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ABSTRACT
THE IMPORTANCE OF INTEGRITY IN CHRISTIAN LEADERSHIP:
GIFTEDNESS + INTEGRITY^3 = PRODUCTIVITY

BY
Jasmin O. Brown

As early as 1908 John R. Mott alerted the Christian world that one of the greatest challenges today is leadership (17). In the last couple of decades, leadership has continued to be a prized topic of discussion in books and conferences among secular and religious movements alike (Herrstrom 1458). Of the multifaceted areas in which leadership is explored, integrity is a primary area of focus. In order for leadership to be effective, the leader must lead from a foundation of integrity.

The Church is facing an integrity crisis. Not only is the Church’s conduct in question, its very character is in question, as well (Wiersbe 136). If present trends continue, the Church will become less effective and will lose vital influence within society. This integrity crisis within the Church serves as the impetus for exploring the importance of integrity among Christian leaders. This study examines three dimensions of integrity: personal integrity, vocational integrity, and organizational integrity.

The purpose of this study was to assess the knowledge, attitudes, and behavioral changes among pastors and lay leaders of the Alpha and Omega Leadership Institute who participated in an eight-week leadership seminar and two follow-up seminars focused upon the importance of personal, vocational, and organizational integrity in Christian leadership with an emphasis on Giftedness + Integrity^3 = Productivity.
Participants in this study included twenty pastors and lay leaders who attended the Alpha and Omega Leadership Institute located in Jamaica. The population and sample were identical in this study. All twenty leaders completed the pre and post Lewis Pastoral Leadership Inventory.

Four major findings were discovered in this research in relation the importance of integrity in Christian leadership. These finding were identified in three categories: Character (personal integrity), Competence (vocational integrity), and Contribution (organizational integrity).

In the category of character (personal integrity), the leaders and lay leaders of the Alpha and Omega Leadership Institute engaged in this study scored lowest in the area of wholeness, which reflects the leader’s struggle to create a sense of balance for the demands of self, ministry and the family. It also reflects the leader’s challenge to faithfully practice the spiritual disciplines. The leaders who participated in this research have expressed that they are fully aware of the importance of the spiritual disciplines however, due to the busyness of their ministry schedules, along with various other commitments many continue to struggle with faithfully practicing the disciplines. However, most of the leaders have reported that since attending this seminar, they have made the decision to pay more careful attention to practicing the spiritual disciplines.

The second finding in this research was discovered in the area of vocational integrity. The research revealed that in the category of competence (vocational integrity), most leaders who participated in this research scored lowest in the area of church administration and pastoral care; which reveals that leaders possessed limited skills in
handling the administrative matters of the church efficiently, and were limited in their knowledge and practice in the area of pastoral care.

The third finding was identified in the category of contribution (organizational integrity). The research revealed that leaders and lay leaders of alpha and omega leadership institute who participated in this research possessed limited knowledge of the importance of vision or mission for their church; hence, the churches led by these leaders do not have a vision or mission statement guiding the organization. The fourth finding was also found in the area of organizational integrity, revealed that over the years, the leaders and lay leaders who participated in this research have placed limited emphasis on recruiting or equipping new emerging leaders.
DISСЕRTATION APPROVAL

This is to certify that the dissertation entitled

GIFTEDNESS + INTEGRITY$^3$ = PRODUCTIVITY:

THE IMPORTANCE OF INTEGRITY IN CHRISTIAN LEADERSHIP

presented by

Jasmin O. Brown

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Mentor

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May 15, 2014

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GIFTEDNESS + INTEGRITY^3 = PRODUCTIVITY

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

Jasmin O. Brown

May 2014
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Once again, I thank the Lord and Savior Jesus Christ who has graciously called me to serve in pastoral ministry. May He bless me to lead from the integrity of my heart and the skillfulness of my hands, that at the end of my journey I may be able to say like Samuel “Here I stand. Testify against me in the presence of the Lord and his anointed. Whose ox have I taken?...Whom have I cheated?... from whose hand have I accepted a bribe”...[I have lived a life of integrity] (1 Samuel 12:4). May every Christian leader be able to say likewise at the end of their leadership journey.
CHAPTER 1

PROBLEM

While the current generation has seen an explosion of technology, it has seen an implosion of integrity in leadership.

—Reggie McNeal

Introduction

The Church has experienced many ethical scandals in recent years. Many organizations including the Church have experienced myriad scandals and moral deterioration throughout the years, leaving people still desiring leaders in whom they can place their trust. Today, there is a dire need for leaders who are full of integrity.

My interest in the subject of integrity in Christian leadership emerged from my observation of the various scandals surrounding church leaders marked by abuses of power, mismanagement of financial resources, and sexual misconduct. Along with all the aforementioned concerns, I also have observed unfaithfulness in numerous other areas in leadership, such as the lack of competence and the lack of organizational commitment. This unfaithfulness in ministry, which is a lack of integrity, has resulted in the lack of fruitfulness in Christian leadership. However, amid these many discrepancies, many leaders often are viewed as very spiritual and gifted men and women of God who continue to use charisma to mask the truths of their various lacks of competencies.

Leadership expert John C. Maxwell affirms that integrity is a “critical element of leadership. Without this fundamental element, leaders cannot influence those who follow them” (The 21 Irrefutable Laws of Leadership 34). Maxwell writes, “Some who have tremendous spiritual gifts and a high calling never reach their potential because they truly lack discipline” (35). According to McNeal, “For leaders to have integrity, their actions
must match their words” (Leadership and the Importance of Integrity). In other words, before concluding that a leader has integrity, the leader’s words and actions must run parallel to each other. Despite all the spiritual gifts a leader may possess immoral behavior and incompetence in the various areas of ministry still somehow affects severely the trust that people once placed in Church leadership. Lovett H. Weems affirms, “Leaders in almost every profession are being found to be severely ethically challenged” (Church Leadership, rev. ed. 121). He clearly states, “[T]he ethical challenge within the Church has known no distinction” (122). This ethical dilemma involved Christian leaders at every level of the church, from parishioners and lay leaders to the very senior leaders; it involves persons from every denomination and persons from several theological and social perspectives (124). As a result, “many professions are facing a crisis of confidence as the public is challenging both their character and competence” (107). This shattered confidence in Church leadership makes the mission of the Church and of those leaders who embrace integrity even more challenging.

Personal integrity is often emphasized over other types of integrity such as vocational integrity and organizational integrity. However, considerations of integrity involve more than the moral and ethical aspects of integrity. Weems writes, “Our dilemma is not that all are not being examined, but rather that many people seem only interested in one or the other. All are essential and must be held together” (Church Leadership, rev. ed. 2036-38). All dimensions of integrity are paramount to Christian leadership. Weems states, “[T]he characters of individuals is important, but also important are structures, standards, power dynamics, and the very methods of the church itself” (130). Henry Cloud also takes an integrated approach to integrity when he refers to
integrity as "a complete picture of performance, all the way from gaining trust, to getting results, and a return on investment" (30). Hence, Cloud seems to endorse the importance of taking a comprehensive look at integrity.

I developed the integrity Christian leadership model in response to the various leadership needs identified among Christian leaders. Pretest results from the Lewis Pastoral Leadership Inventory (LPLI) administered to the twenty pastors at Alpha & Omega Leadership Institute identified several weaknesses among leaders in various areas of personal, vocational, and organizational integrity. The Integrity Leadership Model was developed to address the various areas of weaknesses identified among leaders. The LPLI served as a prototype for the Integrity Christian Leadership Model presented in this paper. This instrument also utilizes a three dimensional view of productive or fruitful leadership, including the elements character, competence, and contribution. The integrity Christian leadership model takes an integrated approach to the importance of integrity in Christian leadership by focusing on three dimensions of integrity—personal integrity, vocational integrity, and organizational integrity:

1. *Personal integrity* focuses on who the leader is as a person. This dimension of integrity focuses on calling and character, spiritual formation, values and ethics, and the leader’s ability to live a balanced life.

2. *Vocational integrity* focuses on the leader’s competence. This dimension of integrity describes a leader’s knowledge and action in the various areas of pastoral ministry. This dimension of integrity focuses on the leader’s competence in the areas of pastoral care and counseling, pastoral skills, church administration, and scriptural integrity.
3. *Organizational integrity* focuses on the leader working with an organization in order to become knowledgeable of God’s plan for that organization and be able to mobilize and guide others in the successful implementation of the vision, in order for the organization to become productive. This dimension of integrity focuses on the leader’s ability to lead organizational change through strategic planning and foresight, developing emerging leaders, and leading the organization in effective mission and evangelism.

Maxwell writes, “Leadership remains one of the glaring needs of the church. People are willing to follow God’s vision, but too frequently they have no exposure to either vision or true leadership” (Maxwell Leadership Bible 1447). Maxwell also purports, “Leadership ability determines a person’s level of effectiveness” (1480). In order to accomplish one’s life calling and purpose effectively, the leader must be proficient in every area of ministry.

My interest for *vocational and organizational* integrity in Christian leaders developed out of my childhood experiences in an independent Pentecostal organization. Over the years, I have witnessed great incompetence among Christian leaders and have seen poor organizational structure and the lack of leadership development within the organization. Good leaders were described as charismatic and Spirit-led rather than trained, organized, and structured. As a result, the organization did not implement thorough planning, training, or organizational development strategies. Most leaders were placed in leadership positions based on long service, a vacant position that needed to be filled, or because of their involvement in various areas of interest. Most of these leaders lacked adequate training related to their leadership positions, job descriptions, or leadership responsibilities. The few formally trained leaders made little or no effort to
upgrade or improve their learning. This issue has resulted in poor organizational structure and poor leadership. As such, over time the organization experienced tremendous struggles and grew ineffective and irrelevant in most areas. The leadership approach described in the preceding paragraphs is prevalent among most independent local churches within the Caribbean. As a result, my past experiences with the lack of character in leadership and also the lack of adequate leadership development and organizational structure have developed my passion for taking a holistic approach regarding the importance of integrity in Christian leadership and to develop the Integrity Christian Leadership Model that will take an integrated approach to leadership development.

The LPLI is an assessment tool created by the Lewis Center for Church Leadership of Wesley Theological Seminary that explores the three dimensions of the spiritual development of the leader. The instrument specifically is designed for clergy in that it assists them to define their strengths and weaknesses in ministry. With its three dimensional feature for fruitful leadership, the LPLI examines the personhood of the leader (character), the actions of the leader (competence), and the accomplishment of the leader (contribution) in relation to his or her organization. The LPLI served as the prototype for the integrity Christian leadership model that I developed for the purposes of this project.

Weems explains that the first two categories of the LPLI model and the practice of faithful ministry usually are associated with each other. The character element of the instrument captures those attributes of the leader as a person. “These attributes include matters of spiritual authenticity, integrity, and wholeness” (Lewis Pastoral Leadership Inventory). Weems further explains that the second category of the LPLI model is
Competence which focuses on the leader’s ability to act professionally in fulfilling his or her religious duties. These religious duties include ministry skills in preaching and other pastoral tasks, pastoral care, doctrinal integrity, and relational skills. These duties also focus on the leader’s ability to influence positively the leadership of others. Contribution, the third category of the LPLI, examines the attributes of the leader that define him or her as a steward of the church’s vision and mission. As a steward of the church’s mission, the leader is charged with providing guidance to the congregation for understanding and implementing God’s vision for the organization (Lewis Pastoral Leadership Inventory).

A similar approach to the LPLI was developed to explain the Integrity Christian Leadership Model (ICLM), which focuses on the personal integrity, vocational integrity, and organizational integrity of the leader.

The subject of integrity in Christian leadership is not trivial, nor does it lend itself to simple or easy solutions. Bartlett Giamatti, president of Yale University in 1978, issued a memo on his first day as president. He wrote, “In order to repair…the ruin of our grandparents, I wish to announce that henceforth, as a matter of University policy, evil is abolished and paradise is restored…. I trust all will do whatever possible to achieve this policy objective” (108). Unfortunately, a memorandum from church leaders will not address this integrity dilemma sufficiently, because the current state of integrity in the Church is too complicated and subtle. However, this integrity crisis is not unapproachable. Leaders should remember the call to ministry. Weems posits, “The call to integrity is a powerful reminder that takes us back to the very roots of our calling to ministry. The quest for integrity is nothing more than a pursuit for our faithfulness in our
ministry” (Church Leadership 126). This pursuit for integrity will enable leaders to remain committed to the vocation to which they have been called.

I hoped that through the involvement of the leaders and lay leaders of the Alpha and Omega Leadership Institute in this leadership seminar entitled the importance of integrity in Christian leadership, they would be empowered as agents of change in all dimensions of integrity, having experienced transformation in knowledge, attitude, and behavior concerning the importance of integrity in Christian leadership.

**Purpose**

The purpose of this study was to assess the knowledge, attitudes, and behavioral changes among the pastors and lay leaders of the Alpha and Omega Leadership Institute who participated in an eight-week leadership seminar and two follow-up seminars regarding the importance of personal, vocational, and organizational integrity in Christian leadership with an emphasis on $\text{Giftedness} \times \text{Integrity}^3 = \text{Productivity}$.

**Research Questions**

My research questions provided guidance and set the course of my study. As such, they provided essential tools for investigating, writing, and evaluating the results. The following three research questions assisted me in guiding and evaluating this research project.

**Research Question #1**

What knowledge, attitudes, and behavioral characteristics regarding the importance of personal, vocational, and organizational integrity in Christian leadership did the pastors and lay leaders of the Alpha and Omega Leadership Institute possess prior to their participation in the eight-week leadership seminar?
Research Question #2

What knowledge, attitudes, and behavioral characteristics regarding the importance of personal, professional and organizational integrity in Christian leadership did the pastors and lay leaders of the Alpha and Omega Leadership Institute possess following their participation in the eight-week leadership seminar.

Research Question #3

Which elements of the intervention most influenced the changes in knowledge, attitudes, and behavioral characteristics among the participants?

Definition of Terms

In an effort to create a lucid understanding of giftedness, personal integrity, vocational integrity, and organizational integrity, a number of definitions provided here are intended to convey the intended meaning as used throughout the project.

Giftedness and Calling

To be gifted is defined as “having or showing natural talent or aptitude.” Giftedness is defined as “An exceptional or extraordinary capability with respect to intellect, creativity, and/or task commitment (What is Giftedness). Giftedness is also defined as “[Persons] with outstanding talent who perform or show the potential for performing at remarkably high levels of accomplishment when compared with others of his or her age, experience, or environment” (National Society for the Gifted and Talented). The term giftedness in this paper is used to describe a leader who has great special talent or ability, or one who shows natural talent or aptitude towards ministry. Giftedness can also be used to refer to the leader’s initial calling to ministry. “Calling” is defined as “vocation, profession, or trade, a strong impulse or inclination.” The gifts that
God has given a leader have been given by God for the benefit of others. However, the gifts and calling of God given to an individual for ministry, still requires the necessary development and training in order for the leader to serve effectively.

**Integrity**

According to Tony Simons, integrity refers to the fit between words and actions as seen by others. Integrity also means promise keeping and showing the values one professes. Simons emphasizes that integrity focuses on the importance of keeping one’s words lined up with his or her actions—keeping promises and living by the same values he or she talks about—seamlessly (5).

Cloud gives a threefold definition of integrity. He defines integrity as “the quality of being honest and having strong moral principles; moral uprightness” (30). Second, integrity also refers to the state of being whole and undivided. Third, integrity focuses on the condition of being unified, unimpaired, or sound in construction (31).

*Personal Integrity* is an internal characteristic of the leader in regard to his or her spiritual authenticity and balance. Some words synonymous with integrity include uprightness, soundness, sincerity, wholeness, morality, honesty and virtue. Simons defines integrity as “adherence to moral and ethical principles” (124). He elaborates by defining the construct of behavioral integrity as the:

Perceived degree of congruence between the values expressed by words and those expressed through action. It is the perceived level of match or mismatch between the espoused and the enacted … involves the extent to which a leader walks his or her walk, and, conversely, the extent to which the leader talks his or her talk (90).
Vocational integrity describes a leader’s knowledge and action in the diverse areas of pastoral ministry. This type of integrity focuses on the leader’s competence, exploring the attributes of the leader that enable him or her to function as a professional in religious duties. These attributes include biblical and theological knowledge, skill to develop leaders, preaching and other pastoral skills, and relational skills. God’s calling usually prompts persons to enter ministry, and this call requires them to be faithful and professional in their duties. Scripture states, “See to it that you fulfil the ministry that you have received from the Lord” (Col. 4:17, NIV). A crucial role has been given to all pastoral leaders within the church. These leaders are asked to practice and display leadership in their ministry skills and duties. The call to follow Christ is manifested in a person’s life through special vocations.

Organizational Integrity describes a leader’s advancement of the mission to make new disciples. Organizational integrity defines the leader’s mandate to create the plans and lead the activities that will move the organization forward with success. This type of integrity captures the essence of the leader’s ability to discern God’s vision for the organization and more importantly to guide in the implementation of this vision to propel the organization toward productivity. Organizational integrity involves strategic planning and vision casting. A leader’s first duty is leading the establishment of an appropriate and shared vision (Malphurs Advanced Strategic Planning 45).

Smith, Martin and Grbac clearly explain the importance of organizational integrity:

As an inherent part of organizational culture, organizational integrity contributes to the sense of identity that defines the corporation for employees as well as other stakeholders. Organizational integrity comprises:
Principles that provide guiding values and create the environment to support ethical actions. 
A check for consistency that promotes trust by aligning vision and actions.
Fairness in distribution of rewards, trust, respect, and a sense of social responsibility. (Smith, Martin and Grbac).

Organizational integrity involves changing key processes across all functions of the organization in order to reduce an organization’s risk of failure. Leaders have a responsibility to lead their organizations forward and influence change.

The Alpha and Omega Leadership Institute specializes in the facilitation of leadership and organizational development. As such, this organization exists to provide competent leadership training for church leaders. Alpha and Omega also focuses on providing strategic and practical solutions for church leaders and ministries, assisting churches to enhance ministry effectiveness through integrated planning of ministries, and effectively developing Christian leaders to meet the leadership challenges faced in ministry, therefore fulfilling God’s purpose for their lives and ministry. The motto of this organization speaks of its global vision: empowering leaders to transform the world.

Ministry Intervention

Numerous anecdotes of clergy falling due to sexual misconduct, misappropriation of funds, and poor administrative skills have been highlighted in the media, which emphasizes the crucial nature of the lack of integrity in the church. This leadership dilemma demands immediate attention.

In response to this leadership crisis, I conducted an eight-week leadership seminar in order to consider the importance of integrity in Christian leadership with an emphasis on Giftedness + Integrity = Productivity. Participants received a manual with outlines of the core values and lectures presented during the seminar.
The integrity Christian leadership model was designed for transformation and developed to improve *personal, vocational* and *organization integrity* among pastors and lay leaders of the Alpha and Omega Leadership Institute in Jamaica. Pastors and lay leaders of the Alpha and Omega Leadership Institute already were enrolled in the leadership program at the institution. However, upon introduction to this project they all agreed to participate in this additional learning experience. I brought together a group of approximately twenty participants. Through the teaching sessions, I developed the integrity theme further by emphasizing three dimensions of integrity, namely personal integrity, vocational integrity, and organizational integrity. With these three themes, I laid the foundation for the overarching theme of Giftedness + Integrity\(^3\) = Productivity.

Through the development of these themes, the seminar provided insights and experiences that led to knowledge, attitude, and behavioral changes in participants. Specially designed teaching sessions guided personal and small group activities. Through the seminars, leaders received biblical and leadership development training to facilitate guided discussions in order to apply new insights gained in the teaching sessions.

Following the seminar, participants met one week later for a follow-up session and discussion of the post-test. I held two additional impact focus groups at four-week intervals following the seminar. This intervention provided the opportunity for the evaluation of the seminar’s impact on leaders and their organizations, as well as the prospect of additional experiences of learning.

The events took place at the Alpha and Omega Leadership Institute, located in Saint Catherine, Jamaica. These seminars endeavored to cultivate awareness among participants regarding the leader’s spiritual authenticity, the leader’s knowledge and
action in the various areas of pastoral ministry, and the leader's accomplishments to
advance the vision and mission of the organization.

Context

The context of my project encompassed three different areas: the Alpha and
Omega Leadership Institute, located in northeast Saint Catherine, the immediate churches
and par church organizations with which church leaders were affiliated throughout the
fourteen parishes of Jamaica, and regions of the Caribbean Islands.

Jamaica, the third largest island in the Caribbean, thrives on a strong Christian
heritage, with the church as one of its strongest voices and most visible institutions.
According to Ted Olson “There are more churches per square kilometer on this island
nation than anywhere on earth”(The Island of too Many Churches). Unlike most other
Caribbean nations, the majority of Jamaican Christians are Protestant.

However, although the Christian church in Jamaica has a strong presence, this
presence lacks unity. Ted Olson writes, “One of Jamaica’s biggest problems is the
disunity and turf battles among the churches.” Olson further states, “Our main challenge
is the lack of leadership, unity and integrity” (The Island of Too Many Churches).
Numerous persons have approached the church for help and direction as social challenges
and violence have increased in Jamaica. Unfortunately, the church seems incompetent to
address the needs of the nation’s social ills due to its faulty leadership, internal struggles,
and weaknesses.

The redemption of people from all nations of the world is God’s ultimate plan of
salvation; nevertheless, the Church will go only as far as the leader takes it. Great
churches are led by great leaders who mobilize members to accept a common vision,
giving of both their time and talent for the realization of the mission. Paul writes, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph. 4:11-13). Unfortunately, in Jamaica and the many Caribbean islands, many leaders and lay leaders of local independent churches lack the basic training or resources to assist them in this vital task.

United Bible College was founded sixteen years ago. In 2010, it became the alpha and Omega Leadership Institute. The Alpha and Omega Leadership Institute was established to provide competent leadership training for the growing number of independent churches in Jamaica and regions of the Caribbean islands. The leadership institute was established in response to the deficiency of untrained leaders in independent local churches in Jamaica, which over the years have struggled to survive in the absence of adequate leadership.

The institution has proven successful, as many graduates have become pastors, while others serve in different leadership capacities within their various local churches. The Alpha and Omega Leadership Institute presently conducts monthly leadership training seminars for a wide cross-section of local pastors and lay leaders. The ministry of Alpha and Omega and the ensuing leadership development marked a dynamic change of direction in the life of several local church leaders. As the nation continues to struggle with solutions for numerous problems and the lack of leadership, more blame is being directed at the church for its perceived failure to play a lead role in problem-solving. The ministry recognizes the importance of integrity in Christian leadership and endorses the need to remedy the crisis that confronts it in the various areas of integrity.
Methodology

This study employed an "explanatory mixed method design. A mixed method research design is a procedure for collecting, analyzing, and combining both quantitative and qualitative research methods in a single study in order to understand a research problem" (Creswell and Clark 56). John Brewer and Albert Hunter write, "The use of both quantitative and qualitative methods provides a better understanding of the research problem and questions than either method by itself" (28). Finally, John Creswell writes, "Mixed method research is not collecting simply two distinct strands of research. Instead, mixed method research design consists of merging, integrating, linking, or embedding the two strands of qualitative and quantitative methods" (552). I utilized a mixed-method research design because the research consisted of both qualitative and quantitative data. For the purposes of this research, I used questionnaires, interviews, and focus groups.

Explanatory, mixed-method design requires collecting quantitative data and compiling qualitative data in order to assist in the process of explaining and bringing clarity to the quantitative results. I used the LPLI for pre- and post-intervention quantitative evaluations. I administered the preintervention test to determine knowledge, attitudes, and behavioral characteristics of the importance of personal, vocational, and organizational integrity in Christian leadership among the pastors and lay leaders of the Alpha and Omega Leadership Institute prior to their participation in the eight-week leadership seminar entitled Giftedness + Integrity = Productivity. The LPLI pretest was completed one week prior to the seminar. Questionnaires were sent to the Lewis Center for Leadership for assessment of the data. Next, each participant's questionnaire was assessed and returned to me. The LPLI is a 360° assessment tool, meaning that it
integrates self-assessment with the assessment of at least five observers familiar with the leader's work. However, for this study the LPLI was not used as a 360° instrument. The report for the LPLI is designed to reveal how the leader sees his or her strengths and weaknesses in comparison with how others see them. On the last day of the seminar, I administered the LPLI posttest in order to ascertain the post quantitative data, which I used to determine knowledge, attitude, and behavioral changes among the participants following the intervention.

One week after the seminar, I facilitated a focus group in order to discuss data gathered from the post intervention test, evaluate the dynamics of the seminar, highlight the elements of the intervention that most influenced the importance of integrity in Christian leadership among the participants, and develop contextual action plans.

At four-week intervals, I conducted two additional impact focus groups. These meetings afforded participants the opportunity to evaluate the impact of the seminar on leaders' individual organizations and the prospect for additional experiences of learning. These focus groups formed part of the experience by stimulating dialogue among the leaders. The leaders processed their thoughts, attitudes, and behaviors, which enabled them to apply the truth they learned and understand ways of engaging the communities where God had placed them.

**Participants**

The participants were twenty pastors and lay leaders who attended the Alpha and Omega Leadership Institute. For this study the population and sample were identical. All twenty leaders completed the pre- and post-LPLI assessment.
Instrumentation

I administered LPLI. Participants completed the LPLI pre- and post-intervention questionnaire. I conducted focus groups to discuss data gathered from the post-intervention test, evaluate the dynamics of the seminar, highlight which elements of the intervention most impacted participants’ understanding, and determine the amount of emphasis they placed on the importance of integrity in Christian leadership. I conducted two additional impact focus groups at four-week intervals. I divided these focus groups into two groups of ten participants, which I led in semi-structured interviews for maximum impact. These focus groups formed part of the participants’ experience by stimulating dialogue among the leaders. The leaders processed their thoughts, attitudes, and behaviors, which enabled them to apply the truths they had learned and engage the communities in which God had placed them.

The LPLI leadership assessment instrument, uniquely designed for pastors, was used for highlighting the strengths and weaknesses in pastors in order to enhance their effectiveness in ministry. The LPLI uses a three-dimensional approach of fruitful leadership which includes the character, competence, and contribution of the Christian leader (Lewis Pastoral Leadership Inventory).

Variables

This research had three types of variables, namely, independent variables, a dependent variable, and intervening variables. The independent variables active in this study included the eight week leadership seminar entitled “Giftedness + Integrity\(^3\) = Productivity, with pastors and lay leaders of the Alpha and Omega Leadership Institute, followed by two impact focus groups. The dependent variables were the changed
knowledge, attitudes, and behaviors of the participants following their participation in the intervention. The anticipated *intervening variables* might have included resistance from pastors, dishonesty on the pastors’ questionnaires, a false sense of self, and a loss of participants.

**Data Collection**

The seminar occurred over an eight week period. However, the entire project occurred over a four-month period. I collected the LPLI one week prior to the first seminar session. I discussed data from the preintervention questionnaire on the first evening of the seminar. On the last evening of the seminar, I administered the LPLI posttest, which was discussed at the follow-up focus group session one week following the seminar. I used the LPLI pretest to collect data prior to the leadership seminars; the LPLI posttest and focus groups were used to collect the post quantitative data.

**Data Analysis**

Data was organized around the major themes of knowledge, attitudes, and behavioral changes regarding personal, vocational, and organizational integrity in Christian leadership. The LPLI pretest was completed one week prior to the seminar. Questionnaires were sent to *Lewis Center for Leadership* for assessment of the data. The questionnaire of each participant was assessed and returned to me. The LPLI is a 360° assessment tool, meaning that it integrates self-assessment with the assessment of at least five observers familiar with the leader’s work. However, for this study the LPLI was not used as a 360° instrument. Since the LPLI was not used as a 360° instrument, Lewis Center for Church Leadership was unable to assess the posttest. However, permission
was granted to use the data from the pretest to continue the process. As a result, a local statistician assessed each participant’s posttest questionnaire.

A local statistical consultant served in an advisory capacity as I evaluated the data gathered in this study. The available data was collected by means of the LPLI assessment questionnaires and the follow-up focus group sessions. The next step included analysis of the results in order to draw inferences from the findings. I then tabulated the data and classified it into different categories (e.g., personal integrity, vocational integrity, and organizational integrity). I analyzed two main groups of data, namely the questionnaires and the data gathered at the follow-up focus group sessions.

I analyzed the data in view of the three research questions centered on the major themes of knowledge, attitudes, and behavioral changes toward the importance of integrity in Christian leadership. I evaluated the knowledge, attitudes, and behavioral changes among Christian leaders by comparing the answers from the pretest survey questionnaires and posttest questionnaires as well as the answers from the follow-up seminars and focus groups.

Finally, I analyzed and interpreted the data with the assistance of a statistician and dissertation mentor. I drew general inferences from the data of the descriptive sampling of pastors and lay leaders of Alpha & Omega Leadership Institute.

**Generalizability**

I focused on a sample of the twenty pastors and lay leaders of Alpha & Omega Leadership Institute. The research, therefore, was limited, and the findings only generalized to those leaders who participated. The study provided insights regarding the effective implementation of an eight week leadership seminar entitled Giftedness +
Integrity = Productivity, which served to initiate knowledge, attitudes, and behavioral changes in the lives of pastors and lay leaders of the Alpha & Omega Leadership Institute. Changes in the lives of these leaders stood as significant steps in their respective journeys toward credibility in spiritual leadership. Recognizing that similar seminars and summits on integrity have been implemented during the last ten years, the current research built upon this body of knowledge. The research methods may apply to other denominations or organizations similar to the Alpha & Omega Leadership Institute, thus strengthening and extending the generalization of this research.

Theological Foundation

Scripture provides insights into the resources and practices vital to giftedness and integrity in Christian leadership. These resources and practices benefit leaders so they might finish well in life and ministry.

Giftedness

David K. Clark writes about giftedness and the Holy Spirit:

> Scripture clearly teaches that, as a believer, leaders are gifted by the Holy Spirit. However understanding their particular gift is essential to using that gift to serve the body of Christ. The successful Christian leader though gifted for Christian service should also be dedicated to specialized training for leadership development and effectiveness (Fit to Minister).

The Bible teaches that the leader’s ability to serve effectively in the church is based upon the spiritual gifts God has given them (1 Cor. 12). However, along with spiritual gifts, God also has created each individual with a unique combination of natural abilities, characteristics, and opportunities for development. If leaders desire to be effective in leadership, then they must know and all that is necessary about the area that God has
gifted them and the various responsibilities involved. Hence, leaders need to be prepared, developed, and educated for the various functions of their ministerial assignments.

In 1 Corinthians 12:4-6, Paul states, “There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works overall and through all and in all.” Regardless of the leader’s giftedness, whether spiritual or natural, “a lack of integrity will undermine a Christian leader who is gifted with intellectual skill, passion in the pulpit and vision for ministry” (Robinson). Jeff Robinson also explains that numerous leaders are gifted with a tremendous amount of intellect, but they exhibit weaknesses in the various areas of integrity. As a result, they are out of the race and have become what Paul refers to as a castaway (1 Cor. 9:27).

King David was a very gifted leader known for defeating the giant Goliath. He unquestionably was gifted in many ways and he had an important calling on his life. However, although he was in a position of great importance, “David lacked personal integrity; “David had committed various sins including lust, adultery, deceit, manipulation, murder, cover-up, pride, and hypocrisy” (The Importance of Character). Nonetheless, God referred to David as a man after his heart because David was willing to make the necessary changes needed to correct his heart and his character (The Importance of Character).

In Psalm 15, David questioned God:

Lord, who may abide in your tabernacle? The one whose walk is blameless, who does what is righteous, who speaks the truth from their heart; whose tongue utters no slander, who does no wrong to a neighbor, and casts no slur on others; who despises a vile person but honors those who fear the LORD; who keeps an oath even when it hurts, and does not
change their mind; who lends money to the poor without interest; who does not accept a bribe against the innocent. (Ps. 15:1-5, NIV).

In other words, those who walk in integrity will dwell in the tabernacle of the Lord.

In Psalm 51:6 and 10, David, who recognized the importance of integrity, stated, “Surely you desire truth in the inner parts; you teach me wisdom in the inmost place.... Create in me a clean heart, O God and renew a right spirit within me.” Leaders should be conscious of the importance to be faithful to God in every area of their lives and be willing to correct their ways if they have fallen short. Scripture clearly reveals that God never promotes a gifting over a person’s character. David’s son, Solomon, also was very gifted, specifically with wisdom, yet despite his giftedness Solomon’s lack of personal integrity allowed him to disobey God and resulted in his demise (Deut. 17:16). Leaders constantly should be reminded that they have only received the gifts by God grace. Therefore, while giftedness is important, the leader’s focus must be upon developing character (personal integrity) and all other dimensions of integrity.

**Integrity**

Ministerial integrity inspires confidence. According to Stockstill “Anything less than 100 percent integrity in ministry breeds mistrust and creates a suspicion of being robbed (The Remnant 70). Many Scriptures assert the importance of integrity in Christian leadership. Proverbs instructs, “The man of integrity walks securely, but he who takes crooked paths will be found out” (Prov. 10:9). “Integrity is a key element of Christian (Biblical) leadership, as evidenced in the passages of Psalms 1 and 15” (Winston 8). Other Scriptures such as Matthew 5; 1 Timothy 3; Philemon; 1 Peter; and 2 Peter 1:5 emphasize the importance of integrity in Christian leadership.
Personal Integrity

Personal integrity involves who the leader is as a person, his or her relationship with God, self, and his or her relationship with others. Personal integrity is the commitment on which the leader stands, and the actions should be consistent with his or her words, as the psalmist also emphasizes:

Who shall ascend the hill of the LORD? And who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. He will receive blessing from the LORD and righteousness from the God of his salvation. (Ps. 24: 3-5)

It is evident within the Psalms that integrity is paramount. The psalmist shows that “integrity has both an inward and an outward aspect. Inwardly, integrity begins from within and is based on holiness and sincerity of heart. Outwardly, integrity includes attitudes and behaviors, which are to be blameless” (Integrity, a Life that is whole). The Christian leader should be honest and trustworthy, having clean hands and a pure heart.

Integrity means that the Christian leader should be faithful in the words he or she speaks and the promises he or she makes. In the Gospels, Matthew writes, “Simply let your yes be yes and your no be no anything beyond this comes from the evil one” (Matt. 5:37). This principle of integrity is of utmost importance for the Christian leader.

Vocational Integrity

Vocational integrity is the leader’s ability to be true and effective in his or her calling. Paul writes, “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph. 4:1). In Ephesians 4 Paul encouraged the believers to walk worthy of their calling in Christ. Leaders have been
called by God, and they have been endowed with numerous gifts, therefore, it is important for leaders to walk worthy in the vocation that they have been called.

An important role within the life of the Church has been given to pastoral leaders. Every pastoral leader is called upon to be balanced leadership. Ps. 72:78 speaks of David’s balanced approach to ministry. The Psalmist states, “So he shepherded them according to the integrity of his heart, And guided them by the skillfulness of his hands.”

According to Maxwell, David’s leadership succeeded through a two-sided coin: his hands and his heart, or outward skill and inward integrity” (29965-67). Maxwell further explains that “Every great spiritual leader must have this combination. David’s excellent leadership combined both heart and art. To have one without the other leads to failure” (29965-67). This scripture confirms that while it is important for leaders to lead with integrity of heart (character/personal integrity), it is also important for them to lead with the skillfulness of their hands (competence/vocational integrity).

In 1 Peter 5:2, leaders are admonished to be shepherds of God’s flock placed under their care. Leaders should serve as overseers willingly and because they have been coerced to do so. The writer of Acts encourages leaders: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the Church of God, which he bought with his own blood” (Acts 20:28). God wants leaders not to be greedy for money, but to be eager to serve well. Christian leaders should not only be eager to serve but should also be competent in the areas in which he or she serves. Solomon writes, “Do you see a man skillful in his work? He will stand before kings; he will not stand before obscure men” (Prov. 22:29). Christian leaders should be
intentional in taking the time to establish a reputation for integrity by improving their 
skills, knowledge, and productivity.

Organizational Integrity

The leader’s responsibility is to lead in the establishment of an appropriate and 
shared vision of the organization. The writer of Proverbs instructs, “Where there is no 
vision, the people perish: but he that keepeth the law, happy is he” (29:18). As 
generators of vision among God’s people, leaders are responsible for moving the 
organization forward through visioning and strategic planning and implementation.

Nehemiah was a leader who led strategically and demonstrated qualities of 
organizational integrity. First, Nehemiah identified the need. He was faced with the 
challenge of rebuilding the walls of Jerusalem. After assessing the damage, Nehemiah 
met with key people to cast the vision (2:16-17). According to Maxwell, “He clearly 
articulated the vision for rebuilding the wall and the spiritual ramifications of the project” 
(Maxwell Leadership Bible 23928). Nehemiah communicates his vision with Artaxerxes. 
The result of sharing the vision with King Artaxerxes was successful. Artaxerxes honored 
the requests made in the letters by providing troops to go with Nehemiah.

Nehemiah secured the resources. He established leaders, distributed the 
assignments among them, developed an action plan, and challenged the Jewish remnant 
living in Jerusalem to attempt that mission. He encouraged them with past successes 
(2:18). Nehemiah explains, “The hand of God had been good upon him, and also of the 
king’s word that he has spoken to him. He won the heart of the people so they said, ‘let 
us rise up and build.’ Then they set their hands to this good work” (2:18). Nehemiah 
motivated the people to work and finally led his team to accomplishing the task of
rebuilding the walls of Jerusalem in record time. An assignment that could have taken years to complete was completed in fifty-two days (6:15) because it was influenced by a visionary leader who knew how to articulate and launch a vision and move God’s people toward fulfilling God’s purpose.

**Overview**

Chapter 2 examines the literature regarding the importance of integrity in Christian leadership and explores the three dimensions of Christian integrity, namely personal integrity, vocational integrity, and organizational integrity. Chapter 3 outlines in detail the methodology used in conducting the study. Chapter 4 examines the collected data, and Chapter 5 assesses and interprets the data.
CHAPTER 2
LITERATURE

Today leaders in almost every profession face severe challenges in the areas of integrity. Many professions are facing a crisis of confidence as the public is challenging leaders’ character and competence. The church and its leaders are not exempt from the failures of recent years; integrity has been the key issue in government, business, and the church. These patterns are evident among church leaders from every denomination and many different theological persuasions. Sexual misconduct, misappropriation of funds, greed and love of money, failures of personal morality and leadership incompetence are some of the many issues with which Christian leaders are faced. The examples are numerous and painful and demand immediate attention.

Purpose

The church has suffered extensively from a lack of integrity in leadership over the years, and this lack of integrity seriously has hampered its effectiveness in the world. As a result of the prevalence of this integrity crisis within the church, the purpose of this study was to assess the knowledge, attitudes, and behavioral changes among the pastors and lay leaders of the Alpha and Omega Leadership Institute who participated in an eight week leadership seminar and two follow-up seminars regarding the importance of integrity in Christian leadership—an integrated approach to integrity focused on three dimensions of integrity (personal, vocational, and organizational).

A review of the literature on integrity substantiated the importance of integrity in Christian leadership and led to the discovery of several themes guiding this research. The selected literature review sought to discover the significance of integrity over giftedness
among Christian leaders. This study took an integrated approach to the importance of integrity in Christian leadership by examining three dimensions of integrity, namely personal integrity, vocational integrity, and organizational integrity.

The first section of Chapter 2 discusses the theological basis for the importance of integrity in Christian leadership. The next section takes a closer look at the three dimensions of integrity and their significance to Christian leadership. An examination of the appropriate literature on the importance of integrity in Christian leadership helps identify the principles applicable to Christian leadership.

**Theological Framework**

According to Peter F. Drucker, “Integrity is absolutely necessary for effective leadership” (The executive 28). Unfortunately, over the years, a major increase of moral failure has been observed among professing Christian leaders. Regrettably, the lack of integrity among Christian leaders is almost parallel to what exists in the secular world. The Bible is full of references to integrity, character, and moral purity. As such, Scripture provides a comprehensive collection of case studies on integrity and is filled with examples of great leaders who possessed integrity and other leaders who lacked it.

This section reviews significant scriptural evidence regarding the importance of integrity among Christian leaders. Scripture provides numerous insights into the resources and practices vital to integrity in Christian leadership. These resources and practices benefit leaders so they might function effectively in life and ministry. Integrity is a key element of Christian leadership as evidenced in both Old and New Testament passages.
Literature was reviewed in three areas and will be used to support the theological foundation in this study of the importance of integrity in Christian leadership (giftedness versus integrity). The three areas include (1) the personal integrity of the leader, (2) the vocational integrity of the leader, and (3) organizational integrity—the leader’s responsibility to the organization he or she leads.

Scripture (both the Old and New Testaments) is filled with promises for the person of integrity. Scripture states, “A righteous man who walks in his integrity—how blessed are his sons after him” (Prov. 20:7). The Word of God has outlined complex requirements for Christian leadership. “The standards are high, not only for the sake of the church’s vitality but also for the sake of the leader’s vitality. The chief biblical texts outlining requirements of leaders are 1 Timothy 3:3-13, 2 Timothy 2:1-13, Titus 1:5-9, Acts 6:1-6, and Exodus 18:21-22” (Berkley 44). In Acts 6, the apostles were faced with the decision of whether to serve the table of the widows or to preach the word of God. The apostles decided to give careful attention to the word of God. As a result, the apostles advised the disciples to “seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business” (Acts 6:3). The apostles were aware of the type of leaders they desired, and so they specifically chose men who were known from their sphere of influence, trusted among the people, of good reputation, and empowered for the task. According to Maxwell, “The qualifications for Christian leadership also required these men to be full of the Holy Spirit, competent, full of wisdom, and responsible” (Maxwell Leadership Bible 57580-82). These were the qualifications of the men who the apostles chose to appoint over God’s business. Later, through the Apostle Paul, God enumerated requirements for positions of leadership and
service within his Church. Scott Ashley writes, “Moses and Paul understood that leadership requires moral authority to be credible. If one is to accept counsel, decisions, and instructions from leaders, one must have assurance in the core values and moral foundation behind their words” (4). For leaders to gain the trust and complete dedication of followers, moral authority or integrity must form the foundation for belief.

The Apostle Paul is a model of integrity for Christian leaders. Throughout the Pauline Epistles, Paul courageously and consistently spoke out for the truth and urged leaders and followers to resist false teachings and stand firm on the fundamentals of Christianity (Blackaby 113).

Paul urged the Corinthian church to conduct a life of integrity:

Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so not according to worldly wisdom but according to God’s grace. For we do not write you anything you cannot read or understand. (2 Cor. 1:12-13)

Undoubtedly, the solid thread of integrity was evident in Paul’s ministry. He acknowledged his own humility and frailty in ministry. In fact, Paul writes, “We have this treasure in earthen vessels” (2 Cor. 4:7). Nonetheless, he maintained his integrity because he understood that “the surpassing greatness of the power may be of God and not from ourselves” (MacArthur 83). 1 Timothy 3: 1-13 serves as a biblical foundation for the personal integrity of the leader. David DeSilva writes, “Together with Titus, the letters to Timothy are referred to collectively as Paul’s Pastoral Epistles because they are written to individuals entrusted with the oversight of specific congregations, and they directly concern the role and responsibilities of the pastor” (23). Throughout these Pastoral Epistles, Paul clearly outlines the primary requirements for Christian Leaders. At
the core of these qualifications, is the emphasis on integrity. Paul encouraged leaders to live above reproach and conduct themselves above the world’s standard,

Although the title implies letters for pastors or deacons, the principles and insights gained suffice for any type of leader. This chapter lists the qualifications of overseers (episkopa) in verses 1-7 and of deacons in verse 8-13. Maxwell writes, “Paul gave this list of qualifications for two reasons: first, to provide guidelines for churches to select leaders; second, to give church leaders a checkpoint for their own spiritual lives” (Maxwell Leadership Bible 1475). Unless a Christian leader is prepared to measure him or herself against the qualifications set forth in Scripture, he or she will fall below required standards of integrity.

Qualifications for Overseers and Deacons—1 Timothy 3

Examining the standards Paul gave to his fellow minister Timothy for choosing leaders may be useful:

The presiding elder must have an impeccable character. Husband of one wife, he must be temperate, discreet and courteous, hospitable and a good teacher; not a heavy drinker, nor hot-tempered, but gentle and peaceable, not avaricious, a man who manages his own household well and brings his children up to obey him and be well-behaved: how can any man who does not understand how to manage his own household take care of the Church of God. (1 Tim. 3:1-4).

Leaders also must be held in good standing by outsiders so they never fall into disrepute. Titus 1:7-8 adds, “The presiding elder has to be irreproachable since he is God’s representative; never arrogant or hot-tempered, nor a heavy drinker or violent, nor avaricious; but hospitable and a lover of goodness; sensible, upright, devout and self-controlled…” (Tit. 1:7-8). The requirements given to Titus by Paul are similar to the instructions Paul gave to Timothy regarding the qualifications of a Christian leader.
Christian leaders today should endeavour to maintain this same standard in the selection of leaders.

**The Desire to Lead—1 Timothy 3:1**

In 1 Timothy 3, Paul wrote about the nobility of aspiring to become a leader. The chapter opens with a saying Paul considers trustworthy, faithful, true, and irrefutable. Paul writes, “If any one aspires to the office of bishop, he desires a noble task.” “Some consider this to have been a popular saying, particularly among the Greeks. Certain officials in the Greek world, in both cities and associations, were naturally called *overseers (episkopes)*” (Oginde 6). Hence, the term overseer denoted a privileged office and therefore many developed the earnest, eager, passionate desire to become overseers of the land. According to Craig S. Keener, “Many moralists urged any worthy men to become statesmen” (255). And so, it would appear, it became a saying, “If any one aspires to the office of bishop, he desires a noble task.” Keen further explains, “It is well conceivable that such offices came with desirable emoluments and hence the intense aspiration of many for positions…such offices came with desirable rewards, which resulted in an intense aspiration of many people for positions” (256). Paul borrows this saying and points the believers to the nobility of accepting leadership responsibilities within the Church similar to how great it is to desire to be a state overseer, likewise noble to aspire to be a statesman in God’s new kingdom—the Church (Oginde 6). The first seven verses of 1 Timothy 3 list the qualification of a bishop. A bishop in the first century was an overseer or spiritual leader of a local church. Verses 2-6 list fifteen qualifications for the spiritual leader.
Persons who occupied the office of bishop and other positions in Christian leadership had to possess certain qualities. Keener writes, “These qualifications needed to be observed, especially in view of the heresy in Ephesus” (258). He further explains that “Between verse 2 and verse 7, the word must is repeated four times and is found at the opening of each verse except for verse 3” (258). Accordingly, Scripture states, “Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money” (1 Tim. 3:1-3). The Bible clearly describes God’s expectation that leaders in positions of responsibility should meet specific qualifications.

The Leader’s Personal Life—1 Timothy 3:2, 3, 8, 11 (Self-Mastery)

Henry and Richard Blackaby explain that in the past, the public generally was unaware of their leaders’ personal lives. As a result, leaders’ personal failures generally were not considered when evaluating job performance. A drinking problem at home was considered a personal matter as long as the employee kept sober on the job (103). Blackaby and Blackaby explain that politicians could live immorally, yet their dishonesty was not known widely and not considered significantly to lessen their leadership abilities. However, today most leadership experts agree that character, or integrity, is foundational to business and leadership success (104). According to Blackaby and Blackaby, “Leadership is ultimately based on trust. Since people choose to follow leaders they trust, their confidence must have a foundation” (104). Blackaby and Blackaby also purport that “the foundation is integrity, honesty, and credibility” (105). Spiritual leaders (or all persons) ought to be known for their integrity. The Bible also uses the term blameless to
describe integrity. The Apostle Peter urged Christians, in light of Christ’s second coming, to “Be diligent to be found by Him in peace, spotless and blameless” (2 Pet. 3:14; 105).

The leader’s personal life should be marked by a life of discipline. In 1 Timothy 3:1b-7, Paul demands that leaders be above reproach. Paul lists a number of traits needed in anyone who aspires to oversight in the church. Clearly this list of character qualities points to self-discipline. The first characteristic of the leader is to be above reproach. Adam Clarke explains, “The word, anepileepton, translated as ‘above reproach’ (v. 2) is used for a person against whom no evil can be proved; one who is everywhere invulnerable” (93). The word is a metaphor taken from the case of an expert and skillful warrior” (212). Above reproach describes “one against whom it is impossible to bring any charge of wrongdoing such as could stand impartial examination” (Clarke 61). This first characteristic is followed by eleven more qualifications for overseers in verses 2-3: (1) faithful spouse, as applicable (some were single), (2) temperate—self-controlled, (3) sober; (4) orderly; (5) hospitable—a wordless ministry (1 Pet. 4:9-11), (6) apt to teach—ministry of the word (2 Tim. 2:24), (7) not excessive drinker—not quarrelsome over wine, (8) not a striker or not pugnacious or a bully, (9) forbearing or gentle (Phil. 4:5), (10) uncontentious or not a brawler (Tit. 3:2), and (11) not avaricious or “no lover of money” (Heb. 13:5; Fleming 747-52).

The Apostle Paul writes that the purpose of church leadership is to build up God’s people, “Until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Eph. 4:13). Leaders are expected to model morality. Such high standards can be attained only by maintaining a lifestyle pleasing to Christ at all costs.
The leader’s fidelity in marriage. Scripture states, “Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, and able to teach” (1 Tim. 3:2). Infidelity among Christian leaders has been prevalent over the years. Some leaders seem to have no problem living lives of sexual immorality while still preaching in the pulpit until they are exposed. However, Paul’s second qualification to leaders is to be a “faithful spouse” (1 Tim. 3:2). Specifically, the leader should be the husband of one wife. Bruce C. Fleming writes, “Rightly understood, this qualification is about faithfulness in marriage to a Christian spouse” (775). In order to lead with integrity, whether a husband or a wife, a leader must be a faithful spouse.

Fleming explains, “[W]hen the original meaning of verse 2 is understood as a comment on being a faithful spouse, it applies to all marriage situations (775). A. Strauch writes, “[T]his means that an elder [also deacon] must be above reproach in his marital and sexual life” (325-26). As such, Strauch explains that the phrase “the husband of one wife is meant to be a positive statement that expresses faithful, monogamous marriage” (67). This statement needs to be continuously restated and re-emphasized, as so very often many leaders have drifted from the fundamental requirements of marriage.

Temper and temperance. The next two qualifications in verse 3 can be taken together. The Christian leader who leads with integrity should be temperate, self-controlled, and respectable. In other words, the leaders should be gentle, not violent or quarrelsome. Gentleness is a fruit of the Spirit, and while it should be evident among all believers, it should be evident particularly among Christian leaders.

Attitude toward money. Paul writes that the leader should not be a lover of money (1 Tim. 3:3). Paul calls the love of money “a root of all evil” (1 Tim 6:10).
Furthermore, Paul writes, “A candidate for the pastorate must not be a lover of money” (1 Tim. 3:3b). Throughout history numerous cases of misappropriation of funds have occurred among Christian leaders. John R. W. Stott writes, “Many leaders have tried to make money out of ministry” (97). However, this desire should not be named among leaders or those persons who aspire to become Christian leaders.

**Drinking habits.** Paul writes, “Now the overseer is to be ...not given to drunkenness” (1 Tim. 3:3). Paul issued a warning to Christian leaders to abstain from excessive drinking. Some commentators believe Paul meant for leaders to exercise moderation instead of being total abstainers. However, George Abbot-Smith writes, “The idea is not limited to mean avoidance of intoxication, but encompasses the more general and positive characteristic of mental alertness and spiritual awareness” (346). The Christian leader must allow himself or herself no indulgence that would lessen his or her Christian vigilance or soil his Christian conduct (Barclay 79-80). The Christian leader’s watchfulness is crucial to the influence that he or she will have on either his or her spiritual and personal families.

**The Leader’s Responsibility to Family—1 Timothy 3:4, 12**

A stable and effective Christian leader should possess and maintain a strong family support system. In verse 4, Paul implores that the Christian leader “must manage his own family well... he must do so in a manner worthy of full respect. A deacon must also be faithful to his wife and must manage his children and his household well” (1 Tim 3:4).

H. B. London and Neil B. Wiseman both affirm, “one of the great indictments of today’s leaders is that in their quest to be successful in their jobs, they are failing their
families” (2073). They further explain that “Leaders become so absorbed with leading their organizations that they disregard the most important relationship they have” (2073-74). Sadly, the failure in the area of marriage and family relationships has led to the demise of numerous Christian leaders.

London and Wiseman also discuss the family relationships of the pastor:

A satisfying marriage is a pastor’s best insurance for sexual purity. It is in the home where true success or failure will be measured. The home is the primary arena in which leaders must succeed if they are to be successful in any of the others areas of leadership. (2073-74).

Evidently, successful leadership is a holistic effort that begins at home and then transcends through the leader’s conduct everywhere. The Christian leader must demonstrate successful leadership at home, an imperative also shared by Paul in 1 Timothy 3:4-5. In 1 Samuel 2, the life of Eli the priest offers an example of the consequence involved in the leader’s failure to rule his house well. Eli’s failure to manage his house eventually led to his downfall as a religious leader. His sons were immoral, but he failed to restrain them. R. A. Ward asserts that the children of an elder must not be accused of asotías (debauchery, dissipation, profligacy, wild extravagance). They should not be unruly or undisciplined, disobedient, rebellious or insubordinate (55).

In regard to his or her family, the Christian leader must both be faithful to his or her spouse and able to discipline his or her children. To that end, Ward writes, “Paul draws an analogy between the pastor’s family and the church. He argues that if the pastor cannot look after his or her own family, he or she cannot be expected to look after God’s family” (55). This is a true statement. If leaders are unable to manage their own family, how can they be trusted to manage God’s family? If leaders desire to live a life that is
honoring to God, it is important that they pay careful attention to spending time with their spouses and children and be faithful in the overall management of their families.

The Leader’s Responsibility to Outsiders—1 Timothy 3:7

Along with being respected in the church and in their homes, Paul says the Christian leader also should gain the respect and external approval of society. In regard to outsiders, the leader should be esteemed highly. Stott writes, “By outsider Paul means the non-Christian public. He wants the people of God to remember that the world is watching them, to be wise in their behavior towards outsiders, and to win their respect” (99). Non-Christians in Timothy’s locale should have been able to look at the churches, especially the leaders, and find nothing wrong or even suspect. A good reputation brings an effective witness (Ward 55). In order words, the leader’s lifestyle should be a reflection of Christ to everyone.

Summary—Theological Foundation for Personal Integrity

The lack of discipline (personal integrity) among church leaders is crucial and maybe detrimental to the work of the ministry. Peter warned that leaders should avoid the wrong motivations for ministry (1 Pet. 5:1-3). Peter’s argument here demonstrates much accuracy in present day society as many leaders are propelled by inappropriate motives leading to failure in numerous ministries. The Christian leadership mandate must be accepted with a high level of integrity, and the same should be maintained throughout the course of leadership.

Micah 3:11 states, “The prophet raged against Jerusalem because her judges took bribes, her priests taught for a price, and her prophets told fortunes for cash.” In 1 Peter 5:2, the apostle urges the pastors not to be “greedy for money, but eager to serve.”
Similarly, Paul challenged the Ephesian elders, “I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions” (Acts 20:33-35; Barrows 297). Os Guinness discusses the biblical view of character:

The biblical view of character set out in the Hebrew and Christian Scriptures, is unquestionably the oldest, highest, and most demanding in the world. According to this view, character matters supremely because God has character, and from His own character, He both says what we should be and sees clearly what we are. Our character is, therefore, who we are when no one sees—but God (57).

Scripture portrays that God possesses character. As such, individual Christians must understand the necessity of character. Interestingly, God’s own character defines the character for which Christians should strive. God’s will is that a person becomes who he or she should be, in his or her temporal life and even more importantly his or her spiritual life.

**Theological Foundation for Vocational Integrity**

Pastoral leaders have been given a very crucial role within the Church. Leaders are admonished to be “shepherds of God’s flock under their care, serving as overseers not because they must, but because they are willing” (1 Peter 5:2, ASV). Leaders are encouraged to “[k]eep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” (Acts 20:28). God wants leaders not to be greedy for money, but to be eager to serve.

James Berkley writes, “It may be difficult to find the job description of the postmodern pastor in the Bible. Clearly, the spectrum of expectations for pastors can be overwhelming” (64). He explains that today the pastor’s job description “ranges from
messiah figure to manager, from Bible teacher to therapist, and from evangelist to technical support. Given the confusing and inflated job description, the scope and nature of the pastor’s responsibilities is difficult to define, let alone practice” (Berkley 64). However, while there may be numerous responsibilities of a pastor and job description varies from day to day, the Bible makes it clear that faithfulness to one’s calling is of utmost importance.

One biblical image of the pastor and his or her responsibilities emerges from John 21:15-17:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

In John 21:15-17, Jesus examines Peter’s love for him and gives Peter a charge concerning his flock in verses 15 -17.

Three times Christ committed the care of his flock to Peter. Accordingly, Scripture states, “Feed my lambs; feed my sheep; feed my sheep” (John 21:15-17). The Church of Christ is his flock, which he purchased with his own blood (Acts 20:28). Isaiah writes, “He gathers the lambs in his arms, and carries them in his bosom” ( Isa. 40:11). As Christian leaders, like Peter, pastors have been commissioned to care and nurture the believers. Pastors who willingly and efficiently carry out this God-given assignment are living up to their responsibility as men or women of integrity.
The charge God gives Peter concerning the flock is to feed them. Matthew Henry writes, “The word used in verses fifteen and seventeen is *boske*, which strictly signifies to give them food, but the word used in verse 16 is *poimaine*, which signifies more largely to do all the offices of a shepherd to them” (252967). Christ expects Christian leaders to feed the flock. Henry writes, “Feed them, that is, teach them; for the doctrine of the gospel is spiritual food” (252967). In like manner, Henry gives further instruction regarding leadership:

Lead them to the green pastures, presiding in their religious assemblies, and ministering all the ordinances to them. Feed them by personal application to their respective state and case; not only lay meat before them, but feed those with it that are willful and will not, or weak and cannot feed themselves. (253969)

Christian leaders have a great responsibility to feed and care for the people of God. Jesus’ commission to Peter indicates the great responsibility God has given Christian leaders (pastors). Pastors must understand their responsibilities and be equipped thoroughly to carry out these responsibilities in order to be effective. Answering the call of Christ to ministry and yet refusing to commit to pastoral ministry fully demonstrates a lack of vocational integrity.

True response to the call can emanate only from a heart of deep love for God, as was evident in John 21:1-25. Paul Minear writes, “Each time Jesus inquires of Peter’s love for him, Jesus also commands Peter to tend/feed his lambs/sheep” (28). Minear also writes, “Love for Jesus must be seen to be inseparable from care for his flock” (28). He adds, “Peter’s love for the flock would emanate from his love for Jesus, and it would reflect the love that Jesus had for His disciples” (28). Being a pastor requires serving from a heart of love and passion for God and his people.
In Ezekiel 34 1-7, God reproved the shepherds who refused to take care of the flock:

Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; for I will deliver my flock from their mouth, that they may not be meat for them.

The shepherds had a commission from God to feed the flock, but they did not. Having the name and authority of shepherds will not engage God. If leaders do not complete the work entrusted to them and do not prove faithful to the trust placed in them, they will be made to give an account for the manner in which they have discharged their trust. As such, Henry explains that God holds Christian leaders accountable for every member of his flock that goes unattended or missing (177503-11). The leader’s failure to carry out his or her duties successfully is disdained by God, and serious charges are brought upon the defective leader.

For Christian leaders, vocational integrity begins with the responsibility of recognizing and properly executing duties. Drucker argues “[L]eadership a large church is one of the three most difficult professions in our culture” (The Executive 145). As a result, pastors must know their biblical roles. Only with this understanding of the call in mind can pastors rightly consider the career elements of ministry. Only when Christian leaders clearly see their work as a call, they will be able to lead effectively and faithfully.
The Leader’s Ability to Teach

Paul speaks of the importance of the leader’s teaching ability. The leader must demonstrate spiritual maturity in his faith and giftedness in teaching. As seen in 1 Timothy 3: 6, “in the middle of a series of moral qualities, a single professional qualification is mentioned: ability to teach (didaktikos) or an apt teacher. This qualification indicates that pastors essentially are teachers” (Stott 94). If overseers must have a teaching gift, then “the church has no liberty to ordain any persons whom God has not called and gifted” (95). If leaders are expected to teach Scripture, then they must study it diligently. As such, Paul writes, “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). The book of Timothy unmistakably conveys the vitality of the Christian leader’s need to know the Scriptures and his or her ability to impart this knowledge to other people.

Vocational integrity also speaks of the leader’s competence in the word. Christian leaders must be knowledgeable of the scriptures and should be able to help to teach others (2 Tim 2:15). Berkley writes on the importance of the competence of the leader in the area of spiritual gifts:

> Leaders are individuals who have been entrusted with appropriate gifts of the Holy Spirit (Eph. 4:11-12, 1 Cor. 12:12-31, Rom. 12:3-8). They should have a working understanding of the gifts, and be able to help others discern and deploy the gifts entrusted to them/ (44).

Leaders should also have the necessary relational skills for this position of leadership. Finally, the leader’s relationships should manifest the integrity and love of Jesus (Berkley 45). Leaders should be driven by excellence and the desire to be competent in all areas of ministry.
The lack of vocational integrity among church leaders is crucial. Peter warned that leaders should avoid wrong motivations for ministry (1 Pet. 5:1-3). Leaders are encouraged to lead willingly and not under compulsion. Leaders should lead due to an eagerness to serve and not for shameful gain. They should lead by example, not lording over the flock (Seamands class notes).

Solomon understood the importance of having integrity. His heart’s desire was to lead with integrity and competence:

> Your servant is here among the people you have chosen, a great people, too numerous to count or number. So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours? (1 Kings 3:8-9)

Solomon demonstrated a key element of leadership when he asked for wisdom to lead God’s people. He understood the importance of seeking God’s directions and guidance before taking on the challenges of leadership.

Paul’s letter to Titus was also an exhortation to lead and select leaders with integrity. In Titus chapter 1, Paul gave Titus a two-fold assignment for his work in Crete. First, Paul told Titus to “Set in order the things that are wanting” (Tit. 1:5-9). Second, Paul instructed Timothy to ordain elders in every city. Specifically, Paul writes, “The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you” (Tit. 1:5). Ashley explains that this brief letter found in Titus 1 “focuses on Titus’s role and responsibility within the organization, and instructions for supervision of the churches in Crete” (9). This letter to Titus also was written to “strengthen and exhort Titus to exercise his authority firmly as an apostolic representative to churches that needed to be put in order, refute false teachers, and replace
decadent behavior with good deeds” (9). The word of God still has authority, and should still be used by Christian leaders today to emphasize the importance of integrity.

Old Testament Examples of Integrity—Daniel and Nehemiah

The book of Daniel describes a young man who modeled an outstanding level of integrity and an uncompromising spirit. In Daniel 1, Daniel explained how Nebuchadnezzar planned to train the hostages for leadership positions:

Then the king ordered Ashpenaz, chief of his court officials, to bring into the king’s service some of the Israelites from the royal family and the nobility—young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king’s palace. He was to teach them the language and literature of the Babylonians. (Dan. 1:4 NIV).

Within these verses are the qualifications and priorities used to fill these key positions. Daniel had to be re-educated according to the standards of the Chaldeans. However, Daniel, being a man of integrity, was willing to cooperate only to a certain extent with his Babylonian indoctrination (MacArthur 58). Scripture says, “Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way” (Dan. 1:8). The Chaldeans culminated their educational program daily with rations of the finest of the royal food and drink, probably hoping that if Daniel became accustomed to the luxury of their new lifestyle he would then be obligated to their new masters and disassociate himself from his old customs. Conversely, Daniel did not succumb to their temptations. He took a stand for biblical integrity (MacArthur 59). Daniel chose to remain faithful to the Old Testament dietary restrictions that God had established for his people, which forbade the Jews from participating in any form of idolatry.
By consuming the royal food first offered to foreign god, Daniel would have participated in a pagan feast, a form of idolatry. However, due to Daniel’s awareness of these guidelines, he refused to conform to their traditions, choosing rather to maintain his integrity and uncompromising life. Undoubtedly, Daniel demonstrated personal integrity. He was put to the test, but he withstood the challenge. His uncompromising lifestyle stands in sharp contrast to many Christian leaders today who often tend to be indecisive with their convictions. John F. MacArthur writes, “If the truth of God’s Word opposes the wisdom of the world, Christian leaders must be willing to align themselves with God’s word” (60). Like Daniel, leaders who lead with integrity should refuse to be intimidated or swayed by the influences of society but be resolute to remain faithful to God’s word.

Daniel demonstrated that the effectiveness of leadership is determined by the integrity of the leader. Daniel’s behavior reflected deep expressions of his beliefs. The connections between his beliefs and his behavior were evident. These connections were consistent. He was authentic and certainly a man of integrity. Like Daniel, in order to be considered a genuine leader, one must align his or her behavior effectively with his belief.

**Nehemiah—Organizational Integrity**

Organizational integrity refers to the leader’s obligation and ability to move his or her organization forward. Moving an organization forward will require a strategic leader. Organizational integrity includes strategic planning. Aubrey Malphurs attests that the revitalization of plateaued or dying churches necessitates a strategic planning process along with leaders or navigators who can lead their churches effectively through the
process. Nehemiah was a model and an example of a leader with organizational integrity. Maxwell describes Nehemiah as a strategist (Advanced Strategic Planning 14). He was a strategic planner, one who had foresight. According to MacArthur, "[E]ffective leaders have foresight—they chart a path and plan ahead. Leaders act from a deep sense of responsibility" (71). Nehemiah, a contemporary of Ezra, served as cupbearer for King Artaxerxes. Nehemiah heard that the walls surrounding Jerusalem lay in ruins, a disgrace to the Hebrews. MacArthur explains that Nehemiah, burdened by the terrible news, decided to take on the rebuilding project. As a strategic leader, after obtaining the permit to rebuild, Nehemiah gathered the resources, identified gifted workers, assigned positions, overcame criticism, and labored until the walls were rebuilt. This work happened in record time (73). According to Maxwell, "Nehemiah saw a need, rose up, captured a vision, laid a plan, and mobilized others to join him in his cause" (Maxwell Leadership Bible 573). Leaders who lead with organizational integrity are visionary leaders. Like Nehemiah, leaders should receive the vision from God, cast the vision to the organization, develop an action plan, and then work through a well-planned strategy to accomplish the vision God had given.

Malphurs explains that strategic planning must be at the heart of Christian leaders as they prepare their organizations for the future (Advanced Strategic Planning 16). Malphurs presents four steps to strategic planning. The first step involves discovering core value, which speaks to why leaders do what they do. The second step involves developing a mission, which explains what leaders are supposed to be doing. The second step involves creating a vision, which deals with the kind of organization desired. Finally,
the last step in the strategic planning process involves introducing the ministry strategy (16).

Malphurs’ four steps to strategic planning were evident in Nehemiah’s leadership. He acted strategically as he led the project of rebuilding the walls of Jerusalem (Neh. 3-6). Michael W. Wesley describes Nehemiah as a “God-appointed leader who used a strategy” (119). In order to accomplish the task, Nehemiah first identified the need. The needs of the people became his needs, which developed into a vision, which resulted in an action plan. A leader must possess the necessary skills required for him or her to identify and evaluate the challenges preventing the Church from attaining maximum productivity.

Contemporary leaders need not only the vision, but even more importantly, they need to be equipped with strategic insight and foresight that will direct them in communicating the vision in such a way that people will be convinced and willing to support. Nehemiah was a spiritual leader who transformed the ruins into a wall. Similarly, contemporary leaders should do likewise. The leader’s responsibility to move the organization forward should propel him or her to identify the needs within the organization, capture a vision, develop a plan, and mobilize others to join him or her in the cause of improving the organization and moving it forward. Solomon states, “[W]here there is no vision, the people perish: but he that keepeth the law, happy is he” (Prov. 29:18). Leaders are initiators of vision among God’s people, and they are responsible to move the organization forward through visioning, strategic planning, and implementation.
Nehemiah demonstrated the ability to organize projects and people. Before setting plans he did a careful survey of resources and personnel. Nehemiah carefully prepared for his project. He then established key objectives and assigned those objectives to responsible leaders (men of faith and piety). J. Oswald Sanders writes, “The test of spiritual leadership is the achievement of its objective” (3149-51). In Nehemiah’s case, the record is clear: “So the wall was completed” (Neh. 6:15). This remarkable achievement by Nehemiah is a clear demonstration of the importance of the leader having a strategic foresight and being a strategic planner. It is imperative for leaders to have a clear vision for the organization they lead, and demonstrate the ability to move the organization forward to accomplish its goals.

The Three Dimensions of Integrity in the Life of Christ

James M. Kouzes and Barry Z. Posner, rite that leaders should “[t]ake every opportunity to show others by their own example that they are deeply committed to the values and aspirations they espouse. Leading by example is how leaders make visions and values tangible” (23). Jesus’ life of integrity was exemplified throughout the pages of the Scriptures. He practiced personal integrity and self-discipline. He teaches that the first person one leads is himself or herself. In the wilderness, Jesus was tempted by the devil. He faced three major temptations during his forty days in the desert. The enemy approached him and tried to entice him with various temptations. He was alone and could have yielded to the temptations. No one would have known; however, Jesus maintained his integrity and remained true to the written word. His life was a life of constant prayer and communication with his Father. On numerous occasions he would get away to be alone with God. He practiced all the spiritual disciplines, including fasting, solitude,
prayer, and silence. Maxwell writes, “We learn the right to lead others when they see us lead well in our own lives” (Maxwell Leadership Bible 1234). Through the personal lifestyle of Jesus, leaders are presented with a perfect model of true leadership; leading oneself before leading others is the best of personal integrity.

**Vocational integrity in the life of Jesus.** Jesus understood his call and competently executed it. As a leader he knew his assignment and allowed nothing or no one to side-track him from his mission:

> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. (Luke 4:18-19)

Jesus knew his vocation. He was aware of his job description. He was sent to follow the Father’s plan, and throughout his life he carefully obeyed it. He said, “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son does also” (John 5:19-20). At the end of his assignment he was able to declare, “I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began” (John 17:4-5). Like Jesus, Christian leaders today should remain committed to his or her assignment from God and endeavor to finish well.

**Organizational integrity in the life of Jesus.** Jesus knew his responsibility as a leader. Maxwell explains that Jesus equipped and developed leaders. In less than one generation, the disciples of Jesus progressed from secular labourers to outstanding spiritual leaders in what is now the largest organization in the world. These changes happened because Jesus invested in his followers (Maxwell Leadership Bible 1238). He
was a strategic leader who articulated vision and mission and accomplished the task. He was a leader who understood the importance of mentoring his followers until they became leaders. According to Maxwell, "The son of God invested the vast majority of his time with twelve. Jesus practiced the axiom: "more time with less people equals greater kingdom impact" (Maxwell Leadership Bible 1238; Luke 6: 12-18). Christian leaders must keep these biblical principles of integrity in the forefront of their minds as an example in Christian leadership.

**Christian Authors - Integrity and Giftedness**

Integrity has been an essential component of leadership throughout the ages, and numerous Christian authors have written on the importance of integrity in Christian leadership. This section highlights a few Christian authors and their contribution to the existing knowledge on the importance of integrity in leadership.

Stephen Carter writes, “Integrity has long been a central concern to the religions” (10). While this statement is true; however, the development of Christian integrity is both an event and a process. Donald Aultman writes, “[Integrity] begins with the salvation expectation ...it sets believers on the right to a path to holiness and wholeness” (91). Aultman purports, “[I]ntegrity demands a difficult process of discerning one’s deepest understanding of right and wrong, and then further requires action consistent with what one has learned” (91). For the Christian leader, leading with integrity is inevitable. According to Gayle D. Beebe, “[T]he effective leader leads from a foundation of integrity” (302). The importance of integrity in Christian leadership has also been endorsed by Eugene H. Peterson, who lists prayer, contemplative reading of Scripture, and the practice of spiritual direction as essential to keeping integrity in ministry (57-58).
Integrity is essential to leadership. Maxwell lists integrity as one of his 21 Irrefutable Laws of Leadership. Accordingly, he says, “The supreme quality for a leader is unquestionably integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office” (400). He also writes, “The leader’s teachings and actions must square with each other. The first great need, therefore, is integrity and high purpose” (Developing the Leader 400-01). The importance of integrity unquestionably is essential in Christian leadership and is overwhelmingly supported by numerous Christian authors.

According to James E. Carter and Joe E. Trull, integrity is “the integrating element that unifies character, conduct, and moral vision in a life worthy of the calling one has received as a minister of Jesus Christ” (59). They concur, “[T]he morally mature minister experiences growth in three vital areas character, conduct and moral vision. “Like a trio of overlapping concentric circles, these three elements interface to produce a morally complete person. Each is necessary, and none is complete without the other two” (59). The absence of responsible being and doing in a pastor prevents the development of moral vision, the world within them. Dennis Cook gives an interesting definition of integrity. He states, “Integrity is the measure of the internal strength of an object whether animated or inanimated. It is what the center, the core; the heart is made of…. Integrity is what defines a person or thing and what that person or thing can be effectively used for” (106). In other words, before an individual is assigned to the vocation of leadership, knowing the integrity or the internal strength of the leader is important, and knowing that such a person can be trusted is equally important. Cook writes, “[T]he reason that God can be trusted in all things it that we know He is a God of integrity” (106). Furthermore,
"He does not change, bend or collapse" (107). He can be taken at his word. Numbers 19:23 supports the reliability of the integrity of God: "God is not man that He should lie, neither the son of man, that He should repent: hath He said and shall not do it?" Christian leaders should aspire to walk in the highest level of integrity.

The term *giftedness* in this paper is used to describe a leader with special endowment or capability, one who shows great ability or aptitude towards ministry. Giftedness can also be described as the leader's initial calling to ministry. However, divine calling and supernatural giftedness does not mean that the individual should neglect leadership development. Cook advises leaders to value integrity and character above the anointing (199). Berkley agrees with Cook. He purports, "The essential foundation of Christian ministry is one's character" (30), not only one's giftedness. Berkley explains, "[S]kills, knowledge, ministry practices and spiritual gifts are built on this essential and personal core" (30). Quite often, there is a tremendous amount of leaders who are gifted, talent and possess charisma, but who often lack character. However, it is important to note that while it essential to be gifted, it is equally important for the leader to be developed in the areas of character and competence. Pastor Rick Warren made a few salient points concerning the importance of character and competence:

You really need both character and skills to be a good leader. If you have character without competence what you have is sincere ineffectiveness. But far worse is when you have competence without character. If you have competence without character you become a menace - a menace to a church, a menace to a small group, and a menace to society.

Giftedness should not be the only qualification for leadership. Robert J. Clinton purports that giftedness in leadership involves the development of spiritual gifts along with the supplementary skills related to these gifts (365). Clinton refers to the *Giftedness*
Set, which includes natural abilities and acquired skills as well as the spiritual gifts (339). In other words, leaders need to minister and lead at their full potentials to become all that God has created them to be.

This research focuses on the importance of the combination of giftedness and integrity in order to experience fruitfulness in leadership. This research postulates that even though a leader may be gifted and the call of God may be strong upon his or her life, the call does not erase the requirements needed for effective ministry. Leaders should embrace their natural abilities and acquire the necessary skills needed for fruitful ministry such as preaching proficiency, pastoral care, leadership, and organizational development in order effectively to fulfill the call to ministry. Leaders should also pay attention to personal issues and performance evaluations. Each evaluation becomes a major rite of passage and must be tended to with seriousness suitable for the one who is called (Berkley 112). Regardless of their level of giftedness, leaders must develop and demonstrate the highest level of efficiency and integrity.

**The Three Dimensions of Integrity and Their Impact on Christian Leadership**

This section explores the three dimensions of integrity (personal, vocational, and organizational) and their significance for Christian leadership. Furthermore, this section also briefly explains the importance of being gifted and explains the greater importance of leading with integrity. An examination of the appropriate literature on the importance of integrity in Christian leadership helps identify the principles applicable to Christian leadership and lays the foundation for the overarching theme of Giftedness + Integrity^3 = Productivity.
Personal Integrity

Authenticity is foundational to effective ministry. According to Stan Toler, "The personal integrity of a Christian leader speaks louder than a sharp résumé, a handful of brochures, or a stack of business cards" (705-07). He further explains, "Integrity is something that cannot be handed to you as you walk across the graduation platform" (705-07). Integrity comes from within, as the result of leaders making the right choices, associating with the right people, and having a determination to be committed to honesty and truth.

The Pastoral Epistles continually challenge Christian leaders to seek to make their walk consistent with the message they preach. Such integrity provides the leader with the most genuine form of authority. The Christian leader must embody his or her faith consistently in thought, word, and action for the sake of the health of his or her own soul. Even if it could be successfully hidden, the divided heart and double life erodes self-respect, prevents a person from discovering the power of God at work in his or her own life, and undermines the hope and confidence that empowers courageous ministry (DeSilva 770).

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. However, equally important to hermeneutics and exegesis, personal integrity, conduct, and the lifestyle of a Christian leader are paramount to Christian leadership. Sadly also, many churches and Christian leaders have placed much emphasis on rules rather than their relationships with God. Many also have emphasized charisma rather than character.
The LPLI, developed by the Lewis Center for Leadership, served as a prototype for the Integrity Christian Leadership Model presented in this paper. The LPLI uses a “three-fold understanding of fruitful leadership, which includes character, competence, and contribution” (Lewis Pastoral Inventory). Similarly, the (ICLM), also takes a three dimensional approach to integrity. The ICLM focuses personal integrity, vocational integrity, and organizational integrity of the leader. Clinton’s Leadership Emergence Theory also focuses on three dimensions of the leader’s spiritual development, namely spiritual formation, ministerial formation, and strategic formation.

Personal integrity speaks of the leader’s identity in regard to values and ethics, spiritual formation, and the leader’s ability to live a balanced life. According to Berkley, “Personal integrity includes the leader’s personal devotions, personal prayer, personal ethics and personal morality” (56). In order words, personal integrity reveals the leader’s true character or persona; personal integrity reveals who the leader really is, without facade. This kind of authenticity in the contemporary leader’s personal life is absolutely necessary for faithful and fruitful ministry.

Personal integrity is the quality of being honest with self and others and living a life aligned with his or her moral principles. Personal integrity is the leader’s ability to be honest and true to his or herself. Weems agrees that the primary qualification for successful leadership is personal integrity. He also concurs that a crucial aspect of clergy professional ethics is personal integrity and trustworthiness (Church Leadership 125). A national survey conducted by Weems reveals that when asked what they want most in pastors, laypersons rank highest in those characteristics that describe the pastor as person. As important as competence in the skills of ministry may be, the personal character of the
pastor is that which laity names as most significant (125). Christian leaders must be persons in whom people can place trust.

Weems reports a similar survey conducted by David S. Schuller across many denominations found that the most important factors in personal leadership are (1) the degree of service without acclaim, (2) personal integrity, and (3) Christian example. Weems says “Issues of pastoral functioning emerge as important only after these personhood issues have been established” (Church Leadership 115). In recent research, leadership experts Kouzes and Posner asked people what they most valued and admired in their leaders. They report, “Over the years, the trait that has consistently topped the list has been integrity/honesty” (21). Individuals’ consistent selection of integrity as the most important trait for leaders evidences that more and more Christian leaders are being called upon to exercise integrity and to employ it as the cornerstone for leadership skills and success.

Kouzes and Posner also posit that followers and employees have valued integrity in their leaders as more important than vision, competence, accomplishment, and the ability to inspire others (21). Other researchers also have confirmed the value that society places on integrity. Henry T. Blackaby conducted an informal survey asking various CEOs of major companies what they looked for in a potential employee. Almost everyone cited integrity as the number one trait (104). Leadership is ultimately about trust; hence, the fact that both employers and employees, laity and clergy, mutually desire integrity should come as no surprise.
A life of integrity denotes a life that is true, consistent, and sincere. Integrity brings many rewards, but unfortunately many leaders abandon integrity in their search for success. Simons defines the construct BI:

The perceived degree of congruence between the values expressed by words and those expressed through action. It is the perceived level of match or mismatch between the espoused and the enacted... [i]t involves the extent to which leaders “walk their talks” and, conversely, the extent to which they “talk their walk” (90).

Personal integrity is a necessary component in leadership. This section lists the essential characteristics of personal integrity in the leader’s accountability to God in his or her relationship with God, the leader’s relationship to himself or herself, and the leader’s relationship to others (Deir 12).

The leader’s relationship with God. Leaders have a great responsibility to be a Godly example. As the leader develops his or her relationship with God, he or she must heed God’s advice to Abraham to “walk before me and be blameless” (Gen. 17:1). This action can be achieved only as leaders develop intimate relationships with God. Peterson explains the importance of leaders developing their personal relationships with God. As such, he claims that while preaching, teaching, and administration are all important components for the Christian leadership, Peterson claims those attributes as the lines on the spiritual triangle of the leader. He seeks, however, to introduce leaders to develop a personal relationship with God through the disciplines of praying, reading scriptures, and giving spiritual directions (32). He claims these disciplines are the three angles that hold this spiritual triangle of the leader together. According to Peterson, these “[t]hree pastoral acts are so basic, so critical, that they determine the shape of everything else (32). He explains that besides in addition to being basic, these three acts are quiet. They do not call
attention to the leader. Instead, the three areas constitute acts of attention to God (36). These three acts, along with other elements, should be identified in the lives of Christian leaders who desire to develop their relationships with God.

The leader’s relationship to self. Personal integrity focuses on the leader’s relationship with God and the leader’s relationship with his or her inner self. Costa Deir asserts, “[A] leader who is at peace with God and secure in him or herself will be at peace with others” (79). Deir further explains that the leader whose relationships with God and self are intact will have a disciplined life that will exhibit commendable qualities that endear him or her to followers. Unfortunately, as leaders care for others, they frequently do so at the expense of their own spiritual health. Self-leadership often proves challenging for leaders because most times they are concerned with the development of others with a tendency of neglecting themselves. Paul admonishes, “[T]he overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, and not a lover of money” (1 Tim. 3:2,3). It is often much easier for leaders to lead others than to lead themselves. However, Bill Hybel suggests that leaders “Should invest 50 percent of their leadership amperage into the task of leading ourselves; and the remaining 50 percent should be divided into leading down, leading up, and leading laterally” (The Art of Self Leadership). Leaders who practice self-leadership demonstrate their ability to lead from the inside out.

In theory, all pastors should measure up to these standards Paul set for Christian leaders in 1 Timothy 3. However, for contemporary Christian leaders, maintaining these ideal standards that Paul outlines for pastors is sometimes challenging. London and
Wiseman agree that while mass media has focused on the sexual sin of several prominent ministers during the past decade, the problem, however, is not confined to sexual sins. London and Wiseman state, “Pastors in churches large and small are subject to a vast array of temptations inherent in their profession” (2016-18). As a result, all Christian leaders are therefore advised to become intentional by making every effort to develop spiritually. Leaders must discover and act on whatever helps them grow deeper in their respective relationships with Jesus.

In maintaining this spiritual growth and integrity, leaders must engage in constant self-evaluation. London and Wiseman suggest that leaders do so by asking themselves pertinent questions relating to their relationship with God, the body of Christ, commitment to the practice of spiritual disciplines, and the leaders’ faithfulness in moving their respective organizations forward. (London and Wiseman 1343).

Leaders should develop the habit of making time to think about their lives and ministries on a regular basis and take the necessary measures to correct those areas that need to be addressed. As leaders begin to become honest with themselves, they will become persons followers can trust.

**Character.** Many essential qualities contribute to the personal integrity of the Christian leader. One such quality is character. Character is one of the key elements of Christian leadership. According to Warren Wiersbe, “No amount of reputation can substitute for character” (82). Furthermore, Wiersbe states, “Apart from character, ministry is only religious activity or even worse, religious business” (81). Good leadership is focused not only on competence but also on character. John C. Bowling
writes, “[C]haracter is the sum of a person’s values, actions and attitude” (23). Character and values are very integral parts of the life of a spiritual leader.

The Christian leader must be devoted to Godly values outlined in the scriptures and also should be committed to the values of the organization he or she serves. Certainly, leaders whose inner and external lives are consistent have a greater impact on followers. Weems and William Willimon agree upon character as an essential requirement for Christian leadership. As important as competence in the skills of ministry may be, laity name personal character as most significant (Willimon 34-5; Weems, *Church Leadership* 117). Weems explains that in a Columbia University study, business leaders rated ethics highest when asked what matters most for them. The study concluded that business leaders must be credible because “impeccable ethical standards are indispensable to credibility (104). If character ranks high for business leaders, it should be much higher for Christian leaders.

The character of the leader will be tested at different levels of intensity. However, maintaining consistency and growing in effectiveness requires that Christian leaders establish a foundation of integrity that never declines (Beebe 367-68). Christian leaders should be engaged constantly in the process of shaping their characters in order to be conformed to the image of God. This process is so critical because “character formation establishes the foundation for great leadership success and when lacking it paves the way for huge leadership failure” (220-21). If all Christian leaders begin to place more emphasis on the formation of Christlike character, then the ministry will experience a greater level of leadership integrity and success.
Guinness writes, "The biblical view of character set out in the Hebrew and Christian Scriptures, is unquestionably the oldest, highest, and most demanding in the world" (45). George Barna posits that character relates to more than just devotion, for it involves transformation, not simply inspiration. Character transcends obedience to rules, for it involves the Holy Spirit's speaking to the inner man, offering more than commandments understood by the mind" (Leaders on Leadership 6). He asserts that character is not merely a private quest for purity. Instead, a leader's character must involve "transparency before, and accountability to, other people" (6). All Christian leaders should develop this very important leadership trait so they can be trusted by those whom they are called to serve.

**Spiritual formation.** Spiritual formation is paramount in the life of Christian leaders and critical in the development and sustenance of personal integrity. According to John H. Coe, spiritual formation is "the divinely sanctioned process by which an individual (spirit and body) is conformed to the image of Christ by union with the Holy Spirit in conjunction with our own will and effort which begins in this life and continues into the next." As such, spiritual formation focuses on the growth and development of the leader's spiritual and inner life.

Spiritual formation is the process of being conformed to the image of Christ. Both Clinton and Richard J. Foster speak of the importance of spiritual formation for Christian leaders. They describe spiritual formation as a lifelong process of knowing and loving God and becoming more like him in the inward and outward life (Clinton 387; Foster, *Celebration of Discipline* 9). Foster writes, "Spiritual formation refers to the development of the inner-life of an individual so the person experiences more of Christ as the source of
life, mirrors more Christ-like characteristics in personality and in everyday relationships” (9). Spiritual formation is imperative for growth and character formation among Christian leaders.

As leaders experience the transformation process, they will become more conscious of their God-given priorities to serve God and God’s people. As their lives become conformed to the image of God, they will become models of exemplary character. Christian leaders would do well to adopt guidelines to enhance their spiritual growth and development observing the inward disciplines of meditation, prayer, fasting, and the study of Scriptures. Leighton Ford writes, “Observing the hours can be a helpful practice for Christian leaders in learning to pay attention to God throughout the day” (21). Ford posits that the most vital way for Christian leaders to measure their lives is not by chronological time but instead by kairos time—those opportune times that become turning points (22). Christian leaders need to make every effort to live contemplative lives. Living a contemplative life requires the leader to live a disciplined life of solitude by constantly and intentionally practicing the presence of God.

Spiritual disciplines and personal integrity. Sadly, “the doctrine of instant satisfaction has been a primary spiritual problem” (Foster, Celebration of Discipline 1) over the years. Foster writes, “Superficiality is the curse of our age. The desperate need is not for a greater number of intelligent people, or gifted people, but for deep people” (1). Foster explains the need for spiritual discipline in the life of Christians and a call for Christians to move beyond surface living into the depths (2).

Richard Baxter reminds Christian leaders that a life deeply rooted in faith is an essential ground for the personal integrity and admonishes Christian leaders always to
take care of their own spiritual lives before they offer help to anyone else. Baxter writes, "Take heed ... lest you famish yourselves while you prepare food [for others]" (12).

Christian leaders should develop a balance between taking care of others and taking care of themselves, spending adequate time developing others but at the same time leaving enough time to develop their personal spiritual disciplines in order to be a step ahead of their followers. Berkley identifies four areas of the leader's personal life that needs careful attention. These four important areas include personal devotions, personal prayer, personal ethics, and personal morality (51).

*Personal devotion* is one of the most important areas in the leader's Christian walk. However, many leaders may view obedience to Christ's moral law as more important than spending quality time with God. In order to be effective, Christian leaders need to develop and maintain a personal and genuine relationship with God. Berkley suggests that the leader's personal devotions should include solitude, silence, reading the scriptures, and confession. He explains that Christian leaders who do less *for* God and spend more time *with* God will produce much fruit (51).

Ken McElrath, Bruce McNichol, and Bill Thrall postulate that spiritual success requires creating an environment that nurtures the integration of heart and hand, word and deed, spirituality and everyday life. Such an environment will nourish the leader's relationship with God (2). Such an environment can be created through intentional times of intimacy with God, which can be developed in the leader's personal devotion.

Leadership requires that leaders find a way to sustain themselves. To be a public leader with integrity means having private time to be alone, spending quality time with God (Marcuson 7). Unfortunately, due to the busyness of ministry and other obligations,
many leaders still struggle with spending quality unhurried time with God. As mentioned above, leaders often spend more time working for God rather than with God. Ford refers to this type of busyness as “a blasphemous anxiety to do God’s work for Him” (138). If leaders are going to endure ministry over the years, they need sustenance. Neglecting to develop a relationship with God occurs easily due to the busyness of Christian leaders.

Another essential for the Christian leader is the intentional reading of the Scriptures “Christian educators recognize the importance of scripture as foundational for Christian faith and practice” (The Role of Scripture). Richard Lischer writes, “In recent years the appropriation and use of the Bible within the church has tended to decrease in importance” (160). Such decline of the importance of God’s word has led to many leaders compromising the truth (166). Willimon emphasizes the importance of the Christian leader reading and teaching God’s word:

In our role as interpreters of Scripture, we are heirs to Ezra. Sometime during the mid-fifth century B.C., Israel returned from exile. Their beloved Jerusalem lay in ruins. A decision was made to rebuild the walls, a first step toward reclaiming Israel’s identity as a people. During the reconstruction, a scroll was found, “the book of the law of Moses, which the LORD had given to Israel” Before the Water Gate, from morning until midday, in the presence of all the people, the priest, Ezra, read and “all the people were attentive to the book of the law” (8:3). (1960-63)

The Bible forms and transforms Christians into faithful disciples. Sadly, because believers are not anchored in the truth of God’s word, they are subject to every sort of counterfeit truth. MacArthur emphasizes the importance of Christian leaders diligently reading the Scriptures. He believes that since “Scripture provides guidance, inspiration, and transformation in faith and practice, Christian leaders are to develop appropriate avenues to enable themselves to mature as faithful disciples” (29). MacArthur purports that the root of this problem (decrease in importance of Scriptures) lies primarily in
leadership, particularly pastors and lay leaders whose responsibility involves guiding and protecting the people of God (30).

While reading the Scriptures is the responsibility of all Christians, it has particular ramifications for those persons in leadership (MacArthur 30). MacArthur refers to the leader’s priority in reading the scriptures as “doctrinal integrity” (31). According to Paul, one of the roles of the pastor-teacher was to build up the body of Christ until Christians all come to unity of faith (Eph 4:11). MacArthur explains that by faith, “Paul is not referring to the act of belief or obedience but to the body of Christian truth, or Christian doctrine” (31). Faith is the content of the gospel in its most complete form.

For the Christian leader, being a diligent student of God’s word is not an option but a requirement if he or she is to remain faithful to the call of God. According to Ajith Fernando, “If the Bible is what it claims to be, then the Christian minister should be spending a lot of time with it” (101). Moses’ advice to the young leader Joshua is true for every believer and therefore particularly true for every Christian leader:

This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. (Josh. 1:8)

This verse provides two basic teachings. First, “a leader must spend time in the Word. Second, the obedience that results from such exposure to the Word is the key to the leader’s success” (Fernando 101). Fernando firmly states, “this is why I have no hesitation to tell young ministers that if they do not spend unhurried time in the Word (and in prayer) daily, they have no future in terms of effectiveness in ministry” (102). A Christian leader’s level of effectiveness largely depends on his or her doctrinal integrity or commitment toward studying Scripture.
Paul sets an example for doctrinal integrity. In 1 Timothy, Paul demonstrates his commitment to reading. Paul writes, “When you come, bring … my scrolls, especially the parchment” (2 Tim. 4:13). Paul’s counsel to Timothy, “Give heed to reading” (1 Tim. 4:13), “surely referred to the public reading of the Old Testament” (Sanders 1910). A lifelong student, Paul desired to spend time in study (Sanders 1910-11). Sanders writes, “Spiritual leaders of every generation should have an overwhelming passion to know the Word of God through diligent study and the illumination of the Holy Spirit” (1911). The daily reading of the Scripture is essential for Christian leadership. It enhances personal and spiritual growth and keeps the leader faithful and consistent to the authority of God’s word.

The leader who desires to grow spiritually and intellectually uses supplementary reading (Sanders 175). Sanders emphasizes that leaders should spend quality time reading continuously in order to broaden their scope of knowledge. He explains that similar to lawyers, doctors, and persons from other professions who “Constantly read in order to stay current in the ever-changing world of law and health care, spiritual leaders must master God’s Word and its principles along with other supplementary reading in order to stay current” (1922). Being relevant and current will require that the leader have an active life of reading, which will enhance the soul and stimulate the mind (1931-33).

According to Sanders, “[T]he spiritual leader should choose books for his spiritual benefit. Spiritual leaders should also read for intellectual growth…to enhance his preaching and writing skills” (1933). In order to become more competent, the leader should immerse himself or herself in books that will help to equip him or her for greater works and leadership in the kingdom of God.
Research conducted by the Barna group revealed, "[O]nly 16% of Protestant ministers across the country are very satisfied with their personal prayer life. Another 47 percent are somewhat satisfied with it. Thirty percent are somewhat dissatisfied, and 7 percent are very dissatisfied with their prayer life" ("Statistics on Prayer"). Leaders often confess awareness of the importance of prayer. They know how to pray, and they even desire to pray. Nonetheless, they just have not prayed, at least not with the regularity and intensity with which they desire.

Glen Martin and Gary L. MacIntosh, as well as Ford, emphasize that for Christian leaders, prayer should be a significant rather than a cosmetic agenda item. Christians should be reminded constantly to stop and pay attention to God. Prayer in the life of the Christian leader should become natural; as such, leaders should pray about everything—decisions, problems, giving thanks for good things, praying for each other, asking God’s blessing and guidance (Ford 20; Martin and McIntosh 543). Ephesians 6:18 encourages all believers in a similar fashion when the letter states, "[A]nd pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for the entire Lord’s people." The goal should be to have prayer as foundational to all church ministries. The discipline of prayer is vital as the church will become less the body of Christ and more of a social organization if Christian leaders fail to master the art of this discipline and inculcate it in those whom they lead.

Throughout the Scriptures, prayer was an integral part in the lives of many leaders. David had a habit of prayer. The psalmist declares, “Morning by morning, O Lord you hear my voice; morning by morning I lay my request before you and wait in expectation” (Ps. 5:3). He also had a scheduled time to pray. Accordingly, the psalmist
writes, “Seven times a day do I praise thee because of thy righteous judgments” (Ps. 119:164). Daniel also had a habit to pray and had his set hours for prayer. Scripture records, “He knelt down three times a day to give thanks to God” (Dan. 6:10). No doubt, Christian leaders would do well to imitate Daniel, his life of prayer, and the habit of praying three times a day.

Ford highlights the Benedictine hours, which are specific hours set aside by St. Benedict to pray. This practice begins with “[I]auds in the morning and [carries] through Compline at the end of the day” (21). The hours were not a ritual for mechanical observation. Instead, “they were meant to be an attentive path feeding to new vision” (21). Leaders should develop such passion for prayer. A disciplined prayer life is beneficiary to every leader. London and Wiseman emphasize the importance of the personal prayer life of the Christian leader. They also advise Christian leaders to cultivate a covenant prayer partnership. Like everyone else, a pastor needs a covenant prayer partner to whom he or she gives permission to inquire about relationship to God, prayer life, marriage, and his or her commitment to family. This relationship is a covenant between two persons. London and Wiseman write, “In such a covenant relationship, both persons receive strength through intercessory prayer, spiritual accountability and an active commitment to help another servant of the Lord” (2058-59). Paul admonished the brethren, “I urge then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone” (1 Tim 2:1). Paul encouraged Timothy and the brethren to pray; likewise, Christian leaders today should embrace a life a prayer and personal intimacy with God.
Sanders writes, “[T]he spiritual leader should outpace the rest of the church in prayer” (1644-45). Sanders offers more instruction regarding prayer:

The Christian leader who seeks an example to follow does well to turn to the life of Jesus Himself. Our belief in the necessity of prayer comes from observing His life. Surely if anyone could have sustained life without prayer, it would be the very Son of God Himself. But Prayer was the dominant feature of His life and a recurring part of His teaching. (1650)

Sanders highlights the prayer life of Jesus and encourages Christian leaders all to seek to emulate this example. Luke 5:16 describes the Lord’s daily habits of prayer. Specifically, Luke explains, “and He withdrew Himself in the deserts and prayed.” Luke states, “Christ spent full nights in prayer” (Luke 6:12). Major events in his life and ministry often began with intensive prayer, as evident in Luke 5:16, where Luke writes, “Jesus often withdrew to lonely places and prayed” (Luke 5:16). Mark reports, “He often rose before dawn to have unbroken communion with his Father” (Mark 1:35). On numerous occasions, Jesus instructs his disciples by example regarding the “importance of solitude in prayer” (Mark 6:46). If Jesus thought spending numerous hours in prayer was necessary, then Christian leaders should develop the habit of spending quality time in prayer with God. Believing that power is available in prayer is important, but practicing the presence of God is even more important.

**Values and personal ethics.** Christian leaders are called to lead in a society of uncertainty, which sometimes provides very little guidance to individuals. Often a continuous breakdown occurs regarding standards and values. Susan and Thomas D. Kuczmarski refer to such unrest as *anomie*, which means “alienation, which results from individuals and groups not having values and norms” (17). However, for Christian leaders, their values should exert strong influence their entire lifestyle. According to R.
Bouden, “Values reflect a person’s beliefs about what is good or bad, fair or unfair, legitimate or illegitimate. Values can reflect how strongly people feel about issues and how committed they are to their beliefs” (7). Thomas Hollinger writes, “By placing Christ at the center of Christian values, Christian leaders, through commendable values and ethical behavior, can demonstrate to others an unnatural commitment to truth and love” (2). Hollinger continues to encourage leaders that “[b]y reflecting the love of God through servant leadership and integrity, Christian leaders have more than just an opportunity to benefit their organizations: they have an opportunity to be a witness for Christ, transforming the lives of others.” Kuczmarski and Kuczmarski state, “[W]hen anomie creeps into an organization, it weakens the ties and social bonds that hold workers together and keep them going. When people do not feel compelled to conform to established norms, social cohesion and organizational integrity break down” (17). Sadly, organizations today have not created healthy value systems for workers. However, Christian leaders should make a difference by developing their own personal values, living by them, and also establishing values within the organizations that they serve. S. Hays asserts, “Leaders in all facets of society have moved a great distance from the values that our founding fathers held dear… leaders can move forward by going back to the genesis of values” He further posits, “If we are to go forward, we must go back and rediscover those precious values … that all reality hinges on moral foundations and that all reality has spiritual control”(Hays). Leaders are encouraged to go back to the first set of values, namely those values that God communicated to his people when he gave them the Ten Commandments.
The Apostle Paul advised Christian leaders to “Show yourself in all respects a model of good works and in your teaching show integrity, gravity, and sound speech that cannot be censured” (Tit. 2:7-8). Timothy was admonished to “set an example for the believers in speech and conduct, in love, in faith, in purity” (1 Tim. 4:12). Hollinger writes, “Christian leaders, through commendable values and ethical behavior, can demonstrate to others an unnatural commitment to truth and love. By reflecting the love of God through servant leadership and integrity” (10). Christian leaders can make a difference being a reflection of Christ, by demonstrating Christian values, and ultimately transforming the lives of others.

One way for leaders to raise their ethical standards and be held accountable is for leaders to develop a personal code of ethics. Chris Lisee describes “a code of ethics for pastors proposed by the National Association of Evangelicals, which will provide uniform guidance to church leaders across denominations” (18). The code puts into writing rarely discussed ethical guidelines. Specifics include sexual purity, regular financial auditing, financial integrity, physical health, “not recruiting members from a pastor’s former congregation and ethics of counseling” (18). Christian leaders exercise a special role within the Christian community and the world at large. Hence, a code of ethics is needed among leaders, as it brings about accountability and an effort to raise the moral bar among Christian leaders.

Berkley recommends that leaders also develop a personal code of ethics with guidelines about appropriate behavior and provide a framework for addressing complaints about inappropriate behavior (56). Similarly, London and Wiseman suggest that leaders should live by a code of integrity. This code of integrity will serve the leader
as a guideline to help prevent the downward movement as outlined in James 1:13-16, which went from the conception of sin to the birth of sin.

Rebekah L. Miles and London and Wiseman explain the importance for Christian leaders to develop a code of ethics. They assert that the “primary purpose for constructing a ministerial Code of Ethics involves putting safeguards in place that will help to prevent the damaging of the leader’s life” (Miles 10). London and Wiseman write, “By developing a personal code of integrity leaders will commit themselves to self-imposed guidelines that provide them with a sense of moral control of their life” (2036-40). In other words, the code of ethics provides the leader with boundary lines, enabling him or her to engage in more personal monitoring and self-evaluation of his or her actions and commitment to God and others.

Guidelines such as the code of ethics explored previously are intended not so much to protect leaders’ public personas, to reassure their spouses, to impress their children, or to convince their churches. The code of ethics is a commitment to the leader and to God that he or she will walk in integrity. The high demonstration of Christian integrity by a leader serves to protect and defend his reputation.

James P. Wind and Weems and posit that leaders must understand the ethical implications of the roles that they occupy within the church and acknowledge the inherent power that goes with such roles, even when they may feel personally very powerless. John Wesley understood the importance of ethics when he insisted that the moral lives of pastors should be exemplary. Brilliance is not required for ministry, but integrity is required (Wind, 89; Weems 126-27). When a Christian leader fails, the minister’s family, the entire community of faith, and the wider community all feel the
effects. Miles aptly refers to this effect as "ricochet" (10). The moral failure of the leader never only affects the leader; instead, all involved persons will suffer from the Christian leader’s failure.

Carter and Trull postulate that while a code of ethics will not keep anyone from sinning, it helps to "preserve relationships, provide accountability, and define the minister’s moral perimeters. A code can serve only as a framework for accounting for leader’s behavior. A good code of ethics, rightly used, is an encouragement to do the right thing" (13). Berkley asserts, "Leaders should establish a code of ethics for a matter of accountability" (51). Leaders should scrutinize their codes of ethics periodically and amend them if necessary.

Many great leaders have ruined numerous opportunities because of a moral failing. Sometimes the failing has occurred due to the vices of moral carelessness, embezzling money, or practicing corrupt politics. More often than not, however, such failings have emerged from lesser evils that simply undermine people’s confidence in these leaders’ work (Beebe 180). Since all leaders are different, Beebe explains that each pastor has a responsibility to develop a personal code of ethics tailored to his or her unique set of circumstances (29). Carter and Trull advocate that as leaders embark on this journey of integrity, they should endeavor to employ the life of Jesus as a "guiding theme" in an effort to achieve desired success in ministry (61).

**Personal morality.** According to Berkley, "Personal morality is a neutral phrase that refers to patterns of conduct, whether good, bad, or just ordinary. In popular usage, a moral person is a good person" (51). However, according to Weems, "[W]hatever else a minister is, at the heart of his or her vocation is the call to be a moral leader" (Church
Leadership 125). Willimon explains that the early church experienced their fair share of moral challenges for the church’s leaders. When listing the moral duties of pastors, 1 Timothy contrasts “sound teaching” (4:6) with assorted immoral conduct (1:8-11). This epistle considers a pastor who is an unfaithful teacher and indifferent to sound doctrine among the greatest of moral failures. Willimon explains that clearly, leaders “are to be role models for the church, without separation between public and private, social and personal behavior” (20). He states that in all things, Christian leaders should represent “visibly a manner of life and a style of leadership in marked contrast to that of the world” (20). Unfortunately, and quite frequently, leaders face the temptation not to lead with moral integrity.

**A balanced life.** Balance is an essential albeit commonly overlooked ingredient of leadership. Failure to maintain balance may hinder the leader’s ability to finish well. Research conducted by Professor Bobby Clinton has revealed that only one-third of leaders finish well. Clinton observes that many of the issues that derail leaders include misuse or abuse of finances, abuse of power, pride, sexual misconduct, unhealthy family relationships, wounding, or a plateau in personal growth (57).

A survey conducted by James Dobson shows pastors as among most occupationally frustrated persons. Surveys also show strong connection between moral failure and fatiguing burnout. A leader must be prudent, a person with sound judgment. This principle describes “the well-balanced state of mind resulting from habitual self-restraint,” or the “inner character that comes from daily self-discipline” (Dobson). After outlining the numerous responsibilities of an average pastor, Dobson warned in a radio
broadcast, "The pastorate is built for burnout, it's built for exhaustion, and it's built for trouble" (Focus on the Family Radio Broadcast).

According to London and Wiseman "Fatigue, burnout and frustration in ministry can make a pastor vulnerable to fall prey to moral lapses" (2166). They also explain that the leader's guard goes down when a pastor is fatigued, works too many hours, feels sorry for himself, wonders if his work is worthwhile, or quits praying themselves (2169-70). The roles and expectations of pastors in church and society are unlikely to change in any drastic way; pastors must therefore take the initiative to practice a balanced life.

According to Engstrom "In order for a leader to excel, he must find avocations and comforts in his life from his job. He or she should not only provide materially for his family, but he or she should make himself or herself available to spend quality time with the family" (117). Leaders need to be careful not to allow their profession to capture most of their time; stealing even those few moments they meant to invest in life together with those they love (117).

The Bible is replete with data supporting a more balanced understanding of ministry. Jesus is the perfect example of one who lived a balanced life. He showed an approach to life and ministry, which created space for solitude and community.

According to Foster, "Jesus’ ministry demonstrated holy leisure" (Streams of Living Water 71). Anthony Headley writes, "Jesus regularly balanced rest and retreat with activity, withdrawal with engagement" (639-45). Being balanced is of utmost importance to effective leadership. In order to avoid burnout, Christian leaders should endeavor to balance rest, retreat, and renewal with their ministerial activities.
Christian leaders are called to develop this same approach to life and ministry. In Mark 6: 31-45, Jesus called the disciples aside to rest from their ministry labors. He taught them the importance of stepping aside, refreshing themselves, and replenishing their resources in order for them to be fresh and alive for ministry.

According to Headley, "This command to come aside shows Jesus’ balanced approach to life and ministry. He demonstrates that ministry is best done in at least two movements: first, stepping aside into solitude; and second, returning refreshed to community and ministry" (2632-39). Similar principles apply to all aspects of the leader’s life. Like all other persons, Christian leaders also have the need for sustenance and relaxation amid their activities. They need to live out a balanced approach in every area of their lives. Nonetheless, Christian leaders often lack this sense of balance in their lives. Instead, ministers live like Martha, giving attention to doing, working, and fulfilling callings. At the same time, they often ignore being, or sitting at Jesus’ feet (Luke 10:40-41). The pastor’s lives often demonstrate that they are grossly out of balance. However, unfortunately, such imbalanced lifestyle sometimes seems normal for leaders in ministry (2639-45). Leaders must live a balanced lifestyle in all areas of their lives including physical health, rest and renewal, financial management, and time management.

Often when persons think of a Christian leader living a disciplined life, they think only of his or her spiritual life. However, one of the definitions for integrity involves wholeness or completeness; therefore, for the Christian leader, discipline is required in every area of his or her life, including physical health. The Apostle Paul writes,
“[G]lorify God in our body, as well as our spirit” (1 Cor. 6:19). Paul continues writing in this manner:

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s. (1 Cor. 6:19-20)

Christian leaders should not only preach the word but also live by the word.

Unfortunately, a report from the Evangelical Lutheran Church of America (ELCA) reveals that “church leaders have above average stress, weight gain, and depression” (“How Healthy Are Our Pastors”). The report further reveals that because of their hectic lifestyle, many Christian leaders find it difficult to exercise, eat right, vacation, and even observe time for personal devotions. Blackaby agrees with the information from the ELCA’s report. He explains that some leaders live antithetical lives. To live a life of integrity encompasses the entire life of the Christian leader and not just the spiritual areas; having a strong and healthy church but possessing frail physical health is a lack of integrity to one’s personal life.

According to Blackaby and Blackaby, “Too many leaders lead their organizations to become strong, healthy, and vibrant while at the same time allowing their own bodies to become out of shape, weary, and vulnerable to disease” (216). He explains that many leaders spend so much effort fortifying their organizations that they have no reserve energy to maintain their own health. As difficult as maintaining a healthy lifestyle may seem, Christian leaders need to make the extra effort to take care of their bodies through proper nutrition and adequate rest. By so doing, these leaders can prevent or reduce risk for high blood pressure, heart disease, and other health risks, being cognizant that their bodies are the temple of God, and he expects leaders to take care of his temple.
The dilemma that faces so many leaders today is that of rest and renewal. Accordingly, “one of the most vital elements of leadership success is too often the most overlooked” (Banks 2). Bonnie Banks defines rest as the “cessation of energy requiring activities, including work, for the purpose of allowing for physical and mental relaxation, renewal and revitalization” (2). Banks explains that a survey was sent out to schools and other non-profit leaders in order to determine how much rest and renewal leaders purposely build into their weekly schedules and annual calendars. The results of this leadership survey indicated that leaders generally do not get enough rest and do not feel renewed. Instead, they operate in a world of daily stress, without enough time to relax and replenish on weekends or with regular retreats. Unfortunately, this survey result is also true among Church leaders which Sometimes results in Christian leaders losing their passion for the work they previously enjoy earlier in their careers (2) Consequently, numerous families of Christian leaders often face ill effects, as well. Lack of rest can be detrimental to Christian leaders. Banks writes, “[L]eaders must employ conscious efforts to include rest as a life priority. Leaders can realize maximum performance only when periods of rest are scheduled uncompromisingly and as a matter of routine” (4). However, hope exists for the overworked and stressed leader. Leaders need to make the conscious effort to rest in order to remain healthy both physically and mentally. Only in so doing can leaders be more effective in fulfilling their God-given assignments.

Leaders must be balanced and honest and have financial integrity. Perhaps equal to sexual misconduct, the lack of financial integrity and dishonesty by Christian leaders in recent years has discredited the church and hence the gospel of Jesus Christ. Sadly, many Christian leaders have abused their responsibilities and have been guilty of
embezzling funds. For many, their downfall came when they encountered personal financial crises. Some have called themselves borrowing money from the church, which was never repaid (Alcorn). Berkley explains that how leaders manage their finances tells much about their trust in God. Their relationship with money should be one of stewardship and management rather than ownership (109). For leaders, handling church money can be dangerous (Stott 11). Both the Old and New Testaments describe God’s high standards for financial integrity.

Paul evidently was aware of the dangers of the lack of financial integrity:

Now about the collection for the Lord’s people: Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made. Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem. If it seems advisable for me to go also, they will accompany me. (1 Cor. 16:1-3)

Tandi Randa provides and interesting thought on this scripture. He explains that Paul did not want to handle the money by himself; instead, he intended for other persons chosen by the Corinth church to go with him. Certainly, “Paul did not want to give anyone an occasion to question his intentions or to accuse him of misusing funds” (76). Similarly, church leaders’ today need to ensure that among a church’s first order of business is guaranteeing that safety measures are in place to prevent financial impropriety on the part of any church leader or member with access to or responsibility for church finances (Barrick).

Alcorn states, “Many financial disasters could be avoided by establishing careful procedures that take into account persons’ natural tendency to sin” (3). He further suggests that in order to avoid the financial dilemma, accountability is of utmost
importance “Any Christian leaders who resist financial accountability make themselves suspect. Leaders who put too much trust in themselves should not be trusted by others” (3). If Christian leaders prove lacking in financial integrity, they are prone to experience difficulty in ministry. Furthermore, Alcorn writes, “If God cannot trust a leader with money, how can he trust them with the greater things of spiritually influencing the direction of his people” (5). Financial integrity is crucial to Christian leadership. It is important for leaders to both handle and distribute church funds appropriately. This should be done in an accountable manner.

Along with all the other components that make up personal integrity in an effective leader, time management is also necessary for every leader. Engstrom posits that time is one of the most important commodity God has given to the leader. He claims, “In the final analysis, managing our time really means managing ourselves. Christian leaders should practice to budget our time just as carefully as we have to budget our money” (101). Berkley suggests that leaders need to find the nonproductive, time-wasting activities and get rid of them (100). He also suggests identifying time wasters and banishing them. Budgeting time requires leaders to differentiate between what is important and what is urgent and pay attention to what is both urgent and important. According to Stephen Covey, “The essence of effective time management is for the leader to organize [his or her] time and execute [his or her] work around balanced priorities” (2323). Leaders must live balanced lives which include effectively balancing their ministry, family, finances and time well.
Summary

The dire need for leaders with integrity today is just as great, if not greater than in the first century church. In order to be an example to the world, Allen Quist writes, "The church needs leaders who are wholly committed to honoring God and living to please Him. To counteract immorality, the church needs leaders who value godliness and lead godly lives through 'speech, conduct, love, faith, and purity'" (7). Quist also posits that in order "[t]o provide hope for a confused people, the church needs leaders who value their relationship with God and therefore evidence 'a pure heart and a good conscience and a sincere faith'" (7). God need leaders with character, integrity, and good morality, leaders he can trust to represent him well in this world.

Vocational Integrity

Paul writes, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Although the term today can refer to any career or occupation, the word vocation comes from the Latin word vocare, which means to call. The term comes from the Latin vocatio, or summons, which was used originally in the fifteenth century for the call into the priesthood or a religious order. Originally only those persons in religious work had a vocation or calling. Everyone else simply had a job to make a living (Berkley 75). God calls pastors to a special vocation, that of shepherd. Furthermore, God leads his called shepherds to a specific flock of people: the local church (George 2948-49).

Often, the word integrity brings to mind morals or ethics rather than performance. However, Cloud and Simons indicate that integrity also has other definitions. Certainly, leaders should be authentic, honest, virtuous, and trustworthy, but while these aspects are
important, more aspects are involved in becoming a good leader. According to Cloud, integrity involves “complete pictures of performance, all the way from gaining trust, to getting results, and a return on investment” (30). Hence, integrity for the Christian leader should be comprehensive. It involves the Christian leader being accountable to God in his or her relationships with God, but it also means the leader being faithful, honest and true to God with the responsibilities that involves his or her vocation or calling.

The *Oxford English Dictionary* defines “Integrity” as “an undivided or unbroken state; material wholeness, completeness, entirety.” Additionally, Cloud adds that integrity also means being intact or being integrated. Cloud explains that this concept means that the “whole thing is working well, undivided, integrated, intact, and uncorrupted” (*Oxford dictionary*). Hence, a leader with integrity is one who is being complete, a whole person, an integrated person, functioning effectively, in other words, a leader who is “running on all cylinders” (Cloud 532-35). “Running on all cylinders” in this paper means leaders are being faithful to God and self, being faithful to their vocation or calling, and being faithful to their organizations.

According to Blackaby and Blackaby, “The greatness of an organization will be directly proportional to the greatness of its leader” (51). Hence, the second dimension of the LPLI is competence, which focuses on the leader’s ability in the areas of biblical and theological knowledge; continuous learning; ministry skills such as preaching and pastoral care. It involves the ability to empower the leadership of others; judgment; and accountability (Lewis Pastoral Center). The second dimension of Clinton’s Leadership Emergence Model, *ministerial formation*, refers to development of ministry skills and knowledge. Spiritual formation is concerned with being, but ministry formation is
concerned with doing. As such, ministry formation "focuses on the leader's ability to function as a leader and seeks to identify and measure the skills and abilities and knowledge needed to operate as a leader in ministry" (Clinton 77). These skills have to do with innate skills as well as acquired skills. Ministerial formation addresses the leader's spiritual gifts as well as the leader's sensitivity to God's purpose for his or her life and his or her ability to influence and motivate followers toward ministry goals.

In a similar vein, the second dimension of the ICLM is vocational integrity. *Vocational Integrity* describes the competence of the leader. It focuses on what a leader knows and does in the various areas of pastoral ministry. The call to ministry requires pastoral leaders to carry out their responsibilities with competence. Clinton writes, "Throughout a leader's life, God works to deepen character as well as to develop ministry skills" (170). Paul exhorts the Colossians, "See to it that you fulfil the ministry that you have received from the Lord" (Col. 4:17). According to Lischer, "The pastoral office is God's way of helping the church discern its true vocation in the world" (1). Therefore, Christian leaders should always be reminded that the ordained ministry is more than just an ordinary job, it is a gift from God.

Paul says, "If you are a leader, exert yourself to lead" (Rom. 12:8, NEB). According to Clinton, "When Christ calls leaders to Christian ministry, he desires to develop them to their full potential" (175). Subsequently, if a leader desires to become or remain effective in leadership, he or she must take the initiative to continue personal development. Engstom asserts, "[T]he development of leadership skills is a never-ending process" (121). He explains that the person who has achieved leadership never must think he or she has arrived, but instead should understand that leaders may be faced a need to
“revise his attitude or change his ambition” (121). Berkley writes, “Leaders must embrace the challenges of the times in which they live. They should also enhance their unique giftedness and personal development if they expect to be productive over a lifetime” (77). Berkley, K. Melrose, and Kouzes and Posner all agree that leadership is not a position. Rather, leadership essentially flows out of being. Leadership is a combination of something you are (character) and some things you do (competence). Leaders continually must assess themselves spiritually and vocationally if they are to give spiritual leadership to the kingdom (Berkley 78; Melrose 128; Kouzes and Posner 96). This requirement for continuous personal development is vital, and the Christian leaders always should attempt to maintain his integrity in this regard.

The calling of God to ministry is a God-given privilege and a high calling, which comes with great responsibility. Lischer explains, “[T]he office of a pastor was never meant to create a hierarchy of privileges in the body of Christ” (168). Instead, the office of a pastor is a “charism which does not refer to an individual’s talents but a specific, ordered gift from the Spirit for the benefit of the whole church” (168). This gift should be enhanced and nurtured in order to empower the Body of Christ. Sadly, for many leaders, the initial call preparation and ordination to the ministry is where the training ends. Berkley explains that customarily, before ordination educational and denominational requirements must be met. Hebrew, Greek, Homiletics, and all of the tests and ordination exams become a major rite of passage (Berkley 43). Leaders are prepared for ministry through various methods and through various individuals; however, while some leaders may become excited about the ordination, Berkley reminds them that ordination is not the end but the beginning of the journey. Berkley writes, “Once a person becomes ordained, other
professional elements enter the picture” (43). Leaders must understand that their vocation is their calling to serve God and the people God has entrusted in their care. Therefore, remaining faithful to the call, will require leaders to invest time and effort in developing themselves. Stephen Blandino states, “Leaders maintain a deep commitment to lifelong learning by developing a plan for personal development.” He further posits, “Leaders who finish well recognize that a learning posture is essential for continuous improvement and breaking through growth plateaus.” In order for the Christian leader to remain effective in leadership, he or she will require continuous learning to remain relevant and competent in the various areas of ministry.

**Responsibilities of a leader.** The responsibilities of the Christian leader are innumerable. Galloway lists several responsibilities of the pastor. Dale Galloway list pastoral care/counseling among the central services a minister is expected to serve. Along with pastoral care, several other levels of responsibility exist, and one of those levels is that of teaching and instruction on the leader’s part as they counsel (74).

Malphurs explains that the responsibilities of the pastor include leading the congregation in vision casting, teaching the Scriptures, making disciples, protecting the sheep and other functions.

Paul in Ephesians speaks of the church’s leaders as apostles, prophets, evangelists, and pastors and teachers. Paul’s usage of these terms seems to indicate that they all share the function to equip the saints for the work of ministry (*diakonia*) (Eph. 4:11-12). DeSilva and Stott agree that the minister’s main purpose is to equip the saints for the work of the ministry and for the equipping of the body of Christ. This view of the pastors taking care of the flock is also evident in 1 Timothy’s high view of bishops. Their
responsibility was based upon their function to “take care of God’s church” (1 Tim. 3:5) (DeSilva 230; Stott 61). The early Church leaders demonstrated their commitment to taking care of the flock but placed a greater emphasis on teaching the word. In Acts 6:1-7, the apostles were faced with an issue related to pastoral care. The apostles were confronted with a difficult situation. They received complaints concerning the widows who felt neglected. The apostles delegated the pastoral care situation to others rather than doing it themselves. Scripture records the apostles as saying; “We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word” (Acts 6:4). Malphurs concludes that while pastoral care is of much importance and one of the responsibilities of the leader, “prayer and the ministry of the word were most important” (89).

Malphurs explains that the Christian leader must be balanced. He further explains a negative side to pastors solely committed to doing pastoral care. Accordingly, he writes, “some pastors who are strong in pastoral care tend to resist healthy, necessary growth in their churches” (Building Leaders 91). Furthermore, they probably neglect being developed in the word and other skilled areas of ministry. Nonetheless, a leader who desires to please God in ministry should desire to acquire all the skills necessary to become an effective leader (Building Leaders 61). Samuel Chand asserts, “Leaders need to be educated, trained, and developed for effective ministry. However, the nature of the ministry requires training unknown in some other vocations because of the requisite character required to do the job faithfully” (67). As ambassadors of the kingdom of God, Christian leaders should be good representatives of God. Therefore, leaders should continue to learn in order to remain relevant and effective in every area of leadership.
Service. Service is the core of leadership. The leader’s key responsibility is to serve. As such, the New Testament refers to service as *diakonia*, from which the Greek word derives *service*. In 1 Corinthians 12:4-30, Paul admonishes Christian leaders to serve. Significantly, the same word is the root for *butler* and *waiter*. Similarly, a leader is considered a servant of those persons God has called them to serve (Willimon 17). In John 13, Jesus modeled servant leadership with a basin and towel and again admonished them, “[W]hoever wishes to become great among you must be your servant (*diakonos*), and whoever wishes to be first among you must be slave (*doulos*) of all” (Mark 10:43-44). Christian leaders should understand that they have a responsibility to serve, and they should endeavor to be true to the call to serve even if so doing requires with a *towel and a basin*.

Competence. In addition to the prior elements of the leader’s integrity, competence is also a key element of Christian leadership. In order to fulfill the various responsibilities of leadership and serve effectively, the leader must be competent. As a leader develops, he or she should grow in understanding of leadership skills and knowledge. This section reviews literature on the importance of competence in Christian leadership.

Competence includes proficiency and mastery of particular skills. John Chrysostom said that competence among clergy is a moral matter. He refused the episcopacy because of what he considered his lack of ability:

> [N]o one would venture to undertake the building of a house if he is not an architect, nor will any one attempt the cure of sick bodies who is not a skilled physician; and shall he who is going to have the care of so many souls entrusted to him, not examine himself beforehand [?] (241)
Chrysostom uses Paul as an example of an intelligent, well-schooled person who used a wide range of competence in service to the gospel (242). Paul had given himself to the study with great diligence and zeal (244). Similarly, Christian leaders should make every effort to be well educated in order to fulfill effectively the assignment that has been given to them.

Martin and McIntosh, Willimon, and Engstrom all concur that the growth of an organization rises and falls on the competence of leadership. The more competent followers know their leaders are, the more confident the followers will be to follow them. If followers do not have this assurance, they might at best give lip service or sabotage the leader (Willimon 40; Engstrom 112; Martin and McIntosh 1949-50). Willimon advises seminarians that their first duty to their vocation is to study, work hard, master the material, and be competent (40). In order to be more effective in leadership, Christian leaders should endeavor to be competent in all they have been called to do. Paul admonishes Christian leaders, “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tim. 2:15). Paul gives assurance, “Our competence is from God, who has made us competent to be ministers of a new covenant” (2 Cor. 3:5-6). Every effort should be made to study the Bible regularly and carefully in order to understand its message and embrace biblical doctrine and truth. Christian leaders should observe the authority of biblical teaching over all other sources.

**Sermon preparation.** One of the essential responsibilities of the Christian leader is to ensure that the followers who God has entrusted in their care are well nourished with
the word of God. Pastor should be competent, especially in the areas of sermon preparation and delivery.

Leaders are expected to be able to interpret the Bible and apply it accurately. Paul admonished Titus, “In your teaching show integrity, seriousness and soundness of speech that cannot be condemned” (Tit. 2:7-8). Leaders should speak the truth in love with effectiveness and give credit when using the words or ideas of others. Joseph Webb and Eugene Lowry affirm the importance of pastors taking adequate time to prepare compelling and captivating sermons. In order to do so, leaders are advised to return to the discipline of homiletics by spending quality time in meditation and preparation in order to be equipped fully and thoroughly to present God’s word to God’s people professionally, making every effort to be the most inspired and effective public speaker (Webb 13; Lowry xix).

**Church administration.** Administration is defined as “the art and science of planning, organizing, leading and controlling the work of others to achieve defined objectives and goals” (Welch 121). Over the years, it has been observed within the church, that many Christian leaders are strong in the areas of preaching and teaching but very weak in administrative duties, organizational design, and structure such as ensuring compliance with denominational standards, managing staff, setting clear goals for the organization, and developing leaders. However, leaders must be competent not only in the areas of preaching and teaching and being able to operate in the gifts, but leaders also should be competent in the area of administration.

An effective leader recognizes that charisma is not enough for effective leadership. Leaders need to know that along with preaching and teaching, leaders are
responsible for organizational development, articulating a clear vision, and creating and modeling a system of accountability at the highest organizational levels:

Effective organization and administrative processes can dramatically reduce the degree of confusion and uncertainty that exists when no specific guidance is provided for a church's operation. Policies and procedures will have a definite impact on the working and personal relationships of the individuals in the church or organization. (Welch 1464)

Christian leaders should be aware that like all other organizations, the church requires special organizational skills and intelligence in order to keep it unique and effective. For church leaders, the character of individual leaders is essential, “but also critical are structures, standards, principles, power dynamics, and the very ethos of the church, itself” (Weems Church Leadership 117). While what a church says to its organization is important, persons are also interested in what a church is as an institution. Hence, much attention must be paid to structure, standards and other organizational skills (Weems 17).

**Pastoral care.** Pastoral care is considered an essential element of the responsibility of the pastor. This is because care is a fundamental part of the human spirit as ordained by God. “Care” is defined in the *Oxford English Dictionary* as “the provision of what is necessary for the health, welfare, maintenance, and protection of someone or something.” Malphurs tends to disagree slightly with the emphasis placed on pastoral care as one of the primary responsibilities of the pastor. He believes, “[W]hile pastoral care is a function of the pastorate, it is neither the primary nor the foremost role of the pastor. Malphurs gives the following explanation:

It is the assumption that the primary and foremost role of the pastor is to provide pastoral care for the congregation – to take care of the sheep. This would include such hands-on care as visitation in the hospital and at home, counseling, care during a crisis, and other important care functions.
Malphurs challenges this assumption. He theorizes that the primary responsibility of the pastor is more than pastoral care.” However, while it is true that the responsibilities of the pastor is more than pastoral care, it is evident that pastoral care is an important role of the pastor. Luke 4:18 records Jesus’ words about care and calling:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.

Similarly, Christian leaders must be committed to care for the people whom God has placed in their hands. The ministry of pastoral care reminds persons who may be faced with difficulty or those who may be scattered or broken that they are loved and remembered:

There will never be a substitute for your personal care of those in your congregation or organization … There will be times when they need you *in person*. They will need your prayers. They will need that shared promise from God’s Word. (Toler 1216-18)

A. Henager postulates four key elements of care necessary for effective pastoral care: healing, sustaining, reconciling, and guiding: Henager gives the following definitions for the four key elements of care:

- **Healing**—Efforts to help someone overcome impairment and move toward wholeness. Healing involves physical as well as spiritual, but the focus is always the total person, whole and holy (17).

- **Sustaining**—Acts of caring designed to help a hurting person endure and transcend a circumstance in which restoration or recuperation is either impossible or improbable (17).
• Reconciling—Efforts to re-establish broken relationships. Demonstrates the communal, not just the individual nature of Christian soul care (17).

David G. Benner writes, “Care has been largely overshadowed by cure, as both clergy and laity have been displaced by counselors as the preferred providers” (73). Christian soul care is much broader than counseling—even pastoral counseling. Benner states that at least five forms of soul care should be part of every Christian church, namely, “Christian friendship, pastoral ministry, pastoral care, pastoral counseling, spiritual direction” (75). Pastoral care should be offered with no expectation of anything in return. Congregations with an increasing number of members concerned about the welfare of others place soul care at the heart of ministry. Overall, pastoral care is the total range of help offered by pastors, elders, deacons, and other members of the congregation to those they seek to serve.

Organizational Integrity

In addition to the prior dimensions of integrity such as personal and vocational integrity, organizational integrity is also a key dimension of integrity in Christian leadership. Integrity has to do with organizational integrity as well as the personal integrity of the leader. Though rarely considered in terms beyond individuals, the behavior of organizations is as important as that of individual leaders (Church Leadership Weems 117).

The third category of the LPLI is Contribution, which focuses on the “leader as steward of the church's mission. These areas include working with a congregation to discern God's vision for them and guiding the implementation of the vision so that the congregation bears fruit” (Lewis Pastoral Leadership Inventory. The third category of
Clinton's Leadership Emergence Model is referred to as the strategic formation of the leader. Strategic formation refers to an overall ministry perspective. As such, "strategic formation is the shaping activity in a leader's life directed toward having that leader reach full potential and achieve a God-given destiny" (Clinton 74). Strategic formation includes the discovery of crucial values as well as guidance into God's choices of ministry. It includes the discovery of values that will give an overall ministry perspective.

Similar to the LPLI and Clinton's Leadership Emergence Model, the third category of the Integrity Christian Leadership Model is organizational integrity, which refers to the leader's responsibility to move the organization forward. As such, organizational integrity describes the leader's responsibility to move the organization forward. This type of integrity defines what a leader accomplishes to advance the mission and vision of the organization. Toler refers to this level of integrity as institutional integrity. He writes, "Integrity is a direct reflection of you. Great caution should be taken to make sure your organization stands tall in the Kingdom and in the community" (2449-50). Leaders have the responsibility to make a tangible contribution to the organizations they have been called to lead, which includes directing the organization in fulfilling God's vision and mission.

According to Weems, very often Christian leaders are strong in the areas of preaching, teaching, and counseling, but weak in administrative duties, organizational design, and structure such as casting vision, decision-making procedures, managing staff, setting clear goals for the organization, and developing leaders (Church Leadership 111). Along with preaching and teaching, Christian leaders are responsible for organizational
development, articulating a clear vision, and creating and modeling a system of accountability at the highest organizational levels (115).

Weems purports that for persons in the church, the character of individual leaders is essential, but also critical are structures, standards, principles, power dynamics, and the very ethos of the church, itself. What a church is as an institution may have more impact on its own members and society than what it says to them (Church Leadership 117).

Kouzes and Posner, and Weems suggests that the key to great planning is focus. According to Kouzes and Posner, "An effective leader recognizes the need for more than charisma and clever words" (121). They posit that the first duty of a leader is to lead in instituting an appropriate and shared vision. This one responsibility cannot be delegated. While other people will be involved, effective leaders accept their special responsibility for visioning. Identifying the absolute obligation for the formation of a compelling vision is the first role of a leader in the visioning process (Weems 4; Kouzez and Posner 121). A key for credibility is for the leader to be seen as a servant of the vision of the organization. People always must comprehend and never doubt that the leader's desire is directed toward what God is calling both the leader and the organization to do (Weems Church Leadership Vision 128). Being able to communicate God's vision for the ministry to the congregation is paramount to Christian leadership and is essential for the leader with organizational integrity. As leaders communicate God's vision for the organization, leaders must understand that the vision is greater than him or her and has to be a collective effort.

Weems and Robert K. Greenleaf describe this task as serving the vision and always seeking a better one. Nothing devalues one's leadership more quickly than to be
seen as pursuing one's private agenda and using the church more than serving it (Greenleaf 128; Weems 61). An effective leader has to have a sense of where the whole organization is going and must go. One important contribution of the leader to the visioning process is selecting, synthesizing, and articulating themes and ideas that emerge. This clarity of vision serves the purposes of both accountability and furthering the visioning process. Having to articulate thoughts and feelings requires a kind of vulnerability, but this articulation does create an important accountability mechanism (Weems 61).

Warren Bennis and Burt Nanus describe four concepts of an organization:

1. Manifest—The manifest concept is the mission statement, promotional literature, the organizational chart.

2. Assumed—The assumed view of the organization is what people perceive as existing. Understanding the assumed concept does not require reading documents, but instead requires talking to people or asking, “Tell me about your church.”

3. Extant—The extant view is what is revealed through systematic investigation. This view can be obtained by having a knowledgeable person spend enough time with one’s church to give an informed and relatively objective assessment.

4. Requisite—The requisite concept refers to the organization as it would look if it were in accord with the reality of the situation with which it exists. The requisite is present when a fit between vision and need exists and when consistency exists among the manifest, assumed, and extant views of the organization (50-52). The goal is not so much perfection as consistency. Within an organization, integrity may be defined as
consistency or congruence. The ideal goal for the leader is to have these four views of the organization aligned as much as possible.

Barna surveyed 1,044 pastors and found that 4 percent of all pastors could not communicate a clear vision for their church. Only 6 percent of all pastors claim to have the spiritual gift of leadership (Leaders on Leadership 118-22). Barna’s research seems to suggest that most senior pastors are trained to communicate rather than lead. According to Martin and McIntosh, while public and private communication skills are necessary, they do not transfer necessarily over to leadership. Today’s church needs leaders (1193-98). Leadership is much more than preaching, worshipping, and teaching, but leaders do have an obligation to be true to the overall welfare of the organization they serve. Failure to do so demonstrates a lack of organizational integrity.

Even secular organizations understand the importance of organizational integrity. They also are cognizant that leaders are obligated not only to be true to themselves and their professions, but they also have an obligation to the operation of the organization:

[E]ffective leaders understand that uncompromising and institutional integrity ought to be a core value of any law enforcement or intelligence organization. They appreciate their responsibility to monitor and train their workforce with respect to laws, procedures, regulations, and policies governing their operations and daily activities. (Merel 5)

Despite leaders’ obligation to develop and structure the organizations they lead, Giamatti explains that leaders alone cannot bear full responsibility of the activity of thousand or employees within an organization (35). The responsibility of organizational integrity must begin with the organization’s framework and end with individual accountability.

**Vision.** Moral integrity, pastoral skills, and administration are necessary for effective leadership. However, moral integrity, pastoral skills, and administration alone
do not equal effective leadership. Weems writes, “[I]t is impossible to lead without vision and values” (Church Leadership Vision 35). According to Barna, “Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants, and is based upon an accurate understanding of God, self, and circumstance” (The Power of Vision 67). God has entrusted the care of his Church in the hands of Christian leaders and expects them to move the Church forward by embracing the vision which God gives for his people. Solomon gave an accurate understanding of the importance of vision: “Where there is no vision, the people perish” (Prov. 29: 18, KJV). The New International Version says, “Where there is no revelation, the people cast off restraint.” According to Barna, “unless the people have a definite sense of purpose, direction and parameters, they live according to their own choices and will—much to their own detriment” (4). Therefore, it is imperative for leaders to provide direction to their organization by sharing a compelling vision in order to ensure that persons within the organization serve with a sense of purpose.

Leaders have a responsibility to articulate a clear vision to the persons he or she leads and motivate followers until the vision is fulfilled. Bill Hybels states, “Take vision away from a leader and you cut out his or her heart. Vision is the fuel that leaders run on. Vision is the energy that creates action, it is the fire that ignites the passion of followers” (Courageous Leadership 61). As leaders develop their organizations, revising, or reaffirming and developing the organization’s mission and vision is an integral part of the process (Allison and Kaye).

According to Sanders, “Vision involves foresight as well as insight” (1071). Christian leaders must take the initiative to seek God for the vision of the organization. to
the must possess insight and foresight, which are the enabling tools for articulating and achieving the God-given vision of the Church.

**Mission and core values.** Every leader needs to be able to see clearly God’s vision for his or her life and also for the ministry. According to Hybels, “[V]ision gives birth to mission” (Courageous Leadership 61). However, in order to fulfill the vision, the leader will need to also have a mission to bring the vision into reality. Christian leaders need that ability not only to have a vision for the organization or ministry but also to be able to lead the organization to fulfill this vision through mission and strategy. Mission is being able to identify what an individual will do to accomplish the vision.

Christian leaders should establish the core values of the organization, the essential pillars on which the organization stands. Malphurs suggests that the most essential element of any corporate, congregational, or denominational culture is the value system. He purports that in the same way a person’s character is the direct descendent of his or her values, personal character rests on the foundation of personal values. The same is true for any ministry organization. Its values are character defining. “Core values are the qualities that make up and establish an organization’s character, and that character determines how the organization conducts its ministry or business” (Advanced Strategic Planning 30).

Experts agree that core values must be lasting, unlike vision statements that may change based on its fulfillment. A. and J. Whitely agree with J. Collins and J. Porras trends or fads should not influence core values, nor should they be modified in response with changing conditions (Whitely and Whitely 177; Collins and Porras 75). Leaders should endeavor to uphold the core values of the organizations. The collapse in values
taints not only the personal character of Christian workers but also the character of their ministries. Unfortunately, the lack of values gives a poor reflection on the majority of other Christian institutions that base their ministries on strong biblical values, operate on high ethical standards, and have leaders who are men and women of excellent character (Malphurs, *Values-Driven Leadership* 24). Malphurs concurs that while positive values are vital to corporate mission statements, unfortunately, when leaders fail to live up to the values they have articulated, failure is inevitable (25).

Malphurs further purports that core values affect the character of an institution as related to the organization’s commitment to excellence. Christian leaders have a responsibility and a choice to conduct ministry with sustained excellence or with mediocrity. Organizations must understand and embrace their core values, as core values more than technical skills allow leaders to achieve a successful organization (*Values-Driven Leadership* 25-26).

**Leadership development.** Barna posits, “Effective leaders view leadership selection and development as a priority function in their ministry” (*Leaders on Leadership* 1). Malphurs defines leadership development as the “intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills” (*Building Leaders* 5). Although the majority of churches are not training new leaders, a few churches offer leadership development to an extent. For example, some churches are recruiting and training leaders for their various ministries such as children’s, youth ministries, or staff leadership development. However, Malphurs purports that only a few churches are addressing leadership development at every level of the church (1).
Hybels posits that leaders are at their very best when they are developing emerging leaders. He states that leaders should make leadership development one of their highest priorities “because only leaders can develop other leaders and create a leadership culture” (Courageous Leadership 122). Barna continues along this line of reasoning:

Leadership training is like making a mosaic. You teach people to learn certain skills and use them to make a pattern. Then you help people to learn that leadership is an art in itself. Beyond growing skills, it is the ability to paint the picture. But then most important is to help people to see that becoming a leader is becoming God’s person over a lifetime. (Leaders on Leadership 7)

However, Barna further explains that at a more progressive level, leadership development must help prospective leaders develop their own divinely inspired vision. Leadership development means journeying with an emerging leader as he or she becomes the complete person God has called them to be, so in turn he or she can help another become all God wants them to be (7).

Martin and McIntosh observe that leaders who have been in the same ministry for a while become familiar with doing things the same way. However, in order to become relevant and remain current in ministry, leaders should develop a creative spirit by attending continuing education programs (124). Effective leaders should commit to lifelong development. Martin and McIntosh and London and Wiseman all agree that effective pastors should learn from every possible source throughout their years in ministry. They indicate that while continuing education within the pastorate may sometimes provoke controversy, continuous learning is mandatory especially “in this changing world, when practitioners of most disciplines must have continuing education in order to remain current” (London and Wiseman 1994). If other practitioners are willing to commit to such sacrifice, then Christian leaders are no exception. (London and Wiseman
They purport that leaders continually should renew their interest in ministry by sharpening their leadership skills so they will be equipped to meet the various needs of their followers. Leaders may remain true to their vocation by retooling regularly, gaining new ideas, and updating their techniques. Paul writes, “For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands” (2 Tim. 1:6). Christian leaders constantly should be improving themselves in the area of gifts God has bestowed upon them.

Leaders may choose to improve their skills by attending various workshops or seminars or investing in formal education. As with many careers, changes are happening so quickly that what pastors learn in a seminar is out of date within five to ten years (Martin and McIntosh 1387). Leaders must realize the importance of study in order to keep up with the demands of ministry.

Engstrom and London and Wiseman describe the development of leadership skills as a never ending process and a continuous achievement. Basic changes are required at times, and the leader may be faced with the need to revise his or her attitude or change his or her ambitions. Unfortunately, many pastors are personally and professionally plateaued. Still other pastors seem to have believed that the day they received their diploma was the end of the journey. Learning and personal development should be seen as an imperative, which will always help a leader “blossom where he is planted” (London and Wiseman 1585). As the time changes, so does the knowledge available. As a result, Christian leaders must continue to upgrade themselves in keeping abreast of current knowledge or information.
Barna reports that from firsthand observation and personal correspondence, compelling evidence shows many pastors as ill-equipped, uneducated, or lacking knowledge for the job typical churches need them to do. Neither are they able to lead effective ministries in the contemporary world. Barna believes this leadership shortage revolves around the Church’s ability to identify potential leaders, the way pastors typically are prepared, the way ministers are evaluated, and the way clergy are supported (Leaders on Leadership 97). London and Wiseman suggest that massive reforms are needed in ministerial preparation. According to Barna, something much more immediate is needed (65); subsequently, pastors must strengthen their leadership skills in every area of ministry. This strengthening may be obtained through books, seminars, or mentoring.

Samuel Chand also agrees with London and Wiseman, who suggest that in order to increase leadership competence, a pastor must remain alert. Such development demands that the leader listen carefully for leadership lessons from common people as well as from professionals. Continuous learning means learning new ideas from trend-setting ministers. In addition, continuous learning observes and questions innovators in not only in religious organizations but also in business and government. A developing leader will be open to gain information, insights, and ideas from every possible source (Chand 1807; London and Wiseman 1585-87). This passion to learn and constantly be developed will prevent a pastor from becoming irrelevant. Such persistent individual development also will encourage laypersons to develop a passion for learning (London and Wiseman 1494). Certainly, the task of leading a church is an enormous and valuable job that should be committed to Christian leaders willing to show themselves able through continuous learning, personal competence, and integrity in order to bring
transformation to the body of Christ and ultimately the world. Often thoughts about vocational integrity involve the pastoral care aspect of the Christian leader’s vocation. While pastoral care is always absolutely essential, a balance certainly is needed between call and proficiency, professionalism and character. Beebe explains that leaders must remain sincere and committed to continuous development (373).

**Succession planning.** A popular saying states that success without a successor is failure. In order for leadership to sustain positive change, leaders must develop a strong succession plan. Max DePree asserts continuous development and maturation of its leaders as one of society’s significant needs (114).

According to Blackaby and Blackaby, “Spiritual leaders must invest in the next generation of leaders.” (278). This process of investing is evident in “the scriptural example of Joshua succeeding Moses or Elisha who followed the mighty Elijah” (Blackaby and Blackaby 278). Sanders writes, “The ultimate test of a person’s leadership is the health of the organization when the organizer is gone” (2671). In order to leave a lasting legacy, Sanders explains that over the years leaders “have developed and implemented succession plans for their organizations” (2671). He further explains the importance of succession planning by stating, “Failure to make provision for the succession of leadership has spelled ruin for many missions and churches” (2671-72). Regardless of how gifted and devoted a leader may be, he or she is not indispensable to the work of the kingdom. “God is continuously at work, preparing people he has chosen for leadership. When the crisis comes, God fits his appointee into the place ordained for him” (Blackaby and Blackaby 278). Leaders should do everything within their power to
develop others leaders and make sure their churches are set up to be stronger after their departure.

All incumbent leaders should develop a succession planning strategy. Sanders writes, “Success by succession planning is an investment that business leaders are recognizing as an important strategy in achieving the long-term vision of their organization” (Sanders 2728). An effective succession planning can be a valuable resource to identify “promising candidates early and to actively cultivate their development” (Rothwell 8). Therefore, Christian leaders would do well to implement such a plan as they carefully prepare for the future of the organization.

**Strategic planning.** The subject of strategic planning has become very popular not only for businesses but also for churches and other Christian organizations. Organizations constantly are evaluating themselves by questioning why they exist, evaluating what they are doing presently, and how do they hope to be different several years from now. Organizations also are constantly evaluating their distinctive and special strengths, proficiencies, and competencies.

Malphurs and Sanders agree that strategic planning enables the organization to think and act decisively. Strategic planning can be a framework in which a congregation addresses significant spiritual and organizational challenges and is integral to every organization’s existence in the fast-paced, ever-changing twenty-first century. Strategic planning, thinking, and acting involves discovering the church’s core values, developing a mission and vision, and designing and implementing a strategy (Advanced Strategic Planning Malphurs 26; Sanders 2138-44). Christian leaders should be able adequately to
guide his or her congregation or key leaders through the process of strategic planning as the organization makes necessary plans and strategize for future endeavors.

Developing essential goals for the organization is important. Michael Allison and Jude Kaye endorse the fact that developing goals is important by expressing that values are standards or beliefs that guide an organization’s members in pursuit of the organization’s purpose (12). For example, the leader development of the organization in the area of administration may lead to develop the character of the work. The leader must discover which departments are functioning below standards and remedy the defect. New job descriptions or establishing new reporting procedures and other lines of communication may be enforced (Sanders 2138-44). The desire to develop the Church as a universal whole rather than just a personal ministry is often the concern of Christian leaders with organizational integrity. The leader with this attribute will seek reenergize and refocus this ministry and pulling others along through the constant engagement in strategic planning and values affect.

**Research Design**

This study employed an explanatory mixed method design. According to Creswell, “A mixed method research design is a procedure for collecting, analyzing, and ‘mixing’ both quantitative and qualitative research and methods in a single study to understand a research problem” (550). The basic assumption is that the use of both quantitative and qualitative methods provides a better understanding of the research problem and questions than either method by itself. This method is a “legitimate inquiry approach (Brewer and Hunter 28). Creswell explains, “Mixed-method research is not simply collecting two distinct “strand” of research—qualitative and quantitative. It
consists of merging, integrating, linking, or embedding the two “strand” (552). In short, the data are methods study.

Mixed-method research was utilized because the research consisted of both qualitative and quantitative data. The research used three instruments, questionnaires, interview, and focus groups, which qualifies its use of the explanatory mixed method.

Creswell explains the explanatory mixed method. He writes, “The explanatory mixed method design consists of first collecting quantitative data and then collecting qualitative data to help explain or elaborate on the quantitative results” (558). The reasoning for this approach is that the quantitative data and results provide a general picture of the research problem, more analysis, specifically, through qualitative data collection (560).

**Summary**

This review of the literature has demonstrated integrity as an important component of Christian leadership. Furthermore, this review has described effective leadership results in many positive organizational outcomes.

The call to integrity is a powerful reminder that should take every Christian leader back to the very roots of his or her calling to ministry. According to Weems, “The journey to integrity is nothing more than a quest for faithfulness in the leader’s personal vocational and organization life and ministry” (Church Leadership 126). Quist writes, “To provide hope to a dying world, the Church needs leaders who value their relationship with God and therefore evidence a pure heart and a good conscience and a sincere faith” (6). Leaders who are not committed to living a life of integrity to God, self and others, run the risk of failure in leadership.
Integrity is critical in the life of a leader. Accordingly, leaders should practice what they preach. Simons suggests that misalignment of practices and espoused values is damaging to an organization. Simons writes, “The divergence between words and deeds has profound costs as it renders managers untrustworthy and undermines their credibility and their ability to use their words to influence the actions of their subordinates” (89). This aspect of integrity is described in this literature review as organization integrity.

For Christian leaders, integrity begins with the responsibility of recognizing one’s duties and properly executing them. Pastors must know their biblical role, but most of all, pastors and lay leaders must be aware of the qualities and characteristics required for leaders and aspiring leaders. Authentic leadership is built on character and competence. Warren says, charisma is optional in leadership, but he refers to character and competence as, “[T]he twin values of leadership. (Charisma is Optional).” Solomon understood the importance of integrity in leadership. In 1 Kings 9:3-5, God’s response to Solomon’s prayer emphasized the importance of integrity in the life a Christian leader:

“I have heard the prayer and plea you have made before me; I have consecrated this temple, which you have built, by putting my Name there forever. My eyes and my heart will always be there. “As for you, if you walk before me faithfully with integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws, I will establish your royal throne over Israel forever, as I promised David your father when I said, ‘You shall never fail to have a successor on the throne of Israel.’” (emphasis mine)

At the end of his life, Samuel was able to challenge Israel when he said:

Here I stand. Testify against me in the presence of the Lord and his anointed. Whose ox have I taken... Whom have I cheated?... [F]rom whose hand have I accepted a bribe? You have not cheated or oppressed us, the people replied. (1 Sam. 12:4).
Similarly, Paul challenged the Ephesian elders when he wrote, “I have not coveted anyone’s silver or gold or clothing” (Acts 20:33). In other words, both Samuel and Paul were declaring that they have walked in integrity on their leadership journey. May every Christian leader be able to say the same at the end of their journeys.

According to Maxwell, “What people need is not a motto to say, but a model to see” (Developing the Leader 392). Christian leaders can learn invaluable lessons from the lives of the prophets and apostles and should endeavor to be an example to others both in words and in deeds.
CHAPTER 3

METHODOLOGY

Chapter 3 reviews the problem and purpose of this study. It also provides an overview of the research questions, study population, research design, data collection, and direction of this study.

Problem

Integrity is essential to leadership. It is the first of Maxwell’s famous 21 Irrefutable Laws of Leadership. Warren Bennis refers to integrity “the most important characteristic of a leader” (51). Sadly, “integrity is a vanishing commodity today. Personal standards are crumbling in a world that has taken to hot pursuit of personal pleasure and shortcuts to success” (Maxwell, Developing the Leader 362-63). Over the years, there have been numerous leaders who have led established ministries who possess tremendous talent and charisma, but who often lacked character. The lack of character among many leaders has resulted in the church experiencing many ethical scandal in recent years. In the wake of the numerous scandals, poor administration, and a lack of leadership competence, the church now struggles to experience effectiveness in leadership.

My interest in the subject of integrity in Christian leadership emerged from my observation of scandals surrounding church leaders marked by abuses of power, mismanagement of financial resources, lack of purity, and little to no leadership training. The topic of integrity became of greater concern to me as I became acquainted with the cases of persons who had been or were currently victims of clergy misconduct. Many of these cases involved laypersons who had been abused or betrayed by spiritual leaders. As
I listened carefully to these individuals, I no longer could disregard their cries as each one of them expressed their disappointment and their desire for spiritual leaders with high moral standards in leadership. Unfortunately, many of these disreputable spiritual leaders often are viewed as gifted men and women of God who continue to use charisma to mask the truths of their respective characters. However, leadership expert Maxwell affirms that without this fundamental element of integrity, leaders cannot influence those who follow them. Maxwell writes, "Some who have tremendous spiritual gifts and a high calling never reach their potential because they truly lack discipline" (Maxwell Leadership Bible 35). Despite all the spiritual gifts these leaders possess, their immoral behavior still somehow severely injures the trust that people once placed in church leadership. Weems affirms, "Many professions are facing a crisis of confidence as the public is challenging both their character and competence" (Church Leadership 107). This shattered confidence in Church leadership makes the mission of the Church and of those leaders who embrace integrity even more challenging.

However, frequently when persons think about integrity, they often focus on the moral and ethical aspects of integrity. Personal integrity is regularly emphasized over other types of integrity, such as vocational integrity and organizational integrity. Weems writes, "Our dilemma is not that all are not being examined, but rather that many people seem only interested in one or the other. All are essential and must be held together" (Church Leadership, rev. ed. 2036-38). Chand asserts, "The shape of an organization’s culture begins at the top level. The leader’s integrity, competence, and care for staff members create the environment where people excel ... or not" (253-54). Certainly, all dimensions of integrity are paramount to Christian leadership. Emphasis should not be
placed on one dimension of integrity over the other: “People with integrity are not divided (that’s duplicity) or merely pretending (that’s hypocrisy). They are ‘whole,’ and their lives are put together” (Maxwell, Developing the Leader 1656-57). Hence, taking a three dimensional approach to integrity by focusing on the personal, vocational and organizational integrity of the leader ensures that the leader is well rounded, complete and whole in his or her developmental approach to leadership.

Weems states, “The character of individuals is important, but also important are structures, standards, power dynamics, and the very methods of the church itself” (Church Leadership 130). Cloud takes an integrated approach to integrity. He refers to integrity as “a complete picture of performance, all the way from gaining trust, to getting results, and a return on investment” (30). In other word, integrity begins with the character of the leader but the maturity needed for ministry requires both character, competence and contribution which eventually brings effectiveness and lasting results.

The Integrity Christian Leadership Model presented in this paper takes an integrated approach to the importance of integrity in Christian leadership by focusing on three dimensions of integrity: (1) personal integrity, which focuses on the leader’s character, (2) vocational integrity, which focuses on the leader’s competence, and (3) organizational integrity, which focuses on the leader working with an organization to move it forward toward discerning and implementing God’s vision in order for the organization to become productive.

My interest for vocational and organizational integrity in Christian leaders developed out of my childhood experiences in an independent Pentecostal organization. Over the years, this organization has placed very little emphasis upon organizational
structure or leadership development. Good leaders were described as gifted, charismatic, and Spirit led rather than trained, organized, and structured. As a result, the organization did not implement thorough planning, training, or developing organizational strategies. Most leaders were placed in leadership positions based on long service, a vacant position, or their involvement in various areas of interest. Most of these leaders lacked adequate training related to their leadership positions, job descriptions, or leadership responsibilities. The few formally trained leaders made little or no effort to upgrade or improve their learning. This issue has resulted in poor organizational structure and poor leadership. As such, over time the organization experienced tremendous struggles and grew ineffective and irrelevant in most areas. The leadership approach described in the preceding paragraphs is prevalent among most independent local churches within the Caribbean. As a result, my past experiences with the lack of character in leadership and also the lack of adequate leadership development and organization structure has formed my passion for taking a holistic approach regarding the importance of integrity in Christian leadership and the Integrity Christian Leadership Model that takes an integrated approach to leadership development. I hoped that through the involvement of the leaders and lay leaders of Alpha and Omega Leadership Institute in this leadership seminar entitled, The Importance of Integrity in Christian Leadership—Giftedness + Integrity^3 = Productivity, pastors and lay leaders of Alpha and Omega Leadership Institute would be empowered as agents of all dimensions of integrity, having experienced transformation in knowledge, attitude, and behavior concerning the importance of integrity in Christian leadership.
Purpose

Quite often society demonstrates little or no regard for moral standards. Unfortunately, such moral concession has invaded even the church. As a result, the church has suffered extensively from a lack of integrity in leadership over the years, which has seriously hampered its effectiveness in the world. As a result of the prevalence of this integrity crisis within the church, the purpose of this study was to assess the knowledge, attitudes, and behavioral changes among the pastors and lay leaders of the Alpha and Omega Leadership Institute who participated in an eight-week leadership seminar and two follow-up seminars regarding the importance of personal, vocational, and organizational integrity in Christian leadership with an emphasis on Giftedness + Integrity = Productivity.

I hope that these seminars will cultivate awareness among participants of the leader’s identity in terms of spiritual authenticity, the leader’s competence in the diverse areas of pastoral ministry, and the leader’s action to develop the vision and mission of the organization.

Research Questions

Research questions serve as a compass and set the course of a study. They provide essential tools for investigation, writing, and evaluation of the results. I chose three core questions to direct my research as part of this study.

Research Question #1

What knowledge, attitudes, and behavioral characteristics regarding the importance of personal, vocational, and organizational integrity in Christian leadership did the pastors and lay leaders of the Alpha and Omega Leadership Institute prior to their
participation in the eight-week leadership seminar? I used the LPLI to measure the three
dimensions of integrity among twenty pastors and leaders of Alpha and Omega
Leadership Institute. These dimensions were personal integrity (who the leader is as a
person), vocational integrity (competence, what the leader does), and organizational
integrity (how the leader shapes the organization). This particular research question
sought to determine the knowledge, attitudes, and behavioral characteristics of the
participants regarding the importance of personal, vocational, and organizational integrity
in Christian leadership among the pastors and lay leaders of the Alpha and Omega
Leadership Institute before the eight-week leadership seminar on the importance of
integrity in Christian leadership.

**Research Question #2**

What knowledge, attitudes, and behavioral characteristics regarding the
importance of personal, professional, and organizational integrity in Christian leadership
did the pastors and lay leaders of the Alpha and Omega Leadership Institute possess
following their participation in the eight-week leadership seminar? This research question
attempted to highlight the knowledge, attitudes, and behavioral changes that occurred in
the characteristics of the participants regarding the importance of integrity. The LPLI,
used to garner data for this question “is a 360° leadership assessment instrument
specifically designed for pastors to help them identify individual strengths and
weaknesses in order to improve their ministry effectiveness” (“FAQs”). Upon completion
of the Integrity Leadership Seminar, an LPLI posttest was administered. Participants
were given the same survey questions they answered before the seminar to see how the
integrity seminar influenced their knowledge, attitude, and behavior toward the importance of integrity in Christian leadership.

Research Question #3

What elements of the intervention most influenced the changes in knowledge, attitudes, and behavioral characteristics among the participants? Upon completion of the seminars, participants completed subjective questions on the exit questionnaire to assess what elements of the intervention most influenced the characteristics of the importance of integrity in Christian leadership among the participants. For eight weeks participants attended leadership seminars on the importance of integrity in Christian leadership. The seminars covered three topics. First, personal integrity discussed the personhood of the leader. This dimension of integrity describes the leader’s responsibility to self, family, marriage, personal devotion, personal ethics, and financial integrity. The second area, vocational integrity, covered the competence the leader. Vocational integrity describes what a leader knows and does in ministry. This dimension of integrity describes the leader’s faithfulness to his or her calling in the various areas of service which includes pastoral skill, pastoral care and church administration. Third, organizational integrity describes the leader’s responsibility to move the organization forward toward fulfilling God’s vision for the organization. This dimension of integrity includes the leader’s responsibility to articulate organization’s vision, mission, strategic planning, and succession planning among other topics related to the importance of integrity in Christian leadership. After studying such a wide variety of topics related to the importance of integrity, this question assessed what elements of the intervention most influenced the
characteristics of the importance of integrity in Christian leadership among the participants.

**Participants and Population**

The participants were twenty pastors and lay leaders who attended the Alpha and Omega leadership Institute located in Jamaica. The convenient samples of student were already enrolled in the ministerial training program at Alpha and Omega Leadership Institute. Upon introduction to this project, all twenty students agreed to participate in this additional learning experience. For this study the population and sample were identical. All twenty leaders were asked to complete the pre- and postleadership integrity questionnaires.

**Design of the Study**

This study employed an explanatory mixed method design utilizing a survey questionnaire pretest (LPLI), a posttest (LPLI), semi-structured interviews, and focus groups.

A pretest questionnaire was distributed to participants two weeks before the seminar that attempted to highlight the knowledge, attitudes, and behavioral changes that occurred in the characteristics of the participants towards the importance of integrity in Christian leadership. Upon completion of the integrity leadership seminar, I administered a posttest. I gave participants the same survey questions they answered before the seminar to see how the seminar influenced their knowledge, attitudes, and behaviors regarding the importance of integrity in Christian leadership. Additional questions on the exit questionnaire asked participants to identify important factors of the intervention that
most influenced their respective lives regarding the importance of integrity in Christian leadership.

I used the survey, semi-structured interviews, and focus groups to evaluate the knowledge, attitudes, and behavioral characteristics regarding the importance of personal, vocational, and organizational integrity in Christian leadership among the pastors and lay leaders of the Alpha and Omega Leadership Institute prior to their participation in the eight-week leadership seminar entitled Giftedness + Integrity = Productivity. Since the surveys were quantitative and the interviews were qualitative, these research methods were effective for the study.

**Instrumentation**

In order to measure the knowledge, attitudes, and behaviors of the pastors and lay leaders of Alpha and Omega Leadership Institute, I utilized two measurement methods. The first was a quantitative survey questionnaire known as the LPLI. The LPLI is a comprehensive leadership assessment instrument that consists of seventy-five questions. The Lewis Center developed this instrument using a threefold definition of effectiveness in ministry that focuses on the leader’s “Character, Competence, and Contribution. LPLI questionnaires ask participants and their observers to rate performance on these criteria using a frequency scale of seven points (“FAQs”).

The questionnaire was divided into three sections. The first section consisted of twenty questions and addressed character (personal integrity)—the leader’s spiritual authenticity and wholeness. This dimension of integrity describes the leader’s responsibility to self, family, marriage, spiritual formation, and personal ethics. The second section consisted of thirty questions and addressed competence (vocational
integrity) or what a leader knows and does. This dimension of integrity describes the leader’s responsibility to his calling; competence, service, pastoral care, and effectiveness. The third section, which consisted of twenty-five questions, dealt with contribution (organizational integrity), which describes the leader’s responsibility to move the organization forward toward God’s vision for that organization and implement the vision. This organizational shaping and restructuring includes the leader’s responsibility to articulate organization’s vision, mission, code of ethics, strategic planning, and succession planning among other topics related to the importance of integrity in Christian leadership.

Upon completion of the Integrity Leadership Seminar, I administered a posttest. I gave participants the same survey questions they answered before the seminar to see how the seminar influenced their knowledge attitude and behavior toward the importance of integrity in Christian leadership. Additional questions on the exit questionnaire asked participants to identify important factors of the intervention that most influenced their lives toward the importance of integrity in Christian leadership.

The other measurement methods were qualitative. Accordingly, semi-structured interviews and focus groups were used to evaluate what were the knowledge, attitudes, and behavioral characteristics towards the importance of personal, vocational and organizational integrity in Christian leadership among the pastors and lay leaders of the Alpha and Omega Leadership Institute prior to their participation in the eight weeks leadership seminar on the Importance of Integrity in Christian Leadership—Giftedness + Integrity³ =Productivity.
I facilitated two additional impact focus groups at four-week intervals. The focus groups were divided into two groups of ten participants, which took the form of semi-structured interviews for maximum impact. These focus groups formed part of the experience by stimulating dialogue among the leaders. The leaders processed their thoughts, attitudes, and behaviors, which enabled them to apply the truths they learned and discuss how to engage the communities in which God had placed them.

**Variables**

The research has three variables; independent, dependent, and intervening variables. The independent variables were the eight-week leadership seminar with pastors and lay leaders of the Alpha and Omega Leadership Institute on Giftedness + Integrity = Productivity followed by semi-structured interviews and two impact focus groups. The curriculum included assigned reading, lectures, and personal reflection. The dependent variables were the changed knowledge, attitudes, and behaviors of the participants following the intervention. This variable identifies changes in the participants, which includes transformation in their knowledge, attitude, and behavior toward integrity, their dedication and commitment to personal growth, continuous learning, competence, and the advancement of their organization. The anticipated intervening variables were resistance from pastors. They may not have been completely honest on their questionnaires. They may have a false sense of self, or they may drop out of the research. These various factors might influence how the leadership seminar affects the participants.

**Reliability and Validity**

Reliability is a measure of stability. The LPLI was founded in 2003 and has since become a reliable resource for church leadership research, resources, and training.
Information obtained from the Lewis Center for Leadership explains, “Various tests of statistical reliability have been applied to the field test results and they have been verified through comparisons with external evaluations of effectiveness” (“Research and Validity”). The reports from these field results revealed that the “[s]tatistical analysis indicates strong internal reliability (coefficient alpha was over .80) for the measures” (“Research and Validity”). The Lewis Center for Leadership explains:

A challenge for some leadership assessment instruments, particularly in the nonprofit sector, is the tendency for scores to skew toward the high end of the scale. This tendency can be exacerbated when assessing clergy, since a “halo effect” can color various perceptions of their pastor. Because responses to the LPLI tend to cluster at the top end of the range, differences that might seem slight—say between a score of 6.1 and 6.4 on a 7 point scale—can actually be significant. (“Reliability and Validity”)

Data Collection

The seminar was administered over an eight-week period. However, the project was administered over a four-month period. The LPLI was distributed two weeks before the seminar and collected one week prior to the first seminar session. Data from the preintervention questionnaire was discussed on the first evening of the seminar. On the last evening of the seminar, the LPLI was administered and discussed at the follow-up focus group session one week after the seminar. The LPLI collected data prior to the leadership seminars; the LPLI interviews and focus groups were used to collect the post-qualitative data.

Data Analysis

Data was organized around the major themes of knowledge, attitude, and behavioral changes toward the importance of personal, vocational, and organizational integrity in Christian leadership. The LPLI pretest was done one week prior to the
seminar. Questionnaires were sent to Lewis Center for Leadership for assessment of the data. The questionnaire of each participant was assessed and returned to me. Due to the fact that the LPLI was not used as a 360° instrument for this research, the Lewis Center for Church Leadership was unable to assess the posttest. However, permission was granted to use the data from the pretest to continue the process of assessment for this study. Hence, a local statistician assessed the posttest questionnaire of each participant.

A statistical consultant served in an advisory capacity in the evaluation of the data gathered in this study. The available data was collected by means of the LPLI questionnaires and the follow-up focus group sessions. The next step was analysis of the results in order to make inferences from the findings. The data gathered was tabulated and classified into different categories (e.g., personal integrity, vocational integrity and organizational integrity). Two main groups of data were analyzed—the questionnaires and the data gathered at the follow-up focus group sessions.

Data was analyzed in view of the three research questions centered on the major themes of knowledge, attitude, and behavioral changes toward the importance of integrity in Christian leadership. These characteristics were evaluated by comparing the answers from the pretest survey questionnaires with the posttest questionnaires, as well as with the follow-up seminars and focus groups.

Finally, data was analyzed and interpreted using the assistance of a statistician and the dissertation mentor. This analysis allowed me to make general inferences from the descriptive sampling of pastors and lay leaders of the Alpha and Omega Leadership Institute.
Ethical Procedures

From the outset, I explained to the participants of the integrity leadership seminar at the Alpha and Omega Leadership Institute that the survey results would be used for the purpose of this dissertation only. Every measure possible was taken to ensure the confidentiality of the information gathered from all participants. Their names or identities were not mentioned anywhere in the findings or recommendations. The identities of the pastors and lay leaders as well as the names of their churches remained anonymous. I was the only member of the study with unlimited access to all surveys; therefore, I was the only person to see the results. Upon completion of the research, all research information was saved and placed in a secured safety cabinet in my office. I kept all the survey questionnaires for the duration of the dissertation process and later disposed of them by shredding.
CHAPTER 4

FINDINGS

Problem and Purpose

This chapter summarizes the problem and purpose of the study and the basic characteristics of the participants. This explanation is followed by an analysis of the data collected.

Sadly, integrity is a threatened commodity today: "The church is thriving and growing, finances are solid, and momentum strong. There’s just one problem—the pastor is forced to resign because of an integrity issue. Suddenly, the organization is in chaos" (Toler 2439-41). Society has witnessed integrity’s downfall over the last several years in almost every area of culture. Corporate scandals such as Enron’s have rocked the business world. The church has also experienced numerous ethical scandals in recent years. Affairs involving notable television preachers, misappropriation of funds, and priests’ molestation charges have crushed respect for the church over the years. Along with the numerous scandals, poor leadership skills and a lack of organizational structure have also contributed to the demise of many religious institutions.

As a result, the church has suffered extensively from a lack of integrity in leadership over the years, which has seriously hampered its effectiveness in the world. As a result of the prevalence of this integrity crisis within the church, the purpose of this study was to assess the knowledge, attitudes, and behavioral changes among the pastors and lay leaders of the Alpha and Omega Leadership Institute who participated in an eight-week leadership seminar and two follow-up seminars regarding the importance of
personal, vocational, and organizational integrity in Christian leadership with an emphasis on \textit{Giftedness + Integrity}^3 = \textit{Productivity}.

I hope that these seminars will cultivate awareness among participants of the leader’s identity in terms of spiritual authenticity, the leader’s knowledge in diverse areas of pastoral ministry, and the leader’s action to develop the vision and mission of the organization.

\textbf{Participants}

The research study involved twenty leaders and lay leaders from the Alpha and Omega Leadership Institute located in Linstead, St. Catherine, Jamaica West Indies. The participants included twenty pastors and lay leaders who attended the Alpha and Omega leadership Institute. For this study the population and sample were identical. All twenty leaders were asked to complete the pre- and post intervention LPLI.

The sample of twenty participants included eight males (40 percent) and twelve females (60 percent) with eleven being lay leaders (55 percent) and nine being pastors (45 percent). Most of the participants were between 45 and 54 years of age (n = 11, 55 percent) and married (n = 15, 75 percent). Fifteen of the participants (75 percent) are married, and the other remaining five (25 percent) were single. Participants tended to have a great deal of ministry experience, with most having between twenty and twenty-nine years (n = 11, 5.5 percent). These twenty leaders represent a total of twelve independent churches in Jamaica with membership ranging from 30-120 members. These leaders reside in the parishes of Kingston and St. Catherine and lead churches in the parishes of St. Catherine, St. Mary, Clarendon, and Kingston, Jamaica (see Table 4.1).
Table 4.1. Participants’ Demographic Data (N=20)

<table>
<thead>
<tr>
<th>Demographics</th>
<th>n</th>
<th>%</th>
<th>Demographics</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td>Marital status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>8</td>
<td>40</td>
<td>Married</td>
<td>15</td>
<td>75</td>
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<tr>
<td>Female</td>
<td>12</td>
<td>60</td>
<td>Single</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>Pastor</td>
<td>9</td>
<td>45</td>
<td>Years in ministry</td>
<td></td>
<td></td>
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<tr>
<td>Male</td>
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<td>30</td>
<td>10-19 years</td>
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<td>25</td>
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<tr>
<td>Female</td>
<td>3</td>
<td>15</td>
<td>20-29 years</td>
<td>11</td>
<td>55</td>
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<tr>
<td>Lay leader</td>
<td>11</td>
<td></td>
<td>30-39 years</td>
<td>4</td>
<td>20</td>
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<td>Male</td>
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<td>Congregation size</td>
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<td></td>
</tr>
<tr>
<td>Female</td>
<td>9</td>
<td>45</td>
<td>30-50</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td>Age in years</td>
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<td>60-80</td>
<td>8</td>
<td>40</td>
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<tr>
<td>25-34</td>
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<td>5</td>
<td>90-120</td>
<td>6</td>
<td>30</td>
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<td>35-44</td>
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<td>Church location</td>
<td></td>
<td></td>
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<tr>
<td>45-54</td>
<td>11</td>
<td>55</td>
<td>St. Catherine</td>
<td>7</td>
<td>64</td>
</tr>
<tr>
<td>55-64</td>
<td>6</td>
<td>30</td>
<td>St. Mary</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>65-70</td>
<td>1</td>
<td>5</td>
<td>Kingston</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Clarendon</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Denominations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Independent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church of God</td>
<td>11</td>
<td>55</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Research Question #1

What knowledge, attitudes, and behavioral characteristics regarding the importance of personal, vocational, and organizational integrity in Christian leadership did the pastors and lay leaders of the Alpha and Omega Leadership Institute possess prior to their participation in the eight-week leadership seminar?

I used the LPLI to determine knowledge, attitudes, and behavioral characteristics of the importance of personal, vocational, and organizational integrity in Christian leadership among the pastors and lay leaders of the Alpha and Omega Leadership
Institute prior to their participation in the eight-week leadership seminar on the importance of integrity in Christian leadership.

**Pretest Results on the Importance of Integrity in Christian Leadership**

The LPLI is a 360° assessment tool. It integrates the leader’s self-assessment with the assessment of others who are familiar with the leader’s work. However, this study did not use the LPLI in this manner. The seventy-five criteria of the LPLI cover a leader’s effectiveness in ministry and focuses on the following elements:

1. **Character** (personal integrity)—or who the leader is;
2. **Competence** (vocational integrity)—or what the leader does; and,
3. **Contribution** (organizational integrity)—or what the leader accomplishes within the organization.

The LPLI has several subcategories under each category. The responses to each individual question were listed and subtotaled in each subcategory and category.

**Participants’ Scores in the Areas of Character, Competence, and Contribution**

A total of twenty pastoral and lay leaders completed the LPLI (self-assessment) pretest questionnaire. Thirteen of the twenty participants also completed the LPLI (observer) questionnaires. However, since the purpose of this research was to assess the knowledge, attitude, and behaviors of twenty leaders of the Alpha and Omega Leadership Institute, the results from the observer assessment was used for the personal benefit of the leaders. This first administration of the Lewis Pastoral Leadership Inventory represented the pretest results. Reporting reflects the percentage of responses and the average scores of participants.
The results from the pretest questionnaire indicated that 60 percent of the leaders scored highest in the area of character (personal integrity) with an average score of 4.91, 30 percent of leaders scored an average of 4.71 in the area of competence (vocational integrity), and 10 percent of leaders scored an average of 4.37 in the area of contribution (organizational integrity). Each LPLI criterion is evaluated on a seven-point frequency scale. A higher score means that you exhibit this trait more frequently; a lower score, less frequently. Participants were asked to write the number for each statement that corresponds to the response that best applies (1 = Never; 2 = Seldom; 3 = Sporadically; 4 = Sometimes; 5 = Often; 6 = Usually; 7 = Always; see Figures 4.1 and 4.2).
Figure 4.2. LPLI average pretest results.

Means and standard deviations were computed for each of the scales and subscales of the pastors’ self-inventory (character, competence contribution) at the pretest administration. At the pretest, mean responses for all subscales ranged between 3.97 and 5.00. No significant differences among responses to the scales were evident. The character score, $M = 4.60$, $SD = 1.05$, was not significantly different from the competence score, $M = 4.50$, $SD = 0.98$, $t(19) = .98$, $p = .337$, or the contribution score, $M = 4.70$, $SD = 1.01$, $t(19) = -.63$, $p = .538$. In addition, the competence score, $M = 4.50$, $SD = 0.98$, was not significantly different from the contribution score, $M = 4.70$, $SD = 1.01$, $t(19) = -1.79$, $p = .090$. The pastors’ self-inventory showed high internal reliability at the pretest for each of its scales. The character scale had a Cronbach’s alpha of 0.94. The competence scale’s alpha was 0.95, and the contribution scale’s alpha also was 0.95 (see Table 4.2).
Table 4.2. Means and Standard Deviations for the Pastors’ Self Evaluation (n = 20)

<table>
<thead>
<tr>
<th>Category</th>
<th>Pretest M (SD)</th>
<th>Postt-Test M (SD)</th>
<th>t (df)</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character</td>
<td>4.60 (1.05)</td>
<td>5.66 (0.61)</td>
<td>6.29 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Spiritual authenticity</td>
<td>4.97 (0.99)</td>
<td>5.85 (0.53)</td>
<td>5.65 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Integrity</td>
<td>4.45 (1.24)</td>
<td>5.89 (0.75)</td>
<td>5.95 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Wholeness</td>
<td>4.21 (1.38)</td>
<td>5.41 (0.88)</td>
<td>5.24 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Self-Awareness</td>
<td>4.76 (0.99)</td>
<td>5.47 (0.69)</td>
<td>4.53 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Competence</td>
<td>4.50 (0.98)</td>
<td>5.52 (0.77)</td>
<td>7.14 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Knowledge &amp; teaching</td>
<td>4.78 (1.09)</td>
<td>5.53 (0.79)</td>
<td>4.42 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Proclamation &amp; worship</td>
<td>3.97 (1.22)</td>
<td>5.27 (0.93)</td>
<td>6.10 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Pastoral skills</td>
<td>4.79 (0.93)</td>
<td>5.57 (0.73)</td>
<td>6.38 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Administrative skills</td>
<td>4.10 (1.40)</td>
<td>5.40 (1.05)</td>
<td>6.18 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Professional judgment</td>
<td>4.52 (1.22)</td>
<td>5.76 (0.81)</td>
<td>5.56 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Strategic discernment</td>
<td>4.85 (1.03)</td>
<td>5.61 (0.91)</td>
<td>4.62 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Contribution</td>
<td>4.70 (1.01)</td>
<td>5.54 (0.92)</td>
<td>5.74 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Discern a vision</td>
<td>4.68 (1.08)</td>
<td>5.65 (0.84)</td>
<td>5.12 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Build a team</td>
<td>4.49 (1.08)</td>
<td>5.52 (0.84)</td>
<td>6.08 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Reaches new people</td>
<td>5.00 (1.11)</td>
<td>5.61 (0.94)</td>
<td>3.83 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Fosters new development</td>
<td>4.79 (1.11)</td>
<td>5.52 (1.13)</td>
<td>4.10 (19)</td>
<td>000</td>
</tr>
<tr>
<td>Expands mission &amp; service</td>
<td>4.52 (1.33)</td>
<td>5.40 (1.20)</td>
<td>5.79 (19)</td>
<td>000</td>
</tr>
</tbody>
</table>

Participants’ Pretest Scores in the Area of Character

The first section of the LPLI survey explored the importance of the leader’s character in Christian leadership. As stated in the definition section in this survey, character refers to the personhood of the leader, evaluating the leader’s characteristics in the areas of spiritual authenticity, integrity, and wholeness. Questions 1-20 focused on the character of the leader. This category was divided into four subcategories: Questions 1-5 assessed spiritual authenticity; questions 6-10 assessed integrity; questions 11-15 assessed wholeness; and questions 16-20 assessed self-awareness (see Table 4.3).
Table 4.3. Order in Which Questions Appeared in Subcategories to Assess Leadership Character (LPLI)

<table>
<thead>
<tr>
<th>Question Groups</th>
<th>Character Subcategories</th>
</tr>
</thead>
<tbody>
<tr>
<td>Questions 1-5</td>
<td>Spiritual authenticity</td>
</tr>
<tr>
<td>Questions 6-10</td>
<td>Integrity</td>
</tr>
<tr>
<td>Questions 11-15</td>
<td>Wholeness</td>
</tr>
<tr>
<td>Questions 16-20</td>
<td>Self-Awareness</td>
</tr>
</tbody>
</table>

Figures 4.3 and 4.4 represent pretest results from the LPLI assessing leadership character. The responses have been subtotaled in each category and subcategory. Of the four components of character, the pretest reveals that leaders obtained the highest average in the area of spiritual authenticity and integrity with an average of 5.01 and 5.00 respectively, and scored lowest in the area of wholeness with an average of 4.21.
Figure 4.3. Pretest result from the LPLI (percentage).

Figure 4.4. LPLI pretest average scores for character.

Participants’ Pretest Scores in the Area of Competence

The second section of the LPLI survey explored the importance of the leaders’
competence in Christian leadership, which represents vocational integrity in the integrity
Christian leadership model. As stated in the definition section of this survey, competence focuses on the characteristics of the leader as a religious professional. This category evaluates the leader’s knowledge and action in the various areas of pastoral ministry.

Questions 21-50 focused on the competence of the leader. This category was divided into six subcategories: Questions 21-25 assessed knowledge and teaching; questions 26-30 assessed proclamation and worship; questions 31-35 assessed pastoral skills; question 36-40 assessed administrative skills; questions 41-45 assessed the leader’s professional judgment; and questions 46-50 assessed strategic discernment (see Table 4.4).

Table 4.4. LPLI Subcategories and Order of Questions Used to Assess Competence

<table>
<thead>
<tr>
<th>Question Group</th>
<th>Competence - Subcategory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Questions 21-25</td>
<td>Knowledge and teaching</td>
</tr>
<tr>
<td>Questions 26-30</td>
<td>Proclamation and worship</td>
</tr>
<tr>
<td>Questions 31-35</td>
<td>Pastoral skills</td>
</tr>
<tr>
<td>Questions 36-40</td>
<td>Administrative skills</td>
</tr>
<tr>
<td>Questions 41-45</td>
<td>Professional judgment</td>
</tr>
<tr>
<td>Questions 45-50</td>
<td>Strategic discernment</td>
</tr>
</tbody>
</table>

Figures 4.5 and 4.6 represent pretest results assessing leadership competence. The responses have been subtotaled in each category and subcategory. Results reflect that of these six components the pretest reveals that in the area of competence leaders obtained the highest scored average in professional judgment with an average of 5.07 and strategic discernment with an average of 4.85. Participants scored lowest in the area of administrative skills with an average of 4.35.
Figure 4.6. LPLI pretest average scores for competence (percentage).

Figure 4.6. LPLI pretest average scores for competence.
Participants’ Pretest Scores in the Area of Contribution

The third section of the LPLI survey explored the importance of the leader’s contribution, which represents organizational integrity in the integrity Christian leadership model. As stated in the definition section in this survey, contribution focuses on those attributes of the leader that position him or her as the steward of the church’s mission. This category assessed organizational integrity, which focuses on the leader’s contribution to his or her organization and what a leader accomplishes to advance the mission of making new disciples, fostering spiritual growth, and serving the world. Questions 51-75 focused on the leader’s contribution. This category was divided into five subcategories: questions 51-55 assessed the leader’s responsibility to discern a vision for the organization’s knowledge and teaching; questions 56-60 assessed team building; questions 61-65 assessed reaches new people; question 66-70 assessed fosters new development; and questions 71-75 assessed the expanded mission and service (see Table 4.5).

Table 4.5. LPLI Questions Used to Assess Contribution

<table>
<thead>
<tr>
<th>Question Groups</th>
<th>Contribution – Subcategory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Questions 51-55</td>
<td>Discern a vision</td>
</tr>
<tr>
<td>Questions 56-60</td>
<td>Build teams</td>
</tr>
<tr>
<td>Questions 61-65</td>
<td>Reaches new people</td>
</tr>
<tr>
<td>Questions 66-70</td>
<td>Fosters new development</td>
</tr>
<tr>
<td>Questions 71-75</td>
<td>Expands mission and service</td>
</tr>
</tbody>
</table>

Figures 4.7 and 4.8 represent pretest results assessing leadership contribution (organizational integrity). The result from the pretest questionnaire indicates that 21 percent of leaders scored highest in the area of reaching new people with an average 5.00
and lowest in the areas of helping their organization discern a vision with an average 4.68 and building teams with an average of 4.49. Each LPLI criterion is evaluated on a seven-point frequency scale. A higher score means that you exhibit this trait more frequently; a lower score, less frequently. Participants were asked to write for each statement the number that corresponds to the response that best applies to them (1 = Never; 2 = Seldom; 3 = Sporadically; 4 = Sometimes; 5 = Often; 6 = Usually; 7 = Always).

![Diagram](image)

**Figure 4.7. LPLI pretest average scores for contribution (percentage).**
Research Question #2

What knowledge, attitudes, and behavioral characteristics regarding the importance of personal, vocational and organizational integrity in Christian leadership did the pastors and lay leaders of the Alpha and Omega Leadership Institute possess following their participation in the eight-week leadership seminar?

This research question attempted to highlight the knowledge, attitudes, and behavioral changes that occurred in the characteristics of the participants regarding the importance of integrity following their participation in the eight-week leadership seminar on the importance of integrity in Christian leadership — $Giftedness + Integrity^3 = Productivity$. Upon completion of the integrity leadership seminar, a posttest was administered. Participants were given the same survey questions they answered before the seminar to see how the intervention influenced their knowledge, attitudes, and behavior toward the importance of integrity in Christian leadership.
Posttest Results on the Importance of Integrity in Christian Leadership

Means and standard deviations were computed for each of the scales and subscales of the pastors’ self-inventory (character, competence and contribution) at the posttest administration. At the posttest, mean responses for all subscales ranged between 5.27 and 5.89. No significant differences were observed between responses to the scales. The character score, $M = 5.66, SD = 0.61$, was not significantly different from the competence score, $M = 5.52, SD = 0.77, t (19) = 1.60, p = .127$, or the contribution score, $M = 4.70, SD = 1.01, t (19) = -.63, p = .538$. In addition, the competence score, $M = 5.52, SD = 0.77$, was not significantly different than the contribution score, $M = 5.54, SD = 0.92, t (19) = -.62, p = .873$. The pastors’ self-inventory showed high internal reliability at the posttest for each of its scales. The character scale had a Cronbach's alpha of 0.93. The competence scale’s alpha was 0.96, and the contribution scale’s alpha was 0.97.

A series of dependent samples $t$-tests explored any changes in scores on the pastors’ self-inventory scales and subscales after the eight-week leadership seminar. Overall, all of the scale scores significantly increased from pretest to posttest. In particular, participants reported significantly higher scores in competence at the posttest, $M = 5.52, SD = 0.77$, than they did at pretest, $M = 4.50, SD = 0.98, t (19) = -7.14, p > .001$. Similarly, posttest scores were significantly higher in character, $M = 5.66, SD = 0.61$, than were pretest scores, $M = 4.60, SD = 1.05, t (19) = -6.29, p > .001$, and posttest scores in contribution, $M = 5.54, SD = 0.92$, were significantly higher than were pretest scores, $M = 4.70, SD = 1.01, t (19) = -5.74, p > .001$. In addition, significant changes were evident from pre- to posttest on all subscales. The administrative skills subscale
showed the greatest change from the pretest, $M = 4.10$, $SD = 1.40$, to posttest, $M = 5.40$, $SD = 1.05$, $t (19) = -6.18$, $p > .001$ (see Table 4.2, p. 129).

**Pastors’ Self-Inventory and Gender**

To explore the changes in the pastors’ self-inventory scale scores after the eight-week leadership seminar between men and women, a series of 2x2 repeated measures analyses of variance (ANOVA) were conducted. While both men and women showed higher overall scores over time on the character scale, $f(1, 18) = 43.24$, $p < .001$, no significant gender differences were evident, $f(1, 18) = 0.02$, $p = .894$. No significant interaction effect was evident on the character scale, $f(1, 18) = 1.85$, $p = .191$. Similarly, both men and women showed higher overall scores over time on the competence scale, $f(1, 18) = 53.31$, $p < .001$. No significant gender differences evident, $f(1, 18) = 0.94$, $p = .943$, and no significant interaction effect, $f(1, 18) = 1.37$, $p = .256$. Finally, on the contribution scale, both men and women showed higher overall scores over time, $f(1, 18) = 44.59$, $p < .001$, but no significant gender differences was evident, $f(1, 18) = 0.17$, $p = .689$. However, there was a significant interaction effect, $f(1, 18) = 5.22$, $p = .035$.

Women showed higher pretest scores, $M = 4.75$, $SD = 1.20$, and lower posttest scores, $M = 5.35$, $SD = 1.15$, than did men, who had a pretest mean of 4.61, $SD = 0.71$, and a posttest mean of 5.83, $SD = 0.23$; see Table 4.6 and Figure 4.9).

**Table 4.6. Means and Standard Deviations for Pastor’s Self-Inventory Scales by Gender and Time of Testing**

<table>
<thead>
<tr>
<th>Scale</th>
<th>Pretest $M (SD)$</th>
<th>Posttest $M (SD)$</th>
<th>Pre-Posttest $F (df)$</th>
<th>Gender F(df)</th>
<th>Interaction F (df)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character</td>
<td></td>
<td></td>
<td>43.24 (118)**</td>
<td>0.02 (118)</td>
<td>1.85 (1, 18)</td>
</tr>
<tr>
<td>Men ($n = 8$)</td>
<td>4.43 (1.12)</td>
<td>5.76 (0.38)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women ($n = 12$)</td>
<td>4.71 (1.04)</td>
<td>5.58 (0.73)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Competence
- Men (n = 8): 4.42 (0.83) 5.64 (0.29)
- Women (n = 12): 4.56 (1.10) 5.44 (0.98)

Contribution
- Men (n = 8): 4.61 (0.71) 5.83 (0.23)
- Women (n = 12): 4.75 (1.20) 5.35 (1.15)

** Significant at the 0.001 level (2-tailed).
* Significant at the 0.05 level (2-tailed).

** Figure 4.9. Means for contribution scales by gender and time of testing.**

**Pastors' Self-Inventory and Role**

To explore the changes in the pastors' self-inventory scale scores over time between pastors and lay leaders, a series of 2x2 repeated measures analyses of variance (ANOVA) were conducted. See Table 4.4 for means and standard deviations. While both lay leaders and pastors showed higher overall scores over time on the character scale, $f(1, 18) = 37.00, p < .001$, no significant position differences were evident, $f(1, 18) = 1.15, p = .299$. Also, no significant interaction effect was evident on the character scale, $f(1,$
18) = 0.15, \( p = .701 \). Similarly, both men and women showed higher overall scores over time on the competence scale, \( f(1, 18) = 48.01, p < .001 \), no significant position differences, \( f(1, 18) = 2.17, p = .158 \), and no significant interaction effect, \( f(1, 18) = 0.38, p = .544 \). Finally, on the contribution scale, both men and women showed higher overall scores over time, \( f(1, 18) = 30.79, p < .001 \), but no significant position differences were evident, \( f(1, 18) = 3.07, p = .097 \), and no significant interaction effect, \( f(1, 18) = 0.02, p = .883 \) (see Table 4.7).

**Table 4.7. Means and Standard Deviations for Pastor’s Self-Inventory Scales by Position and Time of Testing**

<table>
<thead>
<tr>
<th>Scale</th>
<th>Pretest M (SD)</th>
<th>Posttest M (SD)</th>
<th>Pre-Posttest ( f(df) )</th>
<th>Position ( f(df) )</th>
<th>Interaction ( f(df) )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character</td>
<td>37.00 (118)**</td>
<td>1.15 (118)</td>
<td>0.15 (1.18)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lay Leader (n=11)</td>
<td>4.40 (1.00)</td>
<td>5.52 (0.72)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastor (n = 9)</td>
<td>4.84 (1.13)</td>
<td>5.82 (0.42)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competence</td>
<td>48.01 (118)**</td>
<td>2.16 (118)</td>
<td>0.38 (1.18)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lay Leader (n=11)</td>
<td>4.22 (1.02)</td>
<td>5.33 (0.98)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastor (n = 9)</td>
<td>4.84 (0.86)</td>
<td>5.76 (0.32)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contribution</td>
<td>30.79 (118)**</td>
<td>3.07 (118)</td>
<td>0.02 (1.18)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lay Leader (n=11)</td>
<td>4.38 (1.02)</td>
<td>5.24 (1.15)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastor (n = 9)</td>
<td>5.08 (0.91)</td>
<td>5.90 (0.33)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

** Significant at the 0.001 level (2-tailed).
* Significant at the 0.05 level (2-tailed).

**Participants’ Posttest Scores in the Area of Character**

Figures 4.10 and 4.11 reveal posttest results from the LPLI assessing leadership character. The results of the posttest reflected that leaders scored highest in the areas of spiritual authenticity and integrity with an average of 5.66 and 5.89, lowest in the areas of wholeness and self-awareness with an average of 5.40 and 5.41.
Figure 4.10. LPLI posttest average scores for character.

Figure 4.11. LPLI posttest average scores for character (percentage).
Pre- and Posttest Comparison of LPLI Results for Character

Overall, all of the scale scores significantly increased from pretest to posttest. Posttest scores were significantly higher in character, \( M = 5.66, \) \( SD = 0.61, \) than were pretest scores, \( M = 4.60, \) \( SD = 1.05, \) \( t(19) = -6.29, p > .001. \) The results of the posttest reflected an increase in all four components. In area of spiritual authenticity there was an increase from an average of 5.01 to an average of 5.11. In the area of integrity (ethics), the posttest revealed an increase from a pretest average score of 5.00 to an average posttest score of 5.74. In the area of self-awareness the postest revealed an increase from an average of 4.74 to an average of 5.46. In the area of wholeness the posttest revealed an increase from a pretest average of 4.7 to an average of 5.37. Although the research revealed an increase in the area of wholeness, it remained the lowest average score in the category of character as it was in the pretest.

Table 4.8. Comparison of LPLI Pretest and Posttest Results for Character

<table>
<thead>
<tr>
<th>Character</th>
<th>Pretest</th>
<th>Posttest</th>
<th>% Increased</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Authenticity</td>
<td>5.01</td>
<td>5.11</td>
<td>1.43</td>
</tr>
<tr>
<td>Integrity</td>
<td>5.00</td>
<td>5.74</td>
<td>10.57</td>
</tr>
<tr>
<td>Wholeness</td>
<td>4.70</td>
<td>5.37</td>
<td>9.57</td>
</tr>
<tr>
<td>Self-Awareness</td>
<td>4.76</td>
<td>5.46</td>
<td>10.29</td>
</tr>
</tbody>
</table>

Participants’ Posttest Scores in the Area of Competence

Figures 4.12 and 4.13 reveal posttest results from the LPLI assessing leadership competence. In the area of vocational integrity, the post-test results revealed that participants scored highest in the area of professional judgment and strategic
discernment with an average of 5.76 and an average of 5.61 respectively. However, the results revealed that participants scored lowest in the areas of administrative skills and proclamation and worship with an average of 5.40 and 5.27 respectively.

Figure 4.12. LPLI posttest average scores for competence.

Figure 4.13. LPLI Posttest average scores for competence (percentage).
Pre- and Posttest Comparison of LPLI Results for Competence

Table 4.9 reveals comparison of pre and posttest results from the LPLI assessing leadership competence. Overall, all of the scale scores significantly increased from pretest to posttest. In particular, participants reported significantly higher scores in competence at the posttest, M = 5.52, SD = 0.77, than they did at pretest, M = 4.50, SD = 0.98, t (19) = -7.14, p > .001. Similarly,

The posttest results reveal that in the area of vocational integrity, leaders and lay leaders had an increase in all the listed components. The area of professional judgment had an increase from an average of 4.52 to an average of 5.76, pastoral skills increased from an average of 4.79 to an average of 5.57. The area of strategic discernment had an increase from an average of 4.85 to an average of 5.61. Administrative skills had an increase from an average of 4.10 to an average of 5.40. Although significant changes were evident from pre- to posttest on all subscales. The administrative skills subscale showed the greatest change from the pretest, M = 4.10, SD = 1.40, to posttest, M = 5.40, SD = 1.05, t (19) = -6.18, p > .001 (see Table 4.2, p. 129).

Table 4.9. Comparison of LPLI Pretest and Posttest Results for Competence

<table>
<thead>
<tr>
<th>Competence</th>
<th>Pretest</th>
<th>Posttest</th>
<th>% Increased</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge &amp; Teaching</td>
<td>4.78</td>
<td>5.53</td>
<td>15.70</td>
</tr>
<tr>
<td>Proclamation &amp; Worship</td>
<td>3.97</td>
<td>5.27</td>
<td>32.70</td>
</tr>
<tr>
<td>Pastoral skills</td>
<td>4.79</td>
<td>5.57</td>
<td>16.30</td>
</tr>
<tr>
<td>Administrative Skills</td>
<td>4.10</td>
<td>5.40</td>
<td>28.80</td>
</tr>
<tr>
<td>Professional Judgment</td>
<td>4.52</td>
<td>5.76</td>
<td>27.40</td>
</tr>
<tr>
<td>Strategic Discernment</td>
<td>4.85</td>
<td>5.61</td>
<td>15.70</td>
</tr>
</tbody>
</table>
Participants’ Posttest Scores in the Area of Contribution

Figures 4.14 and 4.15 reveal posttest results from the LPLI assessing leadership contribution. Posttest scores in contribution, $M = 5.54$, $SD = 0.92$, were significantly higher than were pretest scores, $M = 4.70$, $SD = 1.01$, $t (19) = -5.74$.

The result from the posttest questionnaire indicated an increase in the area of reaching new people from an average of 5.00 to an average 5.61. In the area of building teams, results revealed an increase from an average of 4.49 to an average of 5.52. In the area of discerning a vision, results revealed an increase from an average of 4.68 to an average of 5.65. In the areas of expanding mission and fostering new development the results showed an increase from an average of 4.52 to 5.40 and an increase from an average of 4.79 to 5.52 respectively. See Table 4.10 and Figures 4.14 and 4.15).

![Bar Chart: LPLI Posttest Average Scores for Contribution]

**Figure 4.14.** LPLI posttest average scores for contribution.
Figure 4.15. LPLI posttest average scores for contribution (percentage).

Pre- and Posttest Comparison of LPLI Results for Contribution

Table 4.10 reveals the results of LPLI pre and posttests comparison in the area of leadership contribution.

<table>
<thead>
<tr>
<th>Contribution</th>
<th>Pretest</th>
<th>Posttest</th>
<th>% Increased</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discern a Vision</td>
<td>4.68</td>
<td>5.68</td>
<td>21.40</td>
</tr>
<tr>
<td>Build Team</td>
<td>4.49</td>
<td>5.52</td>
<td>22.90</td>
</tr>
<tr>
<td>Reaches New People</td>
<td>5.00</td>
<td>5.61</td>
<td>12.20</td>
</tr>
<tr>
<td>Fosters New Development</td>
<td>4.79</td>
<td>5.52</td>
<td>15.20</td>
</tr>
<tr>
<td>Expands Mission</td>
<td>4.52</td>
<td>5.40</td>
<td>19.50</td>
</tr>
</tbody>
</table>
Figures 4.16 reveals the overall posttest results from the LPLI assessing leadership character, competence and contribution.

![Bar chart showing posttest results for Character, Competence, and Contribution]

**Figure 4.16.** LPLI overall average posttest results.

**Research Question #3**

What elements of the intervention most influenced the changes in knowledge, attitudes, and behavioral characteristics among the participants? After the seminars, participants completed subjective questions on the exit questionnaire to assess what elements of the intervention most influenced the characteristics of the importance of integrity in Christian leadership among the participants. For eight weeks participants attended seminars on the importance of integrity in Christian leadership. The seminars covered the topics of *personal integrity*, which focuses on the leader’s character in regards to spiritual authenticity and wholeness; *vocational integrity*, which focuses on competence, the leaders knowledge and actions manifested in various areas of pastoral ministry; and *organizational integrity*, which describes the leader’s responsibility to
shape the plans and actions of an organization. After studying such a wide variety of
topics related to the importance of integrity, this question assessed what elements of the
intervention most influenced the characteristics of the importance of integrity in Christian
leadership among the participants.

**Focus Group Exit Questionnaire**

In addition to the facilitation of discussion within the focus groups, the
participants were also asked to complete two exit questionnaires geared towards
assessing the impact of the intervention on their knowledge, attitudes, and behavior
towards personal, vocational and organizational integrity. The questionnaire consisted of
two parts: (1) In questions 1-16 participants rate questions from Poor (lowest) to
Excellent (highest), and (2) in questions 16-24 participants write answers to open-ended
questions. Table 4.11 reveals findings from the focus group questionnaire. Participants
responded to questions from a Likert scale, including Poor (P), Fair (F), Good (G), Very
Good (VG), and Excellent (E).

A summary of participants’ responses shows that 100 percent of participants
experienced positive changes in their attitudes and behavior towards personal, vocational,
and organizational integrity. The data also shows that 50 percent of the participants gave
the LPLI leadership courses and seminar an overall rating of Excellent (E), while 35
percent of participants’ overall rating was very good (VG). The other 15 percent gave an
overall rating of good (G).

**Table 4.11. Summary of Focus Group Responses**

<table>
<thead>
<tr>
<th>Questions</th>
<th>P</th>
<th>F</th>
<th>G</th>
<th>VG</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Question</td>
<td>P</td>
<td>O</td>
<td>G</td>
<td>VG</td>
</tr>
<tr>
<td>---</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>----</td>
</tr>
<tr>
<td>1</td>
<td>Before attending the A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards personal integrity and the importance of the spiritual formation can be described as</td>
<td>6</td>
<td>9</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Now my knowledge, attitude and behavior towards the course can be described as</td>
<td>0</td>
<td>3</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>3</td>
<td>Before attending A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards vocational integrity can be described as</td>
<td>11</td>
<td>6</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>4</td>
<td>Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>Before attending A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards organizational integrity can be described as</td>
<td>7</td>
<td>10</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td>0</td>
<td>2</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>Before attending A&amp;O LPLI leadership seminar my knowledge of Pastoral care can be described as</td>
<td>12</td>
<td>6</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>8</td>
<td>Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td>0</td>
<td>6</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>Before attending A&amp;O LPLI leadership seminar my knowledge of Pastoral care can be described as</td>
<td>0</td>
<td>6</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>Before attending A&amp;O LPLI leadership seminar my knowledge of Pastoral care can be described as</td>
<td>0</td>
<td>6</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>Before attending A&amp;O LPLI leadership seminar my theological knowledge of scripture particularly the Old Testament can be described as</td>
<td>6</td>
<td>10</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td>2</td>
<td>2</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>13</td>
<td>Before attending A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards recruiting and developing leaders can be described as</td>
<td>10</td>
<td>6</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>14</td>
</tr>
<tr>
<td>15</td>
<td>Rate the level of your involvement in the activities of this LPLI Leadership Seminar</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>16</td>
<td>What overall rating would you give to the LPLI Leadership Seminar and courses</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>18</td>
<td>What is one element of the LPLI Leadership Seminar do you think was most essential?</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>19</td>
<td>Why?</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>20</td>
<td>What element would you like to remove from these LPLI Leadership Seminars?</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>21</td>
<td>Why?</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>22</td>
<td>What was your most significant learning experience in these leadership courses?</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>23</td>
<td>What significant changes have you made as a result of participating in these leadership sessions?</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>24</td>
<td>Any additional comments you would like to make about leadership courses and seminar</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
</tbody>
</table>

Note: P = Poor; Fair = ; G = Good; VG = Very Good; E = Excellent
The second section of the questionnaire allowed participants to express their thoughts and feelings towards the LPLI seminars in a more liberal manner. A majority of the participants admitted that one element of the LPLI seminar that they thought most essential was the sessions centered on personal integrity. Participants in responding to question #20 all stated that no element should be removed from the LPLI seminars because all courses were proven meaningful for the development of their integrity. They explained that all the courses helped to provide some significant learning experience: four participants reported significant learning experience in the area of creating and casting vision. Five participants experienced significant learning in the recruiting and training of leaders. Six participants stated that their significant learning experience came about through the calling and character course, and the remaining five participants expressed that they gained significant knowledge in the areas of spiritual formation and church administration. In response to the final item on the questionnaire, some participants reported that courses have helped them develop a more intimate relationship with God. The participants, especially those who are pastors, reported changes in their church administration, creation of church mission and vision statements, provision of pastoral care, and leadership recruiting and training. However, some of the participants expressed that even though they had gained knowledge in most of these areas of ministry, they have not yet began to implement the changes. However, they will be intentional in making the necessary changes in their ministries in the near future. Overall, the participants all agreed that the intervention was useful in influencing changes in knowledge, attitudes, and behavioral characteristics towards their personal, organizational, and vocational integrity, which were all explored in the LPLI leadership seminar (see Table 4.12).
Table 4.12. Summary of Responses from the First Exit Questionnaire

<table>
<thead>
<tr>
<th>Questions</th>
<th>Summary of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SD</td>
</tr>
<tr>
<td>1. I feel the need to preach or advocate effectively from a faith</td>
<td>3</td>
</tr>
<tr>
<td>perspective.</td>
<td></td>
</tr>
<tr>
<td>2. I am better able to balance the time spent with the family</td>
<td>0</td>
</tr>
<tr>
<td>and ministry.</td>
<td></td>
</tr>
<tr>
<td>3. I feel the need to always maintain ethical ideals of Christian</td>
<td>1</td>
</tr>
<tr>
<td>life in personal behavior.</td>
<td></td>
</tr>
<tr>
<td>4. I am more aware of the importance of ensuring that people receive</td>
<td>1</td>
</tr>
<tr>
<td>sensitive pastoral care in times of distress.</td>
<td></td>
</tr>
<tr>
<td>5. I see the importance of maintaining a healthy life style.</td>
<td>1</td>
</tr>
<tr>
<td>6. My interest towards building teams to accomplish God's vision</td>
<td>0</td>
</tr>
<tr>
<td>has been increased.</td>
<td></td>
</tr>
<tr>
<td>7. I find myself practicing the spiritual discipline more frequently and</td>
<td>0</td>
</tr>
<tr>
<td>with more meaning.</td>
<td></td>
</tr>
<tr>
<td>8. I now find myself developing specific goals and plans to</td>
<td>0</td>
</tr>
<tr>
<td>implement the vision of the ministry.</td>
<td></td>
</tr>
<tr>
<td>9. I help the congregation discern God's vision</td>
<td>0</td>
</tr>
<tr>
<td>10. I am now able to handle Administrative matters competently.</td>
<td>1</td>
</tr>
<tr>
<td>11. I now understand the importance of recruiting and equipping</td>
<td>1</td>
</tr>
<tr>
<td>new leaders.</td>
<td></td>
</tr>
<tr>
<td>12. I have developed and implemented my personal ministerial code of</td>
<td>1</td>
</tr>
<tr>
<td>ethics.</td>
<td></td>
</tr>
</tbody>
</table>

Note: SD = strongly disagree; D = disagree; U = unsure; A = agree; SA = strongly agree

Table 4.13 gives a summary of participant’s results from the second exit questionnaire which allowed participants to express their thoughts and feelings towards the LPLI seminars in a more liberal manner by answering open-ended questions.

Table 4.13. Summary of Responses from the Second Exit Questionnaire

<table>
<thead>
<tr>
<th>Selected Questions</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 1</td>
<td>Approximately 85% of participants attempted this question and 60% agreed/strongly agreed that they feel the need to preach or advocate effectively from a faith perspective.</td>
</tr>
<tr>
<td>Question 2</td>
<td>All participants attempted this question with approximately 75% of them agreeing to better balancing the time spend with family and ministry. Approximately 15% indicated that they were unsure and 10% indicating that they disagree that they are doing better in this area.</td>
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<tr>
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</tr>
<tr>
<td>Question 3-4</td>
<td>Approximately 94% of the respondents agreed to the importance of maintaining ethical ideals of Christian life in personal behavior. This same percentage agreed that they are more aware of the importance of ensuring that people receive sensitive pastoral care in times of distress. There's a 10% of participants disagreed to these two question.</td>
</tr>
<tr>
<td>Question 5-6</td>
<td>100% of participants responded to question #5 with a 95% of them agreeing/strongly agreeing that it's important to maintain a healthy lifestyle. Approximately 78% of participants agreed/strongly agreed to increased interest towards building teams to accomplish God's vision. Approximately 22% of respondents indicated to being unsure of whether or not their interest was increased.</td>
</tr>
<tr>
<td>Question 7-8</td>
<td>Data reveals that an overwhelming 100% of participants responded and agreed that they find themselves practicing the spiritual discipline more frequently and with more meaning. For question #8 82% of the respondents agreed, 12% was unsure and 6% disagreed that they find themselves developing specific goals and plans to implement the vision of the ministry.</td>
</tr>
<tr>
<td>Question 9-10</td>
<td>Approximately 85% of the participants responded to question #9 with 61% agreed/strongly agreed, 17% disagreed and 22% was unsure if they helped the congregation discerns God's vision. For question #10 72% of respondents agreed, 17% was unsure and 11% disagreed to being able to handle Administrative matters competently.</td>
</tr>
<tr>
<td>Question 11-12</td>
<td>A remarkable 94% of the participants indicated that they agreed to understanding the importance of recruiting and equipping new leaders while 6% disagreed. For question #12 78% of the respondents agreed, 11% disagreed and 11% indicated that they were unsure of having developed and implemented their personal ministerial code of ethics.</td>
</tr>
</tbody>
</table>

**Discussion of Focus Groups**

The following information represents the proceedings of focus group sessions with the participants conducted after completing the LPLI seminars. I facilitated the focus group, and the sessions were interactive and quite meaningful. The focus groups formed part of the experience by stimulating dialogue among the leaders. The meetings allowed the leaders and lay leaders to process and express their thoughts, attitudes, and behaviors, which enabled them to apply the truth learned about personal, vocational, and organizational integrity to their lives and ministries.
LPLI provided the ten lowest scored questions for all participants. I used the ten lowest scored questions, which were common among most of the twenty participants, as a guide for the discussion:

1. I recruit and equip new leaders.
2. I develop specific goals and plans to implement the vision of our ministry.
3. I call the congregation (or the ministry with which I work) to a mission beyond itself.
4. I handle administrative matters competently.
5. I ensure that people receive sensitive pastoral care in times of illness, crisis, or death (or, in the case of those without pastoral responsibilities, I relate to persons facing such times with care and sensitivity).
6. I balance the demands of self, ministry, and family.
7. I practice spiritual disciplines faithfully.
8. I am sustained by a support system of colleagues, friends, and family.
9. I demonstrate solid biblical and theological knowledge.
10. I build teams to accomplish God’s vision.

Proceedings of focus group.

As participants were engaged in discussions they all admitted that involvement in the LPLI seminars was instrumental in enhancing their awareness of and attitudes towards integrity holistically.

- The leaders and lay leaders unanimously agreed that they were knowledgeable in the area of personal integrity that focused on the leader’s character and spiritual formation but had limited knowledge for vocational integrity, which focused on the
leader's competence in areas such as church administration and pastoral care and organizational integrity that focused on the leader's responsibility to his or her organization specifically in the areas of leadership development and implementing vision and mission for their organizations.

- Some participants shared that their new knowledge and understanding of the importance of the three dimensional integrity in leadership has enabled them to understand better the need to say no to some engagements without struggling with feelings of fear or guilt, explaining that they are now cognizant that continuously committing oneself to tasks knowing they will be highly unlikely to fulfill them may be deemed as a lack of integrity on their part.

- The leaders and lay leaders also shared how their participation in the intervention changed or informed their practice of ministry.

- Participants expressed significant transformation in the way that they now practice the spiritual disciplines, prepare for their sermons, and plan worship services, and some have reorganized existing programs/ministries in their churches.

- Leaders and lay leaders have also reported that as a result of their involvement in the LPLI seminars they have been motivated to establish new ministries that engage both the church and church communities.

- Leaders shared and proudly described the establishment of both Christian and non-Christian youth groups for coaching and mentorship, providing evidence that leaders have experienced a change of attitude and behavior towards the development of emergent leaders.
• An overwhelming 100 percent of participants indicated in the focus groups that they have experienced significant positive changes in their attitudes and behavior towards personal, vocational, and organizational integrity.

• Participants agreed that all three elements of the intervention influenced the changes in knowledge, attitudes, and behavioral characteristics among them in the order of personal, organizational, and then vocational integrity.

Summary of Major Findings

I discovered four major findings in this research in relation to the importance of integrity in Christian leadership and explored how these findings relate to character (personal integrity), competence (vocational integrity), and contribution (organizational integrity):

1. Personal integrity—The leaders and lay leaders of the Alpha and Omega Leadership Institute who engaged in this study scored lowest in the area of wholeness, which reflects the leaders’ struggle to create a sense of balance for the demands of self, ministry, and family and also to practice the spiritual disciplines faithfully. The leaders who participated in this research expressed that they are fully aware of the importance of the spiritual disciplines; however, due to busyness or other reasons many continue to struggle with the faithful practice of these disciplines. Most of the leaders have self-reported that since attending this seminar, they have made the decision to pay more careful attention to practicing the spiritual disciplines and living a more balanced life, which will consist of paying more attention to their relationship with God, self and family.
2. Vocational integrity—Leaders scored lowest in the area of church administration, which reflects the leaders’ limited knowledge concerning the various skills needed to handle the administrative matters of the church efficiently. They also had limited knowledge on how to administer pastoral care effectively.

3. Organizational integrity—vision: The leaders and lay leaders who participated in this research expressed within the focus group that they possessed limited knowledge of the importance of vision or mission for their church; hence, the majority of churches led by these participants do not have a vision or mission statement guiding the organization.

4. Organizational integrity—mobilization: The research revealed that over the years, leaders and lay leaders who participated in this research have placed little or no emphasis on recruiting, mobilizing, or equipping new leaders.
CHAPTER 5

DISCUSSION

Purpose Statement

Society has witnessed integrity’s downfall over the last several years in almost every area of culture. Corporate scandals like Enron have rocked the business world. Affairs involving notable television preachers, misappropriation of funds, and priests’ molestation charges, have crushed respect for the Church over the years. Society demonstrates little or no regard for moral standards and Christian principles. As a result, the church has suffered extensively from a lack of integrity along with poor organizational structure and incompetent leaders over the years, which has seriously hampered its effectiveness in the world.

As a result of the prevalence of this integrity crisis within the church, the purpose of this study was to assess the knowledge, attitudes, and behavioral changes among the pastors and lay leaders of the Alpha and Omega Leadership Institute who participated in an eight-week leadership seminar and two follow-up seminars regarding the importance of personal, vocational and organizational integrity in Christian leadership with an emphasis on Giftedness + Integrity = Productivity.

My concern for Church leadership and also my interest in this study was birthed out of the numerous occurrences of integrity’s downfall and the lack of a holistic approach to integrity in Christian leadership. Unless the church moves toward seriously addressing the issue of integrity at all levels, the damaging effect might be irreparable. Numerous illuminating thoughts seem to arise from the collected data of the Lewis Pastoral Leadership Inventory. Attention is given to major findings in three critical areas.
explored in this study: character (personal integrity), competence (vocational integrity), and contribution (organizational integrity).

**Personal Integrity—Character**

Major findings in the area character revealed that the leaders and lay leaders of Alpha and Omega Leadership Institute who engaged in this study scored lowest in the area of wholeness, which reflects the leader's struggle to create a sense of balance for the demands of self, ministry, and the family and also to practice the spiritual disciplines faithfully. The data confirmed that leaders scored the highest in the area of spiritual authenticity with an average score of 5.01. However, the data revealed that while these leaders scored highest in spiritual authenticity, leaders came out weakest in the area of wholeness with an average 4.37.

*Personal integrity*, which focuses on the leader's character, the power of personhood, and who the leader is as a person, yielded the highest average score of the three categories of integrity mentioned in this study. The findings yielded from this research revealed that the group of leaders from the Alpha and Omega Leadership Institute had more knowledge of character (personal integrity) than in the other two areas of competence (vocational integrity) and contribution (organizational integrity).

It is interesting that amidst the startling reports of integrity's downfall among Christian leaders, the LPLI pretest responses indicate that the leaders place the most emphasis on their character (personal integrity). This result is directly related to the limited knowledge that leaders and lay leaders possessed of the other two areas of integrity that this study explored.
The data collected from the LPLI pretest illustrated that of the four components forming character (spiritual authenticity, integrity, wholeness, and self-awareness) the leaders scored the highest in spiritual authenticity and integrity. Leaders came scored lowest in the areas of wholeness and self-awareness, which both deal with the leaders’ attitudes towards healthy lifestyle habits, balancing the demands of self, ministry and family, seeking and receiving feedback to improve and faithfully practicing spiritual disciplines. Within the focus groups, participants have shared that at times they have spent many hours and days away from their family due to mission trips, or church duties that most times have left them emotionally guilty for being absent so many times.

Leaders find doing things for God less challenging than spending quality time with God. Many pastors may spend hours of their days planning events, counseling, visiting, doing administrative duties, and offering pastoral care. However, none of these ministry activities can serve as substitutes to spending personal quality time with God in reading the word, prayer, worship, and just seeking his direction by being in his presence. Leaders comfort themselves with the fact that they were doing God’s work, hence being obedient to God. Barna explains that the excellence of leadership depends more on the quality of the leader’s relationship with God than on the application of the gifts and resources he has given to the leader for success in leading people (Fish Out Of Water 2632-36). According to Barna, “Leading without an intimate relationship with the Lord becomes toxic; his presence and loving involvement in your life is the air that a Christian, and especially a Christian leader, must breathe to survive” (Fish out of Water 2632-36). He explains that leaders who refuse to live a balanced life sometimes eventually
experience a lack of joy which is attributable to the leader's obsession with what he or she was doing, rather than whom he or she was becoming (2638).

Participants have reported that for many years they spent a lot of time helping the church to do what is normally expected by the church for them to do, but they were making no time to grow their relationship with the God they were supposedly serving. However, participants have self-reported that since attending these eight weeks of leadership seminars their approach to living a balanced life in ministry has begun to change positively with learning at the seminar. Leaders have vowed to pay careful attention to these areas of personal struggles.

Before I started this study, I was aware of the possibility that leaders may have scored high in the area of spiritual authenticity, which dealt with questions such as the leader growing in spiritual maturity, demonstrating a personal experience of God, and demonstrating a personal faith in Jesus Christ because these leaders and lay leaders emphasize experience more than competence or organizational development. For these leaders spirituality is not merely necessary but foundational. They focused on spirituality, including a devotional life of prayer and in the Word, and personal spiritual formation as well as the demonstration of the gifts and anointing of the Holy Spirit. Spiritual formation is the foundation for everything they do. In the past this conviction has sometimes led to opposing the intellectual or academic development by some pastors.

Personal integrity is a crucial aspect of integrity. Documented within the literature review, Weems asserts that laypersons rank pastors' personal characteristics as their most important features. Weems explains, "As important as competence in the skills of ministry may be, it is the personal character of the pastor that laity name as most
important. (2) personal integrity, and (3) Christian example…” (67). He goes on to identify the most detrimental factors in pastoral effectiveness as (1) self-serving ministry, (2) undisciplined living, and (3) emotional immaturity (116). Bebee explains, “I have seen many great leaders ruin an opportunity because of a moral failing…learning how to identify and overcome our most self-destructive tendencies plays an indispensable role in our enduring success” (2148). Without a doubt, bedrock integrity is absolutely necessary for leadership.

Personal integrity also includes the leader’s ability to live a balanced life. The literature review identified the danger of the imbalanced life of a leader. Blackaby and Blackaby gave this had this to say about the importance of leaders being balanced:

Wise leaders realize there is no way they can satisfy the desires of all the people who clamor for their time…. God never piles on more than someone can handle. God never overbooks people. God never drives his servant to the point of breakdown. God never burns people out. God never gives people tasks that are beyond the strength or ability he provides. (202).

Clearly, leaders need to set aside regular time for rest and relaxation. A leader must be prudent, a person who is balanced. This principle describes “[T]he well-balanced state of mind resulting from habitual self-restraint,” or the inner character that comes from daily self-discipline (Focus on the family Dobson). Results from the survey along with the focus group discussions reveal that these leaders are unable to balance ministry and family. Unfortunately, leadership responsibilities along with preaching engagements, leadership training seminars, and personal appointments do not always give leaders the flexibility for much family time, rest, and relaxation.

Often, much time is spent at home with family because most of the pastors are frequently either spending time at their local churches or preaching out at other churches.
Most of the participants are leaders of local independent churches, which do not emphasize the importance of family vacation, and most persons cannot afford to take them. Over the years, this lack of emphasis on rest and renewal among leaders has had a negative impact on the families of leaders, including marital breakdown. A survey conducted by James Dobson reveals a strong connection between fatiguing burnout and moral failure. These feelings of fatiguing burnout and frustration can make a pastor vulnerable to moral failure. Ron Edmondson points out that at some point in leadership, if leaders are leading through the deep waters of change, relational differences or simply the stress of wearing the leader hat, they will face burnout. He advises leaders, “When you start having more negative thoughts than positive thoughts, when the pressure of leadership is unbearable for a long period of time or when your leadership starts to negatively impact your physical or emotional health or your relationships, it’s time to seek help” (4768-71). Since the responsibilities and expectations of church leaders in church and society are unlikely to change in any drastic way, pastors must therefore take the initiative to practice a balanced life.

The biblical/theological framework employed in this study indicates that the Bible is replete with Scriptures supporting a more balanced understanding of ministry. Jesus is the perfect example of one who lived a balanced life. He showed an approach to life and ministry that created space for solitude and community. According to R. Foster “Jesus’ ministry demonstrated holy leisure” (71). Headley explains, “Jesus regularly balanced rest and retreat with activity, withdrawal with engagement” (2639-45).

Christian leaders are called to develop this same approach to life and ministry. In Mark 6:31-45, Jesus called the disciples aside to rest from their ministry labors. He taught
them the importance of stepping aside and refreshing themselves and replenishing their resources in order for them to be fresh and alive for ministry: “This command to come aside shows Jesus’ balanced approach to life and ministry. He demonstrates that ministry is best done in at least two movements: first, stepping aside into solitude; and second, returning refreshed to community and ministry” (Headley 2632-39). Similar principles apply to all aspects of the leader’s life. Like all other persons, Christian leaders also have the need for sustenance and relaxation amidst their activities. They need to live out a balanced approach in every area of their lives. Instead, quite often many ministers such as Martha, in Luke 10:40, seem to give attention to doing—to working and fulfilling calling while ignoring being—rather than sitting at Jesus’ feet to be replenished and renewed. The pastors’ lives frequently demonstrate that they are grossly out of balance. Unfortunately, such imbalanced lifestyles are sometimes believed to be the normal mode for ministers (2639-45).

Within the focus group, participants revealed that over several years in ministry their senior leaders did not encourage rest and renewal. They were encouraged mainly to “keep working for the Lord.” Leaders were so busy working for God that they did not have much time to spend with God, resulting in the fact that while leaders were well aware of the spiritual disciplines, many leaders were not faithfully practicing the disciplines due to their constant busyness in ministry. Numerous church services and activities are held most nights of the week, and leaders experience a compulsion to be present at all these events, thus spending very little time with family.

Along with meeting their other pastoral obligations and also fulfilling speaking engagements outside of their church community, very little time was available for
spending with family. The importance of family time was also not emphasized. Therefore, leaders have adopted an imbalanced approach to leadership. Engstrom states that leaders should not only provide materially for their families but should make themselves available to spend quality time with them (117). Leaders need to be careful not to allow their profession to capture most of their time, stealing even those few moments they meant to invest in life together with those they love (117).

Before I conducted the study, I observed that leaders seemed comfortable with their level of spirituality. However, during the seminar, as knowledge began to increase, I observed a change in the attitudes of leaders towards spiritual formation. Throughout the research I discovered that these leaders were determined to live a more balance life and to improve their prayer discipline. They expressed their desire to become more connected to God and begin to practice the spiritual disciplines faithfully. Leaders expressed that their deepest desire is to spend quality, unhurried time with God and to experience the joy of a disciplined prayer life and commitment to reading God’s word. Participants are more aware that they need to make necessary adjustments in order to accommodate spiritual enrichment, rest, relaxation, and family time. A disciplined approach to exercise and a healthy lifestyle need to be implemented.

Speaking to a group of leaders, Hybels emphasizes, “If your life is rushing in many directions at once, you are incapable of the kind of deep, unhurried prayer that is vital to the Christian walk” (121). He encourages leaders to begin to learn how to be still and know that God is God (Ps. 46:10). After the seminars, leaders shared that they have taken intentional steps to become more balanced in every area of their spiritual lives.
Understanding the importance of leaders being balanced in every area of their spiritual and personal lives will significantly change the practice of how leaders do ministry. In order to avoid moral failure and burnout, specific emphasis must be placed on the way leaders’ and lay leaders’ approach to ministries must be changed. Ministries must ensure that leaders are given an annual vacation for adequate time to be spent with family. Personal sabbatical for rest and renewal must be encouraged. Annual retreats for spiritual enrichment should be implemented. Leadership development programs should also be implemented in ministries to avoid burnout. If leaders were willing to develop emerging leaders through mentoring, coaching or discipleshiping, then they would be able to delegate responsibilities to other persons. Over-managing is one of the great cardinal sins of poor leadership. Leaders who cannot let go of delegated projects are insecure (Finzel 126). When leaders develop other leaders it will reduce the leader’s workload and make way for leaders to live a more balanced life having more time to spend with God and family.

**Vocational Integrity—Competence**

The second finding in this research was discovered in the area of vocational integrity. The research revealed that in the category of competence (vocational integrity), most leaders who participated in this research scored lowest in the area of church administration and pastoral care; which reveals that leaders possessed limited skills in handling the administrative matters of the church efficiently, and were limited in their knowledge and practice in the area of pastoral care.

The area of competence has six components: knowledge and teaching, proclamation and worship, pastoral skills, administrative skills, professional judgment,
and strategic discernment. The leaders scored the lowest in the area of administrative skills and pastoral care on the LPLI pretest. While leaders scored lowest in the area of church administration, research results on the posttest revealed that leaders showed most improvement in the area of administrative skills.

Competence is explained in the literature review as including proficiency and mastery of particular skills. Barna states, “Churches, mission boards, colleges and seminaries, parachurch, organizations and scores of other Christian organizations suffer in these crisis times because of misleadership. He clearly explains that this crisis is “[N]ot because of bad people, laziness. or insufficient funding…” They suffer because of ineffective leadership” (Leaders on Leadership 3), which quite often results from the lack of competence of the leader. According to Martin Hays and Christopher Kim, “The leader of the twenty-first century is continuously learning and developing new knowledge, skills, and capacities, and is committed to helping others learn and develop, championing individual, team, and corporate learning and development (683-85). The more competent followers know their leaders are, the more confident the followers will be to follow them. If followers do not have this assurance, they might at best give lip service, or sabotage the leader (Willimon 40, Engstrom 112, Martin and McIntosh 1949-1950). Pastors must understand their responsibilities and be thoroughly equipped to carry out these responsibilities in order to be effective.

Prior to the study, I noticed that the leaders seemed somewhat satisfied with the level of administrative skills and pastoral care administered or demonstrated in their churches. The leaders were oblivious to some of the church documents and policies they needed to have for the organization and the full scope of the administration in which they
ought to engaged for effective ministry. Welch affirms, "Effective organization and administrative processes can dramatically reduce the degree of confusion and uncertainty that exists when no specific guidance is provided for a church’s operation. Policies and procedures will have a definite impact on the working and personal relationships of the individuals in the church or organization" (1466-68). Before the study, pastoral care was limited to crisis visits. The leaders visited members only when they had a need, such as illness, death, or when members disconnected themselves from the organization. Pastoral care lost the meaning of being a sustaining tool for the church. John Patton outlines that one element of pastoral care is maintaining the life of the organization and those whom leaders serve. To reach out in love and support to the hurting determines whether or not they will be restored or be lost..."If we do not care, we lose our humanity" (2993). In other words, leaders may utilize pastoral care as a tool to assist troubled members and prevent them from failing or leaving the organization.

However, during the intervention the leaders and lay leaders experienced a positive change of behavior and attitude towards developing their administration skills and pastoral care within the church. Leaders took the initiative to have their secretaries enrolled in administrative skills courses in order to equip them with the knowledge and skills to make them better able to conduct their administrative duties. "It is imperative for the church or religious nonprofit organization to have a constitution and bylaws" (1534-35). During the study the leaders became more conscious of the importance of getting the administrative aspect of the church in order, allowing them to become engaged in preparing and organizing the church documents, such as the constitution and bylaws for their organizations.
As indicated by the biblical and theological framework of this study, pastoral leaders ought to be true and effective in their calling. Paul writes, “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph. 4:1). With leadership comes the responsibility to equip or empower oneself with the necessary knowledge and skills that will facilitate competence in service. Christian leaders should not only be eager to serve but should also be competent in the areas in which they serve. Solomon writes, “Do you see a man skillful in his work? He will stand before kings; he will not stand before obscure men” (Prov. 22:29). Christian leaders should be intentional by taking the time to establish a reputation for integrity by improving his or her skills, knowledge, and productivity.

**Organizational Integrity—Vision**

As it relates to organizational integrity, which focuses on the leader’s contribution to his or her organization, the research shows that the leaders and lay leaders possessed little or no knowledge of the importance of vision or mission for their churches; hence, the majority of these local independent churches do not have a vision or mission statement guiding their organizations.

For the category of contribution (organizational integrity), the areas of discerning a vision and expanding mission were among the lowest scores of the five components. In the pre- and posttests of the LPLI, the area of *discerning a vision* had an average score of 4.36 (pretest) and 4.81 (posttest), and the area of *expanding mission* had average scores of 4.31 (pretest) and 4.67 (posttest). Although both areas showed some improvement as shown in the LPLI posttest, the data remained true to the validation of the major finding
because the average increase still ranked the lowest for all components with the average increase calculated at 0.45 (discerning a vision) and 0.36 (expanding mission).

The leaders’ exit questionnaire also illustrated that of the 85 percent of leaders who responded to question #9, helping congregation to discern God’s vision, a significant 39 percent responded by selecting disagree and unsure. Question #8, developing goals and plans to implement the vision of the ministry, revealed that of the 82 percent of leaders who responded 18 percent selected Disagree and Unsure. This data supported the finding that leaders need more knowledge and training in setting goals and casting vision for their organization. These results indicate that leaders did not have a vision or mission statement guiding their organizations.

Before the research I observed that the participants did not pay much attention to the importance of establishing vision and mission within their organizations. When the matter of visioning was discussed, most leaders made reference only to the overall work of the ministry as the vision of the church. Therefore, I was not surprised when the survey and focus group discussions revealed that leaders and lay leaders were not very knowledgeable of the importance of the organization’s vision and mission. Some of the leaders explained that their reason for giving themselves such a low score in the pretest was the fact that their understanding of vision differed from what was actually taught in the leadership seminar. While they explained that they now have a clearer understanding of visioning, they are in the process of introducing it to their organizations.

The literature review adds support to this finding of lack of vision and mission in organizational integrity. Barna surveyed 1,044 pastors and found that only 4 percent of all pastors could communicate a clear vision for their church. Only 6 percent of all
pastors claim to have the spiritual gift of leadership (118-22). Barna’s research seems to suggest that most senior pastors are trained to communicate rather than lead.

Weems at the Lewis Pastoral Leadership Center also supports this finding. He purports, “[T]his third component ‘contribution’ is the least developed in the effectiveness descriptions. Churches tend to focus on ‘who we are,’ ‘what we do,’ and ‘how we do it.’ Very little thought is given to ‘what we accomplish’” (Lewis Center for Church Leadership). He explains that for persons in the church, the character of individual leaders is essential, but also critical are structures, standards, principles, power dynamics, and the very ethos of the church itself (117).

A key to ensure trustworthiness in leadership is for the leader to be seen as a servant of the vision of the organization. Kouzes and Posner suggest that effective leaders should recognize the need for more than charisma and clever words. They understand the importance of visioning…. [T]he first duty of a leader is to lead in instituting an appropriate and shared vision. Identifying the obligation for the formation of a compelling vision is the first role of a leader in the visioning process (121). Will Mancini states, “It is time to redeem vision by recasting it….we need to rethink what it means to be visionary, to see it in a different light” (4). He further explains “Once vision is assessed and reestablished, missional leaders can break the mold, one church at a time, by leading their people into God’s unparalleled future for their church” (5). The potential to communicate God’s vision for ministry to the people is essential for leaders with organizational integrity in order to understand that the vision is greater than they are and has to be a collective effort.
Throughout the study I observed a change in the attitude of the participants toward the importance of vision and mission of their organizations. On a few occasions, as participants went back to their various churches to discuss the importance of visioning, they returned to the seminars with samples of vision and mission statements for my perusal. At the end of the studies, participants expressed their understanding of the fact that leadership is much more than preaching, worshipping, and teaching, but that as leaders they do have an obligation to be true to the overall welfare of the organizations they serve. Failure to do so demonstrates a lack of organizational integrity.

As supported by the biblical and theological framework of this study, Solomon gave an accurate understanding of the importance of vision: “Where there is no vision, the people perish” (Prov. 29:18, KJV). The NIV says, “Where there is no revelation, the people cast off restraint.” According to Barna, “[U]nless the people have a definite sense of purpose, direction and parameters, they live according to their own choices and will—much to their own detriment” (4).

Sanders used Moses as an example of a leader who led with vision. Moses, one of the great leaders of all history, had faith-imparted vision. The prophet Elijah is another example of one who had great vision. While Elijah’s servant saw the obvious menace of the encircling army, Elijah saw the vast invisible hosts of heaven. His faith imparted vision. Sanders also describes Nehemiah as a leader who had great vision: “Vision involves foresight as well as insight” (1071). It is imperative for leaders to possess hindsight, insight and foresight which are the enabling tools for articulating and achieving the God-given vision of the Church. During the focus group sessions, the participants suggested that pastors need development in doing ministry, paying special
attention to vision development, articulation, and casting. Leaders need to be trained to move their organizations from an event-centered mentality to being purpose driven and mission centered.

Organizational Integrity—Mobilization

The research has revealed that leaders and lay leaders of the Alpha and Omega Leadership Institute placed little or no emphasis on recruiting or equipping new leaders. Upon completion of the LPLI, participants received a personal leadership profile report that summarizes the feedback on the leader’s ministry effectiveness obtained through the LPLI. Section 4 provided participants with their ten lowest scored questions in their surveys. The report revealed that 100 percent of participants scored low in the area of leadership development. In response to question 57 in section 3, which stated, “I Recruit and equip new leaders,” 100 percent of leaders rated themselves between 1-3 out of a possible 7 points with 1 meaning never, 2 seldom, and 3 sporadically.

Before the study I observed that whereas many secular organizations strive to build up their next generation of leaders, many Christian organizations appear not to take leadership development seriously. I observed that participants had very little knowledge concerning developing emerging leaders. Although in ministry for over ten years, the Alpha and Omega Leadership Institute was their first formal ministry training experience. They were not trained before entering into ministry; hence, they felt very little urgency to develop emerging leaders.

The literature review supports this finding. Leaders need to develop other leaders: “A 2010 survey of over 5,500 HR experts revealed that developing leaders and managing talent are the top two areas of importance in leadership” (Maxwell, Maxwell Leadership
Brown 174

Bible 1448). Hybels asserts, "Leaders are at their very best when they are raising up leaders around them" (122). "Spiritual leaders must invest in the next generation of leaders. This process of investing is evident in the scriptural example of Joshua succeeding Moses or Elisha who followed the mighty Elijah" (Blackaby and Blackaby 278). Unfortunately, the lack of trained leaders has contributed to the lack of effectiveness and fruitfulness in ministry. Barna reports from firsthand observation and personal correspondence that compelling evidence shows many pastors are ill-equipped, uneducated, or lacking knowledge for the job typical churches need them to do. They are also unable to lead effective ministries in the contemporary world. Barna believes this leadership shortage revolves around the church's inability to identify potential leaders, the way pastors are typically prepared, the way ministers are evaluated, and the way clergy are supported (Fish out of Water 97). London and Wiseman both suggest that massive reforms are needed in ministerial preparation. According to Barna, something much more immediate is needed (65); subsequently, pastors must strengthen their leadership skills in every area of ministry. This strengthening may be obtained through books, seminars, or mentoring.

Due to the fact that all twenty participants scored very low in leadership development on the LPLI pretest, careful attention was paid to the importance of developing leaders, which is important for organizational integrity. During the seminar, participants were given an assignment to develop a leadership development plan for their ministry setting. They defined the qualities that are important to them in identifying emerging leaders and drew up their own top-five quality list. The goal of the exercise was for them and their teams to establish the criteria to identify emerging leaders around
them. The assignment was to help them discuss ways to get those people in developmental programs in order to actualize their full leadership potential. This assignment helped the participants become more aware of developing emerging leaders. As a result, I observed a change in the attitude of the participants toward developing emerging leaders.

**Implications of the Findings**

According to Maxwell, “Leadership remains one of the glaring needs of the church. People are often willing to follow God’s vision, but too frequently they have no exposure to either vision or true leadership” (x). Everything rises and falls on leadership and integrity is an essential ingredient for good leaders. According to Shipley, “To develop integrity within organizations include: communication, accountability, honesty and doing the right thing” (4). Leadership without integrity results in a lack of trust. Therefore, integrity of all three dimensions is one of the most crucial and essential characteristics for leaders. Leaders must be developed in the areas of character, and competence, and be committed to make a tangible contribution to their organizations.

The various findings of this work and especially the vital elements discussed should be built into the process of developing leaders of integrity. Leaders who understand the importance of being honest and true to their personhood, to their vocation and calling, to the development of the organization’s vision, and to the development of emerging leaders will be more effective leaders in the future. A team of interested personnel may be formed to discuss some of these vital elements and how they can build them into the present structure of the local church.
The various findings of this work may be used to develop a specially designed leadership development manual for equipping emerging Christian leaders to outline the process for developing leaders with emphasis on character development, competence in administration and pastoral care, and vision casting and mission. Tools can be implemented that will assess leaders' ability to function and then empower them to move forward. These tools will enable the leadership of the local church to become thoroughly equipped for leading the twenty-first-century church. Times demand an intelligent, educated ministry, not novices, and the cause of God calls for well-rounded leaders who can devise, plan, build, and organize. Hence, it becomes vital for leaders to be well balanced in religious principles, growing in grace and in the knowledge of the Word.

Limitations of the Study

All participants of this study are leaders from a local Church of God background. However, Jamaica, the third largest island in the Caribbean, thrives on a strong Christian heritage, with the church as one of its strongest voices and most visible institutions. The majority of Jamaican Christians are Protestant. Given the statistics, generalizing the findings of this research to include leaders of other denominations, which were not part of the sample, may be difficult. To obtain better results in the future, research would need to include a few samples from other major denominations.

Another limitation of this study could be the fact that I am writing for a seminary in the United States that might have led some respondents to try and impress me by giving themselves higher scores in certain areas of their weaknesses. Just the fact that they are pastors or lay leaders may make them unwilling to be honest about certain weaknesses. Most leaders would like to be seen as leaders of integrity; hence, the respondents
(especially the pastors) might have been careful not to respond negatively or to give lower scores in the majority of areas.

**Unexpected Observations**

One of my unexpected observations was the excitement I saw among the leaders and lay leaders as they were being taught in different areas, such as spiritual formation, pastoral care, vision casting, church administration, sermon preparation, and the development of emerging leaders. They appeared willing and ready to do anything possible to grow for effective leadership. I was surprised that leaders even asked for a repeat of the classes, and others requested for them to be taught in their local churches. I was also surprised by how quickly two particular participants responded to the developing emerging leaders session. They immediately started mentoring programs with young people. I was also amazed how quickly a few of the leaders took back the information to the local churches and began the process of writing vision and mission statements for their organizations and bringing the samples in for my perusal and correction.

**Recommendations**

From the findings in this study, the following recommendations could be made:

- For leaders to embrace the integrity Christian leadership model so that senior leaders of various denominations use it as a template to develop emerging leaders for Christian leadership.

- For Bible schools and seminaries to infuse this integrated approach of integrity into their curriculum. Too often seminary’s curriculum focuses mainly on the theological aspects of leadership development. However, the findings reveal that taking
an integrated approach to the development of the three dimensional integrity of the leader would be imperative for leadership development within seminaries.

- For leaders no longer to be placed into ministry without being properly trained and for churches to emphasize the importance of developing leaders in all three areas: character, competence, and contribution. Churches may host seminars and other leadership development programs to ensure that leaders are being consistent and effective at all levels of integrity.

- For regular (i.e., annual) assessment of leaders, including an integrated assessment of all areas of integrity.

- For leaders to use the knowledge and skills gained from this research to transform churches in the area of leadership development and to embark on continuing research that will enhance leadership in churches.

- For the development of a leadership manual to be utilized by both present and future leaders, covering all three dimensions of leading with integrity and for it to be accessible to all local independent church leaders and lay leaders.

- For all leaders to become aware of leadership development through personal (character), vocational (competence), and organizational (contribution) integrity to promote the value of integrity in all three areas.

The twenty participants were leaders and lay leaders from local independent churches in Jamaica. In order to obtain better results in the future, it would be important to include samples from other major denominations. Future research would also include a larger sample from both independent and established organizations. Research would also
include anonymous a questionnaire that would assess personal integrity and the purity of the leader in greater detail.

Postscript

The journey for this research began with my personal desire to see leaders of independent Pentecostal churches trained for effective leadership within these churches. I grew up as a pastor’s child within a local independent Pentecostal church where most of its leaders were untrained. Much emphasis was placed on the anointing and gifts from God, but very little was placed on the competence of the leader or the leader moving the organization forward. The result was ineffectiveness in most areas of leadership because while these leaders were anointed they had no leadership skills and did nothing to move the organization forward. I later noticed that many of these gifted leaders abused the gift of God by careless living. I became acquainted with the cases of persons who had been or were currently victims of clergy misconduct marked by abuses of power, mismanagement of financial resources, and a lack of purity. Many of these cases involved laypersons who had been abused or betrayed by spiritual leaders who continue to use charisma to mask the truths of their respective characters. Hence, I was surrounded with poor, ineffective leadership; those leaders who were untrained, but gifted and anointed, yet lacked competence and vision for the organization and those leaders who were gifted and called to ministry but lacked ethics, holiness, and honesty.

As I reflected on these leadership challenges and heard the stories of other leaders, I was convinced that the church was facing a leadership crisis. I became passionate to make a difference. However, I realized that in order to make a difference, an integrated approach to leadership development was necessary. Ordinarily when
thinking about integrity, one often focuses on its moral and ethical aspects. Personal integrity is commonly emphasized over other types of integrity, such as vocational integrity and organizational integrity. As I carefully reflected on the challenges, I realized that many of these leaders were truly anointed of God; however, they lacked the integrity to be truthful to God and the people whom they were called to serve. I later realized that not only did these leaders need to be true to themselves, through their character, but they also needed to be true to the calling and vocation of God and be faithful to the organizations that they serve. Hence, the three dimensional approach to integrity was coined, which I hope will be a model used to develop leaders.

My journey in leadership and my studies at Asbury Theological Seminary and other institutions have helped me pursue this study, which I hope will be used to empower Christian leaders to transform the world. For the past twenty years, I have served in various capacities of leadership within my organization. Throughout these years I have experienced a high level of ineffectiveness in leadership, which has resulted in a lack of development for the ministry. However, since my appointment as Overseer of my organization, leadership transformation has become my ultimate goal.

This journey has been interesting and enlightening. As I continued in this work in prayer, I became more determined to contribute my quota to the development of leaders and to encourage others to do the same. My deep passion to empower leadership and to make a tangible contribution to the transformation of the body of Christ and the world has led to the birth of the Alpha and Omega Leadership Institute (school of leadership), a local institution specializing in the development of Christian leaders. Its goal is to provide the highest level of leadership training to persons in ministry.
Pursuing this research has helped me understand the importance of integrity. For leaders to have integrity, their words and actions must be aligned. Despite all the spiritual gifts these leaders possess, I am convinced that their character must be lined up with God’s Word. They must be competent in the vocation in which they have been called and move their organizations forward toward their vision and mission. Weems affirms, “Many professions are facing a crisis of confidence as the public is challenging both their character and competence” (107). This shattered confidence in church leadership makes the mission of the church and of those leaders who embrace integrity even more challenging.

I have chosen to take a three-dimensional approach to integrity because I believe that all dimensions of integrity are paramount to Christian leadership because as Weems states that while “The characters of individuals is important, but also important are structures, standards, power dynamics, and the very methods of the church itself” (130). Henry Cloud takes an integrated approach to integrity, he refers to integrity as “a complete picture of performance, all the way from gaining trust, to getting results, and a return on investment” (30). My goal is to see leaders be made whole, completely developed and empowered for leadership in every area of their lives. The journey has been challenging but enlightening. I am touched by the testimonies of participants and many other leaders and emerging leaders who have testified of the transformation that has been taking place in their lives and ministries as a result of this eight-week seminar and other seminars that I have done. The call to integrity is a powerful reminder that takes us back to the very roots of our calling to ministry. The quest for integrity is
nothing more than a pursuit for our faithfulness in our ministry (Weems 126). This should be the passion of every leader.
APPENDIX A

LPLI LETTER TO PARTICIPANTS

Dear Pastor,

Welcome to the Lewis pastoral Leadership Inventory process! You are embarking on a journey of self-discovery that will help you gain valuable insights into your leadership abilities and allow you to receive important feedback from colleagues so that your can improve and grow in your ministry.

The LPLI process has been designed specifically for pastoral leaders and covers seventy-five criteria of effectiveness in ministry. It is a 360 degree instrument, which combines your self-appraisal with the feedback of observers who are familiar with your work. The result is a personalized report summarizing how you see strengths and weaknesses and how observers see them.

On the page that follows are instructions for identifying six to ten "observers" who are familiar with your work. It is your responsibility to provide each of them with a copy of the LPLI's observer inventory. At least five observers must complete inventories for the Lewis Canter to process your report. You will need to follow-up with your observers to make sure they complete and return the inventory.

Next, you will need your pastor's inventory for you to complete and return to the Lewis Center. It includes three sections:

- **A Consent Form.** Before beginning the inventory, you will be asked to consent to having your LPLI response added anonymously to a database used by the Lewis Center for research purposes and to assess the ongoing validity of the LPLI.
- **Demographic Information.** You will be asked to complete a short series of questions about you and your ministry setting. The responses to these questions will not appear in your personalized leadership profile. They are for research verification purposes only.
- **Self-Inventory.** You will be asked to respond to a series of seventy-five statements related to you and your effectiveness in ministry. Allow up to 45 minutes to complete the self-inventory.

It is important that you and all your observers complete your inventories promptly. If the self-inventory and at least five observer inventories are not received within thirty days, you will be notified. At the end of sixty-days, if you and at least five observers have completed inventories, your profile will be considered complete.

**Receiving your results.** Once the LPLI process is complete you will receive your personalized leadership assessment profile electronically from the Lewis Center for Church Leadership within four weeks of completing the above process. Within the report
you will receive information on interpreting and using your results as well as suggestions on how to use the LPLI feedback in conversations with your supervisor or pastor/parish relations committee.

**A note about confidentiality.** Your profile will not be released to anyone other than you, unless you specifically authorize the Lewis Center to release it. The records of this study will be kept private. In any published report, only composite results will be reported. Your observers will be providing their input anonymously. The report you receive will indicate the average observer response to each question and a numerical range of responses, but you will not know how a particular observer answered questions.

**Questions or problems.** If you have any questions or encounter difficulties, please contact us at 1-877-LPLI-360 (1-877-575-4360).

Best of luck you embark on the LPLI journey!

Sincerely,
The Lewis Center for Church Leadership.
APPENDIX B

PRETEST

Lewis Pastoral Leadership Inventory (LPLI)

Name:

For each statement, write the number that corresponds to the response that best applies, using the following scale.

Scale: 1 = Never 2 = Seldom 3 = Sporadically 4 = Sometimes 5 = Often 6 = Usually 7 = Always

1. Demonstrates a personal experience of God. ______
2. Demonstrates personal faith in Jesus Christ. ______
3. Lives in such a manner that the love of God is incarnate in daily activities ______
4. Conveys passion for ministry as a divine opportunity and responsibility. ______
5. Continues to grow in spiritual maturity ______
6. Maintains the highest ethical ideals of Christian life in professional and personal behavior ______
7. Is honest ______
8. Models what is asked of others ______
9. Maintains appropriate boundaries so sexual misconduct or harassment are never issues ______
10. Follows through on promises and commitments ______
11. Is self-motivated and driven by a clear sense of purpose ______
12. Has healthy lifestyle habits ______
13. Balances the demands of self, ministry, and family ______
14. Is sustained by a support system of colleagues, friends, and family ______
15. Faithfully practices spiritual disciplines ______
16. Learns from mistakes and failures ______
17. Seeks and receives feedback to improve ______
18. Responds appropriately to criticism ______
19. Seeks opinions that represent differing points of view ______
20. Listens carefully to others in all situations ______
21. Has the intellectual grounding needed for ministry ______
22. Demonstrates solid biblical and theological knowledge ______
23. Understands and shares the denominational heritage with those served ______
24. Seeks to improve through personal study ______
25. Relates knowledge to others in effective ways ______
26. Preaches effectively (or in the case of those not responsible for preaching, advocates effectively from a faith perspective) ______
27. Teaches the Word and faith with skill and conviction ______
28. Leads worship and administers the sacraments in ways that feed the congregation spiritually (or, in the case of those not responsible for worship leadership, nurtures the faith of others in creative and appropriate ways) ______
29. Communicates effectively when speaking and writing ______
30. Plans and prepares for worship (or in the case of those not responsible for worship, models the importance of worship through participation and support) ______
31. Ensures that people receive sensitive pastoral care in times of illness, crisis, or death (or in the case of those without pastoral responsibilities, relates to persons facing such times with care and sensitivity) ______
32. Treats others with dignity and respect ______
33. Deals constructively with conflict ______
34. Encourages diversity and inclusiveness ______
35. Genuinely cares about me ______
36. Handles administrative matters competently ______
37. Develops specific goals and plans to implement the vision of our ministry ______
38. Is prudent in attending to financial matters ______
39. Is effective supervising others ______
40. Balances multiple demands on time ______
41. Judgment is sound and mature ______
42. Speaks positively about the denomination and encourages support ______
43. Encourages dialogue about changes that could improve the denomination ______
44. Uses humor appropriately ______
45. Conducts self professionally
46. Understands the context in which they serve
47. Exercises leadership appropriate to the situation
48. Experiments and takes strategic risks
49. I am flexible
50. I demonstrate courage
51. Helps the congregation (or other ministry setting) discern God’s vision
52. Describes a compelling image of what can be accomplished in ministry together
53. Presents new and creative possibilities
54. Inspires confidence and passion about the divine meaning of the church’s mission
55. Cultivates a shared vision of what God’s next step is for the congregation (or other ministry setting)
56. Builds teams to accomplish God’s vision
57. Recruits and equips new leaders
58. Shows appreciation and celebrates the accomplishments
59. Holds other leaders accountable to the mission, values, and goals of the congregation (or other ministry setting)
60. Inspires and motivates others to excel
61. Shares the Gospel witness passionately
62. Helps others to see God’s presence in their lives in new ways
63. Develops plans to reach new disciples
64. Helps people begin their discipleship journey
65. Makes inviting newcomers a priority
66. Forms new groups for study, prayer, and spiritual growth
67. Helps others discover and develop their gifts for ministry
68. Increases participation in new and existing ministries
69. Increases worship attendance (or participation, if in a non-congregational ministry)
70. Increases giving by emphasizing stewardship
71. Calls the congregation (or other ministry setting) to a mission beyond its walls ______
72. Conveys a concern for social justice ________
73. Increases awareness about world and community concerns _______
74. Encourages acts of love, service, and justice in the community _________
75. Increases service by others in the community and world _______
APPENDIX C

INTEGRITY CHRISTIAN LEADERSHIP MODEL (ICLM)

Giftedness + Integrity² = Productivity

- **Personal Integrity** (Spiritual authenticity)
  - Calling and Character
  - Spiritual Formation
  - Values and ethics
  - Balanced life

- **Vocational Integrity** (Competence)
  - Pastoral Care & Counselling
  - Pastoral Skills
  - Church Administration
  - Biblical & Theological Knowledge

- **Organizational Integrity** Advancing vision and Mission
  - Leading Organizational Change - Vision & Mission
  - Leadership Development
  - Strategic Planning & Foresight
  - Mission and Evangelism
APPENDIX D

POSTTEST PARTICIPANT REACTIONS

Please provide the following information regarding your experience in this leadership seminar. Place a check (√) to indicate the response that best applies, using the scale between Poor-Excellent.

<table>
<thead>
<tr>
<th>Questions</th>
<th>Summary of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Before attending the A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards personal integrity and the importance of the spiritual formation can be described as</td>
<td></td>
</tr>
<tr>
<td>2. Now my knowledge, attitude and behavior towards the course can be described as</td>
<td></td>
</tr>
<tr>
<td>3. Before attending A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards vocational integrity can be described as</td>
<td></td>
</tr>
<tr>
<td>4. Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td></td>
</tr>
<tr>
<td>5. Before attending A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards organizational integrity can be described as</td>
<td></td>
</tr>
<tr>
<td>6. Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td></td>
</tr>
<tr>
<td>7. Before attending A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards organizational integrity can be described as</td>
<td></td>
</tr>
<tr>
<td>8. Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td></td>
</tr>
<tr>
<td>9. Before attending A&amp;O LPLI leadership seminar my knowledge of Pastoral care can be described as</td>
<td></td>
</tr>
<tr>
<td>10. Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td></td>
</tr>
<tr>
<td>11. Before attending A&amp;O LPLI leadership seminar my theological knowledge of scripture particularly the Old Testament can be described as</td>
<td></td>
</tr>
<tr>
<td>12. Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td></td>
</tr>
<tr>
<td>13. Before attending A&amp;O LPLI leadership seminar my knowledge, attitude and behavior towards recruiting and developing leaders can be described as</td>
<td></td>
</tr>
<tr>
<td>14. Now my knowledge, attitude and behavior towards the subject matter can be described as</td>
<td></td>
</tr>
<tr>
<td>15. Rate the level of your involvement in the activities of this LPLI Leadership Seminar</td>
<td></td>
</tr>
<tr>
<td>16. What overall rating would you give to the LPLI Leadership Seminar and courses</td>
<td></td>
</tr>
<tr>
<td>18. What is one element of the LPLI Leadership Seminar do you think was most essential?</td>
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<tr>
<td>19. Why?</td>
<td></td>
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<tr>
<td>20. What element would you like to remove from these LPLI Leadership Seminars?</td>
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<tr>
<td>21. Why?</td>
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<tr>
<td>22. What was your most significant learning experience in these leadership courses?</td>
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<tr>
<td>23. What significant changes have you made as a result of participating in these leadership sessions?</td>
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<tr>
<td>24. Any additional comments you would like to make about leadership courses and seminar</td>
<td></td>
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</tbody>
</table>

Thank you for taking the time to respond to this questionnaire.  
*You do not need to write your name on this paper (optional)*
APPENDIX E

POSTTEST PARTICIPANT REACTIONS

Thank you for participating in our Leadership Seminar. We hope you found it valuable.

Please rate the following questions on a scale from 1-5.

Place a check (√) to indicate the response that best applies.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>11</td>
<td>I feel the need to preach or advocate effectively from a faith perspective</td>
<td></td>
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<tr>
<td>22</td>
<td>I find myself better able to balance the time spent with the family and ministry.</td>
<td></td>
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<tr>
<td>33</td>
<td>I feel the need to always maintain ethical ideals of Christian life in personal behaviour.</td>
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<tr>
<td>44</td>
<td>I am more aware of the importance of ensuring that people receive sensitive pastoral care in times of distress.</td>
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<tr>
<td>55</td>
<td>I see the importance of maintaining a healthy lifestyle.</td>
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<tr>
<td>66</td>
<td>My interest towards building teams to accomplish God’s vision has been increased.</td>
<td></td>
<td></td>
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<tr>
<td>77</td>
<td>I find myself practicing the spiritual discipline more frequently and with more meaning.</td>
<td></td>
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<tr>
<td>88</td>
<td>I have begun the process of developing specific goals and plans to implement the vision of the ministry.</td>
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<tr>
<td>99</td>
<td>I help the congregation discern God’s vision</td>
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<tr>
<td>110</td>
<td>I am now better able to handle Administrative matters competently</td>
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<tr>
<td>111</td>
<td>I now understand the importance of recruiting and equipping new leaders.</td>
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<td></td>
<td></td>
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<tr>
<td>112</td>
<td>I have developed and implemented my personal ministerial code of ethics</td>
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Thank you for taking the time to respond to this questionnaire.

You do not need to write your name on this paper (optional)
APPENDIX F

EIGHT-WEEK SEMINAR OUTLINES

The Integrity Leadership Model - Eight-week Leadership Seminar

The Importance of Integrity in Christian Leadership:

Giftedness + Integrity³ = Productivity

Course outline

Week 1  Introduction to Christian leadership and the importance of integrity
Week 2  Personal Integrity
       Calling and character
       Values and ethics
       Balanced life
Week 3  Personal Integrity
       Spiritual formation
Week 4  Vocational Integrity
       Pastoral care & Counseling
Week 5  Vocational Integrity
       Pastoral skills (introduction to sermon preparation)
       Principles of teaching
Week 6  Vocational Integrity
       Introduction to church administration
       Doctrinal integrity – Biblical knowledge
Week 7  Organizational Integrity - Leading organizational change
       Introduction to strategic planning & foresight
       The importance of vision & mission
Week 8  Organizational Integrity
       Developing emerging leaders
       Conclusion
Week 1

The Integrity Leadership Model - Eight-week Leadership Seminar

The Importance of Integrity in Christian Leadership:
Giftedness + Integrity^3 = Productivity

Introduction to Christian leadership
The dilemma of leadership in the church
Elements of essential leadership
Defining leadership: One step of defining leadership is to make distinctions among three words:

- Administration
- Management
- Leadership

The call to leadership

Definitions:

- Calling: A strong inner impulse toward a particular course of action especially when accompanied by conviction of divine influence.

> A strong urge towards a particular way of life or career; a vocation; e.g. those who have a special calling to minister to others’ needs.

What produces the call
Response to the call

Biblical Requirements

- Our call is the sphere in which our gifts best function. Is our life’s energy being spent addressing the concern that God has planted in our hearts? When our gifts operate in our sphere of call, God’s people intuitively recognize the innate authority of our lives and give us room to operate.

- What have you done with the gifts and call God has entrusted in you?

Textbook:


Week 2
Character: Class outline
The Integrity Leadership Model - Eight-week Leadership Seminar
The Importance of Integrity in Christian Leadership:
Giftedness + Integrity\(^3\) = Productivity

- **Character**: "Character" captures those characteristics of the leader as a person. These include matters of spiritual authenticity, moral integrity, and a balanced life.

- **Character**: Charisma without character lead to chaos. Righteousness and justice are the foundation of God’s throne and Christian leaders cannot try leading without them (Psalm 89:14).

Many great leaders ruin an opportunity because of a

- Moral failing
- Embezzling money
- Practicing corrupt politics.
- It is crucial that Christian leaders constantly be engaged in the process of shaping their characters in order to be conformed to the image of God.
- This process is so critical because character formation establishes the foundation for great leadership success and when lacking it paves the way for huge leadership failure.

**The qualification for leadership 1 Timothy 3**

Paul lists a number of traits that should be present in anyone who aspires to oversight in the church. This appears to be a list of character qualities that points to self-discipline.

- above reproach—Impeccable character—husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, not a lover of money.

The formation of our character creates predictability to our leadership.

- Predictability, dependability and consistency:
- These three qualities ensure that our leadership is reliable and motivates people to place their confidence in us.

The formation of our character creates predictability to our leadership.

- Predictability, dependability and consistency:
- These three qualities ensure that our leadership is reliable and motivates people to place their confidence in us.
Christian leaders should represent visibly a manner of life and a style of leadership in marked contrast to that of the world.

- **Personal Ethics**

- The Apostle Paul advised Christian leaders when he wrote, “Show yourself in all respects a model of good works and in your teaching show integrity, gravity, and sound speech that cannot be censured” (Tit. 2:7-8).

**Personal morality**
- Leaders are to be role models for the church, without separation between public and private, social and personal behavior.

**Trust**
- Trust is one of the most essential factors influencing “leader-member relations, leader effectiveness, and productivity”

**Integrity**
- Integrity is the quality or condition of being whole or undivided; completeness. Integrity comes from the word “integer,” which means “whole or complete.” It is the opposite of the hypocrisy. This also includes moral integrity, financial integrity, doctrinal integrity.

**Wholeness: a balanced life**
- Spirit—Spiritual formation
- Soul—Intimacy with God
- Body—Physical wholeness

**Physical wholeness—rest and renewal**
A leader must be prudent, a person with sound judgment. This principle describes “the well-balanced state of mind resulting from habitual self-restraint,” or the inner character that comes from daily self-discipline (Focus on the family Dobson).

Textbooks

Week 3
Spiritual Formation: Class outline

The Integrity Leadership Model - Eight-week Leadership Seminar
The Importance of Integrity in Christian Leadership:
Giftedness + Integrity^3 = Productivity

What is Spiritual Formation?
The divinely sanctioned process by which an individual (spirit and body) is conformed to the image of Christ by union with the Holy Spirit in conjunction with our own will and effort which begins in this life and continues into the next (Dr. John Coe, Biola University).

INTRODUCTION TO SPIRITUAL FORMATION

- Primary requirement: A longing after God. God intends the disciplines of the spiritual life to be for ordinary people, not just for those who devote all their time to prayer and meditation (contemplatives)

The Path of Disciplined Grace
The path is fraught with severe difficulties but with incredible joy. The drop off on either side represents the way of moral bankruptcy through:
1. Human strivings for righteousness
2. The absence of human strivings

Turning the Disciplines into Laws
- When the disciplines degenerate into laws they are used to manipulate and control people. God persuades, prohibits, but never forces…if man will not…even God would not restrain him.

The Inward Disciplines
- Meditation, prayer, fasting, study.

The Spiritual Disciplines Open the Door—They allow us to place ourselves before God so that He can transform us.
- The path does not produce the change; it places us where the change can occur.

Textbook
What is pastoral care?
Pastoral care includes three broad types of activities:

1. Blessing and healing
2. Reconciliation and conversion
3. Sanctification and fellowship

Definition of Care:
The provision of what is necessary for the health, welfare, maintenance, and protection of someone or something.
- The ministry of pastoral care should be understood holistically rather than hierarchically
- It is understood to be a ministry of a faith community, which reminds members of God’s scattered people that they are remembered
- Care is a fundamental part of the human spirit, as ordained by God

- Characteristics of the Carers
  - Must be aware of how their relationship to their own family may affect the way they approach and respond to the pain in the families of others
  - The minister’s own marital status is not so important as his awareness of the importance of issues of intimacy in the lives of everyone
  - Must be able to handle personal issues with objectivity and wisdom, not using the situations of others to work on their own personal concerns
  - Must be able to work willingly

ELEMENTS OF CARE
- Healing
- Sustaining
- Reconciling
- Guiding
ELEMENTS OF CARE
- Hearing confessions, giving counsel, offering consolation, visiting people, developing and running hospitals, organizing schools/offering education, engaging in social and political activities (Patton, 67).

PASTORAL CARE AS SOUL CARE
- Benner posits that Care has been largely overshadowed by cure, as both clergy and laity have been displaced by counselors as the preferred providers
- Christian soul care is much broader than counseling- even pastoral counseling

PASTORAL CARE AS SOUL CARE
- At least five (5) forms of soul care should be part of every Christian church
  - Christian friendship
  - Pastoral ministry
  - Pastoral care
  - Pastoral counseling
  - Spiritual direction

PASTORAL MINISTRY
- According to Clinebell (1984), Pastoral Ministry includes:
  - Preaching
  - Teaching
  - Leading worship
  - Administration
  - Community service
  - Leadership development

PASTORAL MINISTRY
- It is important that these diverse activities fit together as a whole
- No one activity can be undertaken in a way that compromises others

Textbooks
Week 5
Vocational Integrity
Pastoral skills (introduction to sermon preparation)
Principles of teaching

- Vocational integrity focuses on the leader's competence. This dimension of integrity captures those characteristics of the leader as a religious professional. These characteristics include matters of ministry skills in preaching and other pastoral areas, relational skills, and the ability to empower the leadership of others.

- According to Barna, when selecting a leader here are a few key questions to ask:

  - Competence. Is the candidate qualified? Does he/she have the skills, education, training, experience, wisdom, business acumen and maturity to handle the position in this organization?

  - Communication skills. Can he/she express ideas effectively in both speaking and writing? Does he/she possess the ability to help others see and understand as well as to excite them to action?

Leaders should be driven by excellence and the desire to be competent in all areas of ministry.

Sermon preparation & Preaching

- What is preaching? Preaching is the proclamation of the good news of salvation through man to men.

Preaching Is More Than Exhortation

- Many preachers today seem to be reasonably expert at exhortation, telling their listeners what they should do, must do, need to do, etc. That is a key element in the preaching task (in fact, exhortation is a gift of the Spirit, according to Romans 12:8).

- But exhortation alone isn’t enough.

- Exhortation without identification, inspiration and application, is unlikely to produce life change in the listener. And, of course, that is the goal (or should be) of all preaching.

Identification –

- In the first few minutes of your sermon your listener needs a compelling reason to pay attention, and there is no more compelling reason than for you to identify with his or her need

  “Everyone you meet is fighting a hard battle.”

Inspiration - Another often neglected task in contemporary preaching is inspiration.
• Touching the emotions

• **Application** –
  
• Give your listeners a helpful, practical way to put your sermon into action.

**Types of biblical sermons**

• The Topical Sermon

• The Textual Sermon

• The expository Sermon

**Teaching ability**

• The Leader’s Ability to Teach

• Along with knowing the Word Leaders should be able to teach the Word.

• Paul speaks of the importance of the leader’s *teaching ability*.

• The leader must demonstrate spiritual maturity in his faith (1 Tim. 3: 6), and giftedness in teaching.

• If leaders are expected to teach Scripture, then they must study it diligently. As such, Paul writes, “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

• This qualification indicates that pastors essentially are teachers. If overseers must have a teaching gift, then the church has no liberty to ordain any persons whom God has not called and gifted (Stott 95).

**Conclusion**

• “Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant” (2 Corinthians 3:5-6a NRSV).

**Textbooks**


Administration is defined as the art and science of planning, organizing, leading and controlling the work of others to achieve defined objectives and goals.

We live in a new era of administration. No longer can churches afford to just maintain. People expect results; and if they do not see movement in the overall direction of the church’s goals, they will move on to a ministry that appears to be accomplishing its goals.

To understand how modern administration is carried out in the local church, it is necessary to define the terms management and administration.

**Administrative responsibilities of the church**

- To define and set forth the purposes, aims, objectives, and goals of the church.
- To lay down a broad plan for structuring the church organization.
- To organize and recruit the executive staff outlined in the plan.
- To provide clear delegation and allocation of authority and responsibility.
- To provide standardization of all activities and programs in order to ensure goals and objectives are uniformly met.
- To make provisions for committees, councils, ministry teams to achieve good coordination between all facets of the ministry.
- To provide for evaluation and look ahead to ways of improving church programs, activities, and ministry.

The process of administration involves a consideration of four principal functions:

- Planning,
- Organizing,
- Leading
- Controlling

- In each of these functions certain activities will take place as the task is accomplished. In the process of administration, each of the functions and their activities must be considered, some very briefly and some agonizingly long.

**7 Administrative activities**

1. Estimating the Future
2. Establishing Objectives
3. Developing Policies
4. Developing Implementing Procedures
5. Programming
6. Scheduling
7. Budgeting: budgets include a variety of resources—human, fiscal, and property.

**Improving Administration in Changing Times**

- 1. Define Your Core Values

- Core values are the basic concepts a church holds in high regard. Some churches see tradition as a core value. Others place high value on being a family church where everyone knows everyone else.

- 2. Write a New Purpose Statement

- No organization has a greater purpose than the church. However, if you take a survey of worshipers in the average church, you will find that few of them cannot articulate the church’s purpose statement.

**Write Ministry Descriptions**

- Write Ministry Descriptions To clarify the responsibilities of positions in your church, develop written ministry descriptions for each role.

Conclusion

Leadership is the “development of vision and strategies, the alignment of relevant people behind those strategies, and the empowerment of individuals to make the vision happen, despite obstacles” (Kotter).

**Textbooks**


Week 7
The Integrity Leadership Model - Eight-week Leadership Seminar

The Importance of vision – lesson outline

Defining vision: What is a vision?
Why is a vision necessary?
The characteristics of a vision
   a. A vision is related to mission but different
   b. A vision focuses on the future

The Benefits of Vision

- Vision clarifies purpose
- Establishes clear priorities
- Sets standards of excellence
- Inspires expectation
- Motivates commitment
- Maximizes productivity
- Provides focus for reaching your fullest potential.

The processes of visioning

What is your mission? Before a vision can emerge, and organization must be clear about its vision – Why do we exist and what is God calling us to do?

Data gathering – For visioning to be effective data gathering need to take place both internally and externally.

Vision workshop

Write a mission statement for your church: one statement that states what your church exist to do.

Do you have a clear sense of the primary need that God desires you to fulfill? Write your vision for your church as you understand it today: one sentence that reflects what you feel God is calling your church to do now given your mission and values.

Textbooks

ILI notes on vision—ILI.org
Week 8
Organizational Integrity: Developing emerging leaders
The Importance of Developing Leaders

• What Is Leadership Development?

• Leadership development is defined as the intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.

Credibility

The key to a leader’s ability to influence people is his or her credibility. Leaders can’t lead without it. When a leader attempts to influence a person, that potential follower engages in a conscious and unconscious evaluation of the leader’s credibility.

The Importance of Leadership Development

• Jesus Modeled the Priority of Leadership Development:

• Leadership development was at the core of Jesus’ ministry.

• Even while his ministry was attracting large numbers of people, Jesus gave himself to his disciples, not the crowd.

• Toward the end of his ministry, the Savior poured his life into the Twelve because he knew that they, not the crowd, would make a difference in the first-century world that, in turn, would affect the rest of time.

The Quality of Leadership Affects the Quality of the Ministry

Leaders Expand Ministry by Making More Leaders

• Leadership Development Recognizes the Value of People: All Processes Are Discipleship Processes

• Godly Protégés Are the Leader’s Ministry Legacy: The Gospel Is Always One Generation from Extinction

Team Building

• Build the team without whom the vision cannot become a reality

• Strengthen Others Through Sharing Power

• Communicate

Conclusion

Textbooks


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