Aspects of Emotional Intelligence, Profiles of Ministry and Leadership Competencies in Theological Seminary Education

K. J. MEISSNER

ASPECTS OF EMOTIONAL INTELLIGENCE, PROFILES OF MINISTRY AND LEADERSHIP COMPETENCIES IN THEOLOGICAL SEMINARY EDUCATION

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Kathleen Joan Meissner

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SUPERVISOR: Prof. Julian Müller
CO-SUPERVISOR: Dr Linzay Rinquest

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This thesis is dedicated to Fritz - for so many reasons.

I declare that the thesis which I am submitting to the University of Pretoria for the degree Magister Artium has not been submitted by me to any other university for degree purposes; and

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A Summary of *Aspects of Emotional Intelligence, Profiles of Ministry and Leadership Competencies in Theological Seminary Education*

Training students for Christian pastoral ministry is a complex process. Ministry students are usually highly motivated and have a strong sense of calling and purpose. However some may cope relatively well with the seminary program but nevertheless be at risk of ministry derailment after leaving seminary. This research has used literature survey and empirical questionnaires to highlight some of the factors other than cognitive intelligence which may point towards future ministry problems. The hypothesis is that the interaction of leadership profile weaknesses with areas of emotional intelligence shortfall may give rise to future problems, especially if there is a problematic orientation to ministry.

In Chapter Two a literature review has surveyed spiritual formation, emotional intelligence, leadership, and profiles of ministry. In Chapter Three the researcher has explored whether the use of psychological tests can strengthen the current methods of assessing students' suitability for ministry. The tests were the Bar-On Emotional Quotient Inventory, the VISA Leadership Profile, and the Profiles of Ministry Instrument. The hypothesis, though not proven at statistical level, has raised individual pastoral and clinical issues, and highlights tools which can be used to complement the existing discernment, experience and intuition in spiritual formation.

Chapter Four has presented an integrated view of the research and suggested spiritual formation interventions for students who might fall into the clergy-at-risk or leaders-at-risk categories. Programs for E I and for PoM work have been outlined. It is suggested that a deep spiritual formation program will be based on restoring the relationship of students with God as lovers of God together. As this is relationship-based work, the three tests which measure aspects of relationship provide one set of tools by which this love-relationship may be facilitated, alongside many other tools such as experience, discernment, and Biblical nurture.

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LIST OF ACRONYMS

AMT	Anxiety Management Training
ATS	Association of Theological Schools (USA)
caseb. or *c*	PoM Casebook
CTBS	Cape Town Baptist Seminary
DSM IV	Diagnostic & Statistical Manual of Mental Disorders, 4th Ed.
E I	Emotional Intelligence
EQ-i	Emotional Quotient Inventory
field or *f*	PoM Field Observation
interv. or *i*	PoM Structured Interview
MMPI	Minnesota Multiphasic Personality Inventory
obj.	objective, i.e. items reported by others (on PoM)
PBC	Person Being Coached
PoM	Profiles of Ministry Instrument
p value	probability value (values below ,01 or ,001 are statistically significant)
REBT	Rational Emotive Behaviour Therapy
subj.	subjective, i.e. scores obtained from student's responses (on PoM)
VISA	VISA Leadership Profile
16PF	Sixteen Personality Factor Questionnaire

CHAPTER 1 INTRODUCTION

1.1. Introduction and theme of study

Training students for Christian pastoral ministry is a complex process which involves an interdependence (Warford 2005 : 2ff; Moore 1991) of student factors, training faculty factors (Oosdyke 2006, Jones & Jennings 2000, CTBS, 1995, Pennington 1985: 114) and training environment factors (Warford 2005 : 2ff; Ziegenhals 2005 : 49ff).   Ministry students are usually highly motivated and have a strong sense of calling and purpose (Is.6:8, Matt. 28: 18-20, I Tim. 3:1-7, Tit 1:6-9).   However some may cope relatively well with the seminary program but nevertheless may be at risk of ministry derailment after leaving seminary due to emotional, personality, spiritual, ministry expectation or other factors.

This research aims to identify by means of literature survey and empirical questionnaires some of the   factors other than cognitive intelligence which may point towards future ministry problems in students training for Christian pastoral ministry.   The literature survey will explore the areas of spiritual formation, emotional intelligence, leadership competencies, attitudes, behaviours and expectations in ministry training, followed by empirical research.   The research findings will be discussed as the starting point for additions to the spiritual formation program at the Cape Town Baptist Seminary.   The proposed thesis title is "*Aspects of Emotional Intelligence, Profiles of Ministry and Leadership Competencies in Theological Seminary Education*"

1.2 Problem statement and hypothesis

There is a wealth of intuitive information and spiritual discernment available within each

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training institution to guide the trainers regarding risk factors for ministry failure, but limited empirical data to confirm this objectively. In two of these areas - emotional intelligence and the VISA leadership competencies - extremely little literature is available on pastoral applications and therefore comparisons and inferences will be drawn from the worlds of business, education, and psychology. This study aims to gather and clarify some of the factors from the literature and then explore whether an empirical process can complement and strengthen the current intuitive spiritual-formation and decision-making process of assessing students' suitability for ministry.

Based on the literature review the hypothesis will be further clarified. As it stands at present it is the following: "There is a correlation between leadership competencies; aspects of emotional intelligence; and low levels of readiness for pastoral ministry;   which together or separately may place an individual at risk of ministry derailment".

1.3. Goals and motivation for the study

1.3.1. The study will seek to explore the links between various aspects of the seminary training process which seminary students experience, in the following ways :

1.3.1.1 Explore the links between the spiritual formation process, leadership development, aspects of emotional intelligence and the students' ministry styles and expectations in order to shed more light on those situations where training has a problematic outcome.

1.3.1.2. Explore the links by means of standardized questionnaires (rather than only from case study or qualitative information gathered from interviews).

1.3.1.3. Based on this data and referring back to Biblical criteria, offer a spiritual formation program which may assist those who are specifically at risk of ministry problems or failure.

1.3.2. Assess the value of questionnaires more commonly used in the business management and clinical psychological fields to measure factors leading to ministry failure.

1.3.3. Test the value of the Profiles of Ministry instrument at the Cape Town Baptist Seminary.

1.4. Research methods

Literature review will be used as well as empirical research. Literature review will be extended into the fields of business, education, and psychology where there is limited material in practical theology resources.

For the empirical research questionnaires will be administered to all Cape Town Baptist Seminary Second, Third, and Fourth Year Students who give their consent (n<33).   The questionnaires are the Bar-On EQ-i (Bar-On 2002), the VISA Leadership survey (Nel 2004), and the ATS Profiles of Ministry Instrument (Aleshire 1990, Lonsway 2005). Results from each test will be compared, firstly, with profiles identified from the literature, secondly, with each of the other tests in order to identify problematic profiles and thirdly, with clinical psychological criteria for emotional health.   Based on the literature review and empirical research, the researcher may be able to suggest some additions to the spiritual formation program which may help to lessen the risk of ministry derailment.

1.5. Introduction to key concepts

1.5.1. Spirituality and Spiritual Formation

The concepts of Spirituality and Spiritual Formation are not easily defined, and will be explored in detail in the study.   There is a wide spectrum of definitions ranging from "the whole of the lives of those who have responded to God's gracious call to live in fellowship

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with Him" (Atkinson & Field 1995: 807) to the contemporary view that "spirituality" should be seen in contrast to "religion" as the "personal, affective, experiential and thoughtful aspects of [faith] life" (Tirri 2006: 8). The obligation, according to Atkinson & Field (op.cit. p. 808), is to find a personal spirituality which is biblical and which is also faithful to God's particular plan for them as unique individuals.

1.5.2. Emotional Intelligence

Emotional Intelligence (E I) is defined by Bar-On as "[the] non-cognitive abilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures" (Bar-On 2002). The Bar-On EQ-i methodology provides a means of treating Emotional Intelligence as a multi-faceted concept (Bar-On, op. cit.) rather than a single factor (Goleman 1995; LaMothe 2010). The links between spirituality and emotional intelligence are largely unexplored with relatively few publications on emotional intelligence plus aspects of spiritual life and work (ATLA database 2005, 2010, 2011; Meissner 2005) and therefore inferences will be drawn from the related fields of business, leadership and education. The EQ-i has been successfully used in a local pilot study with seminary students at the Cape Town Baptist Seminary and its 15 Content Scales provide relevant information on pastoral aspects (Meissner 2005). This study is intended to explore the E I links more intensively, including possibly identifying E I profiles that point to risk of ministry derailment. The Content Scales and their pastoral relevance will be discussed in Chapter Two.

1.5.3. Ministry

For the purposes of this study Christian work in pastoral ministry in a congregational setting is being referred to as "ministry" although comments will often be applicable to

other Christian work settings as well.   Christian ministry is "the ministry of Christ in and to the world through His Body, the Church" (Hinson 1988:15) for the purpose of "the equipment of the saints for the work of ministry, for building up the body of Christ" (Eph. 4:12).   In this study models and levels of ministry will be briefly reviewed, their basis in the I Timothy 3 passage identified, and their E I and PoM profiles discussed in order to clarify ministry risk issues..

1.5.4 Profiles of Ministry

The Profiles of Ministry (PoM) program (Aleshire 1990; Lonsway 2005) measures the "concepts, intentions, approaches, concerns, beliefs, attitudes and skills that comprise the gifts [the candidate] brings to ministry" (Lonsway, op.cit.).   These may be adequate or may need growth, and the PoM assumption is that these are changeable - hence the feedback-interview process which is called "a challenge to growth" (Lonsway, op.cit.). McCarter and Little (1976) emphasize that the PoM is an adjunct to, not a replacement for, other means of assessing ministry suitability.   It is hoped that this study will clarify the useability of the PoM in this Seminary context and clarify some of the risk factors for ministry failure. The 42 subscales of the PoM will be described in Chapter Two.

1.5.5. Leadership

It is not possible to define leadership simply, because the persons involved in doing or receiving the actions as well as the context of the actions all have to be taken into account (Atkinson & Field 1995; Reicher, Haslam & Platow 2007; The Teal Trust 2011a; Kouzes & Posner 1995).   In other words successful leaders will also have to know themselves, their resources, monitor these and use these wisely - which is what constitutes emotionally intelligent behaviour. It is important to focus on development of leadership and emotional skills during the student's seminary training because of the multiple leadership roles he /

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she will take on as pastor - the way in which the leader functions, how s/he responds, what is responded to and given attention, how s/he handles challenges and opportunities (Linley, Woolston & Biswas-Diener 2009: 21; Hughes & Terrell 2008; Moos 1973).

Nel (s.a.; 2004) describes a leadership profile consisting of four competencies (the V I S A profile), i.e. Vision, Interdependence, Structure, and Action.   Ideally pastoral leadership training should identify the leadership competencies of students in an affirming way and should be teaching that a pastorate functions best as a team, and that ministry pain or even derailment could follow from having to (or choosing to) work solo in the congregation with one or more of these competencies missing.

1.5.6   The seminary student in context

Developing his / her spirituality requires sustained disciplined work by the seminarian in which other Christians also play an important part (Gushee & Jackson 1996: 90, 91).   L.G. Jones & Jennings (2000) describe their seminary's spiritual formation program which echoes this search for God and God's heart, in terms of a focus on prayer, on discovering common themes with Christians from different backgrounds and on community instead of individuality.   As discussed above, the VISA Leadership Program and the Bar-On EQ-i have open-ended dimensions and affirming shame- and blame-free descriptors - which fit well with the context of I Corinthians 12: "there are different kinds of gifts" (v.4) and "the body is a unit though it is made up of many parts..." (v.10). It is therefore anticipated that the research study will return to the point where the student is a person in a context, growing through interaction with many others in the Body of Christ.

1.6. Hypothesis and research process

Based on the literature review the hypothesis will be further clarified. As it stands at present it is, briefly, the following: "There is a correlation between leadership competencies; aspects of emotional intelligence; and low levels of readiness for pastoral ministry; which together or separately may place an individual at risk of ministry derailment". This hypothesis could be expanded further as follows:

1.6.1. Leadership competencies, assessed by means of the VISA Leadership Profile (Nel 2004), should ideally be balanced or be complemented by other team members; if not, the leader may be at risk;

1.6.2. Emotional Intelligence as measured by the Bar-On EQ-i (Bar-On 2002) might be problematic in terms of

1.6.2.1. aspects which correlate with lack of success as clergy;

1.6.2.2. aspects which correlate with lack of success as leaders;

1.6.2.3. critical items linked with psychological disorders (De Beer 2004);

1.6.3. Readiness for pastoral ministry, measured by the Profiles of Ministry (PoM) Instrument (Lonsway 2005), might show up as lacking, in low scores in the Personal Characteristics and Perceptions of Ministry clusters and high scores in the Potential Negative Characteristics cluster (Blier 2011);

1.6.4. Scores from 1.6.1, 1.6.2, and 1.6.3 will be compared statistically to investigate interactions between leadership style, emotional intelligence, and ministry styles;

1.6.5. Results will be surveyed in the light of the literature review and the core issue of students' formation and progress at a seminary in a way which promotes growth and reduces risk of future ministry derailment.

1.7. Integration

The research question is whether the interaction of leadership profile weaknesses with areas of emotional intelligence shortfall may give rise to future problems, especially in the presence of a problematic orientation to ministry. The literature review will suggest that this is likely, but this hypothesis has not previously been tested empirically. It is hoped that the findings of this study will contribute to the training and spiritual formation formation process of students at the Cape Town Baptist Seminary by providing a means of identifying at-risk students and by highlighting areas in which pastoral counselling or other spiritual formation input can be provided for those students.

1.8. Outline for the study

1.8.1. Chapter 1 Introduction & Formulation of Hypothesis In which the key concepts will be introduced and research methodology clarified.

1.8.2. Chapter 2 Literature Review In which the key concepts will be defined and relevant literature explored.

1.8.3. Chapter 3 Research Results In which the empirical research data will be reported and discussed.

1.8.4. Chapter 4 Discussion of results and recommendations In which empirical and literature review will be integrated and recommendations for future programs will be made.

1.8.5. Chapter 5 Conclusion A summary of the research study.

CHAPTER TWO : LITERATURE SURVEY

2.1. Spirituality and spiritual formation: further research

2.1.1. Expanding the definition of spirituality

It was noted in Chapter One that Atkinson & Field warn in the *New Dictionary of Christian Ethics and Pastoral Theology* (1995: 807) that spirituality is "notoriously difficult to define". The dictionary makes the case for spirituality being simply "living as a Christian" but then it defines spirituality more specifically as "the whole of the lives of those who have responded to God's gracious call to live in fellowship with Him". The definition continues - over 1 1/2 pages - by listing the essentials in spirituality which are the same for all Christians, both in the aim (being conformed to the likeness of God's Son (Rom. 8: 29), and in the means (Bible study and meditation, prayer, the sacraments, fasting, self-examination, attendance at public worship, and service in the world). The definition then alludes to the variety of forms of spirituality - relating to differences in theology and differences in personality and temperament - and it highlights the obligation to find a personal spirituality which is biblical and faithful to God's particular plan for them as unique individuals (op.cit., p. 808).

Tirri (2006 : 8) takes a broader view, defining "spirituality" in contrast to "religion" - the latter being the organizational, the ritual, and the ideological. By contrast "spirituality" refers to the personal, the affective, the experiential, and the thoughtful.   Ubani (2006) and Pargament (1999) distinguish between religion and spirituality, and then further between extrinsic and intrinsic spirituality - intrinsic spirituality being the personally chosen, personally expressed forms of spirituality.   Wright (2006 : 21, in Tirri, op.cit.) provides another contemporary definition : "spirituality is the developing relationship of

the individual, within community and tradition, to that which is - or is perceived to be - of ultimate concern, ultimate value and ultimate truth".   A relatively recent conservative definition by Gushee and Jackson (1996: 85) states that "spirituality" refers simply to the "overall quality and nature of the Christian's life".   The common elements across these definitions seem to be the personal, experiential, relational, voluntary, interaction with the individual's highest spiritual values (i.e. God, for the professing Christian).

2.1.2. Expanding the definition of spiritual formation

Spiritual formation can be described as "the process by which a person becomes mature in matters of personal religion, faith, or sense of purpose... [it may be] directive ...the process tends to coincide with a general human and religious maturation in realism, self-control, and appreciation of the mysteriousness of life and of God. ... Christian spiritual formation implies imitation of Christ and an effort to obey Christ's twofold command : love of God and love of neighbour as self" (Hunter 1990 : 1217).   The parallels between this process and coaching for emotionally intelligent behaviour will be explored further below.

Reisz (2003:31) expands the definition further by adding the context for spirituality and spiritual formation: " [the definition ties] the term 'spirituality' to the Christian tradition and the community which remembers, represents, and renews that tradition.   It points to practices and disciplines as formative for identity.   It notes that 'life in the Spirit'must be nurtured.   It intimates that spirituality is the upbuilding of the 'whole' person and community".

2.1.3. Spirituality or "spiritual intelligence" ?

Another contemporary issue is whether spirituality can be defined as an Intelligence in its own right (Emmons, 2000) or whether one should rather speak of Spiritual Consciousness (Mayer 2000). Both sides of this debate refer to Howard Gardner's theory of Multiple Intelligences (Gardner, 1993 in Mayer 2000) and quote Emotional Intelligence (E I) as a generally accepted example of a "non-IQ" intelligence. Gardner's theory holds that Spearman's original construct of Intelligence as a general factor *g* plus sub-factors *verbal, spatial, numerical.*.etc. is mistaken; instead there are eight distinct Intelligences : Linguistic, Logical-Mathematical, Spatial, Musical, Bodily-kinesthetic, Interpersonal, Intrapersonal, and Naturalist (Sternberg 1998: 370). Emmons suggests that there is at least one more, and adds Spiritual Intelligence. His five core characteristics of Spiritual Intelligence are

(a) the capacity to transcend the physical and material;

(b) the ability to experience heightened spiritual states of consciousness;

(c) the ability to experience the sacred in everyday things and events;

(d) the ability to solve everyday life problems by means of spiritual resources; and

(e) the capacity to be virtuous (to show forgiveness, gratitude, humility, compassion) (Emmons 2000: 10).

Zohar & Marshall (2000) take the concept of Spiritual Intelligence further, suggesting which brain structures support its activity, and describing its characteristics and ways of enhancing it. They see Spiritual Intelligence as something broader and deeper than any single religious belief system, crossing the boundaries of religious systems. They give brief guidelines for assessing one's level and type of Spiritual Intelligence (op.cit., 227 - 275 and 276 -281).

2.1.4. Moral Intelligence

Lennick and Kiel have developed a model based on their experience in the business world regarding the role moral skills play in business success or failure. They define Moral Intelligence as "our mental capacity to determine how universal human principles should be applied to our values, goals, and actions" (Lennick & Kiel 2005 : 7). Their contention is that IQ and E I are "threshold skills" - the necessary prerequisites for a top leadership placement - but what determines sustained success is Moral Intelligence. There are four principles comprising this success - integrity; taking responsibility; compassion; and forgiveness of self and others. Lennick & Kiel give a self-test, the Moral Competency Inventory, and guidelines for strengthening one's moral skills (op.cit., 215-247). The concept will be discussed further in section 2.2.6.

2.1.5. A working definition for "spirituality"

With such wide variation in the definitions, it is clear that the working definitions for "spirituality" and "spiritual formation" used in this study will play an important role in understanding the growth of students - and what constitutes growth or failure. The focus in this study will be on *Christian* spirituality, which "begins by letting ourselves be formed by Sacred Scripture, by letting that mind be in us which was in Christ Jesus" (Pennington 1985 : 116).

2.1.6. Spiritual formation & theological education

Lamoreux (1999 : 151) describes the process of theological reflection as a means of integrating one's experiences with one's faith : "a process of intentional and critical reflection upon experience, seeking to discover clues or signs of God's presence and ongoing revelation in the world". Her paper describes this integration and synthesis that

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comes from students immersing themselves in a learning placement experience while creatively accessing their theological knowledge in written papers and class seminars. The result is a head-and-heart wholistic and potentially transformative learning experience, using text *and* prayer / meditation *and* activity in community (which Palmer lists as three of the spiritual disciplines : Palmer 1993, in Lamoreux, op.cit).   Because this kind of learning actively combines emotion and reasoning, the development of emotional intelligence is facilitated in those with the openness to participate actively (Lamoreux 1999 : 152).

Oosdyke (2006) adds that faculty often assess a spiritual formation process of learning and growth intuitively, not empirically or in a systematic format, which may limit the depth of feedback and the usefulness for selection processes.   This has also been the situation at the theological seminary where this research is being conducted (CTBS, 2005).   Oosdyke's alternative suggestion is a spiritual formation curriculum spread over the years of study, beginning with assessment, introduction to forms of prayer & spiritual life and formation-goal-setting in the first year, to pastoral spiritual praxis and Christian-community-relationship-building in the third year.   Smit (1999 : 4) has pointed out that it is possible as a student to have received many years of theological training without having had much integration of spirituality with theology in the form of, for instance, spiritual direction. Spiritual direction and spiritual formation are, however, not activities to be added on to the curriculum (Smit 1999 : 45 ff) but are life traits, love traits, that flow from a personal love relationship with God and from wrestling with truth and with choice (A. Jones 1987) and engaging with the "longing that is central to spirituality" (Ploeger 1998 : 135ff)

L.G. Jones & Jennings (2000) describe their seminary's spiritual formation program which echoes this search for God and God's heart, in terms of a focus on prayer, on discovering common themes with Christians from different backgrounds and on community instead of individuality.   A similar approach is followed by Dougherty (1998) quoted by Smit (op.cit.: 47) who points out that prayer and the spiritual directing role of a small group meeting regularly will do much for spiritual formation.   Leonard (1988: 81) adds that the developing spirituality will take a unique individual form, with awareness that spiritual development is a work of grace which grows during times of doubt as well as during times of strong faith.   Developing his / her spirituality requires sustained disciplined work by the seminarian and other Christians play an important role in this process (Gushee & Jackson 1996: 90, 91).

2.1.7. Spiritual formation with contemporary students

Harris (2009: 161) points out that seminary students previously were well-rooted in church and Bible backgrounds, possibly even having studied or pastored part-time : "in previous generations most students... possessed a deep knowledge of the Bible, a love for and experience ... in the congregation and perhaps the wider church..   Now students come from every imaginable background and every degree of 'traditioning' - from extensive to none.   For many students it is not an absence of 'traditioning' in a particular denomination,but the absence of any long term 'traditioning' in the Christian faith.   Many come from profoundly broken backgrounds.   The baggage they carry is often very great, and usually the seminary is part of the journey beyond brokenness as it helps to equip students to serve as 'wounded healers'".   Harris adds that this informal part of spiritual formation may play the most significant role for some students.   It is this researcher's hope

that adding the tools of emotional intelligence coaching, for instance, would facilitate the spiritual formation process for this seminary's students.

Twenge suggests further that there is a generational pattern: she has analysed the traits of contemporary medical students - some might still call this a vocation - and found significant differences across the cohorts born in 1970 and 1990. The contemporary students are on the whole more self-confident, have higher expectations, feel more entitled, may be more narcissistic, may expect special treatment and try to work the system for their own ends, and may be less inclined to learn from books than from multi-media (Twenge 2009: 400ff). The preference for interactive communication and learning styles in general in the current generation is described further by Codrington & Grant-Marshall (2004: 104, 117, 122).   The consequent potential gap vis-a-vis the seminary faculty's generation(s) will be explored in a later chapter.

2.2. Emotional Intelligence: further research

2.2.1. Expanding the definition of emotional intelligence (E I)

Emotional Intelligence (E I) is defined by Bar-On as "[the] non-cognitive abilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures" (Bar-On 1998).   Later revisions of this definition will be discussed briefly but statistical properties and norming studies of the particular questionnaire which will be used (the Bar-On EQ-i) will not be discussed here as the focus of this study is primarily within practical theology not psychology.   The EQ-i methodology provides a means of treating Emotional Intelligence as a multi-faceted concept (Bar-On, op. cit.) rather than a single factor (Goleman 1995; LaMothe 2010).   The Bar-On EQ-i is a confidential psychological test which is restricted for use by registered

psychologists only, and is costly to use but has been chosen for this study because it provides detailed E I information not available from the single-factor and open-source E I questionnaires.

2.2.2. Linking E I and spiritual formation

The links between spiritual formation and emotional intelligence are largely unexplored. There are relatively few resources in print on the subject of spirituality and emotional intelligence in general and even fewer on emotional intelligence and spiritual formation (ATLA database 2005, 2009, 2011; Meissner 2005) and therefore inferences will be drawn from the related fields of business, leadership and education. The rationale for using a psychological test such as the Bar-On Emotional Quotient Inventory in a theological setting will be discussed below.

"The ability to [focus and channel] emotions toward a productive end is a master aptitude" according to Goleman (1995: 95). Ott (2003) links Emotional Intelligence and pastoral leadership skills, pointing out that leadership involves cognitive, emotional, value, and spiritual competencies, amongst other things. E I competencies such as self-awareness, flexibility, independence, problem-solving, empathy and stress tolerance will be called for much more in *leading* a contemporary church which faces continuous changes than in *managing* a stable and orderly organization which has avoided challenges and the unavoidable disruptions that flow from the challenges of a growing church.

2.2.3. E I : competencies or skills, not traits or abilities

Bar-On's E I theory emphasizes that E I is a competency not a trait, in other words Emotional Intelligence skills can be improved by appropriate training. E I theorists such as Mayer and Salovey hold the opposite view : according to them Emotional Intelligence

is "the *ability* to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action" (Mayer & Salovey 1989 in De Beer 2004 : 13) (researcher's emphasis) i.e. it is a fixed amount that cannot be improved by training. Bar-On's view, the competency / skill view, implies that training or coaching of a weaker aspect will improve it - a more positive and optimistic view. However both Ott (op.cit.) and Scheindlin (2006) highlight the point that this growth cannot be guaranteed to happen in cognitively-based brief workshops (Cherniss, Goleman, Emmerling, Cowan & Adler 1998: 6) or even in intensive programs such as an MBA (Boyatzis 2009). This is not *head work* but *heart work* - experiential learning (researcher's emphasis). Hedin (2010: 112) spells this out further in terms of Kolb's (1984: 42) and Boud's (1985: 19) models of experiential learning. There must be an active experience - probably of a new situation - active reflection on it including a focus on the feelings that have been evoked, and a re-evaluation or transformation and integration of that experience (Kolb, op.cit., 42; Boud, op.cit., 29-30). And the "heart work" dimension may include not only cognitve and emotional work but also "inner heart" - spiritual - work, in this researcher's opinion. The human (as distinct from the divine) part of this process is about applying emotion to cognitive / practical issues - which is what E I does.

Emotional Intelligence has been shown to correlate positively with work performance (O'Boyle, Humphrey, Pollack, Hawver & Story 2010: 3, 19). In terms of academic performance, the following E I factors have been summarized as important for learning (Bar-On 2010: 58): "the ability to effectively manage emotions and cope with stress; the ability to put things in correct perspective; the ability to solve problems both personal and interpersonal; the drive to set and accomplish personal goals; and optimism". These are relevant for students during their study years but also for pastors who have the weekly

academic (not to mention emotional and spiritual) demands of sermon preparation. In terms of social interaction, again an area in which pastors-in-training and those in the ministry have to have well-developed skills, there appear to be strong links between E I and good social skills (Bar-On, op.cit.). It may be clear from these paragraphs that E I concepts and E I interventions using this "secular psychological test" have much to offer in the "theological context".

2.2.4. E I and the EQ-i : Technical aspects

Emotional Intelligence is frequently spoken about as a single entity (unitary concept) and began in Goleman's early work in this way (Goleman, 1995). Goleman then followed Salovey's model of five domains of E I broadly, listing emotional awareness, management of emotions, self-motivation, recognition of others' emotions, and handling of relationships (Lennick & Kiel 2005 : 6). Mayer & Salovey have a four-domain model for E I : emotional perception; emotional integration; emotional understanding; and emotional management (Mayer, Salovey & Caruso 2000: 108). The term E I has recently been used as a unitary concept again in an integrative study by LaMothe (2010). However most psychometric research finds a multi-factor model. Recent work by Palmer, Gignac, Ekermans & Stough (2008) finds statistical support for a general factor on E I across all sub-scales of five major instruments measuring E I (MSCEIT, TMMS, TAS-20, SEI, and EQ-i,) plus five statistically significant underlying factors across their test items. Therefore we can explore the use of the EQ-i further.

2.2.5. The EQ-i Content Scales

For the purposes of this study , the Bar-On EQ-i questionnaire (Bar-On 2002) will be used, as its 15 Content Scales (sub-scales) are represented in all five of the above-mentioned categories of Palmer et al (op. cit.). Taking the EQ-i 's 15 Content Scales one might find

the following relevance in a pastoral ministry context (Meissner 2005). The Content Scale definition from the EQ-i Manual (Bar-On 2002) is in bold print and the Pastoral relevance in italics: **[N.B.** <u>The "ideal" scores are in mid-range - both very low and very high scores are potentially "areas to investigate"</u> **]**

A. INTRA-PERSONAL SCALES:
A.1. SELF REGARD: The ability to look at and understand oneself, accepting one's perceived positive and negative aspects as well as one's limitations and possibilities. *A very low score would suggest that the person has difficulty in accepting himself / herself. A very high score may reflect an inflated or self-important attitude. In both cases the person may be overly preoccupied with self or continually look to others for affirmation, and so might not be emotionally free to attend to the needs of parishioners.*

A.2. EMOTIONAL SELF-AWARENESS: The ability to recognise and understand one's feelings and emotions, differentiate between them, know what caused them and why. *A very low score may indicate a lack of emotional sensitivity to self and others - the predicament of Samson. A very high score suggests extreme levels of self-centredness or distress. For the pastorate a moderately high score would probably be ideal - the ability to be aware of and take care of personal feelings but also consider others.*

A.3. ASSERTIVENESS: The ability to express feelings, beliefs and thoughts and defend one's rights in a non-destructive way. *For the pastorate, moderately high scores would be ideal - the ability to lead without being domineering. Possibly Moses would have rated quite low on this dimension ?*
.
A.4. INDEPENDENCE: The ability to be self-reliant and self-directed in one's thinking and actions and to be free of emotional dependency. *For the pastorate and especially for solo-pastorates and church planting, fairly high levels of initiative and self-starting are important. Mentorship may be helpful here, as with many other dimensions, facilitating growth towards a higher level.*

A.5. SELF-ACTUALISATION: The ability to realise one's potential capacities and to strive to do that which one wants to do and enjoys doing. *This includes setting personal goals and taking care of oneself - both required in moderately high levels if burnout is to be avoided.*

B. INTERPERSONAL SCALES:

B.1. EMPATHY: The ability to be attentive to, to understand and to appreciate the feelings of others. It is being able to "emotionally read" other people. *Ideally pastors should have above-average but not extremely high Empathy levels - too high, and others' pain will feel unbearable; too low, and programs will be emphasised instead of people.*

B.2. SOCIAL RESPONSIBILITY: The ability to demonstrate oneself as a co-operative, contributing, and constructive member of one's social group. *This dimension is about 'empathy in action' and most pastors will probably rate above-*

average; very low levels might contribute towards isolationism; extremely high levels might predispose towards activism and / or burnout.

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B.3. INTERPERSONAL RELATIONS: The ability to establish and maintain mutually satisfying relationships that are characterised by intimacy and by giving and receiving affection. *This dimension reflects personal relationships and support systems; loners and workaholics would both rate very low.*

C. ADAPTABILITY SCALES:

C.1. REALITY TESTING: The ability to assess the correspondence between what is experienced (the subjective) and what in reality exists (the objective). *Most pastors would rate moderately high on this dimension. A low score might reflect visionary ability - or impracticality.*

C.2. PROBLEM SOLVING: The ability to identify and define problems as well as to generate and implement potentially effective solutions and maintaining the implementation. *In most pastoral situations above-average levels would be called for.*

C.3. FLEXIBILITY: The ability to adjust one's emotions, thoughts and behaviours to changing situations and conditions. *Pastoral work probably requires enhanced-level abilities, especially in cross-cultural or church-planting situations. This is another dimension on which Samson fell short.*

D. STRESS MANAGEMENT SCALES:

D.1. STRESS TOLERANCE: The ability to withstand adverse events and stressful situations without falling apart, by actively and confidently coping with stress. *Pastoral work requires high-average or enhanced abilities on this dimension; below-average scores may reflect vulnerability or burnout. Was King Saul an example of very low stress tolerance?*

D.2. IMPULSE CONTROL: The ability to resist or delay an impulse, drive or temptation to act. *Pastoral work, both solo and in a team, requires high-average to enhanced-level abilities on this dimension. This scale may help to identify those at risk of going astray in the pastorate. King Herod (Matt. 14:1 - 12) fell into Herodias's trap partly because he was lacking in this dimension.*

E. GENERAL MOOD SCALES:

E.1. OPTIMISM: The ability to look at the brighter side of life and to maintain a positive attitude even in the face of adversity. *Especially in cross-cultural or "difficult" pastoral situations, high levels would be ideal. Very low scores may point to depression.*

E.2. HAPPINESS: The ability to feel satisfied with one's life, to enjoy oneself and others, and to have fun. *Very low scores may point to depression.*
(Effective-functional levels would help to survive the stresses of the pastorate; low levels may be the result of difficulties in the pastorate. Very low scores may point to depression)

An analysis of Old and New Testament accounts of people yields many examples of these dimensions - or, on occasions, problems with these dimensions. For instance, the story of Samson (Judges 13 - 16) shows someone who would probably have scored extremely highly on **Self-Regard** (seeking affirmation, Ch14: 12ff), very low on **Self-Awareness** (he did not know that his strength had gone, Ch. 16), excessively highly on **Assertiveness** and **Self-Actualization** (always out for a fight), very low on **Empathy** (others' feelings did not matter to him), very low on **Social Responsibility** (a very violent lifestyle). He might have scored highly on **Problem Solving** (ingenious new ways of making trouble for the Philistines) but both **Reality Testing** and **Flexibility** would have been very low (he became locked into his subjective view of reality and used the same solutions repeatedly) culminating in the tragic Judges 16: 20 " 'I'll go out as before'...but he did not know that the Lord had left him".

2.2.6. E I and spiritual formation

Spiritual Formation, being formal and informal training which aims at developing the spiritual life of the student / seminarian, includes the development of the spiritual disciplines (Palmer 1993; Foster 1989) amongst others the development of wisdom (Charry 2009: 298). Marshall, Millard, Packer & Wiseman (1996 : 1244) define Godly Wisdom as "the art of being successful, of forming the correct plan to gain the desired results". This is very close to Bar-On's definition (1998) of Emotional Intelligence : "[the] non-cognitive abilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures " and there is a close parallel between the concepts.

Theological education which includes the space for reflection has therefore, in principle, the potential to enhance emotional intelligence (Lamoreux 1999; Pennington 1985 : 113). Emotionally intelligent pastoral ministry informed by Goleman's EI concepts (Goleman 1995, quoted by Massey 2008) can be deeply effective with those who are experiencing trauma. Massey describes a process of reflection on emotional strengths or limitations in E I language in order to monitor one's pastoral trauma-counselling skills. So, for instance, **Self-Awareness** might help one pastor by affirming that he is not over-stressed by trauma; another might note a tendency to be very quick off the mark in giving answers to why trauma happened, as if defending God. Or for another person, monitoring levels of **Empathy** and discovering that these are low might help to identify over-stimulation or even early burnout (Perry 2003), and appropriate *self-regulation* could be brought into action. The space for reflection could take the form of journalling, or reflection papers, or support groups; according to the discernment of the training faculty, in the case of students in a counselling course.

Joseph's (2010: 51ff) work on emotionally intelligent pastoral care which emphasizes the characteristics the pastor will need as he tends to his congregation, applies equally well to spiritual formation in the seminary - these are competencies that will be called for in formal and informal interactions. Joseph's list parallels the EQ-i scales quite closely : compassion (EQ-i **Empathy**) ; interpersonal connectedness (**Empathy, Interpersonal Relationships**); regulation of emotion (**Self-Awareness, Impulse Control, Stress Tolerance**); management of change (**Flexibility, Reality Testing, Problem Solving**); accountability (**Reality Testing, Social Responsibility**); and resilience (**Flexibility, Optimism, Independence**).

2.2.7. E I, spiritual formation, and Moral Intelligence

In dealing with spiritual formation through pastoral leadership, Joseph has an additional factor not directly covered by the EQ-i - personal integrity (Joseph 2010: 62ff). By inference this falls within EQ-i **Self-Awareness**, **Independence**, and **Impulse Control** but Lennick & Kiel (2005) have suggested that there is more to it than that and make the case for Moral Intelligence, as discussed above (section 2.1.4.).   They list integrity as one of the four core principles of Moral Intelligence, along with responsibility, compassion, and forgiveness (Lennick & Kiel 2005 : 42).   Pastors - and Seminary faculty in a pastoral / formative role - are frequently in situations where moral decisions must be made; from speaking out about a community issue through to honouring commitments, to confidentiality, or forgiveness.   And as they exercise their Moral Intelligence they are modelling these competencies for their students.

2.2.8. LaMothe's Types of Faith and Emotional Intelligence

LaMothe (2010 : 331ff) has integrated a pastoral therapeutic view of faith "through the prism of emotional intelligence" (ibid., 343).   He builds the EI concept from its philosophical roots through to contemporary neuroscience.   This follows a very different path but ends at the EI working definition of Goleman's 5 capabilities, i.e." knowing one's emotions, managing one's emotions, recognizing emotions in others, motivating oneself, and handling relationships" (ibid., 333) and then differentiates four types of faith, describing these as "relationships or associations", i.e. faith in the broadest sense as internal-personal or God-centred versus external-interpersonal or other-centred behaviour The four Types (functional-cooperative, oppositional-closed, mutual-personal, and transcendent) are discussed with detailed examples but the E I aspect is only broadly used, described for instance in terms of its presence or absence, (ibid., 335, 336) its facilitation

of social relationships; hatred, despising and demeaning being the result of "E I .. not functioning vis-a-vis the other" (ibid.,338) during the discussions.   However the Types of Faith are rich in detail and one could expand each of them in terms of the Bar-On E I characteristics.   For instance someone with LaMothe's   Transcendent Faith would probably be moderate on **self-regard**; moderately high on **self-awareness**; high on **assertiveness;** high on **independence**; moderately high on **self-actualization**; high on **empathy**; very high on **social responsibility**; moderate on **interpersonal relationship**; very high on **stress tolerance** and **impulse control**; high on **reality testing**, **flexibility**, and **problem solving**; moderately high on **optimism**; moderate on **happiness.**   Someone with oppositional-closed faith might be low-moderate on **self-regard**; moderate on **self-awareness**; very high on **assertiveness;** low on **independence**; moderate on **self-actualization**;   low on **empathy**;   low on **social responsibility**; moderate on **interpersonal relationship**; moderate on **stress tolerance;** low-moderate on **impulse control**; low on **reality testing**, **flexibility**, and **problem solving**; low on **optimism**; low on **happiness.**   These descriptions are more detailed and may give more material for pastoral work if using E I related to the types of faith.

2.3. Ministry: further research

2.3.1. Expanding the definition of ministry

For the purposes of this study Christian work in pastoral ministry in a congregational setting is being referred to as "ministry" although comments will often be applicable to other Christian work settings as well.   Christian ministry is defined for this research as "the ministry of Christ in and to the world through His Body, the Church" (Hinson 1988:15) for the purpose of "the equipment of the saints for the work of ministry, for building up the body of Christ" (Eph. 4:12).

2.3.2. Metaphors of ministry

Historically there have been several metaphors or models of ministry leadership (Hinson 1988:20ff). Very early the picture was that there was a leader or prophet who was sent as a servant or a messenger (Is. 42, 49, 50, 52, 53). Another early model was the shepherd model which flowed through Old and New Testament - the LORD is my shepherd (Ps. 24:1); the example of God's love being like that of the shepherd searching for the lost sheep (Lk. 15: 3-7); Jesus as the great shepherd of the sheep (Heb.13:20). A later model was the military model: discipline, rules, orders to be followed, a war to be fought "not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6: 12). The feudal model still later continued the trend towards great authoritarianism that the military model had established - a ruling class with management and property rights, and spiritual authority. With the Reformation there was a return to the pastoral / shepherd model to some extent. Currently ministry is often managed in a business model or with methods from the behavioural sciences and business world (Hinson 1988; Berkley 2007). The risk is that the purpose of ministry - the active pastoring and the "joining God at work where He is working" (to paraphrase Blackaby 1990:15) may be lost in the structures of the business plans.

Oates (1982: 190ff) distinguishes six different levels of pastoral ministry : the level of friendship, the level of comfort; the level of confession; the level of teaching; the level of brief pastoral dialogue; and the level of pastoral counselling and psychotherapy. Oates points out that ministry involves building sustained relationships, sometimes with parishioners who are isolated and only have superficial relationships in their lives or are cut off by a sense of shame (op.cit.: 195, 213). These and many similar finely-nuanced

interpersonal contacts imply that ministry is an occupation requiring high levels of social and emotional intelligence (Hughes, Thompson & Terrell 1999).

2.3.3 Criteria for ministry

According to Aleshire (1988:48ff) there are three main characteristics needed in someone engaging in ministry: an "authentic and maturing spirituality", an "authentic sense of self" and "professional skills". He lists the professional skills in third place because this was their place in the research findings with the Readiness for Ministry Project, later to be known as the Profiles of Ministry Project (Schuller, Strommen & Brekke 1980). The professional skills take third place in the research findings, he says, because

> "these new data don't vary much from a much earlier list of criteria used in the faith community. I Timothy includes the following : 'above reproach, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money... not a recent convert, well thought of by outsiders ' (I Tim. 3: 1-7). These qualifications reflect more about selfhood and discipleship than knowledge or skills" (Aleshire 1988: 57).

2.4. Profiles of Ministry: further research

2.4.1. Expanding the description of Profiles of Ministry

The Profiles of Ministry instruments (Aleshire 1990; Lonsway 2005) (see Appendix 1) provide a method for assessing how likely students are to act in ways that match with criteria for ministry within a particular denominational group. This forms a measure of their "ministry profile" or "readiness for ministry". There are two sets of instruments: Stage I, for those beginning seminary studies, and Stage II, for those with ministry

experience and near the end of their training. For Stage II, students complete a questionnaire (see Appendix 5), observers rate their fieldwork (see Appendix 4 and 6), and they go through a structured interview (see Appendix 7), and they then receive a report covering Personal Characteristics (14 aspects) and Perceptions of Ministry (28 aspects) (Aleshire 1990; Lonsway 2005).   The report is discussed with the student in an empathic feedback session where follow-up plans are drawn up if necessary -.e.g. for ministry-related work, or for interpersonal skills work such as, for instance, assertiveness training.

The Profiles of Ministry (PoM) program (Aleshire 1990; Lonsway 2005) has a more than 30-year track record in assessing candidates' suitability for Christian ministry, having begun as the Readiness for Ministry Project (Schuller, Strommen & Brekke 1980).   The PoM is not a normative but a criterion-referenced instrument.   In other words, the candidate is not told that s/he scores 75% on Fidelity to Tasks relative to other final-year students for instance, but that in difficult situations s/he is 75% likely to show Fidelity to Tasks (Lonsway 2005: 3).   A decision was taken to work in criterion-related format because of the wide range of theological schools within the Association of Theological Schools (ATS) in the USA for whom the program was devised and the consequent procedural and theological differences across the spectrum.   For instance, *Sharing Congregational Leadership* has a very different focus in a Baptist compared with an Anglo-Catholic (Episcopal) setting and it would not be possible to have one 'objective norm' accommodating both.

2.4.2. What the PoM measures: technical aspects

PoM results are not influenced by educational level in the North American samples, and the only statistically significant age-related differences were on *Competent Preaching* and

Attitude to Women in under-40 compared with over-40 respondents - both more strong in the over-40's (Lonsway, 2006). Gender differences were found in more areas: in *Personal Characteristics* younger women have higher expectations of positive traits and are more critical of potentially negative traits than the men; in *Perceptions of Ministry* women have a stronger emphasis on relationship and men on clarity of issues - although the pattern is a complex one (Lonsway, 2006a). Hillman (2008) describing the PoM's use at Dallas Theological Seminary, describes large-scale (around 300 - 600 per year) use of the PoM and adaptations of the Field Observer scale for candidates in non-traditional ministries such as researchers, teachers, or media technicians. The Instrument is over 30 years old, but major revisions with new reliability and validity studies have been conducted at the 15 and 30 year milestones (Lonsway 2006b : 113ff).

2.4.3. Characteristics reported by the Profiles of Ministry instrument (PoM)

The characteristics listed in a Profiles of Ministry report are the following (Lonsway 2005.):

I. PERSONAL CHARACTERISTICS:

RESPONSIBLE AND CARING
Fidelity to Tasks and Persons
Personal Responsibility
Acknowledgement of Limitations
Flexibility of Spirit
Involvement in Caring
Perceptive Counselling

FAMILY PERSPECTIVE
Mutual Family Commitment
Ministry Precedence over Family

PERSONAL FAITH
Commitment Reflecting Religious Piety
Belief in a Provident God
Christian Spirituality

POTENTIAL NEGATIVE TENDENCIES
Self-Serving Behaviour
Self-Protecting Behaviour
Intuitive Domination of Decision Making

II. PERCEPTIONS OF MINISTRY

ECCLESIAL MINISTRY
Sacramental-Liturgical Ministry
Relating Faith to the Modern World
Theocentric Biblical Ministry
Competent Preaching
Competent Worship Leading
Clarity of Thought & Communication
Denominational Collegiality

CONVERSIONIST MINISTRY
Assertive Individual Evangelism
Precedence of Evangelistic Goals
Concentration on Congregational Concerns
Law Orientation to Ethical Issues
Theologically Oriented Counselling

SOCIAL JUSTICE MINISTRY
Aggressive Political Leadership
Support of Unpopular Causes
Openness to Pluralism
Active concern for the Oppressed
Interested in New Ideas
Concern for Social Justice
Support for Women in the Church
Position on Conservative Moral Issues

COMMUNITY & CONGREGATIONAL MINISTRY
Pastoral Service to All
Relating Well to Youth
Encouragement of World Missions
Balanced Approach to World Missions
Building Congregational Community
Conflict Utilization
Sharing Congregational Leadership
Promotion of Understanding of Issues

2.4.4. The PoM is "a challenge to growth"

The PoM does not measure achievement or academic skills but rather "concepts,

intentions, approaches, concerns, beliefs, attitudes and skills that comprise the gifts [the

candidate] brings to ministry " (Lonsway, 2005: 3).   These may be adequate or may need growth and change.   The PoM assumption is that these findings reflect skills and attitudes that can be changed.   Therefore the feedback process is structured as an interactive interview which is called "a challenge to growth", to be received openly and the candidate is encouraged to accept that others may see and give feedback on potential blind spots, particularly by means of the field observers' ratings.

2.4.5. PoM and the Call to ministry

McCarter and Little (1976) emphasized early in the development of the PoM that it could never replace other means of weighing up a candidate's suitability for ministry.   The sense of an inner call, confirmation by the local church, sufficient academic abilities, perseverance, people skills, and a recognized authority examining and ordaining the person are all vital and the PoM is only one indicator in the process.   However the PoM can be used as evaluation and as a growth challenge to the student.   It can also provide a "challenge for growth" to the seminary (Lonsway 2003) if student group profiles are compared with the seminary's curriculum goals and areas of match or shortcoming are explored.   McCarter and Little suggest that the topics dealt with in the Casebook part of the assessment might then be used as teaching material in seminary classes to address the relevant issues.

2.4.6. PoM and what churches consider to be important

The PoM 30-year research project in 2003 - 2005 (Lonsway 2006c: 129ff) gave the opportunity for reviewing factors such as the relative importance that churches place on the forty characteristics.   Lonsway found that, as in the original and 15-year studies, Personality Characteristics were in the top five and the sixth, though from Perceptions of

Ministry, was also people-centred - ***Building Congregational Community.*** Across denominations the top three Personality Characteristics were ***Commitment Reflecting Religious Piety, Christian Spirituality*** and ***Acknowledgement of Limitations*** tied for second, and ***Theocentric-Biblical Ministry*** took third place. The Potential Negatives - particularly ***Self-Serving Behaviour and Self-Protecting Behaviour*** - were viewed with serious concern (Lonsway 2006c: 132).

2.5. Leadership: further research

2.5.1. Expanding the definition of leadership

The Dictionary of Christian Ethics and Pastoral Theology defines a leader as "someone who gives vision and direction to a group, and enables its members to work together to fulfil its aims" (Atkinson & Field 1995). Others major on the features of groups in which leadership is elicited (Reicher, Haslam & Platow 2007) and on the group dynamics involved in leading - e.g. the Teal Trust: "enabling a group to engage together in the process of developing, sharing and moving into vision, and then living it out" (The Teal Trust, 2011a). Kouzes & Posner (1995) focus also on the situations in which leadership comes to the fore.

It is not possible to define or describe leadership simply, because the persons involved in doing and receiving the actions as well as the context of the actions all have to be taken into account. Leadership is probably best thought of as multi-faceted and diverse (Hunter 1990, Nel [s.a.], Shaw 2006:119, The Teal Trust 2011, The Village Leadership Consulting 2011).

Hunter (1990:634) defines leadership as "the process of influencing the actions and

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behaviour of persons and / or organizations through complex interactions toward goal achievement". 'Process' implying that ongoing action will be called for, 'complex' implying that actions which were appropriate at one time will not necessarily be appropriate at another time and simple actions might not be adequate, and 'interactions' implying that leader and group / organization are in a two-way relationship of influence, an interdependence.

2.5.2. Leadership in Christian context

The Teal Trust, a UK-based leadership training group, defines leadership as that which "[enables] a group to engage together in the process of developing, sharing and moving into vision, and then living it out" (The Teal Trust 2011a).   This highlights the co-operative and interdependent nature of the process.   They also highlight the belief that Christian leadership has a dual foundation: the character of the leader and, even more importantly, prayer.   "[These] two foundations of Christian leadership surround any activities and roles that the leader may undertake ... These shape who the leader is, rather than what they do" (The Teal Trust 2011b).

Shaw (2006) also takes a theological approach to leadership, following the servant leader model of Jesus.   This places leadership in a theocracy - God is the leader, we are servants and stewards - with delegated authority to work in a team, with significance drawn from our relationship with Christ, with empowering because Jesus is sending us.

2.5.2.1. Servant leadership as an example

Servant leadership is a topic in its own right and beyond the scope of this study, but for the sake of completeness, some brief comments.   Firstly, in the Bible leadership is often

discussed concurrently with servanthood (Matt. 20:26; Mark 10: 42-45; John 15: 1-15; Rom. 1:1; Phil. 2:1-11) and the sense is that to speak of the one is to be speaking of the other. As pointed out by Shaw (op.cit.: 2006:128) servant leadership is imperative for the church where fellow workers are to be trained up and empowered, not jealously guarded against - while empowerment is the work of the Spirit, human leadership might do much to quench it unless they have learnt servant leadership. Secondly the Servant-Leadership Movement has developed as a secular leadership model with a working definition of servant-leaders as "servants first, then leaders" and "servants [are those who help] others to become healthier, wiser, freer, more autonomous and more likely themselves to be servants". (Greenleaf 1977: 227) Greenleaf and others acknowledge the Judeo-Christian roots of their model though no longer working within these roots (Greenleaf rev. Spears 1998: 22).

2.5.3. Characteristics of the leader

Reicher, Haslam & Platow (2007:26) take a different angle and suggest that leadership is a product of the group and that the characteristics of the group determine what and how the leader should be: "the best leaders are prototypical of the group....anything that sets leaders apart from the group can compromise their effectiveness" (op.cit, p 26, 27). Key features of the leader should definitely not be the opposite of the group, or even neutral, and too great a difference between followers and leader - in remuneration, for instance - will diminish the group's work efforts. Reicher et al's view of a leader as someone 'just like one of us' is quite different from most theorists who emphasize the distinguishing features of a leader. The aspect on which there would be agreement with other theories is the role of the leader in shaping the social identity of the group (op.cit., p.29).

Research and case studies quoted by Nel and Beudeker (2009:45, 47) emphasise the prime

importance of good leadership for the success of organizations, for instance Collins's (2001) maxim that the difference between a "good" organization and a "great" organization lies in the quality of its leadership more than any other factor.   Successful leaders have the capacity to reflect on their own leadership attributes and shortcomings; reflect on the nature of a challenge; select their responses from a definable set of attributes; and adapt their response to the peculiarities of specific circumstances (Nel s.a.).   In other words successful leaders will also have to know themselves, their resources, monitor these and use these wisely - which is what emotionally intelligent behaviour is all about.

2.5.4. The V I S A Leadership Program

Many ministry situations involve working with groups, small or large, and therefore require leadership skills.   This does not come naturally to some in ministry, and for others there may be aspects of leadership that are difficult.   The VISA Leadership Program (Nel 2004; Nel s.a.) can be used with good effect in ministry and ministry training (Le Roux 2010) although it was designed for use in the business world.

2.5.4.1. The V I S A Components

Nel (s.a.; 2011) suggests that the leadership profile consists of four components, occurring as opposing quadrants in a circle which are never equally developed in nor equally producible by one person:

> V. **VISION:** The ability to make sense of the world, to dream, to use informed intuition, to tolerate error and disorder for the sake of creativity.
>
> I. **INTERDEPENDENCE**: The ability to gather the collective value of the people in the organization, to show empathy, humility, compassion, share leadership.
>
> S. **STRUCTURE**: The ability to construct liberating structure, constraints and discipline that will aim at managing risk and achieving what the organization needs.

A. **ACTION**: The ability to unleash individual potential, to focus, to methodically track and deliver, to manage issues with the consequences in mind. (The Village Leadership Consulting, 2011, 2 - 3)

The strength of the individual competencies can be assessed by means of the VISA questionnaire (see Appendix 8), either taken individually or in 360-Feedback format where three or more colleagues are asked to rate each person and a composite profile is compiled.

Leadership has strategic potential, according to Nel and Beudeker (op.cit.) when the above-mentioned four dimensions are allowed to function optimally. **VISION** is necessary for long-term effectiveness, not only long-term planning but ongoing responsiveness to the environment. **INTERDEPENDENCE** is about long-term efficiency, by means of nurturing the resources and inner resources (people) but also identifying trends, patterns and reactions. **STRUCTURE** is necessary for short-term efficiency, developing replicable standards, approaches and methods, using resources and skills well. **ACTION** is about short-term effectiveness, taking the steps needed to deliver the product well, developing accountability, working towards empowerment. This is a team's-worth of work. Ideally pastoral leadership training should identify the leadership competencies of students in an affirming way and should be teaching that a pastorate functions best as a team, and that ministry pain or even derailment could follow from having to (or choosing to) work solo.

2.5.5. Leadership : the student's future as a pastor

It is important to focus on development of leadership and emotional skills during the student's seminary training because of the multiple leadership roles he / she will take on as pastor, including the subtle role as "climate engineer". This refers to the way in which the

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leader functions, how s/he responds, what is responded to and given attention, how s/he handles challenges and opportunities - all of which influence the psychological climate of the group (Linley, Woolston & Biswas-Diener 2009 : 21; Hughes & Terrell 2008; Moos 1973).   If the leader has a positive mood, is able to empathically focus on others and not only on his / her own emotional needs, for instance - all of which Bar-On (2002) incidentally lists as aspects of effective emotional intelligence - the group will benefit from the focus on their strengths, and will be a more positive, more productive group (Linley et al. op. cit.). These group dynamics are expected to be found in churches as well as secular groups.   Lewis (1996) and Fryar (2001) have similarly applied leadership principles for use in Christian leadership training, the latter in the area of Servant Leadership.

Calian (2002 : 11ff) confirms the role of pastor as leader and therefore the vital role of the seminary in leadership training.   He outlines Goleman's styles of leadership (two potentially negative and four positive) which can be taught as part of the training process in seminary :

STYLE	LEADER'S VIEW	CONSEQUENCE
* coercive	- "do what I say or else..."	- obedience out of fear : NEG
* authoratitive	- "I have the knowledge & expertise you can follow me"	- respect & cooperation but may not give constructive criticism
* democratic	- we share information & decisions	- cooperation, participation
* affiliative	- "people come first"	- people- not task-centred but may give mediocre results
* pace-setting	- leader makes massive demands	- may set goals too high & fail, will only work for the driven NEG
* coaching	- "I believe in you & I expect your best efforts"	- growth, acceptance of change

Calian comments that seminary faculty using the positive styles of leadership in interactions with its students or providing leadership seminars or retreats would be

providing the foundation for the students' ministry leadership skills and perhaps prevent future conflict situations in churches (Calian op. cit., 16). And the ability to do so will certainly call for average and above-average levels of emotional intelligence. Gambill & Lineberger (2009: 28-30) have pointed out that conflict management skills reinforced by strong emotional intelligence (E I) are crucial in contemporary congregational leadership. For instance, **empathy** for the other point of view would have to be balanced with **assertiveness** for one's own point of view, **assertiveness** would have to be held in check by **impulse control**.... and so on.

2.5.6. Leadership development in seminary training

Another aspect of leadership training involves facing diversity issues in the seminary group - in the case of CTBS this would be race and gender in particular. Cephus (2005) suggests that this is best achieved as part of a process of critical engagement mediated through all aspects of a seminary's activities :

* celebrating diversity and finding similarity in difference

* interpreting and understanding the world as they engage with it

* aiming for teaching that stimulates the students' critical reflective abilities

* maintaining diversity as an open topic among students, faculty and

   administrators (Cephus 2005 : 221).

2.5.7. Leadership and Emotional Intelligence

According to Hughes, Patterson & Terrell (2005) emotional intelligence is a key aspect for successful leadership, and higher levels of leadership responsibility place greater demands on the leader's emotional intelligence. E I has been found to account for 15 to 45% of success at work (Stein & Book 2001 : 264). Book (2009: 76, 83) lists the seven Bar-On EQ-i Content Scale scores he considers most crucial for leadership success: **Impulse**

Control; Self-Awareness; Empathy; Assertiveness; Flexibility; Reality Testing; and **Optimism**.

Amongst clergy the following EQ-i Content Scale scores were topmost : **Self-Actualization; Interpersonal Relationships; Assertiveness; Stress Tolerance; Self-Regard** (Stein & Book op. cit.: 267).

Hughes, Thompson and Terrell (2009 : 4) point out that it may be more acceptable to leaders being coached in E I to speak of Emotional Effectiveness or Emotional and Social Effectiveness (E S E) due to the connotations attached to "Intelligence". In the 2005 pilot study at CTBS it was decided to use the term "EQ" not "emotional intelligence", to use the Feedback Report format which gave bar-graphs without numerical scores, and to speak of "effective levels" or "below-effective levels", to counteract the number- and achievement-orientation of the academic setting (Meissner 2005). Book (2009 : 73ff) reminds, moreover, that it is possible to have too much of a good thing and that highly enhanced (i.e. exceptionally high) scores on EQ factors can lead to leadership derailment. For instance, **Impulse Control** is an important aspect, but an exceptionally high score might point to someone who is *un*able to act in a crisis because from their perspective there is not enough time to think, or never enough information available, and so on.

2.5.8. Leadership pain

Leadership pain may have many causes, including the legitimate bearing of pain by the pastor on behalf of his flock as the apostle Paul did (II Cor. 11: 28,29), empathic pain, and the inevitable pain of interpersonal conflict. Most of this is beyond the scope of this research study to go into detail, however, but could cause very real pain to Christian

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leaders. Drawing the threads of this study together, two causes of leadership pain stand out : firstly, a student / pastor with a vulnerable area; and secondly, a student / pastor who is very mismatched with his / her congregation or work setting.

A vulnerable example (fictional): A young pastor who is strong on VISA **ACTION**, below-average on EQ-i **Impulse Control, Self-Awareness, Self-Regard,** high on PoM *Self-Serving Behaviour*, low on *Personal Responsibility* or *Acknowledgement of Limitations* - may find him / herself in compromising cross-gender situations without seeing the danger coming. (VISA **ACTION** is a short-term competence and needs balance from longterm **VISION** or from **STRUCTURE**; **Self-Awareness** (if average) would monitor feelings and give warning to oneself that it was a risky situation; low **Self-Regard** is seeking affirmation where it ought not to.)

A mis-matched example (fictional): A Christian leader in an NPO, strong on VISA **INTERDEPENDENCE** and **ACTION**, strong on EQ-i **Self-Awareness**, **Empathy**, **Impulse Control**; low on **Stress Tolerance** and very low on **Happiness** (these two are new), strong on PoM *Relating Faith to the Modern World, Theocentric Biblical Ministry, Competent Preaching, Involvement in Caring*, and *Perceptive Counselling*. He has been feeling "out of sorts" for the past 6 or so months. While depression might be considered, he may be mis-matched with his working situation - he has strong pastoral characteristics in all 3 test profiles and may belong in a congregational ministry.

Compassion fatigue or burnout is a form of leadership pain which hurts the leader more than his / her congregation until it is far advanced (Maslach 1982; Frenkel 2007: 380). Burnout was defined by Maslach as a syndrome with three components: Emotional Exhaustion (and associated physical, emotional, mental and spiritual symptoms); Depersonalisation (and associated cutting off from own supports and from the client

group); and a Reduced sense of personal accomplishment (and associated loss of purpose) (Brand 2007: 9). Typically those in the caring professions - who set high standards of care but do not see themselves as dealing with abnormal levels of stress - are most at risk (Maslach op.cit.; Brand 2007: 9) as they spend much of their time in interpersonal contact, often high-stress interaction, possibly with low resources and little support (Maslach op.cit.: 27ff).   Those in Christian leadership are at high risk of burnout for all the same reasons as the other caring professions, especially due to the potential lack of emotional and spiritual support.

2.5.9. Leadership failure

One of the extreme forms leadership failure may take is spiritual abuse: neglect or even violation of the spiritual integrity and freedom of another.   Johnson and VanVonderen (1991) have defined spiritual abuse as "the mistreatment of a person who is in need of help, support, or greater spiritual empowerment, with the result of weakening, undermining or decreasing that person's spiritual empowerment" (op. cit.: 20)   Leaders may abrogate power to themselves, demand performance, implicitly be above questioning, lack balance in their teachings, be mistrustful of 'outsiders', and possibly misuse Scripture to justify their teachings (op. cit.: 63-79).   In the researcher's opinion this failure is primarily due to lack of understanding of Scripture but secondarily due to problematic understanding of leadership principles.   In Goleman's terms, Coercive or Pace-setting leadership or in VISA terms extreme levels of **STRUCTURE** and **ACTION** without **INTERDEPENDENCE** might be risk factors for this state of affairs.

Another form of leadership failure is sexual misconduct, often an exploitative relationship between a (usually) male in a position of power and a (usually) female in a vulnerable or

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less powerful position (Hopkins & Laaser 1995: 38). The incidence of female clergy sexual misconduct may be between 2,5 and 4% of cases (ibid.: 34). Hopkins & Laaser distinguish between DSM IV psychiatrically diagnosable conditions such as the paraphilias (voyeurism, fetishism, etc.) , "work- or stress-related problem[s] involving boundary violations", and coexisting psychiatric & sexual offending behaviour or coexisting addictions & sexual offen-ding behaviour.(ibid.: 35-36). Carnes, Delmonico & Griffin (2001: 10-12) highlight the contemporary problem of cybersex as an additional category of sexual offending behaviour - which does not hurt only the individual concerned but also the spouse and children (Schneider 2000: 31). Hopkins & Laaser's (op. cit.) case studies of "boundary violations" show the most likely form of sexual misconduct and leadership failure: gradual slippages in professional boundaries regarding time, place, cross-gender work, self-disclosure, etc. leading to the eventual sexual acting-out.

Iorg (2007) points out the importance of character and the devastating effects of what he calls "character failure" in pastoral ministry :

> "Ministry leaders are unique because character defines their qualification to lead. The biblical qualifications for leadership stress character more than skill, education, or experience. Conversely, for ministry leaders, character failure undermines and cancels out prior results to a greater degree than for leaders in other fields. Character failure for ministers often invalidates everything done prior to the sin. Churches are devastated, people leave wounded and discouraged, and ministries take a long time to recover, if they ever do" (Iorg 2007 : 17)

With the term "character" he takes a broader view: that of ministry and personal integrity. Finding integrity includes several other leadership principles: finding security in Christ; remaining morally pure; keeping humble; becoming a servant leader; learning wise thinking and behaviour including avoiding addictions; learning discipline; showing

courage in the face of fear; and sustaining motivation. He emphasizes that these are growth tasks, not instant achievements (ibid., 226; I Cor. 15: 51). These growth tasks may be reached for by the enabling of God's Spirit in the life of the student together with all of the other helps available - lectures, cell groups, prayer times, study times, mentoring, and more. It is hoped that the three questionnaires in this research will be one of those "helps". For instance, Iorg's character list could be found as follows:

Finding security in Christ: *Commitment Reflecting Religious Piety*, **Self-Actualization, Optimism**

Remaining morally pure: **Impulse Control, Stress Tolerance,** low ***Self-Serving*** and ***Self-Protective Behaviour***, high **STRUCTURE**

Keeping humble: low ***Self-Serving Behaviour***, average **Self-Regard, Empathy, Independence,** any **VISA** combination;

and so on. These would be characteristics to work towards, and opposites would be highlighted in feedback as well, as areas requiring work.

2.6. Integration : Leadership, Ministry, and Emotional Intelligence

As discussed above, the VISA Leadership Program and the Bar-On EQ-i have open-ended dimensions and affirming shame- and blame-free descriptors, which fit well with the theme of I Corinthians 12: "there are different kinds of gifts" (v.4) and "the body is a unit though it is made up of many parts..." (v.10) and these verses refer to the Church, the body of Christ (v.13, 27). The discourse welcomes differences and highlights the cooperative nature of leadership in ministry at all levels. In fact the EQ and VISA theories expect that there will be shortcomings which others will have to be called upon to fill up (Hughes & Terrell 2008: 4; The Village Leadership Consulting 2011: 2, 6.).

It is the researcher's hypothesis that ministry which attempts to work as if it has no weaker areas of leadership - such as the VISA might show up, perhaps a low score on **STRUCTURE** or on **VISION** - may lead to pain or even ministry derailment. Added to this, areas of weakness in Emotional Intelligence - for instance, low **Self-Awareness,** low **Self-Regard**, and very high **Empathy** - making someone *too aware of others' needs at cost of their own* - may compound the glossing-over of leadership weaknesses. Add to that Profiles of Ministry scores in the Unlikely range on *Conflict Utilization* and *Sharing Congregational Leadership* (i.e. avoiding conflict and not sharing the ministry load) and there might be a risk of major emotional pain if not burnout. Other configurations might similarly leave the student pastor at risk of later problems. Using these tests may serve as an early warning system for the beginning or even the seasoned pastor.

The hypothesis is that the interaction of leadership profile weaknesses with areas of emotional intelligence shortfall may give rise to future problems, especially if there is a problematic orientation to ministry. The literature suggests that this is likely, but this hypothesis has not previously been tested empirically in the South African context, nor as far as can be ascertained have any of the tests been used individually in a theological setting in this country. It is hoped that the findings of this study will contribute to the training and spiritual formation formation process of students at the Cape Town Baptist Seminary, by providing a means of identifying at-risk students and by highlighting areas in which counselling or other spiritual formation input can be provided for those students.

CHAPTER 3 RESEARCH RESULTS

3.1. Problem statement and hypothesis

There is a wealth of intuitive information and spiritual discernment available within each training institution to guide the trainers in assessing students' suitability for ministry or, conversely, their risk of ministry derailment, but limited empirical data to confirm this discernment objectively. In Chapter Two a literature review surveyed available literature regarding spiritual formation, emotional intelligence, leadership, and profiles of ministry. In this chapter the researcher will explore whether an empirical process using psychological tests can complement and strengthen the current intuitive / spiritual-discernment methods of assessing students' suitability for ministry or risk of ministry derailment.

The hypothesis which is being explored is the following : "There is a correlation between leadership competencies; aspects of emotional intelligence; and low levels of readiness for pastoral ministry; which together or separately may place an individual at risk of ministry derailment".

3.2. Research method

3.2.1. Participants

Students at the Cape Town Baptist Seminary in their second, third, and fourth academic years in 2010 (n = 28), and third & fourth academic year students in 2011 (n = 21) participated voluntarily in the research. Five in 2010 (one in 2011) chose not to do so.

The gender, language, and age distribution is as follows:

GENDER	
Male	16
Female	5
AGES	
20 - 25 years	8
26 - 35 years	9
36 and over	4
LANGUAGE	
Afrikaans	2
English	11
isiXhosa	3
Portuguese	4
Shona	1
STUDY YEAR	
3rd	10
4th & Post-Diploma	11

TABLE 3.1   2011   GROUP   DEMOGRAPHICS

3.2.2. Materials, rationale and procedure

The tests which the students completed were the Bar-On EQ-i (Bar-On 2002, 2004), the Profiles of Ministry Instrument (Aleshire 1990, Lonsway 2005) and the VISA Leadership Profile (Nel s.a., 2004).   Each of these is a pencil-and-paper multiple-choice questionnaire and can be completed in a group setting.   The PoM has two further sections - a 30 - 45min. tape-recorded Structured Interview (done individually by the researcher) which is scored by trained coders at the test distributors' (ATS) in the USA, and the Field Observation in which 3 - 5 raters who are familiar with the student's ministry practice rate his / her ministry in an online questionnaire, also scored in the USA.   The three parts of the PoM are then collated for the comprehensive Individual Profile.

The contents of each of the tests has been described in Chapter Two - the EQ-i in section 2.2.5, the PoM in section 2.4.3, and the VISA Leadership Profile in section 2.5.4.1. - and

this detail will therefore not be repeated here.

The rationale for using each of the tests is that they have a long and steady track record of underlying research. The VISA as described by Nel (s.a.:1, 2) is firmly rooted in business leadership management. The EQ-i has passed the rigours of psychometric test standardization (Bar-On 2002, 2004; Bar-On & Parker 2000: 363ff) and was the first test of E I to be published by a test distributor (Bar-On & Parker 2000: 364). The EQ-i was chosen here rather than a personality test such as the 16PF or the MMPI because those both measure intra-personal rather than relationship aspects (and ministry is largely about relationships) and those also both measure clinical rather than psychologically healthy individuals. The EQ-i was chosen rather than one of the other tests of E I because it provides a multi-faceted measure of E I, not a single-measure, because it measures many inter- and intra-personal aspects, and because its underlying theory supports the notion of growth and development of E I as a skill which can expand. The PoM is supported by thirty years of research and use in seminaries across denominations in northern America who are affiliated to the Association of Theological Schools (ATS). A fifteen- and thirty-year re-standardization of items has been undertaken as well as research comparing the present-day versus 30-years-ago value of the PoM (Lonsway 2007).

A further aspect of EQ-i interpretation is that in two instances a research finding is extrapolated to its opposite point : the EQ-i findings by Book (2009) on the factors found to be high in successful clergy and successful leaders have been reversed, by assuming that these two sets of factors would be *low* in *un*successful or at-risk clergy and leaders. This does, however, go counter to the maxim that correlations are not necessarily reversible.

3.3. Results

The results of the tests will be presented in the order in which they are listed in the hypothesis:

"There is a correlation between leadership competencies; aspects of emotional intelligence; and low levels of readiness for pastoral ministry; which together or separately may place an individual at risk of ministry derailment".

3.3.1. Leadership competencies

Sixteen students completed the VISA Leadership Profile, including one invalid profile (scoring and language comprehension errors). The VISA has no pathology ratings as such but Nel does use cut-off scores in a version of the VISA scoring 1 - 4 with 1 = "inadequate - causes problems" (Nel & Beudeker 2009: 48). Here a difference of 15 points relative to the highest quadrant score is being used, on the VISA version scoring 0 - 40. There are 4 students' profiles with a markedly lower quadrant identified in this way. Two of these are lowest on **VISION** and one each on **INTERDEPENDENCE** and **ACTION** (see the four graphs in Figure 3.1).
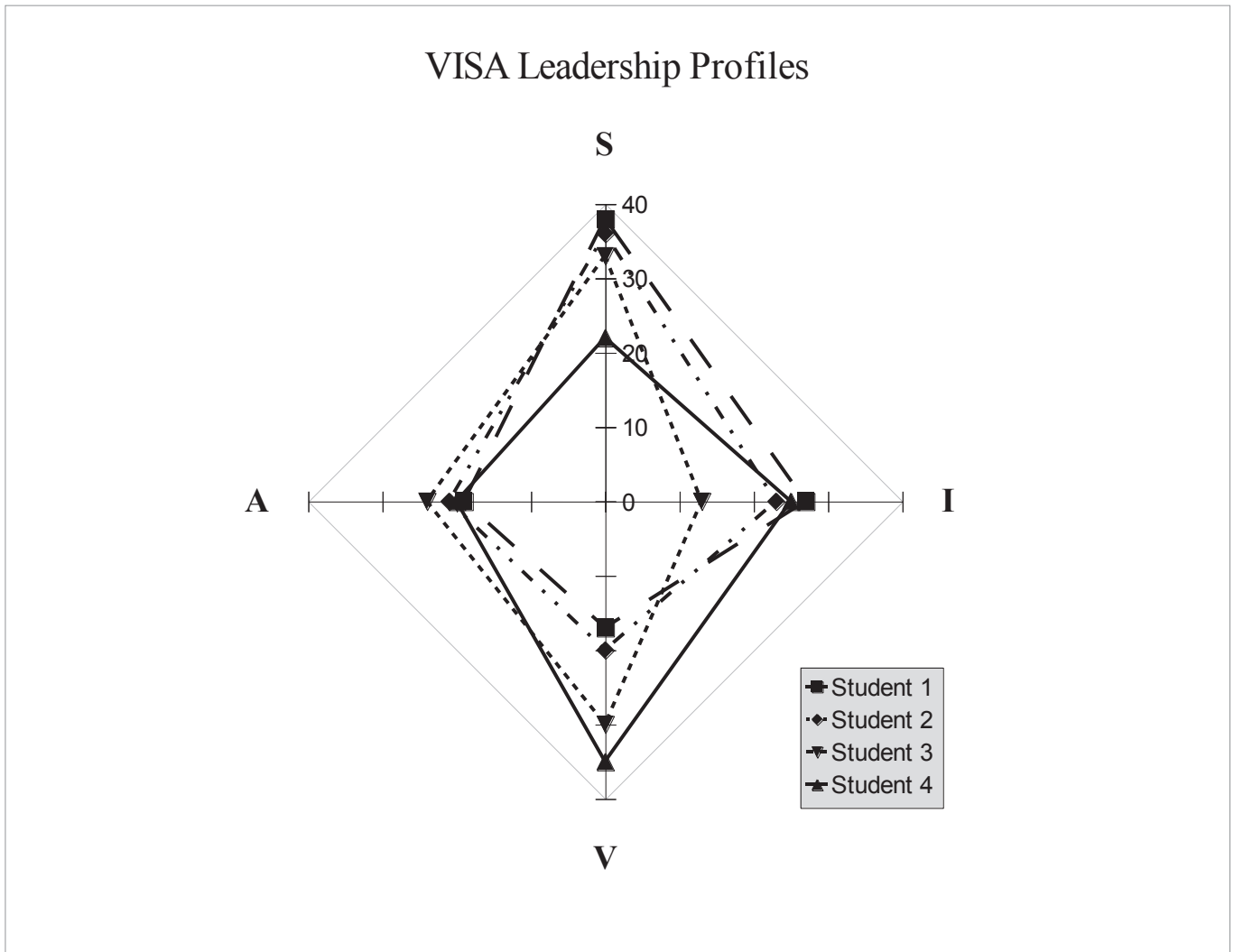
Figure 3.1

These low scores on the VISA Leadership Profile on their own are not per definition problematic, but if there were other vulnerable aspects, or areas shown up on other tests as well there might be a risk of a ministry problem. Taking two as examples:

Student 1 has the profile **S I A V** (38 - 27 - 19 - 17) and is strongest on **STRUCTURE** - the ability to construct structure and discipline to achieve what needs to be done - next on **INTERDEPENDENCE** - the ability to be people-centred, to show empathy and compassion, and share leadership - then lower, almost equal, **ACTION** - the ability to track and deliver on projects, to unleash own and others' potential - and **VISION** - the

ability to plan ahead, to make sense of the world, to use intuition and creativity. This student, being in the younger age bracket, could possibly be expected not to have developed **VISION** yet and would benefit from having a mentor to provide the broader, deeper perspective on ministry in order to avoid some of the pitfalls of ministry.

Student 4 has the profile **V I S A** (35 - 25 - 22 - 20) and is strongest on VISION - the ability to plan ahead, to make sense of the world, to use intuition and creativity, to dream - and the other three competencies almost equal, **INTERDEPENDENCE, STRUCTURE**, and **ACTION. ACTION** - the ability to track and deliver on projects, to unleash own and others' potential - is slightly lower and could be a liability relative to the strength of **VISION**, resulting in a pastor who is a dreamer but never gets congregational duties done. Again mentoring or team-pastoring with someone high on **STRUCTURE** and **ACTION** would help avoid ministry problems.

3.3.2. Emotional Intelligence

Emotional Intelligence was measured by the Bar-On EQ-i (Bar-On 2002) and twenty students completed the questionnaire. Three profiles were declared invalid (response ratios were exceeded) and their data was therefore excluded from the study. The cut-off criterion for "low scores" was one Standard Deviation below mean, i.e. a score of 85 or less, for 3.3.2.2 and 3.3.2.3. (In feedback interviews these scores are referred to as "areas needing enrichment".) The cut-off criterion for "high scores" was one Standard Deviation above mean, i.e. a score of 115 or more, for 3.3.2.6 and 3.3.2.7. (In feedback interviews these scores are referred to as "enhanced" or "above-average" scores.) A typical EQ-i profile is shown on the following page (Figure 3.2).

Content Subscales for :

The following graphs show the 15 subscales grouped according to composite area.
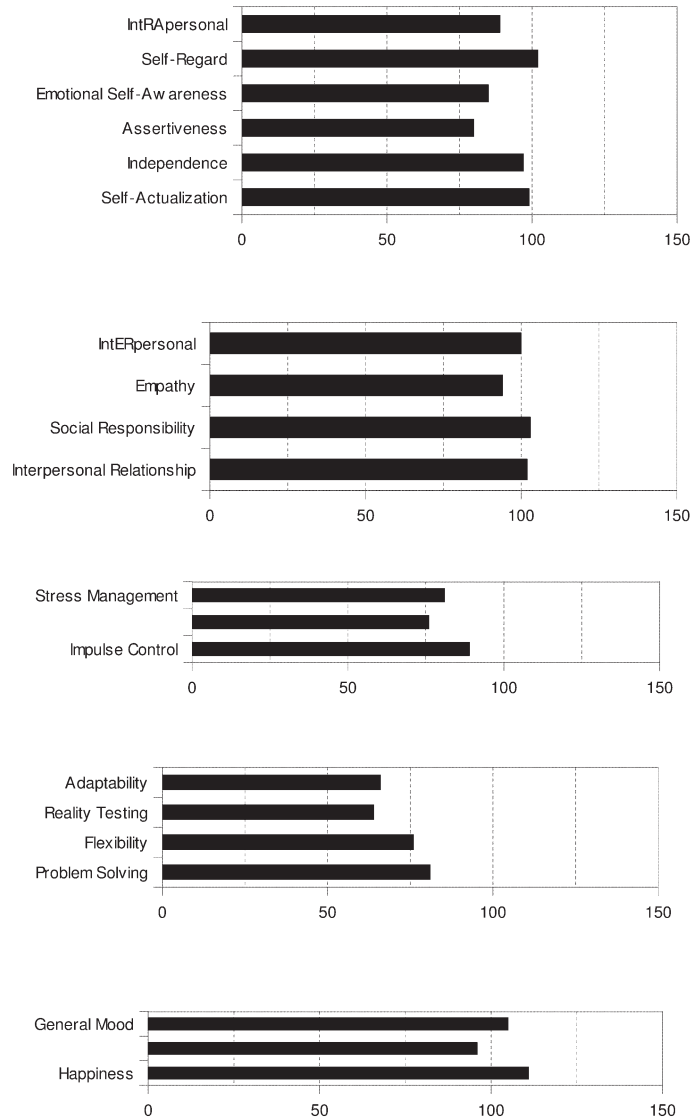
Figure 3.2 : EQi Individual Content Subscales

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3.3.2.1. Interpretation of a typical student's EQ-i Profile

The profile in Fig. 3.2 could be interpreted briefly as follows (identifying details have been altered):

N.B "Desirable" scores are in the middle range - 85 to 115 or 125 - not the extremes.

On **Intrapersonal** aspects Student X is managing life on an effective level, with a good sense of self, self-value and self-esteem (**Self-Regard**) and he feels good about what he is achieving (**Self-Actualization**). Student X is reasonably in touch with what causes his feelings and why (**Emotional Self-Awareness**) can function as an individual apart from the group (**Independence**) and can sometimes stand up for his own opinions (**Assertiveness**). **Interpersonally** Student X functions well; he can sense others' feelings and connect emotionally with them (**Empathy**), can take action on behalf of the interests of others (**Social Responsibility**) and has a good supportive network of friends and family (**Interpersonal Relationships**). Student X's **Stress Management** abilities are adequate but could be strengthened by further work on the area of coping with stressful situations (**Stress Tolerance**). However his ability to resist acting on the spur of the moment is good (**Impulse Control**). In terms of **Adaptability** aspects, Student X may need to do some work; he may be a bit of a dreamer (**Reality Testing**, **Flexibility, Problem Solving**). Mood-wise he reports being happy and having a positive outlook on the future (**Happiness, Optimism**). In terms of the pastoral ministry he has competent **intra-personal** abilities except for **Assertiveness** which needs strengthening; **Interpersonal** abilities including **Empathy** are at a good level; and his **General Mood** levels, very necessary in people-related work, are good. However for pastoral work more **Stress Tolerance** is needed (and this can be built up in student formation and workshops) and high-level **Reality-Testing** and **Adaptability** are needed for a career in which curve-balls are the order of the day. Again, these are abilities that can be mentored and grown.

Student X has good potential for the ministry and could enrich that potential by working on the listed areas during his training.

3.3.2.2. EQ-i and clergy roles

There were 6 low scoring students on the cluster **Self-Regard, Assertiveness, Self-Actualization, Interpersonal Relationships,** and **Stress Tolerance** [the inverse of Book's (2009: 267) findings on

successful clergy] which may suggest risk of problems with clergy roles or duties. However, no students reached criterion on all five Content Scales.   One had 4 of the cluster below 85, 2 had 3 below and 4 had 2 below 85.   The Content Scales most implicated across the whole group were **Assertiveness** (6) and **Stress Tolerance** (7).

3.3.2.3. EQ-i and leadership

There were 8 low scoring students on the cluster **Emotional Self-Awareness, Assertiveness, Empathy, Impulse Control, Flexibility, Reality Testing, Optimism** [the inverse of Book's (2009: 76, 83) findings on successful leaders] which may suggest risk of problems with leadership. However, no students reached criterion on all seven Content Scales.   Two had 5 of the cluster below 85, two had 4 below and 4 had 3 below 85.   The Content Scales were evenly implicated across the group.

3.3.2.4. EQ-i and clinical indicators

The EQ-i does not measure psychopathology as such but has some clinical patterns as warning signs (De Beer 2004). For possible depression, the warning signs are low scores on **Optimism, Happiness** and **Self-Regard** and certain individual items (numbers withheld for clinical confidential reasons).   In this group of students 3 showed marked

patterns that could be depression-linked, and a further 5 had single or two pointers to depression.   For conditions where the person feels 'out of control', the warning signs are low scores on **Reality Testing** and certain individual items (numbers withheld).   In this group of students no student met the warning criteria fully and a further 10 had one or two pointers only.   Mostly this was a low score on **Reality Testing.**   The reason for this is not clear and could be investigated in a future study.

3.3.3. Profiles of Ministry (PoM)

The PoM provides a criterion-linked view of the student's "concepts, intentions, approaches, concerns, beliefs, attitudes and skills that comprise the gifts [he / she] brings to ministry" (Lonsway, 2005) and as such there are no norms against which scores are compared but rather individual standards.   Students' profiles were processed by the ATS Scoring Bureau, which coincidentally ensured blind processing of the Student Interviews and Field Observations.   Nineteen students completed the PoM with two omitting the Field Observations and one Interview omission.   "Low scores" are to the left, defined as "Very Unlikely" or "Unlikely" responses and "High scores" to the right, defined as "Likely" or "Very Likely" responses.   Potential problems with pastoral ministry might show up as low scores in the Personal Characteristics and / or Perceptions of Ministry clusters and / or high scores in the Potential Negative Characteristics cluster (Blier 2011). A typical profile is included in Figure 3.3.

Profiles of Ministry - Stage II

MEANING OF YOUR SCORES

	VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
i	< Little Evidence				Much Evidence >
f	UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE

PERSONAL CHARACTERISTICS

Item	Type	VERY UNLIKELY / UNLIKELY	UNLIKELY / SOMEWHAT UNLK	POSSIBLY	LIKELY / SOMEWHAT LIKE	VERY LIKELY / VERY LIKE
Responsible and Caring						
Fidelity to Tasks and Persons	f				✗	
Personal Responsibility	c			✗		
Acknowledgement of Limitations	c					✗
Flexibility of Spirit	i				✗	
Involvement in Caring	c					✗
Perceptive Counseling	c				✗	
Family Perspective						
Mutual Family Commitment	c					✗
Ministry Precedence over Family	c				✗	
Personal Faith						
Commitment Reflecting Religious Piety	f					✗
Commitment Reflecting Religious Piety	i					✗
Belief in a Providant God	c				✗	
Christian Spirituality	f					✗
Potential Negative						
Self Serving Behavior	c			✗		
Self Serving Behavior	f		✗			
Self Protecting Behavior	i	✗				
Self Protecting Behavior	f		✗			
Intuitive Domination of Decision Making	f	✗				

c, i, f   Casebook, interview, field observation.
✗   Mean score.
| | Indicates 1st and 3rd Quartiles. Only one bar is displayed if the values are equal.
....   Indicates central 50% of scores.
**   Not enough data available to calculate this score.

Figure 3.3 Typical POM Profile : Personal Characteristics

Profiles of Ministry - Stage II

MEANING OF YOUR SCORES		
c	i	f
< Little Evidence	Much Evidence >	
UNLIKELY		

PERCEPTIONS OF MINISTRY

	VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE	

Ecclesial Ministry

Item		
Sacramental-Liturgical Ministry	i	
Relating Faith to Modern World	f	
Theocentric Biblical Ministry	f	
Competent Preaching	f	
Competent Worship Leading	f	
Clarity of Thought and Communication	f	
Denominational Collegiality	i	

Conversionist Ministry

Item		
Assertive Individual Evangelism	c	
Assertive Individual Evangelism	i	
Precedence of Evangelistic Goals	c	
Total Concentration on Congregational Concerns	c	
Law Orientation to Ethical Issues	c	
Theologically Oriented Counseling	c	

Social Justice Ministry

Item		
Aggressive Political Leadership	c	
Aggressive Political Leadership	i	
Support of Unpopular Causes	i	
Openness to Pluralism	i	
Active Concern for the Oppressed	c	
Interest in New Ideas	c	
Concern for Social Justice	f	
Support for Women in the Church	f	
Position on Conservative Moral Issues	i	

Figure 3.3 Typical POM Profile : Perceptions of Ministry

Profiles of Ministry - Stage II

PERCEPTIONS OF MINISTRY

MEANING OF YOUR SCORES	VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
	< Little Evidence				Much Evidence >
	UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE

Community and Congregational Ministry

	UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE
Pastoral Service to All				✖	
Relating Well to Youth					✖
Encouragement of World Missions					✖
Balanced Approach to World Missions					✖
Building Congregational Community				✖	
Conflict Utilization					✖
Sharing Congregational Leadership					✖
Sharing Congregational Leadership					✖
Promotion of Understanding of Issues					✖

Figure 3.3 : Typical POM Profile : Perceptions of Ministry (contd.)

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3.3.3.1. Interpretation of a typical student's PoM Profile

The profile in Fig. 3.3 could be interpreted briefly as follows (a composite profile is presented):

On the Personal Characteristics, Student Y presents an overall balanced picture with no major cause for concern. He has a good sense of responsibility toward commitments he has made (**Personal Responsibility**) and can adapt to past or present situations depending on their importance (**Flexibility of Spirit**) and others report him to have a high value for people and for the impact his ministry has on people (**Fidelity to Tasks and Persons**). He may be inclined to be more diffident or apologetic than he needs to be (**Acknowledgement of Limitations**). Regarding family-church commitments he may find conflict in future when no longer single between the desire to commit equally to family and ministry (**Mutual Family Commitment**) and the desire to give ministry precedence over family (**Ministry Precedence over Family**). In Personal Faith, Student Y has a strong sense of the work and presence of God in life and in the church and that this is what makes life meaningful (**Commitment Reflecting Religious Piety** -subj.) and this is how others see him as well (**Commitment Reflecting Religious Piety** -obj.). Others see him as having a good grasp of Christian doctrine, spirituality, and personal application of that spirituality (**Christian Spirituality**). He has a **Belief in a Provident God** - that God loves humankind, is merciful, but is also all-powerful.

In terms of Potential Negative Tendencies, Student Y reports a possibility of using or misusing the status or power that accompanies the office of minister (**Self-Serving Behaviour**-subj.) but others do not confirm this (**Self-Serving Behaviour**-obj.) This may be an example of diffident reporting of a mild problem for the sake of honesty, as mentioned above (**Acknowledgement of Limitations**). Student Y does not appear to have major vulnerabilities or flaws which he needs to cover up with masks (**Self Protecting**

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Behaviour-subj. & obj.) and he is able to work consistently and planfully at tasks without being carried off by the idea of the moment (*Intuitive Domination of Decision Making*).

In terms of Perceptions of Ministry, Student Y's low score on *Sacramental-Liturgical Ministry* is expected for a student from an evangelical Protestant denomination. Student Y can apply faith to his personal life and that of his congregants (*Relating Faith to Modern World*); he will likely go to Scripture and faith resources if there are problems and guide others there as well (*Theocentric Biblical Ministry*) and is likely to engage in counselling where he brings the perspective of Scripture into the picture (*Theocentric Biblical Counselling*).   He can do *Competent Preaching, Worship Leading* acceptably for his observers and can communicate and teach his faith clearly in relation to modern issues (*Clarity of Thought and Communication*);   and he feels comfortable as a member of his church and denomination (*Denominational Collegiality*). Student Y is very likely to engage in *Assertive Individual Evangelism*, but sees the role of the church as meeting physical as well as spiritual needs in the community (*Precedence of Evangelistic Goals*). He may possibly not involve the church in taking a stand on political issues (*Total Concentration on Congregational Concerns*), takes a middle ground on some moral and ethical issues (*Law Orientation to Ethical Issues*) but may take a stand on specific social wrongs (*Support for Unpopular Causes*) or the *Needs of the Oppressed* being met practically before - or alongside - their spiritual needs.   He is likely to show some *Support for Women in the Church* but is very likely to take a very conservative standpoint on core moral issues (*Position on Conservative Moral Issues*).

Student Y can be expected to manage well in general pastoral ministry in and outside of the congregation (*Pastoral Ministry to All*); to be capable of *Relating Well to Youth* and advocating for their needs in the church; will work to foster a sense of community in the congregation (*Building Congregational Community*) amongst others by *Sharing of*

Congregational Leadership (subj. & obj.) but will mostly not avoid conflict situations (*Conflict Utilization*).   He will probably strongly encourage the church's involvement in missions, both physical and spiritual needs but without neglecting home issues (*Encouragement of World Missions; Balanced Approach to World Missions*). He will be likely to lead others in making sense of the cultural, community, and neighbourhood issues in the light of their faith values (*Promotion of Understanding of Issues*).

Overall Student Y shows good potential for the ministry with well-developing ministry skills and attitudes and personality characteristics that seem to be a good match for the ministry.

3.3.3.2. PoM: Personal Characteristics

Low scores occurred on five of the eleven characteristics among the 19 students who completed the PoM:

Flexibility of Spirit	13
Personal Responsibility	7
Ministry Precedence over Family	10
Perceptive Counselling	1
Commitment Reflecting Religious Piety	1

These scores suggest that just over two-thirds of the students tend to be more past-focussed in behaviour, decision-making, planning and relating to others (*Flexibility of Spirit*) in other words not adapting quickly to new aspects in a situation. Half believe that ministry responsibilities should not take priority over family and private life (*Ministry Precedence over Family*). and one-third may be disorganised about keeping commitments or keeping prior commitments in the face of new demands (*Personal Responsibility*).   The single low *Perceptive Counselling* reflects a student who would most probably not be drawn to working with people's thoughts, feelings and problems.   The *Commitment Reflecting Religious Piety* score reflects belief in God's presence and action in everyday & personal

life and the one low score reflects a crisis of faith in that student's life at the time of testing (an issue which the student and the researcher as student counsellor had already been dealing with).

3.3.3.3. PoM: Potential Negative Tendencies

High scores (the 'undesirable' option is the high end of the PoM profile for this part of the PoM) occurred on two of the five characteristics among the 19 students:

Self-Serving Behaviour - casebook   5
Self-Protecting Behaviour - interview   4

Both these characteristics are "subjective" - i.e. they are the students' self-reports.   There are two "objective" counterparts, which are within normal range, i.e. others do not endorse the students' view of themselves.   *Self-Serving Behaviour* refers to high regard for the office of minister, the expectation that others will have that same high regard, and the tendency to use the power of that office to get her / his own way.   *Self-Protecting Behaviour* refers to an unfavourable or adverse view of oneself which makes it difficult to engage with new situations and which may be hidden behind a mask.   These ratings may reflect students' being very harsh self-critics, or may link with the phenomenon of students having given a very great level of honesty and openness in the PoM interviews - which seemed to be more of a psychological session for some than a structured interview.   In some cases the structured interview led to the setting up of appointments for further counselling (with the researcher in student counsellor role) on issues that had been identified during the interview.

3.3.3.4. PoM: Perceptions of Ministry

Low scores occurred on 11 of the 28 characteristics among the 19 students.   The single scores on a characteristic occurred randomly throughout the group.   Profiles with few low

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scores occurred more in the fourth than the third-year group, and in older than younger

students of both year groups (differences not statistically significant).   The full distribution

was as follows :

ECCLESIAL MINISTRY
Sacramental-Liturgical Ministry   16
Clarity of Thought & Communication   1
CONVERSIONIST MINISTRY
Assertive Individual Evangelism   1
Precedence of Evangelistic Goals   1
Concentration on Congregational Concerns   6
Law Orientation to Ethical Issues   2
SOCIAL JUSTICE MINISTRY
Aggressive Political Leadership - casebook   1

interview   15
Support of Unpopular Causes   7
Openness to Pluralism   5
Position on Conservative Moral Issues   10
COMMUNITY & CONGREGATIONAL MINISTRY
None

Low scores on these characteristics are not all necessarily problematic.   For example, a

low score on **Sacramental-Liturgical Ministry** is to be expected in an evangelical-

protestant tradition; a low score on **Concentration on Congregational Concerns** suggests

a willingness to involve the church in political concerns where appropriate i.e. not regard

the church as "above politics".   However some of the scores, and some combinations,

would be problematic.   A low score on **Openness to Pluralism** reflects a relative

unwillingness to be open to the values and opinions of others, not only religious pluralism;

so also **Support of Unpopular Causes** an unwillingness to take public stands or action on

unpopular issues in an effort to right specific wrongs.   These together with high scores on

Position on Conservative Moral Issues (i.e. issues such as HIV-AIDS and abortion) and

Self-Serving Behaviour, with a low score on **Acknowledgement of Limitations** might

point to a student / pastor with whom it might be difficult to get along.

3.3.4. Statistical comparisons

Test results have been analysed by reading the raw data for each student on each test, using the cut-off criteria described in section 3.2. Statistical analysis used the statistics package SOFA (2009) to compute Spearman's Test of Linear Correlation with regression plotting. Due to the small sample sizes the range of statistical processes that could be used was limited. The following results have been found. Visual and statistical results will be reported together (See Table 3.2).

PoM				
3.3.4 Low scores vs Age	21 - 30 vs 31 - 40 y.	Averages	Not significant	
3.3.4 Low scores vs 3rd or 4th Year	21 - 36 yrs vs 24 - 40 yrs	Averages	Not significant	
VISA vs EQ-i				
3.4.1.1 Clergy at risk	No overlap between groups	Not testable		
3.4.1.2 Leaders at risk	No overlap between groups	Not testable		
EQ-i vs PoM				
3.4.2.1. Clergy at risk	1 of 3 overlaps 1 of 3 neg char	p: 0,914	Not significant	
3.4.2.2 Leaders at risk	1 of 4 overlap 2 of 4 neg char	p: 0,900	Not significant	
PoM vs VISA				
3.4.3. Cut-off score overlap	1 of 4 onVISA - also on PoM	Not testable		
EQ-i vs PoM				
3.4.5.1 Success as Clergy	4 of 19 vs PoM pos.	p: 0,765	Not significant	
3.4.5.2 Success as Leaders	2 of 19 vs PoM pos.	p: 0,477	Not significant	

Table 3.2 : Research Statistics

3.3.4.1. VISA and EQ-i

3.3.4.1.1. Clergy "at risk"

The students who had scored markedly lower VISA quadrants (depicted in Figure 3.1)

were not the same ones who scored four or three out of five of the EQ-i clergy "at risk" factors (**Self-Regard, Assertiveness, Self-Actualization, Interpersonal Relationships, and Stress Tolerance :** Book 2009: 267) which may mean that there is not a strong link between a markedly low VISA quadrant and clergy-at-risk status as measured by the EQ-i or that the link is more complex in nature.

3.3.4.1.2. Leaders "at risk"

The students who had scored markedly lower VISA quadrants (depicted in Figure 3.1) were not the same ones who scored four or five out of seven of the EQ-i "leadership at risk" factors (**Emotional Self-Awareness, Assertiveness, Empathy, Impulse Control, Flexibility, Reality Testing, Optimism:** Book 2009: 76, 83) which may mean that there is not a strong link between a markedly low VISA quadrant and leaders-at-risk status as measured by the EQ-i, or that the link is more complex in nature.

3.3.4.2. EQ-i and PoM

3.3.4.2.1. Clergy "at risk"

Among the three students who had scored four or three out of five on the EQ-i clergy "at risk" factors (**Self-Regard, Assertiveness, Self-Actualization, Interpersonal Relationships,** and **Stress Tolerance :** Book 2009: 267) and their PoM Personal Characteristics & Perceptions of Ministry profiles there was one student who scored low in the cut-off areas (i.e. at-risk) on both tests. There was one of the three who also had one Negative Characteristic on the PoM. Statistical analysis found no significant correlation (p value: 0,914) however.

3.3.4.2.2. Leaders "at risk"

Among the four students who had scored five or four out of seven on the EQ-i leaders "at risk" factors (**Emotional Self-Awareness, Assertiveness, Empathy, Impulse Control, Flexibility, Reality Testing, Optimism:** Book 2009: 76, 83) and their PoM Personal Characteristics & Perceptions of Ministry profiles there was one student who scored in the cut-off areas on both EQ-i and PoM. There were two of the four who also had one Negative Characteristic on the PoM, but in the Likely (not Very Likely) range. The statistical analysis does not confirm what sounds like a promising link (p value: 0,900) but one student scored in the cut-off range for both the "clergy at risk" and the "leaders at risk" clusters and this needs to be followed up in spite of statistics, for reasons of pastoral and clinical care.

3.3.4.3. PoM and VISA

One of the students who had scored a markedly lower VISA quadrant (depicted in Figure 3.1) scored on the cut-off line on PoM cut-off scores; the other three had few PoM low scores. One student (not the same one) had PoM Negative Characteristics in the cut-off range.

3.3.4.4. PoM and EQ-i : total group profiles

PoM and EQ-i Group Profiles were compiled for the 2011 third- and fourth-year groups separately. In the nature of averaging computations, the graphs have flattened out on the EQ-i (see Figure 3.4) but the range of scores, indicated by square brackets, can be seen quite clearly on the PoM,. On the third-year PoM profile (Figure 3.5) there are very wide score ranges, from acceptable levels to potential at-risk levels e.g. *Acknowledgement of limitations, Ministry Precedence over Family, and Self Serving Behaviour.*

Exceptionally high scores would be problematic, for instance with the Family Perspective scores, as an extreme principle is unlikely to work in an area where compromise must be negotiated about whose needs will be met.) Overall the profile reflects a very active, engaged, caring, committed group who are working hard (the scores are far over to the right on pages two and three.)

The Fourth-Year profile (see Figure 3.6) has less homogeneity to it as regards Personal Characteristics in that the central 50% is spread wider - more spread of individual styles as students have matured, possibly. Most noticeable is the range over *Ministry Precedence over Family*, which is an aspect with which beginning pastors would be wrestling. Another issue, possibly also for the early pastorate, is the aspect of the power of the pastoral role and its use / misuse (*Self Serving Behaviour, Self Protecting Behaviour*) where the group seems to have a strong sense of these issues and risks. On Ecclesial Ministry there is general agreement; on evangelical-conversionist ministry again a wide range of positions as students have developed their individual theology but with the central tendency towards evangelism, outreach, involvement in community issues from a Biblical, relatively conservative perspective. In terms of social justice issues the group has very widely varying views but has a core who have an active *Concern for the Oppressed* and for outreach to those of other faiths (*Interest in New Ideas*), and support the role of *Women in the Church*. As with the third-year group, their Community and Congregational Ministry is solid, well-established, and they are probably already working hard in ministry, to which they seem well-suited.

Content Subscales for :   All Students

The following graphs show the 15 subscales grouped according to composite area.
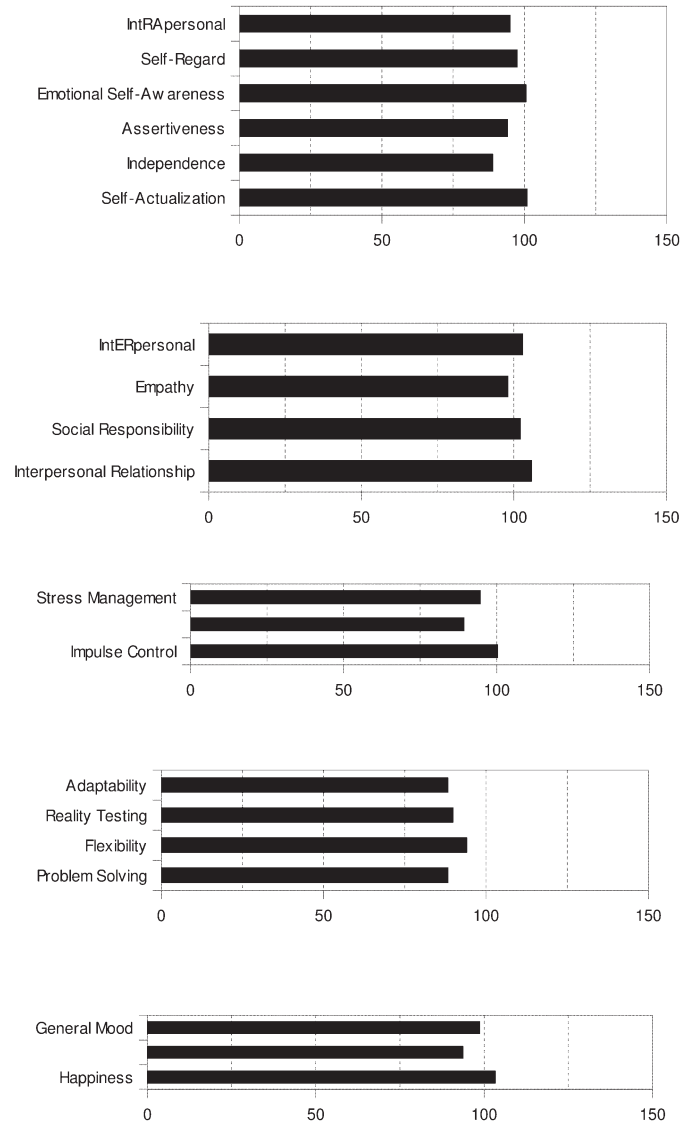
Figure 3.4 : EQi Group Profile - all students

Profiles of Ministry - Stage II

PERSONAL CHARACTERISTICS

MEANING OF YOUR SCORES	VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
c					Much Evidence >
i	< Little Evidence				
f	UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE

Responsible and Caring

Fidelity to Tasks and Persons — f

Personal Responsibility — c

Acknowledgement of Limitations — c

Flexibility of Spirit — i

Involvement in Caring — c

Perceptive Counseling — c

Family Perspective

Mutual Family Commitment — c

Ministry Precedence over Family — c

Personal Faith

Commitment Reflecting Religious Piety — f

Commitment Reflecting Religious Piety — i

Belief in a Provident God — c

Christian Spirituality — f

Potential Negative

Self Serving Behavior — c

Self Serving Behavior — f

Self Protecting Behavior — i

Self Protecting Behavior — f

Intuitive Domination of Decision Making — f

c, i, f Casebook, interview, field observation.
x Mean score.
[ ] Indicates minimum and maximum scores. If either value is equal to the mean score, it will not be displayed.
| | Indicates 1st and 3rd Quartiles. Only one bar is displayed if the values are equal. If either quartile is equal to the minimum, maximum, or mean score, no bar will be displayed to represent the quartile.
.... Indicates central 50% of scores.
** Not enough data available to calculate this score.

Figure 3.5 : PoM Group Profile - Third Year Students (Part 1)

ORGANIZATIONAL PROFILE 2010 - 2011
Cape Town 2
Compiled from 9 scores.

PERCEPTIONS OF MINISTRY

MEANING OF YOUR SCORES	VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
	< Little Evidence				Much Evidence >
	UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE

Ecclesial Ministry

Sacramental-Liturgical Ministry	i	
Relating Faith to Modern World	f	
Theocentric Biblical Ministry	f	
Competent Preaching	f	
Competent Worship Leading	f	
Clarity of Thought and Communication	f	
Denominational Collegiality	i	

Conversionist Ministry

Assertive Individual Evangelism	c	
Assertive Individual Evangelism	i	
Precedence of Evangelistic Goals	c	
Total Concentration on Congregational Concerns	c	
Law Orientation to Ethical Issues	c	
Theologically Oriented Counseling	c	

Social Justice Ministry

Aggressive Political Leadership	c	
Aggressive Political Leadership	i	
Support of Unpopular Causes	i	
Openness to Pluralism	i	
Active Concern for the Oppressed	c	
Interest in New Ideas	c	
Concern for Social Justice	f	
Support for Women in the Church	f	
Position on Conservative Moral Issues	i	

Figure 3.5 : PoM Group Profile - Third Year Students (Part 2)

Profiles of Ministry - Stage II

MEANING OF YOUR SCORES		VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
	c					
	i					< Much Evidence >
	f	< Little Evidence				
		UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE

PERCEPTIONS OF MINISTRY

Community and Congregational Ministry							
Pastoral Service to All	c						
Relating Well to Youth	c						
Encouragement of World Missions	c						
Balanced Approach to World Missions	c						
Building Congregational Community	c						
Conflict Utilization	c						
Sharing Congregational Leadership	c						
Sharing Congregational Leadership	f						
Promotion of Understanding of Issues	f						

Figure 3.5 : PoM Group Profile – Third Year Students (Part 3)

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Profiles of Ministry - Stage II

ORGANIZATIONAL PROFILE 2010 - 2011
Cape Town I
Compiled from 11 scores.

MEANING OF YOUR SCORES	VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
c					
i	< Little Evidence				Much Evidence >
f	UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE

PERSONAL CHARACTERISTICS

Responsible and Caring

- Fidelity to Tasks and Persons — f
- Personal Responsibility — c
- Acknowledgement of Limitations — c
- Flexibility of Spirit — i
- Involvement in Caring — c
- Perceptive Counseling — c

Family Perspective

- Mutual Family Commitment — c
- Ministry Precedence over Family — c

Personal Faith

- Commitment Reflecting Religious Piety — f
- Commitment Reflecting Religious Piety — i
- Belief in a Provident God — c
- Christian Spirituality — f

Potential Negative

- Self Serving Behavior — c
- Self Serving Behavior — f
- Self Protecting Behavior — i
- Self Protecting Behavior — f
- Intuitive Domination of Decision Making — f

c, i, f Casebook, interview, field observation.
x Mean score.
[ ] Indicates minimum and maximum scores. If either value is equal to the mean score, it will not be displayed.
| | Indicates 1st and 3rd Quartiles. Only one bar is displayed if the values are equal. If either quartile is equal to the minimum, maximum, or mean score, no bar will be displayed to represent the quartile.
.... Indicates central 50% of scores.
** Not enough data available to calculate this score.

Figure 3.6 : PoM Group Profile – Fourth Year Students (Part 1)

Figure 3.6 : PoM Group Profile – Fourth Year Students (Part 2)

MEANING OF YOUR SCORES	VERY UNLIKELY	UNLIKELY	POSSIBLY	LIKELY	VERY LIKELY
c	< Little Evidence				Much Evidence >
i					
f	UNLIKELY	SOMEWHAT UNLK	POSSIBLY	SOMEWHAT LIKE	VERY LIKE

PERCEPTIONS OF MINISTRY

Community and Congregational Ministry

Pastoral Service to All	c
Relating Well to Youth	c
Encouragement of World Missions	c
Balanced Approach to World Missions	c
Building Congregational Community	c
Conflict Utilization	c
Sharing Congregational Leadership	c
Sharing Congregational Leadership	f
Promotion of Understanding of Issues	f

Figure 3.6 : PoM Group Profile – Fourth Year Students (Part 3)

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3.3.4.5.1. EQ-i : success as clergy

No students reached the full list of EQ-i criteria associated with success as clergy (**Self-Regard, Assertiveness, Self-Actualization, Interpersonal Relationships,** and **Stress Tolerance :** Book 2009: 267).   The highest was one with three of the five, followed by four with two out of five. Comparing this with PoM profiles is tenuous at best since the PoM is not a norm-referenced test, but a tentative bid for this is to take the "likely" and "very likely" scores on the Personal Characteristics and Perceptions of Ministry scales. The argument against this is that extremely high "very likely" scores - the scores near or on the right-hand margin of the graphs - are in some cases adverse, and should be excluded from a positive interpretation, e.g. *Acknowledgement of Limitations, Flexibility of Spirit, Support of Unpopular Causes, Position on Conservative Moral Issues, Conflict Utilization*.   The decision is to some extent - and on some of the above - a theological one that is beyond the scope of this research.   A statistical decision has instead been taken to exclude any responses if they are visually in the last 0,5 of the "very likely" block when tallying up students' scores in this section.   Statistically there is, however, no significant correlation between the results of the two tests (p value: 0,765).

3.3.4.5.2. EQ-i : success as leaders

No students reached the full list of EQ-i criteria associated with success as leaders (**Emotional Self-Awareness, Assertiveness, Empathy, Impulse Control, Flexibility, Reality Testing, Optimism:**   Book 2009: 76, 83) but one student reached five of the seven - only missing **Impulse Control** and **Reality Testing** which were average - and one more student reached four.   Comparison with the PoM profiles followed the same guidelines as in 3.4.5.1 above. The correlation between the two tests was also unfortunately statistically insignificant (p value: 0,477).

3.4. Summary of empirical research

This chapter has investigated the hypothesis that there is a correlation between leadership competencies; aspects of emotional intelligence; and low levels of readiness for pastoral ministry; which together or separately may place an individual at risk of ministry derailment. Three tests have been used to test this hypothesis - firstly the VISA Leadership Profile as a measure of leadership competencies; then the Bar-On EQ-i as a measure of Emotional Intelligence; and thirdly the Profiles of Ministry (PoM) as a measure of ministry skills, attitudes, concerns, beliefs, about ministry. Students at CTBS who were willing to participate (n = 21 in total) completed the tests during 2010 and 2011. The scored results were analysed individually as well as statistically.

The VISA Leadership Profile yielded four students with one quadrant markedly lower relative to their highest, which is assumed in this study to reflect an area of potential vulnerability in leadership competency. Two of those four students produced PoM profiles with further warning signs of vulnerability. There was not, however, any overlap between VISA and EQ-i profiles.

The EQ-i yielded 6 low scoring students on the cluster **Self-Regard, Assertiveness, Self-Actualization, Interpersonal Relationships,** and **Stress Tolerance,** the Content Scales which may suggest risk of problems with clergy roles or duties, and 8 low scoring students on the cluster **Emotional Self-Awareness, Assertiveness, Empathy, Impulse Control, Flexibility, Reality Testing, Optimism** which may suggest risk of problems with leadership, as well as three students with clinical indicators of depression. The EQ-i and PoM overlap on clergy-at-risk and on leaders-at-risk at the level of one of a group of three

and two out of a group of five respectively, but these are not statistically significant correlations.

The PoM yielded information about vulnerable ministry areas, such as the Personal Characteristics **Flexibility of Spirit** and **Personal Responsibility** and individual warning signs which were fed back to the students concerned.   Sacramental-Liturgical Ministry scored low because this is an evangelical Protestant denominational Seminary; two other characteristics touch on the "political" - should the church concern itself with being socio-politically active (**Concentration on Congre-gational Concerns**) and, would the student be willing to be personally politically active (**Aggres-sive Political Leadership**- interv.).

The EQ-i Content Scales associated with success as clergy and success as leaders again do not identify 100% matches in the student group but there are partial overlaps.   There are also partial overlaps with the PoM positive responses.   The correlations are not statistically significant.

Perhaps the point of the conflicting findings is that the three tests are not measuring the identical object, therefore correlations will never be great; they are measuring different facets of the same entity - pastoral ministry.   And the findings are being reported at different levels of specificity, from the precise, statistically constrained level versus the slightly more flexible clinical and pastoral individual level.

CHAPTER FOUR

DISCUSSION AND RECOMMENDATIONS

4.1. Research results

4.1.1. Introduction: Research goal and hypothesis

This research has aimed at identifying some of the factors other than cognitive intelligence which may point towards future ministry problems in students who are training for Christian pastoral ministry. Literature survey in Chapter Two explored the areas of spiritual formation, emotional intelligence, leadership competencies, and attitudes, behaviours and expectations in ministry training. Empirical research in Chapter Three attempted to identify the links between leadership competencies, emotional intelligence, and aspects of ministry attitudes, beliefs, and skills by means of structured tests. The hypothesis which was investigated in Chapter Three was the following: "There is a correlation between leadership competencies; aspects of emotional intelligence; and low levels of readiness for pastoral ministry; which together or separately may place an individual at risk of ministry derailment". In this chapter the research findings will be discussed in more depth and used as the starting point for recommended additions to the spiritual formation program at the Cape Town Baptist Seminary.

4.1.2. Research findings

Three questionnaires were used to assess each of the aspects of the hypothesis: the VISA Leadership Profile for leadership competencies; the Bar-On EQ-i for Emotional Intelligence; and the Profiles of Ministry (PoM) for ministry attitudes & readiness. Reading the raw scores of the individual tests and comparing VISA, EQ-i, and PoM raw scores with each other showed potentially promising trends. These suggested that an

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empirical process could indeed complement and strengthen the current intuitive spiritual-formation and decision-making process of assessing students' suitability for ministry. Basic statistical analysis, however, found no significant correlations - which might mean that the connections are weak, or that there is no direct connection between these factors after all, or that the link is at a more complex level. More sophisticated statistical procedures which might have clarified these questions were not feasible due to the small size of the group and so the hypothesis remains unconfirmed.

4.1.3. Research feedback process

Test results were reported back to the students in individual interviews, with the EQ-i and PoM feedback being led by graphs and written descriptions of the sub-scale scores. Feedback was given in interactive style, e.g. "this is how you look on [sub-scale] on the test; how do you feel about this ?" In most cases feedback was received very positively and the idea of future input for vulnerable areas was welcomed; two defensive responders questioned the test item content, the field observers, and the nature of testing.

4.1.4. Research analysis

Due testing procedures having been followed, and in the light of the low rate of invalid protocols, (1 VISA & 3 EQ-i) the empirical testing and results may be regarded as a fair assessment of this student group at CTBS at this time. In terms of the hypothesis itself there is no statistical confirmation. However there are qualitative trends towards confirmation of the underlying idea that there is a connection between leadership competencies, aspects of emotional intelligence, and low levels of readiness for pastoral ministry.

4.2. Discussion : results carried into program building

4.2.1. Leadership: VISA Leadership competencies and program suggestions

In the empirical research (section 3.3.1) four of the sixteen students' VISA profiles had a markedly lower quadrant,   two of these on **VISION** and one each on **INTERDEPENDENCE** and **ACTION** (see the four graphs in Figure 3.1).   The distribution of highest and lowest competencies in the group is as follows :

	VISION	INTERDEPENDENCE	STRUCTURE	ACTION
HIGHEST	3	2	8	3
LOWEST	8	3	1	4

Table 4.1 : VISA Score Distribution

Reading of the raw scores shows that **VISION** is lowest throughout the group (placed 4th for 8 + placed 3rd for a further 3 students = 11 of the 16) which suggests the need for input which will strengthen this competency in particular.   This may be a feature of this student group, or possibly a reflection of short perspective on the ministry, being newcomers to pastoral ministry on the whole.

Nel and Beudeker (2009 : 47) and Nel (2011: 2) state that **VISION** has to do with making sense of the environment and shaping it; having "the ability to dare to dream, to believe in informed intuition, to challenge assumptions...", understanding the position the organisation has to take now in order to be in the right place 3 - 5 years down the line, moulding and crafting the leadership and being responsive to the group.   Raising the Seminary students' level of **VISION** could take three approaches.   Firstly, some cognitive input on what **VISION** is; secondly, experiential learning in workshop format - not on its own but perhaps as part of a broader workshop - on "how it works" and "how it feels when one is using **VISION** in leadership"; and thirdly, encouraging and affirming those whose

gifting this is so that they exercise this leadership competency, thereby modelling it for others.   In the same way work could be done with **INTERDEPENDENCE, STRUCTURE, ACTION**, for the smaller numbers of students who are low on those competencies.

Another VISA technique that could be of use in Seminary context would be to use the individual kite-shaped VISA graphs together with Nel & Beudeker's organizational question at individual level, as an individual-growth tool :   "What are the practices you have to grow to fly your (organization's) strategy kite" ? (Nel & Beudeker, 2009: 46ff). Then examine use of time (e.g. long- and short-term goals,) and clarity of focus ("doing the right things and doing things right") in the light of I Cor.9:24-27:

> "Run in such a way as to get the prize.... Therefore I do not run like a man
>
> running aimlessly; I do not fight like a man beating the air ... so that after I
>
> have preached to others, I myself will not be disqualified for the prize".

This could be done in workshop or retreat format, with time to do an audit of present goals, present use of time, present activities and priorities; and time to prayerfully set goals for the future, or set a time to continue the retreat work.   For some students it may require a longer-term counselling or mentoring process to establish new behaviour patterns.   Some in the contemporary generation ("Generation Me") may have to unlearn the desire to be at the centre of things and work the system (Twenge 2009).   And some may have to newly learn the "spiritual disciplines" (Foster 1989) if they have come to seminary from an unchurched background (Harris 2009).

VISA is not primarily an individual-growth tool but rather a leadership competency tool. Therefore another way of using the VISA results at Seminary would be for students and

their church leadership teams (assuming that they already have a partial leadership role in their local churches) to meet and work through VISA as a team with a facilitator who knows VISA, learning each other's profiles and acknowledging their benefits, looking at any gaps the team may have, what the risks of those gaps may be, and what steps may be taken to begin filling those gaps. There is, for instance, a checklist for evaluating the team's level of performance which, read in the reverse direction, is a guide list for setting about improving performance. The version of the VISA used in this research might be more user-friendly, however and could be reversed for the same learning exercise. This paragraph's ideas are a workshop proposal based on Nel (1998, 2002).

It was noted in Chapter Two that the Teal Trust defined leadership as that which "[enables] a group to engage together in the process of developing, sharing and moving into vision, and then living it out" (The Teal Trust 2011a) highlighting the co-operative and interdependent nature of the process. They also hold the belief that Christian leadership has the dual foundation of the character of the leader and prayer. "[These] two foundations of Christian leadership surround any activities and roles that the leader may undertake ... These shape who the leader is, rather than what they do" (The Teal Trust 2011b). A shortcoming of the VISA questionnaire is that it does not measure this dimension, in terms of the students' attitudes to prayer or practise of prayer (however, in the PoM questionnaires this is addressed). Regular teaching on prayer and times of prayer - lecture times, small group, corporate, and faculty-led - should continue as they provide growth in leadership as well as spiritual maturity.

The Teal Trust also emphasizes the importance of building trust (ibid.: 6) which begins with trust in God, then two-way trust between leaders and team / congregation. The

components of this trust relationship could be worked through in a Bible study or short workshop :

* Competence - trust in the ability of the person (congregant) to do the required tasks;

* Openness   - trust gained by having two-way sharing of thoughts, feelings, prayer needs, etc.;

* Reliability   - trust gained by consistency from the leader in doing what was promised;

* Equity   - trust gained by fair decision-making, not showing favouritism;

* Caring   - trust gained by relationships that are deeper than merely task-focused.

Shaw's (2006) theological approach to leadership follows the servant leader model of Jesus, placing leadership in a theocracy - God is the leader, we are servants and stewards - with delegated authority to work in a team, with significance drawn from our relationship with Christ, with empowering because Jesus is sending us.   Because the servant leader model has such strong Biblical roots (Matt. 20:26; Mark 10: 42-45; John 15: 1-15; Rom. 1:1; Phil. 2:1-11) this is an important area for teaching in the form of workshops or Bible studies.   Fryar's book *Servant Leadership: Setting Leaders Free* (2001) is short and has discussion questions at the end of each chapter which could be used by a leaders' Bible study group.   For example, in the chapter on "Servant Leaders See Deeply" one of the discussion points is

> "Cite an example of a current obstacle your organisation has encountered.
> How might that roadblock become an opportunity?   How do you help your
> followers identify hurdles and figure out ways to overcome them?   How might
> your organizational vision help your followers overcome obstacles?"   (Fryar,
> 2001: 42, 43).

Mentoring and coaching are the one-to-one relationships in which leadership skills can be developed, through the skill of guiding the person by means of input from a more experienced and / or older and wiser colleague from where they are to some further goal, with the intention of improving performance (Collins 2001: 16; Consortium for Research on Emotional Intelligence in Organizations 2011a: 1; Meyer & Fourie 2004: 2, 5). Both coaching and mentoring are becoming commonplace in Christian settings and Collins in fact suggests that Christian leaders will have to become coaches if they want to survive in leadership positions, equipping their persons being coached (PBC's) with tools and skills (Collins 2001: 31). Coaching helps the PBC Name the Issues, Clarify the Values, Pursue the Passions, Find their Vision, Move into their Mission, Take Action, and Deal with Obstacles. All of these are like spokes of a wheel with Jesus Christ at the centre (Collins op.cit. 77ff.) In the researcher's opinion the debate around the tools-and-skills issue (i.e. must leaders become coaches) is far from over, with strong points either way; an approach which uncritically adopts coaching as the answer to ministry may bypass the souls who need careful slower-paced non-directive listening, and particularly may bypass the deep study and meditation over God's Word.

Coaching becomes relevant for the students at CTBS in at least two ways: firstly, in the "tools and skills" sense of the term, the ongoing practical courses and discussion times with lecturers after class equip the students throughout their four years at Seminary; and secondly, many students experience a period of doubting at some stage in their study years whether they have been called into ministry and need the opportunity to "Find their Vision" again. The pattern for coaching and mentoring at CTBS is already in place and the Seminary Mission Statement underlines it - " training the Head, the Heart, and the Hands" - and it is mainly necessary to make the processes more structured and intentional.

Leadership begins at the centre, finding an understanding of the PBC's unique faith in God, and finding ways to remain authentically who they are in God, even with tough questions such as how to maintain the connection with God in a post-Christian community (Bartz s.a.)

4.2.2. Emotional Intelligence and program suggestions

The student's EQ-i profile which was described in detail in Chapter Three (3.3.2.1) was similar to the Seminary students' EQ-i Full Group profile on the **Intra-** and **Inter-personal** clusters of Content Scales. However the student's **Assertiveness** was markedly lower, also **Stress Tolerance, Reality Testing** and **Flexibility** (all producing scores in the "below average", "area of enrichment" range) but both **Optimism** and **Happiness** were at the same levels as the full group.   This student would be interested in joining a stress management / pastoral formation program later in the year.

During comparison of CTBS students' EQ-i profiles with the criteria for possible risk of failure as clergy, it was found that the Content Scales most often implicated in this sub-group were **Assertiveness** and **Stress Tolerance.**   On the Clinical indicators signs of depression were noted (marked in 3; mild in 5) and low scores on **Reality Testing** (7 out of 10 students with psychological distress).   These findings have not been tested statistically.

Comparing EQ-i, VISA and PoM profiles together highlighted one student who fell within the cut-off range for both EQ-i and PoM "leaders at risk" category, two more who were close to this (PoM Negative Characteristics in the Likely range), and one student who fell into both "leaders at risk" and "clergy at risk" cut-off ranges.   These findings were not

statistically significant but they do have pastoral and clinical significance, as even one person's problems do matter.   Therefore programs to assist with weaker areas have an important part to play in the seminary education and formation program; a student who tests out as part of the "clergy at risk" group, for instance, is not *dis*qualified from training for the ministry, but *is* responsible for getting input at all levels to remedy the problems that have been highlighted.   And a seminary should be assisting in this, in the researcher's opinion: we have the injunction to search for the one lost sheep among a fold of a hundred (Matt 18:12, 13).

Raising E I could take the form of enrichment programs - either lectures or workshops - focusing on one of the facets of E I.   For instance **Empathy:**   Connelly (2007: 41) suggests the following activity:

"Pay close attention to your interactions with other people. Ask yourself the following questions:

1. Did I listen actively to the person who approached me ? Was I too busy to listen ?

2. Did I ask the other person questions about the content of what s/he was saying as well as his / her feelings and emotions about what they were saying ?

3.Did I change my body language, facial expressions, tone of voice, and other elements in order to meet the needs of the other person and allow them to feel listened to ?"

Another example comes from Hughes, Patterson & Terrell (2005: 311-315) for **Flexibility**: Working with a group, the facilitator discusses the effect of positive and negative comments that are made after someone has put forward a suggestion.   In pairs the group members then practise with ideas they put forward and the other responds alternately with either an opening-up comment such as a request for clarification or responds with a shut-

down such as *"No!"* or *"It won't work!"* .   After working with a list of problems to solve for 10-15 minutes and changing partners, the group re-convenes to discuss their feelings in reaction to the two kinds of responses.   The members of the group discover the value of positive responses instead of the negative which shut down options for resourceful responses, and hopefully are also able to generalize this to rigid negative self-talk.   They can consider the feelings which come up with a negative response, and conversely with a positive response, respond more freely.   The aim is to begin to find slightly more **flexible** ways of **problem-solving.**

Another example which would be usable at CTBS is "The Happy List" adapted by the researcher from le Roux & de Klerk (2001: 127) and Stibich (2011: 2) to work at the E I facets **Optimism** and **Happiness.**   The instructions would be the following:

'* Read Phil. 4: 4, 8 to set your mind in gear : "Rejoice !" and "...whatever is true .. noble .. right .. pure .. think about these things";

* For the next 30 min. make two lists : (1) things that make you smile or laugh (2) things that give you hope.   Write down the small things, like the pigeons outside, and the big things, like your spouse's love. Be specific, start with the things you can observe with your five senses.   Write them down in short phrases, not long sentences.   Don't worry about the length / shortness of the list; you can add to it later on;

* Stop and give a prayer of thanks to God for giving you things for your list;

* Carry the list with you if you think you won't remember all the things that are on it;

* Take out the list just before tea-times and meal-times, choose one thing, and just picture it as vividly as you can for a moment or two and enjoy the experience!'

Moral failure in leadership is one of the outcomes of leadership vulnerability which may

happen unexpectedly, or to unexpected leaders, and which may not be preventable. In Chapter Two Iorg was quoted as saying that "Character failure for ministers often invalidates everything done prior to the sin" (Iorg 2007 : 17) as far as the ministry is concerned as well as the minister and his / her family. It is usually not actually unexpected, as counselling uncovers; there may have been warning signs of which notice had not been taken.

McIntosh and Rima (1997) describe the development of "the Dark Side" of the personality which they see as lying beneath leadership failure. They see this as the progression of (1) basic emotional needs (2) early emotional trauma as a result of which those early needs remain unmet (3) "existential debt" i.e. the sense that something is lacking through his / her failure (4) development of the Dark Side. From there, circumstances, choices, unsupportive relationships, and especially accountability relationships, all determine where and how much of the dark side will come up (and there are other personality styles which they list as Dark Sides, e.g. the Compulsive Leader and the Passive-Aggressive Leader). Treatment could follow McIntosh & Rima's program which has four steps: Firstly, *Acknowledging that the Dark Side is there*; secondly, *Examining the past* in order to understand oneself (not to lay blame but to understand the trigger-points); thirdly, *Resisting the power of expectations* (for perfection, for success, etc.); and fourthly, *Practising progressive self-knowledge* through Biblical means - Scripture reading, journalling, retreats, devotional reading - and through counselling. This fourth item is more of a process than a brief event but it is dealing with a long-term pattern so that ought not to be too surprising. (McIntosh & Rima, op.cit., 160ff)

Using the terminology most familiar at CTBS, a "Stress Management Program" could be

developed for at-risk students centring around the E I facets listed above. The program includes many of the components of standard stress and Anxiety Management Training programs (AMT's) which have a well-proven track record in reducing stress symptoms (Consortium for Research on Emotional Intelligence in Organizations 2011b) but with E I input interspersed with the AMT input. This would be open to any of the students who wished to attend but some would be advised during E I testing feedback sessions that they should attend. The program could run over several 90-minute sessions and the following components would probably be included, time permitting, one or possibly two per session:

* Stress reduction : specific physical and mental relaxation training and practice (not "hobby time")

* Stress management : identifying stressors, further mental relaxation (Christian techniques)

* Cognitive stress management : learning REBT (Rational Emotive Behaviour Therapy) techniques

* Assertiveness training : learning appropriate levels of assertiveness - role play & assignments

* Reality Testing : Learning **VISION** & learning to test VISION

* Other modules as needed, and one more session to consolidate the learning.

(Backus & Chapian 1980: 63ff; Bourne 2005: 74ff, 252ff; Keable 1989: 93ff; Sternberg 1998: 684)

Taking each of these modules in turn: relaxation training is often misunderstood and discarded as "taking time out" when in fact it is a specific type of therapeutic technique aimed at reducing excess muscle and / or mental tension in a systematic series of exercises. The rationale behind reducing this tension is that one is aiming at working on the E I facet

of **Stress Tolerance,** since someone who is less tense can arguably cope better with environmental demands.   REBT techniques will already be familiar to many Christian counsellors and counsellees in the form of Backus's "misbelief therapy" (Backus & Chapian, op.cit.) and the AMT application is a fine-tuned version of this.   Its Biblical counterpart is found in the words of Paul, in response to all the 'should / must / ought / dreadful if I don't / etc.' self-talk that REBT claims is at the root of anxiety: "...I have learned to be content whatever the circumstances" (Phil. 4:11b).   **Assertiveness** training aims to strengthen a low facet of the student's E I range as well as possibly enhancing stress tolerance - through not having the experience of being disregarded and walked over all the time, and also through feeling that they can exercise **self-regard** again.   **Reality Testing** is perhaps difficult to enrich;   it is defined as "The ability to assess the correspondence between what is experienced (the subjective) and what in reality exists (the objective)" (Bar-On 2002).   Hughes et al. suggest a discussion group format in which each person has to take on the role, identity and characteristics of someone else, living as fully as they can into that person's shoes for the discussion and then reporting back on how that felt and what they learnt (Hughes et al. 2005: 301-305).   Possibly at CTBS case studies and discussion could be used, or the life of Nehemiah as a Bible study series (a man who remained grounded and practical even though on a very spiritual mission - rebuilding the House of God to rebuild worship of God); or working on VISA **VISION** and noting how that is anchored in reality, not fanciful.   (It is not clear whether VISA **VISION** and E I Reality Testing are, however, measuring the same capacity - most probably not.)

4.2.3. PoM: Ministry readiness, attitudes, beliefs, skills, and programs

On the PoM potential problems with pastoral ministry might show up as low scores in the Personal Characteristics and / or Perceptions of Ministry clusters and / or high scores in the

Potential Negative Characteristics cluster (Blier 2011). In the research the low scores of note in the Personal Characteristics cluster were *Flexibility of Spirit* and *Personal Responsibility.* These have to do with the likelihood of changing in response to outside input: *Flexibility of Spirit* has to do with an emotional attitude of openness while *Personal Responsibility* has to do with decision-making, commitment, and action. Both were low - though not statistically comparably so and only in 3 cases in the same student - but if the mid-range score ("possibly") is included the overlap increases to 11. Two further characteristics where more than only one student came up were congregation-related-issues: *Congregational Concerns* and *Ministry Precedence over Family.* This suggests that the issue of openness to others' demands and the minister's role in a congregation may be questions with which students are wrestling as their ministry assignments place them in closer proximity to a congregation, being final- and third-year students.

The two Negative Characteristics *Self-Serving-* and *Self-Protecting Behaviour* are cause for concern, but are, at least, the self-aware (subjective) scales not the observer-rated paired scales. These two areas would receive individual attention in the proposed program rather than large-group-work exposure, as the underlying issues may be quite varied, and the potential for feeling shamed and blamed is quite high.

For the rest of the PoM the issues which are highlighted are socio-political and as diverse as the student body's demographics - as the researcher found when conducting the Structured Interviews. The researcher found a former refugee who stated that to have made *any* political comments in his homeland could have meant death, someone in a 'leafy suburb' who had not bothered to vote in the recent elections, and someone living in an

informal settlement whose church had no-one with email to whom his PoM Field Observations could be sent.

By way of a program for the PoM it would probably be best not to focus directly only on the areas identified - the shame and blame component would be a hazard - but to run either a PoM "Ministry Enrichment Program" or incorporate modules with PoM content into the E I Program described in section 4.2.2. A *Ministry Enrichment Program,* which should be run in small groups (6 - 8 students) in 90 minute minimum sessions with skilled counsellors or therapists as facilitators, might have the following modules:

* The Pastor and Pastor's needs - legitimate or neglected needs ?.

   PoM Characteristics targeted: ***Fidelity to Tasks and Persons, Perceptive Counselling, Mutual Family Commitment. (Self-Serving & Self-Protecting Behaviour*** could be dealt with in last session.)

* The Pastor's Family and their needs - Meeting family and pastor as a unit.

   PoM Characteristics: ***Mutual Family Commitment, Ministry Precedence over Family, Fidelity to Tasks and Persons***

* The Congregation and their needs - recognising needs or wants, appropriate assertiveness, openness.

   PoM Characteristics: ***Flexibility of Spirit, Personal Responsibility, Assertiveness, Involvement in Caring, Intuitive Domination of Decision Making***

* The Call of the Minister - revisiting your call, renewing it prayerfully.

   PoM Characteristics: ***Christian Spirituality, Belief in a Provident God, Commitment Reflecting Religious Piety, Self-Serving & Self-Protecting Behaviour.***

In each module the focus would be on the meaning of the topic for the group members and their experience of it; Biblical examples of it and problems with that (no sermons

90

allowed!), the PoM descriptions, own problems with that, one item to take as a positive example, one item to avoid as a negative example.

The PoM, being criterion-referenced and not norm-referenced, lends itself to individual as well as group work. If, for instance, the student knows after feedback that he / she is only 50% likely to show *Involvement in Caring* but their placement is in a busy congregation with a large hospital and many families (i.e. caring involvement is essential continually), s/he may need to review whether this is the sort of placement most suitable after graduation, or whether this is the beginning of burnout, or whether inexperience is making them avoid care situations. In each case, one-to-one mentoring or coaching for that specific issue would be helpful.

4.2.4. Spiritual formation

The two programs set out above (4.2.2. and 4.2.3.) to recover students who are at risk, through an EI-based or a PoM-based structure are set out formally and systematically giving the impression that remediation or prevention is straightforward, packageable and easily transferable from 'teacher' (called facilitator) to 'learner' (called group member). However it is not so, and another didactic session might follow if we took that mindset, which would bear little fruit: 'facilitator' is not intended to be 'teacher' and it is not cognitive learning that is needed (Boyatzis 2009).

Jones (1987) points the way in a classic and still moving paper titled "Are We Lovers Anymore? (Spiritual Formation in Seminaries)". He turns seminarians - faculty and students - back to love of God as our first task, first purpose, together with love of one another and points out what we have lost sight of. Jones asks whether we relate as fellow-

lovers of God, whether we still remember this. And that is why the apostle Paul can speak of "a most excellent way ... love" (I Cor 12:31b, 13:1a) and why the early Christians had the reputation, "see how much they love each other". They engaged in relationships characterized by love.

The criteria for eldership in I Tim.3: 1-7 describe aspects of living in which the prospective elder must have sound skills: a stable marriage; no addictions; self-controlled; dignified; hospitable; able to teach; not given to wine; gentle and considerate; not a lover of money ...(v.1-3) which are all exercised in interaction with people, interpersonal relationships characterised by respect, value for the other because of love for God. The elders had to remember that they 'were still lovers' (*pace* Jones) and that is what, in this researcher's opinion, 'elders-in-training' at seminary have to do. This means love, and returning to love, and relationship.

These interpersonal relationships are lived out at seminary and the seminary attempts to influence them inevitably, through more relationships, in a network of interdependence (Warford 2005) of which spiritual formation forms a part. What the tests which are used in this research measure are aspects of interpersonal relationship, working examples of the love relationships. As was described in Chapter Three, the students led the way with openness and trust such as one gives to the One whom one loves, using the researcher as facilitator. The tests provide one set of tools by which this love-relationship (pastoral maturity and all that goes with it) may be measured, alongside the other tools of experience, discernment, and Biblical standards. And it is the love-relationship that may be rekindled through the spiritual formation program (in which the tests may play a part)

that will safeguard or assist those who are specifically at risk of ministry problems or failure.

A spiritual-formation focus on the use of the three tests would aim to highlight the relationship with God as the intentional daily focus, and any other seminary activity as secondary; though they may appeal because of their numbers and graphs, that cannot be the point. Rather, the following:

<u>Brief example;</u>   Student Z has EQ-i **Self-regard, Assertiveness, Impulse Control, Problem Solving** all very low; VISA profile **AIVS,** PoM low *Personal Responsibility*, very high *Acknowledgement of Limitations* and *Flexibility of Spirit,* however, high *Belief in a Provident God* and *Christian Spirituality.*   <u>Feedback session:</u>   Affirm him / her for the strong core beliefs (*Belief in a Provident God* and *Christian Spirituality*) and the connection with God that that gives.   Point out the low EQi **Impulse Control** and **Problem Solving** scores which may be why he's been in trouble with lecturers for poor work so often and why he's always sitting on to watch 'just one more TV show' (*Personal Responsibility,* **Assertiveness).**   He will probably admit very contritely that he's wrong, please forgive him (*Acknowledgement of Limitations, Flexibility of Spirit*) but as one will point out to him, he's said that before too.   <u>Formation input</u> adds that this pattern is getting in the way of his relationships - he is chronically stressed-out and sleep-deprived and not in a good relationship with himself (**Self-regard);** he is out of touch with his friends and class-mates; he is at odds with his lecturers; and he seems because of all of this to be at risk of going out of touch with God as well.   He should <u>contract to work at</u> impulsivity, better problem-solving, unassertiveness, learning structure, and finding God's value of his life, meeting weekly with a mentor or counsellor.   And he needs to do this because he has said that he has been called into a relationship of service with God as a

Youth Pastor.   This is some of the one-to-one work that Student Z might need to do; in addition he is in community where he has to restore relationships but (if things are well) will find restoration reaching out to him.

4.3. Summary

In this chapter the research results from Chapter Two (Literature Survey) and Chapter Three (Empirical Research) have been integrated with a view to suggesting spiritual formation interventions for students who might fall into the clergy-at-risk or leaders-at-risk categories.   Programs for E I and for PoM work have been outlined.   It is suggested that a deep spiritual formation program will be based on restoring the relationship of faculty and students as lovers of God together.   As this is relationship-based work, the three tests which measure aspects of relationship provide one set of tools by which this love-relationship may be facilitated, alongside many other tools such as experience, discernment, and Biblical nurture.

CHAPTER FIVE

CONCLUSION

5.1. Introduction

In this concluding chapter the themes of the preceding chapters will be drawn together and their findings will be summarized. The hypothesis and research evidence will be reviewed and weighed in terms of their viability. Final conclusions will be drawn and recommendations made for future research directions.

5.2 Summary of research and research goals

This research aimed to identify by means of literature survey and empirical questionnaires some of the factors other than cognitive intelligence which might point towards future ministry problems in students training for Christian pastoral ministry. The literature survey explored the areas of spiritual formation, leadership competencies, emotional intelligence, attitudes, behaviours and expectations in ministry training, followed by empirical research, followed by recommendations for additions to the spiritual formation program at the Cape Town Baptist Seminary (CTBS).

The goal of the study was to explore the links between the spiritual formation process, leadership development, aspects of emotional intelligence and the students' ministry styles and expectations in order to shed more light on those situations where training has a problematic outcome, by means of standardized questionnaires (the VISA Leadership Profile (VISA), the Bar-On Emotional Quotient Inventory (EQ-i), and the Profiles of Ministry Instrument (PoM)).

5.3. Hypothesis

Based on the literature review the hypothesis was finalized as follows: "There is a correlation between leadership competencies; aspects of emotional intelligence; and low levels of readiness for pastoral ministry;   which together or separately may place an individual at risk of ministry derailment".

5.4. Empirical Research

Third- and fourth-year students at CTBS (n=21) completed the VISA, EQ-i and PoM in 2010 and 2011.   The results were analysed as raw data and statistically.

The VISA Leadership Profile yielded four students who had one competency score markedly lower relative to their highest, which is assumed in this study to reflect an area of potential vulnerability in leadership competency.   Two of those four students produced PoM profiles with further warning signs of vulnerability.   There was not, however, any overlap between VISA and EQ-i profiles.

The EQ-i yielded 6 low scoring students on the cluster **Self-Regard, Assertiveness, Self-Actualization, Interpersonal Relationships,** and **Stress Tolerance,** the Content Scales which may suggest risk of problems with clergy roles or duties, and 8 low scoring students on the cluster **Emotional Self-Awareness, Assertiveness, Empathy, Impulse Control, Flexibility, Reality Testing, Optimism** which may suggest risk of problems with leadership, as well as three students with clinical indicators of depression.   The EQ-i and PoM overlap on clergy-at-risk and on leaders-at-risk markers at the level of one of a group of three and one out of a group of four respectively, but these are not statistically significant correlations.

The PoM yielded information about vulnerable ministry areas, such as the Personal Characteristics *Flexibility of Spirit* and *Personal Responsibility* and individual warning signs which were fed back to the students concerned. *Sacramental-Liturgical Ministry* scored low because this is an evangelical Protestant denominational Seminary; two other characteristics touch on the community - should the church concern itself with being socio-politically active (*Concentration on Congre-gational Concerns*) and, would the student be willing to be personally politically active (*Aggres-sive Political Leadership- interv.*) - with a wide range of responses.

The EQ-i Content Scales associated with success as clergy and success as leaders again do not identify 100% matches in the student group, but there are partial matches at the level of five or four out of seven criteria. There are also partial matches with the PoM positive responses, but again the correlations are not statistically significant.

The empirical research thus shows results which are optimistic at raw-data level but not significant at statistical level. The consequence is that the hypothesis cannot be confirmed statistically.

5.5. Conclusions

The absence of statistical proof for the hypothesis leads to the following conclusions:

5.5.1. Lack of statistical proof was linked with the small sample sizes which limited the range of statistical processes that could be used;

5.5.2. Alternatively, there may be no link between leadership competencies, aspects of emotional intelligence, and low levels of readiness for pastoral ministry;

5.5.3. Alternatively, the link may be more complex than can be reflected by simple

correlation computations.   In the opinion of this researcher this is the most likely conclusion to be drawn.

5.6. Recommendations and prospective issues

5.6.1. There is room for further studies in the area of VISA Leadership Competencies theory and practice in pastoral context, adopting a range of business and leadership literature.

5.6.2. The resources on practical theological application of Emotional Intelligence theory as a tool for formation, counselling, and Christian Education could be extended, as there seem to be fruitful points of connection.

5.6.3. The PoM has proved in practice to be well accepted at CTBS as thought-provoking, thorough, meaningful and relevant and could be explored as a tool for regular use for the student formation process.

5.6.4. Assessments using these tests could be carried out with a larger group of students in order to test the statement that no significant correlations were found in this study due to small sample size.

5.6.5. Further research with these three tests (particularly the PoM) may facilitate the planning and guiding of spiritual formation programs and assessment of students' development at CTBS.

5.6.6. Further research is needed to clarify the factors surrounding ministry derailment or failure and its possible prevention.

5.7. Integration

The research question has been whether the interaction of leadership weaknesses with areas of emotional intelligence shortfall may give rise to future problems, especially in the

presence of a problematic orientation to ministry. Three tests have been used to measure leadership competencies, emotional intelligence, and ministry competencies as aspects of what is necessary for pastoral ministry. While discussion of the literature suggests strong links between the three concepts, and empirical research surveyed at raw-data level tends to confirm this, statistical tests do not show any significant correlations and so the hypothesis cannot be confirmed statistically.

Perhaps the point is that the three tests are not measuring the identical concept, therefore correlations will never be great. They are measuring different aspects of a bigger concept: pastoral ministry. It is nevertheless hoped that the findings of this study will contribute to the training and spiritual formation process of students at the Cape Town Baptist Seminary by providing a means of identifying at-risk students and by highlighting areas in which pastoral counselling or other spiritual formation input can be provided for those students. The hypothesis, though not proven at statistical level, raises pastoral and clinical issues at individual level and highlights tools which can be used to complement the existing discernment, experience and intuition in spiritual formation.

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APPENDIX 1 : POM SCALE DESCRIPTIONS

Personal Characteristics

Ministry is one of those human endeavours where personal qualities are so mingled with the performance of tasks that it is frequently difficult to separate personal tendencies from ministerial skills.   Whether leading a congregation, counselling a parishioner, or preaching a sermon, personal qualities influence how the task is performed.   While the scales reported in this section are not measures of personality characteristics, they do indicate ways in which personal tendencies may influence your approach to ministry.   Measures include your typical approach to relationships with others, perspectives on faith, and orientation to family relationships.

RESPONSIBLE AND CARING

These six scores group together because of the responses of students over the years. While each individual's scores will vary on the different scales, there is a tendency for them to group together in one general area of the profile. As a whole, they represent a responsible and caring approach to tasks and people.

Fidelity to Tasks and Persons /(FIDL)
(High likelihood - Field) You give evidence that respect for persons is a high priority. You believe that all persons have value, their ideas and wishes should be heard and taken into account, and we should be conscious of one another's needs.   You believe that people should be informed and included in decision-making, or guideline-setting that affects them. Honest communication between persons is important to you.   A score in the high likelihood range also suggests that you are responsible both to tasks and persons and consider the implications for both in decision-making.   You do not see tasks, decisions, or improvements as ends in themselves but view them primarily in terms of what they will do to or for people.

Personal Responsibility (RESP)
(High likelihood - Case)   You try to keep commitments whether they are related to schedules, promises to other people, or to your own inner convictions.   Where a previous commitment of your time comes in conflict with some newly-discovered need, you will tend to keep your prior commitment.   IN the face of two important but conflicting ministry responsibilities, you tend to make your decision on the basis of your original commitment.

Acknowledgement of Limitations (LIMT)
(High likelihood - Case) You accept responsibility for mistakes, whether in judgement or behaviour. You are not likely to attempt to shift responsibility for your mistakes to other persons or outside circumstances.   You readily apologise for mistakes and actively seek to make amends.   You affirm the importance of humility and confession.

Flexibility of Spirit (FLEX)
(High evidence - Interview) A high evidence score suggests that you prefer to govern your behaviour more by the present than by the past.   You adapt to what is required by the unique character of the situation. You sometimes take things seriously, sometimes lightly. You appear willing to explore what is new, to be able to cope with the unexpected, and to

modify your plans to meet new situations. You are willing to forget about the past negative experiences with persons and start afresh. While you like to plan ahead, you willingly alter your plans if the situation changes.

A note on the First Four Characteristics.

High presence of these four characteristics is generally seen as an asset for ministry. However, very high scores can reflect problems. For example, a person with a score far to the right on *Fidelity to Tasks and Persons* can be too intent on doing what he or she perceives others want or to compulsively complete tasks. In a similar way, *Personal Responsibility* has the potential for showing inflexibility or inappropriate exercise of control. A minister who takes this characteristic to the extreme is frequently perceived as stubborn, rigid, or inflexible. A nigh likelihood score on *Acknowledgement of Limitations* could identify persons who apologise for everything even when they have done nothing wrong. It may also reflect manipulative behaviour. Check for elevated scores in the Potential Negative section of the profile. It is possible, too, that a healthy degree of *Flexibility of Spirit* can give way to an inability to make decisions or keep commitments.

In each of these examples, a score cannot identify your reasons for the pattern of responses. They serve as estimates of how likely you are to exhibit certain approaches or sensitivities. Do you possess the positive aspects of these characteristics, or do you have problems hidden within them?

Involvement in Caring (ICAR)

(High likelihood - Case) A score far to the right indicates that you aid people with problems by helping them explore and evaluate their alternatives, make their own decisions and act on them. You help persons express their feelings in tragic or stressful situations and encourage them to seek the help of others who have been through similar experiences. You are likely to assist people who face problems by facilitating their movement through the resolutions they have chosen.

Perceptive Counseling (PRCO)

(High likelihood - Case) You are sensitive to the needs and feelings of people with whom you talk, and you try to be a good listener. You encourage persons dealing with feelings of failure to share their problems. You are accepting, affirming, and reassuring to people who doubt their worth or value. You seek to be ready to minister to others when their comments or concerns suggest they are in need of your care.

A note on Interpretation

You may find it helpful to yoke your scores on *Involvement in Caring, Perceptive Counseling* and *Theologically Oriented Counseling* (from the second page of your profile.) The first characteristic provides a measure of your concern for people, while the second and third indicate your approach to counseling. Specifically, *Perceptive Coiuseling* provides a measure of your presence when counseling, while *"Theologically Oriented Counseling"* indicates your concern to bring the gift of faith to the individual.

FAMILY PERSPECTIVE

Married minister must deal with the issues that emerge from work, which require both significant time and emotional energy, and their families, who also need time and emotional support. These two realities often tug at a minister in conflicting directions. The scales in this section reflect two ways of dealing with this tension.

Mutual Family Commitment (FAML)
(High likelihood - Case) You show respect for and appreciation for your family. You value good family relationships, now their importance to an effective ministry and therefore protect time set aside for maintaining those good relationships. You are commited to keeping commitments both in your ministry and to your family. You appear to be sensitive to your family's needs, and attempt to give as careful attention to them as to the demands of your profession.

Ministry Precedence over Family (FAML)
(High likelihood - Case) You believe that your responsibilities in ministry take precedence over all other commitments including your commitment to spouse and family. You believe that your family should understand the disruptions of family plans that your responsibilities in ministry create. You perceive your priorities as first to God, then to church, then to family.

Relationship Between Family Perspective Scores
On most profiles one of these two scores will be more toward the right. However, there are other possibilities. If both scores are high, the implication is that you hold some impossible expectations of your own behaviour, that you will be both unfailingly devoted to family and unfailingly devoted to the interests of the congregation. The other possibilities, that both scores are in the middle range or low, may be a sign of indecision in this matter, or of a tendency to avoid confronting the inevitable conflicts that are likely to emerge.

PERSONAL FAITH

There are a variety of expressions of personal faith. While the two scores in this section do not reflect all the richness or diversity that exist in Christian spirituality, they do represent the degree to which some approaches to personal faith may characterise you. These scales, unlike the ones in the "Responsible and Caring" section, do not group empirically, and your scores will likely be different on each scale. If your personal style of faith is different from anything reflected in these measure, your scores may cluster in the low evidence region of the profile.

Commitment Reflecting Religious Piety (PIET)
(High likelihood - Field) The higher your score, the more observers think of you as someone who lives with an open reliance on God. For example, observers think that you seek the leadership of the Holy Spirit in making life's decisions, in times of crisis you look for comfort in Scripture, you find reassurance in your own ministry from your sense of calling from God, and when things are not going well, you live with the confidence that God's purpose is still being accomplished. You are the kind of person

who puts Christ's work first in your life.

(High evidence - Interview)   A score toward the right indicates that you believe that the church's primary message is not so much one of guidance for human behaviour as it is God's actin in love toward humanity. You are conscious of God's loving and sustaining presence at work in the church, your life, and the lives of others today. You show sensitivity to the activity of the Holy Spirit in contemporary life and to the need for forgiveness. You do not hesitate to share these convictions with others, especially when they give evidence of doubting. Even when things look bleak, you trust in God's providence and are likely to express this conviction. A very high score, on the other hand, may indicate religious behaviours that may be only externally religious.

Belief in a Provident God (PROV)
(High likelihood - Case) A score in the high likelihood regions reflects your understanding that God loves humankind and offers the gift of life and hope.   You repudiate the assumption that God operates by human rules or solely within the limitations of human understanding or beliefs. Rather, you believe that God's being and actions are at times beyond human comprehension. You believe that God works, loves, and judges humankind with divine mercy and brings people to a saving knowledge.

Christian Spirituality (SPRT)
(High likelihood - Field) Field observers perceive you as the kind of person who stresses the importance of prayer, as open to new spiritual insights, appears to know the spiritual heritage of the church and your denomination, and has a vision of the nature of Christian spirituality. They also think that you maintain personal disciplines of prayer and devotional study and relate spirituality to other aspects of your ministry.

POTENTIAL NEGATIVE TENDENCIES

In some cases, the scores in this section indicate negative behaviours in the context of the community of faith. IN others, the scores identify behaviours that the individual may not mean to be negative but are nevertheless likely to be perceived that way by others. As you interpret your scores on each of these scales, you need to consider not only your actions but also how they may be experienced by others.

Self-serving Behaviour (SELF)
(High likelihood - Case) A score toward the right indicates that you have high respect for the office of ministry or priesthood and that you expect others to have a similar high regard.   This expectation of respect may reflect a tendency to assume that others will regard you highly on the basis of your position. It reflects a need to be in control of situations and the willingness to use the authority of your office to achieve that control. It is self-serving in that others' needs or desires are rejected and your preferences implemented.

(High likelihood - Field)   If your score is toward the right, observers tend to think of you as someone who wants to have your own way and is willing to use your role to get it or to take advantage of other people.   When things do not go your way, you can be openly critical, even belittling, of others who resist your viewpoint or authority.   When

it is clear that you are not likely to get your way, you are more likely to seek a new position rather than work through the problems in your present situation.

Self-Protecting Behaviour (PRTC)
(High evidence - interview)   You give evidence of a pessimistic view of your own abilities that causes you to be uncomfortable in unfamiliar or ambiguous situations. You tend to feel tense or nervous when being watched as you work.   You want to avoid making mistakes and your worry about mastering tasks.   You may have a tendency to be disorganised. You appear vulnerable to the disapproval of others and are eager to do well.   A score to the right may indicate a kind of insecurity about yourself or your performance that creates the need for you to be guarded and protective.

(High likelihood - Field) The more your score is to the right, the more observers evaluate you as a person who has difficulty maintaining your position when under pressure from others. You tend to yield under pressure and consent to positions or activities you otherwise would not endorse. You are also perceived as someone who is overly influenced by the more prosperous members of the congregations with a tendency to judge your own worth by the salary you receive.

Intuitive Domination of Decision Making (DMNA)
(High likelihood - Field) Observers perceive you as leaning toward a leadership style that depends heavily on your personality and opinions. You tend not to be open to sharing decision-making with the people of the parish or congregation. Long range and day-to-day administrative planning have little value for you.   When you arrive at what you consider a good idea, you are likely to proceed even though you have not thoroughly considered the financial implications or the perspectives of others.

Perceptions of Ministry

The scores on the second and third pages of the profile relate to various approaches to the work of ministry.   The scores within each of the four sets cluster empirically and logically.   People tend to score in similar ways on scales within a set although there will be variations. Each of the four groups of scores represents an orientation to the overall task of ministry. A person may emphasise one, some, or all of these orientations. There is some evidence, however, that persons who tend to be strong on some sets may tend to reject other orientations.

ECCLESIAL MINISTRY

Christian congregations, while sharing many characteristics with other social institutions, nevertheless, have a unique focus. They provide a context for the proclamations of the Gospel, the worship of God, the administration of sacraments, and the personal development of faith. The scores in this section focus on your approach to ministry.

Sacramental-Liturgical Ministry (LITG)
(High evidence - Interview)   A score showing much evidence implies sensitivity to the sacramental nature of ministry.   You would tend to emphasise the liturgical aspect of worship over the preaching or fellowship aspects, follow prescribed liturgical forms, and be sensitive to the symbolic value of vestments work in worship.

Relating Faith to the Modern World (RELT)
(High likelihood - Field) Observers perceive you as a person who relates faith to the needs and current issues involved in a person's life. In preaching, leading worship, or working with religious education, you teach in appropriate ways at opportune moments.   You identify educational needs, develop approaches to respond to them, and encourage others to be involved in the process of relating faith to contemporary life.

Theocentric Biblical Ministry (TBIB)
(High likelihood - Field)   Your score indicates that many of your actions direct decision-making, counselling, and corporate worship toward Scriptural resources. When a group of members is trying to find a solution to a problem, you are likely to suggest that the group refer to Scripture and try to determine what is the will of God in the situations. You are seen as likely to guide people to seek God's presence in the variety of daily problems and encounters.

Competent Preaching (PRCH)
(High likelihood - Field) Observers judge you to be effective in your preaching. They think that you make your meaning clear, hold the attention of listeners, express yourself with clarity, and preach with sensitivity to both the needs and time constraints of your audience.

Competent Worship Leading (WRSH)
(High likelihood - Field) The further your score is to the right, the more observers think that you lead worship and conduct liturgy well.   You treat the listeners respectfully and oversee the liturgical elements of the service with dignity while helping individuals identify with their significance.   Your score suggests that you handle distractions in ways that both maintain the dignity of the service and reflect sensitivity to the needs of the people involved.

Clarity of Thought and Communication (CLAR)
(High likelihood - Field) You seem to be able to help groups focus on the primary issues of the church and to interpret fads or novelties in the context of history and tradition. You also help persons reflect on their shared life as a community. Observers judge you as one who reads and studies and can use your knowledge in clear and understandable ways.

Denominational Collegiality (DNOM)
(High evidence - Interview) A high evidence score indicates that you feel at home in your denomination, that you consider ministers in your church body to be sympathetic with you and your ministry, and that you believe you can work comfortably and easily within staff relationships and denominational structures. This characteristic emphasises a feeling of belonging, both in one's local church and in broader church settings. It suggests that you are neither disenchanted nor carrying on a active "lover's quarrel" with the church structure and organisation. A very high score, on the other hand, may indicate blindness to the realities of denominational life.

CONVERSIONIST MINISTRY

The orientation of this set of scores holds that a primary mission of the church is

sharing the Gospel so that people might come to a saving relationship through Christ. It perceives sin in clear terms, calls for individual repentance, and encourages people to use the resources of their faith to deal with the ups and downs of life. It is an orientation that contends there are spiritual laws that call people to right living, personal accountability, and reflect the judgement of God when ignored.

Assertive Individual Evangelism (EVAN)
(High likelihood - Case)   You espouse a conversionist theology and, in talking with a member of another world religion, would not hesitate to speak of God's actions in the hope that the person would be converted to belief in Christ.

(High-evidence - Interview) You are committed to the idea that it is the task of every Christian to share the Christian message with all persons. You accept such witness as your personal responsibility and support others who aggressively share their faith. You sometimes initiate conversation with people about their faith or relationship with Christ.

The *Interview* score represents a more aggressive, intentional evangelism by going to others to tell them about Christ, whereas the *Casebook* score reflects willingness to share faith during a conversation with an individual who has come to you to talk about such issues.

Precedence of Evangelistic Goals (GOAL)
(High likelihood - Case) A score to the far right reflects a belief that the church can make its primary contribution by ministering to a person's spiritual needs rather than by an emphasis on their physical needs. If forced to choose between the two, you would choose the former. If forced to chose between evangelism and social justice, you would chose evangelism as the more important task of Christian people.

Concentration on Congregational Concerns (CCNG)
(High likelihood - Case) A score in the high likelihood range indicates a belief that the church ought to content itself with making its unique spiritual contribution to community life and not take corporate stands on social or political issues.   It indicates that you would have no inclination to mobilise a congregation for political action or to encourage the church to support what some would consider questionable causes or issues where there is no one Christian course of action.   This attitude is likely based on a theology that suggests the church should view itself as a spiritual community and not a political action group.

Law Orientation to Ethical Issues (LAW)
(High likelihood - Case) You affirm God's moral law and the personal consequences of breaking them. You believe that the Scriptures are the only dependable guide to God's intentions for life and that obedience is a Christian discipline that needs more emphasis. Because persons will not be saved apart from Jesus Christ, you feel the urgency of bringing the Gospel message to persons lost in sin. You think that people should have their erroneous beliefs and wrongdoing called to their attention and be reminded of God's judgement in the hope that they will repent and change their lives.
Theologically Oriented Counselling (THCO)
(High likelihood - Case) A score in the high likelihood region indicates that, at least in some situations, you help people deal with personal problems or decisions by explicitly

encouraging them to be sensitive to God's purpose in their lives and to use the resources of Scripture and faith in dealing with problems. It suggests that you communicate to others the value of prayer, faith, Scripture, and the church community as resources in times of personal crisis or distress. It also implies that you make use of specific faith-related terminology in counselling situations. A very high score, on the other hand, may indicate too sharp a focus on faith-filled answers to issues at the expense of listening.

SOCIAL JUSTICE MINISTRY

The measures in this group reflect an orientation in which the mission of the church is to address the unjust structures of the world with the redeeming claims of the Gospel. The strategies for this approach include aggressive political action and, as needed, the support of unpopular causes.   It is an orientation to ministry that emphasises justice and works on behalf of oppressed groups and persons.

Aggressive Political Leadership (PLIT)
(High likelihood - Case) A high likelihood score implies a belief that leadership in political activity is a Christian responsibility even when that activity may cause controversy. It suggests a willingness both to be involved in political activity yourself and to encourage members of the congregation to become responsibly involved in the political process. Political activity is seen as one way a minister can put faith into action, represent Christ's love to people, and take a meaningful stand in the community.

(High evidence - Interview) A high evidence score says that you have not only been involved in political life but that you also expect to continue to be involved politically. You may be willing to use political power to change social wrongs, even at considerable expense to yourself, because you see political life as an area in which you should make your Christian witness.

Support of Unpopular Causes (CAUS)
(high evidence - Interview) A score showing much evidence describes a person who becomes overly and vigorously involved in unpopular or controversial causes and issues, taking public stands and actions in an effort to right specific wrongs.

Openness in Pluralism (OPEN)
(High evidence - Interview) A high evidence score suggests that you respect and want to hear others' opinions and views. You have an interest in what they believe, what they are thinking, what motivates them, and how they go about making value judgements.   A score to the right also implies that you are hesitant to force your own beliefs or religious position on others and think it is good for persons in your congregation to be exposed to very divergent opinions. Your approach to those whose beliefs differ from your own is co-operative rather than competitive. A very high score may indicate a drift into a valueless approach to faith in which no personal convictions are held.

Active Concern for the Oppressed (OPRS)
(High likelihood - Case) You consider it important to help people understand the realities that confront oppressed people (e.g. citizens of Third World countries and Native Americans) and urge the Christian community to deal with their social and

economic needs. If it is necessary to make a choice, you would prefer that personal, social, and economic needs be met first and that conversation about the Christian faith come later. The measure gives evidence of your attitude and intention of aiding oppressed people and educating others concerning their needs but gives no evidence of your experience in this area.

Interest in New Ideas (IDEA)
(High likelihood - Case)   A score toward the right provides evidence that you respect people of other cultures and religious traditions. Your own commitment to the Christian faith can be best understood in terms of the alternatives that other world religions represent. You seek to establish dialogue with others and would encourage individuals to learn about other faiths. You tend toward the conviction that there are elements of truth in all religious faiths.

Concern for Social Justice (JUST)
(High likelihood - Field) The more your score is toward the right, the more observers perceive you as one who encourages people to explore the relationships between their faith and political/economic decisions, who helps persons see social justice issues from a Christian perspective, and who helps the church not only to identify the issues but also to take appropriate action to respond to them. You tend to be committed to the pursuit of world peace, a simple lifestyle, and efforts on behalf of the world's poor, hungry and oppressed.

Support for Women in the Church (WOMN)
(High likelihood - Field) Field observers think that you actively encourage women to assume leadership roles in the church. You use inclusive language in your teaching and preaching and help others understand the discrimination women sometimes encounter. You are also perceived a someone who has the ability to work co-operatively with colleagues who are women and one who is supportive of the choices they must make as they endorse or assume specific roles.

Position on Conservative Moral Issues (MORL)
(High evidence - Interview) A score to the right indicates that you likely advocate aggressive political actions to eliminate legalised abortion, seek to keep homosexuals from teaching in public schools and think AIDS is punishment because of sinful behaviour (homosexuality, drug abuse). You believe that these are moral issues that require a Christian response.

COMMUNITY AND CONGREGATIONAL MINISTRY

The scores in this group present an orientation in which the primary tasks of ministry are to provide the services that will nurture the life of the congregation and give the community the programs and ministry it needs. The scales, as a group, reflect a vision of the church as a good citizen to its community and as a nurturing guide to its members.

Pastoral Service to All (SERV)

(High likelihood - Case) A score in the high likelihood region indicates a tendency to

extend pastoral service and church programming to all people. It suggests you would personally offer or urge the church to offer practical aid to non-members (e.g. assistance with food or shelter to vagrants, minority groups or the poor of a community) as readily as to a member of your own congregation.

Relating Well to Youth (YUTH)
(High likelihood - Case) A high likelihood score implies that you take an advocacy positions toward youth and a ministry that meets their needs and problems. When youth are being criticised, you are likely to speak up in their defence and to urge others to see them more positively. The score does not indicate your level of skill in working with youth nor your attractiveness to them, it speaks only of your attitude about the church's responsibility to meet their special needs.

Encouragement of World Missions (MISN)
(High likelihood - Case) You show a high level of personal interest and motivation to encourage congregations to support the world-wide mission of the church. Your sense of mission on behalf of people near and far arises not only from your perception of their needs but from your own belief about how Christ would respond to them. You are especially likely to advocate missions involvement with those who are in poverty and indeed of material assistance.

Balanced Approach to World Missions (MSBL)
(High likelihood - Case) A score in the high likelihood region suggests you refuse to choose between evangelistic witness and meeting physical needs as the better form of missions involvement. You feel that evangelism and the search for justice should not be separated, and dualistic approaches should be avoided.

Building Congregational Community (BLDG)
(High likelihood - Case) Your score indicates that you emphasise fellowship and a sense of community as meaningful goals for a congregation or group. When decisions are to be made, one significant element in your thinking is whether the decision will help or hinder the sense of community within the church. You value people more than programmes, are more oriented toward fellowship than task, and believe in investing significantly in building trust and rapport within a congregation. You would be likely to foster activities in the congregation that are purely for the sake of community or fellowship.

Conflict Utilisation (CNFL)
(High likelihood - Case) A high likelihood score indicates that you understand conflict not as an event to be avoided or even played down but as an inevitable part of group life that has the potential for good in it. Your consistent approach to conflict situations is to have all sides expressed and heard. You believe buried conflict is destructive and will reject proposals to avoid or discourage discussion of controversial issues by the congregations. Rather, you feel responsible for helping the congregation learn how to resolve disagreements or at least to express them without destroying community.

Sharing Congregational Leadership (LDRS)
(High likelihood - Case) You consider it very important for members of the congregation to be involved in every phase of church life. You want members to

participate in planning, to make meaningful decisions about the programmes and ministry of the congregation, and to function as ministers to one another. You see the pastoral role principally as one of enabling rather than as key decision-maker and therefore work to share responsibility and develop leadership among the laity. You seem willing to let decisions made by appropriate congregational groups stand even if you do not agree with them. You are also concerned that leadership issues be resolved in ways that avoid misunderstandings and hurt feelings.

(High likelihood - Field) A score toward the right indicates that observers have described you as likely to respect the opinions and abilities of lay people and to encourage leadership form those who have not taken leadership roles before, even from people who have disagreed with you. They also see you consulting the congregation before recommending changes in present practices or when making long-range plans.

Promotion of Understanding of Issues (UNDR)
(High likelihood - Field) Observers believe you have an informed perception of the relationship between faith and the cultural and psychological forces that impinge upon people. They think you would use a variety of methods to help youth and adults examine their own values and to think analytically about the religious. political, and cultural issues of the communities and neighbourhoods in which they live.

University of Pretoria

APPENDIX TWO : CONSENT FORM

FACULTY OF THEOLOGY
AND
CAPE TOWN BAPTIST SEMINARY
P O BOX 38473
GATESVILLE
7766.

REF: Kathy Meissner
Ph / Fax 021 671 4494
Cell 083 375 1450

RESEARCH STUDY: **ASPECTS OF EMOTIONAL INTELLIGENCE, PROFILES OF MINISTRY, AND LEADERSHIP COMPETENCIES IN A THEOLOGICAL SEMINARY**

Dear student,

CONSENT LETTER

You are requested to participate in the abovementioned research project conducted by Mrs Kathy Meissner at the Cape Town Baptist Seminary.

Please read the following carefully and then fill in your name and sign the form at the end.

I .... agree to participate in a research project being conducted by Mrs Kathy Meissner at the Cape Town Baptist Seminary. during 2010 - 2011.

I understand that the project will involve the following :

1. completion of the Bar-On Emotional Quotient Inventory (EQ-i) as accurately and honestly as I am able;

2. completion of the VISA leadership questionnaire;

3. completion of the Profiles of Ministry tests (Questionnaire, Interview, Field Observer

Ratings) from the Association of Theological Seminaries;

4. receiving and discussing feedback on the results with Mrs Meissner;

5. allowing my test results to be included in an M.A. (Practical Theology) thesis with all identifying details disguised in order to maintain confidentiality.

I understand that the purpose of the project is to explore the usefulness of the EQ-i as an assessment and personal growth tool for students in training for Christian ministry at the Cape Town Baptist Seminary.

I understand that the test results are mine, for me to share with whoever I wish to, and that they will not be used as marks for any subject I am taking at Seminary, nor entered into any Seminary records.

I understand that there is no financial reward for participation, nor is there any penalty for withdrawing from the project at any time.

I understand that I may contact the researcher to discuss the project and / or my test results at any time.

Signed .... (student)

Signed .... (K J Meissner)

Date ....

APPENDIX THREE : EQi FEEDBACK DOCUMENT

The Bar-On EQ-i: Feedback for_____

The Bar-On Emotional Quotient Inventory (EQ-i) is a questionnaire which measures fifteen aspects of Emotional Intelligence.   It takes the form of a multiple-choice questionnaire containing 133 statements that cover a wide range of aspects of emotional and social functioning. Clients rate how true each statement is when applied to themselves on a five-point scale, from 1 = "Very Seldom, or Not True of Me" through to 5 = "Very Often True of Me, or True of Me".   Along with validity indices, there are fifteen content scales depicting aspects of emotional intelligence.   Raw scores are compared with norms for others in the same age range and gender, as EQ-i scores show both age- and gender-related differences (Bar-On, 2002).   Unlike most psychological tests, scores are computed in such a way that the optimal scores are in the midrange - in other words, beyond a certain point 'higher' is not necessarily 'better'.   Test scores are displayed in the form of bar-graphs with a range of 0 - 150, with average "effective functioning" scores in the middle of this range (i.e. 85 - 115).   For example:

The scores are guidelines only, not to be taken as absolutes or fixed attributes, and not useable on their own for employment-selection etc.   EQ theory emphasises that these are "skills and competencies" (De Beer, 2004: 13) which implies that they can be developed, usually by means of mentoring or coaching.

The **fifteen Content Scales of the Emotional Intelligence Inventory** are as follows :

A. INTRAPERSONAL SCALES:

A.1. SELF REGARD: The ability to look at and understand oneself, accepting one's perceived positive and negative aspects as well as one's limitations and possibilities.

A.2. EMOTIONAL SELF-AWARENESS: The ability to recognise and understand one's feelings and emotions, differentiate between them, know what caused them and why.

A.3. ASSERTIVENESS: The ability to express feelings, beliefs and thoughts and defend one's rights in a non-destructive way.

A.4. INDEPENDENCE: The ability to be self-reliant and self-directed in one's thinking and actions and to be free of emotional dependency.

A.5. SELF-ACTUALISATION: The ability to realise one's potential capacities and to strive to do that which one wants to do and enjoys doing.

B. INTERPERSONAL SCALES:

B.1. EMPATHY: The ability to be attentive to, to understand and to appreciate the feelings of

others.   It is being able to "emotionally read" other people.

B.2.   SOCIAL RESPONSIBILITY: The ability to demonstrate oneself as a co-operative, contributing, and constructive member of one's social group.

B.3.   INTERPERSONAL RELATIONSHIPS: The ability to establish and maintain mutually satisfying relationships that are characterised by intimacy and by giving and receiving affection.

C. STRESS MANAGEMENT:

C.1. STRESS TOLERANCE: The ability to withstand adverse events and stressful situations without falling apart, by actively and confidently coping with stress.

C.2. IMPULSE CONTROL: The ability to resist or delay an impulse, drive, or temptation to act.

D. ADAPTABILITY:

D.1.   REALITY TESTING: The ability to assess the correspondence between what is experienced (the subjective) and what in reality exists (the objective).

D.2. FLEXIBILITY: The ability to adjust one's emotions, thoughts and behaviours to changing situations and conditions.

D.3. PROBLEM SOLVING: The ability to identify and define problems as well as to generate and implement potentially effective solutions and maintaining the implementation.

E. GENERAL MOOD:

E.1.   OPTIMISM: The ability to look at the brighter side of life and to maintain a positive attitude even in the face of adversity.

E.2. HAPPINESS: The ability to feel satisfied with one's life, to enjoy oneself and others, and to have fun.

 P.T.O. for your individual graphs..................

APPENDIX FOUR : PoM 2005 FIELD OBSERVATONS STAGE 2

APPENDIX FIVE : PoM 2005 CASEBOOK STAGE 2

APPENDIX SIX : PoM 2005 FIELD OBSERVATONS STAGE 2 INTRODUCTION

APPENDIX 7 : VISA QUESTIONNAIRE