

Montemorelos University
Faculty of Business and Legal Sciences

PASTORAL PERFORMANCE: A PREDICTIVE
STUDY OF PASTORAL MINISTRY IN THE
NORTHEASTERN CONFERENCE OF
SEVENTH-DAY ADVENTISTS

Thesis
presented in partial fulfilment
of the requirements for the degree
Doctorate in Business Administration

by

Ainsworth E. Joseph

May 2019

ABSTRACT

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Main advisor: Juan Carlos Niño de Guzmán

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Researcher's name: Ainsworth E. Joseph

Main advisor: Juan Carlos Niño de Guzmán, PhD in Administration

Date completed: May 2019

Problem

The assumption of this study is that pastoral performance holds crucial answers to the questions of growth and stagnation of the Church in the North American Division of Seventh-day Adventists. During the quinquennial term that ended 2015, the statistical report of the General Conference of Seventh-day Adventist showed that the North American Division contributed a small 2.98% of the world Church growth.

Methodology

The research was quantitative, cross-sectional, non-experimental, correlation and explanatory. The population consisted of 184 Church boards in the Northeastern Conference of Seventh-day Adventists in encompassing New York and the New England

States. There was a total of 61 participating Churches represented by 305 board members to whom an instrument was administered. The substantive statistical analysis process was based on the multivariate regression.

The constructs made up of the five instruments used were analyzed through factorial analysis techniques (with explained variance levels of over 80%, which are good) and multivariate regression (with significant correlations for the indicators). For reliability of the instruments the Cronbach's alpha method was used (reaching levels higher than 0.8).

Results

The study set out to explore whether professional competencies, organizational commitment, servant leadership and mentoring predict pastoral performance. The study sample consisted of 305 church board members from the Northeastern Conference of Seventh-day Adventist Church. The participants filled in the scale on a questionnaire that measured each variable. The data were analyzed using descriptive methods, explanatory and confirmatory factor analyses, t-test, ANOVA, the Pearson correlation coefficient and multivariate regression. Results showed, according to the perceptions of the board members that the following three independent variables predict pastoral performance: professional competencies $p = .001$ and $r = .187$; servant leadership $p = .044$ and $r = .120$; mentoring $p = .000$ and $r = .551$. A significant regression equation was found ($F(301) = 181.243$, $p = .000$), with adjusted R^2 of .640. Perceived pastoral performance = $1.009 + .167$ (perceived professional competencies) + $.104$ (perceived servant-leadership) + $.416$ (perceived pastoral mentoring). The model is fit ($F(4, 300) = 136.795$, $p = .000$). However, organizational commitment as

perceived by board members was not significant ($p = .172$) and the model adjusted excluding this construct.

LSD was used as Post Hoc Test. It was found that doctorate is significantly different with high school, bachelor and master. The Church board members with doctoral degree tended to give a high score on pastoral performance compared to master, bachelor, high school and other. Additionally, high school significantly differed from bachelor, master and other. The Church board members with high school degree tended to give a high score on pastoral performance as compared to bachelor, master and other. There is no significant difference of high school and doctorate perception on pastoral performance.

Conclusion

The multivariate regression confirmed the construct model's predictability of pastoral performance and can be used to gain deeper insights regarding pastoral performance. The study confirmed that the constructs: professional competencies, servant leadership and mentoring were significant predictors of pastoral performance, while organizational commitment was not significant. However, there was no significant difference among the demographic variables except for education. Therefore, theological institutions, organizations, Churches and Pastors can be guided by the findings of this study to train, employ, evaluate and execute pastoral ministry efficiently.

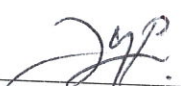
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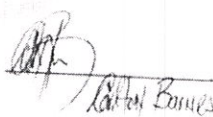
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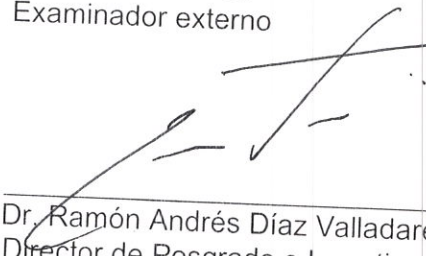
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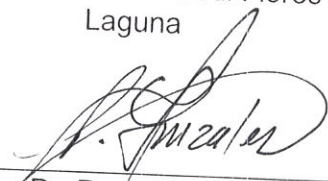
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DEDICATION

This work is dedicated to pastoral ministry and Ministers of the Gospel of Jesus everywhere, who are either demonstrating good pastoral performance or, are desirous of moving to a higher level in their pastoral performance as they execute ministry functions. To Pastors who desire to measure up to the divine description: “And I will give you shepherds according to My heart, who will feed you with knowledge and understanding” Jer. 3:15 (NKJV).

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CHAPTER I

DIMENSION OF THE PROBLEM

Background of the Problem

The sections that follow present a brief compilation and theoretical definitions of the covert variables in this study: (i) pastoral performance, (ii) professional competencies, (iii) organizational commitment, (iv) servant leadership and (v) mentoring.

Pastoral Performance

The philosophy of pastoral performance was cogently described not as individuals called to serve in ministry, as it is in leaders primarily called to equip believers, all of whom are called to serve in ministry (Iheanyi-Igwe, 2013).

Bumgardner (2015) learned that there can be no greater satisfaction when doing what God called a pastor to do; and, discovered the organizational success depends upon individual pastoral job satisfaction. However, the pastoral role requires the wearing of multiple hats: homilist, administrator, pastor, prophet, theologian, evangelist and teacher (Dickson, 2015).

McKenna and Eckard (2009) observed that pastoral leadership should be evaluated for effectiveness to ascertain what works. Their study identified three gaps for future research:

1. Investigations of self-versus other ratings of effectiveness with larger samples of pastoral leaders could uncover more significant differences between self and other

ratings of effectiveness and the associated challenges and opportunities connected to providing clear and explicit expectations for pastoral leadership effectiveness.

2. Effectiveness priorities across different types of churches including large and small, independent versus denominationally affiliated, and growing versus shrinking or stabilized churches should also be investigated.

3. The overall pastoral effectiveness should be integrated with the work on church effectiveness in order to understand the complexities of church organizations and leadership within the local church context.

Emslie (2016) succinctly synthesized the scope and transcultural realities within pastoral leadership in three dynamic relationships with God, others, and one's own self; in which, pastoral leaders constantly navigate relational waters that ebb and flow according to a host of issues and variables related to self, colleagues, church and larger community.

Professional Competencies

Woodruff (2004) posited pastoral leadership is a calling that requires competencies to effectively manage congregations. However, Puls, Ludden, and Freemyer (2014) found pastoral training is deficient in preparing and equipping pastors with critical parish and team leadership skills that facilitate effective collaboration with layperson leaders. They further identified gaps for future research:

1. How gender impacts pastoral authentic leadership and ministerial efficiency?
2. If female lay leaders perceive pastors differently than the way male leaders do?

Hart Research Associates (2013) established that it requires more than a major to perform adequately in the workplace.

Robles (2012) found the top ten soft skills considered by business executives when considering new hires are the following: integrity, communication, courtesy, responsibility, social skills, positive attitude, professionalism, flexibility, teamwork, and work ethic. Nevertheless, Kyllonen (2013) learned that until quite recently, cognitive abilities had the central focus based upon the notion of what mattered most; hence, educational and business institutions channeled their investments and energies in acquiring those skills.

According to Mitkov (2018), professional competence can be defined as a gathering of properties acquired through fixed teaching in a particular systematic flow, permitting for autonomous action of personal, self-motivated behavioral indicators that demonstrate the knowledge, skills and attitudes (see Figure 1).

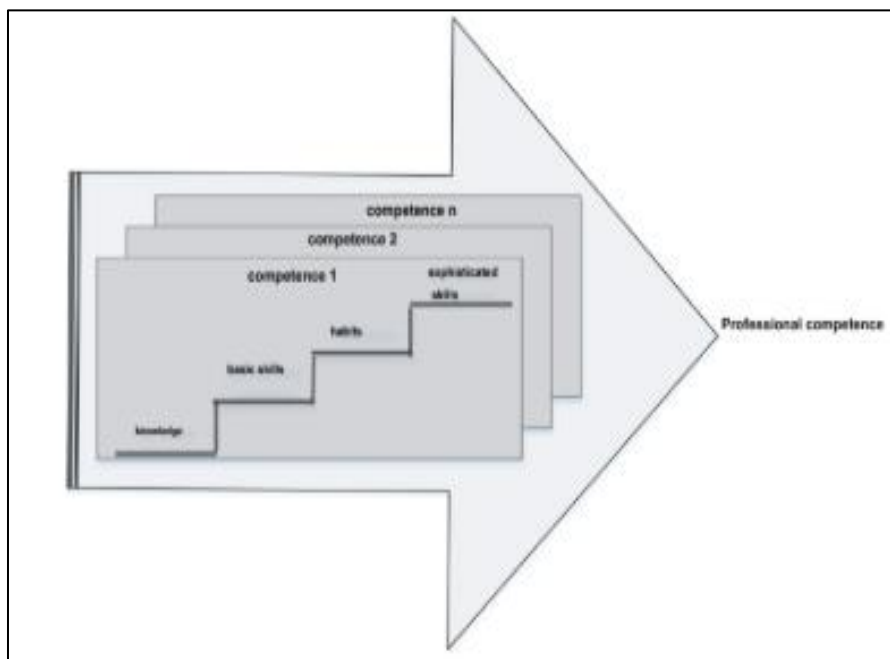


Figure 1. Mitkov (2018) Professional Competence and Stages Research Model

Mitkov (2018) established sequence and stages for acquiring professional competence. The first stage is the absorption of information, concepts and ideas of objects and phenomena of objective reality, as distinct knowledge. This knowledge must be comprehensive, flexible and durable, covering areas of Mathematics and social sciences, subordinates and tailored to the needs of the labor market (see Figure 2).

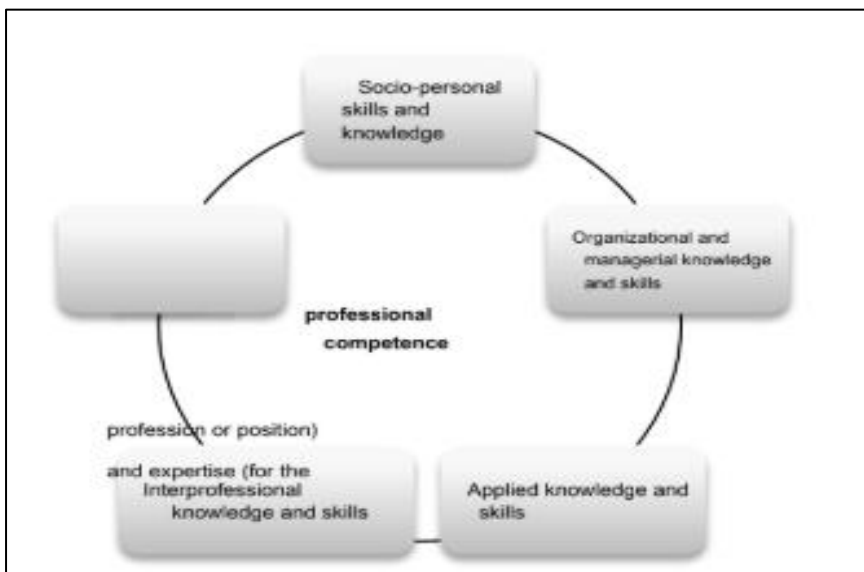


Figure 2. Mitkov (2018) Professional Competencies Knowledge and Skills Research Model

Types of knowledge and skills, professional competencies. Social and personal knowledge and skills contribute to the development of personality, building values, preparing ended interaction with both, the working environment and interpersonal relationships in it, and with the society of which it is part.

Özcan et al. (2018) conducted a study to investigate the role of aggression in the relationship between grandiose narcissistic personality characteristics and negative

interpersonal relationship style. For Özcan et al. (2018) grandiose narcissistic features include overconfidence, high self-esteem, dominance and exploitative interpersonal style, expectation of attention and admiration from others, and aggressive attitudes and behaviors through the concept of threatened egotism. The associations between narcissistic characteristics, aggression, and negative interpersonal communication styles were examined as a whole model from a sample of Turkish university students.

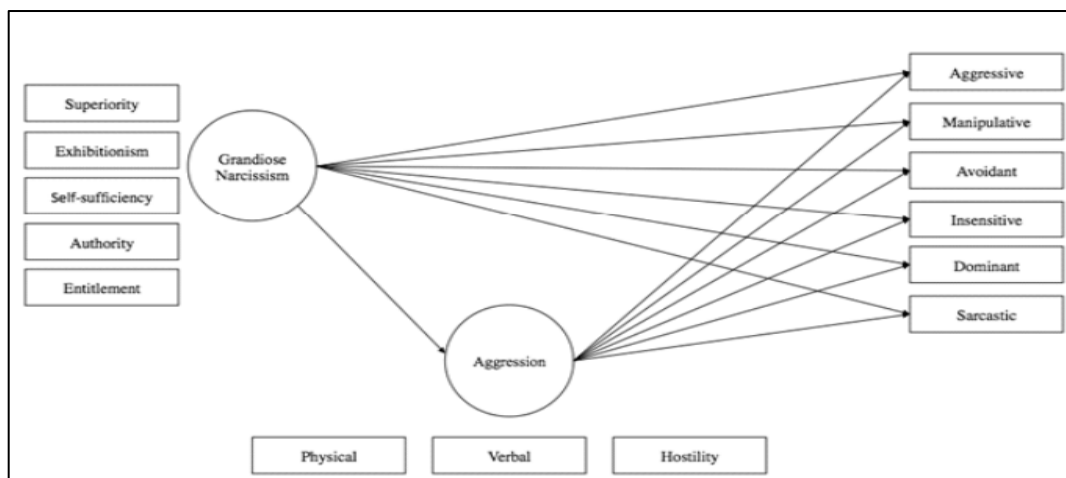


Figure 3. Ozcan, Kocak and Arslan (2018) research model.

Cohall and Cooper (2010) conducted a study on educating American Baptist Pastors in which preparation for leadership was a variable that examined the influence of college and seminary training on the three dependent variables. The study sought to determine not only the effects of clergy education on leadership style, attitudes, and behavior, but also how prospective clergy are shaped by their choice of undergraduate and graduate training. Variables that influence job satisfaction, efficacy and vocational longevity of American Baptist Clergy (see Figure 4).

relations-oriented and change-oriented leadership; and, to a far lesser extent integrity-oriented leadership have a substantive association with affective organizational commitment. Employees' commitment has significant positive influence on their performance, which in turn results in increased organizational performance (Shrestha & Mishra, 2015).

Dimitrov (2015) found the dominant characteristic of humane organizations is a profound consciousness that its employees are human beings, as opposed to merely considered employees. In the context of the Church organization, Sperry (2013) stated that personal and spiritual transformation is affected in positive or negative ways based on the religious organizational dynamics (Sperry, 2013).

Odle-Dusseau, Hammer, Crain, and Bodner, (2016) discovered that there are very significant and beneficial indirect effects of family-supportive supervisor behavior (FFSB) training. They further cited positive effects related to: employee job performance, organizational commitment, engagement, job satisfaction, and turnover intentions that were enhanced through changes in employee perceptions of their supervisor's overall FSSBs.

Smithikrai and Suwannadet (2018) conducted a study that examined the mediating role of organizational commitment in the relationship between authentic leadership and proactive work behavior. The study also investigates the moderating role of conscientiousness in those relationships. The findings offer implications regarding how authentic leadership can enhance Proactive Work Behavior (PWB) through organizational commitment (see Figure 5).

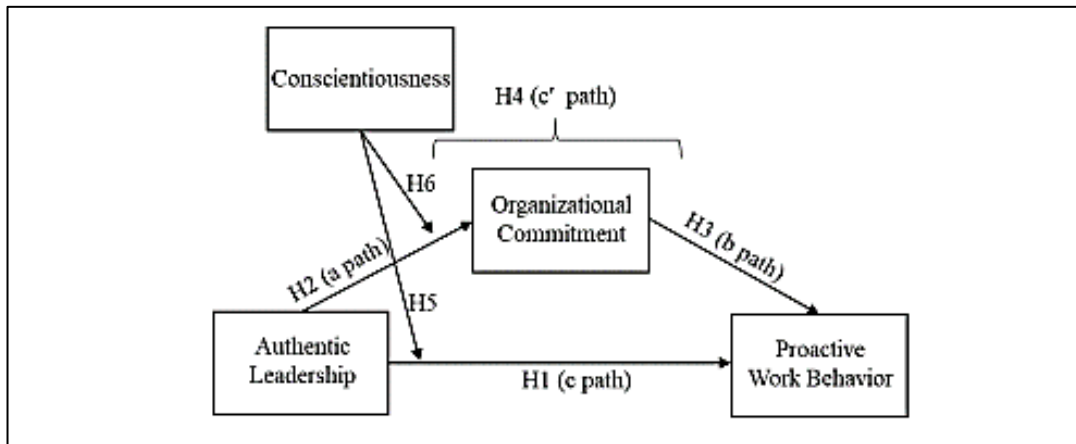


Figure 5. Smithikrai and Suwannadet (2018) authentic leadership and proactive work behavior proposed research model.

Servant Leadership

The concept of servant-leadership was influenced and shaped by Robert Greenleaf. Fields, Thompson, and Hawkins (2015) supported Greenleaf's servant leadership concept as an ideal model for the helping professions because of the inherent selflessness, and the giving away of oneself that it embodies.

In turn, Manala (2010) stated that the pastor as servant leader plays a significant oppositional role to the orthodox hierarchical and authoritarian perspective of leadership by displaying: love, humility, altruism, acting as a visionary to followers, manifesting trust and commitment to service. In this regard the pastoral leader is mainly a helper, who leads, manages and serves.

Peterson, Galvin and Lange (2012) described servant-leadership as encompassing an awareness of a leader's personal obligation to ensure organizational success; while, not neglecting the ethical responsibility to employees, clientele and other stakeholders. Ogden (1991) identified six essentials of servant leadership:

1. People in the highest positions of authority have the greatest obligation to serve.
2. Servant leadership is rooted in relationship, not coercion.
3. Servant leadership naturally seeks to support, not to control.
4. Servant leaders shine the spotlight of recognition on those with whom they share leadership.
5. Servant leaders are embarrassed by titles and the trappings of status.
6. Servant leaders' authority is recognized on the basis of their character in Christ, not on the position or office that is hold.

Norris, Sitton and Baker (2017) found servant leadership focuses on placing the needs of the follower before the needs of the leader, and empowers followers to take ownership for their efforts. They also discovered engaging empowerment and accountability within mentor-to-mentee relationships could yield success in mentoring the millennial generation.

Mentoring

According to Kuruku and Stephen (2018) "Mentoring in the context of a company is perhaps best described as a developmental process, dynamic and unique to each employee with the more seasoned employees taking in the new employee "under his/her wing" (p.82). Zarchy, (2000, cited in Kuruku and Stephen, 2018) posited five mentoring techniques that are most commonly used in contemporary corporate organizations in the following:

1. Accompanying: making a commitment in a caring way, which involves taking part in the learning process side-by-side with the learner.
2. Sowing: Mentors are often confronted with the difficulties of preparing the learner before he/she is ready to change. Sowing is necessary when you know that what you say may not be understood or even acceptable to learners at first but will make sense

and have value to the mentee when the situation requires it. 3. Catalyzing: When change reaches a critical level of pressure, learning right into change provoking a different way of thinking a change in identity or re-ordering of values. 4. Showing: This is making something understandable or using your own example to demonstrate a skill or activity. You show what you are talking about you show by your own behavior. 5. Harvesting: There the mentor focuses on picking the ripe fruit. It is usually used to create awareness of what was learned by experience and to draw conclusions.

Kuruku and Stephen (2018) studied 155 participants from Nigerian Bottling Company (NBC) Plc, Makurdi. The findings of the study showed:"

Workplace politics predict job satisfaction among personnel of NBC Plc, Makurdi. Secondly, results revealed a relationship between employees mentoring and employee job satisfaction among the employees of NBC Plc Makurdi. Lastly, employee mentoring and workplace politics have a joint significant influence on employee job satisfaction among employees in NBC Plc Makurdi (p. 81).

Douglas (2014) showed how mentoring and leadership development are interconnected and collaborate to produce an enduring legacy that outlives the career of the senior pastor. Pue (2009) outlined the scope and need of mentoring when he stated:

Every leader must refine several dimensions: his or her character, leadership skills, evangelistic passion and the desire to pursue God's kingdom through their leadership efforts. To empower an individual to lead more effectively, the process entails assessment of the individual, the creation of a developmental plan, teaching and interaction that bring clarity and growth, personal mentoring by experienced leaders, relationships with a cluster of peers, and shaping experiences. (pp. 1-268)

Newkirk and Cooper (2013) stated mentoring bridges the gap between academia and the church. Through the experiences of the mentor, the mentee is encouraged to become successful in navigating the challenges and obstacles in ministry.

For Fleming et al. (2013), to determine the psychometric properties of the Mentoring Competency Assessment (MCA), a 26-item skills inventory that enables

research mentors and mentees to evaluate six competencies of mentors which are as follows: maintaining effective communication, aligning expectations, assessing understanding, addressing diversity, fostering independence, and promoting professional development (see Figure 6).

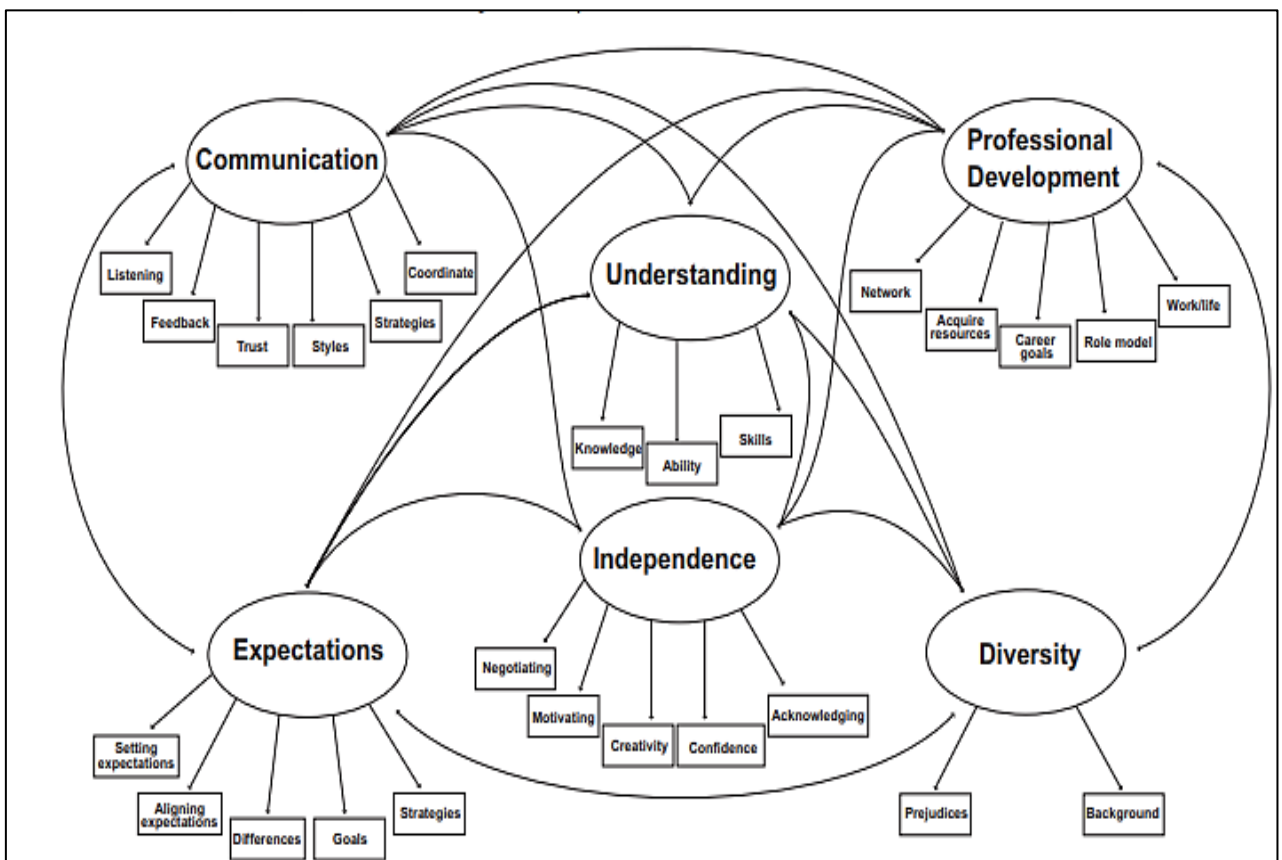


Figure 6. Fleming, House, Hanson, Yu, Garbutt, McGee, Kroenke, Abedin and Rubio (2013) Model.

Definition of terms

In this section, the unfamiliar terms used to explain the dynamic relationships of the constructs are defined according to usage for the purpose of this study.

Altruism: selflessness.

ALQ: authentic leadership questionnaire.

Baptism: immersion in water.

Biblical narrative: stories coming from the Bible

Common pitfalls: prevalent snares, dangers.

Dearth of leadership: shortage of leadership.

Divine: Godly characteristics.

Division: a subsystem of the Seventh-day Adventist Church organization.

Evangelist: Christian who converts others.

Exousia: Spiritual authority.

Gentiles: non-believer in the Christian tradition.

Homilist: a person who gives a religious lecture or sermon.

Humane Organizations: organizations that treat employees as human beings.

Ingratiation: gestures designed to please or win another's favor.

Layperson leaders: not theologically trained church leader or member.

Millennial generation: persons classified under 35 years of age.

MEI: ministerial effectiveness inventory.

Mentoring: an experienced leader inspiring and guiding a less inexperienced person. The act of modeling/guiding less experienced persons across age, gender, culture, etc.

Ministerial: licensed church leader.

New Testament: the second major section of the Bible with 27 books.

OCB: Organizational citizenship behavior.

Organizational commitment: the demonstrative buy-in to the organizational brand related to mission, vision, values and policies, etc.

Orthodox: conventional.

Parish: a community or religious body of people.

Pastoral performance: the executing of pastoral ministry to the satisfaction of the organization and membership/clientele being served.

Prophet: forecaster or person speaking for God.

Professional competencies: the requisite hard and soft skills for executing pastoral ministry.

Profession of faith: making an oath of membership in a church congregation.

Seventh-day Adventist (SDA): Religion that observes Saturday Sabbath and believes in a literal second advent of Jesus to this earth.

Servant leadership: a leader who provides selfless service for the good of others. The demonstrative altruistic service to clientele/membership.

SLS: servant leadership survey.

SPSS: statistical package for the social sciences data editor and analysis program.

Theologian: an expert in or, student of theology.

Union: a subsystem of a Division in the Seventh-day Adventist Church organization.

Theoretical Background

The theoretical paradigm showing the relational dynamics of the constructs, particularly those that are directly associated to the endogenous variables are discussed in this section and are outlined as follows: (i) professional competencies and leadership performance, (ii) leadership performance and organizational commitment, (iii) servant leadership and pastoral performance and (d) mentoring and servant leadership.

Professional competencies and pastoral performance

Puls, Ludden, and Freemyer (2014) studied pastoral leadership training, skills and effectiveness by using two instruments: (1) the Authentic Leadership Questionnaire (ALQ) and (2) the Ministerial Effectiveness Inventory (MEI). They discovered a correlation between pastoral leadership based on certain competencies and ministerial effectiveness.

Carr (2015) connected pastoral performance, the professional competence of pastoral care and found pastoral theologians are increasingly able to ground what they do in the reality of human experience.

Choi (2012) conducted a predictive study on relationships among level (i.e., frequency) of youth ministry (YM) participation, faith-nurturing characteristics of YM, and faith maturity with 742 second-generation Korean American adolescents (SGKAAs) in 7th through 12th grade from 13 Korean American churches in California.

Three regressions were conducted to check whether the correlations for paths a, b, and c were significant (see Figure 7). First, faith maturity (dependent variable) was regressed on frequency of YM participation (independent variable). Results indicated a

significant and positive correlation for path c, Beta = .38, $t = 11.17$, $p < .0002$ (Bonferroni-corrected PCa). Second, frequency of YM participation predicted faith-nurturing characteristics (proposed mediating variable). Results indicated a significant and positive correlation for path a, Beta = .34, $t = 9.89$, $p < .0002$ (Bonferroni corrected PCa). In the final analysis, faith maturity was simultaneously regressed on both frequency of YM participation (independent variable) and faith-nurturing characteristics (proposed mediator). Results indicated a significant and positive correlation for both path b and c'. For path b, Beta = .44, $t = 13.53$, $p < .0002$ (Bonferroni-corrected PCa) and for path c', Beta = .23, $t = 7.10$, $p < .0002$.

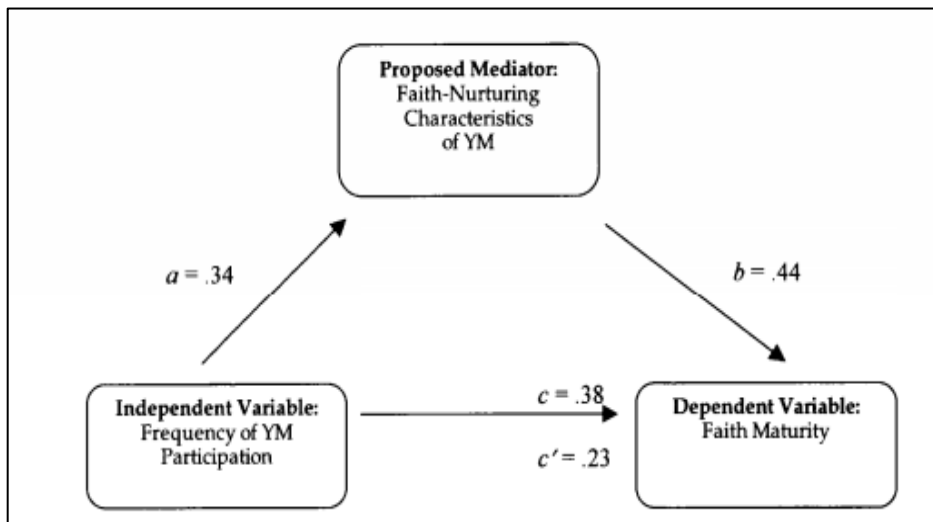


Figure 7. Choi (2012) model testing for faith-nurturing characteristics.

Pastoral performance and organizational commitment

Chen, Lin, Tung and Ko (2008) studied organizational justice and ingratiation with organizational citizenship behavior (OCB). Since ingratiation, organizational

justice, and OCB are easily affected by demographic variables, gender, age, education level, marriage and tenure were included in the questionnaire as control variables. Descriptions of other measures are as follows:

Organizational citizenship behavior

Since no scale was developed to measure individuals' OCBs to their targets, in this study, using a beneficiary perspective, three types of OCB targets were established: supervisor, job, and coworker. The measure for each type consisted of four items and responses fell on a 5-point scale ranging from strongly disagree (1 point) to strongly agree (5 points). The description of each type is as follows: Job-focused organizational citizenship behavior (OCB-J). It has been adopted from the definition of Katz (1964). Examples of items were: "Employee carries out the assigned task," "Employee's job performance meets supervisor's demands," "Employee fulfills the obligations of the post and achieves the outcome required by the supervisor." Coworker-focused organizational citizenship behavior (OCB-C) was adopted from the definition of William and Anderson (1991). One example of an item in this category is: "Actively assists or guides newly employed staff." Supervisor-focused organizational citizenship behavior (OCB-S) is another type also referred to in the definition of William and Anderson (1991). One example of an item in this category is: "Assists the supervisor voluntarily in executing his/her leadership." The internal consistency (Cronbach α) of each sub dimension was .74 for OCBJ ($M = 3.69$, $SD = 0.57$), .82 for OCB-C ($M = 3.70$, $SD = 0.56$) and .73 for OCB-S ($M = 3.32$, $SD = 0.62$), respectively.

Organizational justice

Distributive and procedural justice evaluators were adopted from a 5-point Likert scale (ranging from 1 = strongly disagreed to 5 = strongly agreed) developed by Niehoff and Moorman, with five and six items, respectively. In addition to the internal consistency demonstrated by Niehoff and Moorman (1993) previously, the Cronbach alphas of this study were .83 for distributive justice ($M = 3.02$, $SD = 0.76$) and .85 for procedural justice ($M = 3.00$, $SD = 0.73$).

Ingratiation

The ingratiation scale was adopted from the Measure of Ingratious Behaviors in Organizational Settings (MIBOS) developed by Kumar and Beyerlein (1991). The scale included 24 items with response options ranging from 1 = never to 4 = very often. The reliability of this measure was demonstrated by Kumar and Beyerlein, and the internal consistency estimate for this study was .94 ($M = 2.06$, $SD = 0.53$).

Servant leadership and pastoral performance

Chanhoo, Kwangseo Ryan and Seung-Wan (2015) studied the relationship between servant leadership and team performance with the mediating role of a knowledge-sharing climate. All responses were made on a 7-point Likert-type scale (1 = strongly disagree to 7 = strongly agree).

Servant Leadership

Servant leadership was assessed using the 14-item Servant Leadership Scale developed by Ehrhart (2004). Participants' data were used to analyze the servant leadership of their immediate supervisors. Sample items are "My department manager

spends time forming quality relationships with department employees” and “My department manager encourages department employees to be involved in community service and voluntary activities outside of work.” The Cronbach’s alpha was .90 in this study.

Knowledge-sharing climate

The four-item scale proposed by Faraj and Sproull (2000) was used to measure individual perceptions of the extent of knowledge sharing by team members. Sample items are “People in our team share their special knowledge and expertise with one another,” and “More knowledgeable team members freely provide other members with hard-to-find knowledge or specialized skills.” The Cronbach’s alpha was .93 in this study.

Team performance

Team performance was assessed using the financial data from the participating cosmetics company. It was allowed for a 3-month interval between survey and the sales data, calculating the quarter-on-quarter growth rate of 2013 second quarter (Q2) sales divided by 2012 Q2 sales for each team to create the team performance variable. The use of a sales growth rate neutralized the absolute differences in teams’ sales volumes. It is implicit from the results that teams’ performance is inextricably bound to individual performance.

Control variables

Given the importance of demographic variables in leadership research (Srivastava et al., 2006); they included the number of team members and team sales

volume for the previous quarter (i.e., 2013 Q1) as control variables.

Smith et al. (2004) comparative leadership model showed the difference between transformational leadership a more dynamic, juxtaposed to servant leadership a more static approach (see Figure 8).

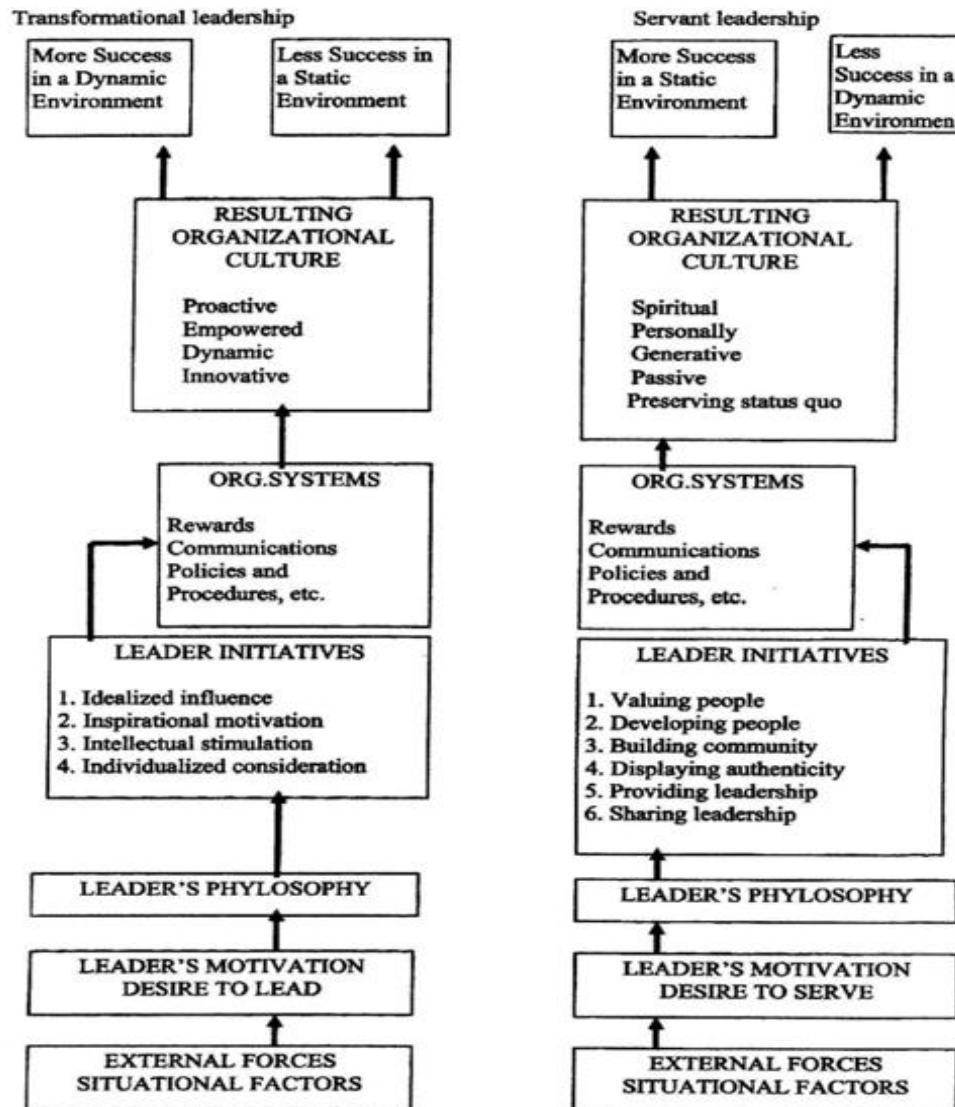


Figure 8. Smith, Montagno and Kuzmenko, (2004) comparative leadership research model.

According to Smith et al. (2004), a dynamic environment is one where people are empowered to be responsible, innovative, and take risk; whereas in a static environment, people desire healing, nurturing, and personal growth. Therefore, a pastoral leader will need to be thoughtful of the environmental need and adaptable to the leadership style that best meets the needs of the people in the respective environment (Bunch, 2013).

Bunch (2013) found that African American pastors occasionally view themselves as servant leaders; however, reported highest SLQ subscale scores on persuasive mapping and not altruistic calling. The study showed a statistically significant difference only in size of church but there was no difference in the other demographic variables such as age, gender, denomination and years in service. The study recommended further qualitative research.

Mentoring and servant leadership

Norris, Sitton and Baker (2017) conducted a longitudinal, panel survey design, employed with a census approach (Creswell, 2012) to describe incoming students' perceptions of servant leadership traits in personal mentors at the beginning and end of the Fall 2014 CASNR AG 1011 – Freshmen Orientation class. A census approach was the desirable method to use for the study as the researcher wanted to study the full population of incoming students in the CASNR AG 1011 – Freshmen Orientation class. The instrumentation used in this study included the Servant Leadership Survey (SLS) instrument (Van Dierendonck and Nuijten, 2011) and a researcher-designed general mentorship and demographic inventory questionnaire (Cramer, 2013; Kimmelshue, 2012). The demographic inventory was only included in the pre-questionnaire.

Van Dierendonck and Nuijten (2011) conducted a study to measure servant leadership development and validation; and, found the servant leadership survey (SLS) has convergent validity with other leadership measures and adds unique elements to the leadership field. The SLS measured eight items: empowerment, accountability, standing back, humility, authenticity, courage, forgiveness and stewardship.

The model that follows is a visual representation of units of measure in the SLS instrument, and the role they played in the theory of servant leadership and mentoring (van Dierendonck and Nuijten, 2011) (see Figure 9).

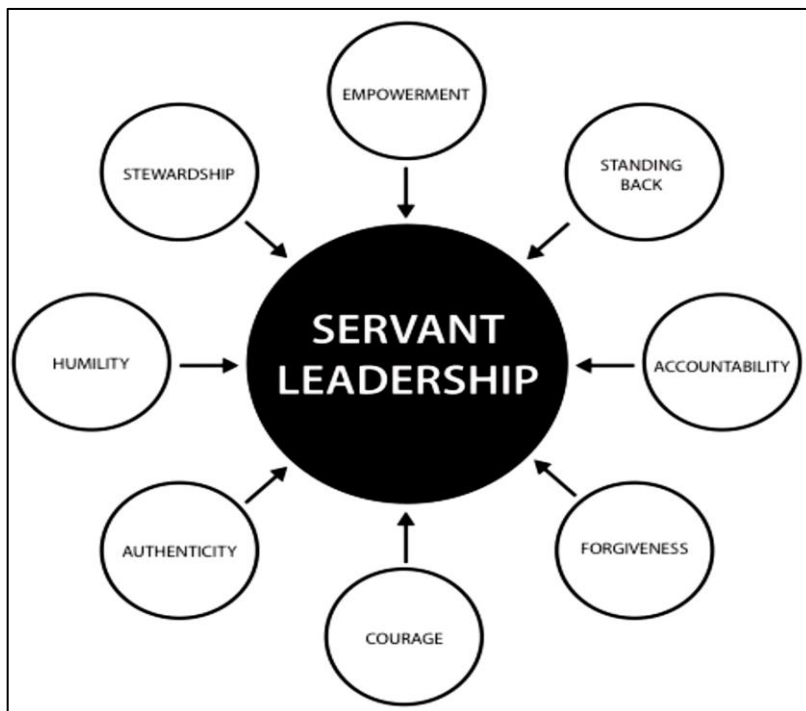


Figure 9. Van Dierendonck and Nuijten (2011) Mentoring and servant leadership research model.

Table 1

Incoming students' perceptions of servant leadership traits in personal mentors

	<i>f</i>	<i>Pre- Questionnaire</i>		<i>Post- Questionnaire</i>		<i>t</i>	<i>df</i>	<i>p-value</i>	<i>r</i>
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Construct	399	4.55	0.734	4.71	0.741	-4.218	398	0.000	0.21
Authenticity	398	4.76	0.795	4.87	0.749	-3.434	397	0.001	0.17
Humility	403	5.10	0.624	5.17	0.644	-2.114	402	0.035	0.21
Stewardship	398	4.04	1.092	3.95	1.190	1.750	397	0.081	0.09
Forgiveness	392	5.39	0.603	5.42	0.566	-1.008	391	0.314	0.05
Standing Back	402	4.81	0.773	4.84	0.784	-0.888	401	0.375	0.04
Courage	391	5.56	0.899	4.58	0.965	-0.422	390	0.673	0.02
Empowerment	391	5.29	0.525	5.30	0.536	-0.409	390	0.683	0.02

Note. $p < .05$. Students were asked to answer questions bases on their most influential mentor at time of taking each question

The instrumentation used in their study included the Servant Leadership Survey (SLS) instrument (Van Dierendonck and Nuijten, 2011) and a researcher-designed general mentorship and demographic inventory questionnaire (Cramer, 2013; Kimmelshue, 2012). The demographic inventory was only included in the pre-questionnaire.

Problem Statement

Jackson (2017) proposed (1) “to develop a pilot project congregations throughout the Division in each conference over the next five years to measure the success of the systematic approach to outreach. (2) To fund the development of Life Hope Centers throughout the North American Division” (p.16). The proposal is a strategy to end stagnation and negative growth of the North American Division is to establish 1000 new churches by 2020. However, the success of this strategic vision will

undoubtedly be dependent upon the Division's pastoral leadership, to a very high degree.

Trim (2015) dubbed the statistical report as "A record year for church growth". Some 1,260,880 people joined the Seventh-day Adventist church either by baptism or profession of faith. He further reported that at the end of 2015 there were 384 people, worldwide, to every Seventh-day Adventist. In other words, global church growth continues to exceed the growth in the world's population." However, in spite of such a glowing report, there remains much unanswered questions and speculations about how to grow the church in developed countries.

The 2015 reported growth by the Church Organizational Divisions was reflected as follows: Euro-Asia 26%; East-Central Africa 21.73%; Southern Africa-Indian Ocean 21.47%; South American 20.21%; Inter-American 14.08%; Southern Asia 12.58%; Southern Asia-Pacific 7.76%; West-Central Africa 4.74%. North American 2.98%; South Pacific 2.12%; Northern Asia-Pacific 1.50%; Inter-European 0.34%; Trans-European 0.22%; Fields that are attached to the General Conference: Middle East and North Africa Union 0.01% and Israel Field 0.00%. Three divisions of the more developed regions encompassing North America and Europe only contributed 3.54% of the membership growth of the church over the five-year period.

The statistical report reflected a huge disproportion in the pastoral staffing by division. The developed regions that contributed only 3.54% of the membership growth had pastoral leadership staff of 4,796 ordained fulltime/part time and licensed fulltime and part time pastors. The other ten divisions had a total of 16,082 ordained fulltime/part time and licensed fulltime/part time pastors. The reality was that 23% of

pastors for the world church organization of eighteen million, for the period under review, were assigned to three developed territories of the world. And yet, less than 4% of the membership growth came from these three developed geographical regions.

A ratio analysis of pastoral staffing in some of the leading divisions in the developed and developing countries is quite revealing. In Euro Asia Division there was a 0.88 ratio of pastors to membership. In the Trans European Division there was a 0.53 ratio of pastors to membership. In the Inter European Division there was a 0.45 ratio of pastors to membership. In the North American Division there was a 0.29 ratio of pastors to membership. In Northern Asia Pacific there was a 0.14 ratio of pastors to membership.

A juxtaposition of the World Church Divisions in the developing countries with developed countries will contrast the pastoral staffing. In South Pacific division there was a 0.28 ratio of pastors to membership. In West Central Africa there was a 0.17 ratio of pastors to membership. In the Southern Asia Pacific Division there was a 0.14 ratio of pastors to membership. In the South American Division there was a 0.13 ratio of pastors to membership. In the Inter American Division there was a 0.075 ratio of pastors to membership. In the East Central Africa Division there was a 0.067 ratio of pastors to membership. In the Southern African Indian Ocean Division there was a 0.035 ratio of pastors to membership. In the Southern Asia Division there was a 0.036 ratio of pastors to membership.

Dickson (2015) noted that pastors have the responsibility and challenge of multi-tasking by being: homilist, administrator, pastor, prophet, theologian, evangelist and teacher. Randall (2012) found experiences of feeling drained, fatigue and frustration to

be quite common among practicing pastors. The assumption of this study is that pastoral performance holds crucial answers to the questions of growth and stagnation of the Church in the North American Division of Seventh-day Adventists.

Proposed Model

According to the literature reviewed, the following concepts may have influence on Pastoral Performance: Professional competencies, organizational commitment, servant leadership, and mentoring. The constructs outlining the study are presented in the model presented in Figure 10.

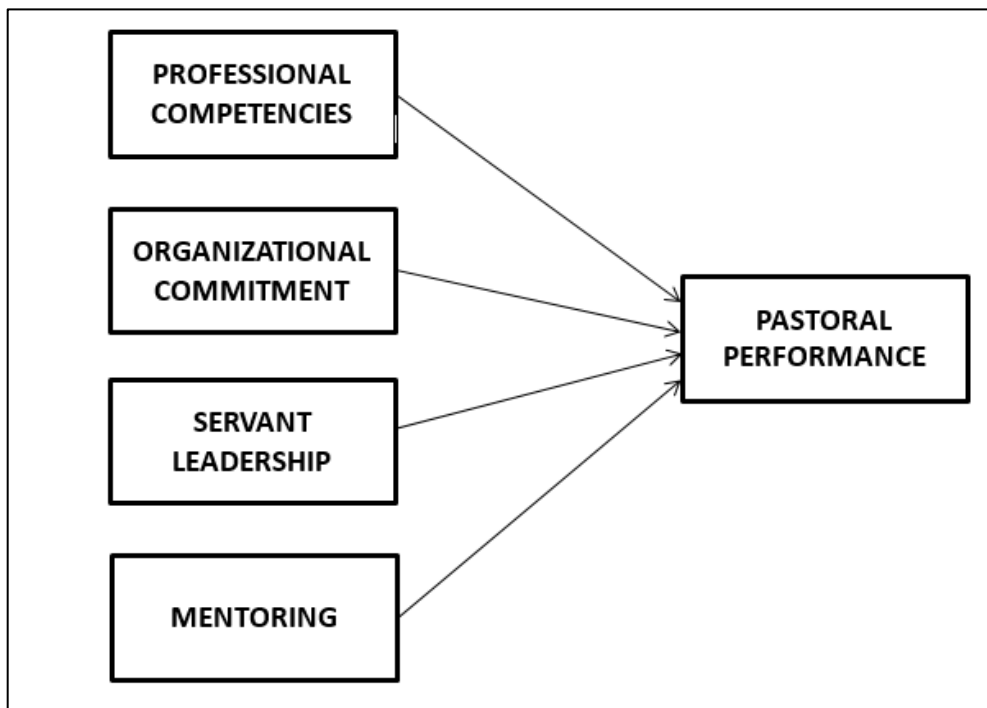


Figure 10. Joseph (2019), Pastoral performance research model

Research Question

Advancing the same idea of the statement of the problem presented in the previous section of this study, the conceptualization is succinctly expressed as follows:

According to the church leader's perception: Are professional competencies, organizational commitment, servant leadership and mentoring predictors of pastoral performance in growing the church of the Northeastern Conference, a subsidiary organization of the North-American Division of Seventh-day Adventists?

Hypothesis

Considering as a starting point the concepts of the variables involved and approach to the problem represented in the confirmatory and alternative model, it is required to extract from them the possible effect or consequences and the extent to which these relationships are manifested, so that formulated confirmatory and supplementary hypothesis presented in this section.

Confirmatory Hypothesis

The statement of the confirmatory hypothesis was described as follows: Professional competencies, organizational commitment, servant leadership and mentoring can predict pastoral performance in the Northeastern Conference of Seventh-day Adventists.

Research objectives

This section provides the statement of the actions to be carried out using the constructs proposed in this study:

1. To discover if professional competencies, organizational commitment, servant leadership and mentoring are predictors of pastoral performance in the Northeastern Conference of Seventh-day Adventists.

2. To verify the impact of demographic variables as predictors of pastoral performance.

3. To verify the impact of every construct: professional competencies, organizational commitment, servant leadership, and mentoring as predictors of pastoral performance.

4. To adapt instruments to measure the variables: professional competencies, organizational commitment, servant leadership, mentoring, and pastoral performance.

Significance of the Study

This study attempts to explain the impact of some variables on pastoral performance, and to understand how they affect others as outlined in the thesis model of the pastoral performance in growing the Northeastern Conference of the Seventh-day Adventists Church. The Pastors perform to varying degrees in growing their Churches. There are outstanding Pastors who meet and surpass baptismal goals every year. There are Pastors that produce some baptismal results that are way below their and their Church's potential to performance. And, there are Pastors who have never baptized one person during their entire ministry career in Northeastern Conference.

Once the organization could have the results, it will be provided alternatives to answer the problem statement related to stagnation and growth resulting from pastoral performance. Some alternatives and actions could be related to the following:

1. Improving on professional competencies in certain skills that are lacking among pastoral leadership.

2. Improving leadership behavior practices that will inspire organizational commitment by pastoral leadership.
3. Fostering servant leadership training.
4. Addressing work related conflicts that affect pastoral performance.
5. Designing a strong mentoring program.
6. Implementing strategy to facilitate pastoral leadership experience to adequately pastor churches in urban, suburban and rural areas.
7. Offering a collaborative plan to help churches that are in a state of plateau or decline.
8. Assessing and stimulating participation in a shared vision consistent with missional understanding and practice.
9. Offering a stewardship plan to increase funding for missional initiatives.
10. Developing a master plan to establish more Churches and institutions to combat closures and mergers seen in the past.
11. Adequately measure effective pastoral performance within the Northeastern Conference.

Limitations

In the development of the research, some relevant constraints are considered to this study:

1. There was a variety of cultures in the churches where the instrument was administered.
3. The application of the instrument required the participation of third parties.

4. The application of the instrument required authorization from pastors who are chair persons of the local church boards.

Delimitations

The delimitations that are considered relevant to the pursuit of this work are outlined as follows:

1. The study was implemented in the Northeastern Conference of the Seventh-day Adventists Church.

2. The study was implemented during the months of July to December 2018.

3. It was a study with a quantitative, transversal, exploratory, descriptive, explanatory and correlational empirical design; therefore, it is not geared to solve problems that may arise during the investigation.

4. The target sample was composed of church board members from 61 churches within the Northeastern Conference of Seventh-day Adventists.

Assumptions

Below are some anticipated scenarios considered in the preparation of this research:

1. It was expected that the research instrument satisfied the objective of this research.

2. The theoretical framework and relationships that exist between the constructs are supported by authors who have working knowledge and experience with the subject.

3. The research process and relations between constructs for the study are empirically grounded, scientifically consistent and significantly acceptable.

Philosophical framework

The philosophical perspective surrounding this study is exemplified in the selected biblical model namely Jesus. Careful examination of this biblical model of pastoral leadership establishes the leadership world-view adopted for this study. Therefore, the constructs: (i) pastoral performance, (ii) professional competencies, (iii) organizational commitment (iv) servant leadership (v) and mentoring are reframed in the light of scriptures.

Mission

In the biblical narrative that highlights the principles of servant leadership in relation to the values of the Kingdom of God, Jesus articulated the primary mission and function of pastoral leadership:

The kings of the Gentiles exercise lordship over them; and those who exercise authority over them call themselves Benefactors. But, you are not to be like that. Instead, the one who rules should be like the one who serves. (Luke 22:25, 26, NIV)

The mission closely identifies and agrees with the words of Gane (2014), “Human leaders are subordinate to God, who provides vision and guidance for the community through His presence. They are accountable for reflecting His love and His character in their lifestyle interactions with others” (pp. 61, 62).

Reconciling the power deference of pastoral performance

The Greek word “exousia” is defined as authority and, it denotes freedom of action or right to act. Pastoral leadership received the freedom to act or right to act from the call and empowering of God (Luke 12:5) and, this is absolutely unrestricted. However, the disposal of the pastoral leadership’s authority is delegated (Acts 1:7). It

is delegated through organizational credentials and assignments. Apart from the organizational delegation, the real delegated authority to lead comes from the congregation. The joining that takes place between congregation and pastor reconciles and puts into proper perspectives divine, organizational/positional, and moral authority to lead (Joseph, 2014).

Authentic model of pastoral performance

The role of servant-leader necessitates great discipline of body, mind and spirit. It requires sacrificing some or, even all of the things in life that the leader loved dearly. Jesus, the epitome of servant-leadership considered it not “robbery to be equal with God but, made Himself of no reputation” Phil 2:6. White (2003) stated, “Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, Follow Me” (p. 143).

Organization of the Study

The purpose of this chapter was to identify a framework for the study.

Chapter I includes an overview of the stagnation and growth by membership of the General Conference of Seventh-day Adventists within Divisions, as presented in the statistical report to the delegates of the 2015 quinquennial session hosted in San Antonio, Texas. The growth stagnation in the North American Division reflected the urgency and magnitude of the problem and importance of studying the coherent need to fully appreciate what factors are affecting growth. It also briefly identified four probable variables that affect Church growth in North America. The purpose of this

study was to examine the causal relationship between five variables for changing the stagnation within North America. The importance of this study will be applicable to Pastors of the Northeastern Conference with a goal to fully understand which factors determine pastoral effectiveness. The chapter also included the research objectives, hypotheses, and an overview of literature review supporting the variables identified.

Chapter II is the actual literature review, which is a thorough investigation around all the variables identified in Figure 10. These are professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance. The importance of each variable will be presented as it pertains to the dependent variable which is the pastoral performance of Pastors in the Northeastern Conference encompassing New York and New England States. Important dimensions will be presented along with the relationships between the variables. The main objective of this chapter is to establish proxies for each variable to establish the development of a comprehensive methodology in Chapter III.

Chapter III includes the methodology of the study and the justification for following a multivariate regression model. This chapter plunged into the identifying of the population and a determining of a sampling framework. In Chapter III, the procedure for approaching each Church board to obtain information is clearly explained. The instrument used for data collection is identified and explained along with the measures of validity and reliability.

Chapter IV provides a very clear review of the data collected and the multivariate regression model used. A detailed analysis is provided from which concrete conclusions were drawn. The results of tests in which professional competencies,

organizational commitment, servant leadership, and mentoring predict pastoral performance will be presented. A concrete conclusion predicated upon the null or alternative hypotheses will be presented.

Chapter V concludes with the findings and presents the new stock of theory based on the research conducted. It will reference the research objectives and research hypothesis laid in Chapter I. Strong references will be made to existing literature and comparisons will be done to establish the relationship with the findings. Gaps in this study will be identified to show potential for future research. Finally, the chapter concludes with translucent implications and recommendations for the institutions of pastoral training, Conferences that hire and supervise Pastors who execute ministry, with perspectives of the transformation required for effective pastoral ministry.

CHAPTER II

LITERATURE REVIEW

INTRODUCTION

The purpose of this study is to explore the causal relationship between pastoral performance, professional competencies, organizational commitment servant-leadership, and mentoring based on a specific theoretical construct of related to pastoral ministry within the Northeastern Conference of Seventh-day Adventists, New York and New England States.

According to Hernández Sampieri et al. (2014), review of the literature entails consulting and retrieving literature along with other useful material relevant to the study; and extracting and compiling applicable information to structure the research problem.

In this chapter, theoretical contribution regarding the construct variables: pastoral performance, professional competencies, organizational commitment, servant-leadership, and mentoring is set forth. It begins with an analysis of each variable. Next, it proceeds to discuss existing relationships among the construct variables. Finally, it highlights other research on the variables and the relationships they showed.

Pastoral Performance

In this section is set forth a discussion of the pastoral performance construct in its conceptual understanding, its importance and its dimensions.

Concepts

According to Webster Dictionary (n.d.), the word pastoral is an adjective and a derivative of shepherds or herdsmen raising livestock usually in a country setting. The term has come to be widely accepted for care or guidance given to people especially, of a church congregation. It established the role and relationship of Jesus, David's "Lord and Shepherd" of Psalm 23:1 and the "Good Shepherd" of John 10:14 highlighting the guidance, the care he provides for the church.

For Binna and Bradley (2014), while there is strong biblical warrant for the concept and need of shepherding, there are other available metaphorical prototypes for caregiving; nevertheless, more focus and emphasis has been placed on a single model of care rooted in clinical and clerical functions.

Potgieter (2015) stated pastoral care is a biblical mandate to the Church to be involved in the lives of God's people. A key metaphor used by Jesus to describe his pastoral role was about a shepherd. Thus, to be God's shepherds and instruments of healing and transformation in God's world is an imperative to all people, clergy and laity alike. Therefore, an important function of pastoral leadership to train lay volunteers to do on a limited scale what the pastoral leader does on a fulltime basis.

According to Iheanyi-Igwe (2013), pastoral leadership "Rather than see themselves as people called to serve in ministry, pastors are leaders primarily called to equip believers, all of whom are called to serve in ministry" (p. 244). In a certain sense, each believer is a caregiver for other believers while the pastor has general oversight and care for the congregation.

Strunk et al. (2017) discovered that long-tenured pastoral participants in their study did not view the relationship between ministry, tenure, and efficacy as a linear process; but rather, understood the convergence as a cyclical process sustained by the interconnected experiences of faithfulness to the ministerial calling and the development of genuineness in the church community.

Importance

This section presents arguments for the importance of the construct pastoral care by highlighting some of the challenges and needs that evoke such intervention.

According to Guilherme and Morgan (2016):

There is a legal requirement that schools engage with the spiritual aspects of education, which encompasses pastoral care. This reflects the ethical sensibility that is present in individuals and underlies interactions with others; and which should be part of the ethos of all educational institutions and especially schools. This is because spirituality is important to leading a moral life and to understanding the other” (p. 133).

Hestenes (2012) shared “Browning’s vision of a public practical theology and an ethically sensitive pastoral care, as well as a concern for a global ‘just and equal regard’ family to respond to the fragmentation of life in the age of pluralism, modernity and postmodernity” (p.1). In other words, human existence that affords multiple realities and options necessitates pastoral guidance.

According to Fowler (2012), models of congregational health and illness must take account of congregations in relation to societal change and crisis, the congregational system, human development differences among various age groups, and generational differences among various age groups. Fowler advanced the argument by the stated:

Pastoral theology potentially has much to gain from conversation with declining congregations and much to contribute to the care of congregations. But such a contribution requires a new pastoral theology understanding of congregations reflecting the reality that decline is not merely occasional today but has become the common bond of Protestant Christianity in the United States during this era of historical change and dangerous crises (p. 211).

Kroeger (2010) mentions, “recognize and support efforts of Church workers in providing pastoral and social care to migrant workers, refugees and IDPs. These pastoral and social initiatives range from sacramental care to medical services, legal aid, policy and human rights advocacy and counseling” (p. 79). The migration of peoples around the world gives rise to the dire need of pastoral care of migrants.

For Mayo (2014), “Pastoral theorizing and theologizing, should lead to the establishment of pastoral care led enclaves of resistance, solidarity, support, and hope for women who are fighting against oppressive cultural tendencies” (p. 227). However, this will require the education on the equality of all humanity through pastoral care givers; and an alignment of the theory and praxis of the same by faith based organizations.

Dimensions

According to Woodruff (2004) there are three dimensions of the construct variable pastoral performance: (a) planning and implementation, (b) leadership integrity and (c) nurturing.

Planning and Implementation

For Singletary (2009), “Successful emergent planning and implementation of a program includes an ongoing process of engagement with multiple stakeholders, discovery through full participation in context, sense making of what is being

discovered, and the unfolding of options that are being continually revised” (p.200).

According to Cox (2016), “higher education has been very slow to embrace the fact that knowing, teaching, and learning are communal enterprises, and to reflect that reality in the way it pursues its mission” (p. 85). Nevertheless, an important collaborative structures was established in higher education within the last 35 years termed the faculty learning community (FLC) that has five core leadership roles: (a) pre-facilitator, (b) facilitator, (c) investigator, (d) implementer and (e) director. Cox described the qualifications for the program implementer as follows:

The implementer should be well-known, respected, and trusted around the institution. He or she should be a well-organized planner, teacher, mentor, and learner who has the ability to convince colleagues of worthwhile innovations to pursue (p. 91)

According to Taylor (2018), a crucial learning from past models of anticorruption successful and failed efforts, depends largely anticorruption policies getting advanced into enduring changes of the general corruption scheme; and the policies also lack of anchoring in a wider accountability plan. Therefore, it can be deduced that great plans die simply because there was no follow-through or, that no one was accountable for the implementation.

Benjamin (2017) found that in planning pastoral ministry for the South Sudanese Catholic communities, consideration needs to be given to the ongoing need to connect with the practice of faith and life in the individual’s original language and culture, while providing a bridge that connects their past to current and future realities. The idea being conveyed here is that in pastoral planning the cultural needs of members must not be ignored when designing programs along the lines of contemporary trend.

Dohn et al. (2014) conducted a study from which the results suggested that it

may be useful to conceive of church-attending youth as a subset of the adolescent social network when planning primary alcohol prevention programs for young people in the Dominican Republic. In other words, effective planning of church related programs requires knowledge of the targeted group as opposed to mere speculative ideas about their needs.

Leadership integrity

Dede (2013) asserted that each individual brings their personal values and cultural norms to bear on their decision-making. Phillips (2014) posited:

We often rank sins based on the associated consequences and our own biased viewpoint. But each of our sins nailed Jesus to the cross (Romans 3:23). When we understand this, it is much easier for us to love and minister to those struggling in areas we can't relate to (p. 26)

Alistair (2017), in a commentary on Yates who became established for documentary making and scriptwriting, stated:

The power of authenticity is really shining through because the audience have for so many years had the magic curtain open, and they've been able to see behind it, what with reality television and competition shows. So that sort of magic and mystery has gone now to the point where people are drawn to authenticity (p. 25)

Cardoso et al. (2017) found "There are some associations between moral intensity, religiosity and sociodemographic attributes, and ethical decision-making" (p. 81). This suggests that the lives of leaders, especially within the Christian community, are entangled in the moral realm.

According to White (2013), humanity has "Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power" (p. 28). In support of the

argument, Ametrano (2014) stated that conflicts between personal and professional values can interfere with ethical decision-making". (p. 154).

According to Knyazev et al. (2016), "Sensitivity to moral issues and the ability to grasp the nuances of moral situation are essential for understanding the implications of utilitarian choices in personal and impersonal conditions" (p. 233). They advanced the argument through their finding which showed:

Oscillatory responses in the personal moral condition differ significantly from those in the no moral and impersonal moral conditions. Results imply that in personal condition, the subjects are more emotionally engaged and perceive the situation as more self-related than in impersonal and no moral conditions (p. 244)

According to Dhimi and Mumpower (2018), "Social judgment theorists, as they have come to be known, study "life relevant" issues...to understand how humans learn to achieve and agree; and the model of the environment serves as a benchmark, indicating how judgment can be improved" (p. 13).

Albion (2006) posited "The most difficult task of all is the development of the values-based leader since becoming a being, a values-based leader is a destiny, not a destination" (p. 1). This is due to the complexity of moral judgments and decisions that can place value-based leaders in moral dilemmas. For Roma and Conway (2018) "Moral dilemma judgments arise out of more than just basic cognitive and affective processes; complex social considerations causally contribute to dilemma decision-making" (p. 24).

Levin and Schwartz-Tayri argue that leadership impact the delivery of service through, "Formulating policies which enhance unified methods of service delivery while allowing for professional judgement and flexibility in the face of the many dilemmas that

rise when shared decision making takes place remain an essential challenge for policymakers” (p.456).

For Farris (2014), “Humans have dignity grounded in the relationship to others and to God, wherein the fulfilment of ‘nature’—that is, human nature— can only actualize itself in the context of love” (p. 334). Therefore, the undergirding principle of leadership integrity should love for one fellow.

Nurturing

According to Johnson (2015), Michael Bauer in his work (arts ministry), attempted to lay a foundation for that vital work by grounding it in the insights derived from the rich history of writing in the field of Christianity and the arts through published work ‘Nurturing the creative life of God's people.’ In other words, the nurturing of God’s people is esteemed a vital part of pastoral ministry that can be accomplished through the arts.

A crucial aspect of pastoral nurturing work involves the nurturing the faith of children. Sanders (2012) in a book review stated:

David Csinos grew up attending Roman Catholic Mass where he preferred worshipping with his family over attending the children’s activities in the basement. His reflection on this childhood decision led him to research the spiritual perspectives of children and eventually write a text that overviews models of Christian education for children, the spiritual styles of knowing God, and strategies for involving children in faith community (p. 422)

Sanders advanced the conceptual nurturing of children’s faith from three traditional models of delivering spiritual instruction: (a) the production line where children are formed from blank slates through experiences at Sunday school, church school, and public school; (b) the greenhouse, which Csinos argues is a result of the

advent of educational psychology children growth along developmental stages; and (c) the pilgrim approach where children are seen as active participants in the pursuit of God rather than blank slates being written on or seeds nurtured along predesigned stages (Sanders, 2012).

According to Reynaert (2014), pastoral power is always existent in the practice of nurturing children's spirituality and consequently, argue that it is important that everyone who works with children is cognizant of the latent display of power in nurturing the spirituality of the child to avoid misuse or abuse of their power.

Bucklin (2015) highlighted the historical structures that have shaped youth ministry programs, including the conventional ways Episcopal denominational youth ministry has informed and maintained a dominant culture that privileges white youth from middle to upper classes. The authors give voice to young people from a diverse range of backgrounds who beautifully articulate their own experiences within the youth ministry program. Choi (2012) found that in conclusion, although adolescents' frequency of participation in Youth Ministry (YM) is positively correlated with faith maturity, it is not enough to merely pay attention to the regularity of attendance and involvement at the exclusion of faith-nurturing characteristics since YM participation may have limited effectiveness. Particularly, as faith-nurturing characteristics of YM participation has been shown to influence the relationship between adolescents' frequency of participation in YM and faith maturity as a partial mediator, and is a more powerful predictor of faith maturity than the frequency of YM participation.

For Maddix and Estep (2010) while some may question the validity of online communities, they provide a context of untapped potential for Christian nurture wherein

we may gather around the virtual table, with a common faith in Christ, and share with one another, creating a community that nurtures spiritual formation, and facilitates our growth in Christ and with one another. The idea here is that pastoral leaders are afforded a wonderful opportunity to use technology as a means of nurturing spiritual faith of their members.

Professional Competencies

In this section is set forth a discussion of the professional competencies construct in its conceptual understanding, its importance and its dimensions.

Concept

According to Campbell-Reed and Scharen (2011), ministry requires preparation for before one begins to take on the role of minister; which involves “The claiming of a relational, emotional and embodied practice of ministry and making use of knowledge acquired in a lifetime of preparation including the seminary classroom” (p. 338).

According to Gobler et al. (2012), the theological school of the Regent College Student Association (RCSA) should consider including a course on Strategic Management in the training syllabus of aspiring ministers with the specific focus of assisting and guiding all congregations with their congregational strategy. The idea being conveyed here, is that the function of pastoral leaders is broader than the spiritual realm of operation.

According to Puls et al., (2014), “Pastoral training programs do not always formally address development of critical parish and team leadership skills that enhance

the shared working relationships of pastors and congregational leaders” (p. 1). They further identified gaps for future research as follows:

It would be useful to understand whether gender impacts a pastor’s authentic leadership and ministerial effectiveness. Furthermore, additional research is needed to discover if female lay leaders perceive pastors differently than the way male leaders do. (pp. 69-70)

For Dickson (2015) the function of a pastor is complex and found that “Priests, particularly pastors, have numerous hats to wear—homilist, administrator, pastor, prophet, theologian, evangelist and teacher” (p. 17).

Glassford (2013) summarized the challenge of training and equipping young pastors for ministry as follows:

Training men and women for ministry is challenging. Equipping women and men for youth ministry is a greater challenge. Youth ministers are called to be competent biblical scholars, cultural critics, theological gurus, disciplers, teenage and parental confidants, provide parental support, plan retreats, conferences and mission trips, and insure that the young people are happy. (p.125)

Importance

According to Lowen (2016), the benefits seminary education received established the foundation for his own spiritual formation, and facilitated him in paying keen attention to the learner. Nevertheless, Miller-McLemore (2014) discovered despite extensive empirical study behind educating clergy, “the overwhelming majority of faculty respondents explicitly described their goals for teaching and student learning, in terms that mingled cognitive and affective... expectations” (p. 696). For Miller-McLemore (2014) the cognitive and affective leave no room for feeling or emotion in the teaching and learning seminary provides.

Tevdovska (2015) argued for the necessity of including soft skills in a higher educational setting, and suggested methods and ways of introducing soft skills in the language learning classroom. For Feies et al. (2015), the environment does have a substantial bearing upon soft skill acquisition and development. They further showed a correlation between soft-skill development and the level of motivation and self-evaluation.

Robles (2012) found the top ten soft skills considered by business executives when considering new hires are the following: integrity, communication, courtesy, responsibility, social skills, positive attitude, professionalism, flexibility, teamwork, and work ethic.

Dimensions

According to Kuzmanovic and Gazibara (2014), professional competencies consists of the following three dimensions: (a) generic competencies, (b) interpersonal competencies, and (c) systemic competencies. These are considered core of an education curriculum and also determine learning outcomes.

Generic Competencies

Galván-Fernández et al. (2017) found that improvement in generic competencies using e-portfolio/PLE platform and didactic planning proved to be very helpful functions for students in: the schedule, the academic tasks, the teacher's portfolio and dialogue with the teacher. However, these functions largely depend on didactic planning for reflection on learning in order for there to be improvement in the competencies.

According to Pezo et al. (2018), the actions performed by both students and professors could facilitate or hinder the teaching and learning of generic competencies. Therefore, it is recommended that upper education institutions provide training for professors and university administrators/program coordinators to teach students how to activate/apply their different kinds of knowledge, skills, and attitudes.

Álvarez-Pérez and López-Aguilar (2018) found that not all the generic competencies that appear on the certificates of verification of the title are developed, training activities are not contemplated, nor are learning outcomes specified for the pedagogy type of competencies in degree programs in university curriculum.

For Velasco et al. (2012) the delivery of educational lectures must be complemented by seminars, practical classes, case studies, debates, and use of the computer labs. While there is no single, perfect teaching strategy, it is crucial to contextualize the methodology that most appropriate to needs of the student. According to Paul Samuelson quoted in Velasco et al. (2012) teaching must take into consideration the what (contents that should make up a course), how (methodology, resources, and materials) and who (the students' profile?) thus making the learning student centered. Cohall and Cooper (2010) found:

American Baptists as a denomination currently have churches with leaders that are not trained in Baptist theology and polity. This phenomenon increases the fragmentation and conflict that arise among Baptists and ultimately gives rise to congregations that are not committed to the denomination on a whole" (p.48)

Interpersonal Competencies

According to Brundiens and Wiek (2017), successful careers in sustainability are dependent on positive genuine transformation geared to achieving sustainability which

in turn, depends to a large degree upon professional skills in effective and compassionate communication, collaborative teamwork, or impactful stakeholder engagement and the like skills. Moreover, these professional skills are broader than mere content information and systemic experience.

Sabancı et al. (2018), indicated that targeted to educational organizations the more communication skills of the supervisors as well as school managers and teachers are advanced there is more effective conflict management in all ranks. Therefore, it will not be necessary to facilitate on-the-job training to improve the communication skills of the staff in the schools, nor of superiors cooperatively.

For Chichirez and Purcărea (2018), “Communication is a fundamental clinical skill that, if performed competently and efficiently, facilitates the establishment of a relationship of trust between the medical staff and the patient-customer, a truly therapeutic alliance (p.119). Notwithstanding, the effectiveness of communication will be determined according to mutual relational understanding that was developed between the two persons in keeping with their individual personality profiles.

According to Nelson (2016), “A positive mood can help to prevent social misunderstandings, and can enable diverse persons to relate to one another more effectively than can a neutral mood” (p. 1538). For Nelson, the affective state of the communicator is manifested in their relationship with another individual.

Özcan et al. (2018) found that the significant mediation effect of aggression implies that narcissistic features bring with aggression toward other people that ultimately lead to getting in contact with people in a negative manner. In future studies, both grandiose narcissism and vulnerable narcissism ought to be investigated in an

integrative model regardless of whether the paths that explain these two dimensions of narcissism differ or not.

Systemic Competencies

For Kuzmanovic and Gazibara (2014), systemic competencies involve systems thinking and demonstrating the ability to connect across all subsystems in an organizational system. Delphin-Rittmon et al. (2013) found that sponsoring and supporting systemic cultural competence includes compound and active processes that are collaborative and codependent in design. They posited seven necessary strategies that should be considered and incorporated for promoting and sustaining the organizational and systemic cultural competence. They are the following:

- (1) provide executive level support and accountability,
- (2) foster patient, community and stakeholder participation and partnerships,
- (3) conduct organizational cultural competence assessments,
- (4) develop incremental and realistic cultural competence action plans,
- (5) ensure linguistic competence,
- (6) diversify, develop, and retain a culturally competent workforce, and
- (7) develop an agency or system strategy for managing staff and patient grievances (p. 53)

Lilies, (2007) conducted a study on the sustainable use of water and how it will impact the industrial and the tourist zones by ensuring water supply for economic growth; while, the urban and rural marginalized areas will lack the accessibility and quality of water supply. The systems thinking of the study view all the subsystems involved and how each would be impacted by the water supply.

Organizational Commitment

In this section is set forth a discussion of the organizational commitment construct in its conceptual understanding, its importance and its dimensions.

Concept

According to Dimitrov (2015), the foremost characteristic of humane organizations (HO) is a philosophical consciousness, that its employees are human beings, as opposed to merely considered employees. The qualities and conduct of outstanding and current leadership theories: as authentic leadership, transformational leadership and charismatic leadership, all undergird the terminology, “humane leadership”.

Dorio (2016) found that “Employees no longer just want to be heard; they want to play an active role in shaping their workplace on an ongoing basis. They want a voice in determining what actions are taken, when, and by whom—and they want to see results” (p. 38).

According to Smithikrai and Suwannadet (2018), findings for their study on authentic leadership and proactive work behavior (PWB), “Explains that transparency in relationships and consistency between principles, words, and actions displayed by authentic leaders contribute to followers’ satisfaction with the supervisor, willingness to perform, and higher levels of commitment (p. 101).

According to Chuan, et al. (2017), “An attractive contract with an exceptional wage reinforces employees’ commitment and productivity, and additional welfare and bonuses are conducive to motivating better employee performance” (p. 83). Ojaka et al. (2014) contributed to the discussion of salary being a significant prognosticator of stimulating and holding employees.

Importance

Cernas-Ortiz et al. (2018) tested their study hypotheses (the mediating role of self-efficacy, hope, and vitality in the relationship that future time perspective has with

job satisfaction and organizational commitment) using a mediation analysis of linear regression, and the findings indicated that the three factors mediate the relationship between future time awareness and job satisfaction. Also, findings indicate that while self-efficacy and hope mediate the relationship between future time perspective and organizational commitment, vitality does not. The idea conveyed from the study, suggests that organization commitment depends upon the future one envisions and hopes for, according to the satisfaction they find from working with the organization.

Civelek et al. (2017) found there is a positive and significant relationship between workplace fun and team working, and between team working and organizational commitment. However, the findings also show, there is no direct connection between organizational commitment and workplace fun. Nevertheless, the work place fun certainly influences organizational commitment indirectly, by means of team working. Therefore, confirmatory results indicate that employees will be amenable to working in teams if the organization environment facilitates staff in being happy and entertained; thus increasing their organizational commitment. This is crucial important for capturing the organizational commitment of Y generation that research established is almost nonexistent.

According to Pérez-Pérez et al. (2017), job satisfaction is a causal mechanism that induces work-family practices inspire employees' organizational commitment. The companies which are viewed by employees to be more family-friendly because they are not disciplined for embracing work-family practices, could, as a result, retain their cutting-edge employees, and entice more trained personnel. In actuality, the results are suggesting that the employees' families are an integral extension of the organization.

Consequently, it is important for upper management to recognize and implement policies that are work-family friendly.

Dimensions

For Allen and Meyer (1990), organizational commitment consists of three dimensions: (a) affective commitment, (b) continuance commitment and (c) normative commitment. These dimensions are manifested through organizations treatment of their employees and employee's satisfaction, performance and longevity with the organization, which in turn, affects the organization's performance.

Affective Continuance

Fernandez-Lores et al. (2016) understood affective commitment to be: "The degree of the emotional bond between the subject and the employer brand that encompasses enthusiasm with, and attachment to the employer brand, and creates a desire in the employee to remain in the organization in the long term" (p. 49).

According to Allen and Meyer (1990), "Employees who felt comfortable in their roles and who felt competent in the job, expressed greater affective attachment to the organization" (p. 13).

Khan, et al. (2018) found that affective commitment and continuance commitment have significantly positive effect on organization citizenship behavior at organizational level and organization citizenship behavior at individual level. The role of affective commitment as mediator was found significant" (p. 1).

According to Meyer et al. (2012), the growing globalization of business and diversity within the workplace, create developing curiosity in cultural dissimilarities in

employee commitment. A meta-analysis was adopted to measure mean levels of cultural values and practices to explain the highest amount of variance in normative commitment, followed by affective commitment. For Meyer et al. findings from their normative data for the three components of commitment enlightens multinational organizations and companies with implications related to employing individuals with varying cultural backgrounds.

According to Triana et al. (2017), junior employees may feel discouraged if senior employees stay in their supervisory positions without creating opportunities for upward mobility of younger and middle-aged employees in leadership positions. Notwithstanding, Trianna et al. (2017) study also submit that when junior employees assume receive a leadership responsibility from a vacancy due to the departure of a senior staff, dealing with senior employees may be difficult if the status incongruence between them hinders subordinate affective commitment to the organization.

Continuance Commitment

For Arboleda Arango (2016), the affective commitment increases behavioral intentions towards the organization, however, this relationship decreases when the continuance commitment stakes become too high (cost of staying), and there is available option (ability to choose) between other organizations.

According to Becker (1960, cited in Rusu 2013), continuance commitment refers to the acknowledgment of costs connected with the separating from the organization, the theory of “side-bet”. Therefore, the individual computes their investments in the organization, and weighs the benefits and risks of leaving or maintaining attachment in

the organization the persons develop this type of commitment also due to the lack of alternative employment.

Vandenberghe et al. (2011) argued that continuance–sacrifices commitment is related with seeing changing to alternative organization as too taxing on undertaking, due to the assessed price linked with leaving. They advanced the discussion of their belief that the appraisal of such cost would be overstated by individuals who are high on negative affectivity or risk avoidance. And, for continuance–sacrifices commitment would relate with negative affectivity and risk avoidance when individuals were high on either of these traits. However, the relationship between continuance–sacrifices commitment and turnover appeared more negative.

Shanker (2013) found that continuance commitment was negatively correlated with intention to stay, signaling the employees who are not committed; and they have no plans to stay with the present organization much a longer period; but rather, they are waiting for an opportune occurrence or best time to sever ties with the organization.

According to Taing et al. (2011), there is a positive and negative aspect to continuance commitment. Therefore, continuance commitment established on economic transactions should be encouraged, while continuance commitment founded on low job options should be minimized. Organizations might consider mitigating these outcomes by heightening employee consciousness of the remunerations available to them and by also giving support to employees who express confinement in the organization.

Normative Commitment

According to Becker (1960, cited in Rusu, 2013), normative commitment has to

do with an employee's sense of ethical duty to stay in the organization. However, this feeling of ethical compulsion is not driven by the employee's emotional bond with the organization.

EI-Kassar (2017) found significant effects between corporate social responsibility (CSR) towards customer, employees, and stakeholders on employee identification. Employee identification moderates the relationship between the employees and stakeholders' components of CSR and normative commitments. Consequently, there needs to be alignment of company's corporate values and interests with those held by employees in making decision related to CSR activities.

According to Betanzos-Diaz et al. (2017), a study of Mexicans showed employees distinguish a commitment to the company of their employment, established on interchange and mutual communication; because covert socially acknowledged moral principles maintains the social constancy and well-being of the people with whom they interact, in a self-governing and free manner.

According to Krieg (2014), a true soldier's expertise stems out of their readiness to endure difficulty to the point of personal loss in an effort to deliver a necessary civic benefit: the protection of sovereign territory and its people. Therefore, Krieg's, genuine soldier in normative theory acquires their moral worth and virtue from fulfilling a moral social duty entrenched through "The soldier's embedment into the social contractarian construct of the trinity, such duties related to the state soldier's primary Trinitarian function of providing security for society and state as a member of the Clausewitzian trinity of society, state and soldier" (p. 56).

According to Tounsn and Peters (2018), intergovernmental organizations (IGOs) influence policymaking in states by devising and promoting policy ideas, that organizations concentrating on Europe and IGOs in which the European Union (EU) Commission participates are more likely to commit themselves to EPI. Thus, normative commitment does not only occur on the personal level-there is also a corporate matrix.

Servant Leadership

In this section is set forth a discussion of the servant leadership construct in its conceptual understanding, its importance and dimensions.

Concept

Acceding to Heyler and Martin (2018), “The concept of servant leadership began as an ideal described by Robert Greenleaf more than three decades ago. Since that time, the construct has been evaluated, tested empirically, and defined more robustly” (p. 240).

Greenleaf (2002) strongly argues that “leadership was bestowed upon a person who was by nature a servant” (p. 2). This concept of a servant-leader asserts that in order for someone to be a servant, they first manifest characteristics to serve before becoming a leader of people. For Greenleaf’s concepts of servant leadership include: listening, acceptance, empathy, foresight, awareness, persuasion, conceptualizing, healing and serving, which were stimulated by Hermann Hesse’s Journey to the East. Whereas, from the narrative, the servant Leo performed the lowly tasks, he subsequently discovered to be the real leader.

For Choi (2014), “Fundamentally, Christian leadership is exemplified in the leading servant. All the success and failure of the church depends on the understanding and practice of leading servants at every level of the church” (p.8).

According to Heyler and Martin (2018), serving others, for the most part, engenders a certain amount of enthusiasm and optimism. Nevertheless, in organizations, the practice of a servant is stereotypically attached to the employee who are tasked with the taking care of upper management, high-powered CEOs and other significantly regarded people. However, the concept of servant leadership, and practice over the past several decades, has shifted. It has developed as a desired kind of leadership that is transformative of the organizations internal culture and external image through its performance.

Importance

As observed by Boyum (2008), servant leadership has developed into a widespread subject the nonspiritual and academic literature; and, this results from a growing requirement of leaders who possess characteristics that are based upon good morals and authentic presentation of themselves.

For Thomas (2010), leadership is largely about maximizing inborn talents and then uniting those talents with acquired experience and formal learning. Through the application of this combination of inborn traits and developed abilities in harmony with an underpinning of values, everyone can develop their potential as effective leaders.

Barbuto, (2010) found males and females similarly, efficiently employed both communal and agentic servant leadership dimensions; and challenge prevalent gender

role stereotypical notions of leadership. Barbuto (2010) advanced the argument asserting:

The lack of gender differences speaks well to the potential of all leaders to develop capacity to exhibit each of the five dimensions of servant leadership, regardless of their agentic or communal properties. This also provides reason for caution in making agentic and communal assumptions about leaders (p. 14)

According to Yang et al. (2017), in order “To enhance their competitive advantage, organizations should encourage employees’ initiative and creativity, and our findings offer an effective approach for doing this” (p. 1825).

For Norris, Sitton and Baker (2017), the servant leadership concentrates on giving attention to the needs of followers before the leader’s own personal needs, and further empowers followers to take ownership for their efforts.

Hayler and Martin (2018) proposed some benefits of importance to an organization desiring to optimize its performance outlined as follows:

Proposition (1) organizations that employ servant leader CEOs will incur fewer corporate governance costs, which will result in higher organizational performance. Proposition (2) organizations that employ CEOs who are both servant leaders and stewards will experience an increase in organizational performance. Proposition (3) when an organization’s top management team is populated by a majority of servant leaders, organizational performance will increase. Proposition (4a) servant leader-led organizations are less likely to be impacted by isomorphic pressures from their industries. Proposition (4b) servant leader-led organizations are more likely to be imitated by other organizations in their industry as a result of mimetic isomorphic pressure. Proposition (5) when organizations are run by servant leaders, organizational transaction costs will be reduced due to the leaders’ focus on the well-being of employees. Proposition (6) servant leaders are a valuable, rare, imperfectly imitable, and no substitutable resource that an organization can use to achieve a competitive advantage (pp. 235-240)

Dimensions

For Dennis and Bocarnea (2005), the construct of servant leadership consists

of five dimensions: (a) *agapao* love, (b) acts with humility, (c) is visionary for followers, (d) is trusting and (e) is serving.

These dimensions refer to characteristics of altruistic service that are personified in the life and conduct of a servant leader. Each construct will be presented and discussed separately as conceptualized in the literature review.

Agapao Love

For Eitel (2017) “Whereas standard secular accounts of democratic liberalism are principally concerned with justice, “political agape” subordinates all other values and virtues—including liberty, equality, and justice—to charity (agapic love)” (p.299). However, this notion erodes the established custom that must govern political philosophies and legal codes under guise of love at the exclusion of justice.

For Tuininga (2017), “Timothy R. Jackson’s Political Agape: Christian Love and Liberal Democracy is a provocative and penetrating exploration of the relationship between Christian ethics and liberal politics (p. 92).

According to Azgin (2018), Tarkovsky’s viewpoint of love surpasses mere “religious obstructionism”. Tarkovsky’s ultimate message and solution to the ills of human existence is broader than “religious obstructionism; that of self-sacrifice”, it affords greater multifarious and thoughtful depiction by involving mystical characteristic and spiritual depth. Excluding the metaphysical dimension could align Tarkovsky’s philosophy of love with the secular tempered existentialist and humanist tradition.

For Robinson (2015), what this kind of love is not chiefly a love of the emotions. Agape love is a mindset, an orientation of the will. Agape love decides that it will seek the uppermost good for other people. This is why Jesus, in the Sermon on the Mount,

can say, "Love your enemies" or "Pray for those who persecute you" or "Do well to those who despitefully use you."

According to Grant (1996), this humanistic, moral perspective is taken for granted by the champions of eros and philia when these are presented as acceptable substitutes for agape. However, agape is not a rational, anthropocentric concept. Rather, it characterizes the divine extravagance of giving that does not take the self into account and from human reasoning this is not practical.

According to Simone (2018), in John's Gospel, the deepest truth is that we must love one another the way God first loved us. The exemplary life and preaching out of this belief gave potency to the words of Jesus. Similarly, at our baptism, Christ clothed us with his own royal nature. Building our lives on principles of the same divine love will give our words the same power to heal, to deliver and to save.

Acts with Humility

According to Beach (2011), humility enables us to suffer for Christ's sake. As the Apostle commands the young pastor, Timothy, "share in suffering for the gospel in the power of God" (2 Tim. 1:8). And in the next chapter: "Share in suffering as a good soldier of Jesus Christ" (2 Tim. 2:3). And in chapter 4:5: "endure suffering." Humility enables us to serve and to suffer. Serving and suffering teaches us humility.

For Komonchak (2013), Pope Benedict's resignation was a self-denying act of personal humility; and asserts that what we need now in Rome are acts of institutional humility and self-denial.

As reported by Dixon (2010), Tiger Woods may have scant regard for the opinions of his peers, but when a player of the stature of Tom Watson speaks out, the

world N° 1 probably should sit up and listen. After all, there are not many people who would dare to tell Woods to "clean up his act". Certainly, on past evidence, not his paid advisers. Watson, for one, will be looking for a touch more humility from a player many regard as the greatest ever to swing a club.

For Turpin (2017), while any educational undertaking necessitates authority and is an act of power, humility is an indispensable affiliating virtue for Christian educators who do not wish to reproduce this history of domination.

According to Hilton (1991, cited in Mcgroarty, 2006), "To contemplate God is to see in oneself the image of God, which continually reforms the self. As charity perfects humility and humility increases charity, the contemplative begins to enter a state of optimal efficiency that Hilton describes as a "luminous darkness," a "rich nothing," and a "restful labor" (p. 70).

Is Visionary for Followers

According to Hayford (2018), Cowen, an experienced university president, shared an insightful synopsis of the problems confronting higher education and gave examples of innovative approaches to satisfy the crucial function that tertiary education must play in a prospering society. Reference was made of numerous innovative institutions that have produced new courses which facilitated student accomplishment and affirmed those with creative community relationships. Emphasis was placed on the role of visionaries in academia, presenting effective national leaders from different schools and also telling his own story of rebuilding Tulane following the devastation of Hurricane Katrina. Accordingly, key descriptors of visionary leadership are insightful and innovative.

Zhou (2018) found that visionary leadership is positively associated with employee creativity in Chinese organizations and the relationship is positively mediated by employee knowledge sharing. However, in contrast to western organizations, where a less directive leadership style is generally recommended to enhance employee creativity; in Chinese organizations, visionary leadership is positively associated with employee creativity, but the effect is contingent on employees' goal orientations and knowledge sharing. Therefore, in light of the contrast between western and eastern cultures, it must be emphasized, that a visionary leader will align practices with the norms and expectations of the people being led.

For Shanks (2006), visionary leadership is passionate, inspirational and encouraging. It recognizes, like the apostle Paul did, that change is an integral part of leadership, as is passion, dialogue, forward thinking and persistence. However, sharing the vision is a hallmark of good leaders who do not impose their vision on others. The apostle Paul exemplified inspiration by rejecting hierarchical leadership and encouraging others, in personal disclosure and networking. Regarding nurturing community, it begins with a discussion of sharing leadership like Paul who promoted teamwork and combined action.

According to Almog-Bareket (2012), there has been a lack of literature dealing specifically with visionary responses on the part of the deans of business schools to those changes in the institutional environment; consequently, their study proposes an institutional framework of visionary leadership in business schools and suggests that vigorous visionary leadership among deans is required in order to generate a unique school identity and reputation.

For Ward (2010), visionary leaders have the ability to imagine God's future and to cast the vision of how God's future and the gifting's of a particular community can meet. Advancing the argument Ward stated, "When it comes to describing the kind of parish leaders needed in our churches today the term "visionary, entrepreneurial, missionary abbots/abbesses" comes to my mind" (p. 170).

Is Trusting

As reported by Rasmussen (2017), neuroscience and emotional intelligence are widespread topics in existing leadership literature, which are effectively presented in *Rare Leadership: Four Uncommon Habits for Increasing Trust, Joy, and Engagement in the People You Lead*. The author asserts leaders can learn to growth trust, joy, and engagement exponentially in the people they lead.

According to Phong et al. (2018) trust in leaders mediated the relationship between transformational leadership and knowledge sharing. However, transformational leadership had a greater effect than did trust in leaders on knowledge donating, while aspects of trust in leaders had a greater effect than did transformational leadership on knowledge collecting.

Flood and Angelle (2017) found that administrators aspiring for high-levels of teacher leadership in their school may, as their first task, set out to explore the collective efficacy and trust between their staff. Recommendations for further study comprise using quantitative methodologies specifically designed to target the multilevel structure of schools; and, qualitative investigations of principals who have been effective in producing atmospheres favorable of high-levels of teacher leadership in varied contexts.

For Herrick (2014), anxiety is the main interference to good leadership, while focused listening and maintaining poise characterize leadership that is effective and godly. This facilitates discernment of configurations related to present-day leadership, especially within the church where trust can present varied challenges.

According to Lee (2016), analysis revealed that both trust in, and identification with, the leader fully mediated the relationship between ethical leadership and followers taking charge. Two transactional processes take place: a social interchange by which ethical leadership develops trust in the leader and which, in turn, develops the probability of a follower taking charge; and a social identity process, by which ethical leadership develops followers' personal identification with their leader, thus increasing the probability of the followers taking charge. In other words, a mutual understanding based on trust is developed between leader and followers that is autonomous.

Is Serving

For Becker (2018), the church must not only serve people with disabilities, it was also a community that allows them to serve; and this might be a part of their own healing. "Many Christians, if were honest, only see the needs associated with disability. But when we only see the needs, we miss out on the gifts" (p.39). Becker (2018) highlighted disabled young people—who might be considered "poor in the eyes of the world"—minister to the people they encourage with their friendship. They also minister to the rest of the congregation as they bear witness to what it looks like to serve without favoritism.

According to Pastorius (2015), in a very real way a personal choice that oblige the Christian to a life of service when they participate in the service was Jesus

instruction: “Do this in remembrance of me” is repeated. On the Thursday evening of the Passover Week, Jesus exemplified humility by performing the dual role of a servant King, who washed the feet of His disciples, and exhorted each considered himself as the servants of all.

Cislak and Wojciszke (2008) found a politician whose function is driven by self-interests results in inferences of his agency, while information on counterpart who is driven by service of others’ interests results in inferences of communion. Therefore, this suggests that an attitude of service that puts others first has greater influence in contrast to service that targets self-interest. The other-interest has greater influence on attitudes which is mediated by inferences of communal qualities of the politician, while the self-interest has influence on attitudes is mediated by inferences of his agentic qualities.

According to Maran et al. (2009), “There is a need to create a network for helping institutions, neighborhoods and young adults to assess the demand and provide an organized response for educational and community needs” (p.46). However, the data revealed two points: (a) voluntary organizations experience difficulty in securing the service of young adults who, have time and resources to expend on charitable deeds, frequently are unsuccessful due to the absence of direction; and (b) young volunteers experience difficulty in identifying activities match ability and expertise and afford more opportunity to develop new knowledge and expertise.

For Pylvänäinen (2018), use of the Greek noun δούλος to describe the role and function of female deacons is “slave.” Nevertheless, followers of Christs are labeled as δούλοι of God. Therefore, to be δούλος in the spiritual sense refers to a virtuous person whose altruistic service exemplifies that of “a servant” rather than a mere “a slave.”

Mentoring

In this section is set forth a discussion of the mentoring construct in its conceptual understanding, its importance and dimensions.

Concept

According to Little et al. (2010), “Mentoring as an educational concept dates back thousands of years. The word mentor comes from Homer’s *Odyssey*, in which the character Mentor was entrusted with the guidance and education of Odysseus’s son Telemachus” (p.189). Therefore, the idea conveyed is that of an older providing direction for a younger; or a more experienced person directing the development of a less experienced person.

According to Mijares et al. (2013), a multidisciplinary study on the concept of mentoring shared the philosophies responses in the following:

“Mentoring has the potential for improving job satisfaction. Experts from six disciplines agree it’s an interpersonal interaction between a seasoned mentor and a novice protégé, which includes supporting, guiding, teaching, encouraging, and role-modeling. Consequences constant across all six disciplines include increased self-confidence and cultivation of personal and professional growth. Emphasis on the shared knowledge and experience aspect of mentoring was reinforced throughout the disciplines as was the mentor’s supporting role. Emotional support, acceptance, and encouragement were key factors in the positive outcomes mentoring facilitated (p. 25)

For Raman et al. (2017), mentoring as related to eating disorders treatment, involves two people in a dyadic agreement, one who has overcome the problem and another who is desiring to overcome it, working towards the goal of victory. Ultimately, the mentoring targets the addict being to feel good about their body, by inspiring a promising future in the person with the problem.

According to Cheah Whye et al. (2015), mentoring encompasses educational as well as matters pertaining to the mentee's individual life concerns. A symbiotic relationship exists between a person's life problems and their performance in academia, one affects the other therefore, and mentoring work must connect the dots between the two lines of a mentee's educational and personal life concerns.

For England (2011), intergenerational mentoring is a means of preparing prospective leaders to fill responsibilities in the church. This can be accomplished by having senior leaders with an effective track record, mentor budding leaders for a successful career in church leadership.

Importance

According to Hoeborn and Bredtmann (2010), mentoring can provide the opportunity of directing, ensuring, guaranteeing and changing of hypothetical necessities, or imaginary beliefs. Instead, it can facilitate insights and approaches of the scholars that are generated through present proven, workable procedures.

Cohall and Cooper (2010) found that Black pastors perceive themselves as playing more of a social and political leadership role in their communities than White pastors. Leadership preparation is significant for efficacy and satisfaction with mentoring being a key component. Local and regional organizations within the denomination need to take up the issue of mentoring as a required part of their preparation for ministry, especially for those who are entering the pastorate as a second career.

Fries-Britt and Snider (2015), faculty must be willing to mentor beyond the boundaries established by official relationships. They must be genuine in their

interfaces with students and to exemplify conduct which will inspire students' vulnerability regarding the difficulties experiencing on campus. By facilitating helpful atmospheres based on mutual trust, the dyadic relationship of student and teacher are ultimately rewarded.

According to Halpern-Felsher and McLaughlin (2016), it is important to "Provide all mentors, including graduate and medical students, postdoctoral fellows, and faculty, with training in mentoring adolescents through formal training and didactic mentoring experiences, thus resulting in a cadre of mentors well trained to encourage adolescents to enter the sciences" (p. 88).

According to Davidson and Middleton (2006, cited in Johnston, 2013), mentoring is an essential element of maintaining the leadership of the organization and the profession. Specialized establishments do much more than mentoring persons to take on leadership duties within the organization, they also are preparing leaders for particular discipline. Therefore, present-day leadership in an organization can use mentoring as a technique to develop upcoming leaders.

For Sears (2013), searching for chances to mentor others will afford one the carrying forward of a legacy built by those who came before, and it also hold out the prospect of being recognized by authority figures for the invaluable contributions that benefit others.

Dimensions

According to Fleming et al. (2013), results from both the mentor and mentee groups supported the measurement of the six dimensions: (a) maintaining effective communication, (b) aligning expectations, (c) assessing understanding, (d) fostering

independence, (e) addressing diversity, and (f) promoting leader's professional development.

Maintaining effective communication

For Kramer-Simpson (2018), a critical component of the mentoring relationship is that of providing feedback to the mentee. In the same way peer review is beneficial learning mechanism during the classroom sessions, mentor feedback is also invaluable to the development of mentees.

According to Bait et al. (2006), the drop-out rate of ethnic students can be prevented with improved support from initial teacher training (ITT) institutions, supplementary organized mentoring during school placements, constant and effective communication amongst the ITT institutions and placement schools among other things.

Korver and Tillema (2014) found that differing opinions among a mentor and a mentee regarding the manner and details of feedback provided during mentoring dialogues plays a major part in the learning outcomes for the mentee. From their study dissimilarities in opinions of mentor and mentee regarding feedback provision were significant. Therefore, it is extremely vital to consider manner of mentoring feedback in order to maximize reception and benefit for the mentee's development.

For Duffy (2013), mentors are obligated to give mentees consistent beneficial feedback in keeping with their targeted goals. Such feedback can take the form of official spoken and documented communication to mentees throughout the relationship, but especially during the beginning, middle and concluding assessment meetings at the very least.

According to Capizzi et al. (2010), following teacher applicants recorded their teaching demonstration, instructional specialist and assessed the procedure of teaching incorporated in the lesson, and provided feedback and feedforward direction with agreed upon targets for succeeding lessons. The discussion with mentor facilitated in augmenting the quantity of teaching components produced by teacher applicants.

Aligning expectations

For Keller et al. (2014), the mentoring relationships established for educational preparation and professional growth struggle with similar responsibilities and challenges like most relationships experience such as: spotting a good mentor/mentee match, allocating mutually good time for meeting, developing a style, harmonizing on target outcomes, and reaching objectives. Nevertheless, the ability to recognize difficulties with which mentees are confronted, can enable the design of suitable exercises and provisions to nurture the mentoring affiliations in educational, as well as, in professional contexts.

According to Goldner (2016), mentoring programs geared at helping high-risk youth must know and understand as resulting from empirical study:

Protégé's' agreeableness, extraversion, and openness were positively associated with their expectations. Agreeableness was positively associated with the quality of the relationship. Agreeableness, conscientiousness, and openness were positively associated with protégé's' social and academic adjustment at the end of mentoring, and with the perceived contribution of mentoring, whereas neuroticism and extraversion were negatively associated. Protégé's' personality traits moderated the correlations between the quality of the relationship and their conduct self-concept, as well as the parents' perceived mentoring contribution (p. 85)

According to Aderibigbe et al. (2016), the notions and anticipations of classroom mentoring in a framework for teacher transformation innovation in Scotland, showed

that participants in the research embraced varied views about mentoring approaches. Therefore, it would be vitally important to discuss these view points before attempting to set up mentoring program.

For Izadinia (2016), the notions of mentor teacher and mentee teacher are similar as for both entities; reassurance and assistance, keeping a free flow in communication that provides meaningful feedback were some things deemed important to the two groups. According to Nolan et al. (2013), for mentee teachers, professional development must incorporate a greatly desirable atmosphere that allows for contemplation of their discipline, receive assistance and direction, discover fresh concepts for their profession, and achieve a sense of value in a specialized learning environment.

Assessing understanding

Manzar-Abbass (2017) found that mentees believed that mentoring proved to be helpful for their growth as experts in their profession especially as it related to prior lessons tutoring indicators (teacher diary and homework assignment). While teachers reported that they started keeping a diary, there was a difference between the genders with female mentees' reporting a greater level of agreement than their male counterparts. Regarding homework task mentees perspective was that they continued practice of giving coursework during transmission of the outcome of mentoring.

According to Morales et al. (2016), the findings from their assessment of a university math pilot project reported:

Developmental math focused peer mentoring program at a public urban university evident in the student interviews, the mentor-mentee relationships worked in large part because the mentors were able to transmit effective

academic behaviors to the mentees. The mentees sincerely believed what the mentors said, and they then subsequently experienced positive and tangible results themselves. These results increased the mentees' sense of confidence in their abilities as well as their views of themselves as members of the university community (p. 133)

According to Rodis et al. (2014), from the "Evaluation of student-peer mentoring in an introductory pharmacy practice course, the student peer mentoring program was successful in improving both P1 and P2 student pharmacists' perceptions of ability to compose a drug information response 76% and 100%, respectively" (p. 4).

Feldon et al. (2015) found variance in assessment in mentor-mentee pairs perceptions, they differed regarding the mentee's aptitudes (in 44% of cases during the fall semester and 75% of cases in the spring semester). Regarding performance-based evaluation of mentees' work, the faculty mentors' and their mentees' opinions differed from standard measure of scores at degrees much larger than coincidence in most of the areas assessed.

According to Jean-louis et al. (2016), in general, mentees evaluated the methodical and mentoring features of the NYU PRIDE Institute with high scores (80–100%). However, research and professional skills, mentorship, organized backing and answerability, peer collaboration, and ongoing professional growth beyond the summer institute were areas ranked as great importance to mentees. Therefore, it is important to know what works best for the effectiveness of any mentoring program.

Fostering Independence

Kaatz et al. (2016), reported findings from a study related to transitioning mentee to undertaking independent research in the following:

The NIH Mentored Career Development (K) Award traditionally bridges junior

investigators from mentored to independent research. Nationally, fewer women than men succeed in this transition. This exploratory study suggests that reviewer feedback for K awards, particularly for female applicants, should be investigated as a potential contributor to research persistence and success in crossing the bridge to independence (p. 88)

According to Brodeur (2013), all of the quarter life students in their engineering classrooms desired to live a productive life by being able to give back to the improvement of humanity through the study of their professions. However, they believe that the engineering course of study should be designed in a way as to stimulate a dream and enable the growth of a pledge to social responsibility.

For Morrison et al. (2010), “The primary goal is for mentors to facilitate mentee competence and independence within the 3-year period. They set goals for mentees to self-identify areas of skill development, and they schedule contact hours in a way that gradually allows mentees to become increasingly self-reliant” p. 159). The conclusion is drawn from data in a study Survey of 64 listening and Spoken Language Specialist Certified Auditory-Verbal Therapists (LSLS Cert. AVTs) who mentor professionals.

For Toledo-Pereyra (2009), mentoring is an old practice of medical and surgical education. However, “The qualities of a good mentor, in our case the surgeon-mentor, should include respect, time, commitment, trust, determination, encouragement, patience, and opportunity for independence” (p. 77). Moreover, these are legacy virtues that are essential to the function and service of the medical profession.

According to Osterling and Hines (2006), “Results suggest that the use of mentoring programed for older adolescent foster youth represents a particularly beneficial prevention strategy that may help prevent negative outcomes as youth emancipate from the foster care system and transition into young adulthood” (p. 242).

Addressing Diversity

Sorkness et al. (2017), mentioned that “National Research Mentoring Network (NRMN) leaders, and all of those working towards its success, are committed to improving research mentorship, and career preparation and addressing the challenges of workforce diversity” (p.181). The NRMN should be commended for at the very least acknowledging that there is existing a diversity problem.

According Clutterbuck (cited in Kochan et. al., 2014), mentoring relationships are very dissimilar; nevertheless, this variance among mentor and mentee facilitates the possibility for both to expand in knowledge. When cultural differences are reconciled in mentoring, it clears the path for transmission of comprehension relating to cross-cultural traditions and values.

Hughes-Oliver (2017) wrote “sadly, we trail at the rare when it comes to the several different professions in so far as maximizing the reservoir of America’s diverse population. Nevertheless, the mentoring profession can become a catalyst for shifting gears to embracing and tapping into all the resources at our disposal”.

According to Minor (2017), Relational Cultural Theory, which is a feminist method, facilitates mental development and well-being, established by Jean Baker Miller and others at the Stone Center at Wellesley College, is a suitable structure for navigating successful mentoring initiatives, especially those of a cross-cultural mentoring of understudies in learning institution classified as female and Black or both. Minor advanced the argument by positing that researchers of cutting-edge learning have found that a diverse staffing is good for the institution, as well as, for the society in general.

Sonnenwald et al. (2017) found that experience where diversity and inclusion had a positive influence encompassed varied categories of diversity, like: physical abilities, health and age, accents, speech, educational background, marital status of parents, work experiences, race and gender diversity. In essence, institutions are part of and should reflect the demographics of the community where they are physically located.

Promoting Leader's Professional Development

According to Bowers et al. (2016), "Mentoring programs that aim to promote internal self-regulation (ISR) development in young people should consider training mentors in strategies to maintain relationships. The findings provide support for the effect of mentoring relationships that are closer and longer in duration" (p. 133). Unequivocally speaking, a person's professional development is inextricably bound to their development and mastery of internal self-regulation.

According to Manzar-Abbass et al. (2017), teacher mentees perceived that mentoring had great effect on their professional growth. Notwithstanding the mentees' self-assessment, professional workshops were suggested to augment the mentees' expertise in the specified areas.

Voytko et al. (2018), found there's benefit in developing mentoring initiatives geared to female faculty, particularly in settings that have no mentoring courses. Additionally, professional workshops augment the mentees' expertise in certain growth areas were suggested. Further study is recommended to discover if weak areas of the mentees stemmed from negligence of the mentors during mentoring or whether mentees possessed inherent weakness in the identified areas.

According to Shabby and Peterson (1994), “It seems that career development skill training, which incorporates phases of concern, social-influencing techniques, and counseling-based mentoring skills, can foster a foundation of sound career development growth during the first year of teaching” (p. 92).

According to First USCC Mentoring Project (2015), a mentor-mentee relationship, resulted in the beginning of a collaboration venture geared to resolve and maintain workable strategies to some problems in Atlanta. The report stated:

The program was designed to accomplish three goals: 1) Create relationships between leaders of today and young professionals who will be the leaders of tomorrow; 2) Provide support to young professionals looking for professional advancement; and 3) Contribute to the development of a knowledgeable and skilled community surrounding the USCC and the composting industry. (p. 43)

Related Research Carried Out

This section describes some research that were undertaken in relation to the constructs of this study.

According to Yongzhan et al. (2018) concluded “The principle of justice and how offering supervisor support fosters Chinese university teachers’ organizational commitment” (p. 1385). The study was conducted using two models as shown in the figures that follow (see Figure 11a).

Figure 11b was the model of the partial mediating effect of perceived supervisor support between organizational justice and affective commitment. *** $p < .00$. The goodness of fit is compared to model 2, model 1 is a better fit to the data, $\Delta\chi^2$ (M2-M1) = 32.13, $\Delta df = 3$, $p < .001$. Therefore, Model 1, which is graphically represented in Figure 2, was the better model of the two.

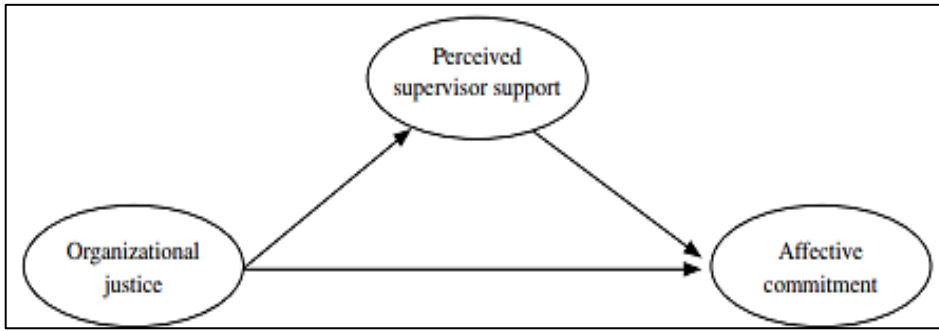


Figure 11a. Yongzhan Castaño, and Yongxin (2018) mechanism of organizational justice on affective commitment research Model.

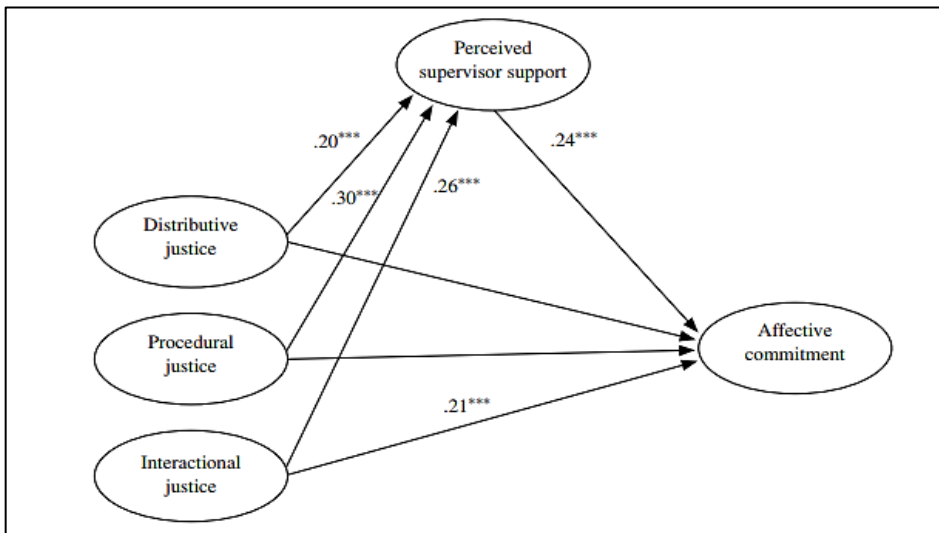


Figure 11b. Yongzhan, Castaño and Yongxin (2018) organizational justice on affective commitment model.

Civelek et al. (2017) studied the effect of the unique features of Y generation on organizational commitment. The structural model has been analyzed by using AMOS 23. To test the hypotheses, maximum likelihood estimation methods and the covariance matrix of the items were used. The absolute and relative goodness-of-fit indices of the model were evaluated (see Figure 12).

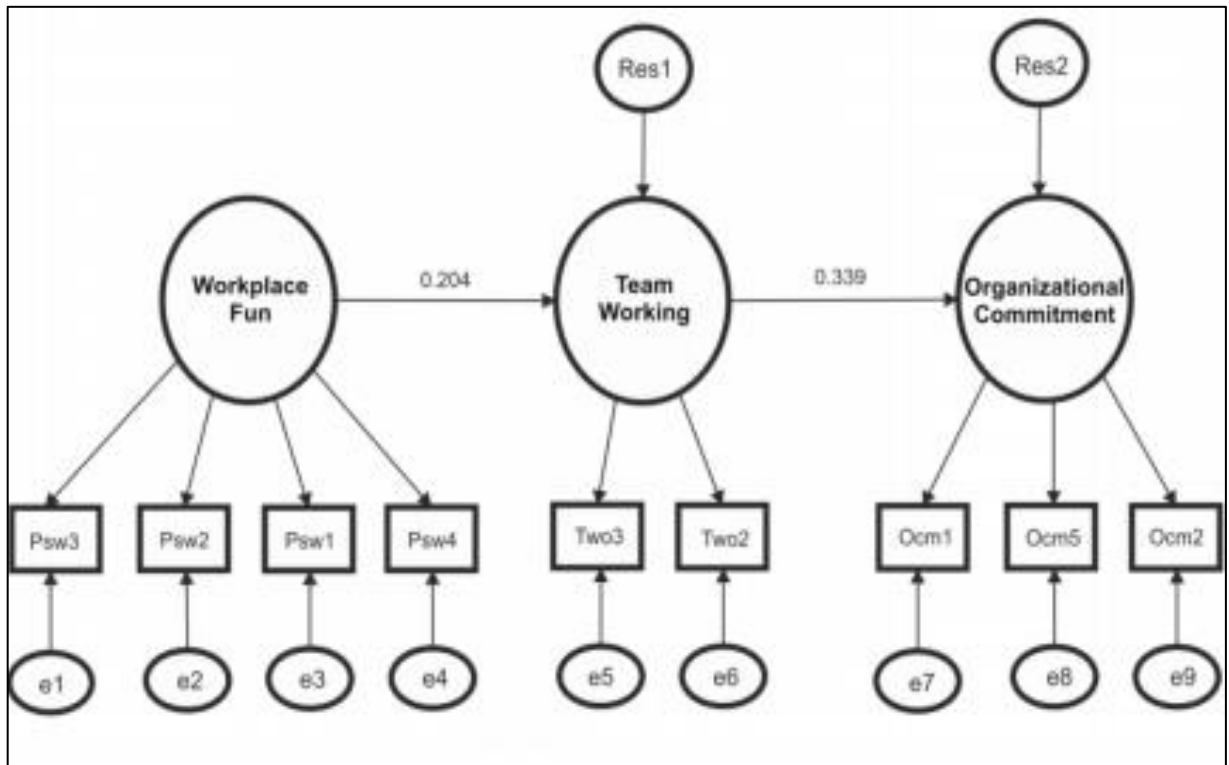


Figure 12. Civelek, Çemberci, Aşçı, and Öz (2017) the effect of the unique features of Y generation on organizational commitment model.

Structural model fit indices adequately indicate model fit. χ^2/DF value is 1.872 and within threshold levels (i.e. between 2 and 5). CFI and IFI are 0.984 and 0.984 respectively. RMSEA is 0.057. As shown in Table 3, when H1 and H2 are accepted. These results of the hypotheses test indicate a positive and significant relationship between workplace fun and team working, and between team working and organizational commitment.

Fernandez-Lores et al. (2016) developed and validated a multidimensional scale to measure the strength of an employee's affective commitment to the employer brand in five separate studies. Confirmatory factor analysis of the study is shown in the following (see Figure 13a).

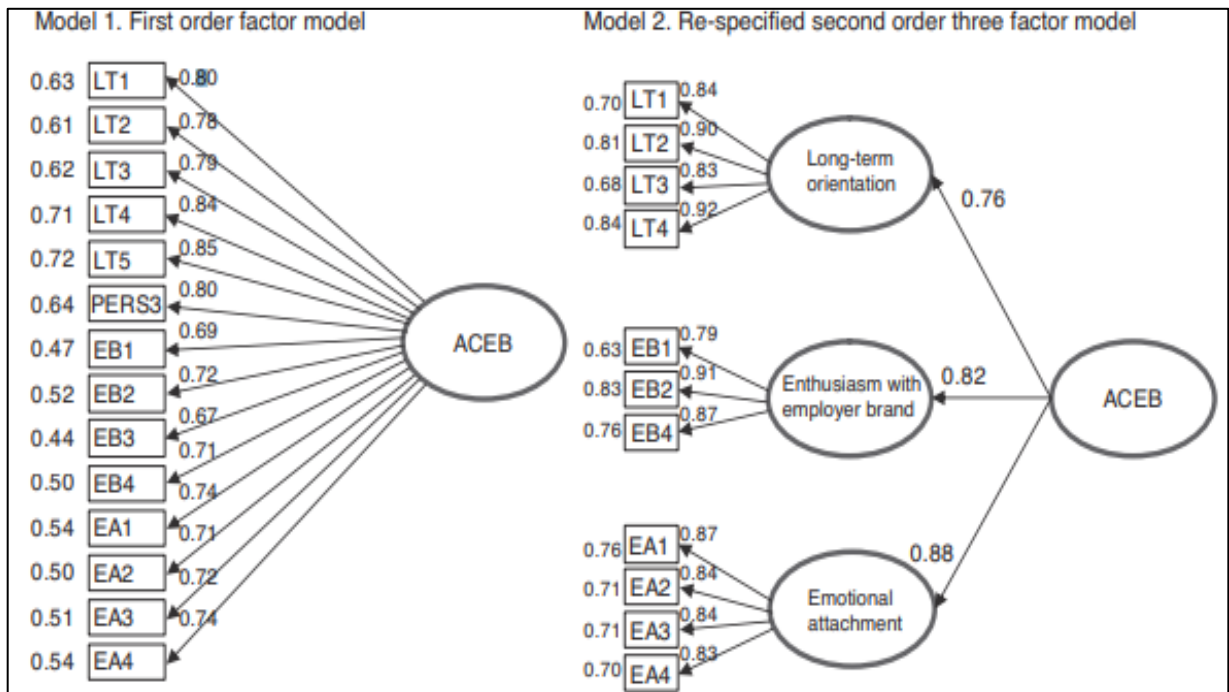


Figure 13a. Fernandez Fernandez-Lores, Gavilan, Avello, Blasco, (2016) employee's affective commitment to the employer brand confirmatory factor analysis.

Results indicated that for all dimensions, the items loaded significantly ($p < 0.001$) as predicted providing evidence of unidimensionality (Anderson and Gerbing, 1988). Reliability of the subscales was acceptable, as the coefficient alpha estimates ranged from 0.75 to 0.92.

Results were obtained using a structural equation model using AMOS 17.0. Fig. 13b shows the estimated structural model. The results indicated good fit / 2 (266) = 5689.72 ($p < 0.01$), GFI = 0.898, NFI = 0.915 CFI = 0.942, and RMSEA = 0.08. Cronbach's alpha values ranged between 0.94 and 0.96, suggesting high internal consistency of the latent variables. The model showed high factor loadings of the items on their respective dimension indicating a high degree of convergent validity (Hair et

al., 2005). All standardized coefficients ranged between 0.70 and 0.97 and were significant.

Yang et al. (2017) conducted a study on organizational commitment using structural equation modeling offered strong support for the proposed model. Specifically, empowering promoted employees' absorption through task crafting, and emotional healing promoted employees' vigor through relational crafting. Their findings enrich the literature on positive organizational behavior and will help with identifying practical considerations around promoting work engagement.

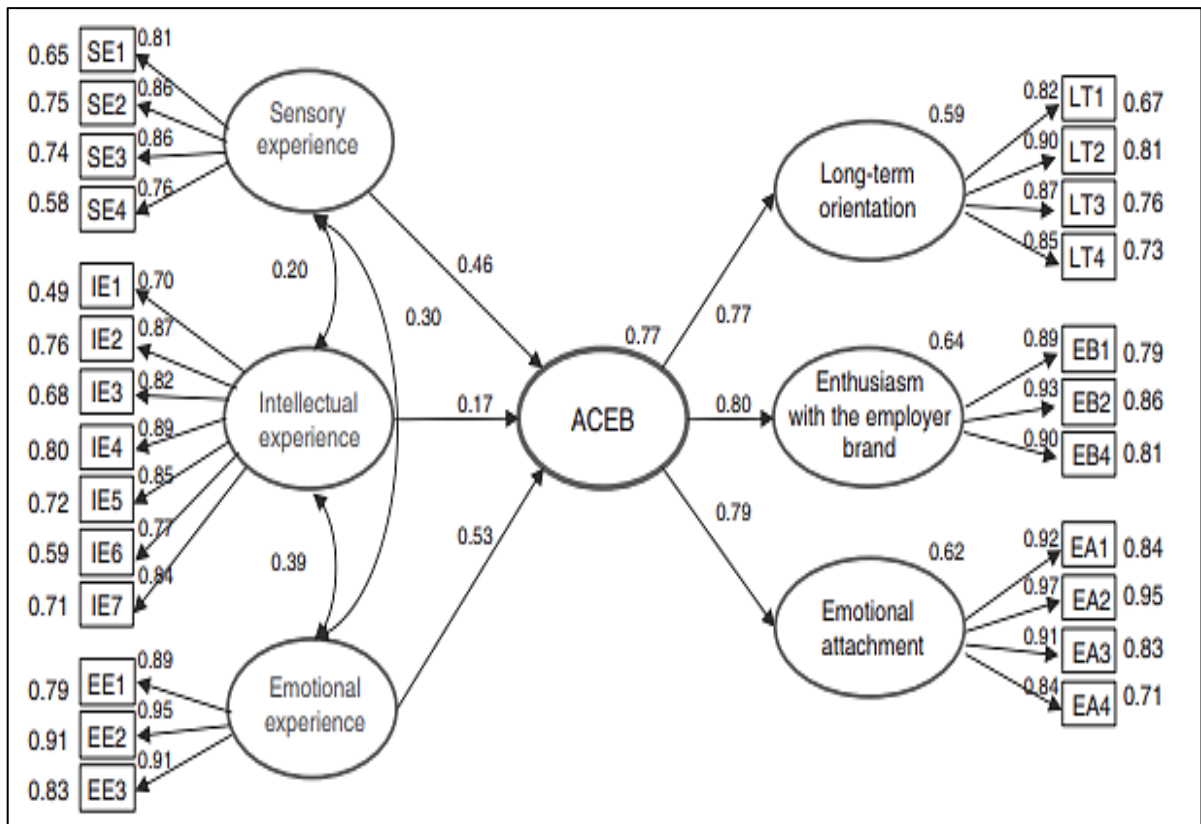


Figure 13b. Fernandez-Lores, Gavilan, Avello, Blasco, (2016) affective commitment to the employer brand model.

Figure 14. Structural model of Hypothesis 2. Default model: $\chi^2 = 147.09$ ($p < 001$), $df = 59$, adjusted goodness-of-fit index = .94, goodness-of fit index = .96, root mean square error of approximation = .52, coordination number = 288.00.

Future researchers could adopt other organizational and personality variables as outcomes and employ other research designs, such as qualitative research, to explore the influence of servant leadership on job crafting, and to provide further useful evidence of effective human management practices.

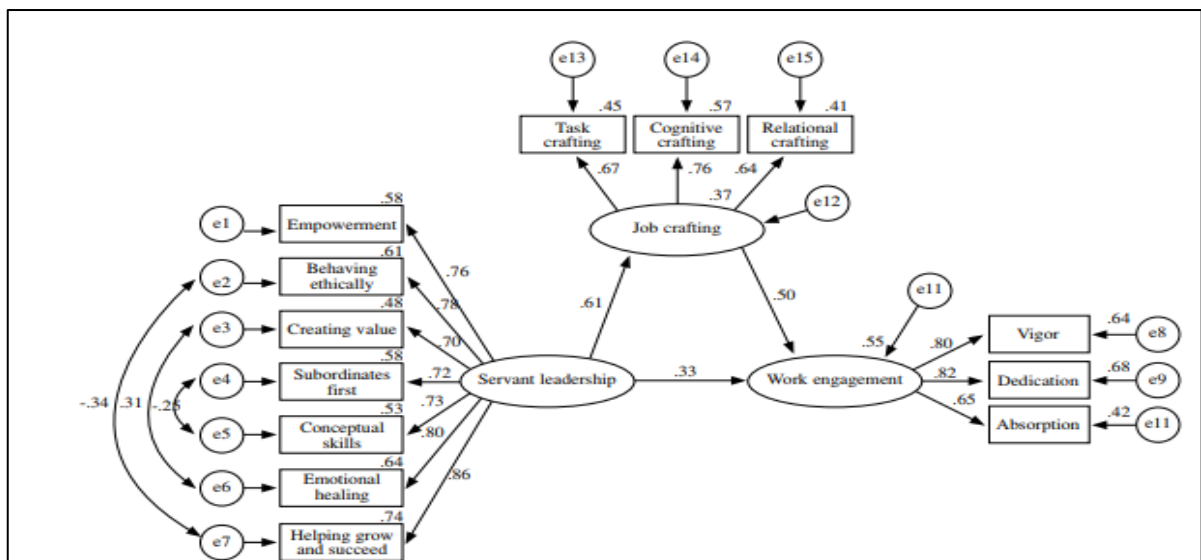


Figure 14. Yang, Ming, Jianhong and Huo, (2017) how do servant leaders promote engagement model.

Phong et al. (2017) support dimension of trust in servant leadership. The findings confirm that TL has a significant influence on employees' KS. First, our results increase understanding of the correlation between TL and KS through a review of the TL literature, which indicates TL's important role in the relationship with KS. Our findings

confirm that TL has a significant influence on employees' KS... As we assessed the influence of TL and trust in leaders on both aspects of KS, our results make a considerable contribution to the development of knowledge management initiatives.

The results of the study showed TL = transformational leadership, KC = knowledge collecting, KD = knowledge donating. *** $p < .001$ (see Figure 15).

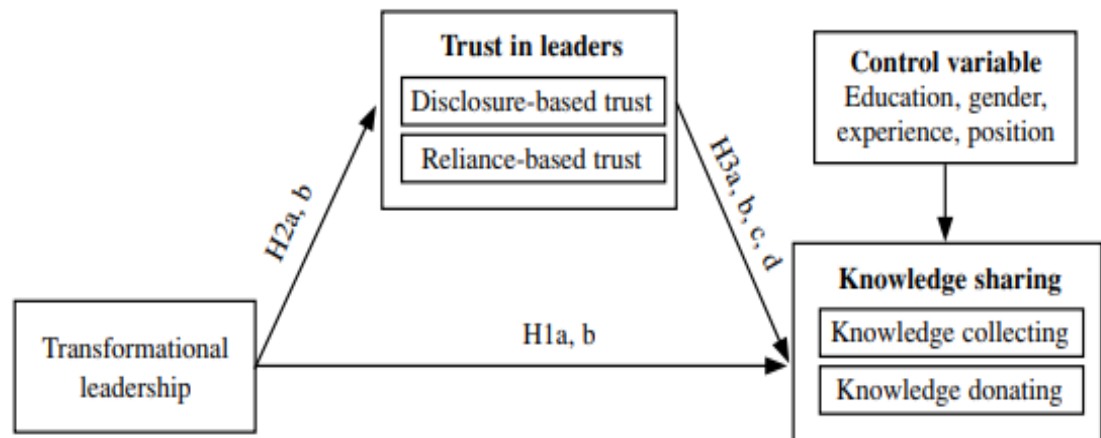


Figure 15. Phong, Hui and Son (2017) leadership, trust, and knowledge sharing model.

Lee (2016) undertook to examine the process through which ethical leadership affects followers' taking charge, in particular through the mediating roles of trust and identification with leader. The results showed trust in leader and identification with leader fully mediated the relationship between ethical leadership and followers taking charge. This study supports dimension of empowering others under the servant leadership construct variable (see Figure 16).

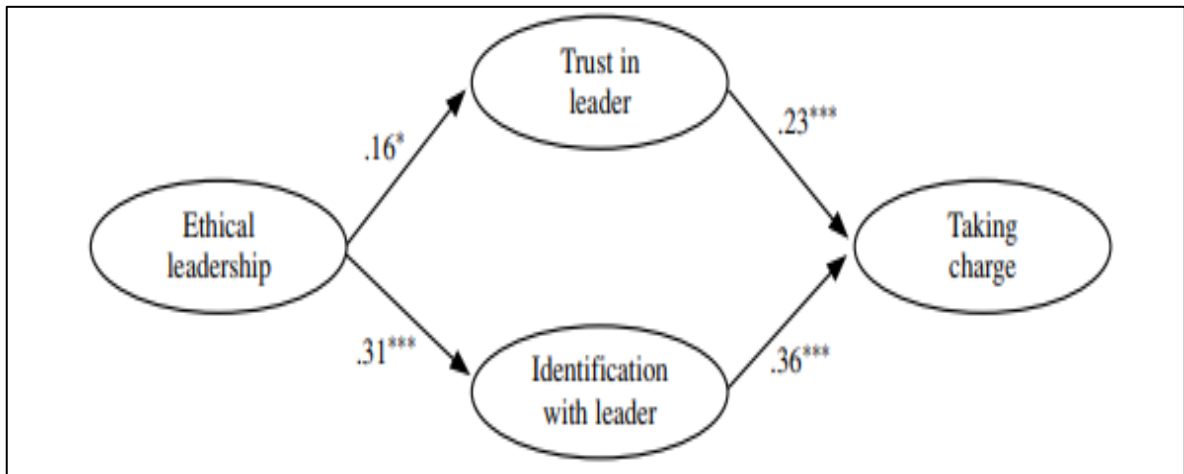


Figure 16. Lee (2016) results of full mediation analysis model.

Standardized values shown. * $p < .05$, ** $p < .01$, *** $p < .001$ (two-tailed).

Cislak and Wojciszke (2008), conducted a study on action that served self-interest which was driven by evidence of agentic, but not communal qualities. However, when the same action served other-interest it evidenced communal, but not agentic qualities (see Figure 17).

Attitude and voting intentions were strongly correlated ($r = .78$) and analyses of these two variables yielded virtually identical results. This study supports self-serving dimension under servant leadership construct variable.

Bowers et al. (2016) set out to explore a gap in the study of social relationships skills related to internal self-regulation, that earlier theories intimidated could be developed through mentoring (see Figure 18).

Standardized structural model of longitudinal cross-lagged panel analysis on mentor–mentee relationship and GPS across three waves. Note. Only statistically significant parameters were displayed for ease of presentation. Know = rated length of

relationship between mentor and mentee; close = rated closeness between mentor and mentee; G = parcel value of goal selection (G) (averaged mentor and mentee ratings on G items); P = parcel value of pursuit of strategies (P) (averaged mentor and mentee ratings on P items); S = parcel value of shifting gears (S) (averaged mentor and mentee ratings on S items).

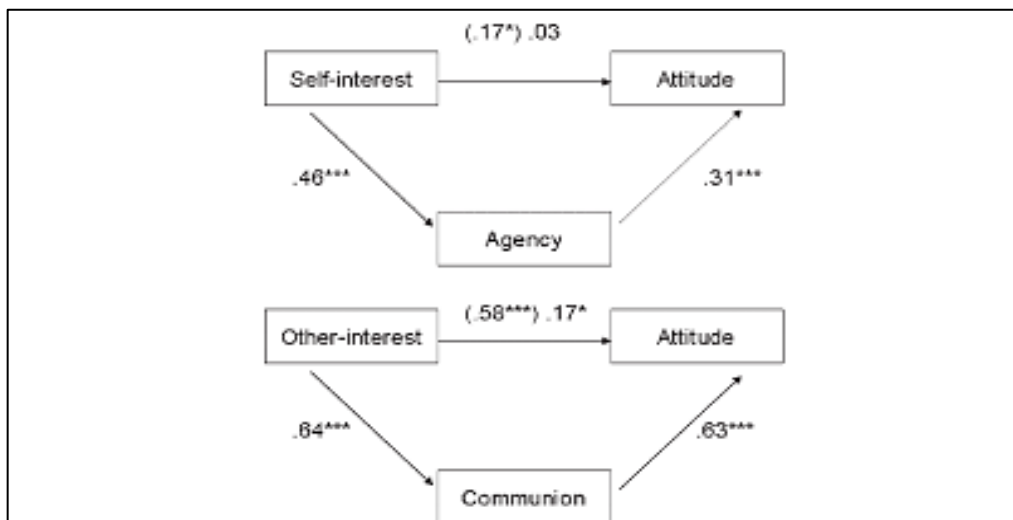


Figure 17. Cislak and Wojciszke (2008) attitude and voting intention model.

The fit indices indicated that this model fit the data well: $\chi^2(188) = 336.15$, $p < .001$, CFI = .96, TLI = .96, RMSEA = .044 (90% confidence interval ranged from .036 to .051), SRMR = .068. Both mentor–mentee relationship and GPS showed very strong stability across the three waves of data collection, as indicated by the autoregressive effects (.98 and .99 for mentor–mentee relationship, and .72 and .77 for GPS). Mentor–mentee relationship at Wave 2 was found to have cross-lagged effects on Wave 3 GPS ($\beta = .162$, $z = 3.03$, $p < .01$). However, no cross-lagged effects were found to be

statistically significant for mentor–mentee relationship at Wave 1 on youth GPS at Wave 2 ($\beta = .06, z = 1.19, p = .23$) or for GPS on mentor–mentee relationship at any wave. The construct variable mentoring finds support through this study regarding the importance of the mentor-mentee relationships.

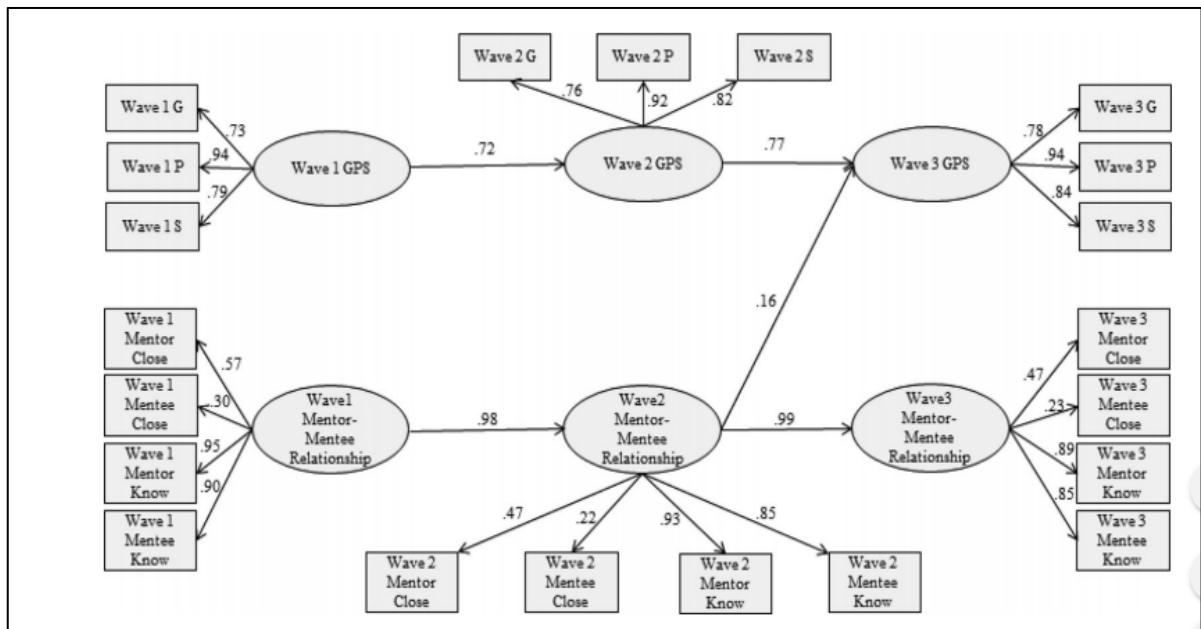


Figure 18. Bowers, Tirrell and Lerner (2016) Cross-lagged) model.

Conclusion

The literature does not include studies on pastoral performance and understanding efficient ministry in the Northeastern Conference of Seventh-day Adventists. This study focused on pastoral performance, more specifically the extent to which Northeastern Conference church board members perceived characteristics, behaviors and qualities of pastoral performance. Nevertheless, the literature showed

good support for the study construct variables through different models by which others conducted studies. However, from this study, models directly related to the pastoral performance for growing and maintaining effective ministry for the Seventh-day Adventist Church and other Christian denominations can be developed.

CHAPTER III

METHODOLOGY

Introduction

This study design, among its objectives, set out to explore the relationship of causality between the variables explaining: professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance within the Northeastern of Seventh-day Adventist with its headquarters in Jamaica, New York.

This chapter comprise a description of the methodological procedures for the investigation and it also addresses the design of the study, which includes: (a) the nature of the research, (b) the study population, (c) the sample, (d) the measuring instrument, (e) the null hypotheses, (f) the data collection and (g) the data analysis.

Type of Research

It was a quantitative investigation, because, according to Hernández Sampieri et al., (2014), a research has a quantitative approach if data collection is used to test hypotheses taking into account numerical measurement and statistical analysis, to establish patterns of behavior and to test theory.

It was explanatory, as it tried to identify the causal relationships between variables, both directly and indirectly, pretending in this way, to explain the interrelationships between the different variables (Hernández Sampieri et al., 2014). The study sought to answer the question, are professional competencies,

organizational commitment, servant leadership, and mentoring predictors of pastoral performance in the Northeastern Conference, New York and New England States?

The investigation was cross-sectional (Hernández Sampieri et al., 2014), because the data was collected in a single moment to describe the variables based upon interpretation from analysis. The administration of the instrument was in a single moment between the months of July to September during the year of 2018.

The research was descriptive since according to Rahi (2017), “Descriptive method of research refers to the type of research that aimed at obtaining information on current state of phenomena. This type of research sets out to provide an accurate profile of situations, people or events” (p.2). The intent was to find any differences between the groups of variables of age, gender, language group, education, years of SDA membership, region of prior SDA membership outside of the United States and years of experience as a board member under current pastor.

It was correlational, because according to Hernández Sampieri et al. (2014), this design describes relationships between two or more variables at a given time.

Population

The population or universe is a set of all the cases that agree with certain specifications (Hernández Sampieri et al., 2014). The targeted population for this research consisted of 184 Church boards in the Northeastern Conference.

Sample

Hernández Sampieri et al., (2014) stated that the sample is a representative subset of the population and that there are two non-probabilistic ways of selecting it

namely: (a) intentional sample that relied on the judgment of a person with experience and knowledge regarding the population that is studied; and (b) shows for convenience the results from selection of the units, or elements that are available. The type of sampling conducted in this investigation is non-probabilistic, directed through intentional solicitation of participants from all 184 Church boards in the Northeastern Conference. However, only 98 Church boards were approved by the pastors for participation in the study.

Measuring instruments

This section presents the different variables used in the study, the development of the instrument, the content validity, the construct validity and the reliability of the instruments.

Variables

A variable is a property that can fluctuate and whose variation can be measured or observed (Hernández Sampieri et al., 2014). The variables used in this research were the following: (a) independent (professional competencies, organizational commitment, servant leadership, mentoring), (b) criterion or dependent variable was pastoral performance.

Instrument development

A measuring instrument, according to Hernández Sampieri et al. (2014), is any resource that the researcher uses to approach the phenomena and extract information. Since the instrument itself synthesizes, all previous research work summarizes the

contributions of the theoretical market by selecting data that correspond to the indicators and the variables or concepts used.

Hereunder is provided a description of the process of elaboration of the instruments used in the present study.

1. A conceptual definition of the variables professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance was developed.

2. The variable relationships of professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance were dimensioned and undersized.

3. After designing the instruments, review and feedback from advisers were requested for writing and structural error correction.

4. The content validation to establish relevance and clarity of instrument was requested of eight professionals in the following breakdown: one Pastor, one Psychologist, two Church Administrators, one Business Professor, two University Theology Professors and one former University Department Chair. The instrument was improved taking into consideration the comments that were given in collaboration with program adviser. Next, the developed instrument was shared with the doctoral cohort for peer review to establish their perspectives of relevance and clarity.

5. The next and final step was to synthesize the instruments into one document that consists of six sections: (a) general instructions (b) demographic data (c) variable professional competencies, with 25 statements; (c) variable organizational commitment, with 21 statements; (d) variable servant leadership, with 22 statements; (e) variable

mentoring, with 19 statements and (f) variable pastoral performance, with 19 statements. Upon final approval from the adviser, the data of Church board members from 61 Churches in Northeastern Conference was collected.

The instrument used is shown in Appendix A.

Instrument validity

In this section the content and construct of the variables used in the research validity is presented.

Content validity

Peter and Churchill (1986) stated that content validity is used to determine the extent to which the instrument's items are representative of the domain or whether the procedure followed for the elaboration or scale has been adequate.

The validation process of the content of the instruments was as follows:

1. Numerous discussions and reviews were conducted with the advisers to get their opinion on how the variables should be measured.

2. Review of the literature in different databases referencing the variables: professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance were undertaken.

3. Thereafter, considering the list of dimensions, sub-dimensions and criteria of the instrument to be proposed, in collaboration with the adviser, the items considered relevant to the study were selected.

4. Consultations and reviews of the research were carried out by the advisers.

5. Clarity and relevance were evaluated with the help of five of the eight

professionals who were requested to provide their expertise.

Validity of the construct

The factorial analysis procedure was used to evaluate the validity of the constructs of professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance presented in this section. The results of the validation of each variable are presented in Appendix B.

Next, the statistical tests of the factor analysis for the constructs are presented.

Professional Competencies

The instrument of professional competencies was made up of three dimensions: (a) instrumental competencies (PC1 to PC10), (b) interpersonal competencies (PC11 to PC18) and systemic competencies (PC19 to PC25).

The factorial analysis procedure was used to evaluate the validity of the professional competencies construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 25 statements have a positive correlation coefficient greater than $> .3$.

The sample adequacy measure KMO showed a value very close to the unit (KMO .961) which is $> .05$ and for the Bartlett sphericity test it showed a Chi-Square 4986.015 $df = 300$ $p = .000$ thus, rendering it as being significant.

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .753$; $Com_{max} = .939$), the 5 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, a

confirmatory analysis was carried out with three factors, explaining 67.12% of the total variance (shown in Appendix B).

As for the rotated factorial solution, the professional competencies instrument showed an anti-image correlation = .956 which means that it is good.

In terms of the rotated factorial solution, the Varimax method was followed. Table 2 outlines the details of comparing the relative saturations of each indicator for the three factors of professional competencies.

The first factor consisted of twenty-two indicators as follows: “Pastor expresses happiness to spend the rest of his/her career in ministry (PC1)”, “Pastor demonstrates problem solving ability (PC2)”, “Pastor plans creatively (PC3)”, “Pastor demonstrates ability to apply obtained knowledge (PC4)”, “Pastor leads people in action around common goals (PC5)”, “Pastor is adaptable in new situations (PC6)”, “Pastor’s written communications are up to standard (PC7)”, “Pastor provides constructive criticism (PC8)”, “Pastor communicates well verbally (PC9)”, “Pastor acts in an ethically consistent manner (PC10)”, “Pastor uses his/her time optimally (PC11)”, “Pastor has ability to develop professional projects (PC12)”, “Pastor fulfils his/her Civic responsibility (PC13)”, “Pastor does not need supervision to perform pastoral duties (PC14)”, “Pastor models environmental stewardship (PC15)”, “Pastor is a critical thinker (PC16)”, “Pastor strives to improve the socio-cultural environment (PC17)”, “Pastor has great interpersonal skills (PC18)”, “Pastor launches initiatives that reflect originality of his/her design (PC19)”, “Pastor is a decisive person (PC20)”, “Pastor respects cultural diversity (PC21)” and “pastor has technological communication skills (PC22).”

The second factor consisted of two indicators as follows: “Pastor lacks professional

knowledge in pastoral ministry (PC23)” and “Pastor’s sermons show a lack of research (PC24)”.

The third factor consisted of one indicator as follows: “Pastor can communicate using a second language (PC25)”.

Organizational Commitment

The instrument of organizational commitment was made up of two dimensions: (a) continuance commitment (OC1 to OC12) and (b) normative commitment (OC13 to OC21). The sample adequacy measure KMO showed a value very close to the unit (KMO .863) which is $> .05$ and for the Bartlett sphericity test it showed a Chi-Square 2303.457 $df = 210$ $p = .000$ thus, rendering it as being significant.

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .493$; $Com_{max} = .850$), the 13 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, a confirmatory analysis was carried out with three factors, explaining 65.17% of the total variance (shown in Appendix B).

The organizational commitment instrument showed an anti-image correlation = .890 which means that it is good.

In terms of the rotated factorial solution, the Varimax method was followed. Table 3 outlines the details of comparing the relative saturations of each indicator for the three factors of organizational commitment.

The factorial analysis procedure was used to evaluate the validity of the organizational commitment construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 21 statements have a positive correlation coefficient $> .3$.

In terms of the rotated factorial solution, the Varimax method was followed. Appendix B outlines the details of comparing the relative saturations of each indicator for the six factors of organizational commitment.

The first factor consisted of nine indicators as follows: “Pastor would quit ministry if there were other feasible, available alternatives (OC1)”, “Pastor expresses regrets over not having options to consider outside of pastoral ministry (OC2)”, “Pastor does not act like he/she is a genuine part of this Church family (OC3)”, “Pastor hints about quitting and doing another job for which he/she is also trained (OC4)”, “Pastor does not have a strong sense of identity with the Church body (OC5)”, “Pastor’s ministry is not flourishing in this Conference (OC6)”, “Pastor expresses happiness to spend the rest of his/her career in ministry (OC7)”, “Pastor expresses his/her personal joy in working in this Conference (OC8)” and “Pastor receives personal fulfillment from serving this congregation (OC9)”.

The second factor consisted of five indicators as follows: “Pastors generally show loyalty to the church they are pastoring (OC10)”, “Pastor is loyal to his/her congregation (OC11)”, “Things would be better if Pastors stayed with one church for most of their career (OC12)”, “Pastor takes on the church’s problems like he/she would their own (OC13)” and “Pastors today tend to desire reaching from church to church (OC14)”.

The third factor consisted of three indicators as follows: “Pastors will lose a lot in quitting the ministry now (OC15)”, “Pastor’s life will be disrupted is he/she decided to leave the ministry now (OC16)”, and staying in ministry is a matter of necessity as much as desire for Pastor (OC17)”.

The fourth factor consisted of two indicators as follows: “Pastor ought to preach

more in his/her pulpit to demonstrate loyalty to the congregation (OC18)” and “A Pastor desiring to be recognized by being transferred to a larger Church is not sensible (OC19)”.

The fifth factor consisted of one indicator as follows: “Pastor can become easily attached to another Church as to this one (OC20)”.

The sixth factor consisted of one indication as follows: “A Pastor seeking to preach from Church to Church is not unethical (OC21)”.

Servant-Leadership

The instrument of servant-leadership was made up of five dimensions: (a) *agapao* love (SL1 to SL5), (b) acts with humility (SL6 to SL10), (c) is visionary for followers (SL11 to SL15), (d) is trusting (SL16 to SL19) and (e) is serving (SL20 to SL22).

The factorial analysis procedure was used to evaluate the validity of the servant-leadership construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 22 statements have a positive correlation coefficient $> .3$. The sample adequacy measure KMO showed a value very close to the unit (KMO .963) which is $> .05$ and for the Bartlett sphericity test it showed a Chi-Square 6160.634 $df = 231$ $p = .000$ thus, rendering it as being significant.

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .632$; $Com_{max} = .885$), the 6 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, a confirmatory analysis was carried out with three factors, explaining 72.79% of the total variance (shown in Appendix B).

The servant-leadership instrument showed an anti-image correlation = .971 which renders it a good fit.

In terms of the rotated factorial solution, the Varimax method was followed. Table 4 outlines the details of comparing the relative saturations of each indicator for the three factors of servant-leadership.

The first factor consisted of twelve indicators as follows: “Pastor turns over some control to me thus, making me more responsible (SL1)”, “Pastor entrusts me to make decisions (SL2)”, “Pastor lets me make decisions with increasing responsibility (SL3)”, “Pastor gives me the authority I need to fulfill my ministry responsibilities (SL4)”, “Pastor helps to increase commitment to my Church by the level of trust he/she invests in me (SL5)”, “Pastor empowers me by providing opportunities that develop my skills (SL6)”, “Pastor shows reliability on me by openness to receive my input (SL7)”, “Pastor has sought my input in designing the Church’s vision (SL8)”, “Pastor seeks my commitment to the shared vision of the Church (SL9)”, “Pastor has asked me what I think the future direction of our Church should be (SL10)”, “Pastor is acquainted with my Christian conduct (SL11)” and “Pastor and local leaders have written a clear and concise vision statement for the Church (SL12)”.

The second factor consisted of eight indicators as follows: “Pastor has shown his/her care for me by encouraging me (SL13)”, “Pastor is not interested in self-glorification (SL14)”, “Pastor shows genuine interest in me as a person (SL15)”, “Pastor has shown compassion in his/her actions toward me (SL16)”, “Pastor shows concern for my well-being (SL17)”, “Pastor is humble enough to consult others in the Church when he/she may not have all the answers (SL18)”, “Pastor creates a culture that fosters high standards of ethics (SL19)” and “Pastor has shown openness for local leaders’ contributions to the Church’s goals and objectives (SL20)”.

The third factor consists of two indicators as follows: “Pastor conceals needed information (SL21)” and “Pastor overestimates his/her abilities (SL22)”.

Mentoring

The instrument of mentoring was made up of six dimensions: (a) maintaining effective communication (M1 to M3), (b) aligning expectations (M4 to M6), (c) assessing understanding (M7 to M9), (d) fostering independence (M10 to M12), (e) addressing diversity (M13 to M14) and (f) promoting leader’s professional development (M15 to M19).

The factorial analysis procedure was used to evaluate the validity of the mentoring construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 19 statements have a positive correlation coefficient $> .3$.

The sample adequacy measure KMO showed a value very close to the unit (KMO .964) which is $> .05$ and for the Bartlett sphericity test it showed a Chi-Square 5117.626 $df = 171$ $p = .000$ thus, rendering it as being significant.

Only one solution was extracted therefore, the solution could not be rotated since all of the 19 items belong and spoke directly to mentoring. In relation to the total variance explained, a confirmatory analysis was carried out with three factors, explaining 66.19% of the total variance (shown in Appendix B).

The results are as follows: “Pastor applies different communication styles for improving communication with his/her leaders (ME1)”, “Pastor models to elder how to effectively meet members’ needs (ME2)”, “Pastor integrates and align expectations when working with me for my development (ME3)”, “Pastor considers differing points of view when working with Church leaders (ME4)”, “Pastor intentionally studies leaders’

personal mentoring needs (ME5)", "Pastor develops strategies to meet leaders' mentoring needs (ME6)", "Pastor accurately evaluates leaders' knowledge in ministry competencies (ME7)", "Pastor has good estimation of leaders' ability to assume responsibility (ME8)", "Pastor provides training to accomplish ministry responsibilities (ME9)", "Pastor motivates his/her local leaders to work independently (ME10)", "Pastor inspires leaders to be creative (ME11)", "Pastor acknowledges through affirming leaders' ministry contribution (ME12)", "Pastor considers biases he/she may bring in working with local Church leaders (ME13)", "Pastor works well with leaders whose personal background is different for his/her own (age, race, gender, class, region, culture, religion, family composition etc.) (ME14)", "Pastor helps me network effectively (ME15)", "Pastor helps he set life goals (ME16)", "Pastor helps me balance ministry function with my personal/family life (ME17)", "Pastor understand his/her impact on me as a role model (ME18)" and "Pastor helps me acquire resources for improving my ministry function (ME19)". These all work together as one team around the construct.

Pastoral performance

The instrument of pastoral performance was made up of three dimensions: (a) planning and implementation (PP1 to PP7), (b) leadership integrity (PP8 to PP11) and (c) nurturing (PP12 to PP19).

The factorial analysis procedure was used to evaluate the validity of the pastoral performance construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 19 statements have a positive correlation coefficient $>.3$. The sample adequacy measure KMO showed a value very close to the unit (KMO .954) which is $>$

.05 and for the Bartlett sphericity test it showed a Chi-Square 4030.801 $df = 171$ $p = .000$ thus, rendering it as being significant.

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .579$; $Com_{max} = .930$), the 5 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, a confirmatory analysis was carried out with three factors, explaining 68.26% of the total variance (shown in Appendix B).

The pastoral performance instrument showed an anti-image correlation = .974 which means that it is good.

In terms of the rotated factorial solution, the Varimax method was followed. Table 5 outlines the details of comparing the relative saturations of each indicator for the three factors of pastoral performance.

The first factor consists of fifteen indicators as follows: “Pastor has an excellent work plan in the short, medium and long term (PP1)”, “Pastor has a leadership style that helps achieve the goals of the Church (PP2)”, “Pastor takes corrective action in a timely manner (PP3)”, “Pastor establishes clear, measurable and achievable goals (PP4)”, “Pastor focuses on the spiritual growth of the members of the Church (PP5)”, “Pastor shows understanding when others makes mistakes (PP6)”, “Pastor gives a good example by his/her personal lifestyle (PP7)”, “Pastor’s management skills motivate me as a leadership team member (PP8)”, “Pastor knows how to act according to Christian principles (PP9)”, “Pastor gives an adequate support to the strategic plan (PP10)”, “Pastor deals with matters that require discipline (PP11)”, “Pastor gets along well with difficult members of the Church (PP12)”, “Pastor

recommends people with moral authority to local leadership (PP13)”, “Pastor closely oversees all Church activities (PP14)” and “Pastor visits members of the Church systematically (PP15)”.

The second factor has two indicators as follows: “Pastor does not respect the line of command in the Church’s operations (PP16)” and “Pastor does not abuse his/her authority in working with the Church (PP17)”.

The third factor also has two indicators as follows: “Pastor plans the future by what has been achieved only in the past (PP18)” and “Pastor rarely assumes responsibility after local team leaders fail (PP19)”.

Reliability of the instrument

The instruments were tested and analyzed for reliability to ascertain their internal consistency. This was accomplished by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients for each variable is outlined as follows: (a) professional competencies, = .961, (b) organizational commitment, = .863 (c) servant leadership, = .963, (d) mentoring, = .964, and (d) pastoral performance, = .954.

All Cronbach's alpha values were considered as corresponding to very acceptable reliability measures for each of the variables (see Appendix B)

Operationalization of the variables

Table 2 shows, as an example, the operationalization of the professional competencies variable, in which its conceptual definitions are included as instrumental and operational, in the first column the name of the variable can be seen, in the second column, the conceptual definition appears, in the third one, the instrumental definition

that specifies how the variable will be observed, and in the last column, each variable is codified. The full operationalization is found in Appendix C.

Null hypothesis

Hernández Sampieri et al. (2014) mentioned that null hypotheses are propositions about the relationship between variables, which serve to deny what the research hypothesis affirms. In this investigation, the following hypotheses were formulated: confirmatory, alternate and complementary.

Main null hypothesis

Professional competencies, organizational commitment, servant leadership, and mentoring are not predictors of pastoral performance as perceived by the Church executive leader in the Northeastern Conference, New York and New England States.

Operationalization of null hypotheses

Table 3 shows the operationalization of one of the null hypotheses. In Appendix D, all the null hypotheses of this investigation are presented.

Data Collection

The data collection was carried out in the following way:

1. A letter was sent to all the Pastors of the Churches in the Northeastern Conference outlining the purpose of the study and requesting their permission to sample their Church board(s). Approval of consent was sent to the Administrative Assistant of the Ministerial Department through returned email or telephone call.

2. The Administrative Assistant of the Ministerial Department prepared packages of

5 for small size Churches, 9 for medium size Churches, and 12 for large size Churches which were either mailed out or hand delivered with an instructive letter for administering by the Church Clerk.

3. The instrument collected and sent to the Ministerial Department by mail or through hand delivery.

Table 2

Operationalization of the variable professional competencies

Variables	Conceptual Definition	Instrumental Definition	Operational definition
Professional competencies	Demonstrates generic/relational/socio-cultural sensitivity skills.	The degree of professional competencies of pastors in Northeastern Conference was determined by means of the following 25 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly agree	To measure the degree of professional competencies, data was obtained from church board members through the measure of 25 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly agree

Table 3

Operationalization of hypotheses

Hypothesis	Variables	Level of measurement	Statistical Test
H ₀ : Professional competencies, organizational commitment, servant leadership and mentoring are not predictors of pastoral performance in the Northeastern Conference of Seventh-day Adventists.	Independents		For the analysis of this hypothesis, the statistical technique of multiple linear regression was used by the method of successive steps. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.
	A. Professional competencies.	Metrics	
	B. Organizational commitment.	Metrics	
	C. Servant leadership	Metrics	
	D. Mentoring.	Metrics	
	Dependent		
	E. Pastoral performance.	Metrics	

Access to Respondents

Permission was granted by Pastors who wanted their Church board(s) to participate in the study. Approval of consent was sent to the Administrative Assistant of the Ministerial Department through returned email or telephone call. The instrument was delivered to Church board members individually by the hand of the Church Clerk who also collected and returned the completed instrument.

Data Analysis

The database was established in the SPSS for Windows in version 22.00, in order to conduct the analysis of the variables in that program. Thereafter, the scores for each of the variables were obtained, following the process indicated in the

operationalization of the variables. Upon completion of the database, descriptive statistics (measures of central tendency, variability, normality and detection of atypical and absent data) were used to clean the database and obtain demographic information and also to evaluate the actions of the main variables in the construct.

CHAPTER IV

ANALYSIS OF RESULTS

Introduction

The main objective of this study was to explore whether professional competencies, organizational commitment, servant leadership and mentoring can predict pastoral performance in the Northeastern Conference in accordance with the theoretic model identified in chapter one.

The research was quantitative, cross-sectional, descriptive, explanatory and correlational. The predictor variables in this research were the following: professional competencies, organizational commitment, servant leadership, and mentoring. The demographic variables were the following: age, gender, language group, years of SDA membership, region of prior SDA membership outside of the USA and years of experience as a board member under current Pastor.

The chapter is outlined as follows: (a) population and sample, (b) demographic description of the subjects, (c) cross tables, (d) arithmetic means, (e) null hypotheses, and (f) summary of the chapter.

Sample

This study was directed through intentional solicitation of participants from all 184 Church boards in the Northeastern Conference broken down as follows: English

(101), French (41), Spanish (40) and African (3). There were 98 Church boards that participated in the study. The rate of return was 62% indicated by 61 Churches that participated in the study. There were 322 returned questionnaires of the 860 sent out to Church board members. A total of 17 questionnaires were eliminated from the study due to faulty or severe incomplete data. Therefore, 305 questionnaires from 61 Church boards provided the data for the study and represented 33% of the sample population.

Demographic Description

This section contains the demographic information regarding the subjects for this research. The results presented are for the variables age, gender, language group, education, years of SDA membership, region of prior SDA membership outside of the USA and years of experience under current Pastor (see Appendix E).

Age

It can be observed in Appendix E that the most of the Church board members (47.2%) are above 56 years of age followed by the next larger group (27.2%) within the 46-55 age range. A very small number (3.0%) are under 25 years of age. Comparison of combined younger (24.6%) are under 25 and 36-45 years of age while older (74.4%) are 46-55 and above 56 years of age.

Gender

There are more female (50.8%) than male (46.2%) as the sample of this study.

Language Group

Most of the Church board members (77%) are from English Churches. The percentage is in keeping with the ratio of English Churches to the language Churches of the Northeastern Conference.

Education

More Church board members (29.5%) are at the bachelor education level followed by a close number (27.9) at the master education level. Fewer Church board members (6.9%) are at the doctorate education level.

Years of SDA Membership

More than half (52%) of the Church board members are members of the SDA Church for above 35 years. A very small number of Church board members (1.6%) are under 5 years of SDA membership.

Region of Prior SDA Membership

Most of the Church board members (56.1%) have experience serving on a Church board in the Caribbean.

Years of Experience under Current Pastor

Most Church board members (29.5%) have served under the current Pastor for one year followed by a large number (23.3%) who served for two years. An almost equal proportion (12.1%) in the three-year experience and (12.8%) in the four-year experience served under the current Pastor. There appears to be a good balance between maintaining continuity and the bringing on of new members to serve on the Church boards.

Cross-tables

Gender and Experience on Church Board

In terms of years of experience of the Church board members under the current Pastor, more women served in the one-year group (54) and two-years group (41), while there were more men in the four-years other year groups. This confirmed a growing change in trend of more women being placed at the administrative level of the local Church.

Gender and Age of Church Board Members

In the 46-55 age bracket more (44) female and less (37) male served on the Church board. A similar pattern was seen in the above 56 which showed a large number (76) female to a lesser for male (63) who served on the Church board.

Gender and Education of Church Board Members

There were more male at the lower (33) high school and higher (14) doctorate spectrums of education among the Church board members. There were significantly more female (50) at the bachelor and (50) at the master levels of education. There are more female (107) with education ranging from bachelor to doctorate compared their counterpart (71) of the male Church board members.

Age and Experience on Church Board

The greater majority (144) of members serving on the Church board are above 56 years. It was followed by a large combined total (83) Church board members were in the 43-55 age bracket. The under 25-age bracket have been afforded very small

representation on the Church board over the five-year period with the current Pastor. A combined total (9) have been allowed to develop experience by serving on the Church board. The older generations (227) dominate the Church board and a much smaller fraction (73) in the younger generations have served on the Church boards during the five-year tenure of the Pastors.

Arithmetic Means

This section presents the results of the two highest arithmetic means, the two lowest arithmetic means and the arithmetic means of each construct.

Professional Competencies

As shown in Table 4, the highest arithmetic means of professional competencies correspond to the statements of “Pastor respects cultural diversity” (PC22 = 4.27) and “Pastor communicates well verbally” (PC7 = 4.21). The lowest results were “Pastor lacks professional knowledge in the pastoral ministry” (PC5 = 1.98) and “Pastor’s sermons show a lack of research” (PC10 = 1.88). The total arithmetic means for professional competencies was (3.85). It is indicated that the Church board members perceived Pastors to have demonstrated learning of requisite professional competencies for pastoral ministry.

Organizational Commitment

The following is the descriptive analysis of perceived pastoral organizational commitment by Church board members.

It can be observed in Table 5 that most of the Church board members (92.8%) viewed the Pastor as somewhat committed. Very few of the board members (1.0%) viewed the Pastor as very committed. However, compared to those who look at the Pastor as uncommitted (2.0%) and those who look at the Pastor committed (4.3%), more (94.8%) perceived the Pastor as being uncommitted.

Table 4

Professional Competencies

Declaration	<i>M</i>	<i>SD</i>
PC22	4.27	.943
PC7	4.21	1.070
PC5	1.98	1.263
PC10	1.88	1.217
Total	3.85	

Table 5

Perceived pastoral organizational commitment

	Freq.	Percent	Valid Percent	Cumulative Percent
Valid Uncommitted	6	2.0	2.0	2.0
Somewhat Committed	283	92.8	92.8	94.8
Committed	13	4.3	4.3	99.0
Very Committed	3	1.0	1.0	100.0
Total	305	100.0	100.0	

As shown in Table 6, the highest arithmetic means of organizational commitment correspond to the statements of “Pastor expresses happiness to spend the rest of his/her career in ministry” (OC1 = 4.18) and “Pastor expresses his/her personal joy in

working in this Conference” (OC2 =3.97). The lowest results were “Pastor does not act like he/she is a genuine part of this Church family” (OC5 = 1.90) and “Pastor hints about quitting and doing another job for which he/she is also trained.” (OC9 = 1.72). The total arithmetic means for organizational commitment was (2.94). It is indicated that the Church board members are uncertain of the Pastors’ organization commitment.

Table 6

Organizational Commitment

Declaration	<i>M</i>	<i>SD</i>
OC1	4.18	1.057
OC2	3.97	1.051
OC5	1.90	1.115
OC9	1.72	1.234
Total	2.94	

Servant Leadership

As shown in Table 7, the highest arithmetic means of servant leadership correspond to the statements of “Pastor gives me the authority I need for fulfilling my ministry responsibilities” (SL9 = 4.02) and “Pastor has shown his/her care for me by encouraging me” (SL2 = 3.97). The lowest results were “Pastor conceals needed information” (SL19 = 2.50) and “Pastor overestimates his/her abilities” (SL20 = 2.34). The total arithmetic means for servant leadership was (3.20). It is indicated that the Church board members perceived Pastors as good servant leaders.

Table 7

Servant Leadership

Declaration	<i>M</i>	<i>SD</i>
SL9	4.02	.997
SL2	3.97	1.080
SL19	2.50	1.343
SL20	2.34	1.255
Total	3.20	

Mentoring

As shown in Table 8, the highest arithmetic means of mentoring correspond to the statements of “Pastor works effectively with leaders whose personal background is different from his/her own” (M14 = 3.96), “Pastor considers differing points of view when working with Church leaders” (M4 = 3.82), and “Pastor inspires leaders to be creative” (M11 = 3.82). The lowest results were “Pastor helps me set life goals” (M16 = 3.16) and “Pastor considers biases he/she may bring to working with local Church leaders” (M13 = 2.98). The total arithmetic means for mentoring was (3.54). It is indicated that the Church board members perceived the Pastors as being good mentors.

Table 8

Mentoring

Declaration	<i>M</i>	<i>SD</i>
M14	3.96	1.055
M4	3.82	1.090
M11	3.82	1.079
M16	3.16	1.084
M13	2.98	1.013
Total	3.54	

Pastoral Performance

The following is the descriptive analysis of perceived pastoral performance by board members.

It can be observed in Table 9 that more of the board members (52.1%) viewed the Pastor as having strong pastoral performance mentor. Very few of the board members (1.0%) viewed the Pastor as a having very weak pastoral performance. However, compared to those who viewed at the Pastor as having weak pastoral performance (8.2%) and those who viewed the Pastor as a very strong pastoral performance (3.0%), more viewed the Pastor as having strong pastoral performance. A little more than half (55.1%) have strong pastoral performance as perceived by their board members. However, a large number (35.7%) viewed the Pastor as somewhat weak in pastoral performance.

LSD was used as Post Hoc Test. It was found that doctorate is significantly different with high school, bachelor and master. The Church board members with doctoral degree tended to give a high score on pastoral performance compared to master, bachelor, high school and other. Additionally, high school significantly differed from bachelor, master and other. The Church board members with high school degree tended to give a high score on pastoral performance as compared to bachelor, master and other. There is no significant difference of high school and doctorate perception on pastoral performance (see Appendix F).

As shown in Table 10, the highest arithmetic means of pastoral performance correspond to the statements of "Pastor knows how to act according to Christian principles" (PP14 = 4.24), "Pastor gives a good example by his/her personal lifestyle"

(PP16 = 4.17), and the lowest results were “Pastor does not respect the line of command in the Church’s operations” (PP9 = 2.02) and “Pastor does abuse his/her authority in working with the Church” (PP8 = 1.93). The total arithmetic means for pastoral performance was (3.1). It is indicated that Church board members perceived Pastors as showing good pastoral performance.

Table 9

Perceived Pastoral performance by Church board members

		Freq.	Percent	Valid Percent	Cumulative Percent
Valid	Very Weak PP	3	1.0	1.0	1.0
	Weak PP	25	8.2	8.2	9.2
	Somewhat Weak PP	109	35.7	35.7	44.9
	Strong PP	159	52.1	52.1	97.0
	Very Strong PP	9	3.0	3.0	100.0
	Total	305	100.0	100.0	

Table 10

Pastoral Performance

Declaration	<i>M</i>	<i>SD</i>
PP14	4.24	.955
PP16	4.17	1.019
PP9	2.02	1.301
PP8	1.93	1.265
Total	3.10	

Multiple Regression Assumptions

The analysis of the model starts with testing the multiple regression assumptions. The assumption that no outlier is in the data, the data is normally

distributed, there is no collinearity among independent variables, the data is linear and homoscedasticity.

Test of the model.

There are five assumptions of multiple regression being tested. Those are outlier, distribution, collinearity, linearity and scedasticity. There is no strong outlier in the data, however, there are few which are close to the boundary (see figure in appendix G). The distribution was normally distributed, the dots of the data are spread along the line which indicate that the data is normally distributed multivariately (see figure in appendix G). The relationship between independent variables and dependent variable seems to be linear as the data randomly spread above and below horizontal zero line.

No collinearity was found since VIF is less than 10 (see table in Appendix G). Tiwari, (2014) stated VIF is the reciprocal of the tolerance value; small VIF values indicates low correlation among variables under ideal conditions $VIF < 3$. However, it is acceptable if it is less than 10. The independent variables appear to be unrelated.

No heteroscedasticity was found since the data is randomly spread and does not form any pattern (see figure appendix G). Support for the conclusion is found in the statement that follows: "If the deviations from a slope of zero are great enough for the value of p to fall below 0.05, then we say that the best fit line differs significantly from zero" (P.1). Written by Vanderbilt University Libraries (Current as Sept. 14, 2018)

Therefore, it meets the assumption of multiple regression that the relationship between variables should be linear.

Null Hypothesis

In this section, the results from statistical tests of the main null hypothesis for this investigation are presented. The hypothesis was subjected to selected indicators. The null hypothesis (H_0) states that the empirical model, in which professional competencies, organizational commitment, servant leadership and mentoring are predictors of pastoral performance as perceived by the Church executive leader in the Northeastern Conference, New York and New England States does not have a goodness of fit with the theoretical model.

Table 11

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.802 ^a	.644	.640	.438

The model was tested using multiple regression analysis. The model is fit ($F(4, 300) = 136.795, p = .000$). However, organizational commitment as perceived by Church board members was not significant ($p = .172$) (see table in Appendix G).

The model was retested by removing perceived organizational commitment. A multiple linear was calculated to predict perceived pastoral performance based on perceived professional competencies, perceived servant-leadership and perceived mentoring. A significant regression equation was found ($F(301) = 181.243, p = .000$), with adjusted R^2 of .640. Perceived pastoral performance = $1.009 + .167$ (perceived

professional competencies of pastor) + .104 (perceived servant-leadership) + .416 (perceived pastoral mentoring). As perceived proficiency of pastor increase perceived pastoral performance will also increase by .167. As perceived servant-leadership increase perceived pastoral performance will also increase by .104. As perceived pastoral mentoring increase perceived pastoral performance will also increase by .416.

Perceived pastoral mentoring is the most influential predictive variable ($r = .551$) as compared to perceived professional competencies ($r = .187$) and perceived pastoral servant-leadership ($r = .120$) (see Figure 19).

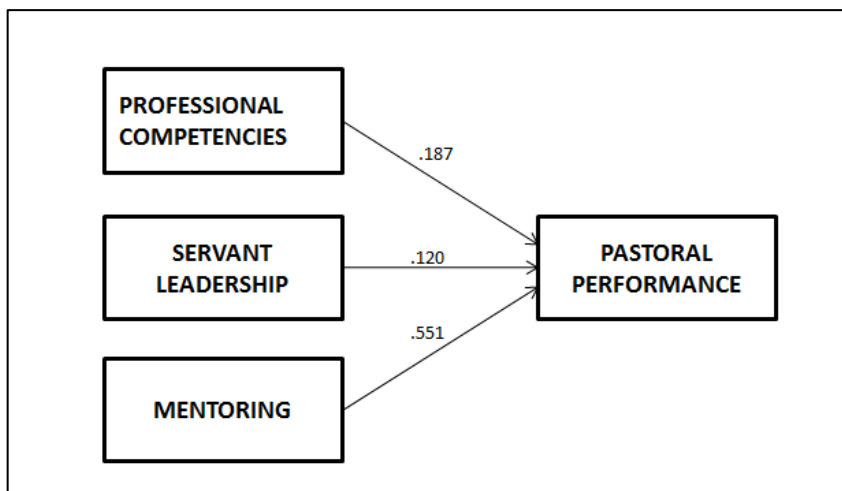


Figure 19. The Adjusted Construct Joseph (2019) pastoral performance adjusted research model.

Summary of the Chapter

The purpose of this chapter was to present the results following statistical data analysis. Findings were presented based on each of the variables and hypothesis. In the next chapter, an in-depth discussion of these findings relating to the research

question will be presented. The issues, whether new or expanded, that have emerged from the study will be synthesized based on the current literature. Additionally, conclusions will be provided to summarize the investigation.

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

In this section the synthesis of the study is assembled into two distinct parts. The first part presents a summary of the purpose of study and findings based on empirical analyses and discussion regarding implications of the findings. The second part presents recommendations and conclusions to the study.

The study set out to discover the causal relationship between the variables professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance. The study was quantitative, cross-sectional, descriptive, non-experimental, and correlational.

The exogenous variables were professional competencies, organizational commitment, servant leadership and mentoring, while the endogenous variable was pastoral performance. The demographic variables consisted of age, gender, language group, education, years of SDA membership, region of prior SDA membership outside of the USA and years of experience as a board member under current pastor.

The study sample consisted of 305 respondents from 61 Church boards of the Northeastern Conference across New York and the New England States.

Discussions

In this section the results are discussed, answers to the questions and initial objectives of the research by construct are presented.

Professional Competencies

The results of the study corroborated with the literature review on professional competencies. Findings agreed with Campbell-Reed and Scharen (2011) that pastoral ministry requires preparation before one begins to take on the role of minister. Perceived pastoral proficiency was significant as a predictive variable of pastoral performance ($r .187$). As perceived professional competencies of the pastor increase perceived pastoral performance will also increase by $.167$. This means that the cognitive and affective are mixed with feeling or emotion in the implementation of pastoral ministry (Miller-MCLemore, 2014).

The results suggested that soft skills learning and practice is evidenced in pastoral ministry (Feies, Ros-McDonnell, & Bajor; 2015; Tevdovska, 2015). The three adapted dimensions of Kuzmanovic and Gazibara (2014) namely: (a) generic competences, (b) interpersonal competences and (c) systemic competences explained 58% variance of the study construct. The findings support the Puls et al. (2014) "Pastoral training programs do not always formally address development of critical parish and team leadership skills that enhance the shared working relationships of pastors and congregational leaders" (p.1). The study identified the need to overhaul pastoral training programs and the providing of systematic on the job professional development training in soft skills.

Organizational Commitment

Divergent from the literature is an astounding number of the Pastors who were perceived as uncommitted (see appendix C). This may be due to how the construct was studied. For example, Dimitrov (2015) posited a philosophical concept of “humane organizations” (HO), defines employees’ perception about organizational treatment. It also takes into consideration the acceptance and enthusiasm of employees for the employer’s brand (Fernandez-Lores, Gavilan, Avello & Blasco, 2016). Whereas the focus of the literature highlighted employees’ organizational commitment based upon perceived treatment by the organization, this study focused on how the Church board members perceived the organizational commitment of the Pastors to the organization. Although it explained 65.17% of the variance it was not significant for this study.

Servant Leadership

Choi (2014) and Pylvänäinen (2018) stated that servant leadership is important when leading people in any organization. In this study, perceived pastoral servant leadership was significant. The perceived pastoral servant leadership as an influential predictive variable of pastoral performance ($r = .120$). As perceived servant-leadership increase, perceived pastoral performance will also increase by .104. Nevertheless, it is oxymoronic that the Pastors though were not perceived as being committed, they were perceived as servant leaders by the same Church board members. The adapted five dimensions of Dennis and Bocarnea (2005) namely: (a) *agapao* love, (b) acts with humility, (c) is visionary for followers, (d) is trusting and (e) is serving explained 62.3% of the variance of the study construct.

The results agreed with Heyler and Martin (2018) concept that serving others, for

the most part, engenders a certain amount of enthusiasm and optimism. Unlike the typical organization in which the practice of a servant is stereotypically attached to the employee catering to upper management, high-powered CEOs and other significantly regarded people, Pastors were found to be servants of their members.

Mentoring

Mentoring encompasses educational as well as matters pertaining to the mentee's individual life concerns (Cheah Whye, Helmy, Ling Hui, Sze Ee, Wei Nii & Wong Huey Shin, 2015). Just a little more than half of the Pastors (54.4%) were perceived as mentors. Nevertheless, this construct proved to be very significant with ($p = .000$). The perceived pastoral mentoring is the most influential predictive variable of pastoral performance ($r = .551$). As perceived pastoral mentoring increase perceived pastoral performance will also increase by .416. The six adapted dimensions of Fleming et al. (2013) namely: (a) maintaining effective communication, (b) aligning expectations, (c) assessing understanding, (d) fostering independence, (e) addressing diversity and (f) promoting leader's professional development explained 66.1% variance of the construct.

Sonnenwald et al. (2017) argued that institutions are part of and should reflect the demography of the community in which they are physically. There are more female Church board members (50.8%) than male (46.2%) as the sample of this study. It was confirmed there is a growing change and trend of more women being placed at the administrative level of the local Church. Therefore, as Minor (2017) stated, successful mentoring initiatives, especially those of a cross-cultural mentoring of understudies in learning institution classified as female and Black or both. Manzar-Abbass (2017) stated

that female mentees tended to be more disciplined and structured than male mentees.

Triana et al. (2017) argued that there is incongruence in perception and expectations of younger and middle-aged employees to the older and more experienced employees. The study found that most of the Church board members (47.2%) were above 56 years of age. There was very small number (3.0%) are under 25 years of age. The study identified a need to mentor individuals of the younger individuals to take on leadership roles on the Church board.

Pastoral Performance

As Lowen (2016) argued education in both cognitive and affective skills is important (Miller-MCLemore, 2014). The education of board members was another significant factor in determining pastoral performance. Lowen (2016) and Miller-MCLemore (2014) might attribute these significant differences in education to a focus on cognitive than affective skills or vice versa.

The doctorate educated Church board members tended to give a high score on pastoral performance as compared to master, bachelor, high school and other. The board members with high school degree tended to give a high score on pastoral performance as compared to bachelor, master and other categories. There was no significant difference of high school and doctorate perception on pastoral performance. This could suggest as Tevdovska (2015) posited, high school educated Church board members focused more on pastoral performance related to the soft skills that were measured in this study in contrast with doctorate who may have focused more on hard skills in their perceived pastoral performance (Feies et al., 2015; Robles, 2012).

Conclusions

This section presents the conclusions that substantiated the results of this research. It includes conclusions made on the arithmetic means, frequency distribution, the confirmatory model, the complementary hypothesis and the complementary questions. The following were the objectives: (i) To discover if professional competencies, organizational commitment, servant leadership and mentoring are predictors of pastoral performance in the Northeastern Conference of Seventh-day Adventists. (ii) To verify the impact of demographic variables as predictors of pastoral performance. (iii) To verify the impact of every construct: professional competencies, organizational commitment, servant leadership, and mentoring as predictors of pastoral performance.

The study confirmed that the constructs: professional competencies, servant leadership and mentoring were significant predictors of pastoral performance, while organizational commitment was not significant. However, there was no significant difference among the demographic variables except for education. LSD was used as Post Hoc Test and it was found that doctorate level of education is significantly different with high school, bachelor and master, and high school significantly differed from bachelor, master, and other.

The impact of the constructs as predictors of pastoral performance showed: professional competencies ($r = .187$); servant leadership ($r = .120$); and mentoring ($r = .551$). The highest predictor of pastoral performance was the mentoring construct.

Recommendations

The study recommends professional competencies, servant leadership and mentoring as a model to train, assess and provide ongoing professional development for Pastors.

The recommendations from this study are directed to institutions of learning (College and Seminary), local Conference administrators and Pastors who practice or are planning to practice the craft of ministry.

Institutions of Pastoral Training

The curriculum designed and implemented to prepare Pastors for ministry must include the three variables: (i) professional competencies (ii) servant leadership and (iii) mentoring have empirically been established to predict pastoral performance. The professional competencies content should include cognitive and affective as well as emotional learning skills that encompass the following three dimensions: (a) instrumental competencies, (b) interpersonal competencies and (c) systemic competencies. The servant leadership content should include the following five dimensions: (a) *agapao* love (b) acts with humility (c) is visionary for followers (d) is trusting and (e) is serving. The mentoring content should include following six dimensions: (a) maintaining effective communication (b) aligning expectations (c) assessing understanding (d) fostering independence (e) addressing diversity and (f) promoting leader's professional development. These dimensions were adopted from empirical instrument development studies and proved significant as they were used in this research (Dennis & Bocarnea 2005; Fleming, House, Hanson, Yu, Garbutt, McGee, Kroenke, Abedin & Rubio 2013; Kuzmanovic & Gazibara, 2014).

Conferences

The administrators of local conferences when hiring should assess for knowledge and experience related to professional competencies evidenced through (a) instrumental competencies (b) interpersonal competencies and (c) systemic competencies. Servant leadership character traits that are evidenced through (a) *agapao* love (b) acts with humility (c) is visionary for followers (d) is trusting and (e) is serving. Mentoring experience that included teaching and modeling through the skills of (a) maintaining effective communication (b) aligning expectations (c) assessing understanding (d) fostering independence (e) addressing diversity and (f) promoting leader's professional development.

Professional development initiatives that facilitate the development and nurture of professional competencies, servant leadership and mentoring should be systematically built into the operations. Senior Pastors who mentor interns should be assessed for knowledge, skills and experience in mentoring the next generation of Pastors. These dimension were adopted from empirical instrument development studies and proved significant as they were used in this research (Dennis & Bocarnea 2005; Fleming, House, Hanson, Yu, Garbutt, McGee, Kroenke, Abedin & Rubio 2013; Kuzmanovic & Gazibara, 2014).

Pastors

There is a need to change a perception that Pastors of the Northeastern Conference are not committed. There were two indicators of the perception: (1) the Pastor gave evidence, verbal and nonverbal of being called, found satisfaction and is committed to continue in the pastoral ministry; and (2) the Pastor gave evidence, verbal

and nonverbal of commitment to norms pertaining to the Biblical doctrines and teachings, Spirit of Prophecy, policies, procedures and principles of the Church organization.

According to the findings of this study, cutting-edge efficient pastoring necessitates giving attention to and developing mastery in the following skills: (1) professional competencies (particularly soft skills), (2) adopting a servant leadership attitude and posture and providing altruistic service and (3) mentoring the members of the congregation(s). When perception that the three elements of the study construct were evidenced, there was also the perception that good pastoral performance was also evident.

Future Research

This study is in no way exhaustive rather, it is deemed as having just broken the sod to unearthing deeper understanding of what constitutes pastoral performance. Therefore, it is recommended that additional study be conducted to ascertain what other variables can predict pastoral performance. Since this study focused strictly on a participant/observer perspective of pastoral performance, there is need to develop instruments to measure pastoral performance from the perspective of the Pastors who are practicing the craft of ministry. Although the organizational commitment variable was not significant for this study 94.8% of board members viewed the Pastors as not committed or somewhat committed. Further study should be done to discover the factors that informed Church board members perception as well as, the reasons this variable was not significant.

APPENDIX A

INSTRUMENTAL BATTERY

Instrumental Battery

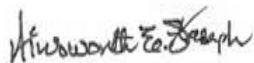
General Instructions

The purpose of this research is to discover how Church Board members perceive Pastoral Performance in the Northeastern Conference. This questionnaire is intended to gather data for the PhD in Business Administration. The information shared will contribute to understanding effective pastoral ministry. Your responses and Church identity will be maintained in the strictest anonymity and the results will be used to improve pastoral ministry thus, advancing the mission and work of the Seventh-day Adventist Church.

Kindly reflect and respond honestly to each item and follow the instructions given in each section. It only takes a few minutes of your valuable time to make contribution that will have eternal benefits to you, your Church and God's Kingdom. Your participation is truly appreciated.

Thanks for your support!

Sincerely,



Ainsworth E. Joseph

Lead Researcher

PROFESSIONAL COMPETENCIES

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statements	Rate				
How do you evaluate the following statements..?	1	2	3	4	5
1	Pastor knows how to synthesize information.				
2	Pastor plans creatively.				
3	Pastor demonstrates ability to apply obtained knowledge.				
4	Pastor uses his/her time optimally.				
5	Pastor lacks professional knowledge in the pastoral ministry.				
6	Pastor fulfils his/her Civic responsibility.				
7	Pastor communicates well verbally.				
8	Pastor’s written communications are up to standard.				
9	Pastor has technological communication skills.				
10	Pastor’s sermons show a lack of research.				
11	Pastor is a critical thinker.				
12	Pastor can communicate using a second language.				
13	Pastor provides constructive criticism.				
14	Pastor is adaptable in new situations.				
15	Pastor launches initiatives that reflect originality of his/her design.				
16	Pastor demonstrates problem solving ability.				
17	Pastor is a decisive person.				
18	Pastor has great interpersonal skills.				
19	Pastor leads people in action around common goals.				
20	Pastor models environmental stewardship.				
21	Pastor strives to improve the socio-cultural environment.				
22	Pastor respects cultural diversity.				
23	Pastor does not need supervision to perform pastoral duties.				
24	Pastor has ability to develop professional projects.				
25	Pastor acts in an ethically consistent manner.				

ORGANIZATIONAL COMMITMENT

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statements	Rate				
How do you evaluate the following statements..?	1	2	3	4	5
1 Pastor expresses happiness to spend the rest of his/her career in ministry.					
2 Pastor expresses his/her personal joy in working in this Conference.					
3 Pastor takes on the Church’s problems like he/she would their own.					
4 Pastor can become easily attached to another Church as to this one.					
5 Pastor does not act like he/she is a genuine part of this Church family.					
6 Pastor’s ministry is not flourishing in this Conference.					
7 Pastor receives personal fulfillment from serving this congregation.					
8 Pastor does not have a strong sense of identity with the Church body.					
9 Pastor hints about quitting and doing another job for which he/she is also trained.					
10 Pastor’s life will be disrupted if he/she decided to leave pastoring now.					
11 Pastor will lose a lot in quitting ministry now.					
12 Staying in the pastoral ministry is a matter of necessity as much as desire for Pastor.					
13 Pastor expresses regrets over not having options to consider outside of pastoral ministry.					
14 Pastor would quit ministry if there were other feasible, available alternatives.					
15 Pastors today tend to desire preaching from Church to Church.					
16 Pastors genuinely show loyalty to the Church they are pastoring.					
17 Pastor seeking to preach from Church to Church is not unethical.					
18 Pastor ought to preach more in his/her pulpit to demonstrate loyalty to the congregation.					
19 Pastor is loyal to His/her own congregation.					
20 Things would be better if Pastors stayed with one Church for most of their career.					
21 A Pastor desiring to be recognized by being transferred to a bigger Church is not sensible.					

SERVANT-LEADERSHIP

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statements	Rate				
How do you evaluate the following statements..?	1	2	3	4	5
1 Pastor shows genuine interest in me as a person.					
2 Pastor has shown his/her care for me by encouraging me.					
3 Pastor has shown compassion in his/her actions toward me.					
4 Pastor shows concern for my well-being.					
5 Pastor creates a culture that fosters high standards of ethics.					
6 Pastor empowers me by providing opportunities that develop my skills.					
7 Pastor turns over some control to me thus, making me more responsible.					
8 Pastor entrusts me to make decisions.					
9 Pastor gives me the authority I need for fulfilling my ministry responsibilities.					
10 Pastor lets me make decisions with increasing responsibility.					
11 Pastor has sought my input in designing the Church's vision.					
12 Pastor has shown openness for local leaders' contribution to the Church's goals and objectives.					
13 Pastor seeks my commitment to the shared vision of our Church.					
14 Pastor has asked me what I think the future direction of our Church should be.					
15 Pastor and local leaders have written a clear and concise vision statement for our Church.					
16 Pastor helps to increase commitment to my Church by the level of trust he/she invests in me.					
17 Pastor shows reliability on me by an openness to receive my input.					
18 Pastor is acquainted with my Christian conduct.					
19 Pastor conceals needed information.					
20 Pastor overestimates his/her abilities.					
21 Pastor is not interested in self-glorification.					
22 Pastor is humble enough to consult others in the Church when he/she may not have all the answers.					

MENTORING

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statements	Rate				
How do you evaluate the following statements..?	1	2	3	4	5
1 Pastor applies different styles for improving communication with his/her leaders.					
2 Pastor models to elders how to effectively meet member’s needs.					
3 Pastor integrates and aligns our expectations when working with or my development.					
4 Pastor considers differing points of view when working with Church leaders.					
5 Pastor intentionally studies leaders’ personal mentoring needs.					
6 Pastor develops strategies to meet leaders’ mentoring goals.					
7 Pastor accurately evaluates leaders’ knowledge in ministry competencies.					
8 Pastor has good estimation of leaders’ ability to assume responsibility.					
9 Pastor provides training to accomplish ministry responsibilities.					
10 Pastor motivates his/her local leaders to work independently.					
11 Pastor inspires leaders to be creative.					
12 Pastor acknowledges through affirming leaders ministry contributions.					
13 Pastor considers biases he/she may bring to working with local Church leaders.					
14 Pastor works effectively with leaders whose personal background is different from his/her own (age, race, gender, class, region, culture, religion, family composition, etc.).					
15 Pastor helps me network effectively.					
16 Pastor helps me set life goals.					
17 Pastor helps me balance ministry function with my personal/family life.					
18 Pastor understands his/her impact on me as a role model.					
19 Pastor helps me acquire resources for improving my ministry function.					

PASTORAL PERFORMANCE

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statements	Rate				
How do you evaluate the following statements..?	1	2	3	4	5
1 Pastor establishes clear, measurable and achievable goals.					
2 Pastor plans the future according to what has been achieved only in the past.					
3 Pastor has an excellent work plan in the short, medium and long term.					
4 Pastor gives an adequate financial support to the strategic plan.					
5 Pastor has a leadership style that helps achieve the goals of the Church.					
6 Pastor rarely assumes responsibility after local team leaders fail.					
7 Pastor’s management skills motivate me as a leadership team member.					
8 Pastor does abuse his/her authority in working with the Church.					
9 Pastor does not respect the line of command in the Church’s operations.					
10 Pastor deals with matters that require discipline.					
11 Pastor recommends people with moral authority to local leadership.					
12 Pastor gets along well with difficult members of the Church.					
13 Pastor shows understanding when others make mistakes.					
14 Pastor knows how to act according to Christian principles.					
15 Pastor focuses on the spiritual growth of the members of the Church.					
16 Pastor gives a good example by his/her personal lifestyle.					
17 Pastor takes corrective action in a timely manner.					
18 Pastor closely oversees all Church activities.					
19 Pastor visits the members of the Church systematically.					

Thank you for your participation

ANALYSIS OF THE FOUR CONSTRUCTS

INTERNAL CONSISTENCY MATRIX

THESIS TITLE: Pastoral Performance: A Predictive Study of Pastoral Ministry in the Northeastern Conference of Seventh-day Adventists

PROBLEM	OBJECTIVES	HYPOTHESIS	VARIABLES & INDICATORS	METHODOLOGY
<p>PRINCIPAL (CONFIRMATORY)</p> <p>According to the church leader’s perception, professional competencies, organizational commitment, servant leadership and mentoring are predictors of pastoral performance in growing the church of the Northeastern Conference. Does it have an acceptable goodness of fit</p>	<p>1. To discover if professional competencies, organizational commitment, servant leadership and mentoring predict pastoral performance in growing the church of the Northeastern Conference.</p> <p>2. To analyze the constructs professional competencies, organizational commitment, servant leadership, mentoring and pastoral</p>	<p>CONFIRMATORY</p> <p>Professional competencies, organizational commitment, servant leadership and mentoring impact significantly on pastoral performance in growing the church of the Northeastern Conference.</p> <p>COMPLEMENTARY</p> <p>H₁: There is a difference among professional competencies, organizational commitment, servant</p>	<p>INDEPENDENT VARIABLE(S)</p> <p>-Professional competencies</p> <p>-Organizational commitment</p> <p>-Servant leadership</p> <p>-Mentoring</p> <p>DEPENDENT VARIABLE “Y”</p> <p>Pastoral Performance</p>	<p>TYPE OF RESEARCH</p> <p>Quantitative, cross-sectional, descriptive, non-experimental and correlational research.</p> <p>METHOD</p> <p>Survey Instrument</p> <p>POPULATION</p> <p>Church Board members representative of the 184 churches of the Northeastern Conference of Seventh-day Adventists</p>

<p>to the theoretical model?</p> <p>COMPLEMENTARY</p> <p>1. Is there a difference among professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance assessment based on cultural background of the church board member?</p> <p>2. Is the age a predictor of pastoral performance assessment according to the age of the church board member?</p> <p>3. Is there a difference in perspective about pastoral performance based on the region of prior membership of</p>	<p>performance based on cultural background of church board member.</p> <p>3. To verify if the age of church board member is a predictor of pastoral performance.</p> <p>4. To verify if the region of experience of church board member is a predictor of pastoral performance.</p> <p>5. To adapt instruments to measure every variable: professional competencies, organizational commitment, servant leadership, mentoring and pastoral performance.</p>	<p>leadership, mentoring and pastoral performance assessment based on cultural background of church board member.</p> <p>H₂: The age is a predictor of pastoral performance, according to the church board member's assessment.</p> <p>H₃. There is a difference in pastoral performance according to the region of prior membership of the church board member.</p> <p>H₄: There is a difference in pastoral performance according to gender of the church board member.</p>		<p>SAMPLE</p> <p>Convenience sampling of a total of 860 questionnaires distributed to 98 Church Boards within the Northeastern Conference of Seventh-day Adventists. Finally, 61 Church Boards and 305 Church Board members participated.</p> <p>TÉCNIQUES & INSTRUMENTS</p> <p>Instrument: predicting pastoral performance</p> <p>Hardcopy through mail and hand distribution</p> <p>DATA PROCESS</p> <p><i>SPSS 2200</i></p>
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the church board member? 4. Is there a difference in pastoral performance according to the gender of the church board member?				
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LETTERS OF REQUESTS AND INSTRUCTIONS



July 26, 2018

Dear Pastor: Ainsworth E. Joseph
104-49 199th Street / Saint Albans, NY 11412

Warmest Christian greetings!

This communiqué comes seeking your assistance in administering through your Clerk a research questionnaire. The targeted sample group is Church Board members, who will provide data for my PhD thesis on Pastoral Ministry. A random sample of board members from all the Churches across the language groups of our Conference, including your Church, will be invited to participate in this study.

Kindly receive my profound appreciation for your collaboration and continued support as we strive to build up the Kingdom of God through pastoral ministry.

Yours faithfully,



Dr. Ainsworth E. Joseph
Ministerial Director



July 30, 2018

Ainsworth E. Joseph
104-49 199th Street / Saint Albans, NY 11412

Church Clerks

Dear Clerk,

Greetings in the precious name of Jesus, our Lord and Savior!

This communiqué comes seeking your assistance to administer a questionnaire for a PhD study on **Pastoral Performance** in the Northeastern Conference. The targeted sample must come from among the board members who work directly with our Pastors.

Here's what we need you to do in facilitating this study:

1. Select board members according to the number of surveys in your envelope and have them complete the questionnaire.
2. The persons selected must reflect your board/church demographics: age, gender, nationality, education etc.
3. Check to see that all items are completed-leave no blank spaces.
4. Collect completed questionnaires and mail back to the Ministerial Department in one package immediately please. **Time is of the essence in receiving and entering the data.** Mail package of completed questionnaires to:

Mrs. Junia Boutros
115-50 Merrick Boulevard
Jamaica, NY 11412

Kindly receive our profound gratitude for facilitating this process!

Yours faithfully,

Ainsworth E. Joseph
Lead Researcher

APPENDIX B

FACTORIAL ANALYSIS

FACTORIAL ANALYSIS

Professional Competencies

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.961
Bartlett's Test of Sphericity Approx. Chi-Square	4986.015
Df	300
Sig.	.000

Rotated Component Matrix^a

	Component		
	1	2	3
Pastor expresses happiness to spend the rest of his/her career in ministry.	.850	.151	-.085
Pastor demonstrates problem solving ability.	.836	.175	.247
Pastor plans creatively.	.834	.196	.057
Pastor demonstrates ability to apply obtained knowledge.	.829	.267	-.030
Pastor leads people in action around common goals.	.819	.173	.275
Pastor is adaptable in new situations.	.784	.203	.264
Pastor's written communications are up to standard.	.782	.173	.033
Pastor provides constructive criticism.	.776	.189	.219
Pastor communicates well verbally.	.775	.245	-.108
Pastor acts in an ethically consistent manner.	.771	.179	.012
Pastor uses his/her time optimally.	.768	.231	-.005
Pastor has ability to develop professional projects.	.767	.292	.303
Pastor fulfils his/her Civic responsibility.	.761	.082	.184
Pastor does not need supervision to perform pastoral duties.	.753	.333	.096
Pastor models environmental stewardship.	.738	.016	.350
Pastor is a critical thinker.	.736	.186	.091
Pastor strives to improve the socio-cultural environment.	.729	.096	.370
Pastor has great interpersonal skills.	.725	.165	.200
Pastor launches initiatives that reflect originality of his/her design.	.705	.185	.293
Pastor is a decisive person.	.703	.165	.237
Pastor respects cultural diversity.	.669	.266	.272
Pastor has technological communication skills.	.589	.199	.046

Pastor lacks professional knowledge in the pastoral ministry.	.166	.858	.044
Pastor's sermons show a lack of research.	.268	.789	.023
Pastor can communicate using a second language.	.074	.010	.856

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.^a

a. Rotation converged in 5 iterations.

Total Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	14.454	57.817	57.817	12.857	51.428	51.428
2	1.303	5.212	63.029	2.249	8.994	60.422
3	1.022	4.089	67.119	1.674	6.697	67.119
4	.841	3.365	70.484			
5	.726	2.904	73.388			
6	.659	2.636	76.024			
7	.599	2.396	78.420			
8	.582	2.327	80.747			
9	.523	2.090	82.838			
10	.449	1.795	84.632			
11	.427	1.710	86.342			
12	.420	1.681	88.023			
13	.368	1.470	89.493			
14	.341	1.364	90.857			
15	.316	1.262	92.119			
16	.296	1.185	93.303			
17	.274	1.094	94.397			
18	.252	1.010	95.407			
19	.231	.924	96.331			
20	.205	.819	97.151			
21	.184	.738	97.889			
22	.162	.649	98.537			
23	.134	.537	99.074			
24	.120	.479	99.553			
25	.112	.447	100.000			

Extraction Method: Principal Component Analysis.

Organizational Commitment

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.863
Bartlett's Test of Sphericity Approx. Chi-Square	2303.457
Df	210
Sig.	.000

Rotated Component Matrix^a

	Component					
	1	2	3	4	5	6
Pastor would quit ministry if there were other feasible, available alternatives.	.864	-.013	-.016	-.054	.048	-.022
Pastor expresses regrets over not having options to consider outside of pastoral ministry.	.847	-.111	-.014	.023	.079	-.045
Pastor does not act like he/she is a genuine part of this Church family.	.775	.218	-.005	.104	.031	.110
Pastor hints about quitting and doing another job for which he/she is also trained.	.754	.106	-.044	.148	.213	-.023
Pastor does not have a strong sense of identity with the Church body.	.736	.328	-.025	.181	-.054	.132
Pastor's ministry is not flourishing in this Conference.	.606	.212	-.060	.345	-.149	.018
Pastor expresses happiness to spend the rest of his/her career in ministry.	.606	.427	.218	-.093	-.308	-.111
Pastor expresses his/her personal joy in working in this Conference.	.560	.440	.150	-.182	-.360	-.096
Pastor receives personal fulfillment from serving this congregation.	.479	.445	.296	-.083	-.138	.074
Pastors genuinely show loyalty to the Church they are pastoring.	.184	.727	.061	.004	-.041	-.053
Pastor is loyal to His/her own congregation.	.430	.658	.122	-.095	-.173	.066

Things would be better if Pastors stayed with one Church for most of their career.	-.186	.618	-.029	.080	.166	-.182
Pastor takes on the Church's problems like he/she would their own.	.538	.615	.136	.008	-.222	.064
Pastors today tend to desire preaching from Church to Church.	.245	.389	-.164	.354	.350	.039
Pastor will lose a lot in quitting ministry now.	.038	.062	.859	-.030	.061	-.030
Pastor's life will be disrupted if he/she decided to leave pastoring now.	-.010	.002	.851	.094	-.064	.039
Staying in the pastoral ministry is a matter of necessity as much as desire for Pastor.	-.064	.208	.467	-.166	-.074	-.371
Pastor ought to preach more in his/her pulpit to demonstrate loyalty to the congregation.	-.212	.004	-.032	-.711	-.135	.212
A Pastor desiring to be recognized by being transferred to a bigger Church is not sensible.	-.036	-.044	-.004	.698	-.100	.260
Pastor can become easily attached to another Church as to this one.	.041	-.070	.013	-.022	.867	.077
Pastor seeking to preach from Church to Church is not unethical.	.025	-.056	-.033	.017	.083	.898

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.^a

a. Rotation converged in 13 iterations.

Total Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.376	30.364	30.364	5.109	24.330	24.330
2	2.435	11.596	41.959	2.729	12.997	37.326
3	1.441	6.864	48.823	1.912	9.107	46.433
4	1.344	6.399	55.223	1.408	6.704	53.137
5	1.089	5.187	60.409	1.356	6.459	59.596

6	1.000	4.762	65.172	1.171	5.575	65.172
7	.930	4.430	69.601			
8	.853	4.062	73.663			
9	.772	3.678	77.341			
10	.738	3.514	80.854			
11	.594	2.830	83.685			
12	.548	2.607	86.292			
13	.528	2.515	88.807			
14	.422	2.007	90.815			
15	.394	1.878	92.692			
16	.349	1.663	94.356			
17	.322	1.533	95.889			
18	.258	1.230	97.119			
19	.243	1.159	98.278			
20	.201	.956	99.235			
21	.161	.765	100.000			

Extraction Method: Principal Component Analysis.

Servant Leadership

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.963
Bartlett's Test of Sphericity	Approx. Chi-Square	6160.634
	Df	231
	Sig.	.000

Rotated Component Matrix^a

	Component		
	1	2	3
Pastor turns over some control to me thus, making me more responsible.	.861	.246	.069
Pastor entrusts me to make decisions.	.852	.243	.180
Pastor lets me make decisions with increasing responsibility.	.829	.294	.086
Pastor gives me the authority I need for fulfilling my ministry responsibilities.	.777	.294	.232

Pastor helps to increase commitment to my Church by the level of trust he/she invests in me.	.715	.518	.194
Pastor empowers me by providing opportunities that develop my skills.	.713	.487	.127
Pastor shows reliability on me by an openness to receive my input.	.672	.563	.220
Pastor has sought my input in designing the Church's vision.	.655	.501	.228
Pastor seeks my commitment to the shared vision of our Church.	.617	.584	.171
Pastor has asked me what I think the future direction of our Church should be.	.609	.403	.064
Pastor is acquainted with my Christian conduct.	.582	.386	.031
Pastor and local leaders have written a clear and concise vision statement for our Church.	.500	.277	.277
Pastor has shown his/her care for me by encouraging me.	.481	.759	.111
Pastor is not interested in self-glorification.	.065	.752	.162
Pastor shows genuine interest in me as a person.	.520	.737	.130
Pastor has shown compassion in his/her actions toward me.	.543	.719	.122
Pastor shows concern for my well-being.	.554	.719	.136
Pastor is humble enough to consult others in the Church when he/she may not have all the answers.	.424	.708	.220
Pastor creates a culture that fosters high standards of ethics.	.546	.622	.253
Pastor has shown openness for local leaders' contribution to the Church's goals and objectives.	.548	.595	.199
Pastor conceals needed information.	.028	.131	.867
Pastor overestimates his/her abilities.	.284	.198	.762

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.^a

a. Rotation converged in 6 iterations.

Total Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	13.720	62.365	62.365	7.966	36.210	36.210
2	1.263	5.741	68.105	6.112	27.781	63.990
3	1.033	4.693	72.799	1.938	8.808	72.799
4	.826	3.755	76.554			
5	.674	3.065	79.619			
6	.563	2.561	82.180			
7	.526	2.392	84.572			
8	.510	2.319	86.891			
9	.449	2.041	88.932			

10	.314	1.425	90.358		
11	.293	1.331	91.689		
12	.268	1.220	92.908		
13	.256	1.166	94.074		
14	.217	.984	95.059		
15	.202	.917	95.975		
16	.181	.822	96.797		
17	.173	.786	97.583		
18	.140	.635	98.218		
19	.131	.597	98.815		
20	.108	.491	99.307		
21	.101	.458	99.765		
22	.052	.235	100.000		

Extraction Method: Principal Component Analysis.

Mentoring

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.964
Bartlett's Test of Sphericity	Approx. Chi-Square	5117.626
	Df	171
	Sig.	.000

Rotated Component Matrix^a

Communalities

	Initial
Pastor shows genuine interest in me as a person.	1.000
Pastor has shown his/her care for me by encouraging me.	1.000
Pastor has shown compassion in his/her actions toward me.	1.000
Pastor shows concern for my well-being.	1.000
Pastor creates a culture that fosters high standards of ethics.	1.000
Pastor empowers me by providing opportunities that develop my skills.	1.000
Pastor turns over some control to me thus, making me more responsible.	1.000
Pastor entrusts me to make decisions.	1.000
Pastor gives me the authority I need for fulfilling my ministry responsibilities.	1.000
Pastor lets me make decisions with increasing responsibility.	1.000
Pastor has sought my input in designing the Church's vision.	1.000

Pastor has shown openness for local leaders' contribution to the Church's goals and objectives.	1.000
Pastor seeks my commitment to the shared vision of our Church.	1.000
Pastor has asked me what I think the future direction of our Church should be.	1.000
Pastor and local leaders have written a clear and concise vision statement for our Church.	1.000
Pastor helps to increase commitment to my Church by the level of trust he/she invests in me.	1.000
Pastor shows reliability on me by an openness to receive my input.	1.000
Pastor is acquainted with my Christian conduct.	1.000
Pastor conceals needed information.	1.000
Pastor overestimates his/her abilities.	1.000
Pastor is not interested in self-glorification.	1.000
Pastor is humble enough to consult others in the Church when he/she may not have all the answers.	1.000

Extraction Method: Principal Component Analysis.

Total Variance Explained			
Component	Initial Eigenvalues		
	Total	% of Variance	Cumulative %
1	12.577	66.193	66.193
2	.960	5.053	71.246
3	.784	4.127	75.373
4	.585	3.080	78.452
5	.512	2.697	81.150
6	.497	2.618	83.768
7	.438	2.307	86.075
8	.385	2.026	88.101
9	.354	1.863	89.964
10	.279	1.466	91.430
11	.267	1.403	92.833
12	.255	1.341	94.173
13	.222	1.170	95.344
14	.200	1.053	96.397
15	.170	.897	97.294
16	.166	.873	98.167
17	.130	.682	98.849
18	.129	.677	99.526
19	.090	.474	100.000

Extraction Method: Principal Component Analysis.

Pastoral Performance

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.954
Bartlett's Test of Sphericity Approx. Chi-Square	4030.801
Df	171
Sig.	.000

Rotated Component Matrix^a

	Component		
	1	2	3
Pastor has an excellent work plan in the short, medium and long term.	.832	.260	-.078
Pastor has a leadership style that helps achieve the goals of the Church.	.826	.348	-.023
Pastor takes corrective action in a timely manner.	.817	.104	.214
Pastor establishes clear, measurable and achievable goals.	.811	.272	-.027
Pastor focuses on the spiritual growth of the members of the Church.	.806	.299	-.034
Pastor shows understanding when others make mistakes.	.801	.253	.039
Pastor gives a good example by his/her personal lifestyle.	.800	.371	.009
Pastor's management skills motivate me as a leadership team member.	.794	.279	-.005
Pastor knows how to act according to Christian principles.	.783	.296	.001
Pastor gives an adequate financial support to the strategic plan.	.780	.261	-.099
Pastor deals with matters that require discipline.	.769	-.050	.110
Pastor gets along well with difficult members of the Church.	.749	.285	-.039
Pastor recommends people with moral authority to local leadership.	.737	-.018	.120
Pastor closely oversees all Church activities.	.680	.161	.081
Pastor visits the members of the Church systematically.	.641	.335	-.076
Pastor does not respect the line of command in the Church's operations.	.278	.840	.010
Pastor does abuse his/her authority in working with the Church.	.204	.806	.185
Pastor plans the future according to what has been achieved only in the past.	-.156	-.063	.837
Pastor rarely assumes responsibility after local team leaders fail.	.226	.272	.653

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.^a

a. Rotation converged in 5 iterations.

Total Variance Explained

Component t	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	10.500	55.265	55.265	9.248	48.673	48.673
2	1.360	7.157	62.422	2.454	12.915	61.588
3	1.110	5.840	68.262	1.268	6.674	68.262
4	.803	4.224	72.486			
5	.711	3.740	76.226			
6	.647	3.403	79.630			
7	.524	2.755	82.385			
8	.496	2.611	84.996			
9	.420	2.210	87.207			
10	.360	1.897	89.103			
11	.340	1.791	90.894			
12	.324	1.703	92.597			
13	.288	1.515	94.112			
14	.284	1.497	95.609			
15	.239	1.258	96.868			
16	.177	.933	97.800			
17	.160	.841	98.641			
18	.141	.740	99.381			
19	.118	.619	100.000			

Extraction Method: Principal Component Analysis.

APPENDIX C

OPERATIONALIZATION OF THE VARIABLE

Operationalization of the variable professional competencies

Variables	Conceptual Definition	Instrumental Definition	Operational definition
Professional competencies	Demonstrates generic/relational/socio-cultural sensitivity skills.	<p>The degree of professional competencies of pastors in Northeastern Conference was determined by means of the following 25 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly agree</p> <p style="text-align: center;">Measured Items:</p> <ol style="list-style-type: none"> 1. Synthesize information. 2. Plans creatively. 3. Application of knowledge. 4. Uses time optimally. 5. Lacks professional knowledge in ministry. 6. Fulfils Civic responsibility. 7. Promote companionship. 8. Communicates well verbally. 9. Written communication is up to standard. 10. Has technological communication skills. 11. Is a critical thinker. 12. Communicates using a second language. 13. Criticizes constructively. 14. Is adaptable. 15. Shows originality. 16. Has problem solving skills. 17. Is a decisive person. 19. Interpersonal skills great. 20. Leads with common goals. 21. Is environmental steward. 22. Respect cultural diversity. 23. Needs no supervision. 24. Develops professional projects. 25. Acts ethically consistent. 	<p>To measure the degree of professional competencies, data was obtained from church board members through the measure of 25 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly agree</p>

APPENDIX D

OPERATIONALIZATION OF THE HYPOTHESIS

Operationalization of hypothesis

Hypothesis	Variables	Level of measurement	Statistical Test
H ₀ : Professional competencies, organizational commitment, servant leadership and mentoring are not predictors of pastoral performance in the Northeastern Conference of Seventh-day Adventists.	Independents		For the analysis of this hypothesis, the statistical technique of multiple linear regression was used by the method of successive steps. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.
	A. Professional competencies.	Metrics	
	B. Organizational commitment.	Metrics	
	C. Servant leadership	Metrics	
	D. Mentoring.	Metrics	
	Dependent		
	D. Pastoral performance.	Metrics	

APPENDIX E

CROSS TABLES AND DEMOGRAPHIC DESCRIPTION

CROSS-TABLES

Gender * Experience on Board Crosstabulation

Count

		Experience on Board					Total	
		One year	Two years	Three years	Four years	Five years		Over five years
Gender	Male	35	29	21	19	10	27	141
	Female	54	41	16	17	9	18	155
Total		89	70	37	36	19	45	296

Gender * Age Crosstabulation

Count

		Age					Total
		Under 25	26-35	36-45	46-55	Above 56	
Gender	Male	5	18	18	37	63	141
	Female	3	12	17	44	76	152
Total		8	30	35	81	139	293

Gender * Education Crosstabulation

Count

		Education					Total	
		High School	Bachelor	Master	Doctorate	Other		6
Gender	Male	33	37	33	14	23	1	141
	Female	8	50	50	7	37	1	153
Total		41	87	83	21	60	2	294

Age * Experience on Board Crosstabulation

Count

		Experience on Board					Over five years	Total
		One year	Two years	Three years	Four years	Five years		
Age	Under 25	2	4	0	1	1	1	9
	26-35	11	9	4	2	1	3	30
	36-45	10	9	8	1	4	4	36
	46-55	28	20	7	12	2	14	83
	Above 56	38	28	17	23	11	27	144
Total		89	70	36	39	19	49	302

Multiple Comparisons

Dependent Variable: Perceived professional competencies of Pastor by Church board members

LSD

(I) Education	(J) Education	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
High School	Bachelor	.222	.153	.148	-.08	.52
	Master	.341*	.155	.028	.04	.65
	Doctorate	.000	.218	1.000	-.43	.43
	Other	.286	.163	.081	-.04	.61
	6	1.000	.589	.090	-.16	2.16
Bachelor	High School	-.222	.153	.148	-.52	.08
	Master	.119	.123	.334	-.12	.36
	Doctorate	-.222	.197	.260	-.61	.17
	Other	.063	.134	.635	-.20	.33
	6	.778	.581	.182	-.37	1.92
Master	High School	-.341*	.155	.028	-.65	-.04
	Bachelor	-.119	.123	.334	-.36	.12
	Doctorate	-.341	.198	.086	-.73	.05
	Other	-.055	.135	.682	-.32	.21
	6	.659	.581	.258	-.49	1.80
Doctorate	High School	.000	.218	1.000	-.43	.43

	Bachelor	.222	.197	.260	-.17	.61
	Master	.341	.198	.086	-.05	.73
	Other	.286	.205	.164	-.12	.69
	6	1.000	.601	.097	-.18	2.18
Other	High School	-.286	.163	.081	-.61	.04
	Bachelor	-.063	.134	.635	-.33	.20
	Master	.055	.135	.682	-.21	.32
	Doctorate	-.286	.205	.164	-.69	.12
	6	.714	.584	.222	-.43	1.86
6	High School	-1.000	.589	.090	-2.16	.16
	Bachelor	-.778	.581	.182	-1.92	.37
	Master	-.659	.581	.258	-1.80	.49
	Doctorate	-1.000	.601	.097	-2.18	.18
	Other	-.714	.584	.222	-1.86	.43

*. The mean difference is significant at the 0.05 level.

APPENDIX F

ARITHMETIC MEANS

ARITHMENTC MEANS
Descriptive Statistics

Statement	Mean	Std. Deviation
Pastor knows how to synthesize information	3.86	1.131
Pastor plans creatively.	3.88	1.161
Pastor demonstrates ability to apply obtained knowledge.	4.18	1.030
Pastor uses his/her time optimally.	3.64	1.220
Pastor lacks professional knowledge in the pastoral ministry.	1.98	1.263
Pastor fulfils his/her Civic responsibility.	3.89	1.087
Pastor communicates well verbally.	4.21	1.070
Pastor's written communications are up to standard.	4.05	1.020
Pastor has technological communication skills.	3.93	1.134
Pastor's sermons show a lack of research.	1.88	1.217
Pastor is a critical thinker.	3.98	1.034
Pastor can communicate using a second language.	3.21	1.400
Pastor provides constructive criticism.	3.77	1.039
Pastor is adaptable in new situations.	3.74	1.176
Pastor launches initiatives that reflect originality of his/her design.	3.75	1.167
Pastor demonstrates problem solving ability.	3.87	1.180
Pastor is a decisive person.	3.90	1.097
Pastor has great interpersonal skills.	4.02	1.163
Pastor leads people in action around common goals.	3.88	1.148
Pastor models environmental stewardship.	3.76	1.086
Pastor strives to improve the socio-cultural environment.	3.88	1.113
Pastor respects cultural diversity.	4.27	.943
Pastor does not need supervision to perform pastoral duties.	3.97	1.282
Pastor has ability to develop professional projects.	3.99	1.047
Pastor acts in an ethically consistent manner.	4.10	1.070
Valid N (listwise)		

Descriptive Statistics

Statement	Mean	Std. Deviation
Pastor expresses happiness to spend the rest of his/her career in ministry.	4.18	1.057
Pastor expresses his/her personal joy in working in this Conference.	3.97	1.051
Pastor takes on the Church's problems like he/she would their own.	3.85	1.183
Pastor can become easily attached to another Church as to this one.	3.40	.997
Pastor does not act like he/she is a genuine part of this Church family.	1.90	1.234
Pastor's ministry is not flourishing in this Conference.	2.21	1.257
Pastor receives personal fulfillment from serving this congregation.	3.85	1.061
Pastor does not have a strong sense of identity with the Church body.	1.99	1.257
Pastor hints about quitting and doing another job for which he/she is also trained.	1.72	1.115
Pastor's life will be disrupted if he/she decided to leave pastoring now.	3.06	1.161
Pastor will lose a lot in quitting ministry now.	3.23	1.105
Staying in the pastoral ministry is a matter of necessity as much as desire for Pastor.	3.29	1.131
Pastor expresses regrets over not having options to consider outside of pastoral ministry.	2.04	1.066
Pastor would quit ministry if there were other feasible, available alternatives.	2.07	1.142
Pastors today tend to desire preaching from Church to Church.	2.97	1.115
Pastors genuinely show loyalty to the Church they are pastoring.	3.79	1.026
Pastor seeking to preach from Church to Church is not unethical.	2.93	1.035
Pastor ought to preach more in his/her pulpit to demonstrate loyalty to the congregation.	3.42	1.165
Pastor is loyal to His/her own congregation.	3.99	1.061
Things would be better if Pastors stayed with one Church for most of their career.	2.83	1.315
A Pastor desiring to be recognized by being transferred to a bigger Church is not sensible.	3.34	1.171
Valid N (listwise)		

Descriptive Statistics

Statement	Mean	Std. Deviation
Pastor shows genuine interest in me as a person.	3.91	1.139
Pastor has shown his/her care for me by encouraging me.	3.97	1.080
Pastor has shown compassion in his/her actions toward me.	3.96	1.098
Pastor shows concern for my well-being.	3.96	1.058
Pastor creates a culture that fosters high standards of ethics.	3.95	1.089
Pastor empowers me by providing opportunities that develop my skills.	3.64	1.058
Pastor turns over some control to me thus, making me more responsible.	3.75	1.071
Pastor entrusts me to make decisions.	3.87	1.012
Pastor gives me the authority I need for fulfilling my ministry responsibilities.	4.02	.997
Pastor lets me make decisions with increasing responsibility.	3.76	1.010
Pastor has sought my input in designing the Church's vision.	3.57	1.139
Pastor has shown openness for local leaders' contribution to the Church's goals and objectives.	3.90	1.151
Pastor seeks my commitment to the shared vision of our Church.	3.84	1.050
Pastor has asked me what I think the future direction of our Church should be.	3.35	1.141
Pastor and local leaders have written a clear and concise vision statement for our Church.	3.52	1.214
Pastor helps to increase commitment to my Church by the level of trust he/she invests in me.	3.70	1.082
Pastor shows reliability on me by an openness to receive my input.	3.73	1.135
Pastor is acquainted with my Christian conduct.	3.86	.968
Pastor conceals needed information.	2.50	1.343
Pastor overestimates his/her abilities.	2.34	1.255
Pastor is not interested in self-glorification.	3.68	1.281
Pastor is humble enough to consult others in the Church when he/she may not have all the answers.	3.90	1.223
Valid N (listwise)		

Descriptive Statistics

Statement	Mean	Std. Deviation
Pastor applies different styles for improving communication with his/her leaders.	3.61	1.157
Pastor models to elders how to effectively meet member's needs.	3.68	1.201
Pastor integrates and aligns our expectations when working with or my development.	3.50	1.055
Pastor considers differing points of view when working with Church leaders.	3.82	1.090
Pastor intentionally studies leaders' personal mentoring needs.	3.33	1.073
Pastor develops strategies to meet leaders' mentoring goals.	3.43	1.095
Pastor accurately evaluates leaders' knowledge in ministry competencies.	3.47	1.082
Pastor has good estimation of leaders' ability to assume responsibility.	3.67	1.120
Pastor provides training to accomplish ministry responsibilities.	3.50	1.136
Pastor motivates his/her local leaders to work independently.	3.56	1.171
Pastor inspires leaders to be creative.	3.82	1.079
Pastor acknowledges through affirming leaders ministry contributions.	3.79	1.058
Pastor considers biases he/she may bring to working with local Church leaders.	2.98	1.013
Pastor works effectively with leaders whose personal background is different from his/her own (age, race, gender, class, region, culture, religion, family composition, etc.).	3.96	1.055
Pastor helps me network effectively.	3.35	1.111
Pastor helps me set life goals.	3.16	1.084
Pastor helps me balance ministry function with my personal/family life.	3.19	1.123
Pastor understands his/her impact on me as a role model.	3.50	1.156
Pastor helps me acquire resources for improving my ministry function.	3.58	1.110
Valid N (listwise)		

Descriptive Statistics

Statement	Mean	Std. Deviation
Pastor establishes clear, measurable and achievable goals.	3.86	1.131
Pastor plans the future according to what has been achieved only in the past.	2.76	1.135
Pastor has an excellent work plan in the short, medium and long term.	3.60	1.163
Pastor gives an adequate financial support to the strategic plan.	3.64	1.119
Pastor has a leadership style that helps achieve the goals of the Church.	3.74	1.226
Pastor rarely assumes responsibility after local team leaders fail.	2.45	1.186
Pastor's management skills motivate me as a leadership team member.	3.54	1.203
Pastor does abuse his/her authority in working with the Church.	1.93	1.265
Pastor does not respect the line of command in the Church's operations.	2.02	1.301
Pastor deals with matters that require discipline.	3.77	.976
Pastor recommends people with moral authority to local leadership.	3.69	1.015
Pastor gets along well with difficult members of the Church.	3.70	1.138
Pastor shows understanding when others make mistakes.	3.97	.970
Pastor knows how to act according to Christian principles.	4.24	.955
Pastor focuses on the spiritual growth of the members of the Church.	4.10	1.091
Pastor gives a good example by his/her personal lifestyle.	4.17	1.019
Pastor takes corrective action in a timely manner.	3.65	1.157
Pastor closely oversees all Church activities.	3.68	1.168
Pastor visits the members of the Church systematically.	3.40	1.304
Valid N (listwise)		

APPENDIX G

MULTIPLE REGRESSION ANALYSIS

Multiple Regression Analysis

Coefficients

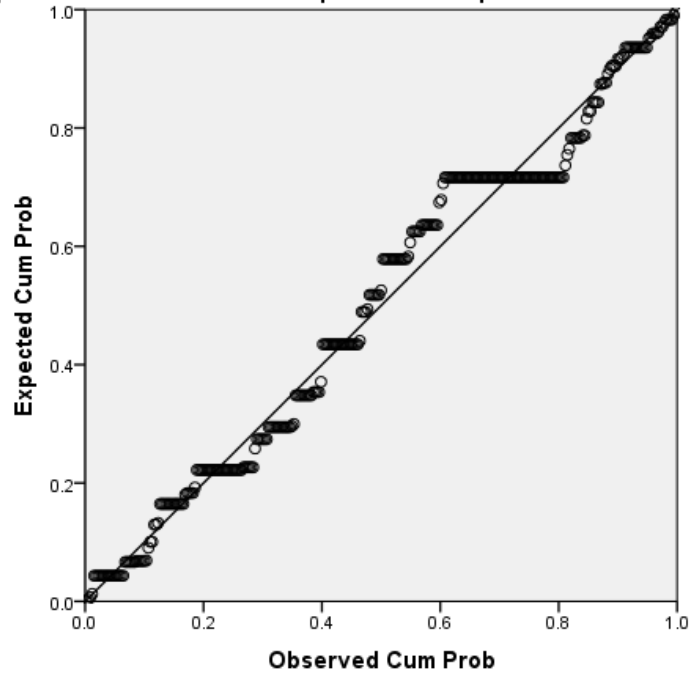
Model		Unstandardized Coefficients		Standardized Coefficients		95.0% Confidence Interval for B		Collinearity Statistics		
		B	Std. Error	Beta	T	Sig.	Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	.707	.254		2.781	.006	.207	1.208		
	Professional competencies	.164	.050	.184	3.276	.001	.065	.262	.376	2.661
	Organizational Commitment	.111	.081	.048	1.369	.172	-.049	.271	.953	1.050
	Servant Leadership	.098	.049	.113	2.020	.044	.003	.194	.374	2.675
	Mentor	.415	.046	.549	8.956	.000	.324	.506	.314	3.188

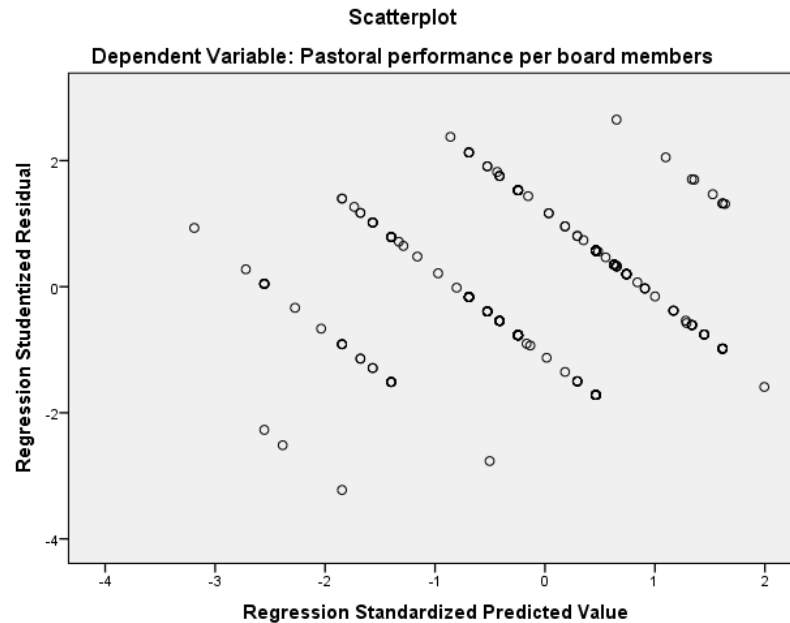
a. Dependent Variable: Pastoral performance per board members

Regression

Normal P-P Plot of Regression Standardized Residual

Dependent Variable: Pastoral performance per board members





ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	104.705	4	26.176	136.795	.000 ^b
	Residual	57.406	300	.191		
	Total	162.111	304			

a. Dependent Variable: Pastoral performance per board members

b. Predictors: (Constant), Mentor Per Board Members, Organizational Commitment Per Board Members, Professional competencies of Pastor Per Board Members, Servant Leadership Per Board Members

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	.707	.254		2.781	.006
	Proficiency of Pastor	.164	.050	.184	3.276	.001
	Organizational Commitment	.111	.081	.048	1.369	.172
	Servant Leadership P	.098	.049	.113	2.020	.044
	Mentor Per Board	.415	.046	.549	8.956	.000

a Dependent Variable: Pastoral performance per board members

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.802 ^a	.644	.640	.438

a. Predictors: (Constant), Mentor Per Board Members, Professional competencies of Pastor Per Board Members , Servant Leadership Per Board Members

b. Dependent Variable: Pastoral performance per board members

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	104.347	3	34.782	181.243	.000 ^b
	Residual	57.765	301	.192		
	Total	162.111	304			

a. Dependent Variable: Pastoral performance per board members

b. Predictors: (Constant), Mentor Per Board Members, Professional competencies of Pastor Per Board Members , Servant Leadership Per Board Members

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics		VIF
		B	Std. Error	Beta	T	Sig.	Lower Bound	Upper Bound	
1	(Constant)	1.009	.127		7.970	.000	.760	1.259	
	Professional competencies	.167	.050	.187	3.334	.001	.068	.265	.377
	Servant Leadership	.104	.049	.120	2.137	.033	.008	.200	.376
	Mentor	.416	.046	.551	8.971	.000	.325	.507	.314

a. Dependent Variable: Pastoral performance per board members

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CURRICULUM VITAE

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- ❖ OBJECTIVE: To utilize my educational and professional knowledge and experience, in training and equipping individuals for service, in an academic, Church or business environment

- ❖ EDUCATION:
 - Universidad De Montemorelos, MX**
Doctor of Business Administration
Expected: May 2019

 - Theological Seminary Andrews University, Berrien Springs, MI**
Doctor of Ministry (D. Min) Leadership Concentration
Conferred: December 2010

 - Hofstra University Hempstead, NY**
Master of Science in Education
Administration/Professional Diploma (PD) Beyond the Master Degree in Marriage and Family Therapy
Conferred: May 1999/ December 2004

 - University of the Southern Caribbean (CUC) POS Trinidad**
Bachelor of Arts in Theology
Conferred: June 1988

- ❖ EXPERIENCE:
 - Seventh-day Adventist World Church Organization**
Licensed and Credentialed/Ordained Pastor
1988- Present

 - Northeastern Conference of Seventh-day Adventists**
Led progressive urban Church congregations in cutting-edge ministry: vision casting, strategic planning, implementation, and program evaluation
1999-Present

Ministerial Director/Executive Committee Member

2012- Present

Member of the Pastoral Evangelism and Leadership Council (PELC)

2012- Present

Presented Leadership Workshops for the Central Jamaica Conference (CJC) Administrators, Directors, EXCOM and Pastors

2014

Presented Seminar for Pastors at the Pastoral Evangelism and Leadership Council

Pastoring the Pastor's Family

2015

Presented at the North American Division Teachers' Convention in Chicago, IL

Responding to At-Risk Children

2017

Montemorelos University, Nuevo León, MX

Bi-Lingual Doctor in Business Administration Degree

Assistant Overseas USA PhD Cohort Facilitator

2016-Present

North American Division of Seventh-day Adventists

The Breath of Life Television Ministry—a ministry with thirty-eight years history of continual broadcasting.

Responsibilities include: strategic planning, program planning, setting target goals, appointing personnel, approving budget, fund-raising and making management decisions.

Executive Board Member

2011-2015

Curriculum and Internship Special Committee

2015-Present

ASSISTANT PUBLISHING DIRECTOR

Recruited and trained students for College Scholarship Program, and supervised field representatives.

1988

❖ **ACHEIVEMENTS:**

Northeastern Conference of Seventh-day Adventists

Recognized and awarded pastor of the year, in the first initiation of this annual award 2004

Published articles in Ministry International Journal for Pastors

2014/2016

- ❖ PROFESSIONAL ORGANIZATIONS: The Adventist Association of Family Life Professionals (AAFLP)
Regular Member
2011-Present
- ❖ REFERENCES: Available upon request