attitudes of one group in the church over the other members.
8. Not equipping the members of service.
9. Not willing to admit mistakes and to say I am sorry.
10. Imbalance in office time versus nurture/outreach time.
11. Lack of willingness to try new ideas. (pp. 146-147)

Johnson (1989) concluded that personal traits are one element of effectiveness and that the leader's style, behavior, and situational factors need to be included to complete the picture (pp. 146-147).

Baptist studies

Hadaway (1991) compared 76 plateaued with 65 breakout or turnaround Southern Baptist churches. The goal was to find predictor variables that classified a church as either a plateau or breakout church. Out of 11 predictor variables that Hadaway identified, 3 were related to leadership: goal setting, evangelism, and challenging sermons of the pastor. Of these, the first 2 were recognized as central to renewed growth.

Interestingly,

breakout growth tends to occur with a new pastor, and it tends to occur rapidly if it is to occur at all. What these pastors are doing (other than evangelism) remains somewhat unclear, but it would seem that the primary role of the pastor in leading a church to growth is that of a catalytic motivator, who leads the church in the proper direction and is able to motivate lay members to do the necessary work. (p. 191)

A quantitative research of 160 newly planted Southern Baptist churches in the state of Texas questioned what kind of leadership and marketing communication style is more effective (Lau, McDaniel, & Busenitz, 1993). The researchers expected that task-oriented leaders with a personal communication style are more effective than people-

oriented leaders with a non-personal communication style. Studied separately, personal communication had an impact on spiritual growth but not on numerical growth, while non-personal communication had just the reverse correlation. Task orientation correlated with a significant higher Sunday School attendance, but showed no significant correlation with spiritual growth. Taken together they correlated only significantly with Sunday School attendance, but not with spiritual growth and the 1-year growth rate. Since the median age of all churches was 3 years, a 1-year growth rate seemed reasonable but maybe too short to yield significant results. In addition, the number of pastors who were both task-oriented and personal communicators was very small. But the researchers cautiously suggested “that task orientation may be more important than communication strategy when there is a concern for numerical growth” (p. 435).

Studies of charismatic churches

An intensive field study was conducted by the University of California. Miller (1997) and his team thoroughly studied Calvary Chapel, Vineyard, and Hope Chapel, three young movements with enormous growth rates. Within 2 years they attended over 200 events and had conducted over 200 interviews to understand and witness “a second reformation that is transforming the way Christianity will be experienced in the new millennium” (p. 11).

What Wagner (1998) called apostolic churches, Miller (1997) called new paradigm churches. The churches are structured in such a way that lay members are empowered to do ministry. The organizational structure is very flat and pastors do not

just delegate, they decentralize. The pastors “are willing to risk failure by giving autonomy to creative upstart leaders” (p. 142). Leadership is based on trust and relationships and less on policies and procedures. Pastors “tend to be authoritative and even autocratic,” but their “charismatic” leadership style is transparent with “genuine humility” (p. 149). (A study of 98 established churches [Tamney, Johnson, McElmurry, & Saunders, 2003] did not indicate a correlation between authoritative leadership style and congregational growth. But it seemed to me that the study defined authoritative more as authoritarian. Besides, only 8 churches could be identified as authoritative, which is too low a number to draw valuable conclusions.)

Miller (1997) observed that pastors are accountable usually to several people to guarantee supervision. They are extremely creative, with a lot of energy and drive. Demographically, they are in their late 30s to mid-40s and have just high school and some college education. Miller wonders if one of the reasons of stagnation in mainline churches “is that their selection and acculturation process weeds out people with innate leadership ability. Successive levels of higher education may domesticate leadership, rewarding those who think and write well but are not risk takers and entrepreneurial innovators” (p. 170).

Two more recent dissertations tried to link church growth with leadership. Schumate’s qualitative research (1999) of 20 growing churches revealed that members value leaders who encourage people to find and use their spiritual gifts (91%) and who inspire and motivate people to take action (66%) (p. 141). Though other factors were

responsible for the growth, the most chosen out of a list of 15 factors presented to the attendees was the quality of the preaching (70%) (p. 144).

Using a self-developed questionnaire, Tinnon (2001) gathered mainly descriptive data concerning leadership style and church growth. The majority of the 117 pastors of growing churches identified the coaching style as their dominant or primary style of leadership (52.3%). Tinnon noted that 56.4% of the pastors

believed their ability to influence followers had proved significant in positioning for growth. . . . Nearly 71% (70.9%) agreed that they could not afford to remain content with the status quo. In order to move the church forward, they must specialize in growth versus maintenance ministry. . . . Over 97% (97.4%) of the leaders in this study defined effective pastoral leadership in terms of their willingness to risk making changes that oftentimes involved great risk. The majority (92.3%) agreed that it was imperative that they serve as the primary catalyst that motivates the church into action to experience growth. (pp. 81,82)

Studies of other denominations

Free and Malony (as cited in Malony, 1984) conducted a study of variables affecting a church to gain and hold members. The primary factors of successful churches were related to leadership and could be characterized by “(a) having clearcut, reasonable goals, (b) leaders who provided skill training, supported small groups, emphasized established methods and team work; and (c) members who agreed with the organizational structure” (p. 6).

Onnen’s (1987) comparison of growing and declining churches regarding leadership characteristics of United Methodist pastors found a positive correlation between membership growth, worship attendance growth, and a charismatic and intellectual stimulating leadership behavior based on Burns’s (1978) transformational

leadership theory. The leaders, who displayed charismatic behavior, were “motivational, trustworthy, inspirational and helpful,” whereas intellectual stimulation described the encouragement of followers to think and to use reasoning and careful problem-solving processes (Onnen, 1987, pp. 63, 66). But charismatic behavior accounted for 25.0% of the variance, while intellectual stimulation just for 4.2% (p. 62, 66).

In 1993 Roozen and Hadaway published their extended research with “rigorous scientific scrutiny” (Hardin, 1996, p. 265) about church and denominational growth to find out what does (and does not) cause growth or decline. Contextual and institutional factors were of interest, and the consequences are important for pastoral leadership. Using multiple regression to evaluate the impact of several factors, the evangelism scale came up as the most important predictor of church growth (Hadaway, 1993, p. 184). Hadaway concluded, cautiously, that “evangelism may be the most important one thing church leaders can do if they want their church to grow” (p. 187). The research of Presbyterian congregations (Thomson, Carroll, & Hoge, 1993) supported the conclusion.

Membership recruitment activities are important for growth. Congregations that do a poor job of evangelistic outreach are less likely to grow. . . . Pastors who report spending relatively more of their work time on new member recruitment tend to have growing memberships. These findings have a certain consistency: time and energy invested in evangelism are characteristic of growing congregations. (p. 197)

In summary, pastors of growing churches are purposefully evangelistic and goal-oriented. They are engaged and model a missionary lifestyle. They work as visionaries and encourage and lead their members as team-players. But how comparable are leaders across nations and cultures?

European Studies

Despite globalization and internationalization, cultures and nations are important factors for distinguishing effective leaders (see Dudley, 1981; Harder, 1984). Though some behaviors are found everywhere in similar ways, “national boundaries did make a considerable difference in manager’s goals, preferences for taking risks, pragmatism, interpersonal competence, effective intelligence, emotional stability, and leadership style” (Bass, 1990, p. 761).

Nevertheless, the Germanic cluster (Germany, Switzerland, Austria) is close to the Anglo cluster (United States, Canada, Australia, New Zealand, United Kingdom, Ireland, and South Africa), so that similarities with research results reported above can be more expected than a comparison with totally different cultures such as Saudi Arabia or Taiwan (p. 764). Unfortunately, very few studies have been conducted in Europe that contribute to this present study.

One of the few European researchers in regard to church growth is Brierley (2003). In his research of and for the Salvation Army in the United Kingdom, he studied 1,125 churches that responded out of 2,900 that he initially approached. The key factor for growth was leadership and vision, but some details he found surprising. Most successful leaders had other effective leaders on their team. Brierley observes that “growing churches have a small number of people in the top leadership, who are able to think strategically and take risks where necessary” (p. 4). In addition, the existence of leaders at all organizational levels was of importance, too.

Out of several leadership characteristics only one correlated with fast-growing churches, which was called “the shaper.” Twice as many growing churches than declining churches had such leaders, which can be described as being able to:

1. Think widely, spanning past, present and future.
2. Think laterally, and often “outside the box.
3. Ask “What do we have to do to stay in business?” (where business means “retaining a sense of identity and purpose for the institution”)
4. Explain where their church is going, and to do so in a few words.
5. Have a clear strategy of how to get there.
6. Have a good idea of how long it is going to take.
7. Generate support by their passion. (p. 7)

Nevertheless, growth was most likely to occur after 7 to 9 years on the job followed by between 10 to 13 years (p. 4).

Similar results can be found in Jackson’s (2003) study about the Church of England. Demographically, younger pastors (28-44 years) are more likely to have growing churches, and the best length of time for tenure is between 7 and 13 years. He accredited leadership skills as key for church growth, and favored selecting pastors on the basis of “gospel enthusiasm” instead of pastoral sensitivity, without being more specific about other skills (p. 161).

A unique approach is presented by Hayward (1999, 2002). As a mathematician, he used the mathematical model of epidemics for a model of church growth. Looking at revivals he found that extensive growth is dependent only on the quality and not the number of “enthusiasts,” meaning active believers.

Increasing the effectiveness of believers in evangelism has a more significant effect than increasing the number of evangelisers. Whether this has any implications for evangelism training is not clear. It may not be very easy to improve a person’s evangelistic effectiveness. However it does help explain why revivals can start with

such low numbers of infected believers. If the effective conversion rate increases by only a modest amount, either by changes in the infected believers, or changes in the non-believers' receptivity, then growth can very quickly take off. (1999, p. 286)

Revivals, he assumes, do quite possibly end because of the lack of enthusiasm and the inability to win new enthusiasts and not because of a process of secularization among members (p. 287). His results go along with several Anglo-American studies, which valued evangelism as the most important work a pastor can do with and for his church. Basically, church growth will occur only if the pastor will purposely and intensively focus on evangelism and church growth. The focus affects the pastor's lifestyle as well as his/her working style. It affects behavior and personality.

CHAPTER 4

METHODOLOGY

The present study attempts to identify leadership qualities and other pastor characteristics between pastors of growing and non-growing churches and denominations. This chapter discusses the research questions and hypotheses, the population and sample, and the assessment instrument used in this study, the Business-focused Inventory of Personality (*BIP–Bochumer Inventar zur berufsbezogenen Persönlichkeitsbeschreibung*), which explores 14 factors (achievement, power over people, power over systems, conscientiousness, flexibility, action orientation, empathy, networking, need for harmony, team-orientation, perseverance in the face of opposition, emotional stability, resilience, and self-confidence) that can be divided into four dimensions (motivational drivers, task-focused behaviors, social competencies, and psychological constitution). The chapter ends with the design of the study and the statistical treatments.

Research Questions

Though the study concentrates on leadership qualities of pastors of growing and non-growing churches, the research questions can be specified and divided as follows:

1. Do gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church correlate with church growth?

2. Do pastors of growing churches differ in personality traits from those who lead declining churches regardless of the denomination in which they work?

3. How do pastors of the growing denominations differ in personality traits from pastors of the non-growing denominations? Do pastors as a group differ from one denomination to another?

4. Do gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church interact with personality traits in view of church growth?

5. Does the perception of personal skills, abilities, and activities differ between pastors of growing and non-growing churches?

6. Do local reasons for growth or decline (such as transfer in, transfer out, baptism or others) differ between pastors of growing and non-growing churches?

7. What kind of personal skills, abilities, and activities, personality traits of pastors and gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church discriminate pastors of growing churches from pastors of non-growing churches?

Hypotheses

Based on the research questions the following hypotheses were tested:

Hypothesis 1. There is no difference in gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church between pastors of growing and non-growing churches.

Hypothesis 2. There is no difference of personality traits between pastors of growing and non-growing churches in the 14 factors of the instrument.

Hypothesis 3. There is no difference of leadership personality traits of pastors of growing and non-growing denominations in the 14 factors of the instrument.

Hypothesis 4. There is no interaction between gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church and personality traits of pastors in relationship to church growth.

Hypothesis 5. There is no difference in the pastor's perception of personal skills, abilities, and activities between pastors of growing and non-growing churches.

Hypothesis 6. There is no difference in local reasons for growth and decline of churches between pastors of growing and non-growing churches.

Hypothesis 7. There is no linear combination of personal skills, abilities, and activities, personality traits of pastors and gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church that significantly discriminates between pastors of growing and non-growing churches.

Participants

The Pentecostal church has around 35,000 members in Germany, similar to the Adventist church, with 36,000 members. With 86,000 members, the Baptist church is more than twice as large. Since the number of ordained pastors of all three denominations together total about 1,200, the study aimed to reach the whole population, excluding only

those pastors who were without churches such as denominational executives and interns, who work together with a senior pastor. This limited the group of pastors in these denominations to around 450 Baptist, 400 Pentecostal, and 220 Adventist pastors, a total of some 1,070 pastors.

In the present study, 220 pastors responded (120 Baptist, 81 Adventist, 17 Pentecostal, 2 missing value), which is a participation rate of 20.6% (26.7%–Baptist, 36.8%–Adventist, 4.2%–Pentecostal). The whole sampling procedure is explained below.

Instrument

The problem of this study is that many tests that were used in several studies in the US, especially those developed for pastors, are not available in German. It was necessary to find a test that (a) fits the German situation and (b) had factors that could be theoretically linked to church growth. The *Bochumer Inventar zur berufsbezogenen Persönlichkeit* (BIP) seemed to be the best tool for this research (Hossiep & Paschen, 1998), because it combines personality traits similar to those tested in instruments like the 16 PF, Myers-Briggs Type Indicator (MBTI) or NEO Five Factor Inventory (NEO-FFI) with specific job-related questions. The goal of the test is to standardize self-perceptions of candidates in regard to some relevant dimensions of their job. The test is used for hiring, coaching, counseling, selecting, and assessing personnel in addition to the personal interviews.

The questionnaire contains 210 questions that can be divided into four main dimensions: motivational drivers, task-focused behaviors, social competencies, and psychological constitution. These dimensions are subdivided into 14 factors (see Table 2). The questionnaire uses a 6-point Likert scale ranging from “totally disagree” to “totally agree.”

The test also includes four supplementary indices (sense of control, competitive orientation, mobility, leisure-time orientation), which are more intended to open up discussions during the interviews rather than predict behavior. Therefore, they are ignored in this study. The instrument is not based on a single theory of personality, but implements insights from several psychological models and motivation theory.

The three factors of the dimension “motivational drivers” are related conceptually to McClelland’s research on motivation (1987). “Perseverance in the face of opposition” is also somewhat close to this model.

“Conscientiousness,” “flexibility,” “networking,” “need for harmony,” and “emotional stability” are related to the Big-Five model (Hossiep & Paschen, 1998, pp. 23, 24). The five-factor model of personality is a hierarchical organization of personality traits in terms of five basic dimensions: Extroversion, Agreeableness, Conscientiousness, Neuroticism, and Openness to Experience. Research using both natural language adjectives and theoretically based personality questionnaires support the comprehensiveness of the model and its applicability across observers and cultures. It is a version of trait theory, a view of the world that sees the essence of human nature in individual differences.

Table 2

The BIP: What Is Measured?

Dimensions	Factors
Motivational drivers	Achievement Power Over Systems Power Over People
Task focused behaviors	Conscientiousness Flexibility Action Orientation
Social competency	Empathy Networking Need for Harmony Team Orientation Perseverance in the Face of Opposition
Psychological constitution	Emotional Stability Resilience Self-confidence

Five-factor theorists claim that these factors, singly or in combination, can be found in virtually all personality instruments (Barrick & Mount, 1991; DeRaad, 2002; Digman, 1990; Howard & Howard, 2002; Johnson, Angleitner, & Ostendorf, 1988; McCrae & John, 1992).

“Action orientation” is based on Kuhl and Beckmann’s model (1994). The state vs. action orientation is a bipolar construct of two extreme sets of people: one group

reflects on the situation so intensively that they are sometimes paralyzed to act, while the other group is able to act immediately. “Empathy,” “team-orientation,” “resilience,” and “self-confidence” do not correspond to any psychological model.

The definitions and the description of high scale values for each of the 14 dimensions (see Table 3) are the result of intensive literature research as well as of testing over 8,000 people, most of whom were practicing leaders, graduates and students (Hossiep, Paschen & Mühlhaus, 2000, p. 16.).

The reliability of the test is high for each of the 14 factors. The coefficients (Cronbach’s Alpha) are between $\alpha = .75$ and $\alpha = .92$. The retest-reliability after 8 to 10 weeks was between $r = .77$ and $r = .89$ (Hossiep & Paschen, 1998, p. 25). The reliability of the sample in this study as compared with the original study is almost equally high, only “achievement” and “power over systems” with 0.68 and 0.65 are somewhat lower (see Table 4), but still acceptable.

Research about correlations with other personality tests such as the NEO-FFI, the test of the Five-Factor model, and the 16 PF is documented (Hossiep & Paschen, 2003, pp. 106-112). For the NEO-FFI the correlations are high with those scales that were theoretically based on the Five-Factor model. The highest correlations between BIP and 16PF are emotional stability vs. emotional stability ($r = .70$) and apprehension ($r = .75$), perseverance in the face of opposition vs. dominance ($r = .66$), networking vs. social boldness ($r = .84$), self-confidence vs. apprehension ($r = .66$), team-orientation vs. self-reliance ($r = .62$), and conscientiousness vs. perfectionism ($r = .64$).

Table 3

Definitions of the 14 Factors of the BIP

Factors	Concepts (meaning of high ratings on the scale)
Achievement	Willingness to set high standards; to have high expectations of oneself, continuously motivated to achieve more; hard working.
Power Over Systems	Motivated to deal with grievances and to create procedures and structures; highly motivated to influence, strong convictions.
Power Over People	Motivated to use social influence; preference of leadership positions; self-perception as a person of authority; example for others.
Conscientiousness	Careful working style; high reliability; detail-oriented; likes to work conceptually; tendency toward perfectionism.
Flexibility	Willingness and ability to deal with new and unexpected situations and to tolerate uncertainty; openness for new perspectives and methods; willingness to change
Action Orientation	Ability and willingness to quickly turn a decision into a goal-oriented activity. Able, after a decision is made, to shield from new suggestions.
Empathy	Sensitive to even weak signals in social situations; ability to empathize; good interpretation and understanding of other's social behavior.
Networking	Ability and preference to contact well-known and unknown people; to create and to keep relationships; actively creating and keeping private and job-related networks.
Need for Harmony	Friendliness and considerateness; acceptable of others' weaknesses; desire to interact with each other harmoniously.
Team Orientation	Likes teamwork and cooperation; actively supports team procedures; willing to sink one's own interest in favor of the group.
Perseverance in the Face of Opposition	Tendency to dominate in social situations; eager to work goal-oriented irrespective of resistance; openness to deal with conflict
Emotional Stability	Well balanced and less impulsive; quickly overcomes setbacks and failures; ability to control personal emotional reactions.
Resilience	Self-perception: highly resistible and robust; willingness to deal with extraordinary stressful situations.
Self-confidence	(Emotional) independence from others' judgments; self-confident in regard to competence and achievement.

Note. From *Das Bochumer Inventar zur berufsbezogenen Persönlichkeitsbeschreibung* (BIP) (p. 18), by R. Hossiep & M. Paschen, 1998, Göttingen: Hogrefe. Copyright by Hogrefe Verlag. Adapted with permission.

Table 4

Reliability (Cronbach's Alpha)

BIP scale	BIP-norms ($n = 5,354$) ^a	Sample ($n = 220$)
Achievement	0.81	0.68
Power Over Systems	0.75	0.65
Power Over People	0.88	0.83
Conscientiousness	0.83	0.80
Flexibility	0.87	0.84
Action Orientation	0.86	0.84
Empathy	0.85	0.77
Networking	0.90	0.87
Need for Harmony	0.75	0.78
Team Orientation	0.89	0.88
Perseverance in the Face of Opposition	0.85	0.77
Emotional Stability	0.89	0.89
Resilience	0.92	0.88
Self-confidence	0.85	0.80

^aThe data in this column are from *Das Bochumer Inventar zur berufsbezogenen Persönlichkeitsbeschreibung* (BIP) (p. 25), by R. Hossiep & M. Paschen, 1998, Göttingen: Hogrefe. Copyright by Hogrefe Verlag. Adapted with permission.

Based on this research Hossiep is convinced that the use of several specific and different tests is helpful in predicting people's educational success and even more their long-term professional success (Hossiep, 1995, p. 357). This dissertation sheds light on the role of pastors in view of certain personality characteristics in relation to church growth.

Fifteen additional questions developed by the researcher were used to get demographic data and to define a growing church (Appendix A). Two of these questions

deal with the pastor's perception of personal skills, abilities, and activities in regard to their ministerial role and their abilities in specific ministerial functions (questions 14 and 15).

Gender, age, education, family status, denomination, number of churches per pastor, tenure, location, ethnicity and size of the church (questions 1-10) were included to find out which of them correlate with pastors of growing churches. Since leadership must consider the situational setting, the data help to clarify the leadership context.

The questions about tenure and the numerical development of the church (questions 7, 11-13) were added to define growing and non-growing churches.

Question 14 asks about how pastors perceive their personal skills, abilities, and activities. Do leaders of growing churches perceive themselves as leaders and do they rate higher on specific leadership behaviors compared to pastors of non-growing pastors? The results of these questions have implications for the educational process of pastors.

One open-ended question asks participants to define the role of pastors. The intent of the question was to find out: How many and how much do pastors recognize the leadership role of pastors?

In this dissertation, the term "instrument" refers exclusively to the BIP, while the "questionnaire" includes the BIP as well as the additional questions.

Design of the Study

The leaders of each denomination were individually approached and presented with the purpose of the study; the questionnaire was distributed to each denominational

leader who agreed, after consulting with their boards, to allow his denomination to participate in the study. The study proceeded as follows:

1. The questionnaire was given only to ordained pastors responsible for at least one church as senior pastor.

2. Two letters were sent to each participating pastor: First, a letter of consent (Appendix B) to ensure confidentiality, to get the permission to publish the results, and to explain the study and the procedure. The questionnaire was attached to the letter. Second, a recommendation letter of their denominational leader encouraged each pastor to participate in this study. To ensure confidentiality and to protect the privacy of pastors, I did not receive addresses from any pastor. I sent questionnaires to each headquarters separately and between December 3-13, 2004, each denomination distributed the questionnaires ($n = 1070$ total; $n = 450$ Baptist, $n = 400$ Pentecostal, $n = 220$ Adventist).

3. After 3 weeks, an e-mail was sent to each denominational office to remind participants to send the questionnaires back. On February 2, 2005, the collection of data was terminated.

4. Each received questionnaire was coded to ensure confidentiality.

5. The group of pastors was divided into three groups according to the growth rate of their church. Ideally to define a growing church, (a) the pastor should have been in his/her church for at least 3 years, and his/her church (b) started to grow after his/her arrival, (c) grew more than 10% within the last 3-5 years, (d) based mainly on baptism, church planting, or other missionary programs. The problem was that no data were available prior to the study, thus I had no evidence to foresee whether the size of my

sample group would be large enough to fit my definition. Although the rate of growth had been defined in consultation with denominational leaders based on their experience, it was not possible for them to provide accurate numbers regarding their churches. Based on the collected data and the sample size ($n = 220$) it became obvious that the definition of a growing church needed to be simplified by ignoring the aspect of tenure and the contextual reasons for growth. The independent variable was finally divided into three groups: growing churches with a growth rate of more than 5% in 5 years, plateaued churches, and declining churches with a decline rate of more than 5% in 5 years.

Statistical Procedure

For the statistical analysis the SPSS program 10.0 was used. Each hypothesis was tested separately as follows:

Hypothesis 1. There is no difference in gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church between pastors of growing and non-growing churches.

This hypothesis was tested by the use of chi-square.

Hypothesis 2. There is no difference of personality traits between pastors of growing and non-growing churches in the 14 factors of the instrument.

This hypothesis was tested by the use of analysis of variance.

Hypothesis 3. There is no difference of leadership personality traits of pastors of growing and non-growing denominations in the 14 factors of the instrument.

This hypothesis was tested by the use of analysis of variance (ANOVA).

Hypothesis 4. There is no interaction between gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church and personality traits of pastors in relationship to church growth.

This hypothesis was tested by the use of analysis of variance.

Hypothesis 5. There is no difference in the pastor's perception of personal skills, abilities, and activities between pastors of growing and non-growing churches.

This hypothesis was tested by the use of analysis of variance.

Hypothesis 6. There is no difference of local reasons for growth and decline of churches between pastors of growing and non-growing churches.

This hypothesis was tested by the use of analysis of variance.

Hypothesis 7. There is no linear combination of local reasons for growth or decline, personal skills, abilities, and activities, personality traits of pastors and gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church that significantly discriminates between pastors of growing and non-growing churches.

This hypothesis was tested by the use of discriminant analysis.

The level of significance was 0.05. Since there is no comparable study available in Germany, 0.05 seemed the most appropriate level of significance for a more exploratory study. The magnitude of difference of significant main effects for all ANOVAS are described as a standardized effect size. The effect size was calculated by taking the difference of the highest and lowest means of the groups divided by the overall standard deviation with the result giving a standardized effect size.

CHAPTER 5

RESULTS

General Characteristics of the Sample

Two hundred twenty pastors (17 = Pentecostal, 120 = Baptist, 81 = Adventist pastors, 2 = missing value) participated in this study. To understand the group of pastors and their situation, the study deals first with the demographic data: the pastor with regard to gender, status, educational background, and age. Second, the study considers aspects reflecting the pastors' situation with their churches: tenure, and number of churches for which he is responsible, location, ethnic background, size, and growth or decline of churches. Both will be described in order.

Though the number of participating Pentecostal pastors was very low, they were included in the descriptive analysis. But the numbers need to be read very cautiously, because they are not likely to be representative for their denomination. A comparison of Baptist and Adventist pastors is more meaningful.

Characteristics of Pastors

In general, the 220 participating pastors can be characterized as a homogeneous group (see Table 5). First, most pastors are male; only 9 are female ($n = 5$ Baptist, 1 Pentecostal, 3 Adventist), which is typical for these denominations. The Adventist and

Table 5

Characteristics of Pastors

Pastors	Total		Baptist		Pentecostal		Adventist	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Gender	220							
Male	211	95.9	110	95.8	16	94.1	78	96.3
Female	9	4.1	5	4.2	1	5.9	3	3.7
Age	217							
Under 30	8	3.7	4	3.3	1	6.3	3	3.7
31-40	52	24.0	28	23.3	3	18.8	52	25.9
41-50	82	37.8	48	40.0	7	43.8	27	33.3
Over 50	75	34.6	40	33.3	5	31.3	30	37.0
Education	211							
Fachhochschule	3	1.4	1	8.0	1	7.7	1	1.3
Bible school	12	5.7	7	5.9	3	23.1	2	2.5
Seminary	126	59.7	76	64.4	5	38.5	45	56.3
University	70	33.2	34	28.8	4	30.8	32	40.0
Family status	215							
Single	8	3.7	4	3.4	1	5.9	3	3.8
Married	205	95.3	113	95.8	16	94.1	76	95.0
Separated	2	0.9	1	0.5	-	-	1	0.5
Number of churches	213							
One church	121	56.8	103	86.6	11	78.6	7	8.8
Two churches	27	12.7	10	8.4	2	0.9	15	18.8
Three churches	30	14.1	6	5.0	-	-	24	30.0
Four churches	22	10.3	-	-	-	-	22	27.5
More than 4	13	6.1	-	-	1	7.1	12	15.0
Tenure	211							
Less than 3 years	67	31.8	32	27.8	5	29.4	30	38.0
3-6 years	78	37.0	41	35.7	5	29.4	32	40.4
7-10 years	31	14.7	18	15.7	2	0.9	11	13.9
More than 10 years	35	16.6	24	20.9	5	29.4	6	7.6

Pentecostal denominations do not practice the ordination of women and even among Baptist churches, which voted for it in 1992, the issue is still problematic. The number of female pastors is consequently low. Second, most are married. Just 3.7% are single and 0.9% live separated from their spouses. The exclusion of interns from this study has certainly reduced the number of single pastors in the sample, but again, being married is common for the pastoral occupation within these denominations.

The pastors' educational background is similar. The majority (65.4%) attended a Seminary or a Bible school. While Baptists and Adventists prefer the term "seminary," Pentecostals are used to going to a "Bible school." Thirty-three percent received their training at a university, while Adventists have the largest proportion of graduates (40.0%), followed by Baptists (30.8%) and Pentecostals (28.8%). The "Fachhochschule," a specific German type of school similar to a college, was attended by only a few pastors (1.4%).

The group is almost equally distributed among three age groups: 24.0% are between 30 and 40 years old (23.3%–Baptist; 18.8%–Pentecostal; 25.9%–Adventist), 37.7% are between 40 and 50 years old (40.0%–Baptist; 43.8%–Pentecostal; 33.3%–Adventist), and 34.6% are older than 50 years (33.3%–Baptist; 31.3%–Pentecostal; 37.0%–Adventist). Only the age group under 30 years is under-represented with 3.7% (3.3%–Baptist, 6.3%–Pentecostal, 3.7%–Adventist). The lack of younger pastors is to be expected, because very few start their active ministry prior to the age of 25 and, furthermore, all need to wait a few years for their ordination, which was a requirement for participation in this study.

Generally, most pastors are staying with their churches for less than 6 years (68.8%). Only one third have stayed between 7 to 10 years (14.7%) or for more than 10 years (16.6%). The lowest number for pastors with a tenure of more than 7 years can be found among Adventists with only 21.5% (36.6%–Baptist, 41.2%–Pentecostal). Hence, it is common for pastors of Free Churches to change districts or churches frequently, so that a long tenure of service remains an exception.

The most obvious difference among the three denominations is the number of churches each pastor is responsible for. While 86.6% of Baptist and 78.6% of Pentecost pastors minister in one church, only 8.8% of Adventist pastors are limited to one. The majority of Adventist pastors have 2-4 churches (76.3%); among Baptist and Pentecostal pastors less than 15%. While most Baptist and Pentecost pastors can concentrate on one church, Adventist pastors in general are used to leading a district of churches. Historically, Adventists implemented a different organizational system. Pastors were supposed to plant new churches and to enter new fields while existing churches were led by elders. Therefore, local pastors up to around 1900 were unknown and purposely avoided (Burrill, 1998, pp. 164-173). Nowadays, most pastors are perceived as local pastors, but the system of districts is still in practice.

Characteristics of the Churches

Each pastor was asked to describe one church in particular, even if he or she was responsible for more than one church. Since data were needed to define a growing and non-growing church, each pastor was asked to choose his/her most growing church (see

Table 6). Most pastors are serving city churches (56.2% –total, 46.7%–Baptist, 76.5%–Pentecostal, 66.3%–Adventist). Churches in rural areas are scarcely represented (6.0%), while town churches stand for 37.8%.

More than 82% of the churches are German, and 12.0% are considered bicultural or multicultural. The final 5.0% are *Aussiedler* churches (4.1% German-Russian immigrants) and foreign churches (0.9%). But comparing each denomination, the differences are noticeable. The Baptist churches are almost completely German (95.8%). More than 28% of Adventist churches are bi- or multi cultural, so that only 65.4% churches are German. The Pentecostal churches are 76.5% German, but they also included all foreign churches and no bicultural or multicultural church.

The most common size of churches is between 50-150 members (55%). Pentecostals represent more smaller churches with fewer than 50 members (41.2%–Pentecostal; 7.7%–Baptist; 16.0%–Adventist), while large churches with more than 150 members are represented only by Baptist (40.8%) and Adventist churches (24.7%).

More churches in this study are plateaued ($n = 103$). But the number of growing churches ($n = 93$) and the number of declining churches ($n = 20$) is surprising. Within the context of mainly non growing and less-growing denominations (Adventist, Baptist) it was expected to have more declining than growing churches. This seems to indicate that rather “successful” pastors were inclined to participate in the study than “less successful” pastors. Due to the low number of declining churches, the independent variable was therefore divided into the three groups of declining, plateaued, and growing churches to

Table 6

Characteristics of Churches

Churches	Total		Baptist		Pentecostal		Adventist	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Location	217							
Country	13	6.0	9	7.5	1	5.9	3	3.8
Town	82	37.8	55	45.8	3	17.6	24	30.0
City	122	56.2	56	46.7	13	76.5	53	66.3
Ethnicity	217							
German-Russian	9	4.1	2	1.7	2	11.8	5	6.2
German	180	82.9	114	95.8	13	76.5	53	65.4
Foreigner	2	0.9	-	-	2	11.8	-	-
Bi-/multi cultural	26	12.0	3	2.5	-	-	23	28.4
Size	218							
Under 50	29	13.3	9	7.5	7	41.2	13	16.0
51-150	120	55.0	62	51.7	10	58.8	48	59.3
More than 150	69	31.7	49	40.8	-	-	20	24.7
Growth 5 years prior to arrival of the pastor	211							
Decline (more than 10%)	21	10.0	17	14.8	1	6.7	3	3.7
Decline (5-10%)	43	20.4	28	24.3	2	13.3	13	16.0
Plateau	106	50.2	51	44.3	4	26.7	51	63.0
Growth (5-10%)	29	13.7	13	11.3	7	46.7	9	11.1
Growth (more than 10%)	12	5.7	6	5.2	1	6.7	5	6.2
Growth 5 years after the arrival of the pastor	216							
Decline (more than 10%)	5	2.3	5	4.2	-	-	-	-
Decline (5-10%)	15	6.9	13	10.8	-	-	2	2.5
Plateau	103	47.7	53	44.2	3	18.8	47	58.8
Growth (5-10%)	42	19.4	19	15.8	6	37.5	17	21.3
Growth (more than 10%)	51	23.6	30	25.0	7	43.8	14	17.5

look for significant differences of leadership qualities among pastors. A more detailed definition of a pastor of a growing church as planned (see: Design of the study) was not possible.

Results

This study looked for differences of leadership qualities between pastors of growing and non-growing churches. For analyzing the data, 7 research questions were formulated, and the results are explained in the following paragraphs.

Demographic Data and Church Growth

Do gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church correlate with church growth? Using the chi-square statistical procedure, each of the demographic variable was examined in relation to church growth.

Only denomination and tenure showed significant differences at the 0.05 level. Comparing denominations, Baptists not only had the highest percentage of declining churches, they almost represent the complete group of declining churches, while a high percentage of Pentecostal pastors represented growing churches, and Adventist pastors the highest percentage of plateaued churches (see Table 7). A more usable insight is the question of tenure (Table 8). Pastors who are staying on longer than 10 years in their church or district are more likely working in a growing church. The shorter the time pastors stay in a church or district, the more likely it is that they are involved in a plateaued

Table 7

Denomination and Church Growth

Denomination	Declining		Plateaued		Growing	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Pentecostals	0	0.0	3	18.8	13	81.3
Baptists	18	15.0	53	44.2	49	40.8
Seventh-day Adventists	2	2.5	47	58.8	31	38.8

Note. Chi Square = 20.778, $p = 0.000$.

Table 8

Tenure and Church Growth

Tenure	Declining		Plateaued		Growing	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
< 3 years	5	7.6	42	63.6	19	28.8
3-6 years	10	12.8	35	44.9	33	42.3
7-10 years	2	6.3	15	46.9	15	46.9
> 10 years	3	8.6	9	25.7	23	65.7

Note. Chi Square = 16.198, $p = 0.013$.

church. For declining churches tenure seems to make little difference, but the number of declining churches ($n = 20$) is quite low for generalizing conclusions.

As expected, gender, family status, and ethnicity came out as not significant. The sample made up of mainly male, married pastors and mainly German churches were too homogeneous to expect significant differences. Finally, education, which was similar for all pastors, and the number of churches per pastor were found not significant.

More surprising were the results regarding size, location, and age. Again, the relatively small number of about 30 small churches might explain the lack of significance. This could be the similar reason concerning the location of churches, because only 13 rural churches were involved. These three denominations have much more common in cities than in rural areas, partly because the traditional religiosity of rural communities is stronger and therefore more difficult to enter and to change than are cities. Strategically, daughter churches were, therefore, mainly planted in cities. This findings differ from the mainline Protestant and Catholic churches, where the worship attendance in rural areas is higher than in urban situations, indicating a difference based on a locality not found among the Free Churches in this study. Age also did not show a statistically significant difference between pastors of growing and declining churches.

Leadership Personality Traits and Church Growth

Do pastors of growing churches differ in personality traits from pastors of non-growing churches? A one-way ANOVA was conducted to determine whether there are possible differences in the 14 factors of the BIP test. The results of the ANOVA are

given in Table 9. Means, standard deviations, and sample sizes for each group are reported in Table 10.

Of the 14 factors analyzed, just three yielded significant results. One was “the need for harmony” ($F(2, 215) = 3.134, p = 0.046$), with the largest difference between pastors of declining and plateaued churches and not between declining and growing churches. Pastors of declining churches ($M = 4.35, SD = 0.50$) and pastors of growing churches ($M = 4.18, SD = 0.56$) indicated a higher need for harmony than pastors of plateaued churches ($M = 4.05, SD = 0.54$). The effect size is 0.54σ .

Table 9

One-way Analysis of Variance of Personality Traits of Pastors and Church Growth

Factors	<i>df</i>	<i>F</i>	<i>p</i>
Achievement	2, 215	0.411	0.663
Power Over Systems	2, 215	0.786	0.457
Power Over People	2, 215	1.611	0.202
Conscientiousness	2, 215	2.137	0.120
Flexibility	2, 215	0.392	0.676
Action Orientation	2, 215	1.042	0.355
Empathy	2, 215	2.150	0.119
Need for Harmony	2, 215	3.134	0.046*
Networking	2, 215	2.183	0.062
Team Orientation	2, 215	0.247	0.781
Perseverance in the Face of Opposition	2, 215	1.778	0.171
Emotional Stability	2, 215	6.566	0.002*
Resilience	2, 215	1.529	0.219
Self-confidence	2, 215	8.226	0.000*

* $p < .05$.

Table 10

BIP: Means, Standard Deviations, and Sample Sizes

Factors	Churches					
	Declining (<i>n</i> = 20)		Plateaued (<i>n</i> = 105)		Growing (<i>n</i> = 93)	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Achievement	3.35	0.51	3.45	0.53	3.39	0.53
Power Over Systems	3.41	0.52	3.64	0.50	3.61	0.55
Power Over People	3.52	0.52	3.70	0.62	3.72	0.62
Conscientiousness	3.61	0.45	3.57	0.65	3.40	0.66
Flexibility	3.57	0.84	3.56	0.71	3.65	0.62
Action Orientation	3.54	0.57	3.78	0.68	3.74	0.70
Empathy	4.27	0.50	4.01	0.56	4.09	0.53
Need for Harmony	4.35	0.50	4.05	0.54	4.18	0.56
Networking	3.78	0.94	3.86	0.62	4.07	0.68
Team Orientation	3.87	0.88	3.99	0.71	4.00	0.75
Perseverance in the Face of Opposition	3.36	0.58	3.61	0.52	3.57	0.55
Emotional Stability	3.15	0.79	3.44	0.73	3.70	0.63
Resilience	3.55	0.73	3.68	0.81	3.83	0.73
Self-confidence	3.23	0.49	3.67	0.61	3.79	0.51

Furthermore, “emotional stability” was found to be significant ($F(2, 215) = 6.566, p = 0.002$). Pastors of growing churches ($M = 3.70, SD = 0.63$) are more emotionally stable or have less trouble to overcome resistance and failure than pastors of declining churches ($M = 3.15, SD = 0.79$). The effect size is 0.77σ .

Finally, “self-confidence” was found to be significant ($F(2, 215) = 8.226, p = 0.000$). Pastors of growing churches are more self-confident ($M = 3.79, SD = 0.51$) than pastors of declining churches ($M = 3.23, SD = 0.49$). They are more independent, and trust their own abilities and potential more deeply. The effect size is 0.96σ .

Denominations and Church Growth

How do pastors of growing denominations differ in personality traits from pastors of non-growing denominations? Do pastors as a group differ from one denomination to the other? Unfortunately, due to the low number of participating Pentecostal pastors and the withdrawal of the Free Evangelical Church from this study, the plan to compare growing and non-growing denominations was not possible. The three denominations were compared, but the one-way ANOVA showed no significant difference between the personality traits of Pentecostal, Adventists and Baptists pastors (Table 11).

The hypothesis itself, “There is no difference of leadership personality traits of pastors of growing and non-growing denominations in the 14 factors of the instrument,” was not tested.

Demographics, Personality Traits, and Church Growth

The question “Do gender, age, education, family status, denomination, numbers of churches per pastor, location, tenure, ethnicity, and size of the church interact with personality traits in relationship to church growth?” is statistically the most complex question of the study. Due to the homogeneity of the sample, a testing of the hypothesis for family status and gender was not considered. For the other factors, several analyses of

Table 11

One-way Analysis of Variance of Personality Traits of Pastors and Denomination

Traits	<i>df</i>	<i>F</i>	<i>p</i>
Achievement	2, 215	0.678	0.509
Power Over Systems	2, 215	0.673	0.511
Power Over People	2, 215	0.973	0.379
Conscientiousness	2, 215	0.217	0.805
Flexibility	2, 215	0.639	0.529
Action Orientation	2, 215	0.001	0.999
Empathy	2, 215	0.879	0.417
Need for Harmony	2, 215	0.294	0.745
Networking	2, 215	0.627	0.535
Team Orientation	2, 215	0.027	0.974
Perseverance in the Face of Opposition	2, 215	0.187	0.829
Emotional Stability	2, 215	2.321	0.101
Resilience	2, 215	0.016	0.402
Self-confidence	2, 215	0.027	0.402

* $p > 0.05$.

variance (ANOVA) were conducted. The non-proportional sample sizes required the use of the Estimated Marginal Means (*EMM*) for the calculation of the differences of unweighted marginal means. The estimated marginal means are computed as the mean of the group means, ignoring the sample sizes of the groups.

Each demographic variable is presented separately, except for the comparison of denominations, because no main effect or interaction turned out to be significant.

The relationship between demographic variables and personality are not the focus of this study, therefore, only the main effects of church growth and the interactions between the 14 factors and growth are analyzed. Since the main effects of church growth

were studied in an earlier research question, only the results that are different from the one-way ANOVA will be documented. The reason for additional significant results is that the two-way analysis has more power for the main effects; it can be expected to give more significant results. Therefore, the two-way interpretation is more valid.

Furthermore, estimated marginal means instead of actual means are used for calculation.

The use of unweighted means could lead, in addition, to significance.

Age

Several 3 x 3 analyses of variance (ANOVA) were calculated to evaluate the hypothesis. There was a significant interaction between growth and age with the following personality factors: achievement, power over people, empathy, and perseverance in the face of opposition.

Achievement

Achievement is described as the willingness to perform on a high level. The results of the ANOVA are given in Table 12. Means, standard deviations, and sample sizes are reported in Table 13.

There was a statistically significant interaction ($F(2, 208) = 3.11, p = 0.016$) between church growth and age in their relationship to achievement. Young pastors under 40 years are less willing to give their best in declining churches ($M = 2.76, SD = 0.44$) than in growing churches ($M = 3.52, SD = 0.46$) or plateaued churches ($M = 3.66, SD = 0.55$), while pastors over 40 or 50 years show little difference in achievement whether they work in declining, plateaued, or growing churches.

Table 12

3 x 3 Analysis of Variance of Effects of Age and Church Growth in Regard to Achievement

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Age (A)	0.32	2	0.16	0.61	0.542
Growth (G)	0.54	2	0.27	1.03	0.359
A X G	3.24	4	0.81	3.11	0.016*
Error	54.17	208	0.26		

* $p < .05$.

Table 13

Achievement: Means, Standard Deviations, and Sample Sizes

Age	Growth														
	Declining			Plataued			Growing			Overall					
	M	EMM	SD	n	M	EMM	SD	n	M	EMM	SD	n			
<40	2.76	0.44	0.44	4	3.66	0.50	0.50	37	3.52	0.46	0.46	19	3.42	(3.31)	60
40-50	3.56	0.52	0.52	8	3.37	0.47	0.47	34	3.39	0.53	0.53	40	3.42	(3.44)	82
>50	3.45	0.30	0.30	8	3.30	0.55	0.55	34	3.35	0.55	0.55	33	3.42	(3.37)	75
Overall		(3.26)		20	(3.44)			105	(3.42)			92	3.42	0.52	217

Power over people

A similar picture arose in regard to the motivational factor “power over people,” a scale that deals with the ability to lead people. The results of the ANOVA are given in Table 14. Means, standard deviations, and sample sizes are reported in Table 15.

A significant difference was measured for the interaction ($F(4, 208) = 2.90, p = 0.023$). Younger pastors under 40 are less motivated to lead people and to accept the social leadership role especially in declining churches ($M = 3.12, SD = 1.03$) than older pastors, who are equally motivated in different settings. On the other hand, younger pastors are more motivated in plateaued churches ($M = 3.98, SD = 0.52$) than are pastors over 50 ($M = 3.62, SD = 0.52$).

Table 14

3 x 3 Analysis of Variance of Effects of Age and Church Growth in Regard to Power Over People

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Age (A)	0.08	2	0.04	0.10	0.900
Growth (G)	1.04	2	0.52	1.33	0.266
A X G	4.51	4	1.13	2.90	0.023*
Error	80.78	208	.39		

* $p < .05$.

Table 15

Power Over People: Means, Standard Deviations, and Sample Sizes

Age	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 40	3.12		1.03	4	3.98		0.52	37	3.77		0.57	19		(3.62)		60
40-50	3.63		0.82	8	3.49		0.71	34	3.83		0.63	40		(3.65)		82
> 50	3.62		0.58	8	3.62		0.52	34	3.54		0.66	33		(3.59)		75
Overall		(3.45)		20		(3.69)		105		(3.72)		92	3.69		0.64	217

Note. *EMM* = Estimated marginal means

Empathy

Pastors spend a lot of time with different kinds of people, and empathy describes the ability to treat them sensitively based on a good intuitive understanding of the situation. This ability to intuitively size up a situation is especially important in leading a change process because it helps a pastor to sense and to acknowledge the needs of people.

The main effect for growth was significant ($F(2, 208) = 3.52, p = 0.031$). Pastors in declining churches demonstrate more empathy ($EMM = 4.36$) than in growing churches ($EMM = 4.07$). The effect size is 0.54σ (see Tables 16 and 17). This result is not consistent with the one-way ANOVA where empathy was not significant.

Table 16

3 x 3 Analysis of Variance of Effects of Age and Church Growth in Regard to Empathy

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Age (A)	1.96	2	0.98	3.62	0.028*
Growth (G)	1.91	2	0.95	3.52	0.031*
A X G	3.11	4	0.78	2.87	0.024*
Error	56.36	208	0.27		

* $p < .05$.

Table 17

Empathy: Means, Standard Deviations, and Sample Sizes

Age	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 40	4.77		0.18	4	4.15		0.56	37	4.11		0.60	19		(4.34)		60
40-50	4.01		0.49	8	3.85		0.59	34	4.20		0.47	40		(4.02)		82
> 50	4.29		0.46	8	4.01		0.49	34	3.91		0.48	33		(4.07)		75
Overall		(4.36)		20		(4.01)		105		(4.07)		92	4.06		0.54	217

Note. *EMM* = Estimated marginal means

Furthermore, there was a statistically significant interaction ($F(4, 208) = 2.87, p = 0.024$), though the results are not very meaningful. Younger pastors ($M = 4.77, SD = 0.18$) as well as pastors over 50 ($M = 4.29, SD = 0.46$) demonstrate more empathy in declining churches, while pastors between 40 and 50 do this in growing churches ($M = 4.20, SD = 0.47$). And conversely, younger pastors ($M = 4.11, SD = 0.47$) as well as pastors over 50 ($M = 3.91, SD = 0.48$) demonstrate less empathy in growing churches, while pastors between 40 and 50 do this in plateaued churches ($M = 3.85, SD = 0.59$).

Perseverance in the face of opposition

Leadership requires the ability to face opposition. Co-workers sometimes associate it with a lack of empathy, but goal-orientation necessitates perseverance and decisiveness. The results of the analysis of variance (ANOVA) are given in Table 18. Means, standard deviations, and sample sizes are reported in Table 19.

The interaction between age and growth was significant ($F(4, 208) = 2.69, p = 0.032$). Younger pastors in declining churches demonstrate less perseverance ($M = 3.21, SD = 0.60$) than in plateaued churches ($M = 3.84, SD = 0.44$) or growing churches ($M = 3.71, SD = 0.54$). Similarly, the score of perseverance of older pastors is lower in declining churches ($M = 3.26, SD = 3.61$) than in plateaued churches ($M = 3.61, SD = 0.38$). On the contrary, pastors between 40 and 50 show less perseverance in plateaued churches ($M = 3.36, SD = 0.61$) than in declining churches ($M = 3.55, SD = 0.48$).

Table 18

3 x 3 Analysis of Variance of Effects of Age and Church Growth in Regard to Perseverance in the Face of Opposition

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Age (A)	0.39	2	0.20	0.72	0.487
Growth (G)	1.13	2	0.56	2.07	0.129
A X G	2.93	4	0.73	2.69	0.032*
Error	56.74	208	0.27		

* $p < .05$.

Summary

Two main insights were revealed. First, although empathy was not significant in the one-way ANOVA, it was significant as main effect. Pastors of growing churches are less emphatic than pastors of declining churches. Consistent with the one-way ANOVA were the results for need for harmony, emotional stability, and self-confidence. Second, four interactions were significant. Looking at age and growth combined in regard to personality factors, younger pastors under 40 are less motivated to give their best, to lead people, and to persevere in the face of opposition if they work in declining churches. However, they do not demonstrate less empathy.

Table 19

Perseverance in the Face of Opposition: Means, Standard Deviations, and Sample Sizes

Age	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 40	3.21		0.60	4	3.84		0.44	37	3.71		0.54	19		(3.59)		60
40-50	3.55		0.48	8	3.36		0.61	34	3.62		0.53	40		(3.51)		82
> 50	3.26		0.68	8	3.61		0.38	34	3.44		0.57	33		(3.44)		75
Overall		(3.34)		20		(3.61)		105		(3.59)		92	3.57		0.54	217

Note. *EMM* = Estimated marginal means

Location of Churches

For the evaluation of the hypothesis, several 3 x 3 analyses of variance (ANOVA) were calculated. Inconsistent with the one-way ANOVA, need for harmony was not found significant as a main effect in the two-way ANOVA. No significant interactions between church growth and location of churches were found.

Number of Churches per Pastor

While most Adventist pastors are responsible for more than one church, most Baptist and Pentecostal pastors deal with only one. Several 2 x 3 analyses of variance (ANOVA) were calculated to evaluate the hypothesis of whether there are interactions between growth and the number of churches per pastor. Since the number of declining churches for pastors with more than one church is small ($n=4$), just two groups—pastors with one church and pastors with more than one church—were compared with each other. There was a significant interaction between church growth and number of churches per pastor with the following personality factors: power over people, flexibility, and resilience.

Power over people

Power over people refers to a more people-oriented leadership style. The results of the ANOVA are reported in Table 20. Means, standard deviations, and sample sizes are given in Table 21.

The main effect for growth was significant ($F(2, 207) = 5.08, p = 0.007$). Pastors of growing ($EMM = 3.71$) or plateaued churches ($EMM = 3.71$) are more motivated to

lead people than pastors of declining churches ($EMM = 3.13$). The effect size was (0.91σ) .

The result is not consistent with the one-way ANOVA.

Furthermore, the interaction between the number of churches per pastor and growth was significant ($F(2, 207) = 6.04, p = 0.003$). As long as pastors serve one church, motivation to lead people scores for all growth categories are similar.

Interestingly, pastors of declining churches even have the highest score ($M = 3.78, SD = 0.59$). But the motivation to lead people is lower in declining churches when pastors serve more than one church ($M = 2.49, SD = 0.38$).

Table 20

2 x 3 Analysis of Variance of Effects of Number of Churches per Pastor and Church Growth in Regard to Power Over People

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Churches (C)	4.74	1	4.74	12.12	0.001*
Growth (G)	3.97	2	1.99	5.08	0.007*
C X G	4.72	2	2.36	6.04	0.003*
Error	80.87	207	0.39		

* $p < .05$.

Table 21

Power over People: Means, Standard Deviations, and Sample Sizes

Churches	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
1	3.78		0.59	16	3.74		0.65	54	3.72		0.58	50		(3.75)		120
> 1	2.49		0.38	4	3.67		0.59	49	3.71		0.71	40		(3.29)		93
Overall		(3.14)		20		(3.71)		103		(3.71)		90	3.69		0.64	213

Note. *EMM* = Estimated marginal means

Flexibility

The ability to accept challenges and to deal with new situations is described by the term *flexibility*. Are pastors in growing churches with one or more churches more flexible?

The results of the ANOVA are reported in Table 22. Means, standard deviations, and sample sizes are presented in Table 23.

Only the interaction was statistically significant ($F(2, 207) = 4.46, p = 0.013$). Pastors of one church exhibit similar levels of flexibility, with pastors of declining churches scoring highest ($M = 3.79, SD = 0.74$). By contrast, the flexibility of pastors in declining churches is clearly lower, if they are responsible for more than one church ($M = 2.68, SD = 0.64$).

Table 22

2 x 3 Analysis of Variance of Effects of Number of Churches per Pastor and Church Growth in Regard to Flexibility

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Churches (C)	2.70	1	2.70	5.82	0.017*
Growth (G)	2.08	2	1.04	2.25	0.108
C X G	4.13	2	2.07	4.46	0.013*
Error	99.90	207	0.46		

* $p < .05$.

Table 23

Flexibility: Means, Standard Deviations, and Sample Sizes

Churches	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
1	3.79		0.74	16	3.52		0.76	54	3.67		0.58	50		(3.66)		120
>1	2.68		0.64	4	3.62		0.67	49	3.64		0.68	40		(3.32)		93
Overall		(3.24)		20		(3.57)		103		(3.66)		90	3.61		0.69	213

Note. *EMM* = Estimated marginal means

Networking

The ability to socialize with people, to feel at ease with groups, and to create a number of relationships is the meaning behind the term *networking*. Are pastors different in personality traits when they serve more than one church? The results of the ANOVA are documented in Table 24. Means, standard deviations, and sample sizes are given in Table 25.

The main effect for growth was significant ($F(2, 207) = 4.32, p = 0.015$). Pastors of growing churches have fewer problems to create social networks ($EMM = 4.06$) than pastors of declining churches ($EMM = 3.52$), with an effect size of 0.78σ . The result is inconsistent with the one-way ANOVA.

Table 24

2 x 3 Analysis of Variance of Effects of Number of Churches per Pastor and Church Growth in Regard to Networking

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Churches (C)	1.99	1	1.99	4.30	0.039*
Growth (G)	4.00	2	2.00	4.32	0.015*
C X G	2.42	2	1.21	2.61	0.076
Error	95.93	207	0.46		

* $p < .05$.

Table 25

Networking: Means, Standard Deviations, and Sample Sizes

Churches	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
1	3.95		0.78	16	3.83		0.64	54	4.10		0.67	50		(3.96)		120
> 1	3.09		1.33	4	3.89		0.62	49	4.01		0.71	40		(3.66)		93
Overall		(3.52)		20		(3.86)		103		(4.06)		90	3.94		0.69	213

Note. *EMM* = Estimated marginal means

The interaction was not significant ($F(2, 207) = 2.61, p > .05$). If pastors serve more than one church, the level of networking ability increases from declining to growing churches. If pastors are just responsible for one church, the level is very similar.

Resilience

The results of the ANOVA are reported in Table 26. Means, standard deviations, and sample sizes are given in Table 27.

The interaction between growth and the number of churches per pastor was significant ($F(2, 207) = 3.35, p = 0.037$). As long as pastors serve one church, resilience scores for all growth categories are similar. Resilience is lower in declining churches when pastors serve more than one church ($M = 2.98, SD = 0.81$).

Table 26

2 x 3 Analysis of Variance of Effects of Number of Churches per Pastor and Church Growth in Regard to Resilience

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Churches (C)	1.27	1	1.27	2.17	0.142
Growth (G)	3.02	2	1.51	2.58	0.078
C X G	3.92	2	1.96	3.35	0.037*
Error	121.07	207	0.58		

* $p < .05$.

Table 27

Resilience: Means, Standard Deviations, and Sample Sizes

Churches	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
1	3.69		0.65	16	3.58		0.80	54	3.94		0.69	50		(3.74)		120
> 1	2.98		0.81	4	3.81		0.82	49	3.72		0.77	40		(3.50)		93
Overall		(3.33)		20		(3.70)		103		(3.83)		90	3.74		0.77	213

Note. *EMM* = Estimated marginal means

Summary

Two observations can be made about the relationship between the number of churches per pastor and church growth. Based on the three interactions, pastors of declining churches with more than one church had less power to lead people, were less flexible, and less resilient. Second, the two main effects revealed lower scores for pastors of declining churches for networking and power over people, both inconsistent with the results of the one-way ANOVA. As well inconsistent was the lack of significance for need for harmony in the two-way ANOVA. Emotional stability and self-confidence were consistently significant as a main effect.

Education

For the analysis two groups were created: Seminary and Bible school as one group and university and *Fachhochschule*, which is somewhat comparable to a college, as the other group. Seminary and Bible School offer the same theological training, but Pentecostals prefer the term *Bible school*, while Adventists and Baptists use the term *seminary*. Several 2 x 3 analyses of variance (ANOVA) were calculated to evaluate the hypothesis. There were no interactions between church growth and education in regard to any personality factor but two inconsistent results compared with the one-way ANOVA.

Empathy

The results of the ANOVA are presented in Table 28. Means, standard deviations, and sample sizes are given in Table 29.

The main effect for growth was significant ($F(2, 206) = 3.35, p = 0.037$). Pastors of declining churches are more empathetic ($EMM = 4.37$) than pastors of growing ($EMM = 4.15$) or even plateaued churches ($EMM = 4.03$). The effect size is medium (0.63σ).

The interaction was statistically not significant ($F(2, 206) = 1.56, p > .05$).

Empathy decreases with education and with growth, though the scores for all are above 4.

Table 28

2 x 3 Analysis of Variance of Effects of Education and Church Growth in Regard to Empathy

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Education (E)	1.66	1	1.66	5.95	0.016*
Growth (G)	1.87	2	0.93	3.35	0.037*
E X G	0.87	2	0.43	1.56	0.213
Error	57.52	206	0.28		

* $p < .05$.

Table 29

Empathy: Means, Standard Deviations, and Sample Sizes

Education	Growth												Overall			
	Declining				Plataued				Growing				M	EMM	SD	n
M	EMM	SD	n	M	EMM	SD	n	M	EMM	SD	n					
University	4.60		0.32	6	4.04		0.53	36	4.27		0.44	31		(4.30)		73
Seminary	4.14		0.51	14	4.01		0.56	67	4.02		0.56	58		(4.06)		139
Overall		(4.37)		20		(4.03)		103		(4.15)		89	4.08		0.54	212

Note. EMM = Estimated marginal means

Networking

Table 30 presents the results of the ANOVA. Means, standard deviations, and sample sizes are given in Table 31.

Only the main effect for growth was significant ($F(2, 206) = 3.25, p = 0.041$). Pastors of declining churches demonstrate a lesser degree of networking ($EMM = 3.82$) than do pastors of growing churches ($EMM = 4.11$), with an effect size of 0.42σ .

The interaction was statistically not significant ($F(2, 206) = 1.2, p > .05$). The difference of growing and declining churches is the same for pastors with university or seminary training. The level for plateaued churches between pastors with university or seminary training is almost identical.

Table 30

2 x 3 Analysis of Variance of Effects of Education and Church Growth in Regard to Networking

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Education (E)	0.85	1	0.85	1.79	0.182
Growth (G)	3.07	2	1.54	3.25	0.041*
E X G	1.14	2	0.57	1.20	0.302
Error	97.26	212	0.47		

* $p < .05$.

Table 31

Networking: Means, Standard Deviations, and Sample Sizes

Education	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
University	3.93		1.39	6	3.86		0.72	36	4.27		0.71	31		(4.02)		73
Seminary	3.72		0.73	14	3.87		0.58	67	3.95		0.66	58		(3.85)		139
Overall		(3.82)		20		(3.87)		103		(4.11)		89	3.94		0.69	212

Note. *EMM* = Estimated marginal means

Summary

No interaction was significant. Based on the main effects for growth, pastors of growing churches scored higher in networking and showed less empathy than pastors of declining churches. Though, the level of empathy is high for all pastors. Both main effects are not consistent with the results of the one-way ANOVA. The result for need for harmony was also inconsistent but the result was the opposite. It was found not significant. Emotional stability and self-confidence were found consistently significant.

Ethnicity

Due to the low number of ethnic churches, two groups were created: German churches and mixed ethnic churches, which are a combination of German-Russian (*Aussiedler*), foreign, and ethnically mixed churches. It is important to notice that all declining churches were German churches. Several 2 x 3 analyses of variance (ANOVA) were conducted, but no interaction between church growth and ethnicity in regard to any personality factor was found. Again, the main effects for emotional stability and self-confidence were consistently significant. Only need for harmony in comparison with the one-way ANOVA was found not significant.

Size of Churches

Size is not just a description of numbers. Small churches are different from larger churches, because they require a different organizational structure and leadership style. Does the size of the church in context of growth interact with the personality traits of pastors? For the evaluation of the hypothesis, 3 x 3 analyses of variance (ANOVA) were

calculated. A significant interaction between church growth and the size of churches in regard to personality factors was not found.

Networking

The results of the ANOVA are presented in Table 32. Means, standard deviations, and sample sizes are given in Table 33.

The main effect for growth was significant ($F(2, 209) = 5.26, p = 0.005$). Pastors of growing churches feel more at ease to interact with people ($EMM = 4.13$) than pastors of plateaued ($EMM = 3.82$) or declining churches ($EMM = 3.62$). The effect size with 0.74σ was large. The result is inconsistent with the result of the one-way ANOVA.

Table 32

3 x 3 Analysis of Variance of Effects of Size of Churches and Church Growth in Regard to Networking

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Size (S)	3.13	2	1.57	3.46	0.033*
Growth (G)	4.86	2	2.43	5.36	0.005*
S X G	2.96	4	0.74	1.63	0.167
Error	94.61	209	0.45		

* $p < .05$.

Table 33

Networking: Means, Standard Deviations, and Sample Sizes

Size	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 50	3.16		0.22	2	3.71		0.79	11	4.13		0.69	16		(3.67)		29
50-150	3.64		1.13	9	3.88		0.67	58	3.92		0.69	53		(3.81)		120
> 150	4.06		0.78	9	3.88		0.48	36	4.35		0.57	24		(4.10)		69
Overall		(3.62)		20		(3.82)		105		(4.13)		93	3.94		0.69	218

Note. *EMM* = Estimated marginal means

There was no significant interaction ($F(4, 209) = 1.63, p > .05$). Generally, with one exception, pastors of declining churches have more problems with contacting people than pastors of plateaued or growing churches independent of the size of churches. The exception is pastors of declining churches with more than 150 members. They score slightly higher than pastors of plateaued churches.

Summary

A significant interaction was not found. But inconsistent with the one-way ANOVA, pastors of growing churches scored higher in networking than pastors of declining churches. Also inconsistent, the main effect for need for harmony was not found significant. Only emotional stability and self-confidence were found significant in both analyses.

Tenure

Leading a church toward growth needs time. Usually, a pastor's most effective time in a church starts after 3 to 6 years, which leads to the following research question: Is there an interaction of the personality factors with tenure and growth? Several 4 x 3 analyses of variance (ANOVA) were calculated to evaluate the hypothesis. Since the number of pastors with more than 7 years was quite small, the groups were combined. A significant interaction between church growth and tenure with the following personality factors was found: flexibility, networking, team-orientation, and resilience.

Flexibility

Table 34 presents the results of the ANOVA. Table 35 gives the means, standard deviations, and sample sizes.

The interaction was statistically significant ($F(4, 202) = 2.45, p = 0.47$). Pastors of declining churches with a tenure of less than 3 years ($M = 4.06, SD = 0.64$) or 3-6 years ($M = 3.70, SD = 0.87$) are at least as flexible as pastors of plateaued or growing churches with the same tenure. But the flexibility decreases significantly for pastors of declining churches with more than 7 years ($M = 2.81, SD = 0.41$).

Table 34

4 x 3 Analysis of Variance of Effects of Tenure and Church Growth in Regard to Flexibility

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Tenure (T)	2.76	2	1.38	2.99	0.053
Growth (G)	0.17	2	0.08	0.18	0.832
T X G	4.54	4	1.14	2.45	0.047*
Error	93.36	202	0.46		

* $p < .05$.

Table 35

Flexibility: Means, Standard Deviations, and Sample Sizes

Tenure	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 3 years	4.06		0.64	5	3.63		0.71	42	3.51		0.70	19		(3.73)		66
3-6 years	3.70		0.87	10	3.55		0.76	35	3.71		0.65	33		(3.65)		78
> 7 years	2.81		0.41	5	3.60		0.67	24	3.65		0.56	38		(3.35)		67
Overall		(3.52)		20		(3.59)		101		(3.63)		90	3.61		0.68	211

Note. *EMM* = Estimated marginal means

Networking

The results of the ANOVA are given in Table 36. Means, standard deviations, and sample sizes are presented in Table 37.

The main effect for growth was significant ($F(2, 202) = 3.72, p = 0.026$). Pastors of declining churches score less in networking ($EMM = 3.48$) than pastors of plateaued ($EMM = 3.82$) or growing churches ($EMM = 4.04$), with a large effect size of 0.82σ . The result is inconsistent with the one-way ANOVA.

Furthermore, the interaction was statistically significant ($F(4, 202) = 2.81, p = 0.026$). Pastors of declining churches with a tenure of less than 3 years ($M = 3.84, SD = 1.09$) or 3-6 years ($M = 4.17, SD = 0.65$) are similar active in regard to networking as pastors of plateaued or growing churches with the same tenure. But networking scores

Table 36

4 x 3 Analysis of Variance of Effects of Tenure and Church Growth in Regard to Networking

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Tenure (T)	3.99	2	2.90	4.50	0.012*
Growth (G)	3.30	2	1.65	3.72	0.026*
T X G	4.99	4	1.25	2.81	0.026
Error	89.50	202	0.44		

* $p < .05$.

Table 37

Networking: Means, Standard Deviations, and Sample Sizes

Tenure	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 3 years	3.84		1.09	5	3.95		0.66	42	4.05		0.67	19		(3.95)		66
3-6 years	4.17		0.65	10	3.83		0.68	35	4.03		0.68	33		(4.01)		78
> 7 years	2.93		0.86	5	3.75		0.45	24	4.07		0.67	28		(3.59)		67
Overall		(3.65)		20		(3.84)		101		(4.04)		90	3.93		0.68	211

Note. *EMM* = Estimated marginal means

significantly lower for pastors of declining churches with more than 7 years ($M = 2.93$, $SD = 0.86$).

Team orientation

The results of the ANOVA and the means, standard deviations, and sample sizes are given in Tables 38 and 39.

The interaction was statistically significant ($F(4, 202) = 3.70$, $p = 0.006$). Pastors of declining churches with a tenure of less than 3 years ($M = 3.95$, $SD = 0.98$) or 3-6 years ($M = 4.30$, $SD = 0.62$) are as team-oriented as pastors of growing churches; but pastors of declining churches with more than 7 years ($M = 2.94$, $SD = 0.55$) score lowest in regard to team orientation compared to any other group.

Table 38

4 x 3 Analysis of Variance of Effects of Tenure and Church Growth in Regard to Team Orientation

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Tenure (T)	3.32	2	1.66	3.13	0.046*
Growth (G)	1.26	2	0.63	1.19	0.305
T X G	7.85	4	1.96	3.70	0.006*
Error	106.98	202	0.53		

* $p < .05$.

Table 39

Team Orientation: Means, Standard Deviations, and Sample Sizes

Tenure	Growth												Overall			
	Declining				Plataued				Growing							
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 3 years	3.95		0.98	5	3.96		0.67	42	4.20		0.86	19		(4.04)		66
3-6 years	4.30		0.62	10	3.99		0.75	35	3.84		0.68	33		(4.04)		78
> 7 years	2.94		0.55	5	4.08		0.74	24	3.99		0.74	38		(3.67)		67
Overall		(3.73)		20		(4.01)		101		(4.01)		90	3.98		0.74	211

Note. *EMM* = Estimated marginal means

Resilience

The results of the ANOVA are presented in Table 40. Means, standard deviations, and sample sizes are given in Table 41.

The interaction was statistically significant ($F(4, 202) = 2.56, p = 0.040$). The level of resilience is lower for pastors of declining churches with a tenure of more than 7 years ($M = 3.06, SD = 0.58$). But for less than 3 years ($M = 3.92, SD = 0.75$) and 3-6 years of tenure ($M = 3.60, SD = 0.70$) the level is high compared with pastors of plateaued or growing churches.

Table 40

4 x 3 Analysis of Variance of Effects of Tenure and Church Growth in Regard to Resilience

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Tenure (T)	0.39	2	0.19	0.34	0.713
Growth (G)	1.13	2	0.57	0.99	0.373
T X G	5.84	4	1.46	2.56	0.040*
Error	115.21	202	0.57		

* $p < .05$.

Table 41

Resilience: Means, Standard Deviations, and Sample Sizes

Tenure	Growth															
	Declining				Plataued				Growing				Overall			
	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>EMM</i>	<i>SD</i>	<i>n</i>
< 3 years	3.92		0.75	5	3.78		0.67	42	3.62		0.63	19		(3.77)		66
3-6 years	3.60		0.70	10	3.45		0.90	35	3.87		0.73	33		(3.64)		78
> 7 years	3.06		0.58	5	3.98		0.79	24	3.92		0.78	38		(3.66)		67
Overall		(3.52)		20		(3.74)		101		(3.80)		90	3.75		0.77	211

Note. *EMM* = Estimated marginal means

Summary

For flexibility, networking, team-orientation, and resilience the interaction was significant. Pastors of declining churches score lower in all factors if they stay longer than 7 years. As a main effect, pastors of declining churches scored lower for networking than for pastors of growing churches. Consistent with the one-way ANOVA were only the results of emotional stability and self-confidence. The nonsignificance of need for harmony and the significance of networking were inconsistent with the one-way ANOVA.

Self-Evaluation of Pastoral Skills, Abilities, and Activities

Does the perception of personal skills, abilities, and activities differ when comparing pastors of growing and non-growing churches? A one-way ANOVA was conducted to determine whether there are possible differences among the 16 factors.

In general, considering the open-ended question in the questionnaire “How would you describe the role of the pastor?” it is worth mentioning that most pastors (105 out of 136 respondents) mentioned the leadership role as one of the most important responsibilities. Some pastors used the term “trainer” (63 respondents) or “leader” (36); others added the term “spiritual” (24), and others were more specific using “vision” (20), “team leadership;” (11) or “goal-orientation” (7). Classical descriptions such as the “shepherd” (22), the “evangelist” (13), the “preacher” (25), or the “counselor” (46) seem to have lost their power to describe the role of a pastor in the way it used to be.

Based on the ANOVA four variables were significant. The results of the ANOVA are reported in Table 42. Means, standard deviations, and sample sizes are given in Table 43.

First, the personal missionary orientation was significant ($F(2, 214) = 4.51, p = 0.012$). Pastors of growing ($M = 3.76, SD = 0.82$) and plateaued churches ($M = 3.48, SD = 0.83$) are more mission-oriented than pastors of declining churches ($M = 3.25, SD = 0.97$). The effect size is with 0.60σ medium.

Second, training of members was significant ($F(2, 214) = 3.14, p = 0.045$). Again, pastors of growing ($M = 3.23, SD = 0.91$) and plateaued churches ($M = 3.12, SD = 0.82$) invest more time in the education of members than do pastors of declining churches ($M = 2.68, SD = 0.82$), with an effect size of 0.63σ .

The third variable found to be significant is preaching ($F(2, 216) = 3.61, p = 0.029$). Pastors of declining churches evaluate their preaching abilities as better ($M = 4.55, SD = 0.51$) than pastors of plateaued ($M = 4.13, SD = 0.81$) or growing churches ($M = 4.02, SD = 0.83$). The effect size is 0.65σ .

Finally, team building was found to be significant ($F(2, 214) = 3.14, p = 0.007$). Pastors of growing churches ($M = 3.65, SD = 0.75$) and plateaued churches ($M = 3.52, SD = 0.76$) rate their team-building abilities and activities higher than pastors of declining churches ($M = 3.05, SD = 0.89$), with an effect size of 0.77σ .

Therefore, hypothesis 5 was rejected.

Table 42

Analysis of Variance of Personal Skills, Abilities, and Activities

	<i>df</i>	<i>F</i>	<i>p</i>
Mission orientation	2, 214	4.510	0.012*
Intensive devotional time	2, 213	0.412	0.663
Training of members	2, 214	3.136	0.045*
Intensive contact to non-members	2, 214	2.568	0.079
Counseling	2, 215	1.956	0.144
Spiritual leadership	2, 214	0.618	0.540
Evangelism	2, 214	2.416	0.092
Social engagement	2, 213	0.406	0.667
Preaching	2, 216	3.606	0.029*
Leadership	2, 216	1.148	0.319
Administration/organization	2, 213	0.093	0.911
Visioning and strategy building	2, 212	1.277	0.281
Team-building	2, 214	5.050	0.007*
Conflict management	2, 213	0.140	0.869
Communication	2, 215	1.430	0.242
Planning, long-term	2, 212	0.031	0.970

**p* < .05.

Table 43

Personal Skills, Abilities, and Activities: Sample Sizes, Means, and Standard Deviations

	Churches								
	Declining			Plateaued			Growing		
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>
Mission orientation	20	3.25	0.97	103	3.48	0.83	92	3.76	0.82
Intensive devotional time	20	3.15	0.88	103	2.95	0.90	91	2.96	0.95
Training of members	19	2.68	0.82	103	3.12	0.82	93	3.23	0.91
Intensive contact to non-members	20	2.90	1.17	104	2.79	0.99	91	3.11	0.95
Counseling	19	3.84	0.83	104	3.43	0.96	93	3.38	0.93
Spiritual leadership	19	3.63	0.83	104	3.65	0.83	92	3.77	0.74
Evangelism	20	2.95	0.83	105	2.95	1.03	90	3.27	1.08
Social engagement	20	2.70	0.73	104	2.80	1.01	90	2.89	0.95
Preaching	20	4.55	0.51	104	4.13	0.81	93	4.02	0.83
Leadership	20	3.50	1.00	105	3.71	0.77	92	3.79	0.78
Administration/organization	20	2.95	1.23	102	3.06	1.08	92	3.04	0.92
Visioning and strategy building	20	3.15	1.04	103	3.37	0.95	90	3.51	1.00
Team-building	20	3.05	0.89	103	3.52	0.76	92	3.65	0.75
Conflict management	20	3.35	0.75	104	3.25	0.83	90	3.29	0.85
Communication	20	3.55	0.76	104	3.73	0.78	92	3.55	0.76
Planning, long-term	20	3.35	1.27	102	3.35	0.90	91	3.38	0.90

Local Reasons for Growth and Decline

Each pastor was asked to select and rate reasons that explain the numerical development—whether growth or decline—of his/her church. It was assumed that local reasons for growth or decline differ between pastors of growing and non-growing churches. A one-way ANOVA was conducted to find possible differences among the 11 variables such as transfer in and out, death of members, or baptisms.

All variables were found to be significant based on the one-way ANOVA. The results are presented in Table 44. Means, standard deviations, and sample sizes are given in Table 45.

Transfer in was found significant ($F(2, 217) = 12.67, p = 0.000$). Pastors of growing ($M = 2.71, SD = 0.97$) or plateaued churches ($M = 2.35, SD = 0.90$) rated the criterion of people moving in as more explanatory for the numerical development of their church than do pastors of declining churches ($M = 1.60, SD = 0.82$).

Transfer out was also found significant ($F(2, 217) = 26.61, p = 0.000$). For pastors of growing churches the loss of people through transferring them to another church was rated as less influential for the numerical development of their church ($M = 1.57, SD = 0.71$) than for pastors of plateaued churches ($M = 2.40, SD = 0.98$) or declining churches ($M = 2.70, SD = 1.17$).

The number of baptisms of young people of the church was significant ($F(2, 217) = 4.65, p = 0.010$). Pastors of declining churches recognized this variable as less important

Table 44

Analysis of Variance of Local Reasons for Growth or Decline

	<i>df</i>	<i>F</i>	<i>p</i>
Transfer in	2, 217	12.67	0.000*
Transfer out	2, 217	26.61	0.000*
Baptism of young people of the church	2, 217	4.65	0.010*
Baptism	2, 217	25.13	0.000*
Death of members	2, 217	37.23	0.000*
Disfellowshipping	2, 217	30.05	0.000*
Church planting	2, 217	4.55	0.012*
Change of worship style	2, 217	3.36	0.037*
New Visitors	2, 217	13.36	0.000*
Time of crisis	2, 217	11.54	0.000*
Evangelism	2, 217	6.06	0.003*

**p* < .05.

Table 45

Local Reasons for Growth and Decline: Means, Standard Deviations, and Sample Sizes

	Churches					
	Declining (<i>n</i> = 20)		Plateaued (<i>n</i> = 105)		Growing (<i>n</i> = 93)	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Transfer in	1.60	0.82	2.35	0.90	2.71	0.97
Transfer out	2.70	1.17	2.40	0.98	1.57	0.71
Baptism of young people of the church	1.70	0.73	2.25	0.86	2.40	1.03
Baptism	1.65	0.67	2.29	0.87	2.93	0.93
Death of members	2.95	0.82	2.28	0.91	1.53	0.62
Disfellowshipping	2.90	1.16	1.72	0.76	1.42	0.68
Church planting	1.05	0.22	1.17	0.54	1.45	0.97
Change of worship style	1.50	0.69	1.89	0.90	2.09	1.05
New visitors	1.60	0.75	2.21	0.87	2.65	0.97
Time of crisis	2.50	1.19	1.88	0.91	1.50	0.80
Evangelism	1.50	0.51	1.83	0.76	2.16	1.08

($M = 1.70$, $SD = 0.73$) than did pastors of plateaued ($M = 2.25$, $SD = 0.86$) or growing churches ($M = 2.40$, $SD = 1.03$).

The difference is even larger for baptism of new members from outside of the church ($F(2, 217) = 25.13$, $p = 0.000$). Pastors of declining churches attributed less importance to such baptisms ($M = 1.65$, $SD = 0.67$) than did pastors of plateaued churches ($M = 2.29$, $SD = 0.81$) or growing churches ($M = 2.93$, $SD = 0.93$) to explain the numerical development of their churches.

The loss of members was also found significant ($F(2, 217) = 37.23$, $p = 0.000$). Pastors of declining churches saw the decline of their church caused more through the variable of death ($M = 2.95$, $SD = 0.82$) than did pastors of plateaued ($M = 2.28$, $SD = 0.91$) or growing churches ($M = 1.53$, $SD = 0.61$).

Along the same line, disfellowshipping members was a factor mainly for declining churches ($F(2, 217) = 30.05$, $p = 0.000$). Pastors of growing churches ($M = 1.42$, $SD = 0.68$) or plateaued churches ($M = 1.72$, $SD = 0.76$) chose the variable less frequently than did pastors of declining churches ($M = 2.90$, $SD = 1.16$).

Not many churches were involved in church planting, but the difference between two groups was still significant ($F(2, 217) = 4.55$, $p = 0.012$). Pastors of growing churches chose it more often ($M = 1.45$, $SD = 0.97$) than did pastors of declining churches ($M = 1.05$, $SD = 0.22$).

A new worship style was another significant variable ($F(2, 217) = 3.36$, $p = 0.037$). Pastors of declining churches found it less important ($M = 1.50$, $SD = 0.69$) than did pastors of growing churches ($M = 2.09$, $SD = 1.05$).

New visitors marked another significant difference ($F(2, 217) = 13.36, p = 0.000$). While pastors of growing churches recognized the variable as one of the reasons for the quantitative development of the church ($M = 2.65, SD = 0.97$), pastors of plateaued churches chose it less ($M = 2.21, SD = 0.87$) and pastors of declining churches almost neglected it ($M = 1.60, SD = 0.75$).

A time of crisis was not chosen often, but still the difference was found significant ($F(2, 217) = 11.54, p = 0.000$). For pastors of declining churches crisis was one reason for decline ($M = 2.50, SD = 1.19$), while it was less important for pastors of plateaued ($M = 1.88, SD = 0.91$) or growing churches ($M = 1.50, SD = 0.80$).

Finally, evangelism was found to be significant ($F(2, 217) = 6.06, p = 0.003$). While for pastors of declining churches evangelism did not have an impact on the development of the church ($M = 1.50, SD = 0.51$), it was more important for pastors of growing churches ($M = 2.16, SD = 1.08$).

Comparing the means, pastors of declining churches chose mainly death, disfellowshipping, transfers out and the time of crisis as main factors for explaining the loss of members. Pastors of growing churches picked baptisms, transfers in, new visitors, baptisms of young people of the church, evangelism, and new worship style to characterize their development towards growth.

Pastors of Growing and Declining Churches

The final step is now to look at all variables but local reasons for growth and decline together in one statistical procedure. What kind of personal skills, abilities, and

activities, personality traits of pastors, and gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church discriminate pastors of growing from pastors of non-growing churches? To identify variables more precisely two discriminant analyses were done. This analysis which is often used when the goal is to identify variables that distinguish between groups (i. e. declining, plateaued, and growing churches).

The first discriminant analysis—out of interest—included all variables, but the result was dominated by the local factors such as death, baptism, and others. Only self-confidence was ranked as personality factor. Since our interest is concerning the pastor as a person in regard to growth, the second analysis was done without the local reasons of growth and decline. The result of this analysis will be presented and documented now in more detail.

One discriminant function was found to be significant: $X^2(40, N = 167) = 115,213, p = 0.006$. Table 46 shows the structure matrix produced by the function. The means on the discriminant function were -2,054 for declining churches, 0.260 for plateaued, and 0.785 for growing churches. The means indicate that pastors scoring high on the function are more likely in a growing church and pastors scoring low on the function are more likely in a declining church. A common interpretation procedure is to note all of the coefficients that are at least 50% of the maximum coefficient. Therefore, 11 weights were ranked.

The function indicates that pastors who are self-confident, team building, emotionally stable, mission oriented, married, stay longer in a church, train members,

Table 46

Structure Matrix (n = 167)

Variable	Function 1	Rank
Self-confidence	.357	1
Team building	.294	2
Emotional stability	.278	3
Mission orientation	.277	4
Family status	.272	5
Tenure	.219	6
Training of members	.216	7
Vision and strategy building	.199	8
Networking	.192	9
Number of churches	.190	10
Evangelism	.183	11
Intensive contact to non-members	.167	
Resilience	.164	
Preaching	-.152	
Conscientiousness	-.143	
Size of churches	-.135	
Leadership	.114	
Power over systems	.113	
Counseling	-.113	
Gender	-.103	
Denomination	.094	
Action orientation	.092	
Location of churches	.088	
Flexibility	.088	
Perseverance in the face of opposition	.086	
Empathy	.084	
Planning, long-term	.076	
Power over people	.075	
Social Engagement	.071	
Administration/organization	.066	
Team orientation (BIP)	.065	
Spiritual leadership	.055	
Intensive devotional time	-.054	
Need for harmony	-.045	
Conflict management	.043	
Education	-.038	
Age	-.025	
Ethnicity of churches	.053	
Achievement	-.006	
Communication	-.004	

have a vision and strategy, do networking, have more churches, and do evangelism are most likely associated with a growing church. Table 47 shows the classification matrix produced by the discriminant function.

The table shows that 87.5% of the declining churches, 67.1% of the plateaued churches, and 75.4% of the growing churches were correctly identified by this discriminant function. Thus the null hypothesis can be rejected.

Table 47

Classification Results

Churches	Predicted Churches			
	Declining	Plateaued	Growing	Total
	Number			
Declining	14	1	1	16
Plateaued	9	55	18	82
Growing	4	13	52	69
	Percentages			
Declining	87.5 ^a	6.3	6.3	100
Plateaued	11.0	67.1 ^b	22.0	100
Growing	5.8	18.8	75.4 ^c	100

Note. 72.5% of the original grouped cases were correctly classified.

^a87.5% of declining churches were correctly classified. ^b67.1% of plateaued churches were correctly classified. ^c75.4% of growing churches were correctly classified

Summary

This study attempted to study leadership trait differences between pastors of growing and non-growing churches. Three tests were used: Chi square and one-way ANOVA to look at personality traits, demographics, personal skills, abilities, and activities and local reasons for growth and decline alone; two-way ANOVA to look for interactions between demographics and growth in regard to personality traits; and finally discriminant analysis to look at all variables besides local reasons for growth and decline combined. A summary of results of the hypothesis tests for all factors that were used in at least two analyses is presented in Table 48.

The personality factors of emotional stability and self-confidence were significant in all three analyses. Need for harmony, and networking, and personal skills, abilities, and activities such as mission orientation, training of members, and team building, and tenure as demographic factor were significant in two analyses. Power over people, empathy, evangelization, preaching, and visioning and strategy building, family status, denomination, and number of churches were significant in only one analysis.

Power over systems, conscientiousness, and action orientation as personality factors and intensive devotional time, intensive contact to non-members, counseling, spiritual leadership, social engagement, leadership, administration/organization, conflict management, communication, and long-term planning as personal skills, abilities, and activities were not significant in any analysis. Achievement, flexibility, perseverance in the face of opposition, and resilience were not significant in any analysis, but they interacted with demographic data such as age, number of churches and tenure.

Table 48

Summary of Results of Hypothesis Tests

Factors	Hypothesis Tests			
	One-way ANOVA/ Chi Square*	Two-way ANOVA*	Discriminant Analysis**	Interaction***
Personality Factors				
Achievement				Age
Power Over Systems				
Power Over People		+0.89 σ^a		Age/Churches
Conscientiousness				
Flexibility				Churches/Tenure
Action Orientation				
Empathy		-(0.54 σ -0.63 σ) ^b		Age
Need for Harmony	-0.54 σ	-(0.58 σ -0.62 σ) ^b		
Networking		+(0.42 σ -0.82 σ) ^c	+192	Tenure
Team Orientation				Tenure
Perseverance in the Face of Opposition				Age
Emotional Stability	+0.77 σ	+(0.69 σ -0.97 σ) ^d	+278	
Resilience				Churches/Tenure
Self-confidence	+0.96 σ	+(0.81 σ -1.17 σ) ^d	+357	
Personal Skills, Abilities, & Activities		not tested		not tested
Mission orientation	+0.60 σ		+277	
Intensive devotional time				
Training of members	+0.63 σ		+216	
Intensive contact to non members				
Counseling				
Spiritual leadership				
Evangelization			+183	
Social Engagement				
Preaching	-0.65 σ			
Leadership				
Administration/Organization				
Visioning and strategy building			+199	
Team building	+0.77 σ		+294	
Conflict management				
Communication				
Planning, long term				
Table continues				

Table 48—*Continued*

Demographic Characteristics		not tested or not analyzed	not tested
Gender			
Age			
Education			
Location			
Size of church			
Family status			+ .272
Denomination	Pentecostal		
Tenure	Longer		+ .219
Number of churches			+ .19

*effect size of the main effects (+ = Growing churches higher, - = Growing churches lower, group = demographic group(s) with more growing churches), ^aone out of seven analyses were significant, ^btwo out of seven analyses were significant, ^cfour out of seven analyses were significant, ^dseven out of seven analyses were significant. ** structure coefficient. *** variable interacting with church growth.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This study attempted to identify various leadership characteristics of pastors of three German Free Churches (Baptist, Pentecostal, and Seventh-day Adventist) that contribute to the numerical growth of churches and denominations.

Although the continued numerical decline of church membership in Germany is leading to a recovery of mission and a reemphasis of leadership qualities of pastors, empirical research in regard to the relationship between church growth and the role of German pastors as leaders is lacking. Based on intensive worldwide research on leadership theory (trait theory) as well as on church growth factors related to leadership style (Bass, 1990; DuBrin, 2001; Hybels, 2002; Schwarz, 1996; Wagner, 1984b; 1998; 1999; Warren, 1995; Yukl, 2005), it could be expected in this study of German pastors to find differences in leadership qualities between pastors of growing and non-growing churches. Leaders in general are self-confident, tolerant of frustration, and emotionally stable. They have a desire to take charge and to influence others, possess a moderate achievement orientation as well as a low need for affiliation, and are technically competent. In addition, pastors of growing churches are intentional about growth, mission focused, goal oriented, and persuasive; they are change agents and team players (see Yukl, 2005, pp. 180-213).

The quantitative approach of this study makes it possible to compare the results with other studies, though in different cultural settings. The general methodology involved the use of a standardized questionnaire (*Business-focused Inventory of Personality*), which, as a job-related instrument, included motivational drivers, working behaviors, social competencies, and psychological components.

Of the 1,070 questionnaires sent to three denominations (450 Baptists, 400 Pentecostals, 220 Adventists), 220 were returned, which was a 20.6% return. The low response rate of Pentecostal pastors (4.2%) resulted in a non-representative sample of their denomination.

Summary and Discussion

The study was guided by seven research questions and hypotheses. For the statistical procedure, chi-square, analysis of variance, and discriminant analysis were used to test the hypotheses and to look for significant differences at the 0.05 level.

General Demographic Summary

The evidence of this study was gathered from 220 pastors from three denominations (120 Baptists, 17 Pentecostals, 81 Adventists, 2 missing value). The majority of pastors were male and married (9 female pastors, 10 single or separated pastors) with an educational background that varied from a Bible school/seminary (65.4%) to university (33.0%) to "Fachhochschule" (1.4%).

Younger pastors were under-represented (3.7%) since senior-pastor status was one prerequisite of the study. Other age groups were more evenly distributed: below age 40, 24.0%; age 41-50, 40%; and above 50, 33.3%.

Most pastors have stayed for less than 6 years in their church(es) (68.8%), while just a few have stayed longer than 10 years (16.6%) or between 7 and 10 years (14.7%). Denominations differ in how many churches are led by the same pastor. While most Baptist (86.6%) or Pentecostal pastors (58.6%) are hired by one church, Adventist pastors usually work in a district of more than one church (91.2%).

Most participating churches were German churches (82.9%) in urban or town settings. Only 6% were located in rural areas. The size of churches was mainly between 50-150 members (50%). More than 150 members were the second largest group (31.7%), followed by small churches with less than 50 members (13.3%).

Only 20 churches of the sample were in decline. The other churches were either plateaued (103 churches) or growing (93 churches). Growth was defined as more than 5% increase of members within the last 5 years.

Demographic Data and Church Growth

Hypothesis 1, "There is no difference of gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, and size of the church between pastors of growing and non-growing churches," was partly rejected depending on the demographic aspect tested.

Almost all declining churches were Baptist, whereas most plateaued churches belonged to the Adventist denomination. Since both denominations show a similar trend of slow decline over the last 50 years, the difference could be based on chance.

The more important difference was that pastors who stayed more than 10 years in their church are more likely to be associated with a growing church; this fact is confirmed by other studies. Both Brierley (2003) and Jackson (2003) showed with their studies in England that growth more likely occurs after 7 to 13 years (for United States see Rainer, 2005, p. 57), hence in the latter years of tenure. Though pastoral tenure is not the only factor to foster growth, it should be considered important. Most pastors in this study stay less than 7 years and might be moved too early, especially when things are in progress that promise the development of a missionary structure and culture. On the other hand, Baumgartner (1990), studying German Adventist pastors, found that in German-speaking Europe growth more likely took place in the early years of tenure rather than later. The difference might be explained by some other reasons, that were out of focus in this study. Leadership is not the only factor which leads toward growth. The main challenge seems to be to evaluate the existence and extent of progress in a church, which should determine whether or not a pastor needs more time in a church. Besides tenure as such, persistence in the fulfillment of goals is needed to work toward growth (Rainer, 2005, p. 63).

Other factors did not show significant differences, which parallels the findings of some other studies. Rainer (1996), for example, found none of the demographic data to be significant. Other studies do not show consistent results. Baumgartner (1990), Barna

(1993a), Miller (1997), and Jackson (2003) note that pastors younger than 45 years are more likely to lead growing churches, while Harris (1972) found this to be true for pastors who were slightly older. While Schwarz (1996) found that small churches are more likely to grow (size factor), many church growth books focus on large churches. Miller (1997), looking at apostolic churches, found successful pastors tended to have a lower level of education, while Butler (1994), studying Nazarene churches, found the opposite. Statistically, correlations are not identical with cause and effect. Therefore, they might have no general explaining power as determining factors for growth or decline.

Leadership Personality Traits and Church Growth

Hypothesis 2, “There is no difference of personality traits between pastors of growing and non-growing churches in the 14 factors of the instrument,” was rejected.

Pastors of growing churches, based on the one-way ANOVA, demonstrate a better psychological constitution, meaning they are emotionally more stable and more self-confident. They are more independent and trust their own abilities and potency more deeply, which is congruent with many other studies of effective leaders (Barna, 1993a; Bass, 1990; DuBrin, 2001, Harris, 1972; Johnson, 1989; Swanson, 1999, Yukl, 2005).

It is surprising that the results identified no significant differences with regard to the three motivational drivers and the three task-focused behaviors, which are both related especially to leadership issues. Other European or American studies identified leadership behavior as a very crucial element for identifying pastors of growing churches (Brierley, 2003; Dudley, 1981; Malony, 1984; Miller, 1997; Nauss, 1994; Rainer, 2001).

Therefore, the results of the two-way ANOVA with the inclusion of demographic data were helpful. The advantage of a factorial design is that the error variance is more precisely estimated than in a one-way design. The lower error variance causes a higher F-value. Therefore, the main effect is equivalent to a one-way ANOVA with a lower error variance. The use of estimated marginal means as well can provide different conclusions.

Hence, other variables such as power over people, empathy, and networking, showed a difference. The effect size of all variables except empathy was large; empathy was medium. Similar to the one-way ANOVA, need for harmony, emotional stability, and self-confidence were found significant. Pastors of growing churches score higher on emotional stability and self-confidence than pastors of declining churches. The need for harmony is higher for pastors of declining and growing churches than for pastors of plateaued churches. The magnitude of difference was similar. While emotional stability and self-confidence had large effect sizes, the need for harmony revealed a medium effect size.

The results go along with other studies. Swanson (1999) used the 16PF questionnaire to describe the effective pastors likewise as more bold in social settings, more open to change, more group-oriented, and less submissive; Johnson (1989) similarly found pastors of growing churches more flexible and self-confident. Research about turnaround churches (Barna, 1993a ; Rainer, 2005) emphasized that pastors need perseverance, stability, and self-confidence to deal with times of crisis and conflict. And Harris (1972) found growth-oriented pastors scoring higher in initiating structure to develop a functioning organization, which is comparable to power over systems.

The need for harmony and empathy are minor factors to distinguish between pastors of growing and non-growing churches based on the magnitude of differences. Pastors of declining churches and growing churches indicated a higher need for harmony than pastors of plateaued churches. Change inevitably causes instability so that maybe the question of harmony becomes more prominent based on the situation. Pastors of declining churches also revealed a higher score in regard to empathy. Since all pastors demonstrated a high level of empathy, the difference is more a matter of degree and not of kind of empathy.

In summary for the one-way ANOVA combined with the main effects of the two-way ANOVA pastors of growing churches are more self-confident, emotionally more stable, more motivated to lead people, are less empathetic, have less need for harmony, and have less trouble to network with people than pastors of declining churches.

The results do not talk about cause and effect, therefore, the factors should not be used as a simple template to identify the “right” pastor. As mentioned before, growth is a complex issue, and identified personality traits are helpful as one element in the hiring process of pastors.

Denominations and Church Growth

Hypothesis 3, “There is no difference in leadership personality traits of pastors of growing and non-growing denominations in the 14 factors of the instrument,” was not rejected.

The low number of Pentecostal pastors made a comparison between growing and non-growing denominations impossible. Studies of the neo-apostolic movement (Miller, 1997; Wagner, 1998, 1999) acknowledge a special kind of leadership among growing denominations, which has led to the expectation that leaders of growing and non-growing denominations might differ in personality traits. The question as to whether growing denominations attract or hire a different kind of pastor, or whether similar types of pastors with similar personality traits working in different systems produce different results, remains to be answered.

Demographics and Personality Traits of Pastors and Church Growth

Hypothesis 4, “There is no interaction between gender, age, education, family status, denomination, number of churches per pastor, location, tenure, ethnicity, size of the church, and the personality traits of pastors in relationship to church growth,” was rejected; but gender, family status, and denomination, due to the homogeneity of the sample, were not tested.

Only age, the number of churches per pastor, and tenure revealed significant interactions. Concerning age, the level of achievement, the motivation to lead people, and the score for perseverance in the face of opposition were lower for pastors under 40 years in declining churches compared with other age groups. Younger pastors might be overburdened with such a challenging setting, because for all other age groups the scores were similar or even higher in declining churches compared with growing churches. Leaders in each denomination might consider carefully where they plan to place younger

pastors to avoid failure based on the inherent problems of the system (see Spiegel, 1970). Especially during the first few years of ministry, quite a few pastors leave, because they feel unprepared to meet the daily challenges of ministry.

Though empathy interacted as well with age, the result was of minor importance. Younger pastors as well as pastors over 50 years of age demonstrated more empathy in declining churches, while pastors between 40 and 50 years of age do this in growing churches.

Further, the interaction between the number of churches per pastor and growth revealed that pastors of declining churches who are responsible for more than one church are less flexible, less motivated to lead people, and less resilient. While almost all church growth literature deals with pastors and their single church, the Adventist system usually is based on a system of districts of churches. Many Adventist pastors, especially in non-western societies, are responsible for 10-20 churches, which, interestingly, does not seem to hinder church growth as such. Therefore, the number of churches per pastor might be more important than the quality of the churches. It might be advisable to offer pastors of declining churches a support system or regular supervision to stay motivated to lead the church.

Finally, tenure emerged as the third factor that had a significant interaction with growth. Pastors who stayed more than 3 years in a declining church demonstrated a lower score for flexibility, networking, team orientation, and resilience. If the level of frustration increases, the willingness to cooperate and the ability to work with power and flexibility most likely decreases. Very few pastors have the vision to lead a church

through a longer time of decline back to growth (Rainer, 2005). Systemically again, it would be helpful to provide continuous supervision for pastors and to arrange a regular revision of their goals and objectives (Machel, 2004).

Education, ethnicity, the location of churches, and size of churches revealed no interactions. In regard to education, Miller (1997) found that most pastors of growing churches had less education, Butler (1994) found the opposite, and this study did not find any difference. The contradicting results might be based on the different denominational backgrounds of pastors in each study. The question is probably less about how much training pastors received, but more about what kind of training. In Germany, one problem of the educational system is the a gap between theory and practice (Wolfes, 2000); another is the ecclesiological system that does not encourage pastors and churches to plan strategically and to evaluate the process (Baumgartner, 1990; Tetzlaff, 2003).

Though the fastest growing churches in Germany are ethnic churches, this study could not find an interaction between ethnicity, growth, and personality factors of pastors. The question of growth in ethnic churches may therefore not correlate with the pastors as persons, but possibly with cultural and contextual factors.

The location of churches did not interact with growth. The lack of difference might be caused by the small sample of rural churches ($n = 13$).

Finally, size also did not interact with growth. Schwarz (1996) identifies church size as the third major factor, besides “liberal theology” and “traditionalism,” that shows a negative correlation with growth. Growing, large churches are the exception. Since the sample size of this study included mainly small churches—small churches are defined as

congregations with 250 or fewer members (Dudley, 1978, p. 19)— a missing interaction between size, growth, and personality traits of pastors is understandable.

Self-Evaluation of Pastoral Skills, Abilities, and Activities

Hypothesis 5, “There is no difference of pastor’s perception of personal skills, abilities, and activities between pastors of growing and non-growing churches,” was rejected.

Pastors of growing churches were more mission-oriented, invest more time in and/or saw themselves more able to train members and to build teams, but they evaluated their preaching skills as weaker than did pastors of declining churches. Many studies (Dudley, 1981; Hadaway, 1991; Harris, 1972; Jackson, 2003; Roozen & Hadaway, 1993) emphasized intentionality as one of *the* keys for turning a church toward growth. Rainer (1996) suggests that intention made *the* difference, because none of the pastors in his study was especially gifted in leadership. Furthermore, that pastors of growing churches are team players and multipliers or trainers was supported by other studies (Barna, 1993a; Bell & Dudley, 2002; Brierley, 2003; Butler, 1994; Rainer 2001; Swanson, 1999; Wagner 1984a).

The evaluation of preaching is more surprising. Other studies have reported the value of preaching for both pastors of growing churches and for their new converts (see Rainer, 1996; Schumate, 1999). Unfortunately, this study did not study the perception of members, who might have evaluated pastors differently than pastors did themselves.

Local Reasons for Growth and Decline

Hypothesis 6, “There is no difference of local reasons for growth and decline of churches between pastors of growing and non-growing churches,” was rejected.

Pastors of growing churches were evangelistically, atmospherically, and sociologically in a better position. Evangelistic activities, church planting, new worship styles, and baptisms were more common in growing churches than in declining churches. Atmospherically, crisis was less a factor, so that new visitors were more common. Sociologically, more people transferred in than out and the loss through death and disfellowshipping played a more minor role.

The interesting aspect altogether is the complexity of the factors associated with growth. Church growth cannot be reduced to a few single factors; rather it is a spiral, the interconnectedness of and interaction between many factors that allows the emerging of a positive development.

While sociological factors are sometimes not controllable (e.g., transfer in/out or the number of deaths) pastors as leaders can influence the atmospheric and evangelistic variables. As Tetzlaff (2003) summarized, the variety of programs, the acknowledgment of the needs of members, and a mission focus were the most helpful factors for successful churches. Pastors need to have a proactive, not reactive, leadership style to create such a positive environment for growth.

Pastors of Growing and Declining Churches

Hypothesis 7, “There is no linear combination of personal skills, abilities, and activities, personality traits of pastors and gender, age, education, family status, denomination, the number of churches per pastor, location, tenure, ethnicity, and the size of the church that significantly discriminates between pastors of growing and non-growing churches” was rejected.

The discriminant function specified that pastors who are more (a) self-confident, (b) team oriented, (c) emotionally stable, (d) mission oriented, (e) and married, (f) who stay longer in a church or churches, (g) focus more on training members, (h) have a vision and strategy (i) have less problems to interact with people through networking, (j) are actively involved in evangelism, and (k) are responsible for more than one church, are most likely associated with a growing church. While leaders have some characteristic traits, they also are intentional to reach a certain goal.

The Overall Picture

This study looked at leadership trait differences between pastors of growing and non-growing churches and denominations. Some of the results are consistent and need to be summarized only. Consistency is given when a factor is either significant or not significant in different analyses. Some of the results are not consistent, hence, they need to be explained in more detail.

1. Personality factors such as emotional stability, and self-confidence, and personality skills, abilities and activities such as mission orientation, training of members,

and team building, and tenure—as demographic factor—were consistently significant. Pastors of growing churches score higher in all of these factors. They have a better psychological constitution, demonstrate intention in regard to growth and have the opportunity to stay longer in their church(es).

2. Networking was only significant in four of the two-way ANOVAs with one medium and three large effect sizes but not in the one-way ANOVA. The results of the two-way ANOVA are more valid because the procedure has more power than the one-way ANOVA. Networking was also one of the variables in the discriminant analysis that was identified important. Therefore it is fair to say that pastors of growing churches have less problems to get in contact with people and to create social networks.

3. Power over systems, conscientiousness, and action orientation as personality factors and intensive devotional time, intensive contact to non-members, counseling, spiritual leadership, social engagement, leadership, administration/organization, conflict management, communication, and long-term planning as personal skills, abilities, and activities are not related to church growth in this study.

4. Need for harmony was significant in both of the ANOVA analyses with medium effect sizes, but inconsistently not identified in the discriminant analysis. Need for harmony was higher for pastors in declining and growing churches compared to plateaued churches. Since the discriminant function identified characteristics of pastors of growing churches, the magnitude of difference between growing and declining churches was probably not large enough. The need for harmony probably just increases for pastors with situations out of balance.

5. Empathy was only significant in the two-way ANOVA with medium effect sizes.

The lack of importance in the discriminant analysis might be again related to the focus of the study. The difference found in the ANOVA was between declining and plateaued churches and not between growing and declining churches. The discriminant function identified characteristics of pastors of growing churches, therefore, empathy was important.

6. Power over people was only significant once. Since the two-way ANOVA was calculated with the estimated marginal means and not with the actual means, the significant result might be caused by this. The actual (weighted) mean was much higher ($M = 3.52$) than the estimated marginal (unweighted) mean ($M = 3.14$). Therefore, the result should not be considered important.

7. Preaching was negatively correlated with growth. Pastors of declining churches scored their preaching skills higher than pastors of growing churches. Though the discriminant analysis identified preaching as not important, it was at least close to it (rank number 14).

8. Evangelization, visioning and strategy building and number of churches were only ranked in the discriminant function. Variables, when they are studied in combination, get frequently different results. The minor importance in the analysis leaves us to ignore the results.

9. Though denomination was related to church growth—the one-way ANOVA revealed a higher number of growing churches among Pentecostals—the small number of

Pentecostal pastors in the sample ($n = 16$) was considered as not representative for the denomination. Therefore, for the two-way ANOVA, denomination was excluded and it did not show up in the discriminant analysis.

10. More irritating is the high ranking of family status, although it was not significant in the one-way ANOVA. The data itself do not provide any answer, so that the reason for the difference remains unexplained.

11. Achievement, flexibility, perseverance in the face of opposition, and resilience were not significant in any main effect analysis, but they interacted with demographic data such as age, number of churches and tenure. Networking interacted as well, but was significant in four analyses of the two-way ANOVA. Younger pastors scored lower in achievement, power over people, and perseverance in the face of opposition and higher on empathy. Pastors with more than one church in a setting of decline scored lower in power over people and resilience. Finally, pastors with more than 7 years of tenure scored lower in flexibility, networking, team orientation, and resilience, when they stayed in declining churches.

Conclusions

Ministry is so complex that the role of pastors can be described as “beautiful but impossible” (Tetzlaff, 2005, p. 239). The different aspects of ministry require different abilities and traits, which are almost never found in one person. Nevertheless, the role of a leader is indispensable for pastors and needs to be considered in the educational

development and the hiring process. Based on this study I arrived at the following conclusions:

1. Church growth in Germany certainly requires time. The probability that pastors will be in a growing church increases with longer tenure, especially after 10 years. The common practice among Free Churches to relocate pastors after only a few years in one church or district of churches may be counterproductive. In the sample included in this study, only a minority of pastors stayed longer than 10 years. Though time is not the only or even the most influential factor for creating growth, it should be taken into account that a positive development towards growth can be hindered, blocked, even reversed, if pastors are moved too quickly.

2. The personality traits of pastors of growing churches were primarily different in regard to emotional stability, self-confidence, power over systems, power over people, networking, and perseverance in the face of opposition.

Church growth not only requires time, it also involves leading a change process. The emotional ability to deal with setbacks, rejection, and failure in such a way that the goal-orientation does not get lost is a basic requirement for mission-oriented pastors. Pastors are also called to lead groups (churches), which requires a moderate independence from others. Leaders must be convinced that they have something to give and are willing to influence a church system. They trust their own potential to such a degree that their self-confidence is noticeable.

It seems to be wise to allow young people as early as possible to take leadership positions. Already Jackson (1955) noted that effective pastors were more likely to serve

in leadership positions in their youth in both churches and college. Recognizing the fact that with growing age people tend to be less able to change their personality, an early involvement of young people in leadership roles is important for their future ability to lead.

3. If young pastors should be trained to lead effectively and to be mission-oriented, the placing of beginners is very important. The lower levels of motivational drivers (achievement, power to lead people) and persistence in the face of opposition among younger pastors in declining churches compared to other age groups might indicate that this situation is too challenging or at least frustrating. Denominational leaders should carefully consider where they place young pastors to allow them to improve their leadership abilities.

4. Especially Adventist pastors are often responsible for more than one church. In this study pastors with more than 1 church, leading declining churches, demonstrated less flexibility and motivation to lead people. Whether this is caused by the situation or vice versa is not indicated by the data. But the chance to turn around several churches—even one after the other—toward growth is unlikely. It is already rare to find pastors who are able to do it with one church (Barna, 1993a). In combination with tenure, the longer they stay in such a setting the less motivating the situation becomes. A regular supervision system might help pastors to deal with the situation as already mentioned.

5. Intention is an essential component of pastors of growing churches. In this study, they scored higher in regard to mission orientation, team orientation, and training

of members. But if mission belongs to the essence of the church, the education of pastors should try to create an understanding of and burden for mission and people. Especially Rainer (1996, 2001) did not find outstanding leadership qualities among pastors of growing churches—and this study concurs with the findings—but he found leaders with a deep burden to reach people for Christ. If pastors want to concentrate on counseling, administration, and caring for church people, the possibility of turning a church towards growth is limited. Growth is not just based on different leadership personality traits, but leadership as such does make a difference. Leadership in turn is guided by intention and purpose. Tetzlaff (2005) found in her study of pastors that leadership skills were the most determinant factor for leadership itself. Leadership training seems to be needed “in any case” (p. 242).

Recommendations

In the process of completing this study, a number of concerns and ideas emerged, which might help denominations in the hiring process of pastors, contribute insights for the training of pastors, and lead to further research.

Recommendations for Denominational Leaders

Different ministry roles require different combinations of leadership traits. Denominations must not just be aware of the different roles of ministry, they also need to make sure that pastors really fit the area of ministry they are hired for.

If the church wants to focus on mission, certain traits were found to be significant in describing pastors of growing churches. These traits might help to create a clearer

profile for leadership traits of those pastors. Especially noteworthy are traits such as a level of self-confidence, emotional stability, and networking.

Recommendations for the Training of Pastors

Leadership is a combination of traits and behavior. To help students to become better leaders, they should be involved in leadership activities as early as possible. In addition, if mission is to be the guiding image for the church, a mission-oriented curriculum might help pastors to develop a mission-focused leadership style.

But leadership is also a team effort. Since team-building and the training of members made a difference, education should focus not just on training leaders but also on developing their ability to train others. Often pastors are trained well to do things themselves, but they are less prepared to train others.

Recommendations for Further Research

Several areas of research could be of concern:

1. A major problem was the definition of the independent variable of church growth. The intention was to focus on churches that started to grow with a new pastor, but the accessibility of data was limited. A study could be designed to research pastors of fast-growing churches who turned their churches around to find out if pastors differ in more personality factors than this study was able to document.
2. While this study focused more on personality issues, more study is needed of leadership behaviors related to growth. The process of leading a church in a team-

oriented way toward growth needs further research to help pastors to become better leaders.

3. The BIP as questionnaire can be used for evaluating pastors by members as well. Further research of members' perception of pastors might reveal a clearer picture of differences between pastors of growing and non-growing churches.

4. The question is still unanswered of whether growing and non-growing denominations differ in regard to the kind of pastors they hire. The small number of Pentecostal pastors was not sufficient to draw any conclusions. There is a correlation between theology and organizational structure (see Tetzlaff, 2005, p. 34), but there might be a correlation between a growing denomination and the personality of their pastors as well.

5. The number of churches per pastor was found to be a significant factor. Further research is needed to look at the dynamics of a system within a district of churches. There is very little research in regard to church growth in larger districts. What is changing when the number of churches per pastor increases and what are the implications for leading churches toward growth?

6. There is evidence that male and female leaders differ in their leadership style. The question of gender was neglected in this study based on the small sample size of female pastors. Further research could study gender issues in regard to church growth and leadership.

7. This study focused on leadership personality traits in regard to church growth. A study of new converts could further help to understand the work of pastors. Answers to

the question: What kinds of factors helped them to become a Christian and stay as a church member? could add further leadership insights.

8. In general, the lack of research of pastors from the perspective of church growth leaves a wide open door for further work. This study did not touch any theological implications or all the practical aspects that need to be included to do justice to the complexity of ministry. This study just added a piece to help the church to be a better “learning organization.” As Senge (1990) says,

A learning organization is a place where people learn continually, expand their capacity to create results they truly desire, where new and expansive patterns of thinking are nurtured, where new and collective aspiration is set free, and where people are continually learning how to learn together. (p. 3)

APPENDIX A

THE QUESTIONNAIRE (DEMOGRAPHIC DATA)

1. Geschlecht: männlich weiblich
2. Alter: unter 30 31-40 41-50 über 50
3. Bildungsgrad:
- Fachhochschule
 - Bibelschule
 - Theologisches Seminar
 - Universität/ Hochschule
4. Familienstand: ledig verheiratet geschieden getrennt verwitwet
5. Meine Denomination: BFP
 BEFG
 STA
6. Ich bin als Pastor zuständig für 1 2 3 4 mehr als 4
Gemeinde(n)/Zweiggemeinden
7. Ich bin an meiner jetzigen Stelle
- weniger als 3 Jahre
 - 3-6 Jahre
 - 7-10 Jahre
 - über 10 Jahre
- Falls Sie für mehrere Gemeinden zuständig sind, wählen Sie bitte die aus, die Sie zeitlich am meisten beansprucht. (Trifft auch dies für mehrere zu, wählen Sie bitte die, die am stärksten gewachsen ist)*
8. Die Lage der Gemeinde ist Land Kleinstadt Stadt
9. Die Gemeinde ist eine
- Aussiedlergemeinde (über 70%) Deutsche Gemeinde (über 70%)
 - Ausländische Gemeinde (über 70%) Gemischte Gemeinde
10. Die Gemeindegröße ist: unter 50 51-150 über 150

11. Wie hatte sich die Gemeinde **in den 5 Jahren vor** Ihrem Arbeitsbeginn entwickelt?

- Die Gemeinde war... stark gewachsen (mehr als 10%)
 gewachsen (5-10%)
 ungefähr gleich (+/- 5%)
 leicht geschrumpft (5-10%)
 stark geschrumpft (mehr als 10%)

12. Wie hat sich die Gemeinde in den **letzten 5 Jahren** entwickelt (oder nach ihrem Amtsantritt, falls weniger als 5 Jahre?)

- Die Gemeinde ist... stark gewachsen (mehr als 10%)
 gewachsen (5-10%)
 ungefähr gleich (+/- 5%)
 leicht geschrumpft (5-10%)
 stark geschrumpft (mehr als 10%)

13. Was hat zu dieser Entwicklung am meisten beigetragen?

	überhaupt kein Einfluß			sehr großer Einfluß
Zuzug/Aufnahme von Gliedern	1	2	3	4
Wegzug von Gliedern	1	2	3	4
Taufe von eigenen Jugendlichen	1	2	3	4
Taufen	1	2	3	4
Todesfälle	1	2	3	4
Ausschluß/Austritt	1	2	3	4
Gemeindegründung	1	2	3	4
Neuer Gottesdienststil	1	2	3	4
neue Gäste im Gottesdienst	1	2	3	4
Interne Krisen	1	2	3	4
Evangelisation	1	2	3	4
oder: _____	1	2	3	4
oder: _____	1	2	3	4

14. Wie würden Sie in folgenden Bereichen Ihre Fähigkeiten/Ausrichtung/Umsetzung einschätzen?

	Sehr schwach			Sehr stark	
Missionarische Ausrichtung	1	2	3	4	5
Intensives Andachtsleben	1	2	3	4	5
Ausbilden von Gemeindegliedern	1	2	3	4	5
Intensive Kontakte zu Nichtchristen	1	2	3	4	5
Seelsorge	1	2	3	4	5
Geistliche Führung der Gemeinde	1	2	3	4	5
Evangelisation	1	2	3	4	5
Soziales Engagement	1	2	3	4	5
Predigen	1	2	3	4	5
Leitung	1	2	3	4	5
Verwaltung/Organisation	1	2	3	4	5
Visions- und Strategiebildung	1	2	3	4	5
Teambildung	1	2	3	4	5
Konfliktmanagement	1	2	3	4	5
Kommunikation	1	2	3	4	5
Planung, langfristige	1	2	3	4	5

14. Wie würden Sie die Rolle des Predigers/Pastors beschreiben?

(English Version)

1. Gender: male female2. Age: under 30 31-40 41-50 over 50

3. Highest Education:

- Fachhochschule
- Bibelschule (Bible School)
- Theologisches Seminar (Seminary)
- Universität/ Hochschule (University/ College)

4. Family: single married divorced widowed separated5. My denomination: BFP BEFG STA6. I am responsible for 1 2 3 4 more than 4 church(es)7. I am in my church(es) less than 3 years 3-6 7-9 more than 10 years

For the following questions, please choose the church in which you spend most of your time (if you spend equal time with more than one church, please choose the most growing or least declining church):

8. My church is a country church a town church a city church9. Church members are mainly German-Russians (over 70%) Germans (over 70%)
 Foreigners (over 70%) mixed10. The church size is: under 50 51-150 over 15011. The last 5 years **before** you arrived in your church

- | | |
|--------------------------|---|
| the church was growing | <input type="checkbox"/> very much (more than 10%) |
| | <input type="checkbox"/> good (5-10 %) |
| | <input type="checkbox"/> it stayed almost the same (+/- 5%) |
| the church was declining | <input type="checkbox"/> slightly (5-10%) |
| | <input type="checkbox"/> much (more than 10%) |

12. Within the **last** 5 years (or **after** you arrived)

- | | |
|-------------------------|---|
| the church is growing | <input type="checkbox"/> very much (more than 10%) |
| | <input type="checkbox"/> good (5-10 %) |
| | <input type="checkbox"/> it stayed almost the same (+/- 5%) |
| the church is declining | <input type="checkbox"/> slightly (5-10%) |
| | <input type="checkbox"/> much (more than 10%) |

13. What helps most to understand the development of the last 5 years?

	Very much impact		No impact	
Transfer out	1	2	3	4
Transfer in	1	2	3	4
Baptism of young people of the church	1	2	3	4
Baptism	1	2	3	4
Death of members	1	2	3	4
Disfellowshipping	1	2	3	4
church planting	1	2	3	4
change of worship-style	1	2	3	4
new guests attending the service	1	2	3	4
time of crisis	1	2	3	4
Evangelism	1	2	3	4
or: _____	1	2	3	4
or: _____	1	2	3	4

14. How would you rate your skills/abilities/activities in these areas?

	Very weak			Very strong	
Mission orientation	1	2	3	4	5
Intensive devotion time	1	2	3	4	5
Training of members	1	2	3	4	5
Intensive contact to non-members	1	2	3	4	5
Counseling	1	2	3	4	5
Spiritual leadership	1	2	3	4	5
Evangelization	1	2	3	4	5
Social Engagement	1	2	3	4	5
Preaching	1	2	3	4	5
Leadership	1	2	3	4	5
Administration/Organization	1	2	3	4	5
Visioning and strategy building	1	2	3	4	5
Team-building	1	2	3	4	5
Conflict management	1	2	3	4	5
Communication	1	2	3	4	5
Planning, long-term	1	2	3	4	5

15. How would you describe the role of the pastor?

APPENDIX B

LETTER OF CONSENT

Liebe Geschwister,

als Dozent für Gemeindeaufbau an der Theologischen Hochschule Friedensau möchte ich mich mit einem besonderen Anliegen an Sie wenden. Ich möchte Sie gewinnen an einem Forschungsprojekt in Zusammenarbeit mit der Andrews University, Berrien Springs, USA mitzumachen und zu diesem Zweck den beiliegenden Fragebogen auszufüllen.

Die Verkündigung des Evangeliums getragen von der persönlichen Beziehung mit Christus und ausgerüstet durch den Heiligen Geist beschreibt die Grundlage für den Dienst des Pastors. Gott baut seine Gemeinde und wir sind gefragt als Mitarbeiter zu helfen.

Für diese Mitarbeit gilt es sich so gut wie möglich vorzubereiten und zu qualifizieren - und hier will meine Forschung einsetzen. Die Umfrage dient der Beantwortung der Frage: Wie können wir im praktischen Bereich (neben den geistlichen Grundlagen) die Studenten besser auf den Beruf vorbereiten? Welche persönlichen und praktischen Bereiche müssen besonders gefördert werden?

Da die Untersuchung verschiedene freikirchliche Gemeinschaften mit einschließt, werden die Ergebnisse auch gegenseitig befruchtend wirken. Eine solche Untersuchung ist bisher in Deutschland *noch nicht* durchgeführt worden, so dass ich auf eine hohe Beteiligung hoffe. Es werden für die Beantwortung der Fragen ca. 45-60 Min. gebraucht werden. Ich bitte Sie, innerhalb der nächsten 3 Wochen den Fragebogen zurückzusenden.

Ich kann Ihnen versichern, dass mit den Daten sorgfältig im Sinne des Datenschutzes umgegangen wird und Vertraulichkeit zugesichert werden kann.

Ich möchte Ihnen für Ihre Mitarbeit herzlich danken und wünsche Ihnen für Ihren Dienst Gottes Segen

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VITA

EDGAR MACHEL

Heckenbreite 28
39288 Burg
Germany
Tel. ++49 3921 987911
Edgar.Machel@ThH-Friedensau.de

Degree Information

Ph.D.	July 2006	Andrews University Leadership
D.Min.	June 1994	Fuller Theological Seminary Church Growth
M.Div.	June 1990	Andrews University Theology
Predigerdiplom	June 1984	Seminar Marienhöhe, Germany Theology

Professional Experience

1984 -1988	Youth pastor in Bremen, Germany
1992 -1998	Senior pastor in Bremen, Germany
1998 - today	Assistant professor for church growth and world mission, Theological University Friedensau, Germany