

ABSTRACT

NOT SAUL'S ARMOR: INTROVERSION AND EFFECTIVE PASTORAL LEADERSHIP

by

David E. York

The North American church emphasizes leadership qualities commonly called the “Extravert Ideal.” Susan Cain identified these traits as gregarious, alpha, and comfortable in the spotlight. According to the Myers-Briggs Test Indicator, introverts orient their energy from their inner world. They have many gifts and talents to offer churches within their own God given personality. The goal was to gain knowledge of what practices effective introverted pastors incorporate in ministry, how they work best with laity, and the qualities they demonstrate as leadership strengths. The outcomes of this research can serve pastors blessed with an introverted personality and called to lead a congregation.

The data collection for this study was from semi-structured interviews with five pastors who were identified as effective in their field and confirmed introverts. Laity were selected as an interview team to reflect on the practices and character of their pastor. The pastors and laity teams were part of the Rocky Mountain Conference of the United Methodist Church.

Churches can gain understanding of how introverted pastors lead and the approaches or manners they prefer. Working together, introverted pastors can strengthen churches while the pastors can learn self-awareness and confidence. Introverted pastors can benefit from identifying and understanding the traits and

practices they possess that can help them lead effectively. Church and conferences can gain wisdom on how to collaborate with their introverted pastors.

DISSERTATION APPROVAL

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David E. York

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

Chapter 1 introduces the major components of a research project exploring introverted pastors and effective pastoral leadership. It lists three research questions that form the basis of the project, defines key terms and presents delimitations. Reviews of relevant literature identify larger categories of literature relied upon during the project. Research methodology is examined including type of research, participants, data collection, data analysis, and generalizability.

Autobiographical Introduction

Members of our congregation and I piled in a van, drove all day, and arrived tired but hopeful. Our team traveled a long distance so we could attend a leadership conference at a nationally known megachurch in our denomination. Since our church was much smaller, we were a little overwhelmed by the place. Compared to what we were accustomed to at home, the church was enormous. One of our groups actually stopped and asked directions so that we would enter the right door. A team of friendly greeters met us at the door. They presented us with notebooks, pens and name tags as we signed in at registration. The coffee shop, book store, and sheer size of the facility impressed us. The music team performed with their energetic style and polish. The preacher was dynamic with intelligent comments and impeccable pedigree. He is an established celebrity in pastoring circles, well known author, and frequent speaker on the conference circuit. The church had grown out of a dream in a living room. I could

understand why he is an outstanding leader. The remarkable work done in and through this church to the community and world truly astounded me.

However, by the end of the day, I was exhausted by all of the sound, sights and space. Being an introvert, I had not experienced a moment to myself all day, no reflection or quiet place to consider what God had shown me. I returned to my hotel room filled with turmoil and frustration. A growing sense of agitation was rising up within me.

In the middle of the second day, while sitting in the marketing seminar teaching about how to reach 50,000 homes through direct mailers, I finally had enough! My frustration reached beyond the point of anger. Was this place really the pinnacle of church? The busyness, hype, and pace of the church had worn me out. Is this the style of pastoral leadership that God called me to model? If so, then I might as well quit altogether. As effective as the church is, I could not see and did not want to see myself becoming the pastor of this type of church.

I thought of David trying to wear Saul's armor before fighting Goliath (1Sam.17). The armor was the best in the kingdom. King Saul had fought battles with the armor. It simply did not fit David. His best choice was to go without armor and work within his own experience with a sling and five stones. The leadership style and church presented at the conference was Saul's armor for me. I suspect that there had to be other styles that would fit introverts. Overwhelmed by my surroundings and experiences, my heart questioned, "God, if you wanted me to lead this kind of church, why didn't you give me these types of gifts?" I knew God had called me to pastoral ministry and wanted me to be fruitful. This leadership style and context would not be advantageous to me or other pastors who were striving to emulate this model. Like David, I was beginning to

understand that another way was needed that both fit my personality and honored God through this acknowledgement.

By the end of day three, I had a contentment and peace about my own pastoral leadership. I was not called to become a leader of a church like this. I enjoy deep and rich relationships but cannot handle too many interactions without becoming drained of energy. I want people to know God, love each other and serve in ministry just like the members of this church did. The sheer size of corporate church made me tired just thinking about it. Other ways of leading church effectively could be found. After relating this story to a friend of mine, she said, “Well, that’s good. Now we can get busy doing what God has called us to do.” One size can’t fit all when it comes to leadership in the church. Leadership style has many factors including temperament, character, context, experience, and calling. How can I use my God given, introverted personality in order to effectively lead in ministry? Many variables factor into pastoral leadership like context, gifts, graces, experience, training, community, etc. One pastoral leadership style would not be beneficial in every setting and to every pastor. One suit of armor was not enough.

In scripture, God called various types of people to leadership. God succeeded by working through them to accomplish the purpose of the Kingdom. I want to better understand how to use God-given personality to serve as an effective pastor. Since God has called me to be a pastor and I am an introvert, my personality is an essential part of who I am as a pastor. I must be able to lead through my style instead of trying to be someone I am not.

Statement of the Problem

The North American church desperately needs leadership. Popular styles of leadership are commonly called the “Extrovert Ideal.” They emphasize external qualities like charisma, attractiveness, and charm. The pinnacle of church development is considered the megachurch model. God calls introverts to become pastors but do not fit this stereotype. Nor are all churches created to be churches seeking this type of pastoral leadership. Introvert can lead effectively through their natural personality gifts and talents. They have introverted gifts so that effective pastoral leadership can strengthen the Church.

Purpose of the Project

The purpose of this project identified the characteristics and best practices of introverts who are recognized as effective pastoral leaders in the Rocky Mountain Conference (RMC) of the United Methodist Church. The research explored pastoral leadership in order to discover how introverted pastors lead effectively. Goals were to: 1. gain knowledge of what practices effective introverts incorporate in ministry, 2. gain understanding of how they work best with laity, and 3. determine the qualities they demonstrate as leadership strengths. RMC District Superintendents made the initial identification of potential participants.

Research Questions

1. What distinctive characteristics of an introvert affect a pastor’s leadership style?
2. What are the best ministry practices used by self-identified introverted pastors in the Rocky Mountain Conference (RMC) of the United Methodist Church?
3. How can these pastors communicate their approach to church lay leaders in order to minimize unmet expectations and unnecessary frustrations?

Rationale for the Project

1. **The first reason this study matters is the personal calling and potential of the pastor.** God does not call only the dynamic and gregarious into pastoral ministry. Scripture contains examples of men and women called to lead in a variety of contexts and settings. God gifted each one to lead through the character and personality he/she was given. In Judges 6-7, Gideon was a timid and cautious soul who received a surprise calling from God. He was the least of his family and his family was the weakest of his clan. Yet, God called him. Gideon found success in battle due to his obedience and faithfulness, not his own forceful leadership. By contrast, Samson was strong, loud, proud, and obnoxious at times. God called him as well. God seems to delight in the variety of people called to be God's servants. Peter and Andrew each played a role as Jesus' disciples but were so different, even though they were brothers. God chose David even though he was considered the least of Jesse's sons. Pastors honor God when they work within their natural personalities and gifts to lead their congregations. When they fail to do so, turmoil and despair can result. Both introverts and extroverts are capable of being faithful leaders of God's people because the Lord equips them to do so. Personality is not a restriction to ministry but a gift that God works through in order to complete Kingdom work.

Understanding personality is essential for the long term endurance of the call. Working within natural rhythms allows flow through Sabbath, time of solitude and reflection, prayer, study, and engagement in personal relationships through small groups. Pastors need to gain insight to the strengths and weaknesses of their personality in order to practice ministry with joy and

contentment. Embracing the true nature of God's created personality can liberate pastors who desire to live into the calling of ministry but do not fit the cultural framework of leadership. Throughout scripture, we see that God empowered all sorts of leadership, not just ones who are "larger than life." If God has called a person to pastoral ministry, then God has equipped the person in order to complete the ministry. The burnout rate could result from pastors trying to lead in a manner that goes against the inherited gifts of individual.

2. **The second reason this study is important is the demands of ministry.**

Pastoral Care Inc. published that 1700 pastors left the ministry each month in 2013. Burnout is one of the most critical factors in the health of pastors. They are constantly fatigued by the work which can add up to fifty-five to seventy-five hours a week. Pastors face constant criticism regarding the way in which pastoral ministry is conducted. That may lead to loss of joy because pastors keep trying to be someone they are not due to attempts at meeting unrealistic expectations. Trying to do too much especially in areas of no expertise can lead to frustration and failure. Internally, the introverted pastor may be trying to lead in a manner that does not suit her own personality.

Because pastors are overworked, underappreciated, and often expected to do it all, permission is needed to work in areas of strength. Knowing your own skills, abilities, strengths, and weaknesses is a sign of maturity that can allow the pastor to find a workable pace of ministry. Pastors must also work to collaborate with the laity in leadership ministry is not a solo affair. Issues of emotional intelligence, character, and skill development through lifelong learning can allow pastors to keep pace with the demands of ministry and create healthy boundaries.

Pastors find balance in order to sustain ministry in places and practices of restoration and revival. They get out of the comfort zone of personality so that the work of ministry can be done effectively.

3. **The third reason this study is significant is current leadership**

expectations of the church. Placing cultural expectations on the pastor can lead to trouble within the local church. For example, watching the celebrity pastor preach on TV then attending a local church could prove to be disappointing for laity. Church members who constantly feel the church needs “better leadership” may be living in an unrealistic world of expectations. Critics may be negative because they are not aware of a pastor’s natural method and rhythm. Building understanding and awareness of the pastor’s humanity could create a less critical environment. They could work with their pastor instead of complaining and grumbling against him/her. Laity may also be expecting the pastor to be the visionary hero who will “save” their church. Many congregations have a story of the good old days when a favorite pastor led them to prosperity and success. Projecting congregational effectiveness and results solely onto the pastor may be part of the recipe for burnout or failure among pastors. Lay leadership plays a role in the church. Churches can be strong in leadership regardless of the strengths and weakness of the pastor.

4. **The fourth reason this study is important is for the overall**

strengthening of the church. The strength of the church is not solely the pastor, but also the ability of the pastor to work with laity. A pastor who will affirm and embrace his/her style will be in a position to equip others for leadership within the church. Working with individuals or small groups through

relationships can be a real advantage for the quiet leader. Ideally, the pastor will embody Ephesians 4:11-13 creating a culture of leadership within the church.

Laity are gifted and called to lead but when a leader feels the need to dominate all aspects of congregational leadership, his/her very nature and style end up hindering the growth of parishioners' spiritual gifts. In 1Corinthians 12, Paul wrote that "there should be no division in the body, but that its parts should have equal concern for each other" (12:25). A leader who is willing to share leadership and not dominate the attention of the congregation can create an environment that is strong and deep. The Body of Christ is meant to have a use for all aspects of the people of God. Effective leadership is the engagement of people in ministry and growth in spiritual maturity. Conversely, leaders who quit or burn out have an effect on laity and the community. Churches that exhibit trusting partnership between clergy and laity are building the Kingdom of God through strengthening the church at grass roots levels. Ultimately, discipleship will grow through shared leadership.

Definition of Key Terms

1. **Personality**: The American Psychological Association defines personality as individual differences in characteristic patterns of thinking, feeling, and behaving. Synonyms could include nature, disposition, or temperament.
2. **Myers-Briggs Type Indicator (MBTI)**: Created by Isabel Briggs Myers and her mother, Kathryn Cook Briggs, this test is designed to help a person understand his/her personality type. The behaviors of personality are orderly and predictable when one can identify aspects of the personality type. The types are based on the personality typology of C.G. Jung. Myers-Briggs puts Jung's

typology into instrument form so that it could be widely used. The four categories are: Extraversion-Introversion, Sensing-Intuition, Thinking-Feeling, and Judging-Perceiving. The MBTI was created in 1943 and utilized extensively beginning in 1962. Overall, there are 16 different categories with each being equal to the other. The critical aspect of personality types is to know how each one functions. The MBTI is designed to implement Jung's theory of personalities within people's lives.

3. **Introversion (I)/Extraversion (E):** Terms coined by C.G Jung that explain different attitudes people use to direct their energy. Introverts orient their energy from ideas, memories, images and responses to their inner world. They prefer doing things alone or with one or two people who they are comfortable with. Extroverts gain their energy from people, groups and activities involving engagement with the outer world. The MBTI is a standard instrument used for measuring introversion/extroversion (Myers and McCauley 224).
4. **Dominant function or process:** The function or process assumed to be first developed, most conscious and differentiated, and which becomes the governing force dominating and unifying one's life (Myers and McCauley 224). In other words, the preferred manner of orienting to the world.
5. **Auxiliary function or process:** The function or process that is second in importance and that provides balance (a) between perception and judgment and (b) between extroversion and introversion (Myers and McCauley 224). The auxiliary function is the less preferred manner of orienting to the world. The extroversion/introversion scale is a continuum between dominant and auxiliary processes.

6. **Leadership**: Northouse defined leadership as “a process whereby an individual influences a group of individuals to achieve a common goal” (Kindle loc. 462). A traits-perspective on leadership implies that a leader has certain qualities or characteristics that make him or her a leader. The process of leadership and the qualities of leadership are very different.
7. **Leadership Style**: The manner in which an individual chooses to lead. Style can be based on personality, talent, power, situation, position, or other personal qualities. A major concept of this dissertation is that an introverted leader will lead with a style suited to his/her personality trait.
8. **Rocky Mountain Conference (RMC)**: The Rocky Mountain Conference consists of 265 UM churches in Colorado, Utah and most of Wyoming. It has six districts that are smaller geographic regions of these states. The RMC is governed by one Bishop and 6 District Superintendents.
9. **District Superintendent**: According to Paragraph 403 of the UMC *Book of Discipline*, “District superintendents (DS) are elders in full connection appointed by the bishop to the cabinet as an extension of the superintending role of the bishop within the annual conference through the same disciplines and in accordance with their responsibilities designated in the *Book of Discipline* under the supervision of the resident bishop.” One of their chief responsibilities is supervisory work with local pastors.
10. **Pastoral Effectiveness**: Pastoral effectiveness is excellence in ministry reflected in the character of a clergy person and competency in ministerial performance. Qualities included in the 2013 RMC Excellence in Ministry Clergy Covenant are: holy, authentic, healthy, relational, compassionate, theological,

connectional, and bold. Expected competencies include: adaptive, prophetic, servant-leading, proclaiming, pastoral, administrative, and collaborative.

Delimitations

The researcher chose to work with clergy and laity in the RMC of the UMC for this project. The RMC includes UM churches in Colorado, Utah, and Wyoming. District Superintendents identified “effective clergy” based on the RMC clergy covenant. Of the fourteen DSs in the RMC, eight are men and six are women. Ethnicities include: 11 Caucasians, one Tongan, one African American, and one Korean. The RMC has an “Effectiveness in Ministry” instrument based on competencies and character. The research was done in the Rocky Mountain Conference which consists of Colorado, Utah, and most of Wyoming. The cultural context of the western United States is a significant factor. Participant has been serving in ministry for at least three years. Laity served a leadership or staff role within the church. Each member has experience with the pastor in leadership or ministry settings so an informed opinion can be made of the pastor’s character and leadership style.

The Myers-Briggs Type Indicator (MBTI) is only one source of hundreds that interpret human personality. Criticism of MBTI is that it declares someone as either extroverted or introverted when almost everyone is a mixture of both traits. Personality should be considered more like a continuum or spectrum in which one can move along as needed. Each person shows a dominant and auxiliary function. MBTI does not distinguish if someone is 60 percent introvert to 40 percent extrovert in traits or 90 percent to 10 percent. That is a significant difference as to how one will draw energy. The Myers-Briggs assessment only reveals preferences. It has the potential to limit one

into a specific set of characteristics without measuring capacity for growth or adaptability.

While MBTI is popular and has been used in many industries to assess a person's potential capacity, people can have shifting aspects of personality based on when tests is taken in their life season or even within a 5- week test period (Pittenger). Shifts in personality are viewed as moving along the continuum. To judge or label someone negatively or positively based on a test that does not measure the nuances of personality preference is definitely a limitation. Personality preference is only one aspect of leadership, and strong leadership consists of knowing yourself and how you as a leader respond through your own personality. Another aspect of personality testing that limits the participant is the fact that no person is all or nothing in being an extrovert or introvert. Rarely is a person all one or the other but personality testing should be considered a spectrum or continuum. MBTI is a useful tool to help leaders understand their personalities, but should not be used to label with prejudice or limit people because of their types. Ultimately, no personality test or type defines who we are as followers of Jesus or ministers of the Gospel. They may be helpful to understand ourselves better or work with others effectively.

Review of Relevant Literature

Biblical foundations explored in this study included personhood, creation, and the incarnation of Jesus. The theological foundations investigated as part of the research included: servant leadership, pastor, spiritual disciplines, and ecclesiology. Social sciences incorporated 21st century American culture, leadership studies, psychology, sociology, history, qualitative research, and United Methodist denominational goals.

Research Methodology

Type of Research

This study was a pre-intervention, qualitative study. The researcher conducted semi-structured interviews with pastors to collect data. The definition of introverts is based on the Myers-Briggs Testing Indicator (MBTI) and Manual for Developing and Use of MBTI. The administration of the MBTI with a Form M report was done through a licensed consultant. Qualitative research, using social science interviews with pastors and focus groups with laity, were conducted because it was important to discover what they think and what they value. The researcher conducted the interviews at the respective local churches in July and August, 2015.

Participants

Interview participants were divided into two categories: clergy and laity. The researcher chose five pastors based on recommendation from RMC District Superintendents as effective clergy. All were ordained Elders in the RMC of the UMC. They independently took MBTI in order to confirm introversion as personality trait. Three women and two men participated; ages ranged from late 20s to mid 60s; one African American, one Asian American, three Caucasian Americans. All clergy participants were from the Front Range of Colorado: three suburban churches, one urban with a two-point charge, and one mountain community. Church sizes ranged from almost 900 in AWA down to less than twenty.

The researcher interviewed laity teams in focus groups. The pastors of their churches invited them to participate. The total participants were five women and seven men; ages ranged from mid 30s to mid 70s; 11 Caucasian and 1 Asian American; all laity

had attended their respective churches for at least 10 years—some had been members of over 50 years.

Data Collection

The data collection method relied on mixed methods, with an emphasis on qualitative. The research design collected best practices of introverted pastors who were deemed effective in ministry. The Rocky Mountain Conference of the United Methodist Church was the location of the research. Current District Superintendents (DS) recommended pastors who demonstrated introverted personality traits and were deemed effective pastoral leaders. One responsibility of a DS is to work closely with local pastors and identify effective pastors. Stage one of the research method created a list of potential introverted pastors who would be willing to be interviewed. Pastors must have had at least three years of pastoral experience. District Superintendents used the RMC Effectiveness in Clergy Covenant as their basis for defining excellence.

Stage two of data collection involved contacting pastors inviting them to participate in the research process. When they gave their consent, each took the MBTI online. A licensed consultant interpreted the results. Each pastor may have already identified his/her personality type from previous test results. The online MBTI will bring validity and credibility to the study. Once the results are completed, the researcher will interview each introverted pastor. Stage three contained semi-structured interviews (qualitative) that were recorded, transcribed and analyzed. Interview questions consisted of practices around leadership including spiritual disciplines, equipping laity, decision making/conflict resolution, and communication, including vision casting and personal style. The researcher conducted interviews face to face at the convenience of the pastor. Upon completion of the interviews, best practices

were distilled so that introverted pastors became more effective through their personality type, not in spite of it. The researcher chose pastors in the RMC based on proximity to the researcher. There are approximately 250 active clergy members in the RMC, so the availability of candidates may be smaller.

Stage four of the research consisted of hosting focus groups with laity from the pastors' church. Pastors selected laity members of the focus group in consultation with the investigator. Each pastor invited their participation through personal invitation. Each member needs to have experience with the pastor in leadership or ministry settings so that an informed opinion can be made of pastor's character and leadership style. Diversity of the group through gender, age, race and ethnicity is intended. The investigator received informed consent through a letter after the pastor secured the willingness of laity's participation. Interviews were done in a focus group format.

Data Analysis

The researcher conducted, transcribed and analyzed the semi-structured interviews. The researcher looked at content of transcription in light of each research question. Common themes and patterns emerged through listening and reading multiple times. The researcher coded evidence through highlighting thematic terms, commonalities, differences and structures. In addition, he performed narrative analysis on the transcription documents.

Generalizability

The research plan and data analysis could be replicated with other pastors. A researcher could use the interview questions once they have identified the participants' personality type. The use of UMC is solely a limitation chosen by the researcher. The

criterion of three years of experience was used in order to support effective ministry-outcomes seen over a sustained period of time. While the people involved were unique and will have distinctive responses, the method of identification and interviewing for best practices should be repeatable in any ministry context. The fact that Methodists were used does not mean this type of research is limited for other denominational members. Anyone can use Myers-Briggs since it is readily available. There is great potential to interviewing highly effective pastoral leaders across the nation or internationally and gain helpful insights from their ministerial practices focusing on introversion.

Project Overview

The purpose of this project was to identify the characteristics and best practices of introverts who are recognized as effective pastoral leaders in the Rocky Mountain Conference (RMC) of the United Methodist Church. The research explored pastoral leadership in order to discover how introverted pastors lead effectively. Semi-structured interviews with introverted pastors and focus group interviews with laity who work closely with these pastors was used to collect data. The goal was to gain knowledge of what practices effective introverts incorporate in ministry, how they work best with laity, and the qualities they demonstrate as leadership strengths. The outcomes and results of this research will serve pastors who have been blessed with an introverted personality and called to lead a congregation. Secondly, congregations who work with an introverted pastor can better understand and partner with their introverted pastor for effective mission and ministry. Ultimately, the Church receives service through shared identification and appreciation of valuing differing gifts across the congregation.

CHAPTER 2

REVIEW OF SELECTED LITERATURE

Overview of the Chapter

The review of selected literature included major sections on biblical and theological foundations of creation, a Trinitarian perspective on personhood, servant leadership, and the Church as the Body of Christ. Significant attention was paid to the introverted qualities/actions displayed by Jesus. I reviewed the history of personality typing, including the Myers-Briggs Type Indicator (MBTI). Furthermore, I discussed components of effective leadership using contemporary and biblical models including a survey of the current status of leadership in the Church as a whole with specific focus on the current conditions of the RMC.

An examination of leadership tasks such as self-awareness, communication, renewing practices, and equipping followers is included. An appraisal of new ministry contexts revealed potential sources of gifts of introverted leadership. Finally, the study addressed gaps in the literature and research design.

Theological and Biblical Foundations

The Biblical foundation of humanity is the starting place in discussion of leadership because leadership involves people. God gifts leaders with personality, intelligence, character, wisdom, experience, and a multitude of other qualities employed in the task of leadership. Fundamentally, leadership of any kind is relationship between the individual leader and the people he/she is leading. Being is just as important as doing when it comes to leadership.

Doctrine of Creation

Personhood is one of the gifts that the Creator has given to humanity. This gift separates people from the rest of creation. Personalities are a unique aspect of our gift. One's personality is the conduit through which we live in community with God and others. The initial basis of personhood in all human beings is rooted in creation. "The concept of *imago Dei* (image of God) is a theological issue over which only theologians quibble. It is a foundational concept for understanding the biblical teaching concerning the nature and value of human personhood. In taking up the question of what the *imago Dei* means for human personhood, we address an issue that touches virtually every other tenet of Christian belief" (Anderson 70). *Imago Dei* is a fundamental assumption for theological anthropology. It is portrayed in human experience and existence. Three Old Testament scriptures specifically mentioned *Imago Dei*: Genesis 1:26-27, 5:1, and 9:6. The passages show a special quality of life attributed to humans that animals do not have. People are described either as being created in the image of God (*tselem*) or after the likeness of God (*Demuth*) or both, as in Genesis 1:26:

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

So God created mankind in his own image, in the image of God he created them; male and female he created them.

Two features of the *imago Dei* specifically apply to the personality of human beings: 1. the image of God seen in Trinitarian relationship, and 2. God's self-revelation in the incarnation of Jesus Christ.

Doctrine of the Trinity

A Trinitarian perspective sees humanity through the lenses of scripture, theology, and relationship. God created humans in the image of God and made them to be relational beings. The defining name for each person of God reflects this fact. The Father is defined by his relationship to the Son. Without this relationship, each person of the Trinity would not be known by or know the other. The Spirit exists by the interaction between the Father and Son. They are one with each other in relationship but also uniquely exist as the Three-in-One Godhead, the LORD and Yahweh. Colin Gunton writes, “God is no more than what Father, Son and Spirit give to and receive from each other in the inseparable communion that is the outcome of their love There is no ‘being’ of God other than this dynamic of persons in relation” (10). Terence Fretheim, Old Testament scholar from Luther Seminary, remarks:

Genesis 1:26-27 describes the creation of humanity as a result of a dialogue between the persons of God. Relationality is thus shown to be a basic to the identity of God and hence characteristic of those created in the divine image. Inasmuch as human beings are created in “our” image and “our” likeness, the entire divine realm comes into view in thinking about the identity of the human being; human beings are social beings. (20)

God made humans to be in community; we are social beings because we reflect God’s image.

Biblical theology is finding a renaissance in defining personhood, first and foremost, in Trinitarian understandings of qualities that reflect the nature of God. Steve Seamands, professor of theology at Asbury Theological Seminary, observes:

Instead of defining personhood primarily in terms of separateness from others, the Trinitarian view defines it in terms of relationships. The Father, Son and Holy Spirit each find their distinct identity in their relationships with each other. In fact, they cannot exist as persons apart of from each other. Personhood is therefore freedom for, not freedom from another. (117)

Without relationship, humans cannot function in the image of God because God is relational by his very nature. Made to reflect this nature, human beings must be relational as well. Apart from our relationship with God and other people, humans are less than what God created them to become. This truth is seen in the uniqueness of humanity in comparison to all other creatures of the earth. The plural pronoun, “our” is found three times in Genesis 1:26-27 to emphasize the nature of God. American Evangelical Christian theologian Francis Schaeffer comments, “It is as though God put exclamation points here to indicate that there is something special about the creation of man” (146). The idea that God believes the creation of humanity is exhilarating.

In addition to the relational nature of God, a distinction between each person who is made. The Trinity is in relationship with one another, but the Three are not attempting to become the same exact person. Each one has attributes and responsibilities which give them a quality of otherness. “To be a person is to be uniquely who we are and distinct from others. It is our glory-not an unfortunate accident or temporary arrangement-that we are other, each unique and different” (Seamands 121). Many scriptures state the uniqueness of human beings in a personal manner. Psalm 139:13-16 reads, “For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful; I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.” Every human being is wonderfully made due to the generosity of a loving God who desires to be in relationship with each person. The unique person that God has created is unlike anyone the world has ever known!

The LORD reveals creative power in Isaiah 49:5 as the prophet spoke, “And now the LORD speaks, the one who formed me in my mother’s womb to be his servant, who commissioned me to bring Israel back to him.” Jeremiah’s account of the LORD’s role in creation of his being is recorded in 1:4-5, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” Humankind is created from conception to be who they are in shape, character, personality, and purpose. This gift to humanity is from God, the giver of every good and perfect gift (James 1:17). Through personhood, God sent humans forward into the world so that people can become all they were created to be. Ephesians 2:10 states, “For we are God’s workmanship, created in Jesus Christ, to do good works which God prepared in advance for us to do.” The natural attributes of reason, conscience, imagination, self-determination, and character are molded within each person so that he/she can exist to love God and others.

Humanity has a special place in creation. God created no other creatures in the image of God. Psalm 8:5 states, “You have made them a little lower than the angels and crowned them with glory and honor.” Humanity’s place in the heart of God is echoed in Isaiah 43:4:

But now, this is what the LORD says—he who created you, Jacob, he who formed you, Israel: ‘Do not fear, for I have redeemed you; I have summoned you by name; you are mine . . . Since you are precious and honored in my sight, and because I love you, I will give people in exchange for you, nations in exchange for your life.

Clearly, the heart of God is to love humanity. The *imago Dei* is a gift from God given not because of what people have done, but because of who God is.

Because God graciously gave humans the gift of life and created them in the image of God, people should embrace their personality. Boice remarks:

What does it mean to be made in God's image? One thing it means is that men and women possess the attributes of personality, as God himself does, but as the animals, plants, and matter do not. To have personality, one must possess knowledge, feelings (including religious feelings) and a will. This God has, and so do we. Personality, in a sense we are speaking of here, is something that links people to God, but does not link either people or God to the rest of creation. (78)

The love of God was the determining factor in the creation of humanity. The choice to fashion humanity as the bearer of the divine image is a testament to the radical nature of God's character placed within us.

The sense of our personhood that is shown in our relationships defines us. Our love relationships are the foundation of humanity. In Matthew 22:36-40, a man asked Jesus, "Teacher, which is the greatest commandment in the Law?" Jesus replied:

Love the Lord your God with all your heart, and with all your soul and with all of your mind. This is the first and greatest commandment. And the second is like it; Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.

When we practice loving relationships between ourselves and God and others, we are reflecting the fullness of God's image in humanity. Our personality and character, "who we are" is brought into relationship with all whom we encounter. Through our humanity, we give and receive love. The *imago Dei* is a gift to all human beings.

Ultimately, all humanity relates to each other and God through personality, reflecting the essence of the Trinity. "Man cannot be man 'by himself'; he can only be man in community. For love can only operate in community and only in this operation of love is man human" (Brunner 106). If a Christian leader is going to lead a community such as a church or other Christian body, he/she will have to learn to live out of the

strength of personality. What an individual brings as talent, gifts, vision, and character defines who he/she is as a person and reflects God's nature as well. The expression of God's agape love is done through the community that a Christian pastor is called to lead. The pastor leads the community by loving them in his/her own style which is defined, in large part, by personality. To express leadership in any other way would be inauthentic which is deadly for a pastor. Trying to be someone else within the community will only lead to frustration, fatigue, and failure. Far more important than trying to be all things to all people, pastors must be true to their nature and live transparently within the community to which God has called them. Then, a pastor will be aligned with the Trinitarian image of personhood. Grenz states:

In the final analysis, the *imago Dei* is not merely relational; it is not simply the I-Thou relationship of two persons standing face-to-face. Instead, it is ultimately communal. It is the eschatological destiny of the new humanity as the representation of God within creation. The character of the triune God comes to expression through humans in community. (303)

God calls the pastoral leader to live in relationship with God and others as the essential expression of who God is and who we are called to be as disciples of Jesus.

Doctrine of Incarnation

In the incarnation, Jesus was the embodiment of God. John 1:14 states, "The Word became flesh and lived among us. We have seen his glory, the glory of the one and only son who came from the Father, full of grace and truth."

The Incarnation confirms the doctrine of the image of God because the Second Person of the Trinity could not have assumed a nature that had no resemblance whatever to God. It was only because man had been created in the image of God that Jesus could have assumed human nature. (Hoekema 22)

A human being was God's chosen manner for communicating the Gospel of His love. God became a human being with character and personality through Jesus, the Son. Jesus was like people in all ways (except sin) including a personality.

Just as Jesus became flesh and embodied the grace and truth of God, pastors can do this also through the presence of Christ as they work through their personalities. The ministry of presence is an incarnational gift which Jesus exemplified. Bultmann wrote, "We see the divine glory not through the flesh but precisely in the flesh" (63). As believers offer themselves as holy and living sacrifices, humanity becomes a vehicle that God uses to lead others and reveal himself. As human beings reflect Christ, he is presented to others. The incarnation is a fulfillment of the promise of God to be known by the people. He makes himself available to humanity through his humanity. John 1:18 says that Jesus was full of grace and truth. The embodiment of those characteristics happens by embracing the fullness of humanity just as Jesus did. Through his personality, reason, self-awareness, and will, Jesus was able to lead his disciples and those he encountered to full knowledge and belief in the Father. The qualities Jesus displayed are the truest sense of humanity. The efforts of God to live among his people came to earth in the birth of the Son, fully divine and fully human. The "Word became flesh and dwelt among us" is one of the profound mysteries of the Christian faith.

Since the Incarnation is a truth to the Christian faith, Jesus had all of the attributes of humanity including personality. While it may be walking on theological thin ice to try and predict Jesus' Myers-Briggs personality type, Jesus demonstrated traits of the introvert as recorded in the Gospels. Kroeger and Oswald included Jesus as a possible introvert due to his spiritual practices:

The spiritual disciplines are deeply introverted activities—meditation, prayer, journaling, silent retreats, fasting, Bible reading, spiritual direction, worship. Many great religious figures of the past may have been Introverts—Moses, Elijah, Jeremiah, Jesus, Mary, Anna the prophetess, the Desert Fathers and Mothers, Origen, St. Teresa of Avila, Julian of Norwich, John Calvin, Melancthon, Mother Ann, Gandhi, Charles Wesley, to name a few. Spiritual deepening begins in the interior life and eventually manifests itself in some exterior activity. Introverts usually run into difficulty when they must execute externally what their inner self dictates. (Kindle Locations, 674-679)

The spiritual health of a pastoral leader is an essential aspect of long term effectiveness in ministry.

Introverts draw their energy from within as an inner process. Space and time are of greatest importance to an introvert. Adam McHugh, pastor and author maintains:

There are three primary characteristics of introversion, and the first has to do with energy source. Given that we live in a finite world and have limited amounts of energy, where and how do we refuel? Introverts are energized by solitude. We are recharged from the inside out, from the forces of our internal world of ideas and feelings. Just as a geyser finds its power from a subterranean water source, introverts derive strength from hidden places. We generally fill our energy tanks in private or in the presence of one or two close friends, or else in a public place without interacting with those around us. Long periods without quiet refueling leave introverts feeling physically exhausted and emotionally hollow. (Kindle location, 313-319)

Introverts need to have this time and space as they move into more extraverted activities required in pastoral ministry.

Jesus engaged in ministry to many, including large groups of people. However, after encountering the masses, he intentionally withdrew from the crowds to renew and restore his relationship with the Father. One biblical example is the feeding of the five thousand in Mark 6:31-46:

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, Jesus said, ‘Come with me by yourselves to a quiet

place and get some rest.’ So they went away by themselves in a boat to a solitary place. (6:31-32)

The crowds found where Jesus and the disciples were going so they went there ahead of them. Jesus had compassion on them and began to teach them. Since it was late in the day, the disciples wanted to send them away to get food. The action Jesus took after the miracle is significant for the reflection of introverts. “Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida while he dismissed the crowd. After leaving them, he went into the hills to pray” (6:45). Jesus sought to renew his disciples and himself after an intense period of ministry.

Following engagement with disengagement is a good practice of pastoral self-care for all people, but solitude and rest are especially essential for introverts. As a spiritual discipline, solitude is of critical importance for prayer and meditation. Some of Jesus’ consistent practices were solitude, silence, and prayer as part of daily disciplines. Before Jesus began his public ministry, he spent forty days alone in the wilderness in order to prepare. He was praying and fasting when he was tempted by Satan (Matthew 4:1-2). Mark 1:35 offers a prime example of the spiritual habits of Jesus. “Very early in the morning while it was still dark, Jesus got up, left the house, and went off to a solitary place where he prayed.”

In Matthew 12: 1-13, Jesus healed a man with a shriveled hand on the Sabbath. This miracle set Jesus in opposition to the Pharisees who were upset that the disciples were picking and eating grain which was unlawful to do on the Sabbath. The Pharisees were so upset by Jesus’ action that they began to plot how to kill him. The controversy and conflict that Jesus had endured would have been a draining episode for any person. When an introvert is approached with this type of conflict, it may even take more out of

the person because of its public nature. The next verse of scripture is relevant for the pattern of introversion found in Jesus: “Aware of this [the Pharisees’ plot], Jesus withdrew from that place.” He withdrew for his own safety because he knew the Pharisees and for the sake of his disciples. In examining Jesus from the standpoint of personality, he may have withdrawn in order to renew and regroup after the intensity of his public conflict. This behavior is consistent with the nature of introverts.

Even on the most agonizing night of Jesus’ life, he displayed traits harmonious with the personality of an introvert. After meeting with a small group of friends for the Passover meal and worship, Jesus went out to the Garden of Gethsemane with his trusted friends of Peter, James, and John (Luke 22:39-46). Jesus took his friends on this night, but also established a time to pray alone before his heavenly Father. Verse 41 states, “He withdrew about a stone’s throw beyond them, knelt down and prayed.” The scripture affirms, “Jesus went out *as usual* (italics mine) to the Mount of Olives (v. 39). His customary habit was to go to a distant place in order to get away from the crowds. Jesus’ ability to draw strength and courage for the upcoming trial, ordeal, and execution came from within himself through prayer and solitude. In a time of crisis people display their core personality. During his night of trial, Jesus withdrawing for solitude and prayer reflects his introverted nature.

The fact that Jesus chose to spend most of his time with a small number of friends is also a typical characteristic for introverts. Strong relationship will feature depth instead of breadth:

Introverts tend toward high degrees of intimacy in our relationships, which we usually have fewer of than extroverts. Introverts are rarely content with surface-level relationships and do not generally consider our acquaintances to be friends. Because we often prefer to spend time in one-on-one interactions, rather than

group socializing, our relationships can run deeper. (McHugh Kindle Location 375-378)

Biblical evidence of this quality is plentiful. The Garden of Gethsemane was not the only time Jesus took Peter, James, and John with him on his ministry. His inner circle was a witness to the Transfiguration which took place on “a high mountain,” reinforcing the idea of retreating for solitude. Jesus took his closest friends so that they could glimpse the divine glory of Jesus as the Son of God. They heard the divine affirmation, “This is my son, whom I love; with him I am well pleased. Listen to him” (Matthew 17:5), echoing the pronouncement from Jesus’ baptism in Matthew 3:17. Jesus invited them to the sick room of Jairus’ daughter (Mark 5:37).

Jesus recruited the disciples in an individual manner. Instead of mass recruiting and having thousands of followers whom he could have trained and instructed, Jesus chose a manner consistent with effective leadership for an introvert. He loved all of the people, but chose to invest his life in a few of them—see John 1:35-51 for the calling of Nathaniel. Mark 1:19-20 detailed the calling of James and John as well as Peter and Andrew. He invited Matthew, the tax collector to “follow me” in Matthew 9:9. Of all the ways Jesus could have gained disciples, he chose a personal and intimate manner of relationship.

Robert Coleman writes, “Jesus devoted most of his remaining life on earth to these few disciples. He literally staked his whole ministry on them” (25). No evidence proves that Jesus was in a hurry to recruit others, but it is believed that the calling of all of the disciples occurred in his first year of ministry, culminating in Mark 3:13-19. Jesus chose men whom he could share his life with as a model of Trinitarian love and intimacy so others would follow this pattern of sharing the Gospel. The difficulty of intimate

relationship with more than a few people is a reality of pastoral ministry. While Jesus taught the masses through teaching and preaching, healed the sick and infirm and fed the multitudes through miracles, he poured out his life into the lives of only a few.

For introverts, the example of Christ is good news. There are moments when introverts feel guilty when there is no any energy or interest to work the crowd or engage in small talk with every person. While extroverts enthusiastically embrace these moments, they may make introverts feel less than effective. Jesus' pattern of social engagement proves there is critical attention paid to personal relationships with one or a few people. Some of the most significant teaching moments recorded in scripture happen when Jesus encountered someone in a face-to-face conversation. Prominent stories include: Nicodemus visiting Jesus at night (John 3:1-20), the Samaritan woman at the well (John 4:1-42), his friendship with Mary, Martha, and Lazarus (John 11, Luke 10:38-42, John 12:1-10), the rich young man (Luke 18:18-30) and Zacchaeus (Luke 19:1-9). Depth over breadth may lead to fewer friendships, but they will be stronger in quality and passion. An introverted leader is more effective placing energy in the lives of a few and having greater lasting effects than being exhausted trying to network far more relationships than he/she handle.

The challenge is not to box Jesus into the confines of the MBTI. The divine nature of Jesus must never be lost while exploring his human nature. Having said this, one of Jesus' qualities which is reflective of introversion is the ability to gain wisdom and insight through observation. Because introverts tend to observe and think before speaking, their powers of insight are often strong. They notice people or situations that others overlook because they may take a more deliberate pace before engaging. The power to reflect internally should be considered an effective ministry practice. While

extroverts like Peter were in “ready, fire, aim” mode, Jesus showed a more introspective and thoughtful quality. Many Gospel stories of Jesus begin with a phrase like, “When Jesus saw her” or “as he looked up.”

The poor widow who put her two mites into the temple treasure is a primary illustration of this point (Luke 21:1-4). People surrounded Jesus and they were actively engaged in the business and busyness of the temple. Yet, he took the time and had the awareness to notice an insignificant woman’s contribution to God. Jesus’ ability to see an individual was critical in inviting Nathaniel to become a disciple. John 1:44-50 recalled a skeptical Nathaniel who was told of his friend’s discovery of the Messiah. Philip found Nathaniel and told him about Jesus of Nazareth. “Nazareth! Can anything good come from there?” was Nathaniel’s response. When Jesus arrived and met Nathaniel, he spoke of Nathaniel being “A true Israelite in whom there is nothing false.” The power of insightful observation aided Jesus when Nathaniel asked “How do you know me?” Jesus replied, “I saw you while you were still there under the fig tree before Philip called you.” The time Jesus spent thinking and reflecting on Nathaniel may have led him to the observation about Nathaniel’s character.

The power of observation and insight triggered the healing ministry of Jesus. Luke 13:10-17 recorded one of Jesus’ Sabbath miracles while he was teaching in the synagogue. A woman who had been crippled for eighteen years could not straighten up and was bent over. “When Jesus saw her” is a critical portion of this text. Jesus used the gift of observation to see a person in chronic pain. He put his hands on her, and she was immediately healed. Another Sabbath healing example happened in John 5:1-18 when Jesus went to Jerusalem and was near Bethsaida’s pool. The text states, “A great number of disabled people used to lie there” (5:3). Yet, Jesus noticed one man who had

been lying there for thirty-eight years. Jesus asked, “Do you want to get well?” Jesus saw something in the man that led him to ask the question. An implication could be made that all the people at Bethsaida wanted to get well. Jesus’ observation of this man changed his life.

Additionally, John 9 begins “As he [Jesus] went along, he saw a man blind from birth.” Jesus cured the man in the story. The woman who touched the hem of Jesus garment believed Jesus’ power could heal her bleeding. When Jesus looked in the crowd, he turned and saw her saying, “Take heart, daughter, your faith has healed you” (Matthew 9:18-26). Jesus was often busy traveling or with a large crowd, but his power of observation and insight allowed room for ten lepers to be healed (Luke 17:11-17), the children to be blessed (Luke 18:15-17), or a blind man to regain his sight (Luke 18:35-42). In each instance, Jesus was mindful of the people and saw or heard their need. He did not overlook or ignore people because of his hasty schedule or a focus on the multitudes. The innate ability to see beyond the surface layers of a person’s circumstance is a gift for introverts. Intuition may be part of this ability or possibly a honed sense of attention. Jesus demonstrated numerous times that going slower and seeing individuals is a gift that is frequently overlooked. In a harried and overscheduled world, being reminded to see people is critical for ministry.

For an introvert, pace and rhythm are fundamental. Jesus called all followers into a pace of grace that is not strained or hectic. Eugene Peterson, noted Christian author, pastor, and introvert, paraphrased Matthew 11:28 this way:

Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.

During his life recorded in the Gospels, Jesus had a natural sense of rhythm for daily living. The unforced rhythms of grace are essential to introverts. Jesus was not in constant motion and knew how to acknowledge his limits. His humanity dictated that there were times when he was tired, such as sleeping when the storm raged on the Sea of Galilee in Mark 5:38. He sat down and rested at Jacob's well and spoke face-to-face with the Samaritan woman in John 4. His unforced rhythm of grace included keeping the Sabbath.

Jesus made time to have meals with friends or acquaintances as seen in Matthew's party (Matthew 9:9-12), dinner at the home of Simon the Leper (Mark 14:3-9), meals with Pharisees (Luke 14:1-24), or visits with Lazarus, Mary and Martha (Luke 10:38-42). This practice dispels the myth that introverts do not like people. His relationships have purpose and perhaps Jesus engaged in these social settings so that he could become a more influential person in their lives. Some of Jesus' "teachable moments" happened around the table, whether teaching Simon the meaning of love and forgiveness as the woman poured oil on Jesus' feet, or helping Martha understand that the company of Jesus was more important than working on his behalf. Jesus used Matthew's party as a time to mingle with sinners who were "the sick in need of a physician." His lunch with Zacchaeus was a life-changing experience for the tax collector who had extorted money from his countrymen and neighbors. Introversion involves finding a rhythm of life that includes time to live in community with other people as well as renewal through living in the internal world of self. When an introvert finds himself/herself out of balance, energy and harmony are forfeited. By necessity, pastoral ministry involves being with others. However, American culture loves big groups of people. Jesus showed that engaging in one-on-one relationship or small

groups is essential for showing love to the other. Jesus modeled to everyone that leadership is always about the relationship.

Theological Foundation

Servant Leadership and the Incarnation

Incarnational ministry consists of presence. When the “Word became flesh and lived among us” (John 1:14), Jesus lived out the face-to-face existence of being human. Through the qualities of Jesus’ humanity, Christians came to see what God was like as recorded in Colossians 1:15-20. God’s heart desires to be with the people. Jesus translated this yearning into the physical, emotional, and spiritual presence of the Lord in the world. How the Incarnation happened is a great mystery of the Christian faith. The results are quite evident through the scripture. The nature by which Jesus accomplished the mission of being the Messiah was not dynamic or charismatic. By American standards, Jesus would have seemed a “least likely to succeed” ministerial candidate. Isaiah 53:2 describes the Messiah as one who “had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.” He did not come from the power elite of society nor was he from an influential school.

His humble heritage with Mary and Joseph as earthly parents was not the fast track to the Temple courts. Jesus came from Nazareth, a rural village of less than sterling reputation. Even Nathaniel, one of his soon-to-be disciples said, “Can anything good come from there?” (John 1:46). Philippians 2:6-8 reminds us that “he made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross!” Christ became poor for humanity’s sake even though he was rich, which showed the grace of the Lord (2 Corinthians 8:9). The profile of Jesus

certainly does not fit the paradigm of pastoral leadership that is highlighted in North American churches today.

Christ's willingness to make his home among the people and love them is a model that introverts can embrace. Jesus exemplifies ministry to the world that is centered on loving people sacrificially and entering their lives with humility, not positional authority. His ability to set an example is seen in John 13, during the foot washing ceremony with his disciples. "I have set an example that you should do as I have done for you" (13:15). An introvert is more than capable of leading in this manner. This Emmanuel Leadership style is done through listening, serving, thinking, preaching, and living a life hidden with Christ in God (Col. 3:3). God is with us through pain, suffering and trials. An introvert might show more aptitude in this role due to a quiet, strong sense of being. Humility, to take a lesser role, to allow others to share leadership, and to live in a community of gracious boundaries, embodies Christ-like leadership. Jesus led in and through relationships that allowed his humanity to shine. He wept with friends at the tomb, ate with sinners, spoke with outcasts, visited the sick, and fed the hungry. His humanity was the strength through which he ministered to the world. Even his death became an instrument for people to know the grace and forgiveness of God.

Jesus made few direct statements about leadership, but his life, words, and actions invoke the image of a servant. In Mark 10:35-45, James and John sought positions of power and authority by requesting that Jesus place them on the right and left hand seats in glory. When the other disciples heard of their ambitious desire, Jesus corrected them in a way that is opposite of the world's version of leadership. He said:

You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead whoever wants to become great among you must be your servant, and whoever

wants to be first must be slave of all. For the Son of Man did not come to be served, but to serve and give his life as a ransom for many.

In his words, Jesus rejected worldly models of power and authority. Greatness is a perspective of service. God called Christians leaders to use this blueprint so that they are different from the culture. Service on behalf of others with the attitude of obedience and humility reflects Jesus' teaching on leadership.

Jesus Taught Humble Service

In John 13: 1-17, Jesus demonstrated the ideal of humble service when he washed the feet of his disciples before the Passover meal. Jesus taught his disciples both then and now through words and actions. The towel and basin are symbols of Christian leadership. Service done in Christ's name for the sake of others shows "the full extent of his love" (John 13:1). After the resurrection, Jesus appeared to Peter on the shore of the Sea of Galilee. Peter was the leader of the disciples and the "Rock" on which the church would grow (Mt. 16:18). Jesus taught Peter one last time about the importance of service.

The reinstatement of Peter, found in John 21:15-23, was a reminder to all Christian leaders from the first until today that service founded on love is the foundation of ministry in Christ's name. David McAllister-Wilson wrote, "Sacrifice is at the soul of leadership. Great leadership we have known, in battle or peace, is sacrificial in nature" (65). People who know themselves are free to serve (Blackaby 166-167). Acts of mercy in "feeding my lambs" and "caring for my sheep" are the basis of service which the leader is called to fulfill. Listening to those in need of counsel or comfort requires dedication and devotion. Above all, these acts are to be done in love for Jesus, not personal pursuit of prestige. They are not glamorous. The quality of love toward God is

seen in service over any other action. Christian leadership focuses on love through growth and service which makes it unlike other leadership models for business, sports or military. The way a Christian leader leads is just as important as the results achieved by that leadership.

One of the dangers of modern Christian leadership is the adoption of too many postures and practices from the secular world. This pattern has created a generation of Christian leaders more concerned with running the church than with leading like Jesus. Eugene Peterson goes another step and states that the pastor is unnecessary for what the congregation want. In his book, *The Unnecessary Pastor*, he wrote:

We are unnecessary to what congregations insist that we must be and do. As the experts who help them stay ahead of the competition. Congregations want pastors who will lead them in the world of religious competition and provide a safe alternative to the world's ways. They want a pastor who will lead. They want pastors the way Israelites wanted a king – to make hash of the Philistines. Congregations get their ideas of what makes a pastor from culture, not from the scripture: they want a winner; they want their needs met; they want to be part of something zesty and glamorous. (Loc. 91)

Church growth has led to the desire for celebrity superstardom and a corporate model of church that replaced humble service to God and others as the requirement for pastors.

Humility through service is one of the cornerstone qualities of Christian leadership. Jesus taught a way that was countercultural to his world and ours.

- “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (Luke 18:14);
- “The greatest among you should be like the youngest and the one who rules like the one who serves” (Luke 22:25);
- “Take the lowest place at a banquet” (Luke 14:10);

- “Whoever humbles himself like this child is the greatest in the Kingdom of Heaven” (Mt. 18:4);
- “The greatest among you will be your servant. For whoever exalts himself will be humbled and whoever humbles himself will be exalted” (Mt. 23:11).

Isaiah 52:13-53:12 is a prophetic depiction of the coming of the Messiah.

Characteristically, God described the Messiah as a servant in verse 52:13, “See my servant will act wisely,” and 53:11, “my righteous servant will justify many and he will bear their inequities.” Jesus lowered himself to become human so that humanity could be raised to live in right relationship with God and others. He lived as a person under the authority of the Father (John 8). John Stott wrote, “Fundamental to all Christian leadership and ministry is a humble personal relationship with the Lord Jesus Christ, devotion to him expressed in daily prayer, and love for him expressed in daily obedience. Without this, Christian ministry is impossible” (101). The incarnation embodies humble servant leadership. Jesus’ life modeled humility from his parents’ pedigree, place of birth in a stable, hometown, his ministry among sinners, and ultimately to his suffering and death.

Dietrich Bonhoeffer, 20th century German theologian and martyr, wrote these comments on 1Timothy 5:1-7, regarding the ministry of authority and service:

Jesus made authority in the fellowship dependent on brotherly service. Genuine spiritual authority is to be found only where the ministry of hearing, helping, bearing and proclaiming is carried out. Every cult of personality that emphasizes the distinguished qualities, virtues, and talents of another person even though these be of an altogether spiritual nature, is worldly and has no place in the Christian community. The desire we so often hear expressed today for ‘episcopal figures,’ ‘priestly men,’ and ‘authoritarian personalities’ springs frequently enough from a spiritually sick need for the admiration of men, for the establishment of visible human authority because the genuine authority of service appears to be so unimpressive.

One finds nothing whatsoever with respect to worldly charm and the brilliant attributes of a spiritual personality. The bishop is a simple, faithful man, sound in faith and life, who rightly discharges his duties to the church. His authority lies in the experience of his ministry. In the man himself, there is nothing to admire. (*Life Together*, 108- 109)

The biblical standards of leadership qualities have nothing to do with external praise or admiration. Living humbly with others and executing the duties of the ministry are the measure of church leadership. Bonhoeffer lived during the Nazi Regime of Germany while seeing Hitler come to power during this historic era. His world was dominated by one of history's most charismatic and ruthlessly wicked leaders.

Christian author Gene Wilkes observes, "You earn the place of leader through authentic relationships and character" (27). Each person has the makeup, gifts, and character to become a leader after the example of humble servanthood demonstrated by Jesus, not just those born as great men or women. "Being" has a posture of strength and presence far more powerful than we give it credit in our leadership. High character is about who the leader is and who he/she is becoming. Robert Greenleaf is the founder of the Servant Leadership movement which started in the 1970s. It has spawned an entire field of leadership studies. Greenleaf wrote the following words regarding servant leadership:

The surer way for an idea to have a long-term good effect is for the top person to become a servant-leader. What that person is and does then speaks louder than what is said. It might be better if nothing is said, just be it. (145)

He states servant leadership:

begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant – first to make sure that other people's highest priority needs are being served. The best test is: do those served grow as

persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit or at least, will they not be further deprived. (15)

Servant leaders use their leadership influence in order to help others. They use their authority for the sake of people.

Introversion can easily lend itself to this model of pastoral leadership because it draws attention to the followers, their preference outcomes seen in personal growth, and effect on society. Commitment to growth of followers is a core principle of servant leadership (Spears 2002). Attention is focused on the follower's success, not on the leader's personality. The power of humility as a character trait is actually starting to influence the business world. Greenleaf's work on servant leadership led to a crossover approach from scripture to marketplace in the modern world. The Biblical image of a servant is being adapted into the secular conversation.

Jim Collins revealed an unexpected aspect of leadership. He and his team found that great companies were consistently led by people who did not show any hint of personal charisma. Collins coined the term "Level 5 Leader" for a leader who has reached the highest level of executive capacity in their industry. Along with professional will, a Level 5 leader "demonstrates a compelling modesty, shunning public adulation; never boastful, acts with quiet, calm determination; relies principally on inspired standards, not inspiring charisma, to motivate" (36). Words like "mild-mannered, self-effacing, understated, gracious, and reserved" were frequently used to describe these leaders (27). An introvert will not necessarily be humble, since pride is a stumbling block for all leaders. Still, the natural preference for an introvert not to seek attention may lend itself to cultivating an unpretentious posture of leadership.

Introverts may serve by thinking deeply on the understanding of the church's purpose and complexities. Introverts repeatedly demonstrate reflection and sustained focus on the mission. While numerous models of leadership exist, the introvert can blend his/her personality into this style which has emerged from a biblical basis.

Northhouse writes,

Servant leadership provides a counterintuitive and provocative approach to the use of influence, or power, in leadership. Nearly all other theories of leadership treat influence as a positive factor in the process, but servant leadership does just the opposite. It argues that leaders should not dominate, direct or control; but rather leaders should share control and influence. To give up control rather than seek control is the goal of servant leadership. Servant leadership is an influence process that does not incorporate influence in a traditional way. (loc. 4468)

Servant leadership, inspired by Jesus, is different from the leader-focused, dynamic personality-driven approach that so many secular models emulate. Introverted pastors can find productive and meaningful leadership patterns through the example of Jesus.

The Body of Christ

In 1 Corinthians 12, Paul wrote about the diversity of the people of God using the metaphor, "the Body of Christ." Due to the significance of each person using God-given gifts in order to serve Jesus, the theological implications for leadership are profound.

"There are different kinds of gifts but the same Spirit. There are different kinds of service but one Lord. There are different kinds of working but the same God works all of them in all people" (1 Cor. 12:4-6). The Spirit determines what gifts people receive (12:13) and no parts are unimportant (12:23-25). All are parts of the body of Christ and have a role to play (12:27).

In her seminal work, *Gifts Differing*, Isabel Myers uses Romans 12:4-8 as a framework to describe various personality types. Just as the physical body is made up of many parts, each with a specific purpose and design, so people have differing gifts of personality. The application of these gifts to particular areas such as leadership is essential for effective ministry. Because there are so many types of personalities, each person has the ability to contribute to any role or duty, especially leadership. The approach one takes may be different based on the unique gift of personhood. Thomas Merton wrote, “Our personality types are talents given to us by the Lord with which we are to trade until Jesus comes” (22). The God-endowed gift of personality is unique to each person. Personalities serve as a framework for understanding the world, building relationships and working within the places leaders serve.

Giving ministry away to others is the goal of pastors who “prepare God’s people for works of service so that the body of Christ may be built up until we reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:12). Using the gift of introversion, to observe and identify people’s unique gifts and experience, creates an environment of equipping and growing disciples of Jesus. As an example of personality and empowering the Body of Christ, Saddleback Church has included understanding personality type in their SHAPE profile in order to assist them in finding out service and ministry opportunities (Rees 2009). Additionally, Willow Creek uses personality testing as part of *Network*, their course for discovering spiritual gifts and empowering people for ministry (Bugbee, Cousins, and Hybels). Pastors who learn about all personality types empower their followers to work in their personality strengths. Equipping people to serve Christ and

others is a significant part of the church. It is strengthened when disciples of Jesus use their God-given attributes for service and ministry to the world.

Jim Collins and Jerry Porros concluded that the idea that “visionary companies require great and charismatic visionary leaders is a myth” (7). Their findings determined that a visionary leader is not a requirement and can be detrimental to a company’s long term prospects. While the church cannot be considered a “visionary company,” the principle of the un-leader is solid. The Body of Christ is stronger than simply the pastor regardless of his/her talents. All of the people need to play their roles in order to be the church. In fact, our overreliance on pastoral leadership may be a reason for the church’s decline. The demands of the pastor may reveal a hidden desire for what we want our churches to become which makes leadership an issue of ecclesiology, too. Considering the purpose of the Church, effective pastoral leadership takes shape around the question, “What is its purpose and how should it be accomplished?”

What is Missing in Church Leadership?

John Stott, noted Evangelical author and pastor, said, “Our model of leadership is often shaped more by culture than Christ. Yet many cultural models of leadership are incompatible with the servant imagery taught and exhibited by the Lord Jesus” (113). Perhaps this insight is one of the reasons why pastors are quitting the ministry by the thousands. They have to work so hard to be someone they are not called to become that, eventually, it wears them out. Moreover, many congregations have a skewed perspective of what is effective pastoral leadership. The cry for lack of leadership may be due to the fact that people only view one model of leadership as legitimate. Lack of understanding of biblical leadership leaves laity and pastors alike reliant on secular models from business, athletics or politics. The church’s great need of leadership reflects changing

cultural shifts and times. Times and culture are changing so pastoral leaders need models that are adept at managing change and fit well into the pastor's gifts.

George Barna is a leading Christian researcher and author on the American church and culture. He writes:

“I have reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership . . . unless we can develop effective leadership within the church, we are not doing all we have been called by God to do to effectively and obediently serve Him” (8).

More has been written on the field of leadership in the last fifty years than in all the other centuries combined. Even with these rich resources, pastoral leaders fail to lead effectively.

Pastoral leadership challenges anyone called to serve. Leading the people of God is rarely easy in any time, but the context of post-modern America makes pastoral leadership even more difficult. For many pastors, unrealistic expectations are driving clergy out of the ministry in record numbers. The tasks, duties and responsibilities can be overwhelming. Kroeger and Oswalt (Kindle loc. 616-629) created a list of pastoral expectations that include:

- leading in worship
- preparing and delivering sermons
- teaching both adults and children
- visiting the sick, bereaved, and dying
- accepting outside speaking engagements
- administering the church office

- conflict resolution/building harmony with the parish
- visiting and recruiting new members
- counseling persons with personal difficulties
- representing the parish in ecumenical affairs
- engaging in continuing professional and spiritual development
- assisting victims of social neglect, injustice and prejudice
- leading youth ministry
- baptizing, marrying and conducting funerals
- leading fund-raising drives
- participating in denominational activities
- fostering fellowship within the parish
- leading in parish goal setting and helping in its implementation
- recruiting and training parish leaders
- visiting people in their homes
- promoting enthusiasm for parish activities.

This list is not exhaustive since it does not include family responsibilities, a balanced life or personal spiritual growth with God. The duties listed reflect professional tasks only.

The greater tragedy is the death of the calling to pastoral ministry due to frustration, disappointment and exhaustion. Trying to meet the demands of becoming pastors that do not fit their personalities or giftedness, men and women walk away. Leading from the personality God has given is a critical component for pastoral effectiveness. If God has called an individual to the pastoral ministry, then reason

dictates that God desires this person in the pastoral role. Moreover, if the person is called and God wants that person to be fruitful in the ministry, then the individual will have the gifts and graces needed to succeed. The church is suffering from the decline of pastoral leadership. The decline affects the people of the local church who seek effective leaders in order to grow as followers of Jesus. Laity desire to influence their communities for Christ through the church.

The Rocky Mountain Conference (RMC) of the United Methodist Church is evidence of Barna's statements. Many churches are experiencing strong decline in membership and financial strength. According to conference statistician, Dennis Shaw, the RMC saw a decline in vital statistical measures of church health from 2004-2014, including membership, discipleship making as measured by worship attendance—down 13 percent, baptism, confirmation, and new Christians (confessions of faith) are down 35 percent or nearly twice what was expected given our attendance change (2014 RMC Annual Conference Statistical Report). The average size of a UMC is less than 70 members. The UMC in the RMC is a denomination of small churches and getting smaller. Moreover, the lack of spiritual growth and maturity among Christians is staggering. The denominational anxiety level is rising as changes in society are sweeping through the pews. Now, more than ever, the people are seeking a leader who will come and tell them what to do and how to do it, and inspire them. They want someone who will give them an illusion of control and order, an ideal usually embodied in the person of a strong man or woman who can take charge with vitality and energy. The unspoken hope is that the leader will be outgoing, energetic, and action oriented. The secret desire is that the “alpha male” or “queen bee” will arrive and save the current situation.

In current American culture, people see leaders as gregarious, driven, and dynamic. Laity prefer a pastor who is a heroic visionary that will lead them to glory. Worshipers have access to pastors who preach in churches of thousands of people, write best-selling books, and get thousands of downloads of their latest podcast. These pastors possess the look, style, and charisma to bring thousands to Christ. Their churches seem to teem with growth as they preach with dynamic energy. The megachurch pastor comes out with another great book study that leads others to wish for a denominational version of this man or woman to come to their church's pulpit. They are gifts to their churches and to the Body of Christ. Many pastors do not have this gift mix of visionary hero or charismatic man/woman.

Christian community comprises one way to describe the Church, the assembly of God's people. Writing in, *The Unnecessary Pastor: Rediscovering the Call*, Peterson stated:

Christian community is developed by the Holy Spirit using men and women who are mature in their relationships, who have acquired the habits of the heart that make it possible to live in faith and faithfulness. What we call the 'ability to lead' has almost nothing to do with it. If we want to develop community in Christ, we have to scrap most of what we are told today about leadership. Forget the charisma, go for character. (Kindle loc. 2405)

Peterson's point speaks to the heart and soul of the pastor. It is from this place that leadership will flow—the choices made, the boundaries set, and the goals accomplished.

Personality Research

The Sources of Personality Typing

In 1923, Carl G. Jung, a Swiss psychologist, created one of the most popular and comprehensive theories to explain the human personality. Originally a student of Freud, his split with Freud in 1913 resulted in Jung's work differing greatly from his.

Jung is considered the father of modern personality typing. He saw patterns of behavior that included these categories of personality dimensions:

- extroversion or introversion
- sensing or intuitive,
- judging or perceiving,
- feeling or thinking

Jung created the terms extroversion and introversion from Latin components and assigned them quite specific meanings. Staying close to the Latin, extroversion means outward turning and introversion means inward turning (Lawrence 10-11). Most people have a balance of action and reflection regularly each day, although most people do favor one over the other. Introverts tend to prefer to focus on their inner world, while extroverts prefer to focus on the outer world. Each person is a mixture of these sources of energy that comprise a personality. Introverts draw their energy from inside themselves; too much stimulation from external sources can be draining.

Currently, the four dimensions of type and the ideas behind the sixteen types represent the lifelong work of Isabel Briggs Myers. In 1962, Educational Testing Service published the MBTI, a paper and pencil instrument she developed along with Katherine Briggs over a twenty-year period. This widely used instrument did not have a broad circulation or usage until Consulting Psychologist Press assumed responsibility for publishing it in 1975. Today, the MBTI is one of the world's leading instruments in evaluating personality typing. The MBTI Personality tests is by far the most widely used psychological test with over three million people a year completing the assessment instrument (Gardner and Martinko; Offermann and Spiros). The indicator was

developed specifically to carry Carl Jung's theory of type into practical application (Lawrence 5).

Introversion is a personality preference based on how and where one finds focus and energy. In the Jungian definition of introversion, an introvert draws energy from the inner world of self and ideas. Unlike extroverts, who draw their energy from people, introverts prefer solitude to fellowship. Their orientation to lifestyle is naturally within their own thoughts and musings whenever possible (Johnson 32). They like to work and play by themselves while they tend toward reflection rather than action (Mulholland 51). Pacing and rhythm are critical for an introvert so they can balance their energy supplies (Laney Kindle location 3127). Interacting with large groups of people or being upfront in a group setting may be draining for an introvert. Since engagement with people is part of the work of pastoral ministry, introverts may find this a necessary part of pastorate. Lack of people skills, aloofness, or being shy is not part of introversion. Shyness is different from introversion because it is a product of fear or anxiety in social settings; introversion is simply about a source of energy, (Kahnweiler 12).

Energy and focus are the essential aspects of introverted personalities and leadership because of balance and limitations. Laney writes, "Introverted people who balance their energy have perseverance and the ability to think independently, focus deeply, and work creatively" (loc. 334-335). The MBTI manual describes introversion as "oriented primarily toward the inner world; thus they tend to focus their perception and judgment upon concepts and ideas" (2). This preference is the manner in which an introvert draws energy. The main interests of an introvert are in the inner world of concepts and ideas. There is an interest in clarity of concepts and ideas, a thoughtful and contemplative detachment, and enjoyment of solitude and privacy (13). In everyday

understanding, introversion equals shy. The MBTI definition of introversion is more specific and deeper than a layperson's definition of shyness. Hamner and Martin and Helgoe assert that one-third to one-half of Americans are introverts.

Pastors who understand their type and develop their ability to build trusting relationships, communicate, and engage people effectively can be strong leaders regardless of personality. Knowing about their personality is critical to leadership because character defines the heart of a leader. One aspect of Adam McHugh's work is his excellent interpretation of character, not charisma, as a defining quality of leadership:

'True leaders don't lead out of who others want them to be; therefore, introverts with character will lead as introverts. We do not try to be extroverts or contort ourselves in ways our personalities are not able to go. While we seek to grow as leaders and as people, we are committed to remaining true, because one of the greatest gifts we can offer others is leading as ourselves. People desperately want to know that it's possible to live, act and work as they are, and introverted leaders who model authenticity will give others freedom to be themselves" (124).

Self-knowledge is a critical aspect of leading with authenticity and integrity.

Regardless of the personality, knowing what it is and working from it is the key.

Johnson echoed this sentiment with this thought:

"God never intended that your personality be a handicap but an endowment. He has entrusted you with your own special talents and characteristics. When you are able to recognize these gifts and offer them back to Him to cultivate and expand them, you will discover new dimensions of discipleship" (9).

Genuine freedom comes when a leader leads from an authentic freedom of self-awareness. Character is the mark of a leader, not style. Baab affirms this concept by stating that the first path to growth is self-acceptance. Learning about one's type allows personal growth and maybe even a sense of relief to finally understand himself/herself (72-73).

Personality – Becoming Who You Were Created to Be

Jung wrote, “The privilege of a lifetime is to become who you truly are.” The personality preference of introversion offers many gifts desperately needed in the world today. Cain is one of the most important authors in the field of introversion. She changed her readers’ awareness and attitudes toward introversion. It has truly sparked a quiet revolution in American society. Cain masterfully details the current world of extraversion and the numerous ways American culture exhibits it, including the church. She identifies the issue this way, “We live with a value system that I call the ‘Extrovert Ideal’—the omnipresent belief that the ideal self is gregarious, alpha, and comfortable in the spotlight” (4). Dynamic, exuberant, and charming are not necessary leadership traits. Some men and women exude this type of personality and are wonderful Christian leaders. Many pastors struggle to act this way when they are not designed to fit the extroverted prototype.

A pastor’s personality is the source for genuine, authentic relationships with people. The *Wall Street Journal* cited Jim Kouzes as one of the twelve most requested non-university executive education providers to American companies. Along with his writing partner, Barry Posner, they have authored or co-authored more than a hundred research and practitioner-focused articles. These distinguished researchers studied the leadership traits of top CEOs. They found only one characteristic that was common to all of them: affection (*Leadership Challenge*, 9). It sounds like an echo of what Jesus told his disciples about the mark of his followers, “All will know you are my disciples if you love one another” (John 13:34-35). First and foremost, fruitful Christian community reflects love because it is the greatest commandment, to love God, love others, and love yourself (see Luke 10:27). Yet, pastors have forgotten this target of effective Christian

ministry. Perhaps finding “unhurried rhythms of grace” might help pastors love more deeply and richly.

All pastors need to work within the boundaries of their personalities while learning the pastoral aspects of their style. Churches would greatly benefit from learning to embrace leaders who may not offer a flashy or dramatic presence, but who embody a dignified, quiet, and honorable presence; these are the pastors who love graciously and mercifully. Good pastors point others toward Jesus as the model, not themselves. Effective introverts in any leadership assignment create time and space in order to love their people and work, and for Christians to love their God. Introverts’ ability to work closely in intimate circles of colleagues and friends binds together people in love. Sharing authority and working in team ministry are emerging skills for the 21st century that honor and respect others. When pastors stay true to their natural personality type, the privilege of living out who they were created to be is a blessing for everyone. Clergy who embrace and use their gifts will increase ministerial effectiveness, instead of being discounted and undervalued.

Leadership

Is There Only One Type of Effective Leadership Personality?

When God calls a person into pastoral ministry, all of one’s being becomes part of how that person will serve. God seeks faithful leaders with character and integrity regardless of extroverted or introverted nature. God called Samuel for the task of anointing the King of Israel. The Lord told him, “Do not consider his appearance or his height. The Lord does not look at the things man looks at. Man looks at the outward appearance but the Lord looks at the heart” (1 Samuel 16:7). This truth has not changed

throughout the centuries. Leadership from the inside out still holds a critical place in the church and society.

The traits approach to leadership has been around for a long time. This attitude is commonly viewed as “leaders are born, not made.” Started in the 1840s, Thomas Carlyle’s “Great Man Theory” focused on innate qualities and characteristics. Judge, et. al found a strong relationship between the “Big Five” traits and leaders, especially identifying extraversion as a factor most strongly associated with leadership. They identified the Big Five as Neuroticism, Extraversion, Openness, Agreeableness, and Conscientiousness. Studies promote extroversion as a desirable trait but being an introvert does not preclude someone from being a strong leader.

The ability to be sociable with people, and to have positive energy and good communication skills are aspects of leadership. Introverts are able to demonstrate these qualities, even if they do not come as a natural preference. Sacrificial commitment of energy and comfort are needed in working beyond their natural zones of introversion. Yet, introverts show remarkable aptitude for moving along the spectrum of extravert/introvert behavior. Furthermore, qualities of the Big Five like openness through creativity, curiosity, or insightful observation may be strong suits for an introvert. Another Big Five trait where introverts may shine is conscientiousness. Conscientiousness is also described as thorough, organized, dependable, and decisive. The bias toward extraversion overshadows conscientiousness as a valuable leadership trait.

Leadership effectiveness is often limited to the perception of observers, rather than including the objectives of the group (Judge, et al.). Judge et al. found a strong relationship between extraversion and leadership. Extraversion was strongly associated

with leadership. The perception held by other is that extroverts get the job done because of style or charisma. Mann deemed extroversion or sociability as a preferred trait among leaders, a trait referred to as the “halo effect.” By definition, the halo effect is also known as the *physical attractiveness stereotype* and the “*what is beautiful is good*” principle. At the most specific level, the halo effect refers to the habitual tendency of people to rate attractive individuals more favorably for their personality traits or characteristics than those who are less attractive. The halo effect, in a more general sense, describes the global impact of a likeable personality, or some specific desirable trait, in creating biased judgments of the target person on any dimension.

Thus, feelings generally overcome cognitions when people appraise others (Standing 127). Lord, DeVader and Alliger found that western cultures value the extroverted ideal because this personality type matches the stereotype of what effective leadership is. In an article written for *USA Today*, Jones gave the results of an online survey of over 1500 senior business leaders. 65 percent of leaders viewed introversion as a barrier to leadership and only 6 percent believed introverts were more effective leaders than extraverts. Followers are blinded by the halo effect without realizing the overall objective to leadership. Senior business leaders benefitted from the halo effect in their careers. Whether intentional or not, the extraverted bias exists.

Researchers completed hundreds of studies trying to pin down the qualities that a good leader demonstrates. In 1948, Ralph Stogdill proposed that there is no agreed upon list that researchers can prove all leaders possess because situation, contextual factors, and needs of followers all play a part in effective leadership. Eugene Jennings concluded that “fifty years of study have failed to produce one personality trait or set of

qualities that can be used to discriminate leaders and non-leaders” (24). Sharon

Lebowitz Richmond echoes this finding:

“More than 50 years of research looking for links between personality type and leadership has yielded one clear finding: There is no perfect type for leadership. While there are greater concentrations of certain types among leaders and there is ample and growing evidence that leaders vary widely in their styles and approaches. This research is confirmation that extroverts and introverts can be successful and effective leaders. In fact, the larger body of leadership research indicates that the best leaders are those who can skillfully adapt their style to meet the needs of situations they confront and the people they lead” (Kindle location 77).

Researchers have shown consistently that there is no single trait, such as extroversion, that is necessary for effective leadership.

Peter Jago described leadership as “a property or set of properties possessed in varying degrees by different people. The process of leadership is observed in leader behavior and can be learned” (332-334). Too much reliance on charisma can lead to a cult of personality which in turn may give rise to disastrous effects like Hitler or cult leaders like Jim Jones or David Koresh. Some leaders with charismatic personalities use coercion and manipulation as leadership tools. Situations, context, and needs of followers must play a role in effective leadership. The Traits Approach does not take these factors into account. Peterson put it well in saying, “We would do well not to be enamored by the kind of leader that is so prized by politicians and CEOs, the kind that is conspicuous and as we say, ‘effective’” (*Unnecessary Pastor* Kindle loc. 2412).

Leadership outcomes are significant indicators of effective leadership but the means matter as much as the ends. Some qualities like calmness and listening promote effective leadership in a style more congruent with an introvert’s personality.

Kouzes and Posner made strong statements about flaws in the “extravert ideal.”

Their vast research provides evidence that the world is filled with *many* leaders who display excellent abilities and character that empower them.

Leadership is an identifiable set of skills and practices that are available to all of us, not just a few charismatic men and women. The “great person” – woman or man – theory of leadership is just plain wrong. Or, we should say, the theory that there are only a few great women and men who can lead us to greatness is just plain wrong. We consider the women and men in our research to be great and so do those with whom they worked. They are everyday heroes of our world. It’s because we have so many – not so few – leaders that we are able to get extraordinary things done on a regular basis, even in extraordinary times (*Leadership Challenge* 20).

Many people have the leadership ability who are overlooked or undervalued because of introversion. Our dearth of leadership in society may come from the blind spots we project as who are effective leaders.

Style and manner may differ but personality traits such as extraversion are simply not essential for effective leadership in any field including ministry. Collins echoes this sentiment with the attitude that Level 5 leaders are everywhere if we look for them (*Good to Great* 32). Introverts may be the excellent leaders we seek but their style will look and feel different from what we expect. They will not be talking it about it either; they will be doing it.

One encouraging factor is the issue that both extraverts and introverts are capable of being great leaders. Each personality type has aspects of their personality which are strengths, and parts that are weaknesses. For example, extroverts may have to learn to listen more, be reflective, or quiet themselves in order to think. These may not come as naturally based on type. Conversely, the introvert may have to learn to work with larger groups of people or be engaged in the community. Neither personality type is better than the other. Gifted extraverts and introverts are deployed in pastoral

leadership. Also, leadership is an identifiable set of skills and practices that any personality type is capable of learning. The gap in literature, especially in pastoral leadership, reveals an overemphasis on extroversion as a desirable trait when many other aspects of leadership are considered by society.

Instead of focusing on personality traits, Warren Bennis completed a five-year study of ninety leaders considered outstanding in their field. His research identified four areas of competence:

1. Attention—ability to communicate a sense of outcome, goal or direction that attracts followers;
2. Meaning—ability to create and communicate meaning with clarity and understanding;
3. Trust—ability to be reliable and consistent;
4. Self—ability to know one's self and to use one's skills within the limits of one's strengths and weaknesses

Working within the personality gifts that and understanding those gifts are far more important practices than what the gifts actually are. God gave each pastor gifts to use in order to complete the call of God in ministry and life. Introverts are capable of leading with integrity and capacity by embracing the advantages of their personality, instead of trying to become someone else. The key is to understand yourself and lead from the gift that God has given.

Self-Awareness as Leadership Strength

The psychodynamic approach to leadership emphasizes the need for awareness on the part of the leader writes Earnest Stech (Kindle loc. 6327). The critical factor may be not what one's personality preference between introversion and extraversion is, but

how a leader understands and lives within the personality God has given. As a personality trait, introversion has advantages and disadvantages as does any preference. The Myers-Briggs Type Indicator (MBTI) is designed to show preferences on engaging the world. Every person will have a function that is dominant and auxiliary. The dominant function is our preferred way of being. For example, an introvert prefers to draw energy from his/her interior. The auxiliary function provides balance in a person, but a person may be predominantly right handed. That does not imply the left hand will not be used at all (Manual, 15). Each person will have a balance of introversion and extroversion. Some of the best leaders may not have been the loudest or charismatic.

Leaders such as Gandhi and Abraham Lincoln (politics), Dwight Eisenhower and George Marshall (military), Thomas Edison and Bill Gates (technology and innovation), Eleanor Roosevelt and Rosa Parks (social activism), Warren Buffet and Tim Cook (business), Tom Landry and John Wooden (sports), JK Rowling and C.S. Lewis (literature), Albert Einstein and Larry Page (science) are introverts. Introversion is not a hindering factor unless leaders do not understand who they are. Finding strength as a leader comes from deep understanding of one's own talents as well as those of others. The self-awareness of a leader permits a coming to terms with one's personality.

Leaders must know and accept who they are. Insecure people worry about how other people perceive them. They fear that serving others may cause people to take advantage of them or to think less of them. Humility comes with an acceptance of knowing that a leader cannot do everything well and needs to develop other leaders around him/her in order to lead successfully. Instead of style, outcomes and growth are legitimate measures of church leadership because so much of what church leaders do involves the process of becoming like Jesus. Development of disciples, growth in

holiness, and being more like Christ are the ultimate products of leadership in the church. A person deals with the fact that he/she is an introvert and adjusts schedules and pacing accordingly. It may be that an introvert needs more quiet time after a heavily engaging time with others. Cain refers to these times and spaces as “restorative niches” that introverts so longingly seek (219). A period of solitude and silence, physical rest or regenerative activity such as reading, walking alone, or some other solitary tasks are necessary in providing refreshing and renewal. The pastor needs to accomplish the work of ministry while understanding and respecting his/her own personality preference of introversion.

The Gallup Organization interviewed five thousand executives as a study of excellence in leadership. They discovered that the most talented leaders reported that self-awareness or knowledge of self was one of the most critical factors in equipping them for leadership. Wesley Granberg-Michaelson states “Self-awareness allows leaders to have greater understanding of who they are and also encourages others who work with them to do the same” (63). Stech notes that authors made several efforts to describe leadership from a personality perspective, but all emphasize the importance of leaders becoming aware of their own personality type and the personalities of their followers (Kindle loc. 5978). Self-awareness may help a leader know that, while he/she is not comfortable in the setting, it is still part of the necessary work of leading a congregation.

Effective pastors have the ability to move outside of their comfort zones to get the job done. It may also lead a pastor to enlist a team or group of others who can shore up weaknesses in an introvert’s leadership tool box. For example, Moses was not a good public speaker due to his speech impediment. Moses enlisted Aaron to assist in this

important aspect of leadership—communication (Exodus 3). No leader has every trait needed for effectiveness, regardless of how personally gifted they are. The main issue is the use of an introvert's natural abilities that come with this personality in order to lead others. Adaptive leadership skills are necessary to understand context and situations. Social awareness provides capacity to understand interpersonal relationships and settings.

God blesses each person with a mixture of spiritual gifts including personality. Johnson refers to personality traits as “creation gifts” (34-35). Aubrey Malphurs described personality as “divine design” (32-33). Successful leaders display self-knowledge of character, spiritual gifts, intellect, passion, and life experience, not just personality traits. Parts of pastoral ministry will be challenging but necessary for introverts. Using one's personality as an excuse for poor ministry is not acceptable. No one is limited to either inner or outer world. Well-developed introverts can deal ably with the world around them when necessary but they do their best work inside their heads, in reflection (Myers loc. 351). “Pastors need to be community persons who lead an institution that is concerned about the community and group cohesion. Many introverts tend to be reflective, personal seekers after God while the church is heavily politicized and communal” (Willimon 13). Furthermore, Willimon expressed concern with:

“Seminarians who lead church with the goal of embodiment, involvement, participation, and full-heart commitment, embrace of the enemy, hospitality to the stranger, group cohesion, koinonia. If she fails to make the move from the lone individual tending her own spiritual garden to her new role of public leader she will have a tough time in the parish” (13).

While large group events are necessary in pastoral ministry, an introverted pastor may need to engage his/her extroverted traits for that situation. After all, ministry is about relationships. Balance is the key.

Finding “restorative niches” is critical for the long term effectiveness of introverts. By nature, they are forced to live beyond their natural inclinations because a pastor cannot be a hermit or recluse. That is not the purpose of a pastor within the Christian community. Therefore, the need to recover energy will dictate how the pastor uses time away from people, too. Leaders are expected by their followers to stretch beyond one’s comfort zone. Learning to use all of one’s functions more effectively is another step of growth. Lynne Baab remarks, “Auxiliary functions like extroversion for the dominant introvert will contribute to holistic development” (77). Pastors who can show agility in moving across the spectrum of extraversion and introversion will display strong leadership potential. Adaptability may be a costly sacrifice in terms of energy, comfort and time, but it is part of serving God in ministry.

The ability to find balance in one’s personal life is a constant challenge for pastors. Introverted pastors need to engage their extroverted side when interacting with parishioners or larger groups. Sunday morning coffee hour may be challenging but introverts can find ways of being effective. They must also be aware that those types of settings will be draining and schedule accordingly with rest, solitude or other activities that recharge an introvert’s soul. For task-oriented introverts, setting goals around making connections may be a useful way to engage people within one’s dominant personality preference. For example, greeting ten parishioners before the service may be a necessary strategy in order to work within personality preferences and still foster sense of community and relationships. The success of introverts’ contact with the outer

world depends on the effectiveness of their auxiliary (extroversion). If their auxiliary process is not adequately developed, their outward lives will be very awkward, accidental, and uncomfortable (Myers loc. 458). A pastor's leadership role makes it necessary for him/her to build awareness of introverted strengths/weaknesses. Renewal and restoration become the key to long term success.

In its "Excellence in Ministry Clergy Covenant," the Rocky Mountain Conference of the United Methodist Church includes authenticity as an expectation of character in its pastors. This person "leads out of personal strengths, recognizes and compensates for weaknesses, practices self-awareness" (Rocky Mountain Conference Board of Ordained Ministry, 2013). Many of the leadership theories of recent times focus on situations and the ability of adaptive leadership. Desirable leadership traits may depend on what a person is trying to accomplish in an organization. For example, if a church is attempting to equip the laity so that they can employ their talents, coming alongside others and drawing out their skills through coaching and mentoring might be more advantageous. Intentional collaboration is more than simply telling everyone what to do. Worse yet is the pastor who does everything alone. A leadership approach based on listening and reflection is far more valuable than a directive manner.

Leading a congregation through long term cultural changes may require the leader to make meaning of history, events, and context through process thinking and reflection. Changes instituted in a top-down style might be harmful to a church in the long term because they will lack ownership. The ability to think creatively and imagine possibilities is challenging when there is too much activity and noise to sort through. Conflict management and negotiations enhances the process through listening quietly, building trust, and speaking truthfully. Since most people do not respond well to

boisterous and aggressive posturing, asking questions and reflecting back responses may be introverted abilities that are a good match in complex settings. They often show toughness seen as meekness or strength under restrained control. Too often, ego and the desire for personal acknowledgement create a barrier for leadership. The very fact that the leader forcefully inserts him/her into the situation may keep the church from attaining their long term success and goals.

Ministering out of God given personality creates genuine presence for a pastor. He/she can demonstrate vulnerability and authentic personhood which gives permission for others to live the same way. This factor will create healthy Christian community regardless of size. Authenticity becomes a style for successful ministry, not the authority of the position. Furthermore, the cultural shifts in American society might be signaling the end of times when one dominant leader can control any organization through the power of personality and will. The “extravert ideal” is coming to a close as there is room for leaders who excel in various skills and styles.

Thoughtful Communication as a Leadership Trait

In the current information age, ideas and knowledge are keys to leadership. These keys are strengths for introverts who enjoy reflecting and thinking deeply on concepts and ideas. Imaginative thinkers who can envision and lead change are valuable to the church. Thinking reflectively on systems and situations is an essential component of pastoral leadership. The days of simply managing the church as a denominational institution are passing away. Competency in the field of expected ministerial skills is the baseline for any pastor. Times and situations call for more than just minding the business. New contexts of places and situations may be an introvert's strengths, because they like to observe and analyze conditions. Curiosity about a new community may lead

to innovative ideas for ministry. Complex cultural changes in a declining church can be analyzed and deciphered by someone with the determination and patience to continue to pray, listen, ask, and reflect on the setting and people. Dreaming about the hope of God's preferred vision of the future might be just the calling for an introvert whose speed may be slow enough to consider the possibilities and bring others along into a new vision for church.

Some kinds of leadership may require different preferences and types. A visionary person is needed to set the long-term mission and direction for an organization. That need would imply a combination of introversion and intuition, someone who is quiet, reflective and slow to decide. A vision cannot be rushed. Creating a vision is a solitary activity in which many options are explored. (Stech 6254)

An introverted pastor might have the ability to preach and communicate with deep and relevant thoughts that oppose the shallow sound bite culture. Richard Foster began his book with this statement, "Superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people or gifted people but for deep people" (1). A strength of introverts is preparation because they can spend time reading, reflecting, and shaping their thoughts so their words are exact. They listen to God through reading scripture, prayer, silence, and seeking the Spirit. Study done in solitary environments fits introverts well. They seek solitude so that they can be attentive to the Lord; reflecting on grace and truth. Reading spiritual classics or ancient authors may provide ageless perception that can be presented to today's listeners. Some introverts function as a quiet sage or deep well of wisdom. They may speak less often and with fewer words but have more to say *when* they speak. "You can expect more depth from introverts in preaching and done with an economy of words" (Kroeger and Oswald loc. 947). Kroeger

and Oswalt's comments on depth in preaching is consistent with MBTI characteristics of introversion. Henry Blackaby reminds us, "Both Moses and Paul spent time learning how to think. This is the contribution formal education gives to a leader" (114). Our churches need spiritual speakers capable of insightful words. They long for pastors who have the ability to craft and communicate meaning. Introverts bring this potential to ministry when they are willing to share their hearts and souls.

Surprisingly, the fact is introverts may be excellent public speakers given adequate time to prepare and study. The stereotype of introverts is that they are solitary and inhibited so they do not make good public speakers. Presenting in front of a crowd is too far out of their comfort zone. Given the time and space to think before speaking, introverts have the habit of careful preparation, polishing up and rehearsing material until it is just right. Introverts will frequently pause before taking action to allow time for pondering and reflection. They take time to consider so that their words and actions will make sense long term. While the work of writing may be slower, the pace is worth it because of the outcome. Reflective thinking also allows for personal story telling and sharing personal stories. This practice opens the introvert's life so that the congregation can build a relationship with him/her through the preaching event.

Since preaching is a regular duty for most pastors, it takes consistency of effort and determination. Introverts often perform repetitive tasks quite well. Myers writes, "Introverts are little affected by the absence of encouragement. If they believe in what they are doing, they can work happily for a long time without reassurance, as pioneers usually must" (Kindle loc. 895). Think of Thomas Edison, a classic introvert, and his philosophy of "genius is 99% perspiration, 1% inspiration." Preachers need more than 1 percent inspiration to declare God's word but his point is well taken. For pastors who

often work alone and with little recognition, the trait of determination is a distinct advantage in writing and/or speaking. Regardless of external recognition, the introvert perseveres along the internal path he/she believes is correct. Pastors' dedication and faithfulness to the work and the call is enough.

The use of social media such as blog writing might allow a pastor to share thoughts with the masses without having to personally interact with each of them. Jennifer Kahnweiler examined trends in today's shifting workplace that indicate introverted leadership strengths: Flattened organizations mean ideas have a great chance to be heard. Effective leadership is enhanced by establishing critical relationships and communicating key messages in the first person. The use of digital media may be an area where introverts are ahead of the game. Introverts communicate through social media because it allows them to use strengths and better manage communications (3). An introvert may have substantial influence by communicating ideas through writing or speaking on web- or mobile-based technologies that turn communication into interactive dialogue among organizations, communities, and individuals (Kahnweiler 131). They can organize their thoughts and be selective about where and when they place them. The trend of social media may mean that introverts can change more quickly to technology for effective communication. Many people communicate simultaneously through writing. Also, the pace of written is sustainable for an introvert. Additionally, authors may have a longer term influence through the written word. Think of the impact of Christian introverts who have reached millions due to their writing, not their dynamic personalities.

Spiritual Disciplines and Introverts

Spiritual disciplines are holy habits used to draw us into God's presence. Moreover, they help develop an abiding relationship with God and other Christians. The inner world of closeness to God is a deep well from which introverts love and lead others. The International Leadership Institute states that intimacy with God is the first core value for effective Biblical leadership (2014 conference). Writing on spiritual disciplines gives more consideration to personality through authors like Reginald Johnson, Sandra Krebs Hirsh and Jane Kise, Christopher Bryant, and Corrine Ware. Robert Mulholland, professor at Asbury Theological Seminary, stated, "Jungian psychology provides us with a helpful model to illustrate one aspect of how our mutual interdependence enriches and enhances our growth toward Christ" (50-51). Pastors, writers and other ministry leaders find an individual's personality has a strong effect on which spiritual disciplines draw them closer to Christ. Disciplines help create the steady routines that are vital to introverts' growth in Christ.

When pastors understand their own personality type and those of followers, they grow in relationship with Christ and each other. They recognize the inherent strengths and weaknesses of people. By growing in understanding, growth in the church, the Body of Christ, will happen—see Romans 12:4-8. Relationships become the manner in which God's work is completed. Everyone has a unique purpose in the church so no one is more valuable than another. One goal of pastoral leadership is to help people grow in their relationship with Christ; Ephesians 4:11-16 reminds us of this statement. Growth is facilitated by valuing and appreciating differences of how people connect, serve, and contribute within the life of the Church.

Pastors who understand personality types assist in helping people understand their natural gifts as well as employing them where they can be of greatest benefit.

They ask questions, observe strengths/interests and invite others into the spiritual journey of life together. The shift of pastoral attitudes toward serving the people decreases the need for power and authority over them. Parishioners are partners in ministry, brothers and sisters in Christ, instead of assets or instruments for work. The mutual interdependence strengthens the Body of Christ with differing gifts being celebrated and respected.

Ware's work is an excellent resource in exploring various styles of worship. She presents four spiritualities, Head, Heart, Mystic, and Kingdom, to identify spiritual personality styles. No longer is spiritual formation seen as a one size fits all proposition. Diversity in personality is a normal part of growth. Individuals consider their diversity when pondering how to address the nature of how one encounters God. For example, some people, especially introverts, simply do not feel comfortable in small groups because their preference is seeking the internal presence of God, not sharing their feelings with ten other people in a circle. Introverts seek community and the companionship of others. They need time and space so that people cultivate trusting relationships. In a growing atmosphere, introverts are capable of remarkable spiritual depth. For the introvert, closeness with God will primarily come from being alone with God first, then in community with others. Myers writes, "Introverts have a corresponding advantage in unworldly wisdom. They are closer to eternal truths" (loc. 895). Drawing people to a richer and more meaningful connection to God through spiritual disciplines of prayer, meditation, listening to Scripture, silence and solitude and building communities of strong relationship, are pastoral gifts that the church can always employ. In these scenarios, an introvert can excel at pastoral leadership *because* of the creation gifts God gives, not *in spite of* them.

An introvert uses his/her own ideas and thoughts and does not need external stimulation. Such people would rather listen than talk. They like to acquire information through reading or watching. Stech maintains an introvert has a desire to be alone at times in order to be able to think and reenergize (Kindle loc. 6203). Once again, Cain's concept of "restorative niche" is critical in order to maintain balance. After engaging with people, an introvert's energy is depleted. It does not mean he/she dislikes others or is anti-social. Introverts simply draw their energy from within themselves and not from others like an extrovert does. Since each person is a blend of extroverted and introverted qualities, an introvert may have many of the abilities to work well with others but, they may need to spend less concentrated time with larger groups of people. Frequently, introverts have strong relationships due to their depth of character, personal warmth, and kindness or other qualities friends find endearing. Chances are they will not have many close personal friends and that is perfectly acceptable to the introvert. They are not lonely just because they are alone.

Pastoral Leadership as Equipping Followers

Enabling others to fulfill their potential is one of the keys to effective leaders.

Legendary management author, Peter Drucker, asserts:

Leadership is not magnetic personality that can just as well be a glib tongue. It is not 'making friends and influencing people', that is flattery. Leadership is lifting a person's vision to higher sights, the raising of a person's performance to a higher standard, the building of a personality beyond its normal limitations. (45)

Achieving the stated objectives and performance is the critical measure of a leader's actual effectiveness (Kaiser, Hogan, and Craig, 2002). One of the most important roles of pastoral leadership is equipping the laity for the work of ministry.

Ephesians 4:11-12 states:

It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for works of service so that the body of Christ may be built up.

Pastors who can teach and inspire their followers to grow in their God-given gifts are strengthening the Church. Effective pastoral leaders strive to build up the body of Christ. John Kotter includes "empowering subordinates" as leadership that produces change and movement (6). Introverts may display collaboration and cooperation as leadership qualities due to their willingness to listen and work with others instead of needing to dominate. Collins observed that Good to Great leaders when interviewed talk about the company or the contributions of the employees or other executives but deflect the discussion about their own contributions (27). Pastoral leadership must include the building up of followers to use their gifts and talents in order to make the Body of Christ strong.

Manz and Sims proposed a leadership style called "Superleadership" which emphasizes empowering others and leads others to lead themselves. With the changes in American culture during the 21st century, they propose that a high value be placed on mentorship, learning, and creativity (*Superleadership*, 20). Each of those traits reflects potential strengths of an introverted personality. Social media and access to information are creating a different kind of follower from previous generations. "The top-down, hard-nosed autocrat will become an artifact of history, replaced by leaders who are obsessed with development of their followers" (25). Millennials and Gen Xers seek fulfilling relationships and purposeful work to complete. The church is ripe for a revolution of leadership. One of the barriers is the ideal of heroic leadership.

In *Company of Heroes*, Manz and Sims propose four views of popular leadership: Strongman, Visionary Hero, Transactor, and SuperLeader. The Strongman is a dynamic figure who leads by commanding others. He uses positional authority to influence others. The Strongman frequently demonstrates fear and intimidation to gain compliance. This style may be useful in the short-term or during times of emergency or crisis, but is lacking as a long-term growth style. The Strongman frequently lacks creativity which can be a strong quality in introverts. In previous generations, the Visionary Hero arrives with high enthusiasm (extravert ideal) and emotional involvement. The leader casts a vision and then energetically engages in order to make it happen. The challenges arise when the leader is absent because there is a high dependency on the leader (*New SuperLeadership*, 47). Training and equipping other leaders take more than vision casting and mission statements. The leader's charisma, inspiration, and persuasion may create short-term commitments; however, the development of the followers does not continue over time. Transactor leadership deals with rewards and punishments which is very difficult to accomplish in a church setting. Wages, stock prices, promotions, and firings may work well within a corporate business setting, but a church setting offers a dramatically different context. Leading others to grow in their discipleship of Jesus Christ is rarely a transactional endeavor. The relationship between leader and lay person is not transactional by nature but sacrificial.

Developing followers' strengths is especially important for United Methodist pastors who follow a system of itineracy that compels them to move locations when called by the Bishop. Failure to develop the leadership skills of local parishioners is a failure of leadership in the UMC. While churches may lean on leadership traits of a pastor, the strength of equipping disciples, regardless of the ability of the pastor, is a gift

to the whole church. Building relationships is an expectation of an effective pastor in the RMC. He/she “exhibits a commitment to listening, develops effective teams, and equips persons for ministry” (Rocky Mountain Conference Board of Ordained Ministry, 2013). The lack of laity development results in decline of local church vitality and strength. Pastors have allowed laity to become dependent on pastors as chief leaders, instead of equipping laity and leading beside them.

Introverts can and do lead differently and sometimes better than extroverts. Adam Grant, professor of management at Wharton Business College and University of Pennsylvania, set out to explain how. When he looked at existing studies on personality and leadership, he found that the correlation between extroversion and leadership was modest. Second, these studies used people’s perceptions of who made a good leader, as opposed to actual results (Cain 56.) Grant, Gino, and Hofmann researched the conditions under which extraverted leadership contributes to or detracts from group performance. They carried out two studies that measured what kind of setting introverted leaders might be *more* effective.

In their studies, they found that when employees were not proactive, extraverted leadership was associated with higher group performance. The researchers obtained data from a U.S. national pizza delivery company that runs franchises. They discovered that the weekly profits of the stores managed by extroverts were 16 percent higher than the profits of those led by introverts—but only when the employees were passive types who tended to do their job *without exercising initiative* (author’s emphasis) (Cain 56). However, when employees were proactive, this pattern was reversed, so that extraverted leadership was associated with lower performance. Stores led by introverts who worked with proactive employees outperformed those led by extroverts by more than 14 percent.

Personality traits complemented the behaviors and activity desired. They showed that proactive followers were more productive when working with a leader who was less extraverted. An introverted personality actually led to higher group performance because the leader was seen as more receptive to employee suggestions, ideas, and involvement (Grant, Gino, and Hofmann 543).

In a second study, Grant's team divided 163 college students into competing teams charged with folding as many T-shirts as possible in ten minutes. Unknown to the participants, each team had two actors. In some teams, the actors were passive while in other teams, they suggested more efficient ways of folding shirts. In teams that had introverted leaders, they were 20 percent more likely to follow the suggestion and their teams had 24 percent better results than the teams of extroverted leaders. When the followers were not proactive and simply did what the leader suggested, the team led by extroverts outperformed those led by introverts by 22 percent (Cain 57). Less extraverted leaders (i.e. more introverted) encouraged taking charge in co-workers or employees to improve work methods, voice ideas, and exercise upward influence. As a result, the employees are more effective and efficient in the work of their group (Grant, Gino, and Hofmann 545).

In addition, extroverted leaders seemed more intent on getting their way and talking more than listening. The research done by Grant, Gino, and Hofmann lends empirical data to the assertions that extraverted leadership is *not* a requirement for group and organizational effectiveness (Collins; Badaracco; Jones). When leaders were quiet and reserved, proactive employees contributed to group performance. Active and assertive leadership undermined group behavior with proactive employees. Once again, *both* extroverts and introverts are capable of being excellent leaders. The personality

type that is most effective for leadership must take into account the personality and nature of followers as well as the context.

The application of the Grant, Gino, and Hofmann research findings to church leadership is significant. By helping to create empowered and equipped laity, introverted pastors can use their skills of listening, asking questions, partnering, and taking risks with people to strengthen the overall leadership of the church. Individuals and teams of church leaders can thrive because of the pastor's leadership style. SuperLeadership requires that the leaders engage and interact with followers. Frequently used traits include the following: asking questions of followers, listening more, and asking followers to describe and clarify what they are doing or what was done (*SuperLeadership*, 129). A mentoring tool, asking what a follower has learned (debriefing) allows the introvert to listen deeply and carefully while reflecting on what the follower has said. Allowing followers to make decisions of "what's next?" or "what plan of action is needed?" permits the introverted leader to equip followers to think and learn without waiting for top-down directives. Introverted leaders who offer intentional invitations for followers to use their own gifts and talents excel at equipping people for ministry. It is a collaborative process of equipping which joins pastors and laity together for God's work. Teamwork describes Paul's metaphor of the Body of Christ from 1 Corinthians 12. Cain emphasized teamwork by encouraging division of leadership according to people's natural strengths and temperaments. It makes for a healthy and effective mix between introverts and extraverts (93).

Solving problems becomes the work of the team, not the leader. The quiet, reserved manner of the introverted leader creates a climate where the leader hears the followers when they speak and allows them to implement ideas with some guidance in a

not overly restrictive environment. Encouraging dialogue between team members and listening for their responses without a prescribed solution create a deeper sense of cooperation and collaboration. One of a leader's greatest assets is to create conditions where followers can present ideas creatively. The church needs fully engaged disciples who see ministry as their own work for God, not just orders that they take from the pastor. When the leader and followers work together for a great good, they discover commitment and purpose. An introverted pastor creates meaning and values through theological and biblical teaching as well as modeling this lifestyle for the congregation. By creating room for followers to engage in ministry, the quiet leader creates room for personal growth within disciples and effective ministry through the church. Leaders emerge by doing and having freedom to use their natural gifts and talent, instead of waiting for the directive control of the pastor. It extends trust from the pastor to the laity and vice versa. The pastor trusts the people enough to let them engage and the people trust that the pastor will not lead them astray. The pastor supports and encourages laity as well as providing necessary knowledge and skills they may need.

The model of SuperLeadership is a way of leading others by enabling them to lead themselves. Manz and Sims contend that the 21st century is a time to transcend the idea of leader as visionary heroes. The popular belief that outstanding leadership is visionary and charismatic creates a trap into which many people fall. "Great leadership is NOT about attracting the admiration of others with great charisma and vision. That approach only increases the attention on the leader at the expense of the followers" (*SuperLeadership* 225). Leaders need to turn the spot light onto the followers and make heroes out of them. Developing effective self-leaders is the key that will assure an organization's optimal, long-term viability (226-227).

Jesus used a distinct leadership in making disciples. He did it by inviting, modeling, empowering, and creating a vision for them. Their growth, through success and failure, transformed a band of twelve ordinary men and a small group of other followers into world changers. Jesus led as the most inspirational leader in history. He issued this invitation: “Follow me and I’ll make you fishers of men” (Matt. 4). They worked together in the mission of building the Kingdom of God. Jesus created opportunities for the disciples to be in ministry (Luke 10) without his supervision. Because Jesus empowered and trained his disciples, they did not cease to function once Jesus left the earthly stage. He entrusted his power to his followers so that they could lead themselves and others. Jesus cast the vision reflected in Matthew 28:18-20 and Acts 1:8. Christ commands his disciples to be witnesses to all the world.

A leader establishes a dangerous precedent when a leader bases a church’s mission on his/her own charisma. If the followers have not been taught how to lead themselves, the church collapses. The collapse stems from the leader’s failure to engage the talent, imagination, creativity, gifts, and intelligence of the people God has called. When the leader fails to develop the people and promote their growth, the movement’s long term success is doomed. One purpose of the Church is the Great Commission as referenced in Matthew 28:18-20. If a pastor does not contribute to the spiritual growth and maturity of others, this pastor is not an effective church leader.

Introversion and New Ministry Contexts

New trends in ministry are providing exciting situations for introverted leaders. The emergence of missional communities gives rise to leadership chances that are uniquely suited for introverts. Darrell Guder, a Princeton seminary professor, is responsible for making the term, *missional*, is a phrase popular in North American

churches (1). “Missional leaders are cultivators of an environment that discerns God’s activities among the congregation and in its context” (Roxburgh and Romanuk 27). The work of cultivating this environment is done through telling the biblical narrative, listening to the text, building awareness of the congregation’s context, and creating environments where learning and experimentation can happen. Building a missional community is a long, slow process that takes time in order to form deep relationships (Hirsch and Frost; Hirsch; Roxburgh and Romanuk; Roxburgh and Boren). Missional leaders invite others into dialogue and promote listening and reflecting.

Drawing meaning from one’s context and community takes examination, listening and learning, asking thoughtful questions, and waiting for responses. Roxburgh and Romanuk state that missional leaders must have the capacity to form a community in which people are able to hold listening conversations with one another at the level of awareness and understanding(115). Branson and Martinez describe theological reflection as practical theology. They state that reflective discernment is a continuous practice if a church is to live in responsiveness to and dependence on God (Kindle loc. 367). Connecting the biblical narrative with the current reality facing a congregation draws on talents of exegetical work and knowledge. This process takes study and personal attention to the text, whether it be pages of scripture or patterns of the community. Concentrated attentiveness is a quality that introverts excel in because of their attraction to ideas. Focused conversations and listening energize an introvert for leadership. Paying attention to context and building culture around smaller communities align precisely with the innate gifts of introverted leaders.

Another important capacity of a leader in this environment is the ability to mentor and coach people into some of the critical practices and habits that form the character and identity of a Christian community (Roxburgh and Romanuk 115):

- dwelling on the Scripture
- cultivating the habit of listening with the desire to hear the other
- keeping a daily office of prayer
- practicing Scripture and silence
- giving hospitality to the stranger

Furthermore, Blackaby stated that more than any other single thing leaders do, their prayer life determines their effectiveness (151). Finally, Peterson states the three priorities of the pastor are to pray, preach, and listen (*The Contemplative Pastor*, kindle loc. 190). Introverts may lead from a position of modeling with fewer words and more action. In this way, people learn by example and relationship that is more akin to an apprenticeship. Christianity is a faith journey where we learn from those who are more experienced and seasoned. A gift of missional community could be leadership that models Christian attitudes, behavior, and character. Then, a missional leader invites followers into deeper commitments through asking questions, listening and presence. Fewer words, more depth of spiritual formation, and intentional relationships are leadership qualities for effective pastors.

Today, people are seeking depth of relationship which an introvert may be able to provide. David Kinnaman, president of Barna research groups, suggests that since Millennials are craving depth, the church is uniquely poised to meet this need. He states:

- Those who stay in church were twice as likely to have a close personal friendship with an adult inside the church (59 percent to 31 percent).
- Intentional relationship such as mentoring resulted in 28 percent of Millennials stayed who had an adult mentor compared to 11 percent of dropouts who say the same.
- Seven out of ten Millennials who dropped out of church did not have a close friendship with an adult and nearly nine out of ten never had a mentor at the church.

The most positive church experiences among Millennials are relational.

Introverted pastors can make room for meaningful relationships by listening one-on-one to a person, spending unrushed time with someone, or facilitating a small group of people. Holy Conferencing can be a spiritual strength for the introvert. Introverts have a general dislike for small talk so speaking and listening in depth of concepts and ideas may spur others on to greater growth as Christians. Spiritual qualities of introverts are deep, rich, and quiet. Communications are personal and often well-reasoned.

Relationships will be fewer but thoughtful, compassionate, and lasting (Hirsch and Kise; McHugh; Johnson; Harbaugh). Additionally, pastors who are genuine and open in their relationships allow people to see their humanity. Preaching provides an excellent opportunity to show the vulnerability and authenticity desired by younger generations. They want someone to connect with and share all aspects of their lives. Preaching can make meaning of life's failures and trials through presenting God's grace. The preacher has a unique place as an incarnational messenger of the Gospel.

These postures and practices may be ripe for a changing church landscape. Missional leadership approaches the church from a much different perspective than the

business model so many churches have adopted. The missional church is advantageously positioned for the postmodern world. Old models of leadership like Thomas Carlyle's, "Great Man Theory," created in the 1840s, may be transformed through a movement in the Church. The missional church is forming a new model of church in which introverts may thrive based on their traits. The nature of ecclesiology comes into question as we consider church leadership.

A church focused on being apostolic (sent out) will have a highly relational atmosphere. The key characteristic is influence, not dominance. It matches the shifting landscape of North America as Christianity loses its cultural and moral authority. Hierarchical conceptions of leadership may be a hindrance to allowing the people of God to be a force for good in the world. Top-down, charismatic, domineering leadership tends to disempower others. When that leader leaves the group, the organization tends to be weak and underdeveloped (Hirsch 163-164). Empowerment creates an environment where people are the strength and their gifts/talents are deployed for God's mission in the world. The church is sent out with the mission of being Kingdom builders. They are prepared by being equipped. By their nature, effective introverted pastors practice inviting, listening, and attending.

Gaps Analysis

One gap in pastoral leadership literature is a lack of research focused on women and personality. Women write many books about introversion. However, this writing, aimed at a general audience, lacks focus specifically on leadership. The leadership bias toward certain leadership traits (i.e. extrovert ideal) is well entrenched in American culture. Add into this mindset the traditional gender expectations placed on male and female roles, and one easily sees how clergy women are uniquely challenged. For

example, parishioners might mistake a female pastor who is an introvert as being passive when the reality is she is taking time to formulate a proper response. They could misunderstand lacking initiative when helping others become equipped for ministry. The bias toward male, “take charge” leaders may bring more prejudice toward introverted women leaders. The congregation may misconstrue the female pastor who is a strong, type A leader who gives direction and vision as pushy or bossy.

Sally Helgeson is an internationally acclaimed author and leadership consultant. She writes about the “end of the warrior age” in every field of endeavor including the church. Society has been shaped by the ideals, images, values and language of the warrior, a traditional male hero who charges into the battle with the aim of dominating and winning and in the process defines and strengthens himself (253). Competition, autonomy, and control are prime values under this type of leadership. The integration of more feminine principles such as nurturing, healing, caring, and cooperating are generating more public interest in leadership circles because these qualities cannot be kept in the private sphere any longer. The time is ripe for the balance of leadership principles to emerge instead of the traditional stereotype male leader.

Carol Pearson’s observation, based on Jung’s study of symbols, is that the female heroic archetype is the Martyr. The Martyr’s central tasks are care, sacrifice, and redemptive suffering; the Martyr’s central recognition is “I am not the only person in this world” (1-3). This description sounds a great deal like Christian leadership in the image of Jesus. The shift away from the extrovert ideal found in the warrior, strong man, or visionary hero is an improvement for society. Female introverts can find a leadership style that matches their personality gifts. While there may be initial bias, effective leadership will influence the congregation toward the introvert whether female

or male. These views are consistent with other writings of the radical shifting of leadership perception.

Research Design

Research on best pastoral practices of effective introverted pastors was conducted through the Rocky Mountain Conference of the United Methodist Church. Six RMC District Superintendents manage districts that stretch from geographic regions in Colorado, Utah and Wyoming. One of their responsibilities was to work closely with local pastors and identify effective pastors. Stage one was to survey each of these DSs and ask them to name effective pastors they have worked with in their time as District Superintendents. Each pastor must have at least five years of pastoral experience. The RMC Excellence in Ministry Covenant defines clergy excellence. The MBTI defined the characteristics of introverts. After the researcher assembled a pool of potential pastors, the researcher contacted the pastors in order to assess their willingness to participate in interviews.

Stage two of data collecting was to have each of the pastors take an online MBTI survey which will identify him or her as introvert. The researcher collected results and formed a group of effective introverted pastors. Self-identification was a critical aspect to the survey. Their DS recognized them for their pastoral effectiveness but introversion as a personality type was essential to be verified. The researcher interviewed each introverted pastor to collect data. Questions in the interview consisted of practices around leadership including spiritual disciplines, equipping laity, conflict resolution, communication, and personal style. Additionally, the researcher interviewed a laity focus groups. Laity perspectives are vital in assessing the pastor's leadership and personality. The researcher considered geographical limits due to the size of the Rocky

Mountain Conference. Upon completion of the interviews, best practices were distilled that assist introverted pastors become more effective through their personality type, not in spite of it.

Summary of Literature

Personality is one of the gifts God has given every person. The call to pastoral ministry involves leadership. The gifts and talents of each pastor are part of his/her humanity. Pastors use their personality as part of their leadership styles just like learning or worship preferences. The critical component for a leader is self-awareness. Those who become the most effective leaders are persons who understand and accept themselves (Weems and Berlin 93). Historically, scholars cannot identify a specific trait as necessary for leadership. All leaders have character qualities and skills that must be developed in order to influence followers toward their cause. Scripture has many references to the nature of character formation. This aspect separates Christian leadership and secular models found in sports, business or other areas. While there may be consistencies in leadership, aspects of Christian leadership that are valued include servanthood and development of Godly character or holiness. When people keep those outcomes in mind, an introvert can function quite productively as a pastoral leader. A balance of knowing your own limits (humility) and having self-confidence (calling) allows a pastor to grow. Consistent reflection, self-examination, and introspection will help the introvert stay focused.

Research shows that strong leaders are self-aware while empowering their followers to grow and learn. They communicate with clarity and depth. They make sense of current situations through reflection and thinking. They establish relationships with others and build environments where communities can thrive. Pastors keep their

relationship with God through spiritual disciplines. North America's view of the extrovert ideal in leadership focuses on instead of results. It limits leadership to a narrowly defined illusion of what the leader's style is or should be instead of focusing on outcomes. An introverted leader's internal world leads to depth of spirit. The introverted pastor knows strength lies in ideas and heart as well as the self-awareness to know who they are. They should be grateful that God has generously given them introversion as a personality trait. It is a wonderful tool used to serve the world for the sake of Christ and others.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

Chapter 3 details the methods used for this project. The first part consists of the process. A review of the nature and purpose of the project summarizes the research goal and questions. The researcher created questions for both clergy and laity participants. Specifications about the participants, including criteria for selection, description of participants, and ethical considerations, follow in the next section. Finally, the last section concerns the actual procedure of collecting evidence, the process for analyzing the data, and the steps for establishing reliability and validity of the design.

The Nature and Purpose of the Project

This project sought to identify the characteristics and best practices of introverts who are recognized as effective pastoral leaders in the Rocky Mountain Conference (RMC) of the United Methodist Church. The research explored pastoral leadership in order to discover how introverted pastors lead effectively. The definition of introverts is based on the Myers-Briggs Testing Indicator (MBTI) and Manual for Developing and Use of MBTI. Semi-structured interviews with introverted pastors and focus group interviews with laity who work closely with these pastors were the methods used to collect data. The goal was to gain knowledge of what practices effective introverted pastors incorporate in ministry, how they work best with laity, and the qualities they demonstrate as leadership strengths. The outcomes of this research can serve pastors who have been blessed with an introverted personality and called to lead a congregation.

Research Questions

Data was collected through semi-structured interviews with introverted pastors and laity focus groups. The researcher listed questions under the research questions they address; pastors first and laity focus groups second.

RQ #1. What distinctive characteristics of being an introvert affect a pastor's leadership style?

- a. What difference does being an introvert make in the leadership of a pastor?
- b. What inherent strengths do introverts possess that allow them to excel as pastors?

PASTOR:

1. What are words to describe your personality? Give an example of how that quality is seen in your work.
2. What characteristics of your personality affect your pastoral leadership style?
3. What are your strengths as pastor that flow out of your personality?

LAITY FOCUS GROUP

1. What are words you would use to describe _____ and his/her leadership style?
2. How does pastor's personality affect his/her effectiveness?

RQ #2. What are the best ministry practices used by self-identified introverted pastors in the Rocky Mountain Conference (RMC)?

PASTOR:

1. As an introvert, what are some practices of ministry that you do well and how/why do you do them?
2. What spiritual disciplines do you practice and how does it help you feel close to God?
3. How would you describe your approach to empowering or working with laity?
4. What aspects of ministry drain you or don't come naturally to you?
5. How do you balance them/what have you learned about them?

LAITY FOCUS GROUP

1. What are some of the best things that _____ does a pastor?
2. Can you give me an example about those practices?
3. Compare personality of current pastor with previous pastors you worked with.

RQ #3 How can these pastors communicate their approach to church lay leaders in order to minimize unmet expectations and unnecessary frustrations?

PASTOR

1. How do you communicate your approach to ministry with key lay leaders?
2. Describe a time when you had frustration or misunderstanding because of your personality and leadership style.

LAITY FOCUS GROUP

1. Describe a time when the leadership or church got frustrated with _____.
2. How did expectations fit into this conflict?
3. What did you do to resolve it?

Ministry Context(s) for Observing the Phenomenon

The ministry context for this study was the local church. All churches are located in the Front Range of Colorado. The western jurisdiction of the United Methodist Church has characteristics of liberal theology and smaller churches in general. The Rocky Mountain Conference has seen significant decline in attendance over last ten years; from median attendance in 2004 of 79 to 65 in 2014 and 135 average attendance in 2004 to 114 in 2014.

Table 3.1 Size of Churches for Interview Pastors

	<u>2013 Membership</u>	<u>Average Worship Attendance</u>
Pastor 1	1034	477
Pastor 2	1855	887
Pastor 3	1205	443

Pastor 4	302	140
Pastor 5 (1)	46	19
Pastor 5 (2)	245	107

Note: Pastor 5 has a two-point charge; coded as 1 and 2

Participants to Be Sampled About the Phenomenon

Criteria for Selection

RMC District Superintendents recommended potential clergy subjects based on RMC's "Excellence in Ministry Clergy Covenant" and MBTI definition of introversion. The RMC document describes effective clergy based on competence and character. Pastoral effectiveness is excellence in ministry reflected in the character of the clergy person and competency in ministerial performance.

Table 3.2 – Character and Competencies of Effective Pastors in RMC

<u>Qualities of character</u>	<u>Expected competencies</u>
holy, authentic, healthy, relational, compassionate, theological, connectional, and boldness	adaptive, prophetic, servant-leading, proclaiming, pastoral, administrative, and collaborative

Additionally, the researcher chose District Superintendents because they have a great deal of personal experience with and knowledge of the RMC clergy. Their combined years of ministry experience within the conference is over 100 years. The MBTI defines an Introvert as persons who orient their energy from ideas, memories,

images, and responses to their inner world. They prefer doing things alone or with one or two people whom they are comfortable with (Myers and McCauley 224). District Superintendents have knowledge, experience, and first hand observations of the pastors.

The pool of potential clergy subjects are ordained Elders serving in the RMC and have at least three years of pastoral experience. The RMC requires Elders in the UMC to have a Master of Divinity degree. Elders have direct responsibility for leadership within their congregation. Furthermore, ordained clergy have gone through examination by district and RMC Boards of Ordained Ministry. Three years of pastoral experience provide time to show effectiveness within their ministry context. The researcher approached pastors about their willingness to participate by phone or email. Geographical location was a consideration. The Rocky Mountain Conference consists of Colorado, Wyoming and Utah so traveling for face to face interviews with pastors and congregations is cost-prohibitive. The research gave consideration to diversity of the interview subjects including gender, age, race, and ethnicity. All candidates are of sound mental and physical health.

Table 3.3 Description of Pastors

	<u>Gender</u>	<u>Age</u>	<u>Race/Ethnicity</u>
Pastor 1	Male	Mid 60s	Caucasian
Pastor 2	Male	Early 50s	African American
Pastor 3	Female	Late 40s	Caucasian

Pastor 4	Female	Mid 50s	Caucasian
Pastor 5	Female	Early 30s	Asian American

The pastors identified potential lay members for the focus group in consultation with the investigator. Each pastor invited their participation through personal invitation by phone or personal conversation. Diversity of the group through gender, age, race and ethnicity is intended. The final group of laity were chosen by the researcher. The pastors were not told who ended up in the groups.

Table 3.4 Description of Laity Participants

Laity 1	Female-2; Male-1	Mid 40s to 60s	3 Caucasians
Laity 2	Female-1; Male-1	Mid 50s	2 Caucasians
Laity 3	Female-1; Male-2	Mid 50s to 70s	1 Asian American 2 Caucasians
Laity 4	Female-1; Male-2	Mid 50s to 70s	3 Caucasians
Laity 5	Female-1; Male-1	Mid 60s to 70s	2 Caucasians

Ethical Considerations

The researcher kept the identities of the pastors confidential by using pseudonyms and/or code numbers for each pastor. Additionally, a password protected computer kept files of written data. The recorded interviews and written notes was kept in a locked cabinet to insure safety. The researcher numbered the focus group participants in order to ensure their confidentiality. The investigator was the only one with access to recorded interviews and written notes of interviews. The identities of District Superintendents were not mentioned or referred to as part of the recommendation process with pastors. District Superintendents showed no favoritism or partiality to pastors because of the pastors' participation.

The data storage of hard copy interview notes and records of interviews wer kept confidential and securely stored. The files were transcribed to ensure accuracy. Only the researcher read and used the interview data. Once the research was completed, the interviews were kept electronically until the dissertation was written and approved in May, 2016. When no longer necessary for research, all materials were destroyed. The researcher did not share responses given by the pastor and laity. This research project was submitted to and approved by the Institutional Research Board of Asbury Theological Seminary.

Procedure for Collecting Evidence from Participants

Semi-structured interviews served as the primary method of collecting evidence. The researcher chose primarily qualitative methods because dual research reveals people's thought processes and attitudes. Sensing writes, "Interviews allow people to describe their situations and put words to their interior lives, personal feelings, opinions, and experiences that otherwise are not available to the researcher by

observation” (103). Furthermore, interviews allow individual stories to be told and meaning to be drawn from them. Seidman states:

“The heart of interviewing research is an interest in other individuals’ stories because they are of worth. At its root, in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience.” (9)

Semi-structured interviews allow effective pastors who are introverts a way to make meaning out of the details of their ministries. Story-telling is a way for introverts to select what is important about their experiences through asking and listening. Ironically, many introverts might not provide these stories or information because of their very nature. Introverts often have to be asked for their opinions and stories because they may not freely share them. The research questions were provided to each pastor ahead of time in order to respect the introverted nature of each participant. Introverts often prefer to take time in reflection and thought before answering questions. Allowing pastors to preview questions encouraged them to produce better responses, both qualitatively and quantitatively. Semi-structured interviews gave a consistent starting point and allowed flexibility for the pastors’ storytelling and the interviews’ follow-up on comments made.

Use of a focus group with laity was included in order to gain a deeper understanding of the pastor’s character and perspective on ministry. Parishioners helped the researcher understand what parts of the pastor’s personality make him/her an effective leader. Pastors may have one view of their qualities and practices. However, followers or partners in ministries provided additional insight. The pastor’s insights alone did not account for the entire picture because ministry is done with and for others. Focus groups or group interviews served as an excellent method of collecting qualitative

data that included opinions, feelings, perceptions, and stories. Experts (Patton; Krueger and Casey; Sensing) agree that focus group interviews nurture different perceptions and points of view and are used to gather information for discovery, bench marking, evaluating, verifying perceptions, feelings, opinions and thoughts. Group interaction generated data and insights related to a particular theme imposed by the researcher and enriched by the group's interactive discussion.

District Superintendents from the RMC were requested to create a list of potential interview candidates that were seen as both introverts and effective pastoral leaders. The MBTI definition of introversion is based on how the person gains energy. Personality functions are like a spectrum or continuum between extraversion and introversion. The introvert draws strength from their inner domain. They prefer ideas, memories, images, and responses from their internal world. Introverts prefer to orient their world dominantly through core personality. Introverts have the ability to move along the spectrum but need to renew their energy by moving back into interior postures.

The "RMC Effectiveness for Clergy" document lists the criteria used for gauging excellence. The criteria are:

- Deep faith in God as revealed by Jesus Christ
- Integrity of heart and life
- Wholeness of relationships
- Strong sense of calling
- Curiosity and a commitment to lifelong learning
- The ability to cast a vision

- The ability to empower people to work toward a vision and carry out a vision
- The capacity to transform lives
- Competence in the skills necessary for ministry

The researcher contacted potential pastoral interview candidates by email to gauge interest in participation. Pastors who expressed a willingness to be interviewed and provided a focus group were added to the list. In order to ensure that the pastors are introverts, candidates for the study took an MBTI personality instrument. A licensed consultant administered the MBTI online using the distributed Form M. Form M generates a two-page profile that is sufficient to confirm introversion. The interviewer paid for the tests. Skills One is CPP's online assessment delivery platform. CPP was the company used for the online assessment. Since the assessment results are the property of the interviewed pastors, the researcher obtained permission to use the result. When subject granted approval, an online link was sent to the subject to take the assessment. Results were sent to the researcher and shared with the interview subject. The use of the licensed consultant is critical for MBTI assessment. Numerous online personality tests exist that people could take. However, they are not valid and have no practical credibility for research purposes. The MBTI is copyrighted, trademark-protected, and has been used for over fifty years. It has gone through extensive validity and reliability studies.

Including laity for evaluating pastoral effectiveness is particularly important since the parishioners are the ones who have greatest ownership in the leadership of the pastor. They also have a keen perception on the pastor's personality through regularly observing strengths and weaknesses in many settings. The pastor selected a focus group of two to three lay leaders. The optimum focus group size is on average 8-12

(Sensing 121). However, finding that number of laity who were willing and able to participate lent itself to smaller numbers. The pastor's knowledge of leadership within the congregation was assumed. Pastors selected laity based on the following criteria 1. knowledge of the pastor as leader, 2. close working relationship with the pastor in leadership settings, and 3. availability for group interview.

Procedure of Analyzing the Evidence Collected

The researcher conducted and analyzed the interviews. An independent company transcribed the interviews. The researcher looked at content of transcription in light of each research question. Common themes and patterns emerged through listening and reading multiple times. Evidence was coded through highlighting thematic terms, commonalities, differences, and narrative structures.

Reliability and Validity of Project Design

In order to establish validity, the researcher requested each participating pastor take an online MBTI in order to confirm introversion as a personality trait. Additionally, the researcher asked District Superintendents to recommend candidates based on observable characteristics of introverts. Most people are a mixture of introversion and extroversion, so the indicator confirmed the observed dominant traits of introversion. The online indicator substantiated the recommendations and provided another source of validation for personality type.

An independent, certified practitioner of the MBTI was used. The MBTI instrument is a restricted, copyrighted assessment tool and requires specific qualifications in order to administer it to others. A licensed consultant must be trained in the use and interpretation of the instrument either through previous academic study

or by taking courses designed specifically to meet MBTI certification guidelines. The administration of the MBTI with a Form M report was done by a licensed consultant through cpp.com. CPP was the company that provided the assessment and Skills One was the online assessment delivery platform.

Once participants completed the assessment, the researcher and the client received Form M, a summary of the MBTI. The assessment results are the property of the clients so permission to use the results was obtained in order to use them.

The proper administration of the MBTI ensured the ethical and accurate use of the indicator. According to their web site, the Myers and Briggs Foundation strives to ensure the ethical use of the MBTI instrument. Ethical guidelines ensure that respondents receive accurate, clear, and supportive information about type and the meaning of their MBTI results (<http://www.myersbriggs.org/myers-and-briggs-foundation/ethical-use-of-the-mbti-instrument/>).

Personality is qualitative and therefore difficult to measure, so psychological instruments cannot have the same consistency you would expect from, say, a ruler. The MBTI instrument meets and exceeds the standards for psychological instruments in terms of its reliability (<http://www.myersbriggs.org/my-mbti-personality-type/mbti-basics/reliability-and-validity.htm>). MBTI is generally accepted as a standard for psychological instruments and used by thousands of business and schools.

Intentionally choosing a diverse set of participants also strengthens the validity of this research. Of the five pastors selected, two were men and three were women. Participants included: one Asian American, one African American and three Caucasian. Ages ranged from mid 20s to mid 60s. While the geographically location was limited to

the Front Range of the RMC, the investigator took steps to include diversity of race, gender and age.

Review of the Chapter

RMC District Superintendents created an interview pool of effective introverted pastors by recommendations reported to the researcher. They generated a list of participants by using the RMC Effective Clergy Covenant, personal observation, and leaders' reputations. The researcher invited clergy members to participate and took MBTI online through an independent consultant in order to confirm their preference of introversion. Participating pastors invited laity focus groups into the research process. The goal was to collect qualitative data regarding strength, best practices, and engagement with laity by effective introverted pastors.

CHAPTER 4

EVIDENCE OF THE PROJECT

Overview of the Chapter

The purpose of this project was to identify the characteristics and best practices of introverts who are recognized as effective pastoral leaders in the Rocky Mountain Conference (RMC) of the United Methodist Church. The research explored pastoral leadership in order to discover how introverted pastors lead effectively. Data collection involved semi-structured interviews with introverted pastors and focus group interviews with laity who work closely with these pastors. The goal was to gain knowledge of what practices effective introverts incorporate in ministry, how they work best with laity, and the qualities they demonstrate as leadership strengths. The outcomes and results of this research will serve pastors with an introverted personality and called to lead a congregation. Secondly, congregations who work with an introverted pastor can better understand and partner with him/her for effective mission and ministry. Ultimately, the Church is strengthened through shared identification and appreciation of valuing differing gifts across the congregation.

Participants

Criteria for Selection

The pool of potential clergy subjects consisted of ordained Elders serving in the RMC and who had at least three years of pastoral experience. Elders in the UMC are required to have a Master of Divinity degree. Elders' direct responsibility for leadership with their congregation was part of the research criterion. Furthermore, ordained clergy

have gone through examination by district and RMC Boards of Ordained Ministry. Three years of pastoral experience provide time to show effectiveness within their ministry context. The researcher approached pastors about their willingness to participate by phone or email. Furthermore, consideration was given to the diversity of the interview subjects, including gender, age, race, and ethnicity. All candidates are of sound mental and physical health. Each subject took an online MBTI assessment in order to confirm introversion as a preference.

4.1 Description of Pastors

	<u>Gender</u>	<u>Age</u>	<u>Race/Ethnicity</u>
Pastor 1	Male	Mid 60s	Caucasian
Pastor 2	Male	Early 50s	African American
Pastor 3	Female	Late 40s	Caucasian
Pastor 4	Female	Mid 50s	Caucasian
Pastor 5	Female	Early 30s	Asian American

RMC District Superintendents recommended potential clergy subjects based on RMC's "Excellence in Ministry Clergy Covenant" and the MBTI definition of introversion. The RMC document described effective clergy based on competence and character. Pastoral effectiveness is excellence in ministry reflected in the character of the clergy person and competency in ministerial performance. Qualities of character include: holy, authentic, healthy, relational, compassionate, theological, connectional,

and bold. Expected competencies include: adaptive, prophetic, servant-leading, proclaiming, pastoral, administrative, and collaborative. Additionally, the District Superintendents made recommendations because they have a wealth of personal experience with and knowledge of the RMC clergy. Their combined years of ministry experience within the conference were over one hundred years. District Superintendents had the knowledge, experience, and first hand observations of the pastors.

The MBTI defines an Introvert as people who orient their energy from ideas, memories, images, and responses to their inner world. They prefer doing things alone or with one or two people whom they are comfortable with (Myers and McCauley 224). Thousands of organizations and businesses used the assessment instrument to identify preferences in personalities.

The pastor identified potential lay members for the focus group in consultation with the investigator. Each pastor invited their participation by phone or personal conversation. Each member had experience with the pastor in leadership or ministry settings, and therefore had an informed opinion can be made of pastor's character and leadership style. The intention of the study was group diversity through gender, age, race, and ethnicity. To protect the confidentiality of the laity's identities, the researcher selected the final group of laity without their pastor's knowledge.

4.2 Description of Laity Participants

Laity 1	Female-2; Male-1	Mid 40s-60s	3 Caucasians
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Laity 2	Female-1; Male-1	Mid 50s	2 Caucasians
Laity 3	Female-1; Male-2	Mid 50s-70s	1 Asian American 2 Caucasians
Laity 4	Female-1; Male-2	Mid 50s-70s	3 Caucasians
Laity 5	Female-1; Male-1	Mid 60s-70s	2 Caucasians

Research Question #1: Description of Evidence, Pastors

Description of Introverted Personality

The pastors used words that described their personality. Words that effective introverted pastors used to describe their personality included:

- mindful
- kind
- thorough
- well-prepared
- persuasive
- private
- highly responsible
- caring
- organized
- extremely patient (2)
- calming influence
- creative
- quiet intensity
- trusting (2)
- slow and steady
- visionary (3)
- attentive
- relational

Most were reluctant to spend much time highlighting strengths connected with their personality. They were much more comfortable talking about others or what their ministry encompassed. The distinctive characteristics of being an introvert made a strong impact on the pastors' leadership style.

Building Relationships

Building relationships was a critical aspect of introverts' strength in ministry. Contrary to popular bias that introverts are awkward and anti-social, the research indicated that interpersonal relationships were an area of excellence. The pastors described a need and desire for community and intimacy of small groups whether through staff or personal friendship. They kept a balance between the innate need for solitude with the hunger for building connections. Two pastors mentioned that learning names and remembering details about people are important. One pastor stated, "I'm a private person and keep my cards close to the chest; But I'm very approachable so there's a sense of friendliness and hospitality." Three of the effective pastors organized "get to know you" meetings when they arrived at their new appointments. They met with as many people as they could. These meetings allowed introverts to do what they do well—listen, ask questions, and be attentive. Pastors created time and space for others to share their dreams, experiences and hopes for the church. These meetings created opportunities for the introverted pastor to be known and know others.

Relational connection was an essential factor for effective ministry. One reverend said, "If you say, 'I'm an introvert so I'm going to stay in my office,' then you'll never really be engaged in ministry. You'll be an administrator." Another added, "Relationships really get you to move forward and invite people into your vision. It's what we of the church are called to do—be in relationship. It's the basics of what Jesus taught." Introverts functioned quite well with interpersonal relationships. Many of them have strong social skills and are good with people. The notion of introverts as

withdrawn, shy, or even anti-social was not displayed with any of the pastors or laity interviewed.

Strength in Communication

Preaching and Story Telling

The act of preaching may seem intimidating for some introverts. Actually, pastors mentioned preaching as one of their best talents. One reason introverts preach well is because the sermon/preaching event is a controlled, one-way conversation that the preacher has thoroughly prepared for in advance. The preacher selects the topic, scripture, stories, and important points of the sermon.

Preaching allowed relationships to be formed between the individual and the congregation. Additionally, two pastors revealed personal vulnerability. When introverted pastors delivered their sermons, they displayed sense of honest, authentic humanity. Personal stories and anecdotes helped church members know the pastor better as an individual, not a distant speaker. Story telling was mentioned as a way that introverted pastors connected with their audience and made it personal between themselves and the congregation.

One clergy commented, “My preaching style is focused on engagement with a narrative style.” Another mentioned his “quiet intensity” helped in preaching. “I think what I do well is answering the ‘why’ when people have questions about leadership initiatives. I’ve grown in my ability to use metaphors and narratives and storytelling to help people be open to seeing other perspectives.” The willingness to openly share with the congregation allowed one pastor to relate to his people, “Sharing your weaknesses actually allows me to build a connecting point with people who want to follow you

because they kind of know you don't have it all figured out." The communication strength of introverted pastors interviewed was their genuine, real humanity. Written communication made a difference, too. Three pastors mentioned writing cards, emails, and notes. When building a relationship with someone, writing helped to bond the person to the pastor. It showed a desire to get to know people and care about them.

Preparation

Preparation was a key element for preaching in order to be creative and relieve the anxiety created from the event itself. When given adequate time to get ready, introverts were excellent speakers due to their depth of reflection and thought used to create the message. Pastors frequently spent hours in study, prayer, and practice honing sermons and written communication. One pastor arrived at the church hours before the Sunday service in order to mentally and spiritually prepare. It was his way of reducing anxiety and insuring that the service will go according to plan. He also met with his worship team and audio-visual team to review the service so there are few glitches in the service.

Introverts often excelled in preparation. One response by a pastor interviewed was "I'm thorough. I really do my homework and analyze the reasons. I try to think through the reasons and caveats." This reflection was typical of an introvert's communication style. Introverts like to deliberate on problems, consider possibilities, think about words, and gather information. Given enough time and data, many are capable of great imaginative systems and solutions. Systems thinking is where introverts can excel. They like ideas and investigating issues. They have the ability to see the big picture and create strategies to accomplish long-term goals. They ruminate

on how everything connects. Gaining understanding of complex situations is often an introvert's strongest suit. Many are independent thinkers who love the imaginative process. The habit of considering and pondering provides space for wisdom to be created. Introverted pastors often spent great amounts of time in study and reflection before speaking. An example of pastoral leadership and systemic thinking is long term effectiveness through improved communication. Speaking and listening by the pastor created a vision of working together in a cooperative manner that allowed issues to be resolved, opinions to be heard, and problems to be solved.

Listening

Listening was a principal part of equipping laity. One pastor commented, "I consider listening a form of empowerment." The foundation for introverts began with listening. "I pay attention to chemistry and to looking for gifts." "I ask lots of questions and find out what people are interested in; find out what they like. I show an interest in their personal lives." Asking questions and being receptive to hearing from parishioners created a collaborative culture within the church. Others do not see their leadership as dictatorial or authoritarian but cooperative. Pastors found ways of listening to parishioners through congregational surveys and interviews. Depending on the size of the church, pastors met the challenge of listening to all parishioners. Whether it was home breakfast meetings, small groups or hosting gatherings at the church for ice cream, the initial listening allowed people to talk about their dreams, hopes, and visions for the church. Listening to committees, staff, and leadership teams created a church culture of empowered leadership who are invested in ministry.

Another described the intentional care she offered through hospital visits and making scheduled time for parishioners. Her visits gave opportunity to engage in conversation and enjoy the ministry of presence with family. Care for the sick and hurting was a prime opportunity to use the strength of listening. She displayed an empathic manner that endeared her to others, “Because I am introvert, I’m not there being in charge, monopolize, anything like that, I’m just there to give support and to take my cues from other people as to what they need in a difficult situation.” She stayed with families in waiting rooms as a quiet presence and was available to have conversations. She provided confidence to others knowing that “if they receive bad news or something unexpected happens, I’m here. I’m not going anywhere. Your loved one, your family is not going to be here alone with bad news.” The ministry of presence was a significant component for some introverted pastors.

Being quiet, asking questions, and listening were underappreciated approaches to leadership. Attending to people created an awareness that validated them.

“I think there is something in my personality to really try and understand and listen to people. Find the need and to let them know I care. I am able to build strong relationships with people. To build the trust so that there’s an assumption that I’ll lead folks in a good place.”

Availability and engagement helped them feel connected to the leader. Listening created a space and time for the pastors to connect with people.

Strength in Equipping Laity

Collaboration and Ownership

Each pastor interviewed stated a collaborative or inclusive style of leadership. Including others as a group to refine ideas or create the process of ministry is important because working together strengthened the laity's leadership ability. Pastors wanted to make sure others had a voice in the conversation and would specifically represent those who are not present. They listened to others intentionally in order to know them well. All pastors mentioned listening as a strength that comes from their introversion. Working together with the pastor provided laity with ownership of the process. The results may be greater than if the pastor simply told them what to do. One interviewee stated, "They wait for you to say something and then they'll go along with that. And sometimes that's the way to get things done, frankly. But most of the time, that's not the way to help leaders develop. There are a lot [of] really incredible leaders out there who just by default set their leadership skills at the door when they walk in the church. You have to bring them along." People are frustrated to have a leader who sits quietly, almost in the background, listening and thinking about the conversation. The quiet manner was definitely not typical but it is a most effective style.

When describing a missional initiative to begin a preschool development, one of the key leaders got frustrated with a pastor for not being directive enough. "The truth was I was intentionally not trying to lay out some specifics about that because I didn't want to limit the vision. If I would have said, 'Well, we should spend \$10,000,' then our vision would have been \$10,000." The church held a capital campaign at the same time. "The campaign was very successful and we were deciding about how much of the campaign money was going to go to our mission project. I was in the room very quietly trying to stay out of conversation because it really was their decision to make. I was

praying for 10 percent and they voted on 50 percent.” As it turns out, listening quietly allowed leaders to emerge besides the pastor. “The first guy who suggested \$50,000 said, ‘I think people could feel pretty good about that, what do you think?’ And the people are going, ‘Yeah, we feel good about that.’ And they voted, and bam, it was the greatest thing. It opened incredible doors.” As a summary, a pastor said it this way, “It depends on the situation, who’s in the room, and what the mood of the room is. I would rather be quiet and add to the conversation but not create a hinge where it’s got to go this way or it’s got to go that way.” Effective introverts used listening and teamwork as tools to move the congregation forward in mission and ministry.

Vision Casting

In a slow, methodical style, introverts unfolded a vision for the church. Because some introverts were strong with analysis and process thinking, pastor mentioned visioning three times. The ability to help others get from point A to point B was mentioned twice. While a pastor might not know every step along the way, the pastor intuitively saw where the process was going to lead from where the congregation currently stood. They saw vision as a reflective process that took a plethora of internal thinking and discernment time. “Relationships are part of the alignment of vision” was the way one pastor communicated the process. Laity mentioned putting forth a vision that people could get excited about was a critical element of pastoral leadership.

Research Question #1: Description of Evidence. Laity

Description of Introverted Personality

The lay participants were far more open in pointing out aspects of their pastor's character that they admired or deemed as strengths. Qualities that laity mentioned included:

- approachable
- seeks community
- genuine
- transparent
- warm
- personable
- friendly
- quiet
- collaborative
- prepared
- fun
- good sense of humor

Leading by Example

One lay leader expressed a fitting picture of her pastor with these words, "He's an example of Christ among us. I see that's what he does. He loves people. He loves you." One interviewee described her pastor as, "He offers his life as an example—walks his talk—what he preaches and what he talks about is how he lives his life." Laity described another pastor as "Very warm personality; nothing fake or phony about her." The amount of love and respect parishioners had for their pastors was apparent. Obviously, the pastors modeled Christ through their humanity. Relationships were one of the areas

that all interviewees described as a strength of ministry. Engaging every person and giving them a sense of worth and honor helped make a pastor effective. The ability to be reliable and consistent with others stood out as practices that the pastors consistently demonstrated.

Vulnerability and Self Awareness

Effective introverted pastors displayed personal vulnerability. It allowed people to see the depth of their spirit. When pastors opened up and shared their stories, it showed others that they are comfortable with their true self. Effective pastors offered their life stories, even weaknesses, as examples especially in their preaching. Two separate lay leaders mentioned a pastor's depth of spirituality as a strength in ministry. "He would not be a great leader in the role that he is (without spiritual depth)." Laity portrayed one pastor, "She's very in tune with herself. She knows who she is—knows her strengths and weaknesses." This comment was evidence of what most laity noticed about their introverted pastor. She embraced her personhood including introversion. In fact, it made them the pastor that the people loved. The openness expressed by introverts may be surprising to some but not to the laity interviewed. Sharing experiences, being open about failures or past incidents, and letting the people know them were frequently mentioned as ways the effective introvert selected proper time and instances to let others into their lives.

Some laity were surprised by the communication skill of their pastor, "When she gets up on the pulpit, she's a totally different personality up there than she is usually." Part of this surprise is the underappreciation of an introvert's depth. Introverts often revealed part of their soul while preaching and that was rare for the majority of the congregation to see. A lay person said, "She shares her experiences, you know she's been

through the mill.” One parishioner thought personal maturity was demonstrated through storytelling in that, “she is open with herself. She’s open and she lets you know about herself. She lets you know about her background.”

One lay person illustrated the preparation of communication by saying, “She’s analyzing; she’s thinking, she’s trying to come up with alternatives and everything. When she speaks, you can tell it’s very thoughtful what she comes up with—it’s not off the top of her head.” They also mentioned the ability to enlist participants in that vision which takes persuasive talent.

Equipping Laity

Shared leadership in a cooperative or collaborative style was consistently brought up by laity. While key laity understood the pastor’s role in setting vision and leading from the pulpit, they pointed out how effective introverts came alongside others and shared authority and power. A lay leader said, “She empowers us to come up with conclusions and answers to solutions. She’s there going ‘we could do things like this, like that. What about this or what about that?’” Asking questions and being receptive to hearing from parishioners create a collaborative culture within the church. Leadership was not seen as dictatorial or authoritarian but cooperative. Listening was a principal part of equipping laity.

Research Question #2 – Description of Evidence

Spiritual Disciplines Practiced

Listening as Spiritual Formation

For the introvert, listening was also an aspect of spiritual formation. Practices of contemplative spirituality in prayer, reading scripture, journaling, solitude and silence, and retreats were significant habits. Each one has an element of listening for the word

of Lord or listening to themselves. Getting in tune with a person's own spiritual pulse was critical for the introvert. For leaders, being accountable for his/her own internal world had important consequences for spiritual health. Building self-awareness kept leaders from deceiving themselves and others. Issues of burnout or misconduct often happened because of neglect of the inner world. In preaching, bringing a word from God to the parishioners was a vital component for substantial communication. Listening was part of a diligent preparation of heart, mind, and soul of a pastor. It shaped the leader's character and spirit.

Rhythm and Routine

Consistent pace and steadiness were significant for the introverts interviewed. Regular routines of daily, weekly, and annual practices created balance for life. Renewal and restoration were essential by finding times of engagement with others and disengagement of quiet, private times. As one might expect, effective introverts practiced spiritual disciplines to incorporate those habits into everyday life. For example, early mornings were important for prayer, reflective time, spending time with Christ, and reading scripture. Exercise was mentioned as a way to practice solitude, "I like to walk my dog in the early morning." This habit gave her time to experience nature and get outside. Another mentioned quiet time as important in order to clear her mind. "If I don't get it, then I get a little cloudy." It was not uncommon for introverts to enjoy hiking, running, and biking as other ways to incorporate solitude with exercise. One pastor pointed out yoga as his way to create meditative space.

"The reason why meditation works for me is that it just kind of helps me slow down and be more reflective and introspective. Just an ancient practice of meditation on God's word so that's important to me. It's been incredibly beneficial as a way to learn how to relax and breath."

Exercise created space, time, and rhythm to have healthy bodies and was also beneficial to healthy spirits. The holistic balance empowers the introverts as human being, not strictly as professionals.

Solitude as Discipline

Each pastor interviewed referred to solitude as a daily habit. This was not always easy to do with the demands of work and family. Some built solitude into the daily routine. Building solitude into a lifestyle may depend on season of life. Being single with no children in the home allowed an introverted pastor to have her home be her sanctuary. She created space and time to plan, wonder, and ponder. “I got to have the space,” she said. She also organized her daily schedule to consider the church’s rhythm so that she can work at church when there are not many people around. It allowed her to work quietly on tasks. Some parishioners are concerned that she is lonely but she said, “I don’t feel alone.” That was a typical response from an introvert who enjoyed periods of solitude and silence. For another pastor who is mother of three young children, she had to be more thoughtful. “I have to be very deliberate. It’s intentional. It’s not always easy. Lately for me, it’s finding a new rhythm of just having quiet time in the mornings, getting up before my kids do. Having devotions.” Regardless of season of life, finding solitude was an important way of connecting with God.

Building mental and physical times of solitude was important for introverts. Finding quiet time and space when driving for an appointment or a hospital visit was a good idea. “It happens when I drive from place to place. I was doing hospital visits in downtown Denver, from one side to the other. I was spending a lot of time in the car.” Having a pace of grace filled the soul of the introverted pastors as they engaged in ministry with others. Once again, balance was key. They created places to go physically

or spiritually in order to return to true self. Even walking outside to get the mail created small gasps of solitude and silence. They formed mini-sabbaticals to cease and rest within the day. Practicing a weekly Sabbath was stated as an important discipline. Time away from work, like not answering emails or phone calls, provided spiritual sustenance.

Reading

Another spiritual discipline that fit well into introverts' spiritual lifestyle was reading. For people who enjoy ideas and creativity, reading was an inherent outlet for pleasure and part of the discipline of study. Most pastors read a good deal in preparation for preaching or ministry. It provided renewal processes for the introvert to think and reflect. Reading classic women spiritual leaders like Hannah Whitall Smith and Phoebe Palmer provided a helpful process for one pastor. Leisure or escape reading was fun, too. Pastors mentioned reading everything from biographies to sports to bicycles. Because much of an introvert's energy and attention is inward, shifting focus on what one was thinking about was important; taking your mind off work was essential. It was explained this way, "It's my background thinking process. My front thinking process is about the church, almost 24 hours a day. I'm obsessive. I don't know if I'm obsessive but I think about church a lot. But the background thought about mission or ministry outside the church or projects outside the church are the things that have really fueled me for the things inside the church. Those are the things that provide renewal so that there's energy enough to do the things that need to be done in church." Regeneration was a vital aspect for all ministers. The introvert needed thinking/reflective sabbaticals on a consistent basis.

Creativity

Creative outlets were important for the introverts. Several liked to listen to music or do something creative. “I feel closer to God when doing creative things like music, plays, films. I love watching people do something excellent. Comedians. I love listening and watching those things to explore the way they’ve been creative. The way they’ve thought outside the box. Seeing beauty in what they do and that creativity really does make me feel close to God.” Pastors mentioned cooking frequently. Some saw spending time with family and even caring for elderly parents as a discipline of service. Practicing gratitude in creative ways formed a heart of thanksgiving. Writing was an excellent way for introverts to be imaginative. Journaling was often popular with introverts and was listed during interviews. It allowed the writer to examine his/her fears, motives, ambitions and failures through the safety of clean sheets of paper. For an introvert, getting emotions and thoughts out of their internal world was significant because they can freely flow.

Ministry Challenges

The pastors interviewed found that embracing their introversion was a gift but they acknowledged their limits. Personality is an excuse for not completing tasks or pursuing excellence. Instead, leaders practiced self-awareness and attempted for balance allowed introverted pastors to be effective as leadership. They showed the ability to move along the introvert/extrovert spectrum while finding ways to recover energy.

Preaching

Preaching was a challenging duty that happened every week. It was part of being an effective pastor yet was a challenge for the introvert. One pastor interviewed said

this about the process of preaching and his response to it. “Preaching is a creative event that is designed for a particular purpose and strategically done. If there wasn’t a purpose for it, if there wasn’t a goal—I wouldn’t do it. I’m in INFP and it was something like Hell for me would be that my deepest thoughts and aspirations and dreams would be exposed to everyone, to a large group of people and they would all think that they are stupid.” He later went on to say, “I haven’t had a good night sleep on Saturday in over thirty years.” The anxiety of preaching was that deep within him. One way of managing the stress was to arrive early on Sunday morning getting to the church by 5 am. It was several hours before anyone else. During this time of quiet reflection, he reviewed his sermon, ordered the details that will happen, prayed for the congregation and team, walked through the pews and readied himself for the morning.

He also had a meeting with all of the participants in the service in order to review the service, “getting everyone on the same page” so that there will be a minimum of glitches and distractions. They might review things like the sound system, music or video, touch base with everyone, and then pray together. The preparation allowed for a limit of introversion to be overcome. Since introverts spent lots of time thinking about things, they often failed to communicate with anyone about their thoughts. Since they had been considering it for so long, they assumed others know what they were thinking. The preservice meeting created space for thoughts to be verbalized so everyone knew what is going on.

For over thirty years, this pastor showed the weekly ability to move out of his comfort zone by adapting on the introvert/extrovert spectrum for the more extroverted task of preaching. His vulnerability during the sermon allowed people to know him. The call to serve as a pastor was deeply rooted for this pastor. He stated,

“I would say I’m called to serve and as part of that service to the church, one of the roles and responsibilities that’s central is to build relationships. Relationships get built one-on-one but in a real mysterious way, relationships get built [sic] in groups of people as well. Preaching is the primary way that happens with teaching sequences. In a smaller church you really know every person and everyone knows you. In a larger church, you don’t know every person.”

The willingness to risk personal comfort and share his life through preaching well drew people into a deeper spiritual journey. “They know me. They call me by name and things like that, feel like they know something about me, tell a story about me, or they could. There is a relationship there.” Once again, building significant relationships was a strength of the introvert but personally sacrificial.

Relationships

While relationships are key for pastors, external interactions were often draining for introverts. One pastor remarked:

“Relationship building is really important but from a perspective of introversion, that’s the most time-consuming (next to preaching) and draining process. Investing in people and listening to their stories and engaging them and spending time with them; finding ways to bump into the right people at the right time or to be able to have some kind of shared experience at the right time.”

Additionally, recruiting people to lead and serve had the same effect because it is not a natural fit for introverts.

“I think it’s draining recruiting people. Obviously, I’m good at it but it is draining because it’s a series of conversations you’re just trying to make sure they have a clarity on the task. So I would call that to be draining at times.”

In fact, failure to build strong relationships once had consequences. Rushing relationships and suggesting new things doomed the pastor to failure. “It (the plans) failed because they didn’t know I loved them yet.” Introverts’ inclination for a long, slow

process of relationship building had its advantages even though it took energy and attention.

Research Question #3–Description of Evidence

Equipping Laity through Invitation and Collaboration

Empowering laity was one practice that all effective pastors bring to ministry. Pastors stayed within the strengths of their introversion to equip laity through invitation: asking questions, discussing, listening, and paying attention through observation. One way that introverts equipped people for ministry was by looking out for people's interests and abilities. They had multiple conversations with them while listening for where they may be gifted. Asking questions like "what do you think?" What should we do about that? "Where would you be interested in serving" allowed people to participate in ministry from the beginning of the process. Relationship-building took time but was well worth it when people felt like they were part of ministry. Leading by example and building relationships were key components in equipping laity.

Inviting others into ministry took trust that came from the credibility of the leader. Introverted pastors paid attention and got to know others so they moved effectively in providing direction. They did not micromanage because it violated the trust. Worse of all, micromanagement never allowed people to learn on their own. It never permitted laity to step forward and take charge. One description of an equipping style was summed up as, "Releasing of people that have expectations so people know what they need to do and if they're skilled and gifted in doing that, and to release them to be able to fulfill their ministry role." One pastor led by inviting others into ministry. He took somebody who has an interest in something and he got them to lead. For example, inviting others on a mission trip so that they can experience it together. It's

part of his leadership because “The second time, now you’re going to lead it. You’ll figure it out.”

Conflict Resolution – The value of relationships and listening

The power of building strong relationships through listening was best displayed in conflict. The introvert’s temperament had advantages in resolving conflicts. Some pastors learned to handle conflict better. One said,

“It didn’t come naturally in the past. Tension or anxiety in the room or conflict in the church was something that I’d likely avoid but after avoiding conflict enough times to see that that just adds fuel to the fire I became really intentional about resolving internally.”

Another added, “I’m a nurturer so it concerns in [sic] when people aren’t getting along.” Instead of keeping conflict contained inside or analyzing it internally, the best practice was to get conflict out in the open and begin to deal with it. Confronting conflict was essential but it does not need to be done in a confrontational way. A pastor concluded,

“I’d rather deal with that, not really as a confrontive [sic] thing or a public deal but I’d rather name the issue and be able to talk through it and discover that it lasts a remarkably shorter time if you approach it and talk about it even casually than if you ignore it and let it fester.”

Pastors used genuine communication and natural style in order to resolve conflict.

The strengths of communication and building relationships helped introverts in this area.

“Building trust is also about resolving conflict. Building trust is about making promises and keeping them, building those relationships but it’s a day-by-day process that builds step-by-step. If the underlying difficulty or problem is never spoken, it will just stay there and it will pop back up.”

Listening played a large role in this process. People felt like “we have been heard, some of what we said is being incorporated and we’re moving in this direction.”

Listening for voices that are not represented in the room was important in conflict resolution also. One pastor who sat and listened with deep levels of intensity was mistakenly viewed as passive. Talking during a conflict was not necessarily useful for resolution. “I listen for the voice that isn’t present, the opinion that is not present.”

“The more voices I can get speaking up, the better our plans will be.”

Failure to resolve conflicts was a major barrier to effective pastoral leadership. Getting people in a frame of mind where they are open to ideas and changes was important. They also needed to trust the credibility and fairness of the pastor. Without the trusted relationship,

“Conflict stops you in your tracks. It’s like a dam. It takes momentum and it just holds it back. It just (*pause*) you have to release that for any vision process to flow. Some churches get so balled up with conflict that they never can forward.”

The introvert’s ability to communicate through listening and speaking with clarity and building trusting relationships contributed to positive leadership. The reserved qualities of introverts were components for resolving conflicts.

Summary of Major Findings

Introverts need to practice ministry in their own way. The introverted pastor need to resist the comparisons that are deadly to effectiveness. Their approach will not be like extraverts. A pastor does not have to be an extravert in order to function well as an extravert. Finding the recovery of equilibrium and energy allowed introverted pastors to keep their balance effectively. Introverts brought tremendous gifts to ministry, including systems thinking, creative imagination, settling calmness, tenacity,

depth of soul, and a slower rhythm of life. They need to find their true self and work from strengths while adapting to weaknesses. Intrapersonal strengths of effective introverted pastors included leading by example through character, communication, enhancing leadership through listening, and equipping through placing a priority on relationships. A summary of major findings follows.

1. Effective introverted leaders were consistently regarded by their character and personhood. They used the strength of an introvert as a starting place for ministry and did not see it as a hindrance. They displayed qualities of holiness, authenticity, compassion, and connection that embodied strong leadership. The pastors interviewed demonstrated flexibility in moving along the introvert/extravert spectrum and completed duties that were not within their innate preferences. Their passion, enthusiasm, and fruitfulness were evident to the laity who were interviewed. Showing genuine humility, integrity, and desire to serve made a strong impression on others.

2. Spiritual formation through the use of disciplines created a significant meaning for introverted pastors. They gained depth by prayer, reading scripture and other subjects, meditation, contemplation, silence and solitude. Introverts interviewed used appropriate forms of exercise like walking or yoga as additional ways to gain closeness to God through spiritual habits. Introverts learned how to move on the scale of introversion/extraversion within the limits of their own personality.

3. Introverts have the potential to be rich, insightful, and sometimes humorous communicators. Pastors interviewed were sacrificially courageous to put their sense of comfort aside by answering the call to ministry. The calling for introverted pastors included preaching. Some interviewed pastors did not enjoy upfront activities like communication but they deemed it necessary to be successful. Diligent preparation

was a key for their effective preaching. Introverts brought clarity of thought and focused intensity of purpose which blessed the church. The spiritual depth gained through time with God was evident in the pulpit and private conversations.

4. Listening was a highly valuable part of leadership. Paying attention created space and time for pastors and their laity to work together. James 1:19 advised Christians to “be quick to listen and slow to speak.” Introverts naturally took an attitude of listening so they had time to consider and internalize what they were hearing and seeing. Reflection, observation, and discernment took quiet processing time. When conflict came up, the practice of listening allowed the pastor to hear each side so that conflict was resolved fairly. Effective introverted pastors excelled at this posture. Resolving conflict was not always natural, but effective introverts learned to use their strengths positively.

5. Effective introverts desired to collaborate with laity. These pastors wanted to make a difference in the life of their church and the lives of those they were called to serve. They modeled Ephesians 4:11-16 in “preparing God’s people for works of service.” The goal was to help others “become mature attaining to the whole measure of the fullness of Christ.” In working with laity, collaboration involved viable relationships based on confidence in the leader. Listening by the pastor was a form of empowerment. Listening helped pastors gain credibility and rapport among the people. This bond created the desire for laity to serve. To a Christian leader, a slower pace was a significant aspect of what pastoral effectiveness looks like. Introverts’ spiritual leadership through working together with others can be highly effective. An invitational approach to working with laity served effective introverts well. They did not make demands but created opportunities to partner with a variety of talented parishioners.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

The North American church desperately needs leadership. Popular styles of leadership are commonly called the “Extravert Ideal.” They emphasize external qualities like charisma, attractiveness, and charm. Cain wrote that the Extrovert Ideal is the “omnipresent belief that the ideal self is gregarious, alpha, and comfortable in the spotlight; he prefers action to contemplation, risk taking to heed taking, certainty to doubt, favoring quick decisions” (4). Introverts are called to become pastors but do not fit this stereotype. All churches are not created to be churches seeking this type of pastoral leadership. Introverts lead effectively through their natural personality gifts and talents. The personality trait of introversion carries aptitudes so that effective pastoral leadership can strengthen the Church.

The purpose of this project was to identify the characteristics and best practices of introverts who are recognized as effective pastoral leaders in the Rocky Mountain Conference (RMC) of the United Methodist Church. The research explored pastoral leadership in order to discover how introverted pastors lead effectively. Goals were to: 1. gain knowledge of what practices effective introverts incorporate in ministry, 2. discover how they work best with laity, and 3. identify the qualities they demonstrate as leadership strengths. RMC District Superintendents identified initial participants upon request of the researcher.

Major Findings

(1) Leading by Example Through Character

When describing the strength of these introverted leaders, pastors and laity spoke about personhood and humanity more than skills and competencies. Quality of character matters. These pastor displayed talent but their leadership began with the person. For Christian leadership, beginning with Christ-like virtues was significant. Genuine, authentic, real, warm, patient, thoughtful, strong, compassionate, honest, and calm were mentioned consistently. Effective introverted pastors displayed incarnational presence as a way to re-present Jesus to others. They were not described as flashy, dynamic, dominant, outgoing, or aggressive. Their quiet dignity actually gave them a strong sense of confidence and courage and bravery to live within their limits.

Introverts showed amazing vulnerability with others in part because of their self-awareness. The interviewed pastors exhibited high emotional intelligence. They were comfortable in their own skin and with their own stories. Introverts gave a gracious offering when they allowed others to see the inherent richness of their life experience. The introvert's sense of humor and joy surprised some. The pastors were true to their God-given personality as a gift that was used as an instrument in order to complete Kingdom work. Their lives modeled an integrity that honored God.

(2) Developing Depth Through Disciplines

Introverts were naturally drawn to spiritual disciplines that helped them seek God. Contemplative habits such as prayer, meditation, retreats, solitude and silence, reading scripture/devotional classics, and journaling were mentioned often. Introverted

pastors practiced the presence of God by drawing from the profundity of their internal world. As a result, they reflect a deep well of wisdom. Reflecting on God and their relationship with God came easier since they think unceasingly. Some of the practices listed above helped them have a stronger sense of self knowledge. They liked to read and sought out new creative ideas. Fueling the imaginative soul of an introvert regularly came from interaction with words. The practice of holy habits developed spiritual depth.

(3) Connecting Through Communication

Introverts proved to be outstanding communicators in public speaking and personal relationships. They were well prepared and thorough in preaching. Many used story-telling to unveil personal vulnerability. Introverted pastors spoke with great depth and thought. Vision casting was essential for their pastoral effectiveness. Since introverts like process, they thought systemically and considered the big picture. Gathering information, considering possibilities, and weighing options were part of an introvert's framework of communication. They exhibited more than adequate ability as speakers, thinkers, and listeners.

Part of effective ministry involved extraverted activities like preaching or engaging in conversation. The pastors interviewed for this project showed the ability to move along the extraversion/introversion continuum so they functioned well in those tasks. They could be deemed situational extraverts based on the expectations of the circumstances. Laying aside one's partiality so that powerful ministry could be done imitated Jesus' work as described in Philippians 2:5-8. Introverts willingly took on discomfort and forsook personal preference because being willing to serve meant going outside of themselves. Functioning outside of the dominant temperament was costly to

the pastors. Yet, they were willing to do it because it was necessary. They did not use introversion as an excuse not to act or as a reason why they did not excel. Their sense of emotional intelligence provided for self-discipline and self-awareness. Discipline and awareness were marks of outstanding leadership.

(4) Leading Through Listening

The clergy and laity leaders frequently mentioned listening, asking questions, seeking opinions, and being present as strengths of leadership. They created room for relationships to grow, and for collaboration and leadership to develop. Listening to each other grew community goals and partnerships. Spiritual formation practices, such as prayer, meditation, and scripture reading, hinged on listening. Excellent pastoral care and spiritual direction were based on focusing on others. Intentional conversations empowered introverts through the service of listening to others. When trusting, collaborative relationships had been established, the chances of working through conflict successfully increased for introverts. The strength of listening rose to the top of pastoral leadership qualities. Introverts allowed others to have their say and be heard. That posture helped resolve conflict amicably. The attitude was not domineering or controlling. It may not have changed the outcome but the respect of each person was intact. Introverts successfully practiced addressing issues thoughtfully and efficiently.

(5) Equipping Through Invitation and Collaboration

Introverted pastors accomplished equipping through invitation and collaboration. Equipping the laity was more than transferring skills or knowledge. Laity had God-given gifts and talents to function in the Body of Christ. Introverts asked questions, observed, and reflected on who people were and how they could best serve.

Then, they intentionally invited others into the process of ministry. Working together was especially important in leadership. One impression of leadership is the take-charge, directive, tell-everyone-what-to-do leader. Grant, Gino, and Hofman provided research that strongly suggested proactive workers were more productive when working with a leader who was less extraverted. The workers were more receptive to suggestions, ideas, and involvement (543). There are times when having one commanding voice is vital. However, much of pastoral ministry is cooperation with others. Being too directive does not allow others to grow into the leaders they could become because they are always told what to do or micromanaged on every decision. Because the trust and credibility of the introverted leader was present, laity knew the leader would not lead them astray. Effective introverted pastors modeled character and competencies that created a desire to serve together. The strong leader allowed the person to grow through experiences.

Contrary to popular thought, the introverts in the study were excellent at building loving and caring relationships. They invited one-on-one friendships and cultivated community well. The misconception that introverts were withdrawn, aloof, or shy was not reported by any of the interviewees. Introverts may take longer to get to know people but trust was developed with consistency and truth. Ministry was about relationships—loving God and loving others. The introverts in this study excelled at both.

Ministry Implications of Findings

First Implication: Introverts Can Be Effective Pastoral Leaders

The pastors interviewed for this project showed character and competence of effective pastoral leadership. According to the Rocky Mountain Conference Excellence

in Ministry Clergy Covenant, the pastors displayed many character traits of excellent pastors. They were described as quietly strong, genuine, authentic, engaging, transparent, calm, and patient. The pastors interviewed understood the necessity of building trustworthy relationships and did so with warmth and engagement. They had rich and meaningful relationships with parishioners and others. Furthermore, they brought spiritual depth to relationships because of the energy they gain from their internal world. Introverts showed personal vulnerability with others that reflected a sense of comfort with their true selves. They were committed to intentional community with leadership, staff and the congregation. This was seen in personal conversations, meetings, and preaching. The introverts in this project were present and approachable.

The truth of ministry is some tasks drain all pastors. The reasons are numerous: Individuals are not particularly good at the task, lack training or experience, or it does not fit their natural inclination or personality gifts. By nature, the pastoral ministry is a people business so interactions with others can be challenging for introverts. The common thinking is that introverts lack the internal resources to handle many aspects of ministry due to their nature. Introverts are often told to “get over it” regarding their personality and work of pastoral ministry. This biased attitude is unfortunate and lacks understanding since one does not “get over” personality. It is part of human nature. A better course of action is embracing introversion as a gift while knowing that there are limits to reach beyond. Introverts have the ability to move and adapt to more extroverted activities. It simply takes more energy and recovery time afterwards. An introvert should not use personality as an excuse for not completing necessary tasks. Nor should an introvert use personality as an excuse not to pursue excellence. Rather,

knowing one's self, striving for balance, and acknowledging limits were critical. These are signs of excellent leadership postures.

The biblical model of the leadership is very different from the “Extrovert Ideal” that is so coveted in American society. Biblical references that contradict this position include 1Samuel, 17, Mark 1, and Mark 6. Engagement and disengagement are critical for the introvert to renew and restore. Interviewed pastors showed the ability to find refreshment in various ways. Cain coined the term “restorative niches.” to refer to these refreshing areas. These niches were times and spaces to reenergize after the draining effect of external sources and to return to true self (219). Successful introverts built in these mini-sabbaticals as part of their day. It allowed them to work in what Briggs Myers called the auxiliary function (extraversion) and still be attentive to their dominant function (introversion). For introverts, their dominant function is the internal world. It is what they know and trust, and how they gain direction. However, they must regularly engage the external world which is auxiliary for them. The outer world is inescapable in ministry. The fixed idea that introverts always work alone and do not want to work together with others is false. While introverts need extended times of solitude and/or silence and enjoy a private retreat or quiet time of prayer, ministry in the church is carried out with others.

In scripture, God called many men and women to leadership—old and young, quiet and loud, wealthy and poor. The temperament of introversion is not a second class personality type but the gift given by God as part of personhood. Collins noted that half of the description of Level 5 Leaders involved personality traits. Effective introverted pastors displayed those qualities well. This study did not measure personal

will. God has given the gifts and talent needed to answer the call. The biggest problem was comparison or thinking either extraversion or introversion was better for leadership success. If introversion or extraversion is based on the preference of energy source and where/how people prefer to spend their time, why are those qualities used as criteria for effective leadership? It is comparable to saying being right handed or left handed is better. Neither is better—one is preferred over the other. The most dazzling style or finest presenter does not equal the strongest character or best ideas. In effective leadership, outcomes and results matter far more than style. The key for effective introverted pastors was owning your identity. Christian individuality came from knowing who you are in relationship to the Lord and others.

Effective introverted pastors were a blessing to their community and a benefit to the Body of Christ, and were grateful for their strengths. Humility in weakness was evident too. This aspect reinforced the notion that no one has all of the gifts and talents necessary to totally function as the Body of Christ. Each part is important and has honor in the Body (1 Corinthians 12). Laity knew the leader and resonated with the vision presented. Being was a vital part of equipping, not just skills or knowledge. Introverts built relationships that displayed leadership qualities that people wanted to follow. Equipping laity was for the sake of others so that they could achieve their potential. Introverts provided the invitation to enter into the process of ministry. The joy of contributing to Kingdom building was a ministry thrill all pastors loved to experience.

Along the same lines, spiritual direction is a form of pastoral leadership that introverts may excel in providing. This practice could be useful with colleagues or

parishioners. Introverts may possess some natural capacity in this area. They may be seen as quiet sages who offer wisdom and a calming presence. The gift of listening serves spiritual directors well. They often observe aspects of a person's temperament or behavior that help another grow in their faith. Because of their sensitivity to internal truths, introverts may possess the depth to aid someone seeking refreshment and guidance. Spiritual direction is also about asking the right questions based on observation and reflection. Introverts often excel at these practices.

Second Implication: Effective Pastoral Presence Includes Listening

During clergy and laity interviews, one source of quiet leadership was listening. Listening created opportunity to build relationships, equip laity, and empower others to collaborate in leadership. On a personal note, listening through solitude, silence, and reading allowed pastors to listen for the Lord to speak through prayer and meditation. Listening to scripture created an avenue to hear God's word. They reflected upon it for themselves and for the sake of their congregation. Jesus said, "My sheep listen to my voice; I know them and they follow me" (John 10). Effective introverted pastors used their listening traits to be faithful followers and leaders.

Jesus listened in various ways. Much of his teaching was done through random conversations with others. Asking questions and attending to the marginal were staples of his ministry. The woman at the well (John 4), blind Bartimaeus (Mark 10), Nicodemus (John 3) and the faith Centurion (Matthew 8) were examples of outsiders who Jesus encountered through conversation and listening to their needs. Jesus' style never seemed rushed and hectic. Other demands and schedules did not drive him. His pace and rhythm allowed time for people to approach him. These aspects were critical

for introverts. Listening intently is hard work and takes great concentration and energy for the introvert. They must draw from internal reservoirs of energy in order to connect with people. Jesus demonstrated the ability to listen and engage, then disengage. He taught his disciples to find restorative niches when he told them, “Come with me by yourselves to a quiet place and get some rest” (Mark 6). Listening is a powerful instrument for people with hectic and confused lives. Jesus modeled listening as a quality of hospitality and a practice of care.

For the introvert, listening was also an aspect of spiritual formation. Practices of contemplative spirituality in prayer, reading scripture, journaling, solitude and silence, and retreats were significant habits. Each one has an element of listening for the word of Lord or listening to themselves. Getting in tune with a person’s own spiritual pulse was critical for the introvert. For leaders, being accountable for their own internal world has important consequences for spiritual health. Building self-awareness kept leaders from deceiving themselves and others. Issues of burnout or misconduct often happened because of neglect of the inner world. Listening was part of the diligent preparation of heart, mind, and soul that shaped the leader’s character.

The reemergence of listening as pastoral practice may be an antidote for the visual and verbal overstimulation in our culture. People today need a listening presence. Being an introvert does not automatically mean that you will be a good listener. What it suggests is that introverts do not need to dominate a conversation in order to be engaged. In *The Contemplative Pastor*, Peterson wrote there are three things a pastor should prioritize: prayer, preaching, and listening. “I want to have the energy and time to really listen to them so that when they are through, they know at

least one other person has some inkling of what they're feeling and thinking" (loc. 190). Whether in hospital visits, leadership meetings, or personal conversations, the pastors and laity interviewed described attentive listening as one of the keys to pastoral effectiveness. It showed people that they cared. It showed people that they trusted them. It showed people that they empathized with them. Today's parishioners need to be heard because the world is so busy talking, no one bothers to listen. Effective introverted pastors showed patience as listeners in their ministry. Their posture and practice of quiet strength created room for the other.

Listening to God and others is part of building loving relationships with them. Ultimately, Christian leadership is judged by this outcome. The act of listening allows us to be present for the other. It honors another when we are fully attentive to them. Listening is a way to build the church, fellowship, and community. Bonhoeffer wrote,

The first service that one owes to others in the fellowship consists of listening to them. Just as love to God begins with listening to His word, so the beginning of love to the brethren is learning to listen to them. It is God's love for us that He not only give us His word but also lends us His ear. So it is His work that we do for our brother when we listen to him. Christians, especially ministers, so often think they must always contribute something when they are in the company of others, that this is the one service they have to render. They forget that listening can be a greater service than speaking. (96)

His view of listening confirmed and affirmed what the research revealed. Listening was an effective practice for introverted pastors. They were available and approachable to others, built strong relationships and created room for others to engage in ministry by finding their strengths. Working collaboratively with others fostered strong commitment and ownership of ministry. It certainly broke the bias of the dynamic

leader being the person upfront doing all of the talking and presenting all the solutions. That is good news for introverts who desire to be effective pastors.

Third Implication: Definition of Successful Church Should Be Reconsidered

At Duke University, Mark Chaves, Shawna Anderson, and Jason Byassee conducted research on church congregations. According to their National Congregation Study (2007), in both 1998 and 2006-2007, the average American congregation had seventy-five regular participants. To picture this, imagine all the congregations in the United States, from smallest to largest, in a row. Now pretend, you are walking up this line. When you get to a congregation with 400 people, you would have walked past more than 90 percent of all congregations. America is a nation of small churches so the large churches should not be used as the sole image of success.

In the last forty years, the megachurch became the ideal for a local church. This trend has skewed our views of effective church. Just as successful leaders should not be cast in a singular light of extraversion, churches would be wise not to mirror themselves only after megachurches. Some contexts lend themselves to the development of powerfully large churches. The model works exceptionally well for rare pastors with the gifts and talents for that style of ministry. It does not mean that only churches with Sunday average worship attendance of thousands are the pinnacle of church life. The misconception is thinking the megachurch model is the best model of church, Therefore, they dictate best practices of pastoral leadership as well. The use of large churches as a standard for clergy success is skewed as measure of effectiveness. Small does not mean inferior.

The research suggested that smaller churches are equally valid as strong and effective churches. They may not be led by dynamic and gregarious extraverts who are full of charm and charisma. Churches led by the pastors in this study ranged from 20 to 800. They were viewed as effective leaders without the size, power, or influence of the large church. Just as one size does not fit all for the pastor's gifts, so it is with the church as well.

Churches display character and qualities like history, tradition, or style that define them. Clergy and laity have an effect on the character of a church. Choosing one church as better solely on size is typical of the "bigger must be better" attitude prominent in America. The danger in this stance is that it discounts the value of variety including churches that are quieter, smaller, or more contemplative. A smaller church with an effective introverted pastor may have great strength in building a loving community, discipling with Christ-like growth, working with the poor and needy, preaching the Gospel, worshipping with vital services, and spiritually growing people. They may be quieter in worship by seeking contemplative styles of prayer and music. They may focus on missions more than Sunday morning attendance. They may be preparing God's people for the work of ministry effectively. These churches will not have designs or expectations of becoming a megachurch. Each will reach people that others could not. All churches and pastors should strive to honor and please God through their ministry by using their personalities for the benefit of the Kingdom. Pastors who are extraverts and introverts can lead excellent churches that connect with the community and make disciples for Jesus Christ.

There are many expressions of church especially in the areas of tradition and worship style. For some, the Taizé style of reflection and quiet discernment may draw them closer to God. For others, a band that displays great energy and volume on stage may create an environment for experiencing the Spirit of the Lord. The dazzling lights and visuals set an atmosphere of power that may be an attractive worship experience. The Charismatic and Evangelical traditions are examples of movements that emphasize the Spirit and the Word in their worship. By nature, they are more extraverted. However, one would be pressed to say that this type of worship is more effective than the Quakers who prefer quiet discernment and self-examination. These styles represent differing gifts of ecclesiology. Consider the various styles of churches on the continuum of introversion/extraversion. Some churches are more introverted or extraverted than others. One is not better or more successful than another. As with pastoral leadership, look at the churches for their fruit, results, or outcomes to measure effectiveness. Churches can display many distinct gifts and emphasize different ministries based on the ability and personalities of the people. Churches cannot be all things to all people. They were not created to function this way.

Owning one's personality and envisioning whom God created people to be is a sign of healthy church leadership. Self-awareness is a strength of good leaders. It is also a reality of strong churches. Each pastor in the study demonstrated competencies and character of strong clergy leadership. Their churches had differing gifts as Paul wrote in Romans 12:3-6,

“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the

same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us.”

Local churches form the world-wide Body of Christ so reconsideration should be given as to what makes a successful church. They should not think of themselves more highly than others but act in accordance to the faith and gifts given to them. The Body of Christ needs quiet churches as well as loud churches.

Fourth Implication: Introverts Need Relationships for Effective Ministry

Another implication is the importance of community for pastors. Historically, Methodists value community. A foundational practice of traditional Methodism is the class meeting. Introverted pastors need the intimate community that can be found in a class meeting. Methodist class meetings were groups that met together for personal accountability, prayer, and growth. The relationships formed in these meetings allowed Christians to grow in their discipleship and faithfulness to Christ. Asking questions, listening, and trusting friendships are strengths for an introvert. The class meeting might be a solution for pastors, extravert and introvert, who need others to hold them accountable for spiritual formation and fellowship. Loneliness is destructive for anyone but particularly pastors. Introverts enjoy solitude and being alone but loneliness is different. John Wesley said that Christians needed to “watch over one another in love” (527-530). Whether a mixed group with laity or strictly other clergy, a highly valued practice for effective pastors is to belong to a spiritual formation group of trusted friends.

Creating trusting relationships of one pastor to another could increase the quality of pastoral leadership. For introverts, seeking out another effective introverted pastor might be the relationship needed to instill confidence or direction. Role modeling could take place through listening and building relationships. Both introverts would probably function quite well in this collegial association. The use of technology could make long distance connections possible so that isolation is not the problem it was for previous generations. This implication holds true specifically for the Rocky Mountain Conference that consists of Utah, Colorado, and most of Wyoming. In 2016, there was a major proposal to include the remainder of Wyoming and Montana in forming a new UM conference. The challenges of physical geography are enormous. As pastors wrestle with the UM connectional system, technology might provide a way so that introverts (who are naturally isolated) can connect on their own terms and conditions.

Since introverts usually cannot deal well with too many relationships, they choose their friends and colleagues selectively. Finding the right mentoring relationship could help cultivate loyal friendships that may help the local church. Additionally, the RMC consists of mostly smaller churches. The median worship attendance for 2014 was 65; the average worship attendance (AWA) was 114. These statistics are in decline. In 2013, the median was 79 and the AWA was 135. Ministry can be discouraging for pastors who are leading churches that are aging and shrinking in numbers. When considering the megachurch dream held up for local churches, pastors can be easily frustrated when their little church is not dynamic, vital, or energetic. Reforming leadership expectations through peer conversation may be one way that introverted pastors can help one another.

Limitations of the Study

The selection of the laity focus groups was a limitation in this study. Once a pastor accepted the invitation to join this project, the pastor selected his/her focus group of laity to be interviewed. This self-selection probably lent itself to the pastor selecting people who would be positive and generous in their comments. Human nature dictates that a person would select allies rather than adversaries for this type of work. A congregational survey of a wider pool of laity might have generated more diverse content on the pastor. Potential for favorable bias toward the pastor existed in the makeup of focus groups. Teams were based on availability, knowledge, and experience in working with the pastor and reputation as congregational leaders. Size of the focus groups was limited to two or three which presented a small sample size. The selection of laity was considered critical in measuring effective leadership. Having the pastor choose the focus groups was done for their knowledge of the pastor's ministry and personality.

Overall, the sample size of pastors was small and lacked diversity. While the racial and gender diversity was mixed, the researcher interviewed only five pastors plus their laity teams. All were United Methodists from the Rocky Mountain Conference. The range of church sizes was broad from 20 to 800+ but there were no pastors interviewed of churches larger than this. Of the 250+ UM churches in the RMC, only two churches have an average worship attendance of over 1000. The RMC is primarily a conference of smaller churches which is a limitation in this study. Interviewing introverted pastors of larger churches (1000+) may have been useful. Using UM District Superintendents as a source of effective pastors may come with built-in bias or prejudices as to effectiveness in ministry. This factor is a limitation for the study.

The lack of research literature on clergy women and personality types is limiting. The Methodist Church has ordained women as clergy members since 1956. Some denominations do not ordain women. The leadership bias toward certain leadership traits (i.e. extrovert ideal) is well entrenched in American culture. Add into this mindset the gender expectations placed on male and female roles and it is easy to see how clergy women are caught in between. A female pastor who is an introvert might be misunderstood as passive when the reality is she is taking time to formulate a proper response. She may be seen as lacking initiative when helping others become equipped for ministry. The bias toward “take charge” leaders may bring more prejudice toward women. The female pastor who is a strong leader with direction and vision may be seen as pushy or bossy by the congregation. On the other hand, a female pastor who takes more time to reflect on information, is gentler in her responses, or is quiet in her demeanor may be seen as too inhibited or shy to be a strong leader. This approach may reflect personality more than gender.

Unexpected Observations

One observation was that introverts do have the people skills necessary to be successful. The notion that introverts are hermits or anti-social was completely unfounded. A common misconception with introverts is that they are all shy and do not like being around others. The interviews conducted showed the opposite to be true. Pastors had rich and meaningful personal relationships. Often, the number of these interactions was fewer but with greater depth. Relationships were one of the areas that all interviewees described as a strength of ministry. In fact, they showed a good sense of humor and strong social skills. Introverts interviewed built excellent rapport with high

levels of trust. Furthermore, they showed great vulnerability that allowed people to see their humanity and spirit. Sharing on deeper levels includes acknowledging the failures and weaknesses of the pastor. This honesty provided a chance for the introvert to build a relationship with the congregation that endeared them to the pastor. While it might not have been comfortable or easy to share, the effective pastors were willing to go there. The willingness to share deeply and put themselves out in front of a crowd was unexpectedly framed as part of the calling to serve. Introverts might not have liked it and even carried great anxiety around it, but they did it.

Given the proper time and space to prepare, introverts brought great depth and thought to communication. They were willing to study and practice in order to thrive. They often have the gift to see the big picture and articulate vision well. While none of the pastors interviewed are in that elite category of speakers, they displayed the ability to communicate clearly and reflectively. Analysis and thinking were strengths for some introverts because they considered problems or topics for a while. They may be quiet for long stretches but when they have made it right in their mind, the results can be powerful. The empathy that introverts project helped them build understanding and trust quickly. Their genuine humanity was seen as a strength. The spiritual depth of prayer and calling to serve through preaching empowered some introverts to excel beyond their natural inclination.

One surprise was that none of the interviewees mentioned writing in their styles of communication. Introverts are often seen as imaginative and creative writers. The form of writing allows for appropriate time and space to think. Some introverts are finding great outlets for their thoughts on social media like blogs and websites. They

can connect with larger audiences through the printed word rather than through speaking.

Another surprise finding was the empowerment of laity. While the ability to work with laity is an indicator of effective leadership regardless of personality, the manner in which introverts empowered that was unexpected. Many believe that equipping laity means giving them more tools like knowledge or skills. However, invitation and collaboration are powerful tools for equipping laity for ministry. Listening to the people was the equipping. It was an acknowledgment of the gifts and talents people bring to ministry and creating space for them to use them. The cooperative process was far more important than anything else. Introverts invited laity to partner with them, listened to their ideas and respected them as co-workers in ministry. Being too directive was seen as hindering the laity so a posture of intentionally waiting created opportunity for emerging lay leaders. The pastors and laity interviewed revealed a high degree of trust between each other. Laity knew their leader well enough to know he/she would not lead them astray. The pastors trusted their people's intentions to want to do well and serve confidently.

Recommendations

Recommendation and practical applications of this research project have been divided into three areas: Clergy, Congregations, and Conferences.

Clergy

- Pastors can increase their emotional intelligence by taking personality tests like MBTI. Learning self-awareness is a key aspect of all leaders. The call to know

oneself is wisdom throughout the ages. Many different types of personality assessment tools are available to learn more about one's self.

- Clergy build emotional intelligence (EQ) through self-awareness and personal reflection. A greater EQ helps people find the right rhythms and pacing for their lives which is critical for introverts' success. Personality is not an excuse for lack of excellence in ministry. It is a gift given in order to accomplish ministry. Advocate for the introverted style. Find a balance of work and rest, solitude and community, action and contemplation. Each person can learn to manage emotions, deal in healthy relationships, connect with others, and enhance energy through preferred approaches.
- Pastors live courageously by owning introversion as part of the true self. The true self is God's best design for people. Colossians 3:3 states that "Your life is now hidden with Christ in God." Drop the illusion of trying to be what others think a good pastor sounds like or acts like. Show the grace to acknowledge limits and live with imperfections.
- Clergy can collaborate with laity to balance auxiliary traits of introversion. Romans 12:3-9 is a reminder of using different gifts according to the grace God has given. The fullness of the Church is to engage all people in ministry, not solely rely on the pastor's strengths. Understanding limits and having faith in others empower them to help with or complete tasks that an introverted pastor does not do well.
- Pastors need to develop understanding of the shadow side of personality and leadership. Every person has weaknesses and limitations. Recognizing underdeveloped auxiliary functions of introversion causes pastors to pay

attention to it. Knowing areas of discomfort, stress and anxiety will help long term emotional health. Reflect on behaviors that stem from introversion and how they affect others and self. MacIntosh and Pima's work is an excellent resource in this area.

- Clergy can find a small group of colleagues or others to form relationships with in order to provide friendship. While introverts do not need large amounts of friends, introverts need to have some relational bonding. This group may or may not be found within the local church. For some, finding companions beyond the church may provide better balance of life.
- Pastors can practice spiritual formation habits that are more attractive to introverts because they will lead to maturity in Christ. Introverts may find tapping into certain contemplative practices will help them grow as followers of Jesus. Habits like solitude and silence are keys to finding the true self. Introverts find spiritual growth and renewal through the Sabbath, reading scripture, prayer, retreats and small accountability groups. Much has been written about spiritual disciplines recently. Future research studies on how certain practices help introverts might prove beneficial since there would be data and analysis on which habits benefit introverts the most.
- Recommended Resources
 - Reginald Johnson—*Your Personality and the Spiritual Life*.
 - Ruth Haley Barton—*Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry*.
 - Robert Mulholland—*Invitation to the Journey*.

- Peter Scazzaro—*Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*.
- Gary MacIntosh and Samuel Pima—*Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*.
- Eugene Peterson—Pastoral theology series is exceptionally helpful for introverts. The five work series includes: *Five Smooth Stones*, *The Contemplative Pastor*, *Working the Angles*, *Under the Predictable Plant*, and *The Unnecessary Pastor*.

Congregations

- Churches can create an environment where people can be genuine and authentic including the pastor. Allowing the pastor to be comfortable to be his/her own self gives freedom for others to do the same. Gracious hospitality creates an atmosphere where people can be real. Congregations that grant permission to own who one is can be a tremendous gift for the introverted pastor. A culture of acceptance will allow all people to minister and not be ashamed of their imperfections and limits.
- Laity should avoid comparisons of one pastor to another. Comparison is toxic to a healthy environment because it makes one less than another. In 1 Corinthians 15:10, Paul said, “By grace, I am who I am and his grace to me was not without effect.” God’s grace has been generously given to each person. Instead of comparison, celebrate and honor each pastor for his/her strengths and own unique contributions. Look for talents, not deficits. Stereotypes can often lead to

exclusion or judgement without clear understanding. Respect and appreciate a pastor's difference within the congregational leadership. Areas of communication, leadership, conflict resolution, and ministry skill are important in working with pastors. Leadership can partner with the introverted pastors to bring out the best in them.

- Parishioners can gain understanding of introversion (and all personality types) and how it affects the life of the congregation. As a whole group, each church can adapt to and learn about the pastor's personality. Increased understanding can reduce potential conflicts due to misinterpretation of an introvert's style. Create space of listening, especially during times of conflict, that allows the introverted pastor the time and space needed to be heard.
- People should expect the introverted pastor to practice appropriate spiritual disciplines that renew and refresh the soul. Self-care for the introvert will include times of solitude, silence, Sabbath, and study. One suggestion is that the SPRC or church leadership hold the pastor accountable for the practice of agreed upon spiritual disciplines as part of effective ministry. The church might consider including this accountability as part of the pastor's evaluation.
- Recommended Resources
 - Lynne Baab—*Personality Types in Congregations: How to Work with Others More Effectively*.
 - Adam McHugh—*Introverts in the Church: Finding Our Place in an Extroverted Culture*.
 - Corinne Ware—*Discover Your Spiritual Type*.
 - Peter Scazzaro—*Emotionally Healthy Church*

Conferences

- Conference Board of Ordained Ministries might consider requiring that each pastor take a personality assessment in order to use it for self-awareness and a baseline for emotional intelligence. Use of the assessment instrument would build knowledge of preferences, desired style, limitations, and frameworks for communication and leadership. Personality assessments are ways to help the pastor to think and focus on personal growth. Spiritual leadership in the church is different than other leadership because personality and character matter. Completing a personality assessment could be included as part of the pastor's profile just like theological writings. The Bishop's Cabinet may not really know a pastor personally so having a personality profile would be good background material. Personality assessment would be another way to gain knowledge of every person. The conference should take under advisement the personality type while not using it to stereotype a pastor.
- Conference can consider adopting evaluation measurements that value good listening, deep thinking, and clarity of ideas as much as good talking and personal charisma. Look at results and outcomes as measures of effective leadership, not just dynamic style. It is easy to confuse gregarious flair with effectiveness in leading a church. Consider church effectiveness in scorecards beyond numbers and charm.
- District Superintendents can encourage balance in clergy between activity and rest, speaking and listening, and community and solitude. Self-care among clergy is in the conference's best interest. Healthy pastors are less like to fall into

the trap of burnout, professional apathy, or clergy misconduct. While more extraverted activities like preaching may be draining for introverted pastors, they need to learn how to adjust and find renewal for their soul. Christ-like character is needed in all pastors whether bold or quiet, talkative or reflective.

- Conferences might experiment with matching congregations and pastors who fit personality-wise just as much as in terms of experience or theologically. The research done by Grant, Gino, and Hofman suggested that introverted leaders function well with proactive workers; this finding could be significant in pairing introverted pastors with extraverted congregations. The Church is set up for failure when matching a congregation's personality with an inappropriate fit of pastor. Personality should be considered in matching pastors with churches in addition to experience and theology. Every church should complete a church profile that would give indicators of its personality.
- District Superintendents could introduce a new pastor to the congregation by including personality traits and how a pastor best works with the congregation. A basic training on strengths and limitations of an introverted pastor would create awareness for the congregational leadership. This knowledge would provide a starting point for the relationship between the pastor and congregation. Present the positive aspects of introversion without apology and acknowledge limits as part of anyone's human potential. No one has all of the gifts and graces needed for pastoral ministry. District Superintendents should consider the introduction as an opportunity to reemphasize the need for the entire congregation, the Body of Christ, to participate in ministry. Ministry is not solely the pastor's job.

- Conferences should consider differences in gender among clergy members and personality styles. Introversion and female clergy could be a ripe field for further study. More needs to be written and researched in this area. Introverted clergywomen may suffer from a double dose of stereotypical prejudice because they may be quiet and reflective as introverts but are misunderstood as simply being passive and not strong enough as women. Introversions are rarely seen as aggressive to begin with since the personality type lends itself to slower responses and more cautious approaches. Add the bias of females being less assertive and females may have a harder time in their pastoral leadership. This area might be worth additional investigation especially within denominations that have ordained female clergy. The research for this project included three clergywomen but it was not designed to study gender bias and personality typing.
- Recommended resources
 - Susan Cain-*Quiet: The Power of Introverts in a World That Can't Stop Talking.*
 - Laurie Helgoe-*Introvert Power*
 - Jennifer Kahnwiler-*Quiet Influence: The Introvert's Guide to Making a Difference.*
 - Roy Oswald and Otto Kroeger-*Personality type and Religious Leadership.*
 - Roger Pearman-*Hard Wired Leadership: Unleashing the Power of Personality to Become a New Millennium Leader.*

Postscript

In 1 Samuel 17, David did not use Saul's armor when fighting Goliath because it simply did not fit. Instead of taking Saul's armor, David took his experience, skill, and personality into battle. David answered God's call through the gifts he had been given. Effective pastoral ministry is the same. Personality is a gift from the Lord. It is part of our true self. We spend our lifetime learning how to become our true selves so that God can accomplish his purposes through us. Christ is actively working in and through our given personality so why would we desire to be someone we are not? When an introvert has been called to lead and pastor a church, he/she should expect to do so through introversion, not in spite of it. It is one of the talents we are given through which we serve. It dishonors God that so many pastors who sensed a call to ministry are leaving as failures and disappointed due to unrealistic expectations. Embracing personality including introversion means to become self-aware and own who you are. The pastor is a gift to others in the community. The pastor's purpose is to draw the best out of others. Great leaders may not be what anyone expected. God has a way of using a variety of personalities and gifts to employ disciples. May we affirm our strengths with gratitude, our weaknesses with humility, and use them as well as we can.

APPENDIX A

EMAIL INVITATION TO PARTICIPATE IN STUDY

Date

Dear Rev. _____,

My name is Dave York and I am working on my Doctor of Ministry dissertation research project through Asbury Seminary. My topic is effective pastoral leadership in the RMC. You were recommended to me as someone I should interview as part of my project. I hope you will consider this invitation to participate and share your expertise on pastoral leadership.

Here are the expectations on your end.

We will set up a time for an interview of approximately one hour. I will come to you on your schedule. I will provide you with the questions ahead of time so you can consider your answers. I will send you a formal letter of consent with the details.

Also, I need a team of 2-3 laity whom I could interview as a focus group. It would be a group of people who are familiar with you and your leadership style. I'd like to do the interview the same day when I interview you.

Before the interview, you will be sent an online Myers-Briggs Type Assessment at no cost to you. The assessment is taken at your convenience before the interview and you will receive the results. Instructions will be sent to you online. The laity team will not take the MBTI assessment.

My goal is to complete my interviews by the end of August so July and August are the best times. I know schedules are challenging this time of year but I hope the flexibility of summer will play to our advantage. Thank you for your consideration of my invitation. I look forward to hearing from you soon. Please contact me if you have questions, comments, or concerns.

Dave York
Pastor, SonRise Church
Pueblo West, CO
719-569-0737

APPENDIX B

LETTER OF CONSENT FOR PASTORS

June 22, 2015

Dear Rev. _____,

I am a Doctor of Ministry student at Asbury Theological Seminary and a colleague in ministry in the Rocky Mountain Conference. I am conducting research on the topic of personality and effective pastoral leadership. I would like to interview you and a few of your key leaders from your congregation. You were recommended as an effective leader in the RMC.

Effective pastoral leadership is essential for the local church and Rocky Mountain Conference. It allows pastors to fulfill their personal calling and reach their potential. The demands of ministry are challenging so finding ways for pastors to work within their God given personalities is critical. Additionally, the local church needs to understand its role in leadership and how it relates to the pastor. Through this research, my hope is that the Church will be strengthened.

STUDY PROCEDURE

- Upon your agreement, you will take an online assessment called the Myers-Briggs Test Indicator. It will be interpreted by an expert trained in MBTI assessment. While you may have taken MBTI or a comparable measurement before, this step is done to insure credibility and reliability in the research so it needs to be taken seriously. The results will be shared with you. The fee for testing will be paid by the researcher - no cost to you.
- You will be the subject of a one and half hour interview by me. The time and place will be mutually determined by you and me. The interview will be semi-structured and you will receive the questions ahead of time.
- You will invite 2-4 lay leaders in your congregation to a focus group interview. These leaders need to be people whom you work closely with and who know you well. They will be contacted by the researcher to set up time and place. The focus group will last one and a half hours. Pastors will not participate in the focus group.
- The interviews will be recorded by the researcher.

I want to assure you that the responses will be kept confidential. The interviews will be transcribed to ensure accuracy. Only the researcher will read and use the interview data. The files will be kept in a locked cabinet and in possession of researcher. Once the research is completed, the interviews will be kept electronically until my dissertation is written and approved—approximately May 2016. When no longer necessary for research, all materials will be destroyed. Each person participating will be given a code number. The responses given by the pastor and laity from his/her congregation will not be shared by the other party.

Please know that you can refuse to respond to any or all questions in the interview. Also, you can withdraw from the study at any time without consequence. There are no risks to participation. There is no cost to you or financial compensation for participating. Pastors participating in the research will receive a copy of the findings upon approval of the dissertation.

I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of my study. Feel free to contact me at any time if you need more information. My cell number is 719-569-0737. My email is yorkyorkdave@comcast.net.

If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Send the letter back to me in the self-addressed stamped envelope that is enclosed. Thank you for your help.

Sincerely,

Rev. Dave York

**I volunteer to participate in the study described above and so indicate
by my signature below:**

Your signature: _____ Date: _____

Please print your name: _____

APPENDIX C

LETTER OF CONSENT FOR LAITY LEADERSHIP

June 8, 2015

Dear Laity Leadership Group,

I am a Doctor of Ministry student at Asbury Theological Seminary and a colleague in ministry in the Rocky Mountain Conference. I am conducting research on the topic of personality and effective pastoral leadership. You were invited by your pastor to take

part in a focus group interview on this subject. You were invited because you work closely with your pastor and know him/her well.

Effective pastoral leadership is essential for the local church and Rocky Mountain Conference. It allows pastors to fulfill their personal calling and reach their potential. The demands of ministry are challenging so finding ways for pastors to work within their God-given personalities is critical. Additionally, the local church needs to understand its role in leadership and how it relates to the pastor. Through this research, my hope is that the Church will be strengthened.

STUDY PROCEDURE

- You and several other lay leaders in your congregation will participate in a focus group interview. The focus group will last one and a half hours. Your pastor will not participate in the focus group.
- You will be contacted by the researcher to set up time and place. Ideally, it would be the same date and place as the interview with the pastor. This accommodation is solely for the convenience of the researcher due to travel and time considerations.
- The interviews will be tape recorded by the researcher.

Since a focus group involves participation by others, I cannot guarantee laity responses will be kept confidential by the members of the group. They will hear the responses by each member of the group. As the researcher, I will keep responses confidential on my end. The files will be transcribed to ensure accuracy. Only the researcher will read and use the interview data. Once the research is completed, the interviews will be kept electronically until my dissertation is written and approved approximately May 2016. When no longer necessary for research, all materials will be destroyed. Each person participating will be given a code number. The responses given by the pastor and laity from his/her congregation will not be shared by the other party.

Please know that you can refuse to respond to any questions in the interview. There are no risks to participation. Also, you can withdraw from the study at any time without consequences. There is no cost to you or financial compensation for participating. Pastors participating in the research will receive a copy of the findings upon approval of the dissertation.

I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of my study. Feel free to contact me at any time if you need more information. My cell number is 719-569-0737. My email is yorkyorkdave@comcast.net.

If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Thank you for your help.

Sincerely,

Rev. Dave York

I volunteer to participate in the study described above and so indicate by my signature below:

Your signature: _____ Date: _____

Please print your name: _____

APPENDIX D

Rocky Mountain Conference - United Methodist Church **Excellence in Ministry Clergy Covenant**

The Rocky Mountain Conference clergy evaluations this year will be focused upon the Excellence in Ministry Covenant, developed by the Board of Ordained Ministry and Appointive Cabinet. We ask the SPRC to list, under each category of both Character and Competencies, a brief (no more than one paragraph) narrative on how your pastor is doing in each area. Follow this narrative with a numeric ranking: 5=Outstanding; 4=Very Effective; 3=Usually Effective; 2=Occasionally Effective; 1=Not Effective; N/A=Not Applicable. While this reflects our ministry expectations, you may add categories that are not listed. We realize that there are a variety of diverse ministry settings, and nobody can excel in every area. Thank you for your commitment to developing excellence in ministry.

Excellent ministry is joyful participation in the abundant life Christ offers and enthusiastic fulfilling of our vocational call to representative ministry. It is ministry that models and equips those we lead and serve in living as disciples of Jesus the Christ for the

transformation of the world according to the theology and disciplines of The United Methodist Church. Striving to be faithful to Jesus the Christ and fruitful in the ministry to which God has called us, every clergyperson aims for excellence and integrity in ministry.

As United Methodists, we celebrate the sanctifying work of the Holy Spirit who accepts us where we are and continues to work within us. While no clergyperson reaches and maintains excellence in all areas of ministry, we covenant to be honest with ourselves and our colleagues about growth areas while developing channels of accountability that empower continued learning and integration of the many aspects of clergy work and identity. We believe that this is part of what is meant by the Wesleyan challenge to be “moving on to perfection”. This document has been created by the BOM and Cabinet as together we covenant with one another in Christ to continuing formation for excellence in ministry, affirming that excellence in ministry is reflected in the character of the clergyperson and competency in ministerial performance.

Expectations of Character

Holy. Has a personal relationship with God through Jesus the Christ with a desire to grow in knowledge and love of God. Intentionally practices generosity and spiritual disciplines; cultivates spiritual gifts; and is passionate and enthusiastic for God. Has evidence of fruit of the Spirit: discernment, vision, and outward expressions of love, joy, peace, patience, kindness, goodness, faithfulness, and self-control.
Narrative/Ranking:

Authentic. Demonstrates consistent behavior aligned with Christian beliefs and practices. Leads out of personal strengths. Recognizes and compensates for weaknesses, practices self-awareness and monitors internal motivations, seeks additional education or support when needed. Practices prayerful stewardship and is financially responsible. Is trustworthy, genuine, honest, forthright, demonstrating the highest ideals for Christian living. Continues to seek, reflect on, and discern God’s call.
Narrative/Ranking:

Healthy. Maintains a healthy relationship with God, self and others. Balances one’s responsibilities and care for self, spouse/partner, family, friends, church, and work in healthy ways. Embraces lifestyle choices that lead to healthy spiritual, mental, emotional, physical, and social conditions.
Narrative/Ranking:

Relational. Accepts and embraces a broad range of differences including but not limited to gender, racial, cultural, geographical, personal, generational, theological and technological differences. Is nurturing, available, approachable, and open to criticism. Exhibits a commitment to listening, develops effective teams, equips persons for ministry, and manages conflict in ways that lead to healthy resolutions. Intentionally endeavors to become part of the faith community served and the surrounding community.
Narrative/Ranking:

Compassionate. Loves others and all of creation. Is passionate in sharing the good news of Christ. Is willing to engage with those who are on the margins of the church and society, and is willing to work collaboratively with them for peace with justice.
Narrative/Ranking:

Theological. Knows, understands, and celebrates God in ways that are consistent with Wesleyan theology. Articulates God’s power to heal, forgive, reconcile, and empower individuals, congregations, and communities; discerns, reveals, and frames this activity of God in daily life.
Narrative/Ranking:

Connectional. Values and fosters collegial relationships, and engages in our covenantal orders and fellowship. Knows and supports United Methodist theology and polity as defined in *The Book of Discipline*, clearly supporting and adhering to the denomination's ordination and commissioning vows. Fulfills district and conference responsibilities and serves at the district and conference levels as requested and available.

Narrative/Ranking:

Bold. Willing to experiment and try new approaches to ministry, passionate to share God's grace, courageous to confront dysfunctional patterns, eager to reach out beyond the church walls.

Narrative/Ranking:

Expectations of Competencies

Adaptive. Pays close attention to cultural context, discerns God's activity in the wider community and aligns and leads the local church in ministries that support the activity, models flexibility while maintaining core convictions.

Narrative/Ranking:

Prophetic. Casts a creative vision for accomplishing God's transforming work. Discerns in a collaborative manner and articulates a direction for deepening and living out discipleship within the contextual community.

Narrative/Ranking:

Servant-Leading. A learning and visionary leader who motivates and equips one's faith community to implement the articulated vision, resulting in ministry, community, resource and team development. Exhibits a strong work ethic and professionalism in demeanor and behavior. Empowers laity to make disciples of Christ through their unique gifts and calling. Raises up spiritual leaders from within one's faith community through mentoring, and by providing opportunities and encouragement for individuals to learn, participate in means of grace, cultivate spiritual gifts, serve others, express generosity, and share their faith. Holds members of the congregation accountable for living out their discipleship so that individuals and communities are transformed.

Narrative/Ranking:

Proclaiming. Communicates the gospel through preaching, teaching and witnessing in creative, culturally relevant, and inclusive ways that invite people into a deeper awareness of God and faith in Christ and call forth a response. Articulates orally and in writing the Biblical understanding and theology within the United Methodist tradition.

Narrative/Ranking:

Pastoral. Welcomes individuals into a growing and redemptive community of the Kingdom of God. Offers presence and spiritual support and helps to identify appropriate resources during times of transition and crisis. Calls forth healthy relationships in individuals and groups through reflective engagement in boundary setting, spiritual direction, forgiveness, and reconciliation. Leads proactive conflict resolution, which seeks not only crisis management but also full reconciliation within the body of Christ.

Narrative/Ranking:

Administrative. Demonstrates management principles, clerical, supervisory, financial, and technological skills in the daily operation of one's ministry setting. Records are accurately maintained and reported in a timely manner. Engages in resource development to sustain ongoing ministries and look forward to future ministries for furthering the work of God in the world.

Narrative/Ranking

Collaborative. Creates and nurtures an environment where ministry goals and objectives are achieved utilizing the contributions and gifts of clergy and laity alike. Recognizes that healthy ministry is sustained by the active involvement and commitment of the many as opposed to the few. To that end, develops teams to discern God's activities in the community, cast vision, make decisions, and implement ministry aligned with what God is already doing for the purpose of advancing the mission of the ministry setting.

Narrative/Ranking

APPENDIX E

INSTRUCTIONS TO PASTOR BEFORE INTERVIEWS

Date

Dear Rev. _____,

This email is to give you more information and some next steps for participating in my Doctor of Ministry research project. Once again, I am grateful for your willingness to share your experience and expertise in pastoral leadership.

1. **MBTI online assessment:** Prior to our interview, you will need to take a Myers-Briggs Type Indicator assessment. The instructions will come to you in a separate email. It is no cost to you. The assessment takes around 20-30 minutes. It is your property so I will need your approval to use the results as part of my project. Please take the MBTI no later than July 10 (if possible).
2. **Letter of Consent:** Through USPS, I am sending you a formal letter of consent for your approval to participate in the research project. If you approve, sign the letter and return it with the self-addressed stamped envelope enclosed with the letter.
3. **Focus Group of Laity:** Along with your interview, I will need a group of 2-4 laity who are familiar with you and your leadership. They can be formal or informal leaders in the church. Their interview will be around an hour. I will

have consent letters for them on the day we do the interview. I will interview them on the same day that I interview you.

4. **Dates for personal and focus group interview:** My best dates are in July. I am available July 6-8; July 13-16; and July 20-22. If none of these dates work, we can look at some August days, too.
5. **Questions for your interview:** In order to help you prepare for the interview, here are the scripted questions I will ask. My hope is that having them now will give you time to reflect and consider your responses. Remember it's a semi-structured interview so I'll ask follow up questions.
 - a. What are words to describe your leadership style? Give an example of how that quality is seen in your work?
 - b. What characteristics of your personality affect your pastoral leadership style?
 - c. What are your strengths as a pastor that flow out of your personality?
 - d. What aspects of ministry drain you or don't come naturally to you?
 - e. How do you balance them/what have you learned about them?
 - f. What are practices of ministry that you do well and how/why do you do them?
 - g. What disciplines do you practice and how do they help you feel close to God?
 - h. How would you describe your approach to empowering or working with laity?

If you have questions or concerns about these steps, simply communicate them to me over email or phone call (569-0737).

Sincerely,

Rev. Dave York
Pastor, SonRise Church

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