

ABSTRACT

LOOKING IN THE MIRROR:

THE INTEGRITY OF THE PREACHER

by

Andre Aba

In the context of my ministry, the specific problem that emerged is related to the preacher's personality. Pastors preach well, but they do not live out their preaching daily.

The purpose of the project was to explore the knowledge, attitude, and behavior regarding moral, financial, and relationship integrity among the pastors of the UFEB denomination in the city of Bangui and to suggest resources and support needed to strengthen and maintain pastoral integrity. To achieve that purpose, 30 leaders ministering in the city of Bangui took part in the research through questionnaires and interviews. The Research Questions for this project are:

How do pastors of the UFEB denomination in the city of Bangui define and practice moral, financial, and relationship integrity? What challenges do pastors of the UFEB denomination in the city of Bangui face regarding moral, financial, and relationship integrity? What resources and support are needed to strengthen and maintain pastoral integrity among the pastors of the UFEB denomination in the city of Bangui?

The major findings of this project are: Preacher should daily live out his or her preaching.

Preacher should be the first to be concerned with his or her preaching. Moral integrity helps preachers to be irreproachable in their ministry so that they could be able

to build on the rock. Preaching does not consist of judging listeners, but to testify in Jesus
'favor. It does not make converts but disciples. It paves the way to a long-life ministry.

LOOKING IN THE MIRROR:
THE INTEGRITY OF THE PREACHER

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by

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

Chapter 1 is composed of the overview of the chapter, personal introduction, denomination, purpose statement, research questions, the objective of the project, the methodology procedures, the definitions of terms, and the delimitations of the project.

Chapter 1 also introduces the subsequent chapters by noting their main ideas.

Personal Introduction

I became a pastor in 1999. I have been serving as an associate pastor in the Baptist church of Dombia which is a member of the Union Fraternelle des Eglises Baptistes (UFEB). In 2001, I was responsible for the Union's most important Bible School while being the associate pastor of the Baptist church of Dombia. I taught Theology of the New Testament and Christian Leadership, and I led the Bible School with more than ten full-time and part-time teachers.

Later, I was elected Executive Secretary of the UFEB denomination in 2005. Because of many responsibilities, I left the Bible School but kept ministering in the local Baptist church of Dombia as an associate pastor. I had many responsibilities to fulfill at the same time: e.g., paying visits to the pastors and their churches up country and in Bangui, advising pastors and church members, and encouraging them to do better than before. I also gave reports to the UFEB denomination Board Council for six years.

To sum up, I have been an associate pastor for more than fifteen years. I taught students at the Bible School for six years; I also worked as Executive Secretary for six years.

I used to settle disputes among the preachers and their church members and gave them pieces of advice. From time to time, I also assisted at some of the pastoral meetings to settle issues among some preachers and their deacons. At the level of associate pastor at the Baptist church of Dombia, I often took part in the church council of every Saturday and listened to our church members' cases, encouraged them, gave pieces of advice, and prayed with them. My experiences in the ministry do not limit themselves to UFEB denomination and my local church, but they also extend to the Bangui Evangelical School of Theology (BEST). I have been the chairperson of the Board of BEST from 2004 to the present. The situation is similar to that of the UFEB denomination and that of my local church members. Here at BEST, I also listen to the administrators and teachers, give pieces of advice, pray, and encourage them to perform their ministry better than before.

I have noticed that at these three levels, the preachers are really preaching, but the question is how can one know if these preachers live what they preach. My questions are as follows:

Can a preacher really be concerned by his/her own preaching?

To whom does a preacher preach? Anyone cooking food should taste it, just to make sure that his/her food is appetizing and can be shared with his/her household and other people. In the same way, the preacher should first teach himself/herself, and, then, he/she can preach to his/her hearers because he/she is also concerned by his/her own preaching. In so doing, when he/she gets to the pulpit, it is just to testify, since he/she was the first one to appropriate and experience his/her preaching. Since the term "integrity" is too large, and due to the fact that those who have preceded me have already worked on it, the researcher focused his attention only on the preacher's character in this project. UFEB was composed of sixteen local churches at its very beginning in 1977. The local Baptist

church of Dombia was one of them. Nowadays UFEB has become a Baptist National Convention which has reached fourteen provinces out of sixteen in the Central African Republic. The other two provinces are not yet reached by UFEB because they are very far from Bangui, the capital city where the main large churches of the Union and the Executive Committee are located. Because the largest churches of the Union are in Bangui, most of the time they are the ones economically supporting the provincial churches.

All the provincial churches depend on those of Bangui because their budget is very limited since the creation of UFEB in 1980. There are 50 churches in the city of Bangui, with 45 pastors. Every Tuesday the pastors have a pastoral meeting. The UFEB denomination is available in seven regions of the country.

When UFEB was created, it got into contact with the International European Baptist Mission with which it has been working closely in different areas, such as pastor's training, evangelism, and church planting. When UFEB was founded, very few pastors were available to work with her churches. The International European Baptist Mission helped UFEB to create three Bible Schools, one in Bangui and two in the provinces. These three Bible Schools register students at different levels, from Primary to Secondary Schools, without any test. All of them are trained for three years. Two of these schools use French as the teaching language, while the remaining one uses the vernacular language. If UFEB needs to train pastors in Theology, students are sent to the BEST for a four-year training program. To be registered, the candidates must have a High School Diploma.

At the end of their training, both students from the Bible Schools and the BEST become pastors without any form of discrimination as to their different training levels.

Thus, they are simply all called pastors and have to lead the church. From 1980 until now, the UFEB denomination has 231 churches, 220 pastors, and 21,086 church members all over the country. There were 5,000 church members in the beginning, mainly in the city of Bangui. Now the city of Bangui itself has 50 churches and 45 pastors. The largest congregations are located in the city of Bangui. In some places, the number is fairly large, but in many places, it is small.

Statement of the Problem

Broadly speaking, it is the researcher's opinion that all the pastors of UFEB denomination and those of BEST preach well, but they do not put into practice what they preach. All of the pastors preach well, but do not apply themselves preaching to ourselves. They often preach for their congregation members, but not for themselves. They do not personally live what they preach in their everyday life. They often preach for others instead of themselves first. This fact can be confirmed by the fact that a pastor's partner, one day, took all her belongings and left her home to live near the pulpit where her husband, the pastor, used to preach. According to this pastor's partner, she never heard her husband telling her anything politely at home. He is always harsh toward her and sometimes brutalizes her. Because of these reasons she moved out of her home and lived near the pulpit in the church where her husband was not harsh in speech while preaching every Sunday. For her, Sunday was the only day of solace from her husband's harshness at home.

This pastor's partner moved out of her home to her husband's pulpit because during the rest of the weekdays, she never had peace at home due to the harsh attitude of her husband. This clearly indicates that her husband did not live what he preached at the

pulpit every Sunday. Only one day out of seven, his partner could hear pleasant words from him. In short, her life at home with her husband had not been pleasant at all.

This preacher is the same person, but he has a gap in his life: his public life in church every Sunday is not the same as his life at home during the rest of the week. According to this partner his public life at the church is quite different from his private life at home. He behaves like an angel at the church, but at home with his partner, he is like a lion. To look at him from the outside, he seems to be in opposition with himself. He is rather hypocritical. He preaches to his church members the Christian way of life, but he is not able to put it into practice himself, as can be seen from the way he acts with his partner. Is he not in contradiction with his ministry?

How does this situation come about?

How does it work this way?

How does this impact the life of the UFEB denomination?

What is happening to the UFEB denomination?

Many people limit integrity to money and sexual abuses, but the researcher thinks that integrity should cover the entirety of Christian life: private and public. A preacher should apply what he/she preaches in his/her own everyday life.

Integrity can help a preacher to be firm in what he/she preaches and in what he/she does. Integrity builds trust and helps the preacher to have a good morality to lead other people with confidence. What happens nowadays is the fact that people do not have enough time to read the Bible. Their Bible is their preacher in whom they see Christ's character. As Webb writes, "when people see us, they see the integrity and character of Christ through us. If we possess the kingdom of God from within, then we speak its language, know its lifestyle, character, and we exercise its integrity" (Kindle loc. 109).

Knox insisted and put the importance of integrity in the preacher's character as follows, "Preaching is not speech about religion; it is a religious speaking. It is this personal character of preaching which makes the moral integrity of the preacher so important" (59). Not only Webb and Knox had the same point of view, but Gibbs (Kindle loc.632) also shared the same thought, writing that a preacher could not divorce himself from his preaching. In a very real way, the man is his message. *The speaker is the sermon. It is the man behind the message that determines its weight* (Kindle loc. 894). In fact, for Gibbs, there are two elements to be considered during the sermon: the personality of the communicator and the sermon itself. Between these two components, the most important is the communicator's character, Gibbs words are penetrating: This adornment consists of honesty in business, truthfulness of speech, morality of life, wholesomeness of mind, evenness of temper, righteousness of acts and godliness of character. These are the qualities that speak louder than words (Gibbs Kindle loc. 1220).

To resume his thought, Gibbs referred to Jesus character based on integrity which is an inside job with outside manifestations (Gibbs Kindle loc. 632).

Brooks, describing effective preaching said that it is truth declared through a person, but not over her/his lips: Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out of through his pens. It must come through his character, his affections, his whole intellectual and moral being (8). According to Brooks, it's quite impossible to separate the preacher from his/her preaching, "And considering the preacher, we may think of him first in himself and then in relation to his work. It is not a distinction that can be accurately and constantly maintained. The two views run together" (35).

To be more effective in preaching, the preacher has to pay attention to his/her character because not only does her/his character help him/her to be more effective in her/his preaching, but his/her character also helps her/him to integrate his/her service for people and for God without any dichotomy. If a preacher applies his/her preaching to his/her life, he or she would have God's intervention and protection. It was what had happened to Daniel when he was in exile in Babylon (Dan. 6:4, 21, 22).

Not only could the preacher's character help her/him to gain God's intervention and protection, but it also could help her/him to avoid covetousness in every area of his/her life. As Paul writes, "We can say with confidence and a clear conscience that we have been honest and sincere in all our dealings..." (*New Living Translation* 2 Cor. 1:12).

In addition, the preacher's character could support him/her to be more effective in gospel spreading, and he/she would make disciples instead of making converts as Paul writes in Titus: And you yourself must be an example to them by doing good deeds of every kind. Let everything you do reflect the integrity and seriousness of your teaching. Let your teaching be so correct that it can't be criticized. Then those who want to argue will be ashamed because they won't have anything bad to say about us. (Tit. 2:7-8)

The preacher's character can support her/him to have a good morality and in so doing, can help him/her also to lead other people with confidence. Sensing put it as follows: Craft and character are woven together. Style is rooted in personality. Authentic ministry, having integrity in pastoral ministry, is rooted in who one is. A fundamental relationship exists between a minister's devotional life, character development, and identity formation (xxiv). Preacher's personality and preaching should go in the same direction. Both of them should go together. Considering that the preacher's character which is inseparable from his /her preaching, the research is very sensitive to his context

of the UFEB denomination in order to facilitate its transformation into the image of Christ. For instance, if the preachers of the UFEB denomination continue in the same manner of not putting into practice what they preach, the UFEB denomination would continue to make converts. However, if UFEB denomination preachers changed their way of preaching by appropriating their preaching to themselves first, they would be able to preach convincingly for their hearers who would be able to become disciples. Therefore, it is said, “A good master makes good servants,” and a common African saying also expresses the same situation, “A fish always begins rotting from its head first.” Since many UFEB denomination leaders do not appropriate their preaching, the UFEB denomination churches are always in troubles for the lack of integrity in some areas of the life of the church leaders, such as moral, financial, and relationship integrity. In the context of the researcher’s ministry as described in the earlier section, the specific problem that emerged in the UFEB denomination is related to the preacher and his/her personality, as is apparent in the topic, “Preacher and His/her Integrity.”

The gospel was introduced in the Central African Republic, formerly Oubangui Chari, in 1920 by American missionaries coming from Kenya. They founded the Baptist Mid Mission at that time which gave birth officially to UFEB in 1980.

The pastor’s main role consists of making disciples through the gospel they are called to share with their hearers. Sharing the gospel means that pastors themselves live out the gospel everyday so that they are able to share it effectively. Unfortunately, in the UFEB denomination in the city of Bangui, pastors really preach on Sunday, but they do not live what they preach the rest of the week. It is a problem as far as the life of the church is concerned.

This project was significant for the researcher's ministry context because it could help the preachers of the UFEB denomination in the city of Bangui to grow in the image of Christ, and by so doing, they would be able to make more disciples.

Purpose of the Project

The purpose of the project was to explore the knowledge, attitude, and behavior regarding moral, financial, and relationship integrity among the pastors of the UFEB denomination in the city of Bangui and to suggest resources and support needed to strengthen and maintain pastoral integrity.

Research Questions

Research Question #1

How do pastors of the city of Bangui define and practice moral, financial, and relationship integrity?

Research Question #2

What challenges do pastors of the UFEB denomination in the city of Bangui face regarding moral, financial, and relationship integrity?

Research Question #3

What resources and support are needed to strengthen and maintain pastoral integrity among the pastors of the UFEB denomination in the city of Bangui?

Rationale for the Project

In the process of preaching as mentioned above, the preacher's character and witness are important for effective preaching. The issue of integrity between what is preached and what is lived out the rest of the week has an impact on the hearers. The preacher should apply in his/her everyday life what he/she preaches. He/she should make sure that his/her daily actions match his/her words. The Bible invites preachers to teach

themselves as preachers and to appropriate for themselves first what they preach, before preaching to others. The Scriptures demand of the preachers that they obey God's commands in order to be pure, "That you obey his commands with all purity. Then no one can find fault with you from now until our Lord Jesus Christ returns," (1 Tim. 6:14).

The preachers know the Scriptures well. Some of them even master the Scriptures, but they often use it only to criticize their hearers. Preachers think that they are above the Scriptures, can solve any problems through their preaching, and are spiritual mediators between God and their people. They often use Scriptures to denigrate their hearers (Lee 56-57).

Preachers and hearers are all concerned by the Word, but most of the time, the UFEB denomination preachers seem to forget the fact that the Scriptures look like a two-edged sword, "for the Word of God is full of living power. It is sharper than the sharpest knife, cutting deep into our innermost thoughts and desires. It exposes us for what we really are" (Heb. 4:12). Preachers use the Bible to criticize other people, and they forget that the Scriptures constitute a rule for living according to the will of God. Instead of accusing their listeners constantly, preachers have also to accuse themselves first. "Well then, if you teach others, why don't you teach yourself? You tell others not to steal, but do you steal?" (Rom. 2:21).

Matthew completes the same thought and goes deeper by qualifying the preachers as hypocrites because they do not live out their preaching (Matt. 23:2- 4).

Definition of Key Terms

Integrity

According to the Dictionary. Com's "The Synonym Finder", integrity refers to oneness, wholeness, entirety, completeness, totality, intactness, uprightness, honesty,

probity, truthfulness, sincerity, faithfulness. Elgart defines integrity as follows, “Integrity has been identified as essential element to building and maintaining effective relationships between a leader and his or her followers” (142).

Moral Integrity

Adewuya writes that moral integrity makes a clear conscience the object of the exhortation to everyone, with Timothy as a model. A pure conscience contrasts with the defiled conscience of the unbeliever (Tit. 1:15). It indicates moral integrity. A good conscience is a moral predicate that designates the right conduct of the well-instructed Christian. The phrase corresponds to the “pure heart” as a description of the good. Moral Integrity indicates the need for a continuing maintenance of one’s integrity (Adewuya Kindle locs. 276, 365).

Financial Integrity

Financial integrity can be broadly defined as making sure that a financial report is correct, consistent, and complete.

Relationship Integrity

Govier defined Relationship Integrity as follows: We want compliance to emerge from the integrity of the other person and his concern for us. We want and expect to be loved and cherished by our partners, family and close friends. To think that these intimate others would refrain from robbing or assaulting us only from fear of legal repercussions would be devastating if their relationship has broken down, a husband may be deterred by court order... We feel safe and secure with our friends. We have a confident expectation that good, not harm, will come to us from this relationship, friends are people we trust. These positive expectations are based on our sense of the friend’s integrity and genuine

affectation. We have a positive attitude towards our friends and interpret their actions in a positive way. (131-132)

Delimitations

As has been mentioned above, there are 220 pastors in the UFEB denomination. Not all of them will be concerned by the questionnaires and the interview, except 30 of them living in Bangui, the capital city who will answer the questionnaires and be interviewed. Those who minister in the provinces and the rest of those living in the city of Bangui will still profit from the results of the research.

Review of Relevant Literature

Many books have already been written about integrity in Christian leadership. This project furthers this area of scholarship by focusing on the fact that a preacher should test his/her preaching for himself/herself first before sharing it with his/her church members. He/she should live out his/her preaching daily. Theology is not only for Sunday, but also for the rest of the days of the week. This project's main concern is with a preacher's character. The following resources are a helpful guide in the area of moral integrity: Fryling says that Christ called leaders to the total surrender of control and renunciation of the desire for the power that comes from success that is measured in any terms other than the building of the kingdom of God. That kind of surrender is amazingly difficult! Our tendency, given our sin full nature, is to build, alongside the kingdom of God, our own little earthly kingdom where we get to play the lord and master (234). Leaders in his book *Shaping How we Lead by who We Are* that Christ calls them to the total surrender of control and renunciation of the desire for the power that comes from success that is measured in any terms other than the building of the kingdom of God. That kind of surrender is amazingly difficult! Our tendency, given our sinful nature, is to build,

alongside the kingdom of God, our own little earthly kingdom where we get to play the lord and master (234).

Tony argues that trust is important to a productive leadership relationship. Integrity drives effectiveness.

Gene writes that integrity is the basis of trust, which is not so much an ingredient of leadership as it is a product. It is the one quality that cannot be acquired but must be earned. It is given by coworkers and followers, and without it, the leader cannot function. Trust is the foundation upon which relationships in every setting are built. The following resources are important for this project's investigations relative to financial integrity:

Nate Berneking in his book *Vile Practices of Church Leadership* lays a credible foundation for financial integrity for the local church and he said that too many congregations lack meaningful spiritual leadership when it comes to budgeting, accounting, managing resources, and facilitating generosity. When leaders are unable to provide effective leadership with respect to finances, the whole congregation begins to erode in its effectiveness. The perception of outsiders may be worsened. The best pastors have a group of strong generous laity, who help shape direction. Pastors who rule with iron fists do so out of insecurity or resentment or anger, and it never goes well. Leadership must always be generous, the activities conducted only to benefit the local church and its community.

Frederick Militello and Michael Schwalberg state said that a lack of financial integrity is due to a failure of leadership (35). Financial integrity goes along side with good leadership. Good leadership gives way to financial integrity.

The denominational publication states that a financial Secretary is required to advance the vision for ministry, ask God for direction about wise management of the

congregation's financial resources. Ask God to increase the understanding you and your congregation have for the role of stewardship in forming Christian community (7). The last category of resources useful to help me in my investigations about relationship integrity includes:

Kreider refers Proverbs 2.7 says that Christians will be protected by their integrity because the Lord will be a shield to those who walk with integrity. Integrity is a critical component to inspiring trust in leadership. When a leader's character is marked by integrity, people will follow. A leader who has integrity is honest and has clear and uncompromised values and clarity about what is right and wrong-integrity means "whole or complete." A leader who leads with integrity is leading completely (ch. 12).

In his work, *Grace-full Leadership*, John Bowling says that like leadership itself, integrity is something you are, not something you do (18).

Wright, Walter C, and Eugene H. Peterson, and Richard J. Mouw. *Relational Leadership: A Biblical Model for Influence and Service. 2nd ed., IVP Books. 2015*, the authors of *Relational Leadership* say that people follow leaders who are credible, who have integrity of character. Character is life lived in relationship with God. It is about being the person whom God intends you to be for the sake of the people whom God brings across your paths. People of character become leaders whether or not they hold a position of leadership. They are people whose integrity and credibility earn trust (144, 147). According to Michael J. Quicke, Christian leaders are called not just to honesty but also to holiness. Holiness is God's distinctive quality, utterly separating Him from the world by his moral purity [132]. In his book, *Problems of Christian Leadership*, John R. W. Stott argues that leadership and lordship are two quite different concepts. The Christian leads by example, not force, and is to be a model who invites a following, not a

boss who compels it (120). The aforementioned resources and their subjects based on religion, Christian life, personal growth, leadership-moral and ethical aspects, leadership-Biblical teaching, Christian ministry, finance-moral and ethical aspects, are a starting point for this project's research into moral, financial, and relationship integrity.

Research Methodology

The research in this project was based on questionnaires and interviews with the UFEB denomination leaders ministering in the city of Bangui. The questionnaires were confidential and preceded by some explanations on a sheet of paper apart from the questionnaires.

Since all the church leaders attend a pastoral meeting every Tuesday, it was an opportunity for the researcher to introduce the questionnaires which could be filled by the ministry leaders. The questionnaires were given back to him at the end of the same pastoral meeting in order to increase the number of questionnaires returned.

Following the advice of Sensing, Grand Tour Questions were used to ask an opening question to set the stage for questionnaires, and Global Questions followed to enable participants to describe the situation of moral, financial, and relationship integrity of UFEB denomination in their own terms. The questionnaires also included Descriptive Questions asking participants for more information about action, phenomenon, or behavior relative to moral, financial and relationship integrity.

Task Questions were also used to ask the participants to engage in an activity that would clarify the subject mentioned above.

Question questions were also included in the questionnaires to challenge the respondents to contemplate an opposing view.

Ideal Position Questions were asked to have the respondents to describe an ideal situation allowing the participants to dream or imagine possible alternatives.

These different kinds of questions were completed by Behavior Questions that ask about what people have or have not done. The questions aim at eliciting descriptions of experiences from people. For instance, “If I had been with you on that day, what would I have seen you doing” (Sensing 88), and Feeling Questions that seek to understand how this person feels and is emotionally affected by an issue, action or subject. The investigator is asking the participants how they experienced the subject being addressed” (Sensing P 88). Behavior contains only one clear idea, and Feeling Questions also contains one clear idea.

All these questions were pretested in order to produce as full and balanced a study as possible (Sensing 72-88).

Type of Research

In this Pre-intervention Qualitative Research, the issue the project examines is that preaching and the personality of the preacher are inseparable for an effective ministry. The preachers of the UFEB denomination must appropriate their preaching in order to be more effective in their ministry. The investigator already lived and worked within the context of the UFEB denomination. Various ministries and practices were used within the UFEB denomination such as preaching that the researcher identified and that needed addressing. An intervention should be taken to address the preaching within the UFEB denomination. The researcher collected data from the UFEB denomination leaders to analyze for some eventual findings. This Pre-intervention Qualitative Research aimed to improve leadership within the UFEB denomination. The researcher collaborated also with the UFEB denomination leaders. The action or intervention should not be imposed by the

researcher but discovered and applied to the life of the UFEB denomination by the participants and the researcher together for the well-being of the denomination. In this action research, the researcher was a co-participant with the leaders of the UFEB denomination in the process of gathering and interpreting data to enable new and transformative modes of action. Ministry should never be an isolated activity disconnected from the larger life of the UFEB denomination. The investigator distributed questionnaires to be responded by the UFEB denomination leaders. They were also interviewed by the researcher on different days for the accuracy of the findings relative to moral, financial, and relationship integrity of the leaders of the UFEB denomination. The researcher evaluated the previous attitude of the UFEB denomination toward moral, financial, and relationship integrity. If some weaknesses were discovered during the findings, both participants and the researcher proposed some solutions to enable transformative modes of action for the UFEB denomination leaders. This Pre-Intervention Research Quality provided the minister with an opportunity to impact pastoral leadership through implementing change within the UFEB denomination. In so doing, the leaders of the UFEB denomination would improve their preaching and would be able to make disciples instead of converts. At the end of the project, the researcher evaluated the project to see if the Pre-Intervention Research Quality was successful or not in transforming the UFEB denomination (Sensing 63-70).

Participants

The participants in this research were the UFEB denomination leaders, ministering in the city of Bangui. This was because this denomination was “born” in Bangui, and its Executive Committee lives and ministers in the same city. Most of the churches they lead are very active in the life of the UFEB denomination. If this leading

body changes their way of preaching by appropriating their preaching, the rest of the preachers working in the UFEB denomination in the provinces would follow their.

Instrumentation

Since the second characteristic of qualitative research is that the researcher in qualitative studies was the primary instrument (Sensing 119), the questionnaires were distributed by the researcher himself to the leaders of the UFEB denomination ministering in the city of Bangui. For the validity of the project, the researcher played a key role in the project. In qualitative inquiry, the researcher is an instrument. In this project he carefully measured the moral, financial and relationship integrity of the leaders of the UFEB denomination ministering in the city of Bangui by the questionnaires and the interview guide questions. The researcher might be skilled, competent, and rigorous when doing this fieldwork, the success or the failure of the project depends on the character of the researcher. The following questions were asked by the investigator to the leaders of the UFEB denomination to address the different areas of focus:

Questions relative to the leaders of the UFEB denomination: What does moral integrity for a preacher mean? Do you live your preaching every day? How do you live it?

Questions in relation to financial integrity: What is financial integrity? How are finances handled in your church? Is anyone else apart from the pastor able to handle the church money?

Questions concerning relationship integrity: What is relationship integrity? What difference is there between the public and the private life of a preacher? Is relationship integrity helpful for a preacher? Why?

Even if the researcher was successful in this first fieldwork, after the data collection and analysis, he should then proceed to “reflective confirmation” through “member checking” consisting in the researcher meeting every respondent to the questionnaires to obtain from him/her the confirmation of the findings. This practice helps the researcher to avoid future misinterpretations and problems. “Reflective confirmation” also helps the researcher to obtain new ideas, patterns, and interpretations that he missed from the participant. Sensing writes: The researcher should allow insiders to confirm the findings she has assembled as an initial analysis. She would seek a reflective reading from key informants. This process is also referred to as member checking-taking data and tentative interpretations back to the people from whom they were derived and asking them if the results are plausible. Member checking gives you another opportunity to hear from your participants. (221)

The practices of “reflective confirmation” and “member checking” helped the researcher to obtain additional ideas, patterns, and interpretations. Since practical theology is a communal activity, the fact that the researcher would come back again to the participants could be considered positively. As Sensing writes, “In the Introduction I described how practical theology is a communal activity. The participants in the project are functioning as co-authors of the findings, interpretations, and conclusions” (221). Therefore, both the research and the pastors are participants in the communal activity that is the practical theology of this project. Instead of only using questionnaires in this Pre-Intervention Qualitative Research methodology, in order to get accurate findings, the researcher also used interviews with guided questions. The questionnaires and guided interviews combine to complete this research methodology to ensure the accuracy of the findings concerning moral, financial and relationship integrity of the UFEB denomination

leaders. Employing only a single method with Pre-Intervention Qualitative Research is not enough. As Ammerman states: It is strongly recommended that a study team employ several or all methods because a multiple method approach can overcome the limits of a single method. In addition, the information collected by one research method can be used to clarify or correct material gathered by another. This strategy called triangulation allows for a more accurate, broader, and more nuanced portrayal of the congregation than if one chose a single research method. (198) Following the advice recommendations of Sensing, the researcher prepared sheets of paper containing an introductory section which described the reason for the study and opening questions followed by topic questions related to moral, financial, and relationship integrity of the UFEB denomination leaders. After these topic questions came concluding questions to wrap up the interview. The investigator started by asking the following types of questions to the interviewees:

Backward questions were asked to invite the interviewee to remember high-point experiences and times when the interviewee experienced moral, financial, and relationship integrity.

Inward questions were asked to the interviewee to make the meaning of those peak experiences and to extrapolate learning about their root causes of success.

Forward Questions came at the end to help the UFEB denomination leaders to consider first steps and transitions from the current reality to an imagined future to solicit their hopes, dreams, and inspirations. During the interview, the investigator used prompts or probing questions to encourage leaders of the UFEB denomination. These prompts or probing questions included these types:

Silence: The long pause communicated to the interviewee that the researcher was ready to hear more. Extension was also used by the investigator to invite the leader being

interviewed to talk more about the matter. Encouragement such as “Go on, yes...,” or a simple “un- huh,” or “I see,” prompted the interviewee to keep speaking. Encouragements indicated to the interviewee that the interviewer was interested and was still carefully listening.

Clarification: The investigator asked also the UFEB denomination leaders to help understand some aspects of their answers that puzzled him.

Elaboration: The researcher asked also classical questions composed of who, what, when, where, why and how, in order to ask the participant to be more elaborate in his/her response.

Repetition: This allowed the researcher to check a response by mirroring back a previous statement.

Example: Ask the participant to engage in a story based upon information that has emerged in the interview.

To ensure quality, the researcher tested his questions on his partner prior to conducting the interviews. At the end, the interviewer had summary sheets to allow him to collect the interview data. These sheets functioned as a repository for the best stories, quotations, and ideas. They provided space for reflection where initial interpretations were recorded. In addition to these summary sheets, the investigator had also quick action sheets to collect items that require immediate action or attention: for example, changes that needed to be made in the interview protocol, future questions to ask, or items needing attention before the next session (Sensing 102-113).

Data Collection

Since practical theology is a communal activity, the investigator associated with the participants to the project from the very beginning to the end. As Sensing writes, “The

participants in the project are functioning as co-authors of the findings, interpretations, and conclusions” (221). This is a Pre-intervention Qualitative Research project. The investigator realized that the leaders of the UFEB denomination do not live out their preaching daily. This problem prevents the denomination from functioning properly. The researcher asked three research questions and identified the participants to be associated to the project from its investigations, interpretations, and to its conclusions. The purpose of this project is to introduce change to the UFEB denomination through this Pre-intervention Qualitative Research and to make the denomination alive by the intervention of its members and investigator. To get more accurate findings, the investigator used a mixed method approach to overcome the limits of a single method. This strategy is called triangulation. Only one tool cannot gather the full spectrum of data needed for the project. Both tools used for gathering data in this project complemented the other (Thumma 198). Both Questionnaires and Interview Guide Questions helped the researcher to measure the behavior and the attitudes of the participants concerning moral, financial, and leadership. Blumenthal et al. write, “Mix methods approaches have the advantages of quantitative and qualitative analysis in tandem quantitative qualitative data extrapolation for interpretation” (6). Creswell cited by Belleni shared the same point of view, “Methodology in qualitative research consists of variety of procedures used in the collection analysis and reporting of qualitative research data” (Belleni 89). As an old saying said, “Two heads are better than one”, finally, the Scripture alludes to the matter of accomplishment in any given situation and says, “Two people can accomplish more than twice as much as one; they get a better return for their labor. If one person falls, the other can reach out and help. But people who are alone when they fall are in real trouble” (Eccles.4:9-10).

Data Analysis

According to Swinton and Mowat, “Data analysis is the process of bringing order, structure, and meaning to the complicated mass of qualitative data that the researcher generates during the research process” (qtd. in Sensing 194). After the data collection, the investigator analyzed the data he has collected. At this step, he is in front of his pile of questionnaires that he has collected from the participants. The researcher coded the questionnaires and started reading and rereading them in order to become familiar with them. After coding and reading this raw data composed of the questionnaires, the researcher “examined the data in a holistic fashion,” starting by every number, until the last different numbers of the Questionnaire and the Interview Guide Questions of the data collection in order to find a way to communicate the interpretations, numbers after numbers, so as to obtain texts from the data sources when reporting them on a table of results to summarize his findings whose goal was to quantify the occurrences of various events, namely: moral, financial, and relationship integrity. The investigator used his summary sheets from the interview findings to analyze and confront both his findings from questionnaires and those from interview guide questions. After the researcher has analyzed his data, he reported it in Chapter 4 of this thesis. Although raw data might appear in an appendix, this chapter organized the data in a readable format (Sensing 209).

Generalizability

This project was significant not only for the Church in the UFEB denomination in the Central African Republic but also for the whole Church worldwide. The Church worldwide is the Church in Africa, Asia, Europe, Australia, as well as the Church in America. This project is significant for the global Church for the following reasons: the presence of men and women implies sin, and since the Church is served by human beings,

the term of “integrity” refers to them. Because human beings live all over the world, all of them are affected by this project. This term “integrity” refers to human beings in general, individuals, families, churches, society, and nations. Broadly speaking, this project deals with every area of the human life and cannot be limited to the case of the Church in the Central African Republic. “Integrity” refers to the human heart, and women and men have hearts which must dealing with “integrity”.

Project Overview

Chapter 2 reviews relevant literature and research on the areas of moral, financial, and relationship integrity. Here, different sources related to moral, financial, and relationship integrity are identified and discussed. This chapter is oriented according to the main parts that were discovered during the research.

Chapter 3 explains in detail the object of the project, its methodology, and data collection process.

Chapter 4 presents the analysis of the research and the evidence of the project.

Chapter 5 discusses the major findings and the implications deriving from the research and presenting suggestions for further study and practice.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

This chapter is based on the impact of the issue of the preacher's integrity on her/his church members. It is the issue of integrity between what is preached and what is lived out by the preacher himself/herself. The researcher collected and discussed the viewpoint of previous investigators related to the preacher's integrity. In the research methodology, Questionnaire and Interview Guide Questions were used as instruments to collect findings from 30 UFEB denomination leaders ministering in the city of Bangui. These findings will be compared to previous researchers' viewpoints regarding preacher integrity.

Biblical Foundations

The term "integrity" is used 47 times in the Old Testament, with a large concentration in the books of Job, Psalms, and Proverbs where this term occurred 19 times. Although the concept of integrity is not used explicitly in the New Testament, it does not mean that this term has become useless. On the contrary, the term "integrity" remains important and is also considered a key word for the contemporary church and its society. Because both Testaments complete each other, there is not fear for the large concentration of the abundant use of this term in the Old Testament and its absence in the New Testament. The preacher is considered a person sent from God. Therefore, he/she is often called "man of God". God is holy and lives in integrity. Thus, a person sent by God should also live in integrity like God who has sent her/him for a particular mission which consists of preaching God's Word to people in order to save them. A preacher should live in integrity by living what he/she preaches to his/her congregation because his/her

character is also a support for his/her preaching. There should be no gap between his/her character and his/her preaching. The preacher should be the first one to live on God's word, and when he/she goes to his/her hearers, it is just to testify what he lives personally. As the Bible says, "Then he added, 'Son of man, let all my words sink deep into your own heart first. Listen to them carefully for yourself. Then go to your people ...'" (Ezek. 3:10-11). A preacher needs to take God's words to heart before preaching them to others. God's message must sink deep into his/her heart and show in his/her actions before she/he can effectively help others understand and apply the gospel. Ezekiel lived what he preached. During his ministry, God told him to illustrate his messages with dramatic object lessons. Some of these acts included lying on his side for 390 days during which he could eat only eight-ounce meal a day, shaving his head and beard, and showing no sorrow when his wife died. Ezekiel obeyed and faithfully proclaimed God's word (*Life Application Study Bible* 1197, 1201). Referring to a preacher and his/her integrity, the Bible reads, "Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure" (1 Tim. 5:22).

"In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us" (Tit. 2:7). As a preacher I should show to my listeners how I live on my preaching daily. I should keep on my word. I should do my best to show them good examples so it will be easy for them to follow Christ through my examples. In so doing, it can convince more my enemies.

Theological Foundations

According to the Bible, God is holy (Isa. 6:3; Rev. 4:8). Holiness is one of God's attributes. God hates sin, and therefore God wants his people to be holy, and to live with holiness as He does. Since God chose Israel to be his own people and to serve as the light to other nations, God told Israel to live in holiness because God is holy. After Christ's death and resurrection for the Church's redemption, God wants the Church also to live in holiness. Both the Old and the New Testaments pay attention to the term "holy" or "pure" and its equivalent "integrity". God requires his people to live in holiness or "integrity. Don't let anyone think less of you because you are young. Be an example to all believers in what you teach, in the way you live, in your love, your faith, and your purity" (1 Tim. 4:12). "Keep a close watch on yourself and on your teaching, stay true to what is right, and God will save you and those who hear you" (1 Tim. 4:16). "Don't lord it over the people assigned to your care, but lead them by good example" (1 Pet. 5:3).

The term "pure" means "holy," and it can also refer to the term "integrity". God is holy. Therefore, anyone who is called to serve Him must live in holiness or in integrity, and in so doing, to live in devotion with her/his fellowmen by identifying himself/herself with them. The preacher is responsible for announcing God's holiness by proclaiming and living it every day. The preacher can be a church member who has been sent to a School of Theology by his/her local church. When his/her training is over, he/she joins his/her church and becomes a preacher. The preacher can also be appointed by his/her denomination to a local church. In the first case or in the second case, the preacher belongs to the same congregation. He/she does not come down from heaven. He/she is not a stranger to the congregation. He/she can also be a native of the milieu, and he/she has to proclaim and witness the word of God among his/her own people. As Johnson says: The preacher comes from the pew to the pulpit, having been sent by the

congregation in order to have an encounter with God and return to bear witness to that encounter. Thus, those who may preach are those who have been called and sent by the congregation for that purpose. (181). Any Christian can bring a witness through actions such as church attendance, singing, praying, offering, paying visits. But preaching as Johnson pointed it out, “Is the specific form of proclamation that occurs in the liturgy of public worship in response to the reading of Scripture” (178). This particular proclamation needs the preacher to be well equipped and prepared because it is a responsibility that requires “an experience with God through the study of a biblical text, and anyone who has such an experience is authorized to testify about it,” as maintained Florence (qtd. in Johnson 179).

Importance of Preacher’s Character

The preacher’s position is between God and the congregation members. He/she gets the passage to be read from God, and he/she shares it with his/her hearers. According to Franklin, “Preaching is a divine appointment” (102). Although the preacher comes from the pew to the pulpit, he/she is in a top position. Nowadays, the preacher has a similar role to play to that of the prophet who was often called “man of God” in the Old Testament (Judg. 13:8; Josh. 14:6), and in the New Testament (1 Tim. 6:11). This position could also have been an inconvenience. For instance, a preacher could consider herself/himself above all his/her congregation members in spite of the fact that he or she comes from the pew and among the church members. He/she is called from among them to instruct them with the Word of God, as the Church is called from the world to proclaim the gospel to the world, but dwells in the world, not above the world in order to control it. A preacher can take advantage of his/her position over the congregation and, by so doing, promote his/her personal authority. In that state, he/she is no longer accountable to the

community because he/she is highly elevated above the rest of his/her church members. The traditional preacher is so elevated that he/she sees himself/herself as a spiritual mediator between God and his/her people. He/she tries to find out all the solutions to the problems of his/her church members through his/her sermons. He/she considers himself/herself as a problem-solver for his/her hearers who often expect many things from him/her (Ahmi 57) Holding to this belief, he/she thinks he/she is a holy teacher and God's herald delivering a burning message from heaven. (Ahmi 32). Ahmi thought that in so doing, preachers had more authority than Scripture (32).

Ahmi's harsh remarks concerning the traditional preacher behavior at his/her pulpit could be considered partially true on the one hand, but on the other hand, these remarks are partially wrong. These critiques are true because there are some preachers who think that the pulpit is a place to pay off old scores and to show to the hearers the authority of the preacher.

The researcher thinks that Ahmi's remarks concerning the traditional pulpit have its place in the history of Christian Preaching which consisted of reading a biblical text followed by explanations to the listeners. This method had been established by Moses at Mont Sinai when the people of Israel left Egypt on their way to the Promised Land. Many prophets used this method/ Jesus used it, as did the apostles. Many Church fathers used it, and the contemporary Church uses the same method nowadays.

Ahmi pointed out that the traditional preacher was considered as a problem-solver for all his/her congregation. When referring to Moses's case wherein Moses was the only person to solve all the problems of his people, the researcher thinks, similarly at the level of the local church, preacher assisted by the church council is able to play the same role as Moses did in the past with the people of Israel in the desert. Apart from the preacher

who is considered a wise person and leader, followed by her/his council, who can play this role at the level of the local church?

The preacher's function seems to be the center of the activities of the church. There are many things to be said about preaching to help it to be more relevant for the church members. From one generation to another, and since the creation of the church, the same subject has always been discussed. For instance, according to Wall, the preacher is a spiritual leader whose task consists of encouraging wholeness in order to build the community (2). The researcher thinks that pastors could encourage wholeness if they also show wholeness in their everyday life to help them to improve their ministry. Pastors have an important role to play between God and the congregation. If they do not fulfill this role correctly, their church members become orphans. As Wall declares, "As the church leader, the pastor is a direct link to God and God's wishes: when a pastor does not fulfill this role the congregation has a feeling of abandonment" (32). For Wall, if a preacher would like to be efficient in his/her ministry, he/she must be trustful, authentic, credible, and he/she must live in integrity. Wall writes, "Personal integrity, trust, authenticity are spiritual leadership's great strengths" (30). Wall insists and maintains that a preacher's consistency is a necessity in preaching. Wall encourages preachers to be consistent in their words and deeds. Preachers should live what they preach. For Wall, a preacher's reputation is based on their integrity and trustworthiness (30). The aim of preaching is not to impart knowledge, or provoke thought, or arouse the emotions, but to move the will to an affirmative response. Stanfield states, "Christian preaching must be evangelistic because the proclamation of the good news has been and will be God's chief instrument of saving men." Stanfield maintains that preaching and evangelism cannot be separated (1-2). Preaching and evangelism cannot be separated because it is the chief

instrument used by God to save men. As Parsley writes, “accordingly, the task of preaching is too vital to the work of the pastor to allow the ethical scrutiny of preaching to be neglected” (16). Parsley continues, “Personality is a means of preaching, an instrument through which the good news is delivered...Personality authenticates the message...The sermon cannot be heard without attention to its author” (22-24).

According to Parsley, “Craddock and others hold that the preacher’s personality is an essential and unavoidable means by which hearers are pointed toward faith,” (Page 24).

Parsley also says: In Luther and Augustine, as in the New Testament, one finds evidence of this tension between the power of the message and the influence of the messenger...The minister’s life must represent a balance of interior activity (thought, prayer, and study) and exterior activity (visiting, planning, helping, etc.). (32, 34)

Craddock cited by Parsley confirmed that, “Too much distance between preacher and the message can be ‘fatal’” (42). Elsewhere Parsley states that, “It is necessary for the preacher to recognize that his/her character may serve as a primary means for the truth of Scripture to reach skeptical ears” (50). Additionally, Knox says, “Preaching is not speech about religion; it is a religious person speaking. It is this personal character of preaching which makes the moral integrity of the preacher so important” (59). Pohl shared the same thought about the preacher’s character and writes, “The character of our shared life as congregations, communities, and families has the power to draw people to the kingdom or to push them away. How we live together is the most persuasive sermon we’ll ever get to preach, (2). Hurst confirmed this and writes, “Authentic preaching is inseparable from pastoral work” (149). Ellison cited by Hurst states: “In they who preach, the authority of the preacher is further strengthened by his/her loyalty to the work of ministry” (149). Stott declares, “There is to be no dichotomy between what we profess and what we

practice, between what we say and what we are, but rather a fundamental consistency” (113). A communicator’s preaching should go together with her/his character to make his/her preaching more attractive. According to Stott, if a preacher is inconsistent in his/her preaching, it would give way to people to malign the word of God. Stott writes, “Bad behavior discredits the gospel, while good behavior adorns and so commends it” (113). Luchetti says: Simply put, ethos is more important than eloquence for the communicator of the gospel of Jesus Christ. This ethos, according to Augustine and many others in the tradition of Christian preaching, is not developed by technique, but by God through spiritual disciplines. (45) There are two things important to be considered in the act of preaching: character and eloquence, but the more important is character. If the preacher’s way of life or his/her character is good, it could become an abundant source of eloquence. As Luchetti notes, “Augustine admonishes the preacher to ‘live in such a way that he not only gains a reward for himself, but also gives an example to others, so that his way of life, in a sense, becomes an abundant source of eloquence’” (*Augustine On Christian Teaching 144 qtd. in Luchetti 143*). This quotation means that a preacher’s character could also constitute another means of eloquence besides the first eloquence which is the skill of the speech. In this case, the preacher’s character is composed of testimony based on moral integrity that speaks louder than what is preached by the preacher at the pulpit. Luchetti continued and encouraged preachers to live what they preach it could help themselves and their listeners. Luchetti believes genuine ethos enhances preaching: “They benefit many people by preaching what they do not practice, but they would benefit more people if they practiced what they preached” (47). The investigator shares this thought as it is essential in the act of preaching. There is no way for a preacher to say something that she/he cannot put into practice. A preacher must taste

his/her preaching before getting to the pulpit. It is a profit for him/her and his /her listeners. Augustine as cited by Luchetti writes, “Keeping our word is also a matter of Christian ethos” (*Augustine Instructing Beginners* 103 qtd. in by Luchetti 47). To keep his/her word is essential for a Christian and especially for a preacher as a leader. A preacher could keep his/her word, only if he/she has Christ within. As Luchetti writes, “In order for preaching to be Christian, the preacher must not only study Scripture, but have Christ, the Word formed in his life” (58). For Luchetti, preaching should not only be verbal, but mainly through preacher’s life. “Preachers proclaim Christ not only through their words, but perhaps more so through their lives” (58). A preacher’s testimony is more efficient and fruitful than preaching in words. Faith does not only come by hearing, but it also comes by sight. Luchetti continues and explains the need for the preacher to have Jesus in him/her, “Without this incarnation, preaching will not have its full effect for human beings are not converted by having truths about Jesus presented to them but by having Jesus Himself presented to them” (58). The fundamental element of preaching is not eloquence, but ethos, “Preaching is less about rhetorical eloquence and more about Christian ethos” (Luchetti 58). According to Luchetti, preaching and the preacher’s character should be the same. There should be no divorce between the preacher and her/his preaching. “Again, when preachers ascend to the pulpit their words cannot be divorced from their person. The word they preach and the Word they embody are inseparable” (58). According to Luchetti, there should be no divorce between the preacher and his/her word and the Word he/she incarnates. For the researcher, it would be better for Luchetti to say: there should not be a divorce between the preacher and his/her word and the Word he/she incarnates when he/she gets to the pulpit and during the rest of the week.

A preacher's word and deeds should be coherent every day. He/she has to live on what he/she preaches. There should not be a gap between his/her preaching and his/her life. His/her listeners are confident if they realize that he/she lives in integrity. The Preacher should show wholeness as well as in his/her word and deeds in his/her everyday life. There should not have any difference between his/her public and private life.

Swartz encourages preachers to have the same behavior in their public and private lives by being consistent in their words and deeds. In so doing, they could strength their communities by showing good examples to their church members. In fact, for Swartz, spiritual leaders should be women or men of study, prayer, good life, and good works in order to enrich and strengthen the body of Christ in the things of the spirit and in the values that cannot be shaken (1). Swartz maintains that preachers are imitators of God. Therefore, they should set good examples in every area of their lives. Swartz wants preachers to be coherent in their public and private lives (5). In addition to the preacher's character, McCurley says, "The Church needs men of God who seek to imitate Christ before they ever step into the pulpit. We are Christians first! The preacher has the unique ability and extraordinary opportunity to make an eternal difference in the lives of others" (8). The preacher should be a committed Christian before he/she becomes a communicator. Turner believes, "Poverty and preaching go together, Thomas says, because effective preaching is impossible if there is not anything in the preacher. That is what the life of Christ teaches –as it were, his poverty was Jesus" (7). The preacher should have Jesus within herself/himself, to show that he/she loves Him. His/her daily life should be centered on Christ. Describing the person of the speaker, Resner states: "Moral character (ethos) may almost be called the most potent means of persuasion" (70). If a communicator has good character, it could help him/her to persuade his/her church

members and the society in which he/she lives. Sensing also points out that, “Craft and character are woven together. Style is rooted in personality. Authentic minister, having integrity in pastoral ministry is rooted in who one is. A fundamental relationship exists between a minister’s devotional life, character development, and identity formation” (xxiv). For Sensing, eloquence and the preacher’s personality have the same value. There is a fundamental relation between what the preacher is and what he/she does. Again, referring to the preacher’s character, Sensing maintains, “Although all three – logos, ethos, and pathos – contribute to the preacher’s credibility and authenticity, ethos is primary” (5). As Sensing discusses, Lee also shared the same thought concerning a preacher’s character. For Lee, character is the result of sustained integrity and courage. A person of character has constantly demonstrated the behavior of courage and integrity over a lifetime (32). Franklin links preacher character with integrity because “Preaching is a divine appointment” (102). Franklin illustrates it saying, “Character and integrity are non-negotiable.... One cannot overestimate the importance of good character in the life of the pastor. He cannot minister from a position of authority without it” (226). Long too invites preachers to preach for themselves first before preaching their congregation, saying it would help them to remain faithful to their call to bear witness to the gospel (Kindle loc. 122). Long, appealing to the words of the Lord, says that Jesus was concerned that the religious leaders talked one way but acted another (Kindle loc. 92). A preacher should put into practice his/her preaching, and in so doing, he/she could live in integrity. MacArthur insists that the preacher’s life should match the message that she/he preaches to his/her children, spouse, and the people close to him/her (Kindle loc. 1166). From the identity of the priest as preacher, to stand in the pulpit is to stand between God and humanity (Shear 1). According to Shine, “Preacher must be irreproachable, without

blemish, practice what he preaches, humble, and be an all-around good example of others (183). Meadows also shares the same point of view and says, “The linkage between what one does and who one is begins very early in the ministry life of a pastor” (61).

Exantus put the same thought in the following way, “Moreover, spiritual leaders demonstrate their commitment through leadership by example, otherwise the leader will be viewed as lacking integrity, unethical, and deceptive by the followers” (40).

Reasons thought the essence of ministerial identity was a matter of character. A professional was not called merely to do something, but also to be something (133). Luchetti too argues that the task of preaching did not have to be separated from the spirituality of the preacher (142). Brown maintains that personal integrity focused on who the leader was. Brown writes, “This dimension of integrity focused on calling and character, spiritual formation, values and ethics, and the leader’s ability to live a balanced life” (3).

For Prestol-Puesan, an authentic leader is a better kind of person, whose character and behavior agree, who shows consistency in values and actions, in beliefs and behavior, and one who was capable of inspiring others to follow, or lead (18). Referring to the preacher’s character, Scazzero states that when the preacher can boldly preach truths he/she does not live, and if his/her efforts prove successful, few people will notice or take issue with the gap between who he/she is and what he/she does (116).

Preaching and preacher’s character should go together. According to Vanhoozer, the preacher should live his/her preaching in his/her daily life. He insists, “Theology is not for Sunday only. Disciples must walk the Christian way the whole weekend and through the workweek” (6). To live his/her preaching daily, it requires the preacher to live with holiness. Ajith expresses it well, “Holiness is clearly one of the primary

qualifications for leadership” (156). Holiness or integrity should mark the preacher’s character, to help him/her in his/her ministry. Different writers mentioned above in this section put a particular accent on the necessity of the preacher to live a life of integrity if she/he wants to be effective in her/his preaching. Since preaching is related to God whose nature is holiness, effective preaching always comes from the preacher who lives in integrity. Reasons puts it as follows, “The lack of stress on the significance of integrity in the codes contributes to their ineffectiveness, while the guiding principle in ethics for professional ministers must be the concept of integrity” (3). Reasons encourages preachers to symbolize the concept of integrity where she/he lives and works in his/her everyday life during all his/her lifetime. Reasons believes that the writers of both the Old and the New Testaments attributed great importance to “integrity.” Reasons writes, “The writers of the New Testament understood integrity to be an essential ingredient in the ethical conduct of the Christian. The term ‘integrity’ does not appear as directly in the New Testament as it does in the Old Testament” (5). According to Reasons, if the term “integrity” is not mentioned clearly in the New Testament, the reader can feel its usage for instance in the Sermon on the Mount preached by the Lord Jesus Himself. As Reasons states, “In the teachings known as the Sermon on the Mount, Christ demands purity of heart, singleness of eye, and purity of motive. Paul’s emphasis on Christian virtues insists on personal integrity as a Christian trait” (5). According to Brown, integrity is the primary area of focus in the life of a spiritual leader. Therefore, to be effective in her/his ministry, preachers should lead from a foundation of integrity (2). Integrity is important for spiritual leaders because it helps them to play effectively their role of salt and light of the earth (Matt. 5.13-16).

Importance of Preacher’s Integrity

According to Giordano-Mulligan, “Integrity has been defined as the degree to which people are true to themselves, always showing and demonstrating their true intentions, states, and commitments, both privately and publicly” (57). MacArthur defines the term “integrity” as follows: “The Hebrew word translated ‘integrity’ means whole or complete. Every part of a believer’s life must be in perfect order with every other part. The word is used for what is blameless, what is perfect, what is consistent” (Kindle loc. 1177). MacArthur adds, “We were looking at our life like Job and doing our best to walk and to live what we preach” (Kindle loc. 1232).

According to Webb, a preacher’s integrity means the preacher should live in his/her daily life what she/he preaches. Webb is convinced that if a preacher lives what he/she preaches, people can see Jesus’ character through that preacher’s character. Webb writes, “When people see us, they see the integrity and character of Christ through us. If we possess the kingdom of God from within, then we speak its language, know its currency, economy, government, laws, lifestyle, character, and we exercise its integrity (Kindle loc. 97). For Webb, “Character is a person’s distinct way of thinking, feeling and behaving. Christian should display the character of Christ” (Kindle loc. 97). If a person’s character is shaped according to Christ’s character, that person would live in integrity, “That is why in Antioch, believers were referred to as Christians in the book of Acts. I believe that one of Jesus’ greatest character traits was and remains integrity” (Kindle loc. 109). Webb defined integrity as follows: The word integrity comes from the Latin root “integer” meaning whole, complete or undivided people who are not segmented or fractionalized. They don’t get involved in double dealing, double standards, or double meanings. They operate with oneness from within. They are whole, complete, and undivided in words, actions, and standards. They act properly in single areas at all times.

(Kindle loc. 132) Webb continues in his definition of integrity, saying, “You have integrity when you are the same in every place, in every circumstance, with every group of people, and especially when no one is looking. Integrity is saying what you mean, meaning what you say, doing what you say, and meaning what you do” (Kindle loc. 132). Webb continues his definition of the term integrity and says in other words: Job expressed (43.3) that some things in life cannot be explained, and must simply be accepted. Crisis reveals true character. Leading with integrity means you walk the walk- and –talk the talk- when you do, your yeah will be yeah, your nay will be nay, and people will know you are consistent, honest, moral, and trustworthy. Your Christian mindset will show up when confrontation occurs. (Kindle loc. 610) Finally, Webb states, “Integrity is an inside job with outside manifestations” (Kindle loc. 632). Kenisha’s definition of integrity is similar to that of Webb given earlier: Integrity is what you do when nobody else is around, it’s still the same thing. Proverbs 11.3 says, ‘The upright will be guided by their integrity.’ In order to be able to have character and integrity interwoven together, then one must be the same way all the time. So actually, the key to integrity is consistency. Then that integrity is knowing that when I meet you tomorrow you will be the same person I saw yesterday. (13) When defining the term of integrity, Reasons writes: The term “integrity” refers to wholeness. Integrity is a character trait that involves a person’s total being, with regard to the codes of ethics, integrity means that the professional is the same kind of person at work, at church, or at home with his family. Integrity is initially an establishment of a covenant relationship with God through faith.” (7) According to Reasons, if a person lives in integrity, there will not be a gap in his/her private and public life. He/she always shows consistency in his/her life. Reasons says that integrity comes from the person’s devotion to God who accepts him and helps him to live

in integrity with purity of heart toward God and other people (66-91). Reasons says, “One’s life is fully integrated as his actions are assimilated with his faith in God” (94). Reasons maintains that, “Paul instructs young Titus to teach with integrity, which is essentially a challenge to remain true to the teachings and faith through which he has grown thus far” (102). Reasons encourages the preacher to put into practice his/her preaching in his/her daily life. She/he has not only to preach for his/her congregation, but he/she must preach also for himself/herself. If the preacher lives his/her preaching in his/her daily life, his/her ministry will be well balanced and blessed. For Reasons, the lack of distinction between personal and public life further adds to the necessity of personal conviction. The ministry’s life is usually open to scrutiny, at home and at church (174).

This project uses the definition of integrity given by Reasons earlier in this section. Reasons’ definition is completely at it refers to God, preacher, family, the church, and the society. The term integrity is related to God and his creation. It is a multidimensional concept that demonstrates a spiritual leader’s consistency. Honesty is identified as an important characteristic of leader integrity and as a desirable trait in effective leaders (Elgart 142). Elgart insists that integrity has been identified as an essential element to building and maintaining effective relationships between a leader and his/her followers (142).

When referring to character and integrity, Mulla, describes transformational leaders as brave and filled with integrity because they are not afraid to make moral choices during times of distress. “A transformational leader has behavior integrity that should be giving an example about attitude, achievements, behavior and high commitment to their subordinates” (qtd. in Kenisha 47). The term of integrity is related to

leadership, and both are complementary. Leadership is rooted in integrity. Given the history of interrelation of these two terms, Washington writes: The origin of servant leadership traces back to biblical references within the Old and New Testaments. In the Old Testament, first book of Samuel, King David was known as a shepherd who strengthened and encouraged his followers by always looking out for the best interest of the people (1 Sam. 16:11-13). (20)

Washington, talking of King David, refers to David's obedience and humility of heart towards God, but in the matter of wholeness in character, David did not live with integrity. He committed adultery and crime (2 Sam. 11:1-25), but he was a good leader towards his people. Like King David, the preacher is someone who looks for the interests of his/her congregation members first in spiritual, psychological, and social domains. Reamer writes of the preacher, "He is called to minister to people, be a builder of the community, and bring forth the gifts of all the baptized and animate them" (9). Not only does the preacher have to minister to people through preaching, but he/she is also a gatherer of people to form a community. Additionally, Reamer states, "The priest is to be a gatherer of people and builder of community, one who is to gather the family of God" (15) For Gibbs, since preacher is called to work for people, he/she has to love them, "It is possible to love to preach, without loving those to whom we preach" (Kindle loc. 1053). The preacher who likes preaching without love for people is in contradiction with himself/herself. The preacher has to identify with his/her congregation. To avoid this contradiction, the preacher must be clean in his/her life. As Gibbs writes: The absolute necessity for it (1 Tim. 3:6, 7; Tit. 2:10). This adornment consists of honesty in business, truthfulness of speech, morality of life, wholesomeness of mind, evenness of temper, righteousness of acts and godliness of character. These are the qualities that speak louder

than words. (Kindle loc. 1220) More importantly, Gibbs advises preachers, saying: Take care of your character and the Lord will take care of your reputation. Character is what a person is; reputation is what others think of that person. God is more concerned with what we are than what we do. For what we are determines the value of what we do. (Kindle loc. 1222) The Stony Brook School has as its excellent motto, “Character before career” (Gibbs Kindle loc. 894). Since a preacher’s ministering is public due to the fact that he/she works among people, he/she looks like a public clock going wrong, hence having many consequences on many people, since many people followed the same public clock to tell the time (Gibbs Kindle loc. 1280). The preacher’s prominent position in a congregation does not allow him/her to think that he/she is more important than all the congregation members. He/she is one of the members of the congregation, he/she is not above them. He/she should be humble like other members. His/her self-elevation may have many consequences on his/her ministry (Gibbs Kindle loc. 1344).

Gibbs is strongly opposed to a preacher’s self-elevation above his/her congregation members. He says, “Such a distinction is most emphatically not of God, but of man. It was introduced early in the second century and has resulted in untold mischief through the years that have followed” (Kindle loc. 1344). The researcher has a question to put to Gibbs: what was Moses’ position as a preacher to compare to that of the assembly of the people of Israel during their travel in the desert? Was Moses not elevated above them? After the mountain peaks come the valleys. Gibbs after his strong word towards preachers, came back to a good sentiment and says, “To have a healthy soul in a healthy body, to maintain this robustness of character, the preacher must obey the laws of spiritual hygiene” (Kindle loc. 1436). To end this section about the importance of integrity in a preacher’s character, Knox strongly argues that, “There is to be no

dichotomy between what we profess and what we practice.... But rather a fundamental consistency. Inconsistent Christian conduct gives people cause ‘to malign the word of God’ and so hinders evangelism” (113). Knox is convinced that consistent Christian conduct “will make the teaching about God our Savior attractive” and so will promote evangelism (Tit. 2:5, 10). More briefly, bad behavior discredits the gospel, while good behavior adorns and so commends it (113). According to Knox, the preacher must do his/her best to live what he/she preaches in his/her everyday life. There should not be a gap between his/her preaching and his/her deed if he/she wants to be effective in his/her ministry. His/her inconsistency will be an obstacle for his/her ministry and will give way to his/her hearers to leave his/her congregation without any sign. The term integrity is not only related to the preacher and the church, but it is also used in the society where people also live.

Social Integrity

The term integrity is an ancient term used in many areas of society, such as in public administration, in sales, medical institutions, and in finances. Since the object of this present research refers to a preacher’s integrity, the researcher is not going to explore social integrity at length. However, there will be a short survey of social integrity in public administration, in medicine, in sales, and in health organizations. The investigation will be concentrated more on the use of integrity within the church and precisely on the preacher’s integrity.

Integrity in Public Administration

Raymond Cox, in his book *Ethics and Integrity in Public Administration: Concepts and Cases*, states: The perceived Leadership Integrity Scale measures the relationship between the perceived ethical behaviors of a leader with his or her

effectiveness in the role and demonstrates a correlation between perceived levels of integrity and commitment to the leadership. This relationship is perhaps best summed up by Ciulta (2000), “A good leader is an ethical and effective leader.” (315) to be an effective leader in public administration, the leader must live in integrity. Since many people work in public administration, there is a desire for the service to be improved. Therefore, integrity is well indicated to help the leaders and their employees to be more effective at their workplace. This term is not only a necessity for public administration, but it is also a key word for medical institutions where people are called to work together.

Integrity in Medical Institutions

Bulger remarks about the importance of the term “integrity” concerning medical institutions. Integrity helps to protect the public image of the hospital. Bulger writes, “The topic of integrity in medical institutions, in short, does not just refer to the problem of maintaining the integrity of those institutions: that is avoiding bankruptcy and protecting the hospital’s public image” (32). For Bulger, it is the responsibility of hospital administrators to protect the moral and professional integrity of the medical institution. Hospital administrators have to apply moral integrity for the well-being of the medical institution. In so doing, it can help to maintain a medical institution’s survival (32). According to Bulger, all the medical leadership from the top to the bottom needs to be involved in order to find out a solution for the well-being of the medical institution. The solution will not be easy to find because it demands continual effort, and there is a price to be paid like that of freedom, because there is a necessity to be vigilant all the time (40). Integrity in health organizations helps to avoid bankruptcy and to protect a hospital’s public image. Those who work at hospitals, from the top to the bottom need to live in integrity so that hospitals may not be closed. More importantly, Bulger encourages those

working at a hospital to entertain integrity as people entertain their freedom once it has been acquired. Integrity needs to be entertained. The term integrity is not only used in medical institutions, but it is also used in sales.

Integrity in Sales

Integrity is also a necessity for sales people. Creating and maintaining rapport, trust, and relationship develops collaboration between buyers and sellers. This rapport leads to integrity among both groups (Morgen XII).

When sellers and buyers sell and buy with integrity, they reinforce their relationship because both create and entertain a good relationship. Integrity among sellers and buyers leads both to live very closely to one another. Integrity helps in these different areas of social life to urge and motivate people to be more effective in their relationships at their workplaces.

Integrity not only refers to corporate life, but it is also employed within the Church. If a preacher lives in integrity, it can be verified by his/her moral, financial and relationship integrity. The research was also extended to the integrity of Scriptures, and to Jesus' integrity in preaching because the objective of this study was to verify moral, financial, and relationship integrity of the leaders of the UFEB denomination, with a possibility to compare it to what the literature says, and to see what should be done to shape their way of leading, if these leaders do not live in moral, financial, and relationship integrity.

Preacher's Moral Integrity

According to Pimple, "One of the most important elements of human character is morality, and speaking in central to the presentation and perception of human character, including morality" (1). A person's character is shown outside by his/her morality.

His/her morality represents him/her personally to other people through the way he/she speaks and acts. His/her speech is based on his/her morality and represents him/her valuably in front of other people. His/her speech and his/her morality are his/her exterior representations, and both are important because they are the emanation of a person's character. Furthermore, Pimple writes, "A preacher's moral worth is seen both in his actions and in his speech" (5). The moral worth of a preacher is translated or explained by his/her speech. The Bible puts it this way, "You are not defiled by what you eat; you are defiled by what you say and do" (Matt. 15:11). A preacher's speech reveals who he/she is and what character he/she has. A preacher's speech can help his/her hearers to consider him/her positively or negatively. His/her speech helps people around him/her to judge him/her. His/her speech is his/her own image and his/her own representation.

Additionally, Pimple thought that all people are expected to act morally, but of course, ministers face the emphatic charge to practice what they preach (42). For Pimple, broadly speaking, people are expected to act morally, but moral integrity is required from preachers because they should live what they preach. Preachers should put into practice their preaching. They are required to live what they preach because there is lack of a strong connection between preachers' brain and their mouth (Pimple 12). The impression one can have of preachers nowadays is that what they preach comes from their brain but not from their heart. If their preaching is an emanation of their brain, but not of their heart, they are not yet transformed spiritually. Shea shares about today's preachers who do not teach themselves before teaching their congregation members. According to Shea, a preacher's identity is not single, but more than two, for Shea, a preacher might not separate his/her preaching from his/her spiritual life (92). Shea encourages preachers to identify themselves with their people, and in so doing their preaching can be coherent

with their spiritual life. Their preaching should be the emanation of their spiritual life. If basically a preacher lives spiritually, then he/she will be effective in his/her preaching. Shea says, “The preacher is like a looking glass... an opportunity not just to look in the mirror, but also pass through it, offering people a vision ready present, already in their lives, already in the sacred Scriptures, and already present in them” (92). Preaching and a preacher’s spiritual life should go together. They are inseparable. Shea ends up asking a question to which she gave an answer, “What would have been added to make preaching better effective than before? The preacher needs a strong spiritual connection to his/her people and their lived experiences” (94).

A preacher could have a strong spiritual connection to his/her people and their lived experiences, if he/she is himself/herself spiritually connected to Christ, his/her revival source. As the Bible states, “I am the vine; you are the branches. If a man remains in me and me in him, he will bear much fruit; apart from me you can do nothing” (John 15:5). Heye says, “Some philosophers distinguish among the different types of integrity: moral integrity, personal integrity, and social integrity... They proceed on the assumption that integrity is a personal virtue. It stands to reason that integrity is related to ethical decision making” (51, 54).

The researcher is interested in moral integrity in this section and agrees with Heye that integrity is a personal virtue. Heye also thinks that one with integrity has a morally reasonable set of beliefs, commitments, and projects that one has publicly stated and which one will defend even at risk to oneself (56). Additionally, Heye thinks that a person of integrity also acts in a way that “shows respect for person, and at a minimum, the content of her position must meet the demands of respect for persons” (56).

A person who lives in moral integrity is always well balanced in any situation, if he/she has to make a decision, he/she is impartial, even if he/she is involved in the situation. He/she says the truth. The Bible says, “Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else” (1 Thess. 5:15). Heye’s idea here refers also to the fact that a preacher should identify himself/herself to people that compose his/her congregation. He/she must see the image of God in every person so that he/she could be effective in his/her preaching. When preacher has been transformed spiritually, this transformation plays an important role in his/her preaching.

According to Stachowicz-Stanusch and Wankel a person of moral integrity is commonly understood to be one who is morally aware and is sensitive to moral issues, and she/he is ready to act ethically (51). Also, for them a person of moral integrity has sustainable conduct, taking consistent action on a regular basis, even if there is a price to be paid (51). Moreover, they think that there should be coherence between word and deed in someone living in moral integrity. They write that there should be wholeness in a person of moral integrity, “Moral coherence between belief and expression, awareness and deliberation, and word and deed, and among moral judgments, comments, and actions, is a hallmark of managerial and organizational process integrity” (51). If a preacher is a person of moral integrity, he/she can be effective in preaching because he/she can be helped by “Process integrity capacity which is the coherent alignment of individual and collective moral awareness, deliberation, character, and conduct.” The challenge with “Process integrity” comes from the preacher’s limitations as a human being which cannot allow him/her to master all these qualities and to use them when preaching or in his/her daily life. The preacher’s qualities described by Stachowicz-Stanusch and Wankel are those belonging to Christ Himself, the excellent Preacher. It is

quite impossible for a preacher as a human being to reach and use all these qualities mentioned above. Stachowicz-Stanusch and Wankel, therefore, refer to the wholeness of a preacher's character. For them, there should be wholeness in the preacher's character. Preachers should act ethically. A person of integrity is always consistent even if there is adversity. As Stachowicz-Stanusch and Wankel write, "Therefore, concept of integrity is more about the wholeness of the preacher and the steadfastness in the adherence to one's personal ethic...even during times of adversity and misfortune" (57). Both also think that a person who lives in integrity always joins his/her word to her/his deed. His/her word and deed are the same. There should be consistency among thought, voice, and action. They equally maintain that integrity can still be seen as a consistency between words and actions, but it seems desirable for people to have the consistency among thought, voice, and action (57). According to these writers, moral integrity is composed of adherence or wholeness between words and actions emanating from the same person. For preachers, instead of delivering the words in their heads, it is better to keep quiet and thus to avoid inconsistency. A way to avoid being inconsistent is not to be talkative. Therefore, the Bible states, "Anyone who teaches anything different is both conceited and ignorant. Such a person has an unhealthy desire to quibble over the meaning of words. This stirs up arguments ending in jealousy, fighting, slander, and evil suspicions" (1 Tim. 6:4).

Minkler refers to moral integrity by stating that moral integrity requires acceptance of moral principles and the necessity to act upon those principles. Failure to accept to act upon those principles is inconsistent (27).

Society has so many rules and principles according to which a society can function properly, but it can happen that a member of the society living in the same society does not respect these principles and rules established by the society to which he

belongs. This person will be considered a backslider, and consequently, he could be punished by his society. But on the contrary, if a person is respectful towards moral principles established by his society, he has nothing to fear. More importantly, Minkler maintains, “That seems about right to me; moral integrity could be considered a virtue, but certainly not the only one nor even the most admirable one” (148). The Bible puts the importance of moral character as follows, “Do not be hasty to the laying on of hands, and do not share in the sins of others. Keep yourself pure” (1 Tim. 5:22). Commenting about the importance of a preacher’s character in this verse, Adewuya stats that stability of character demands a disciplined thought-life (Kindle loc. 2016).

The most important attribute of a preacher’s character is holiness. It is a necessity for a preacher to live in holiness or integrity so that his/her preaching may be effective. Since God is holy, He wants his people also to be holy. Anyone called to preach his Word to others should live in holiness in every area of his/her life. As described, if a preacher lives with moral integrity, puts into practice what he/she himself preaches, and does not separate her/his preaching from his/her spiritual life, it is inevitable that he/she will live also with financial integrity. The preacher’s financial integrity is the object of the next section.

Preacher’s Financial Integrity

Reasons proposed four possibilities to preachers regarding finances. The first possibility is to let finances take care of themselves. The second approach consists of the church paying attention to money as the primary basis of the church. The third possibility consists of the preacher to deal with money and the church is to recognize it as a necessity. The last approach is to let the church members who are well committed to

handle church money, and in so doing, it could also help the church members to grow spiritually (164).

The contemporary church cannot move on without finances, nor can the church spend all its time fundraising. The preacher is not the only person living in integrity within the church. Among church members, it is possible to find faithful people and let them take care of finances. Church members have different spiritual gifts to share with one another for the growth of the congregation. Once a person has accepted Christ in his life, he/she is at least provided with one spiritual gift that he/she could use for the growth of the church in which he/she has become a member. Therefore, he/she has to participate in the life of his church. The preacher's only occupation is to preach, but as first responsible in the community, his/her voice may be heard when there is a financial problem. Reasons has proposed here four possible ways relative to fund raising. If the researcher has to choose, the choice will be to go for the first possibility, but not to let the finances to take care of themselves as Reasons said. Faithful people will be appointed to take care of finances, because it is vital for the church life. The team to be composed will be mixed. It will be a way for the preacher not to be involved directly in finances as Reasons recommended. He did not want the preacher to be personally involved in church finances because it could be a risk for the communicator of the gospel. If he/she is more involved in the church finances, the more dilemmas he/she faces (164). Reasons suggests that the preacher not to be involved personally in church finances but just to give orientations to the members in charge of finances. Reasons thinks that not only must ministerial ethics address the minister's promotion of stewardship, but it must also provide guidance for the minister in directing the money once the church receives it (165).

This is the best way according to the investigator's point of view to proceed with finances in the church. The preacher is protected because he/she is not involved directly for the simple reason that "preachers are notoriously bad money managers (McCurley 83). In so doing, the preacher will have enough time to take care spiritually of his/her church members. As Reasons notes, "The minister's integrity forces him/her to place ultimate emphasis on the sanctification of the other person's total being" (191). Since responsibilities within the church have been clearly separated, there is not a reason for the preacher to handle the church money and at the same time to continue to preach. He/she will be overworked and not efficient. The Bible puts it as follows, so the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and we will give our attention to prayer and the ministry of the word" (Acts 6:2-4).

According to McCurley, preachers should earn money to help them to take care of their families and be occupied as 1 Timothy 5:8 and 2 Thessalonians 3:10 have recommended. McCurley did not encourage preachers to love money (1 Tim. 6:19), but it is not wrong to make money (Page 85).

A preacher should not love money, but it is not forbidden to her/him to make money by working so that he may take care of his/her family to which he/she has a responsibility. If a preacher shares his/her time between preaching which is his/her job with another responsibility in order to make money or to handle the church money, he/she will be overworked, and so doing, he/she will not have enough time left to take care of his/her church members spiritually. The best thing his/her congregation can do is to

provide him/her with good wages that will allow him/her to take care of his/her family correctly. He/she will be free to work on spiritual matters fulltime for the church. It is the duty of the church to provide its preacher with a minimum salary so that he/she can live easily with his/her family. When a goat is tethered, it keeps grazing around within the same area, not far. The Bibles put it this way, “Do not keep an ox from eating as it treads out the grain” (Deut. 25:4; Luke 10:7; 1 Cor. 9:9; 1 Tim. 5:18). Besides that, the apostle Paul was a tent maker who was himself in charge of those in his team. He did not pay great attention to his salary. The best thing to be done by a preacher is to avoid love of money. As the author of Proverbs writes: Two things I ask you, O Lord; do not refuse me before I die: Keep falsehood and lies far from me; give neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, “Who is the Lord?” Or I may become poor and steal, and dishonor the name of my God. (Prov. 30:7-9).

Brown does not advise preachers to handle church money because most of them are tempted to use it at their will. The preacher’s relationship with church money should be one of stewardship and management rather than ownership (80). The researcher agrees with Brown’s point of view concerning the way leaders manage their money. It proves to their congregation whether or not they live in integrity. Leaders should remember that they are God’s stewards, and the church money they handle is not their own money. They only have the duty to save it for the owner who is the Lord to whom they save that money for a given time. These leaders can be good in leadership, but when it comes to their personal integrity towards finances, they lose their control. As Brown notes: Sadly, many members of the clergy have proven to be experts at homiletics, exegesis and hermeneutics, but they have failed when it comes to personal integrity, conduct, and the

lifestyle of a Christian leader are paramount to Christian leadership. Sadly, many churches and Christian leaders have placed much emphasis on rules rather than their relationship with God. Many also have emphasized charisma rather than character. (55)

Franklin also encourages preachers to let those who were qualified and called to serve the church goers to handle church money. Preachers should look after the financial integrity of the church money (221).

The researcher agrees with Franklin about the attribution of different responsibilities in the church because responsibilities were separated at the very beginning of the church (Acts 6:1-7). The researcher agrees with Franklin since there has been separation of duties: spiritual and material duties. The Twelve were in charge of spiritual activities, and deacons were responsible for material matters. Instead of being fully involved in all matters within the church, the preacher is only busy with spiritual activities. If there is a financial problem, he/she could intervene to solve it. A preacher has not been trained in bookkeeping, but in theology. Why does he/she have to mix himself/herself with financial matters? A preacher's moral and financial integrity can go together with his/her relationship integrity, which will be discussed in the coming section of this project.

Preacher's Relationship Integrity

According to Trudy, when two equal people care deeply for each other, share their activities, expectations and mutual obligations, exchange confidences between them, are loyal to each other, and spend time together, and have a close relationship between them, one could conclude that these two equal people live with relationship integrity (30). For Trudy, relationship integrity could help to build a meaningful life and character because it is based on mutual desire, need, and possibilities. It is also a source of fun and joy (31).

Trudy was right when he said two friends who love each other lay down a foundation for sincere and transparent relationship wherein they share their joys and difficulties together. Friendship also helps to shape a friend's characters. All this can work correctly if that friendship is born from the Word of God, guided, nourished, and based on the same Word of God. If a friendship is an ungodly one, it often ends with quarrel and abrupt separation.

According to Trudy, friendships are based on choice, affection, and attachment. Friends feel safe and secure because there is a confident expectation coming from this relationship due to the fact that both friends live with integrity and genuine affection (Trudy 32). The researcher thinks that it is only with Jesus that one can have a confident friendship and expectation that cannot harm. With Jesus, one can have a lifetime friendship. Human being is always forgetful and limited in their relationships with each other; it could happen that it ends badly. Relationship between two Christians could be very productive at the very beginning, but later on, it will not continue with the same ardor.

Prestol-Puesan distinguishes four qualities: transparency, self-awareness, ethical/moral integrity, and an ability to seek unity in a leader who is expected to be elected by a congregation. When one considers these four qualities, transparency comes first. Transparency is defined as the filter through which humility and integrity are seen. Integrity is considered a constituent of transparency humility being presented as the first constituent of transparency. The term integrity appears again in the third quality which is ethical/moral integrity, just to show the importance of this term within the church and society. Moral integrity is a necessity for a preacher who would like to edify a healthy church (Prestol-Puesan 5).

Moral integrity belongs to these qualities and is expected from a leader to be elected. Moral integrity is an important quality expected from a preacher because if he/she lives in moral integrity, he/she will be effective in preaching, and it will influence his/her church members in a positive way.

Reasons notices a shortcoming in ministerial ethics as he declares, “Ministerial ethics must center the integrity of ministers because there is shortcoming of emphasis on integrity in ministerial ethics” (1).

Reasons demands that a preacher should be a man/woman of integrity in every area of his/her life. He writes, “The requirements of the minister necessitate his/her being a professional who is constantly a man/woman of integrity in every area of his/her life” (7).

For Reasons, moral integrity according to biblical teaching is the quality of complete genuineness in one’s faithfulness to God and devotion to follow man. Reasons thinks that as a preacher completes his/her call and remains committed to this divine appointment in his/her life, he/she exemplifies the biblical understanding of integrity (103).

A preacher should live on his/her preaching every day. Vanhoozer declares, “Theology is not for Sunday only. Disciples must walk the Christian way the whole weekend and throughout the workweek. Theology is an everyday affair...a fulltime privilege and...the mandate of every Christian to walk the way of truth and life” (6). Theology should be lived on daily and during the all week and the workweek. This should be the way according to which a disciple should live theology daily. Scazzero says, “The danger of leading without Jesus; can we boldly preach truths we don’t live. And our efforts prove successful, few people will notice or take issue with the gaps

between who we are and what we do” (16). Preacher should possess Jesus within him or her in order to live on daily his or her preaching. If a preacher lives without Christ in his life, even if he or she preaches well, his or her listeners will know that there is a gap between his or her personality and his or her preaching. Otto captures it well, “In the Christian faith, moral character is based entirely on the teaching of the Bible. A church leader is expected to have a good moral character that is consistent with the standards and requirements of the Bible. Among the biblical virtues, honesty and integrity are clearly noted as significant moral character” (37).

Moral integrity should help the minister live in faithfulness with his/her Creator and in perfect devotion to himself/herself and to his/her people. A preacher should live in integrity with God and identify himself/herself constantly to the people whom he/she is called to serve. A person can be a scholar, but if he or she does not put into practice his or her teaching, he or she fails, “*Solomon studied, taught, judged, and wrote. But with all his practical insight on life, Solomon failed to heed his own advice, and he began a downward spiral*” (LABS 1024). How could a preacher proceed to integrate at the same time his/her service for God and for men? Or how could a preacher live in integrity at the same time with God, himself/herself, and his/her people?

Ajith declares: The God of the Bible is a holy God, demanding total commitment from people in every area of life. Therefore, in the Biblical religion holiness is so important that all our success would be worthless without it. Holiness is clearly one of the primary qualifications for leadership. (156) Otto puts it in the following way, “Jesus demonstrated that his intimacy with God the Father was the source of his strength in ministry. Very often Jesus withdrew from the crowd or retreated to the wilderness (Matt. 14:13) or mountain (Matt. 14:23) to pray alone” (37). Adewuya, commenting on 2

Corinthians 6:6 and 11:2, says that to be holy means to belong to God as a result of covenant relationship that is made possible through Christ-event. A holy life is one to be lived out in the marketplace. God's people must live like God (Kindle loc. 2016). The researcher adheres to Adewuya's comment of this verse relative to the relationship between God and his people and the way He wants his people to live with integrity. Like Israel who has been chosen by God according to his grace, Christians were bought by Christ's death and resurrection and became God's people. Therefore, Christians have to accomplish God's will by living in integrity as God does. The Apostle Paul refers to the image of marriage between human beings. Christians entered in covenant with God by accepting the gospel, and they must fulfill God's will when living here in the world. King confirms the same thought and says that for a covenant to work, there must be absolute integrity in its making and in keeping all terms. Entering a covenant with a person of integrity gives a sense of protection and security (King ch.7). Higginson referring also to integrity says, "Integrity seems to mean something like sincerity: acting with pure intentions, without malice or guile" (55). A preacher's character is based on his/her moral, financial, and relationship integrity. What should a preacher learn from Scripture's model of integrity?

Importance of Scriptural and Doctrinal Integrity

Sanlon in describing Augustine's Theology of Preaching declares, "How doctrine relates to preaching is a contested area. For some, doctrine is seen as a threat to the integrity of preaching. For others, doctrinal explication provides the normal form of the sermon. How can a preacher embody a faithful handling of the Scriptural text (with its narrative, poetry and redemptive historical form) alongside doctrinal fidelity and comprehensiveness?" The investigator thinks that there is not fear at this point because

Theology of Preaching called Doctrine is just to help preachers to improve their preaching and be effective in it. A doctrine of preaching also helps the preacher to be respectful to the Scriptures in the way she/he preaches the Word of God. He/she has to interpret and to preach the Scriptures with integrity. According to Sanlon, a preacher as well as a listener, both have access to the Scriptures by the help of Christ, the Inner Teacher, who helps both preacher and listener to facilitate their encounter. To be more effective, the preacher is encouraged by Sanlon to experience more personal encounter with the Inner Teacher who is Jesus so he/she could be able to share his/her own thirst with his/her listeners. The preacher is a facilitator in such an encounter, and to be efficient, he/she might experience the same encounter himself/herself with the Inner Teacher in the Scriptures (68). When referring to a preacher's integrity with respect to the Scriptures, Cox, Richard M. says that the preacher stands as the bodily, visible, and authoritative messenger of information (83).

During the process of preaching, the preacher plays an important role because he/she becomes the power second after God's who the first power is. In the matter of preaching, comes after God who is the first power that inspires the preacher. The preacher becomes the man/woman through whom God speaks to other people. He/she is the visible man/woman giving the information with divine authority to his/her people. The preacher's integrity during the process of preaching has a great impact on his/her hearers. The preacher, during his/her preaching, must observe double integrity. The first one is towards the text on which he/she bases his/her preaching, and the second one, during his/her preaching, is concerning the words he/she uses. Therefore, Cox says, "But at this point it's imperative to understand that integrity and the ability to demonstrate that integrity is essential to preaching" (86). Every act, sign, or sight from the preacher affects

the listeners. Cox advises the preachers, saying, “The choice of words, the subliminal messages, the slight changes in effect, the minor shifts in focus and much more alerts the astute parishioner to an underlying discrepancy” (87). A preacher’s integrity can be observed at three levels: his/her interpretation of the Biblical text, his/her choice of words during his/her preaching, and his/her attitude or appearance. He/she has to keep in mind that when he/she is at the pulpit he/she must be very careful with his/her attitude because any gesture from him/her is automatically perceived and could be interpreted differently by his/her listeners. Johnson shares the same thought about preacher’s integrity during preaching and says, “In all these cases and more, the integrity of the preaching rests on the integrity of the preacher. One’s life changes before one’s preaching do. If reading is the easiest place to begin, preachers have many options depending on their tastes” (52). Rueb went the same direction with Cox and Johnson and maintains, “Certainly the integrity of ministry requires that the message be clear and consistent with the Scriptures” (148-149). For the message to be clear and consistent with the Scriptures, the preacher must be rooted deeply in Christ. This will allow him/her to give a Christ-centered message to his/her congregation members, and his/her personal testimony will have a role to play. Rueb thinks that in the ministry of the gospel there is room only for Christ-centered, Christ-honoring, Christ-like character in that ministry and in the life of the minister. The key word here is integrity, more specifically spiritual integrity (150). Integrity towards Scripture and spiritual integrity are required by the preacher who would like to be effective in preaching. Rueb says, “In proclaiming the Perfect we tend to become more perfect” (150). That a preacher tends to become more perfect by proclaiming the Perfect is possible, but it is not evident because one needs to be called by the Perfect first to become a Christian and to be called for the second time as a preacher.

A person cannot become a preacher by habit, but only after training. After the first calling to become a Christian, one has to be prepared for a certain period of time at a Seminary before becoming a preacher. Rueb's approach does not refer to the preacher's training at the very beginning but to the preacher's practical experience during his/her ministry at his/her workplace. Rueb's suggestion is that preachers should teach themselves if they want to perfect their ministry. Therefore, Balzer says, "A preacher of the Gospel cannot be an atheist" (93).

Preachers should live what they preach and believe it. Blue also advises them to exegete the texts for themselves when they want to preach so that it could help them to be faithful with the Scriptures. Preachers serve as intermediaries who take the truth of God revealed in the Bible and transmit it to their hearers today (88). The preacher's role is very important in preaching. If he/she has no notion of integrity when moving from ancient text to its meaning today, his/her listeners may be confused, and it is a danger for their souls. If there is not any respect from the preacher for the ancient text, preaching could transform or destroy lives (Gilbert 18). According to Gilbert, a pastor's exhortation and the ethics of the pastor's life should be complementary (6). The congregation is well-merited to judge a preacher if his/her preaching fits with his/her everyday life or not. Additionally, for Gilbert, preachers should be honest before the text because of homiletical virtues (13).

According to Gilbert, the preacher's integrity towards the Scriptures consists of honesty before the text and the preacher's attitude at the pulpit. The preacher must be a permanent student of the Scriptures and literature. The preacher must possess a lot knowledge in theology in order to share with other people. Preachers can share if he/she possesses enough to share.

For Sisk, a preacher's integrity towards the Scriptures results from the fact that Scriptures are inerrant, human beings can fail, but the Scriptures never fail (Kindle loc. 2008).

A preacher's integrity consists of not creating inventions where the Bible says nothing. A preacher should also bear in mind that there is not any mistake in the Bible. All its content is to be accepted by the reader. The researcher agrees with Sisk about his statement in relation to the coherence of the Bible. Another aspect concerning a preacher's integrity is his/her humility towards the Scriptures. Sisk says, "What is essential for the preacher's integrity is that she never gives people the impression that she has created work that is not in fact her own" (Kindle loc. 2008).

A preacher should not add or detract anything where the Bible keeps quiet, but he/she should let the biblical text speak by itself. A preacher's role consists only in explaining the text.

According to Stott, a preacher's integrity consists of saying what the text means but not what the preacher means. The preacher's integrity should urge him/her to invest his/her time to determine exactly what the text means, not what he/she would prefer the text to mean. The preacher should take the text with utmost seriousness (2). Stott requires preachers to give the exact meaning of the text, not to suppose it. Preachers often come to the Scriptures with their own object of preaching that they would like to justify or support by a biblical text, and thus they seek for the biblical text to apply to the object that they wanted to communicate. In so doing, a preacher does not respect the Scripture's integrity.

A preacher's integrity is not only based on his/her moral, financial, and relationship integrity, but it concerns also his/her integrity towards the Scriptures. Since the Scriptures are Christ-centered and because during his ministry on earth Jesus Christ

also preached the gospel to people, what could a preacher learn from Jesus' integrity in preaching nowadays? What does the literature say about Jesus' integrity since He is the Preacher par excellence?

Importance of the Example of Jesus

Bittlinger says that Jesus lived in such total dependence on God his Father that all his actions and words were God's actions and words (John 5:19) (13). Bittlinger refers to Jesus' integrity with his Father to whom He depended. He had also divine nature like his Father, but Jesus had an attitude of obedience and humility towards God his Father during his ministry on the earth, until his death on the cross and his resurrection. As a result, he was elevated again after this period of humiliation. He totally depended on his Father. Therefore, his Father elevated him again. Concerning his integrity in his constant commitment to his Father, Stott confirms that his courage cost Him his life. Jesus Himself spoke fearlessly, and towards the end of his life, the disciples of the Pharisees admitted that they knew he was a man of integrity and that he taught the way of God (2). Jesus's integrity and courage led Him to death. He was used to speaking without fear in front of his enemies and even when teaching. His integrity led his opponents to put an end to his life. It means that if anyone has chosen to live in integrity, he/she has to prepare himself/herself to pay the price. Jesus knew it well and he did not change his mind. Since Israel entered a covenant with God who lives in integrity, it gives a sense of protection and security to Israel. God protected Israel during her travel in the desert to the Promised Land. In the same way, Christians enter a covenant with God through the death and the resurrection of Christ. King compares this relationship between God and Israel, and later on between God and Christians, to a marriage between two partners. King argues that for a covenant to work, there must be absolute integrity in its making and in keeping all

terms. Entering a covenant with a person of integrity gives a sense of protection and security. That is what the marriage covenant is supposed to be like. The vow is to be faithful, to care for and to honor each other (King Kindle loc. 2011). As King mentions, Israel entered a covenant with God who lives in integrity, and preachers enter covenant with Jesus who lives in integrity. Israel and preachers alike should also live with integrity. To help the covenant to work, preachers should live with integrity and be protected by God in order to be effective in their preaching.

Love relates God to a preacher who is protected by God. God is related to a preacher by love. A preacher is protected by God. Integrity also relates God to a preacher who is considered as God's ambassador among his/her church members. Not only is the preacher God's ambassador, but he/she is his herald, representing God and talking in the name of God (2 Cor. 5:20-21; 6:6) (Adewuya Kindle loc. 2016). Ahmi says, "The preacher acts as God's mouth-piece and teaches the congregation who listens in order to encounter Christ" (47). The preacher plays the same role as that of the man of God in the Old Testament, including Moses' role and others. For Adewuya, not only is the preacher God's ambassador, but the preacher is also God's herald (Chapter 4). All this shows how important the preacher's role is. Therefore, he/she must live in integrity with God. To be nominated as God's ambassador is a mark of confidence. An ambassador represents fully his/her sender. He/she might behave like his/her boss, with the same morality, relationship, and behavior. Broadly speaking, he/she might honor his/her Master who is God, and he/she should live with integrity like his/her Master.

Hoffman says, "God molds in our being multiple qualities" (133), and Sander enumerates several qualities that are essential—discipline, vision, wisdom, decisiveness, courage, humility, integrity, and sincerity" (133). God molds these qualities into a

preacher. The question one could ask is: if God provided a preacher with integrity, why do many preachers live without integrity? Or how do preachers come to make choices that evince integrity? “Even creation maintains its own integrity,” (Miller 2). For instance, since the creation of the world, the sun, the moon, the stars, even the seas and the oceans, all of them have been keeping their different places and limits. The sun shines every day and does not change its place. It does not come down to the earth. The moon and the stars keep on shining every night. They do not move a little bit from their different places where they have been settled. The oceans and the seas have been keeping their limits since they were created. If creation maintains its own integrity, why could not a human being such as a preacher follow the ideal example of creation by living in integrity? His preaching was composed at the same time with word and deed so that it was powerful and authoritative. Jesus lived what he preached every day. This is the great difference between Jesus and contemporary preachers. Most contemporary preachers do not live what they themselves preach. But Jesus did not make the distinction between word and deed when He preached. For instance, Jesus liked praying and He often prayed: “Then Jesus told his disciples a parable to show them that they should always pray and not give up” (Luke 18:1). “After leaving them, He went up on a mountain side to pray” (Mark 6:46). “One of those days Jesus went out to a mountainside to pray, and spent the night praying to God” (Luke 6:12). “About eight days after Jesus said this, he took Peter, John and James with Him and went up onto a mountain to pray” (Luke 9:28). “Then Jesus went with his disciples to a place called Gethsemane, and He said to them, “Sit here while I go over there and pray” (Matt. 26:36). “And being in anguish, He prayed more earnestly, and his sweat was like drops of blood falling to the ground” (Luke 22:44). Jesus loved all people: children, old people, sinners, and poor people alike. He did not

only preach about them. He also invited other people to act in the favor of the needy. He came to them and acted positively in their favor. As the Gospel writer's state: "And who ever welcomes a little child like this in my name welcomes me" (Luke 18:5). "When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it" (Mark 10:14-15). "When Jesus saw him lying there and learned that he had been in this condition for a long time, He asked him, "Do you want to get well?" (John 5:6). "As Jesus went on from there, He saw a man named Matthew sitting at the tax collector's booth. 'Follow me', He told him, and Matthew got up and followed Him. While Jesus was having dinner at Matthew's house, many tax collectors and 'sinners' came and ate with Him and his disciples. When the Pharisees saw this, they asked his disciples, 'Why does your teacher eat with tax collectors and sinners?' (Matt. 9:9-12). Jesus lived what He preached. He lived with integrity. Therefore, his preaching was very powerful, shaping, and transforming because his character was always constant. It also supported his preaching as previously mentioned in this chapter. A preacher's personality is a support for the preacher and cannot be separated from the preacher. Jesus shows his integrity in his preaching. The disciples of the Pharisees also confirmed Jesus's integrity in preaching as mentioned above.

Identification is the second thing that supports Jesus integrity in preaching. Jesus identified himself with people. He often shared their pain and came near to them, physically and mentally. He put himself in their place to understand their situation so that he could intervene positively in their favor. Identification in the matter of preaching is necessary for the preacher. Identification helps listeners to open their heart to the preacher

and to tell him/her that they can let the preacher know about the hidden secrets of their lives. Both social integrity (public administration, sales, health) and the preacher's integrity (moral, financial, and relationship integrity) are based on Jesus's integrity that has been demonstrated in the Scriptures. Jesus's integrity is the foundation and emanation of these different areas of integrity: social integrity and preacher's integrity.

Research Design Literature

In this Pre-Intervention Qualitative Research, the objective of the project was to measure the impacts of the moral, financial, and relationship integrity of the pastors of UFEB denomination for changed behaviors. A Pre-Intervention was needed.

This Pre-Intervention accords with the method of Sensing when he writes that it is “a type of action research where the researcher becomes a co-participant with the community in the process of gathering and interpreting data to enable new and transformative mode of action” (63). The purpose of this Pre-intervention Qualitative Research was to explore the knowledge, attitudes, and behavior regarding moral, financial, and relationship integrity among the pastors of the UFEB denomination in the city of Bangui, and to suggest resources and support needed to strengthen and maintain pastoral integrity.

Qualitative research is based in the social world of experience and seeks to make sense of lived experience (Sensing 57). In the case of the UFEB denomination, qualitative research was particularly oriented to the way church leaders usually practice moral, financial, and relationship integrity. Qualitative research is a useful tool that helps the researcher to get data in a very short time. Sensing says, “The group responds to a series of questions that allows the researcher to quickly gather from several points of view” (120).

Summary of Literature

Main themes in this review literature are:

The preacher's character

The preacher's integrity (moral, financial, and relationship)

Scriptural and doctrinal integrity

The example of Jesus.

The preacher's character is essential in preaching. It supports the preacher. If he/she has a good character, that helps him/her to live in integrity with everyone within the church, in the society, and in his/her family.

The preacher needs to have integrity because the One the preacher is called to serve is holy and requires him/her to live in integrity. If he/she does not live with integrity, he/she does not play fully his/her role as God's ambassador.

The preacher has to live in integrity for his/ her own benefit as well as that of his/her family and his/her church members.

The preacher who lives what he/she preaches is able to integrate his/her service for God and for humanity. In so doing, he/she is a good leader that other people can follow easily because he/she is confident and he/she knows where he/she goes when leading them.

According to Reasons, the term "integrity" refers to wholeness. Integrity is a character trait that involves a person's total being, with regard to the codes of ethics, integrity means that the professional is the same kind of person at work and with family. Integrity is initially an establishment of a covenant relationship with God through faith. Without such a commencement, biblical integrity is not a part of the character of the individual. The concept of integrity relates to man's devotion to God and God's

subsequent acceptance of man. Woman's or man's devotion to God is an essential ingredient in the biblical understanding of integrity, without the divine element, man cannot be whole. A person of integrity is one who responds to a faith relationship with God and manifests this covenant through his conduct with his fellowman. A person's wholeness of character as revealed through his conduct with other people is a continuation of the divine element. Biblical integrity does not allow for a divorce of the divine and human relationships. Purity of heart is not only an issue of one's individual character, but it is also a complete concentration on the presence of God. One's life is fully integrated as his actions are assimilated with his faith in God. Paul instructs young Titus to teach with integrity, which is essentially a challenge to remain true to the teachings and faith through which he has grown thus far (Reasons 110).

The Apostle Paul encourages the investigator himself, all his colleague's preachers, and Titus alike to live daily on their preaching so that they could be saved and have their listeners saved.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

In this chapter, the investigator describes the methodology he used to obtain his findings concerning the moral, financial, and relationship integrity from 30 leaders of the UFEB denomination. Since practical theology is a communal activity, these leaders were also implicated in the process of gathering, interpreting data, and conclusions.

Nature and Purpose of the Project

There are two important things in the act of preaching: the preacher and the preaching. The most important is the preacher's character. If he/she is a good preacher, but people do not see him/her putting into practice what he/she teaches, his/her hearers would not believe because he/she is not trustful. Preachers should live out daily what he/she preaches before he/she teaches his/her listeners. He/she should teach himself/herself first before he /she teaching his/her church members. The preacher's character and his/her teaching should be well balanced because his/her private life is a support for his/her public life at the church. His/her private life completes his/her public life. Integrity should cover both private and public life. If it is not the case, his/her hearers cease to consider his or her trustworthy, and the ministry he/she is called to share fades. Integrity builds up trust and helps the preacher to have a good morality to lead other people with confidence. Preacher should be the sermon and vice versa. The purpose of the project was to explore the knowledge, attitudes, and behavior regarding moral, financial, and relationship integrity among the pastors of the UFEB denomination in the city of Bangui and to suggest resources and support needed to strengthen and maintain pastoral integrity.

Research Questions

In order to determine how the leaders of the UFEB denomination use the term integrity and how they put it into practice in their daily lives, the research process was guided by three questions about their moral, financial, and relationship integrity.

RQ #1. How do pastors of the UFEB denomination in the city of Bangui define and practice moral, financial, and relationship integrity?

This research question addressed the purpose of determining how the leaders of UFEB define and practice moral, financial, and relationship integrity. It looks at what reasons they may have for their definitions and practices of moral, financial, and relationship integrity. Aspects studied in the literature review were historical, theological, and practical. These aspects demonstrated the importance of the term integrity for a preacher. Furthermore, questions 1, 2, 3, 4, 7, 8, 11, 12, 15 of the Questionnaires, and questions 1, 2, 4, 7, 10, 15, 18 of the Interview Guide Questions addressed this research question.

RQ #2. What challenges do pastors of the UFEB denomination in the city of Bangui face regarding moral, financial, and relationship integrity?

This research question examines the disparities of practice of moral, financial, and relationship integrity according to the leaders of UFEB and the current practices. Questions 5, 6, 9, 10, 13, 14, 16, 17, 18, and 19 of the questionnaires, and questions 3, 5, 6, 8, 9, 11, 12, 13, 14, 16, 17 of the Interview Guide Questions addressed this research question.

RQ #3. What resources and support are needed to strengthen and maintain pastoral integrity among the pastors of the UFEB denomination in the city of Bangui?

This research question addresses the purpose statement in the exploration of moral, financial, and relationship integrity and creates some recommendations to the leaders of the UFEB denomination to improve their ministries. These recommendations were based on resources found through the literature review and the answers to Research Questions 1 and 2.

Ministry Context

The UFEB denomination began in the city of Bangui with only 13 local Baptist churches in 1977. Some of these churches are large. Others are quite small. These churches are led by pastors who studied at Bible School in Sango, a national vernacular language which is spoken all over the Central African Republic. From these 13 pastors and local churches, the number of pastors and local churches have increased to 45 pastors now in the city of Bangui and more than 45 local churches. Some of these pastors lead local churches and are at the same time, leaders in the UFEB Board Council, in the Executive Committee, and the Regional Committee. There are also some pastors who do not lead local churches but who minister as junior pastors under senior pastors. Some of these church leaders are well respected. Some have been leading the same local churches for more than 40 years due to the simple reason that they are the ones who planted the temple in which they have been ministering. There is no way for the National Baptist Convention to appoint them to another local church. The church leaders of this size have the last words during a pastoral meeting. Their words are important and can be considered as Gospel words. When they have finished talking, no one else can intervene. They always do their best to speak at the end of any given meeting or discussion to have the last word because of their top situation in the UFEB denomination. They do not want to be contradicted by a fresh church leader, and they have a high opinion of themselves

because they have long experiences of the ministry. Bangui is the capital city of the Central African Republic, a land locked country with low annual incomes and a post conflict country. Its population lives on farming, gatherings, and fishing. As for as the demographics of the city of Bangui, there are 600,000 inhabitants in the city of Bangui. Women are more numerous than men. The men are more educated than women because most of women stop studying at the level of Primary School. When talking of the church population, there are more women than men who attend the church in the city of Bangui. Although the women are less educated, their heart is more open to the gospel than men. Women are the first ones to take an active part to the life of the church. There are more young people in the city of Bangui, as well as in the churches, but most of them are jobless. Their number is getting higher and higher due to the high birth rate and rural exodus.

Participants

Criteria for Selection

There are 220 pastors right now in the UFEB denomination. This project is limited to some 30 pastors ministering in the city of Bangui and participating in the pastoral meeting of Tuesday. The rest will be touched indirectly by their colleagues and will be informed about the findings and their applications. Broadly speaking, all the members of the Board Council, the Executive Committee, the Regional Committee, and some of the leaders take part in the pastoral meeting of Tuesday.

Description of Participants

Since the creation of the UFEB denomination, some female leaders were trained at the Bible school and others at the Faculty. However, they are not allowed to take part in the pastoral meetings of Tuesday. The researcher is uncertain why the leaders of the

UFEB denomination continue to entertain this distinction in the ministry since many women in the Old and New Testaments were much implicated in the word of God, the names of many even appear in the messianic line. Why couldn't the leaders of UFEB allow women to exercise public ministry as men do? They are excluded from public ministry. Consequently, they are not allowed to take part in the pastoral meeting of Tuesday. Personally, the investigator would like to associate all the leaders who are female to the investigation, but they are not allowed to take part to the pastoral meeting of Tuesday. This situation existed from the very beginning of the UFEB creation in 1980. Therefore, all the participants to this project are males. Their ages vary between 42 to 80 years old, and their experience in the ministry varies from 9 to 46 years. Many of them were Christians for a long time, but some were not. These interviewees are multi-ethnic, but there is one ethnic which seems to be more dominant because of their number as pastors in the UFEB denomination. They are more numerous and representative than the other ethnics. Unfortunately, many of them are less educated or were trained in "Sango" a vernacular language. Theology is the only way that opens to them without test. Some of them have vocation, but many of them not. Since the denomination was created by one of them, they always think that the UFEB denomination is their own possession. They always want to be heard, not to listen to others. Those who lack vocation are always ready to ask to change the church and to be appointed in another church for any given reasons. As far as the education level of the leaders of UFEB is concerned, it varies from the top to the bottom, as follows:

The High School

The Secondary School

The Primary School

From the Faculty to the Bible Schools in vernacular language. All of them are called pastors, without any distinction.

Ethical Considerations

This project is based on the impact of the issue of the preacher's integrity on his/her church members. It is the issue of integrity between what is preached and what is lived out by the preacher himself/herself, not only on Sunday on the pulpit, but also during the workweek. It is a very sensitive subject. To maintain confidentiality, all questionnaires were confidential, and data from this research were reported only in Summary Sheets. Confidentiality was ensured for the questionnaires. The questionnaires were preceded by some explanations on the sheet of paper from the questionnaires. Interview and the answers were confidential and only accessible to the researcher. Printed data in hard copies were secured in the investigator's locked security file box. Six to twelve months after the dissertation completion and its final approval, hard copies of the data will be destroyed. Since this a Qualitative Pre-intervention Research in which investigator and all participants took part at the same time from the beginning to the end of the project, investigator had every participant sign a Letter of Informed Consent in order to maintain confidentiality. A copy of this Letter of Informed Consent was included in the Appendices D.

Instrumentation

Two types of instruments were used for data collection. The first one is the Questionnaires, and the second one is the Interview Guide Questions. The Questionnaires and the Interview Guide Questions complement each other to help the investigator get trustful findings. In both cases, the investigator and the participants took part actively in the process of data collection through Questionnaires and Interview Guide Questions, not

only at the level of data collections or investigations, but also in interpretations and conclusions. There are some types of questions the investigator asked to the respondents. Some of these questions were open-ended questions. Open-ended questions are often an excellent way to conclude a questionnaire because it allows the respondent to express any additional feeling or thought (Thumma 222). In addition to Open-ended questions, there were broad open-ended questions used to ask for generalized and possibly extensive comments by the respondents. In each case, according to Thumma, such questions should be followed by sufficient blank space to allow people to write their answers (223). Open-ended questions allow for more flexibility in grouping and re-categorizing the responses later in the analysis of information. A cover letter was attached to the questionnaire. For the Questionnaire, the respondent himself writes the responses.

Questionnaire Protocol

According to Sensing, “A questionnaire is a paper and pencil instrument for doing an interview” (113). For this Pre-intervention Qualitative Research, questionnaires were written by the researcher. The investigator called each participant for an appointment and brought him the questionnaire to be filled according to the participant’s convenience, and he got another appointment to pick up the filled questionnaire and to interview the participant at the same time. These 30 leaders of the UFEB denomination responded to the questions already asked to them. They did a narration when responding and responded individually, each participant on his anonymous handout in order to keep confidentiality. To help increase the number of questionnaires and interview guide questions returned, the researcher collected personally finished questionnaires and interview guide questions from the respondents directly. In spite of the fact that there was a problem of the barrier distance for the researcher to go from a participant’s home or

office, to the next one, he did not pay attention to the confinement due to the world-wide crisis of health of the corona virus. In spite of the fact that there is a worldwide crisis of the corona virus the investigator respected its measures and went from one participant to another for the data collection.

The Interview Guide Questions is the second method of data collection that helped the investigator to find out the stories, criticisms, and explanations given in the case of the UFEB denomination. The interview also provided the researcher with valuable insights. The investigator read the questions that he had prepared on a sheet of paper. The respondent replied, and the investigator transcribed. Interviews involve personal, one-to-one interaction, and there is more possibility for the respondent to give more precision about what he said during the questionnaire he filled.

According to Thumma, interviewing methods are quite diverse, ranging from informal conversations over coffee and gossip at the water fountain (204). All leaders who took part in Questionnaires should also be interviewed, just to gain more insight from them to help the researcher get accurate findings.

Interview Guide Questions Protocol

According to the researcher, an interview guide is appropriate for this Qualitative Pre-intervention Research because it lists the questions that the interviewer desires to explore from the leaders of the UFEB denomination about their moral, financial, and relationship integrity. The interview guide ensures that the basic information is obtained from each leader of the UFEB denomination. There are no predetermined responses, and the interviewer is free to probe and explore for more depth. An interview guide ensures good use of time, makes the process more systematic and comprehensive, and keeps the interviewer focused on the purpose of the interview (Sensing 107). An interview guide is

indicated as data collection for this Pre-intervention Qualitative Research. With an interview guide, the investigator had the possibility to during the interview to assess when to probe an answer for more depth or to move to the following question. When using an interview guide, the researcher had the possibility to look for what the leaders of UFEB experienced, for example, their reactions, behavior changes, or organizational impact. As far as the participants' privacy is concerned, the researcher himself transcribed participants' responses and kept different papers anonymous in order to protect confidentiality (Sensing 36).

Expert Review

The investigator initially chose the Questionnaire and Interview Guide Questions as instruments and wrote the Questionnaire and the Interview Guide Questions to help him in gathering data. Dr Ellen Marmon, Dr Verna Lowe, and Dr Milton Lowe served as the investigator's Expert Review Panel. They reshaped the initial Questionnaire and the Interview Guide Questions to fit this project's aims better. The only initial Questionnaire was transformed by the Expert Review into "Pastoral Integrity Questionnaire" and "Pastoral Integrity Questionnaire coding." Pastoral Integrity Questionnaire is the questionnaire the investigator should give to the participants to fill out, after IRB approval. This Questionnaire has the different categories related to the different areas of integrity, and the questions that relate to knowledge, attitude, or behavior. The participants should not see all the categories.

Pastoral Integrity Questionnaire Coding is for the investigator to use once he collects the Questionnaires from the participants so he can tell which questions relate to knowledge, attitude or behavior for the three areas of integrity, Moral, Financial, and Relationship.

Pastoral Integrity Interview Protocol is the document the investigator took with him to each interview and filled it out as the participant answered the question he asked. Pastoral Integrity Protocol has all the categories on it because only the investigator will see it as he fills it out. The participants will not see this as the investigator interviews them.

Reliability & Validity of Project Design

The Questionnaires and Interview Guide Questions are reliable and measured the moral, financial, and relationship integrity of the leaders of the UFEB denomination. Thumma writes, “Questionnaires often come to mind at the early stages of a congregational study, A questionnaire can be an effective tool in congregational research” (217). Thumma says, “Any questionnaire employed should be designed and used to measure specific issues, attitudes, and beliefs that are thought to be relevant to a particular research question” (217). Questionnaires also help to explore members’ attitudes about programmatic or process changes (Thumma 219). According to Thumma, questionnaires have their own limitations. Thumma writes, “[A] questionnaire can never provide all the information the investigator would need” (227). Therefore, he encouraged a strategy of triangulation to help the researcher get more accurate, broader, and more nuanced portrayal of the congregation (Thumma 198). In addition to questionnaire, the investigator used interview guide questions alongside questionnaire. Thumma’s choice goes for interview as another method to be used by the researcher in this project (205). According to the investigator, questionnaires and interview guide questions are reliable and could measure properly the moral, financial, and relationship integrity of the leaders of the UFEB denomination.

Data Collection

This is a Pre-intervention Qualitative Research project. Because of the worldwide crisis of COVID-19 virus on the one hand and, on the other hand, the problem of the barrier distance between the researcher and the participants, the investigator had two appointments with each of the 30 church leaders of the UFEB denomination in the city of Bangui. During the first appointment, he called the participant, got an appointment with him and brought him the questionnaire to be filled out. He got from the same participant a second appointment during which he picked up the questionnaire filled out by the participant and interviewed the same participant at the same time. The investigator had the possibility to come back again to some participants by phone for “reflective confirmation” or “member checking”. As far as the Data Collection for Interview Guide Questions is concerned, the investigator himself transcribed it during different appointments with these 30 participants at their offices, or at any given place according to their choice. Two different methods are combined in this Pre-intervention Qualitative Research for Data Collection in order to allow the researcher to obtain accurate findings from the leaders of UFEB about their moral, financial, and relationship integrity. These methods are Questionnaires and Interview Guide Questions. Since Central African Republic is a French speaking- country, Questionnaires were translated from English into French. Leaders were allowed to answer these questions in French. As for the Interview Guide Questions, the researcher read the questions in French to the respondent who also answered in French. The investigator translated his response into English and wrote it down in the blank, one question after the other. Questionnaires are open-ended and qualitative in nature. Participants responded to questions using their own words. Participants were required to respond with some type of narration when writing their responses on the outline. Open-ended questions in questionnaires research allow an

infinite number of responses with more details. Questionnaires also help the researcher to get better answers for complex problems from the participants. Questionnaires offer participants the opportunity to narrate responses (Lecture August 2018). The investigator also used Interview to get accurate findings from the leaders of UFEB. He used Interview Guide Questions in addition to Questionnaire. Interview Guide Questions are for the purpose of finding out what is going internally relative to the study, and Interview Guide Questions helped the investigator to explore the feelings, thoughts, and intention of the leaders of the UFEB denomination through 17 questions. The investigator used also Interview Guide Questions to allow his participants 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. The interviews helped the researcher to come to a certain conclusion that are confirmed, modified, or even corrected through interview (Sensing 103). Interviews helped the researcher to recognize the legitimacy of the views of leaders of the UFEB denomination. The questionnaires of this Pre-intervention Qualitative Research were distributed as soon as the investigator received the approval of his Coach and IRB. These questionnaires were distributed to the 30 participants by the investigator. The researcher called each participant the first time for an appointment to bring him the questionnaire to be filed. During the same appointment, the researcher got a second appointment to come back next time to pick up the filled questionnaire and interview the participant at the same time. Most participants needed one hour to answer these questions at home or at their office. The Interview Guide Questions were not recorded. The participants responded and the researcher translated their responses from French into English. The researcher used guided questions and had the respondent answer one question after another. He went to their offices, or any given

place according to their will. These interviews took place as soon as the questionnaires were finished and collected. This immediacy was to help the respondents remember what they said during the questionnaires and be consistent during their interview process.

These interviews followed the questionnaires immediately, and it took nearly two weeks.

Data Analysis

Since Pre-intervention Qualitative Research requires a mixed method approach, or triangulation, the investigator chose to use Questionnaires and Interview Guide Questions. Once Questionnaires have been collected from the respondents who are the UFEB leaders, these Questionnaires were coded first. Then the researcher read and reread them to become familiar with them. After that he examined the data in a holistic fashion: number after number until the last number in order to find the way to communicate the interpretations. This process helped the researcher to obtain texts from the data sources and to report them on a table of results. This table helped to summarize his findings. The goal of this process is to quantify the occurrences of various events, that is to say, moral, financial, and relationship integrity of the leaders of UFEB ministering in the city of Bangui. The Interviews of the leaders of UFEB were transcribed by the researcher himself. Here again, the investigator used the same procedure he used with the Questionnaires. He examined the data in a holistic fashion, number after number, in order to obtain texts from the data sources. After that, he reported his findings on a table of results to summarize them and to quantify the occurrences of various events, namely, moral, financial, and relationship integrity of the leaders of UFEB ministering in the city of Bangui. The investigator had his findings from the Questionnaires and those from the Interviews on two different summary sheets. He compared them in order to get the

accurate results of his investigations. The results of these findings are reported in Chapter 4.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

In the context of my ministry as I have described in the earlier section, the specific problem that emerged in the UFEB denomination is related to the preacher and his or her personality. The purpose of the project was to explore the knowledge, attitude, and behavior regarding moral, financial, and relationship integrity among the pastors of the UFEB denomination in the city of Bangui and to suggest resources and support needed to strengthen and maintain pastoral integrity.

Participants

There were 30 participants who took part to the project. All of them were men. Their ages varied from 75 to 45. Their level of education ranged from Primary School to Faculty via Secondary School. Some of them were members of the Board Council, Executive Committee, and Regional Committee, and others led large local churches. All of them live in the city of Bangui. As far as their experience is concerned, it ranged from 10 years to 48 of ministry, and most of them had at least served 1 to 3 local churches. All of them received questionnaire and responded to it, and all of them were interviewed.

Research Question #1: Description of Evidence

How do pastors of the UFEB denomination in the city of Bangui define and practice moral, financial, and relationship integrity?

Questions 1, 2, 3, 4, 7, 8, 11, 12, 15 of the Questionnaire and questions 1, 2, 4, 7, 10, 15, 18 of the Interview Guide Questions addressed this research question.

Participants Defined Moral Integrity

According to the pastors of the UFEB denomination, moral integrity is everything that is opposed to corruption in a preacher's life. Moral integrity is what pastors do to keep their morality in a good state. Moral integrity is required by God and expected by the community. Moral integrity gives a lift to a preacher to be a model in everything, and moral integrity sustains preachers to live on the word. For instance, Jesus's preaching is authoritative because his word is joined to an action. His word is the same with action. Moral integrity helps preachers to be irreproachable in their ministry so that they could be able to build on the rock. Moral integrity helps preachers to preach the truth and to be faithful to the word that they preach. With moral integrity, preachers' practice what they say. Moral integrity helps preachers to be honest and to live transparently. Integrity can be moral, spiritual, material, behavioral, and financial.

Credit

“Moral integrity gives a lift to a preacher to be a model in everything and moral integrity sustains him or her to live on the word.” This participant is right. The preacher's moral integrity should be seen through his or her public and private life. If there is nothing that compromises his or her life at home, at the church, and in her society, he or she can be a model. His or her moral integrity can help him or her to live everywhere on the word he or she preaches daily.

Another participant said, “Moral integrity helps preachers to be irreproachable in their ministry so that they could be able to build on the rock.” The researcher is of one mind with him because when a preacher's moral integrity is correct, it paves the way for him or her to be irreproachable in his or her ministry. It sustains him or her to base his or her ministry on the rock who is Jesus-Christ. It is an advantage at the same time for the preacher and his or her hearers.

Participants Defined Financial Integrity

A pastor must not handle the church money because responsibilities in the church have been shared according to Acts 6:1-7. If a pastor handles the church money, he or she will be tempted, and his or her testimony will be affected. The church money must be handled by deacons. It can also be handled by the church council who gives report to the church members at the end of six months. A pastor is not allowed to handle the church money because his or her integrity will be affected. He or she is not allowed to because his or her responsibility consists only in feeding the sheep spiritually.

Credit

“A pastor must not handle the church money because his or her integrity will be affected.” The investigator agrees with this participant’s point of view about the church money because when an honest preacher is involved in handling the church money, even if he or she does not misappropriate it, he or she could be suspected of everything and he or she could be accused. In so doing, his or her integrity could be accused. It would be good for him or her to stay far from the church money.

Participants Defined Relationship Integrity

Relationship integrity sustains a preacher to preach with assurance since he or she is faultless. Like moral integrity, relationship integrity is required from preachers because what they say and do must reflect their preaching. Relationship integrity gives a lift to a preacher to be at the same time the subject and the object of his or her preaching because he or she should reflect his or her preaching. Relationship integrity helps preachers to live daily on their preaching. Relationship integrity opens the way to a preacher to join his or her preaching with action in order to feed his or her listeners well. Relationship integrity is also required from preachers because it helps them to be performant. Without

relationship integrity in the life of a preacher, his or her listeners will not be confident of him or her in every domain. Relationship integrity helps preachers to live daily on their preaching. Without relationship integrity, a preacher looks like a hypocrite, and he or she cannot be a model. People “read” more a preacher than the Bible. Relationship integrity helps a preacher to impact his or her listeners and the society and it gives credit to preaching.

Credit

As one participant noted, “Relationship integrity sustains a preacher to preach Christ with assurance since he or she is faultless.” The researcher agrees with this participant’s statement because relationship integrity, moral integrity, and financial integrity go together, and all of them are essential for preacher’s conduct. Relationship integrity allows him or her to live in perfect harmony with people in his or her family, in his or her church, and in his or her society. It is a necessity for him or her to have good relationship with everyone, and, in so doing, he or she is faultless in any milieu. It opens the way for him or her to preach the gospel with assurance because he or she is faultless everywhere.

Participants Practiced Moral Integrity

Moral integrity helps a preacher to be a copy of his or her preaching because he or she should be the first exemplar to live on his or her preaching in order to be a model of his or her preaching. A preacher not only preaches for his or her listeners, but also for himself or herself. He or she should look at himself or herself in the mirror to discover that what he or she preaches can be seen in his or her everyday life, so that his or her listeners and other people could find in him or her a parcel of land already prepared. A preacher should be a model because he or she is read in his or her back, to see if he or she

lives on every day what he or she preaches. Listeners have the possibility to follow up his or her preacher. Moral integrity is an essential element in the ethical conduct of a preacher because moral integrity helps him or her to be a mirror for himself or herself and for his or her listeners and for those around him or her. He or she should be the first to live out his or her preaching because his or her listeners can see him or her and can imitate him or her, therefore he or she should live on his or her preaching daily. Moral integrity is the central element of ethical conduct for a preacher. All his or her life should be based on his or her daily preaching. Moral integrity is important for the development in all spiritual and human dimensions of the church. A preacher who lacks moral integrity becomes a “butcher-shop-herd” for his or her church members. A preacher should be the first to live out his or her preaching because he or she is not a mercenary. He or she has not only to preach the word but he or she must do his or her best to live on it in order not to be disqualified (1 Cor. 9:29; 1 Tim. 4:1b) because a preaching that is not lived on every day by the preacher himself or herself is a handicap for the preacher’s ministry. Therefore, a preacher should be the first to apply his or her teaching every day since he or she teaches his or her conviction which is part of his or her life.

Credit

One participant responded, “A preacher not only preaches for his or her listeners, but also for himself or herself.” This participant is right because a preacher should not be above his or her preaching and his or her listeners. His or her preaching should concern him or her first. The aim of preaching is not to criticize hearers. A preacher should be convinced by his or preaching first. Then, he or she could share it with his or her listeners as a testimony. The preacher must be the one to be touched by his or her preaching first; then he or she can share it with his or her hearers after.

Participants Practiced Financial Integrity

If a pastor handles the church money, it will lead to a problem. There is a risk for him or her to be accused if it does not work. The church money must be handled by deacons. A committee should be in charge of material and money. This committee can be composed of deacons and young people. It should be composed of anyone except the pastor, because he or she could be accused of misappropriation. Since responsibilities have been separated, it would be better for the pastor to limit himself or herself to preaching. He or she must not handle the church money because it is a communal task. The church money should be handled only by a committee. The pastor must put into practice Acts 6:1-7 where responsibilities in the church are well defined.

Credit

As noted above, “[the] preacher must not handle the church money because it is a communal task.” The investigator shares the same point of view with this participant because to handle the church money is a communal task that he or she cannot do by himself or herself. As a communal task, deacons are well indicated to fulfill this according to Acts 6:1-7. It is not indicated for a preacher.

Participants Practiced Relationship Integrity

People see a preacher’s behavior more than his or her preaching because he or she is the salt and light of his or her listeners. People can see Christ through the preacher. If he or she has a bad behavior, his or her preaching sinks. His or her personality is so important because he or she must live his or her preaching (1 Tim. 4:12). He or she must be a model. Word and action should be the two bases of his or her life because the preacher must live on God’s message. It is an obligation for a preacher really called by his or her Lord to live on his or her preaching daily because he or she teaches himself or

herself before teaching others (1 Tim. 4:13-16). His or her personality is very important because he or she is a model. He or she is God's representative. His or her life must be based on Christ model. He or she must live out what he or she preaches because everyone looks at him or her. The preacher must test his or her preaching for himself or herself before he or she preaches to others. If he or she does not, he or she can be laughed at by his or her listeners, and in so doing, he or she could be unpopular, inefficient in his or her ministry. A preacher's personality is so important because people see God through him or her. So, in the matter of preaching, his or her listeners expect him or her to live on his or her preaching daily, because what we are sounds louder than what we say. A preacher's personality gives more weight to his or her preaching. A preacher must live on his or her preaching every day because a person who teaches, he or she also teaches himself or herself. Jesus is a model by excellence because all his sermons refer first to him, then it goes to his hearers. He taught by examples, by preaching what he lived daily. He also taught what he did.

Credit

One participant noted that a "Preacher is God's representative." The researcher agrees with this participant's statement and could say in other words that a "Preacher is God's ambassador" because a preacher should live in integrity like God. He or she should live his or her preaching daily and should be in good relationship with God and people. There should not be a gap between preacher's word and act. This participant is right:

"What we are sounds louder than what we say." The researcher agrees with the participant's statement because a preacher's personality should go together with his or her preaching. If his or her personality is different from his or her preaching, he or she is a

hypocrite. He or she must live on his or her preaching daily in order to have a good relationship with people around him or her.

Research Question #2: Description of Evidence

What challenges do pastors of the UFEB denomination in the city of Bangui face regarding moral, financial, and relationship integrity?

Questions 5, 6, 9, 10, 13, 14, 16, 17, 18, and 19 of the Questionnaire, and questions 3, 5, 6, 8, 9, 11, 12, 13, 14, 16, 17, of the Interview Guide Questions addressed this research question.

Challenges Pastors of the UFEB Denomination in the City of Bangui Face regarding Moral Integrity

A preacher should live on his or her preaching by putting into practice his or her preaching every day. If he or she does not do it, his or her preaching is an empty word. The Bible expects him or her to live on his or her preaching daily (1 Tim. 4:11-16). Living on one's preaching daily helps preacher to be honest. A preacher's life must reflect his or her preaching by walking in holiness and justice. He or she must do what he or she says by joining his or her word to his or her actions. Because he or she communicates truth to his or her listeners, he or she should always live on the same truth in order to be sure that progress is evident for his or her listeners. A preacher's life should reflect his or her preaching. His or her ethic should be in conformity with the word everywhere.

Credit

As one participant stated, "Living on one's preaching daily helps preacher to be honest." This participant is right because honesty can be gained by a preacher who always lives on his or her preaching daily. It could not be easy at the very beginning, but when he

or she persists, and if he or she is faithful to God, he or she can become honest. Honesty can become one of the advantages that living on one word provides preacher with.

Another participant responded, “A preacher’s life should reflect his or her preaching.”

The investigator is of one mind with this participant’s statement because preacher’s preaching completes his or her life, and vice versa. His or her life should reflect his or her preaching. One can read in his or her life what he or she preaches. There should not be difference between his or her preaching and his or her life.

Challenges Pastors of the UFEB Denomination in the City of Bangui Face regarding Financial Integrity

The church money should be handled by an autonomous committee that gives an annual report to the church council, and to the church members. A pastor is not allowed to order expenses. Expenses are executed by consensus among the members of this team. In so doing, the church members are confident, and they can give their money without fear. There must be a budget and a committee composed of people living with integrity to handle the church money because a pastor cannot do everything. Honest people can handle the church money. It can motivate the church members to give more money because everything is done in transparency. In order to avoid suspicion and criticism, the church money should be handled by men and women who are confident and honest. The pastor should not oversee and handle the church money because it is difficult for him or her to execute two different responsibilities at the same time. He or she should avoid misappropriation of the church money. The church money should be handled by deacons.

Credit

“A pastor should not oversee and handle the church money because it is difficult for him or her to execute two different responsibilities at the same time.” Spiritual activities are quite different from the table service. A pastor in charge of spiritual activities should limit himself or herself to these activities, and he or she should let deacons look after the church money. Acts 6:1-7 insists on the separation of responsibilities in the church between preachers and deacons. In order to shape the church, the preacher must only look after spiritual life of the church and deacons after material. This participant is right, and the researcher agrees with him. “The church money should be handled by deacons.” The investigator shares the same idea with this participant because to handle the church money is the deacons’ responsibility in the church. Preachers should let deacons fulfill this duty freely because Acts 6:1-7 encourages it. There is no way for pastor to modify it, lest he/she brings confusion in the church among God’s people for nothing.

Challenges pastors of the UFEB denomination in the city of Bangui face regarding relationship integrity.

There should be a separation of responsibilities between pastors and deacons. Pastors are in charge of spiritual matters, and deacons in charge of material matters. This separation of activities can help the church to move on. Pastors are called to pray, to preach, to teach, and to exhort, but deacons are called for material management. The ministry of word should not be neglected. Service of table must be fulfilled by well-qualified people as described in Acts 6:1-7. Let activities be separated in the church. Responsibilities should be shared in the church. For instance, preachers must not be involved in the table service but should only take all their time for the word and prayer. When ministries in the church are separated in transparency, it helps pastors and deacons

to work efficiently. Separation of the ministry of word and that of the material helps the church to grow. The ministry of the word and prayer is the first one in the church, and it must be pastor's responsibility. The service of table is attributed to deacons who are chosen according to some spiritual qualities. People should share responsibilities in the church, pastors for spiritual responsibilities, and deacons for material. Pastors should not hijack deacons' responsibilities along with their ministry of the word and prayer. They must limit themselves to it only.

Credit

“Preachers must not be involved in table service but should only take all their time for the word and prayer.” This participant is right, and the investigator agrees with him because preachers are too busy with the word, prayer, and teaching so they do not have enough time to work for the table service. They have enough work to do with the word, so it is good for them to let deacons look after the table service as mentioned in Acts 6:1-7.

“Separation of the ministry of word and that of material helps the church to grow.” The investigator agrees with this participant's statement because this separation helps preachers to avoid being overworked and being tempted. Preachers and deacons should work in the church according to their gifts. This separation is welcomed and can shape the church.

Research Question #3: Description of Evidence

What resources and support are needed to strengthen and maintain pastoral integrity among the pastors of the UFEB denomination in the city of Bangui?

These recommendations were based on resources found through the answers to Research Questions 1 and 2 and through the Literature Review.

Resources and support needed to strengthen and maintain pastoral integrity among the pastors of the UFEB denomination in the city of Bangui are information gathered from the Literature Review, from the answers to Research Questions 1 and 2, and a support.

Information Gathered from the Literature Review

Theological Foundation

The Bible expects preacher to live on daily his or her preaching so that he or she can be able to teach his or her listeners and shape the church. The Bible states,

“Son of man, let all my words sink deep into your heart first. Listen to them carefully for yourself. Then go to your people in exile and say to them, ‘This is what the Sovereign Lord says! Do this whatever they listen to you or not’” (Ezek. 3:10-11).

Paul writes to Titus, saying:

And you yourself must be an example to them by doing good deeds of every kind. Let everything you do reflect the integrity and seriousness of your teaching. Let your teaching be so correct that it can’t be criticized. Then those who want to argue will be ashamed because they won’t have anything bad to say about us (Tit. 2:7-8).

In his book titled *What is Everyday Theology*, Vanhoozer maintains that theology is a matter of everyday. Preachers and church members must live out theology daily. Everyday theology is the reflective and practical task of living each day as faithful disciples of Jesus Christ. Theology is not for Sunday only. Disciples must walk the Christian way the whole weekend and throughout the workweek. Theology is an everyday affair to live to the glory of God is a fulltime privilege and pursuit. Everyday theology is the mandate of every Christian who is actively trying to walk the way of truth and life (Vanhoozer 6).

Credit

Vanhoozer's above statement is essential for this project. It is the heart of this project, and it is fundamental for the investigator. If preacher and his or her listeners want to be faithful in their Christian activities, and be able to shape their church, they must not limit themselves only to what they use to do at the church on Sunday. As disciples, they should daily live their Christian task outside the church during all the days of the week, in their families where they live, in the society in which they live, at their workplace where they work, and even at school where they study. Theology should not be only lived on Sunday at the church. A preacher and his or her listeners should live out theology every day if they want to be faithful to the Lord and be able to fulfill their responsibilities as good disciples and to shape their church. Theology is well lived on within and outside of the church at the same time.

The investigator agrees with Vanhoozer because according to the Great Commission, the role of the church is to make disciples (Matt. 28:18-19). In *A Journey to Preaching as a Spiritual Disciple*, Luchetti argues that preaching and preacher's personality go together. The task of preaching must not be separated from the spirituality of the preacher. A preacher's personality is more important than preaching. In the tradition of Christian preaching, the preacher's personality is not developed by technique but by God through spiritual disciplines. Genuine personality helps preacher to be more efficient. A preacher should preach what he or she does. He or she should keep his or her word because keeping one's word is a matter of Christian personality. In order for preaching to be Christian, the preacher must not only study Scriptures but have Christ, the Word, formed in his or her life. Preachers proclaim Christ not only through their words but also their lives. This kind of preaching begins not in the mouth but in the heart of the

preacher who has an intimate relationship with Jesus. The words they preach and the Word they embody are inseparable. Preachers would benefit more if they practiced what they preached (Luchetti 45, 47, 59).

To be performant in the ministry and be able to shape the church, a preacher should have a permanent good relationship with Jesus to help him or her to be continually spiritual. This spiritual relationship can open the way for him or her to acquire and maintain a good preacher's personality. In the preacher's life, his or her personality is more important than his or her preaching. Any preacher can be eloquent, but if he or she does not live daily on his or her preaching, he or she may be rejected. A preacher should not preach for his or her hearers, but he should preach for himself or herself first. He or she must be the first one to be concerned by his or her preaching. He or she should live daily on his or her preaching. His or her preaching must be a testimony, but not a judgment for his or her listeners. He or she should not use his or preaching to judge his or her church members because he or she is not above the Word he or she preaches. He or she must preach what he or she lives on daily. If he or she preaches what he or she does not live on every day, he or she is a hypocrite. He or she must keep his or her word because it is required from the Christian way of life. Keeping one's word is the base of Christian personality. The best way for preacher to proclaim Christ is to do it through his or her life, and he or she can do it easily if he or she has an intimate relationship with Jesus. If preacher wants to be fruitful in the ministry, the best way to do it is to practice what he or she preaches. The researcher agrees completely with Luchetti. A preacher has to depend on Christ in order to be able to shape the church by living on daily what he or she preaches.

Speech and Moral Character

In his book *Speech and Moral Character*, Pimple said that one of the most important elements of human character is morality, and speaking is central to the presentation and perception of human character, including morality. Pimple thought that a preacher's moral worth is seen both in his or her actions and his or her speech. All people are expected to act morally, but ministers face the emphatic charge to practice what they preach (Pimple 42).

Credit

Pimple's statement is right because a person's morality can help to determine who the person is. Put in another way, a person's morality can help his or her milieu to welcome or to reject him or her. For instance, in the matter of preaching, we can see that preacher's morality is very important. In fact, according to Pimple, preacher's morality can be seen through his or her actions and speech. Broadly speaking, a person's actions and speech can help to know better about his or her morality. A person's morality is based on his or her actions and speech. For a preacher, his or her actions must be the same. There is no way for a preacher to say something and to act in another way. For him or for her, speech means actions. If it is not the case, his or her listeners will not be confident with him or her. Moral integrity is expected from all people, but it is required from preachers because morality is an essential element for the practice of preaching. Moral integrity opens the way for preacher to live daily on his or her preaching, and it can help preacher to make many followers to shape the church.

Support Needed to Strengthen and Maintain Pastoral Integrity among the Pastors of the UFEB Denomination in the City of Bangui.

A workshop in the city of Bangui at the church of Martyrs

The researcher first plans to have a workshop with the participants and the rest of pastors of the UFEB denomination ministering in the city of Bangui at the church of Martyrs where pastoral meeting is held every Tuesday. During this workshop, the researcher will present to them the main findings and have them ask questions. There is also a possibility for the investigator to hand out a written support to the participants to help them in the ministry.

Regional Workshops in the Provinces

Here the content and the procedure will be the same as mentioned above for the colleagues of the city of Bangui, but in the provinces. These workshops will take place during Regional Assemblies in which all preachers are invited to take part. The researcher has to go from one Regional Assembly to another according to the pastors' gathering.

Summary of Major Findings

1. A preacher should live daily on his or her preaching.
2. A Preacher should be the first one to be concerned with his or her preaching.
3. Moral integrity helps preachers to be irreproachable in their ministry so that they could be able to build on the rock.

These are the major findings which will be discussed in Chapter 5.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

The three major findings of this research were mentioned at the end of Chapter 4. In this chapter, the researcher will discuss in detail these three major findings. In the context of the researcher's ministry, the specific problem that emerged in the UFEB denomination is related to the preacher and his or her personality. The purpose of the project was to explore the knowledge, attitude, and behavior regarding moral, financial, and relationship integrity among the pastors of the UFEB denomination in the city of Bangui and to suggest Resources and support needed to strengthen and maintain pastoral integrity.

Major Findings

A Preacher Should Live Daily on His or Her Preaching

Insights from Participants

The preacher should be the exemplar to live on his or her preaching in order to be a model of his or her preaching. He or she not only preaches for his or her listeners, but also for himself or herself. He or she should look at himself or herself in the mirror to discover whether what he or she preaches can be seen in his or her everyday life. His or her listeners and other people should find in him or her a parcel of land already prepared. He or she should be the first to live on his or her preaching every day because his or her listeners can see him or her and can imitate him or her. He or she should be the first to live on his or her preaching because preacher are not mercenaries.

A preacher has not only to preach the word, but he or she must do his or her best to live on it every day in order not to be disqualified (1 Cor. 9:29; 1 Tim. 4:1b). A

preaching that is not lived on every day by the preacher himself or herself is a handicap for the preacher's ministry.

It is an obligation for a preacher really called by his or her Lord to live on his or her preaching daily because he or she teaches himself or herself before teaching others (1 Tim. 4:13-16). Every preacher must test his or her preaching for himself or herself before he or she preaches to others. If he or she does not, he or she can be laughed at by his or her listeners, and in so doing, he or she could be unpopular and inefficient in his or her ministry. He or she should be a good example to his or her church members by living his or her preaching every day so that they can imitate him or her. His or her listeners expect him or her to live on his or her preaching before they could do what he or she preaches. He or she must live on his or her preaching every day because a person who teaches, he or she also teaches himself or herself. A preacher should live on his or her preaching by putting into practice his or her preaching every day. If he or she does not, his or her preaching is an empty word. Jesus is a model of excellence because all his sermons refer first to him, then it goes to his hearers. He taught by examples. He preached what he lived daily. He taught what he did.

Insights from the Literature Review

Pimple writes, "All people are expected to act morally but of course, ministers face the emphatic charge to practice what they preach" (42). Moral integrity is required from all people, but it is demanded from preachers. Other people can say everything, but for a preacher, he or she must live on his or her preaching every day. Put simply, a preacher's charge consists of keeping his or her word every day. Scazzero shared the same point of view and writes, "When the preacher can boldly preach truths, he or she doesn't live ... few people will notice or take issue with the gap between who he or she is

and he or she does” (116). It is a necessity for preacher to live on his or her preaching every day. He or she should keep his or her word to be credible to his or her listeners. If he or she doesn't live on daily his or her preaching, the word of God will be maligned.

Theological Foundation

Ezekiel writes, “Son of man, let all my words sink into your own heart first. Listen to them carefully for yourself. Then go to your people” (Ezek. 3:10-11). There is a need for preacher to take the word of God to his or her heart and to live daily on it before he or she could be able to share it as a testimony with other people. He or she should be convinced by the word of God first before he or she testifies to it before his or her church members. God's message must sink deep into his or her heart and should be shown in his or her actions before he or she can effectively help other people understand and apply the gospel. Ezekiel lived on what he preached every day. In Paul's letter to Titus it states, “In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be shamed because they have nothing bad to say about us” (Tit. 2:7). The best way for preacher to shape his or her church is to preach by living daily on his or her preaching himself or herself. It means that preacher should be himself or herself a good example for his or her listeners to follow.

The Preacher Should Be Concerned with His or Her Preaching

Insights from Participants

The preaching is for the preacher first. He or she should be the first to live on it. His or her listeners can see in him or her that his or her preaching is equal to his or her deed and they will follow him or her. His or her life must reflect his or her preaching by walking in holiness and justice. He or she must do what he or she says by joining his or

her word to his or her actions. A preacher's personality is so important because people see God through him or her. A preacher should be the first to live daily on his or her preaching because he or she is a model of his or her preaching. A preacher should be the first to apply his or her teaching every day because he or she teaches his or her conviction which is part of his or her life. A preacher should be the first to live on daily his or her preaching because a preacher must be an example among his or her church members to whom he or she preaches. A preacher should be the first one because he or she is like a mirror. A preacher should be the first to be concerned with his or her preaching because his or her preaching speaks to him or her before it speaks to his or her listeners. A preacher should be the first to live on his or her preaching because he or she is a letter to be read. A preacher should be the first to put into practice his or her preaching because his or her church members do not read the Bible but their preacher who is their Bible. A preacher should be the first to be concerned by his or her preaching because he or she is "a living letter." So, in the matter of preaching, his or her listeners expect him or her to live on his or her preaching daily. What people are sounds louder than what they say. A preacher's personality gives more weight to his or her preaching. His or her personality is an advanced guard of his or her preaching and it gives value to his or her preaching.

Insights from Literature Review

Stott writes, "There is to be no dichotomy between what we profess and what we practice, between what we say, and what we are, but rather a fundamental consistency" (113). A preacher must do his or her best to live on his or her preaching daily. He or she has to test his or her preaching before teaching other people. What he says should go together with what he or she practices, His or her personality must support his or her preaching.

Knox confirms the same idea, writing, “Preaching is not speech about religion; it is a religious person speaking. It is this personal character of preaching which makes the moral integrity of the preacher so important” (59). To shape effectively his or her church, preaching and a preacher’s character should go together.

Theological Foundation

Paul states, “Keep a close watch on yourself and on your teaching, stay true to what is right, and God will save you and those who hear you” (1 Tim. 4:16.). According to the Apostle Paul, the preacher should be the first person to apply his or her preaching in his or her everyday life. A preacher should be good example by joining his or her preaching with deed every time. Peter writes, “Don’t lord it over the people assigned to your care, but lead them by good example” (1 Pet. 5:3). Peter encourages preachers to live daily on what they preach. In so doing, they would give their listeners good examples for them to imitate. A preacher should be the first one to be concerned with his or her preaching because to preach means to give a testimony about what the preacher has lived himself or herself.

Moral Integrity Helps Preachers Be Irreproachable

Insights from Participants

People see a preacher’s behavior more than his or her preaching because he or she is the salt and light of his or her listeners. People can see Christ through preacher. If he or she has a bad behavior, his or her preaching sinks. His or her personality is very important because he or she is a model, and he or she is God’s representative. His or her life must be based on Christ’s model. He or she should live on what he or she preaches because everyone looks at him or her. A preacher always communicates truth to his or her listeners. He or she should always live on the same truth in order to be sure that

progress is evident for his or her listeners. Preacher should live on his or her preaching every day, by putting into practice his or her preaching. He or she should be a model, honest, and should live on his or her preaching daily.

A preacher's ethic should be in conformity with the word of God. He or she should have stable family. He or she should live in integrity everywhere. Moral integrity is an essential element in the ethical conduct of a preacher because moral integrity helps him or her to be a mirror for himself or herself and for his or her listeners. A preacher must live on his or her preaching because of his or her relationship with God. If he or she does not live on his or her preaching, he or she destroys himself or herself. A preacher must live on or her preaching every day because he or she is a model, he or she represents God in his or her community.

If a preacher does not live on his or her preaching, he or she will not be serious, and his or her hearers will have nothing to imitate from him or from her. A preacher should be the first to be concerned by his or her preaching because he or she shows an example for his or her church members to follow. He or she should be a model because he or she is read in his or her back, to see if he or she lives on every day what he or she teaches. "Who teaches, teaches himself or herself." A preacher should be the first to be concerned. Only then his or her hearers can benefit. A preacher should be the first to live on his or her preaching because he or she is a letter to be read. In so doing, many people will be saved. Jesus's preaching is authoritative because his word is joined to an action. His word is the same with action. It is the same with God. A preacher's personality is important because he or she is a mirror. His or her personality is important because they are Christ's letter. His or her personality is important because many people follow him or her more than they listen to him or her. His or her personality completes his or her

preaching. His or her personality is so important because he or she is a model. He or she is God's representative. His or her life must be based on Christ's model. He or she should live on what he or she preaches because everyone looks at him, or her. A preacher's personality is so important because he or she is a model for other people. If his or her personality does not go with his or her preaching, he or she will send his or her church members to hell. A preacher's personality is more important because people see God through him or her. So, in the matter of preaching, his or her listeners expect him or her to live on his or her preaching daily. A preacher has to live on his or her preaching reputation by being prudent in his or her language and actions, living as a good family pastor with his or her milieu and by being a good example in everything.

Insights from Literature Review

Wall writes, "As the church leader, the pastor is a direct link to God and God's wishes.... Preachers must be consistent in their words and deeds" (30-32). A preacher's role is so important that he is not allowed to neglect it because he or she is called to delegate a good heritage to his or her church members (2 Tim. 2:2). A preacher should be sure of himself or herself about his or her heritage before he or she transmits it faithfully to faithful people. This is the only way that he or she could be able to build on the rock. Luchetti agrees with Wall and says "Preachers proclaim Christ not only through their words, but perhaps more so through their lives" (58). The best way to present Christ is to do it through examples. A preacher's teaching should be based on speech and act, but not only on his or her speech. What he or she teaches must be seen in his or her everyday life. It is a necessity for preacher to live in purity in order to be able to shape his or her church effectively.

Theological Foundation

Paul writes to Timothy saying, “Don’t let anyone think less of you because you are young. Be an example to all believers in what you teach, in the way you live, in your love, your faith, and your purity” (1 Tim. 4:12). To be performant in shaping his or her church, a preacher should live in purity. Paul writes, “Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure” (1 Tim. 5:22). It is a necessity for preacher to be pure by living on daily his or her preaching if he or she wants to experience a life-long ministry and build on the rock who is Jesus Christ.

Ministry Implications of the Findings

If a preacher does his or her best to live daily on his or her preaching, there are many ministry implications. Below are the three main ministry implications from this project.

1. When a preacher keeps his or her word, he or she is faithful to God and to his or her listeners. He or she builds on the rock. It can lead to discipleship training. This is what the Bible requires from preacher in order to make disciples (Matt. 28:20). To reach this goal, and be able to have a fruitful ministry, preacher should live on his or her preaching daily.

2. When a preacher lives daily on his or her preaching, both the preacher and his or her listeners keep on growing spiritually. A preacher cannot have the possibility to minister with pride, to judge, or to condemn his or her listeners because he or she is the first one to be convinced by his or her preaching before sharing it as a testimony. He or she is humble, and he or she always lives in humility. He or she does not consider himself or herself above his or her listeners.

3. A preacher who lives on his or her preaching every day has a life-long ministry and can easily delegate responsibility to his or her disciple. In the image of the Apostle

Paul and his disciple Timothy, the preacher will be focused on his or her task: “Teach these great truths” (2 Tim. 2:2). The preacher who lives on his or her preaching every day builds on the rock. Keeping one’s word leads to discipleship training required by the Great Commission in (Matt. 28:18-20). The goal consists of shaping the church effectively. To keep his or her word daily helps preacher avoid burn out in his or her ministry.

Limitations of the Study

The limitations of this research come from the fact that the researcher’s denomination educates women in theology but does not employ women in public service. Similarly, the UFEB denomination does not allow women to attend the pastoral meeting of Tuesday despite the fact that women’s hearts are more open to the gospel than men’s hearts. In the case of this research, women are not included because they are not allowed to attend the pastoral meeting of Tuesday. This is a great limitation of this study.

Unexpected Observations

I became a preacher in 1999. From 1999 to 2017 I thought I preached very well. I did not realize that I was judging my listeners. It was during this research that I became aware of my mistake. Preaching does not consist of judging one’s hearers but testifying to them.

Recommendations

The next step of this research would be discipleship Training. Living daily on one’s preaching paves the way to discipleship training. If preacher is the first one to live on his or her preaching daily, it can help him or her to introduce discipleship training in his or her church. The Bible does not ask preachers to make converts but disciples (Matt. 28:20). Living daily on one’s preaching can be considered a starting point for discipleship

training in order to shape the church. It could be a pleasure for listeners to see their preacher living daily in his or her preaching. It could also be a motivation for them to imitate him or her and be engaged in a new method that consists of discipleship making. This should be a systematic half-turn consisting of the preacher and his or her listeners moving from convert training to discipleship training. The first thing for a preacher to do is to ask God for forgiveness because teaching does not concern listeners first, but on the contrary, it refers to a preacher first. He or she is not above his or her preaching. It can be only after this forgiveness that a preacher can initiate discipleship training within his or her church. How can a preacher who is used to making converts be able to make disciples?

Postscript

Preaching goes with humility when a preacher lives on his or her preaching daily. In this case, he or she testifies or shares with his or listeners the message that has already transformed him or her. What I would like to say about this research journey and discoveries is that preacher should live on the word first before sharing it with other people. The Bible insists on it: "For the word of God is full of living power. It is sharper than the sharpest knife, cutting deep into our innermost thoughts and desires. It exposes us for what we really are" (Heb. 4:12). Before 2017, I used to judge my church members instead of preaching to them. This verse has become my motto from 2017 up to now. To live on my preaching daily in order to be able to share it with my listeners.

APPENDIXES

A. Pastoral Integrity Questionnaire

Personal Information

1. Age 20- 30

31- 40

41- 50

51- 60

Over 60

2. Gender

Male Female

3. How many years have you been in ministry?

1- 5-10

11-15

16-20

21-25

Over 25

4. Level of education achieved High School

College Bachelor's degree

Master's Degree

Doctoral Degree

5. How many local churches have you served?

Key Questions

1. What words or phrases come to mind when you think of a preacher's integrity?

2. What are the key traits of integrity?
3. Why is integrity an essential ingredient in the ethical conduct of a preacher?
4. Can a preacher live on her / his preaching reputation daily? Why / Why not?
5. How can a preacher live on her / his preaching reputation?
6. For how many days the following week can you remember your sermon from the previous Sunday?
7. What actions or behaviors do you associate with integrity?
8. How is the church money handled in the church where you currently minister?
9. What is the best way to handle the church money (policies and procedures)? Why?
10. What warnings does the Bible give about money?
11. How should money be used in the church?
12. What priorities does your church set for spending money?
13. How does knowing church money is given by the congregation make a difference in your attitude about it?
14. Should a pastor handle or oversee the church money? Why? Why not?
15. Should preachers work outside of their ministry? Why? Why not?
16. What application can you make about Acts 6:1–7?

Acts 6:1-7, New International Version (NIV): The Choosing of the Seven

1 In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. 2 So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who

are known to be full of the Spirit and wisdom. We will turn this responsibility over to them 5 and will give our attention to prayer and the ministry of the word”.

5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. 7 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

17. What are the consequences if the preacher’s attitudes and actions are different from her/ his preaching?
18. Leading by example is the best way to lead? Why? Why not?
19. What do you think of a preacher who says one thing but does another?
20. Which is the most important: the personality of the preacher, or her/his preaching? Why?
21. What might be the consequences if the preacher does not live the way she/ he preaches?
22. What applications could you make of Matthew 22:37- 40?

Matthew 22:37-40, New International Version (NIV)

37 Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the first and greatest commandment. 39 And the second is like it: ‘Love your neighbor as yourself.’ 40 All the Law and Prophets hang on these two commandments.”

B. Pastoral Integrity Interview

Moral Integrity

Knowledge Questions

1. Is moral integrity required from preachers? Why? Why not?
2. In what ways did Jesus' life reflect God's nature or character?
3. Give 2 examples of how Jesus' walk matched his talk?

Attitude Questions

4. Who should be the first to apply the teachings of a sermon to their own life: the preacher or the congregants? Why?
5. What are the essential elements required to build and maintain effective relationships between a preacher and her/ his listeners?

Behavior Questions

6. What happens if the preaching is not consistent with the preacher's spiritual life?
7. What are some practices that might strengthen the preacher's faithfulness and integrity?

Financial integrity

Knowledge Questions

8. How is the church money handled in the church where you currently minister?
9. What is the best way to handle the church money (policies and procedures)? Why?

Attitude Questions

10. Should a pastor handle the church money? Why? Why not?

11. Should a preacher work outside of the ministry to make money? Why? Why not?

Behavior Questions

12. What could happen if preachers work outside of their ministry to make money?
13. What application can you make about Acts 6:1-7?

Acts 6:1-7, New International Version (NIV): The Choosing of the Seven

1 In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

2 So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the minister of the word of God in order to wait on tables.

3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and we will give our attention to prayer and the ministry of the word."

5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.

6 They presented these men to the apostles, who prayed and laid their hands on them.

7 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

Relationship integrity

Knowledge Questions

14. What do you think of a preacher who says one thing but does another?
15. Why is the preacher's character so important?

Attitude Questions

16. Why should a Christian leader live with integrity?
17. Can you tell me about a preacher whose integrity has made a difference in your life?

Behavior Questions

18. What are the advantages of a leader who lives in integrity?
19. What do you think Matthew 22:37- 40 teaches us?

Matthew 22:37-40, New International Version (NIV)

37 Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the first and greatest commandment. 39 And the second is like it: 'Love your neighbor as yourself.' 40 All the Law and Prophets hang on these two commandments."

C. Pastoral Integrity Questionnaire-Key to Categories for Questions

Moral Integrity

Knowledge Questions

1. What words or phrases come to mind when you think of a preacher's integrity?
2. What are the key traits of integrity?
3. Why is integrity an essential ingredient in the ethical conduct of a preacher?

Attitude Questions

4. Can a preacher live on her/his preaching reputation daily? Why? Why not?
5. How can a preacher live on her/his preaching reputation?

Behavior Questions

6. For how many days the following week can you remember your sermon from the previous Sunday?
7. What actions or behaviors do you associate with integrity?

Financial Integrity

Knowledge Questions

8. How is the church money handled in the church where you currently minister?
9. What is the best way to handle the church money (policies and procedures)? Why?
10. What warnings does the Bible give about money?

Attitude Questions

11. How should money be used in the church?

12. What priorities does your church set for spending money?
13. How does knowing church money is given by the congregation make a difference in your attitude about it?

Behavior Questions

14. Should a pastor handle or oversee the church money? Why? Why not?
15. Should preachers work outside of their ministry to make money? Why? Why not?
16. What application can you make about Acts 6:1-7?

Acts 6:1-7, New International Version (NIV): The Choosing of the Seven

In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

2 So the Twelve gathered all the disciples together and Said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables.

3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them 4 and will give our attention to prayer and the ministry of the word.

5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of The Spirit; also, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a Convert to Judaism. 6 They presented these men to the apostles, who prayed and laid their Hands on them;

7 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

Relationship Integrity

Knowledge Questions

17. What are the consequences if the preacher's attitudes and actions differ from her/his Preaching?
18. Is leading by example the best way to lead? Why? Why not?

Attitude Questions

19. What do you think of a preacher who says one thing but does another?
20. Which is the most important: the personality of the preacher, or her/ his preaching? Why?

Behavior Questions

21. What might be the consequences if the preacher does not live the way she/he preaches?
22. What applications could you make of Matthew 22:37-40?

Matthew 22:37-40, New International Version (NIV)

37 Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the first and greatest commandment. 39 And the second is like it: 'Love your neighbor as yourself.' 40 All the Law and Prophets hang on these two commandments."

D. Informed Consent Letter

(Dissertation)

You are invited to be in a research study being done by Andre Aba, a doctoral student at Asbury Theological Seminary. You are invited because you have been leading a local church, are a member of the UFEB denomination, belong to the UFEB Board Council, Executive Committee, and Regional Committee, or a fresh pastor ministering in the city of Bangui, and attend the UFEB pastoral meeting of Tuesday at the local church of Martyrs member of UFEB. I am conducting a research relative to preacher's integrity. To be fruitful in his/her mission, it is a necessity for the preacher to live on his/her preaching every day.

The purpose of this research is to explore the knowledge, attitude, and behavior regarding moral, financial, and relationship integrity among the pastors of the UFEB denomination in the city of Bangui and to suggest resources and support needed to strengthen and maintain pastoral integrity.

Procedure: If you consent, you will receive a Questionnaire and answer several questions for two hours at the pastoral of Tuesday, and you will be interviewed for 1.50 hours at a place of your convenience by myself. You will narrate the Questionnaire, but the Interview will be transcribed by myself.

Time required: The Questionnaire will take approximately 1.50 hours of your time; you will fill it out and give it back to me at the end of the same pastoral meeting of Tuesday.

The Interview will also take approximately 1.50 hours of your time.

Voluntary participation: your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You also withdraw from the research at any time without penalty.

Method of communication: The only method of communication to be used by the investigator is the mobile phone in order to get precise information from the participants.

Risks: There are no known risks associated with this Questionnaire and Interview. However, it is possible that you might feel distress in the course of the conversation. If this happens, please inform me promptly.

Benefits: While there is no guaranteed profit, it is possible that you will enjoy sharing your answers to this Questionnaire and Interview, or that you will find the conversation meaningful. This project is intended to shape the UFEB denomination and to help its preachers to grow in the image of Jesus-Christ.

Confidentiality: Questionnaire will be confidential. Interview will be transcribed by the investigator himself, and all hard copies are kept confidential by the researcher himself in the investigator's locked security file box, accessible by the researcher only. These hard copies of the data will be destroyed six months after the dissertation completion and its approval.

The researcher will be the only person present for the Questionnaire and the Interview.

Publication: I plan to share the results of my research with my colleagues, Directors, Related Seminary Faculty, Beeson Center, and the UFEB Denomination.

Signing this paper means that you have acknowledged this "Informed Consent Letter", and that you want to be in the research, if do not want to be in the research, do

not sign the paper. Being in the research is up to you, and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about this project and why it is being done and what to do.

.....

.....

Signature of person agreeing to be in the study

Date signed

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