

LIBERTY UNIVERSITY
JOHN W. RAWLING SCHOOL OF DIVINITY

THE SPIRITUAL AND EMOTIONAL DYNAMICS OF PASTORAL TRANSITIONS:
A PHENOMENOLOGICAL STUDY

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education in Christian Leadership

by

Carl McLaughlin

Liberty University, Lynchburg, VA

2022

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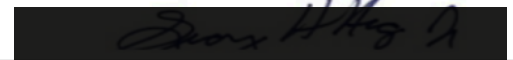
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ABSTRACT

The purpose of this qualitative phenomenological study was to explore the central phenomenon of how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impacted the pastoral transition and to discover common patterns in successful transitions. The central question addressed in this phenomenological research was, “How do pastoral teams consisting of the outgoing pastor and spouse and the incoming pastor and spouse process the spiritual and emotional dynamics of a pastoral transition?” The church is described as a family (Eph 3:15) with spiritual and emotional needs. The pastor should possess personal competence and social competence to lead the church family. This study’s first objective was to discover commonly expressed themes by exploring the spiritual and emotional dynamics experienced by the pastoral team. The second objective was to take the data gathered and better understand if the pastoral teams had consistent patterns to describe best practices of successful pastoral transitions. The sample best reflected the purpose of the research and provided substantive data to describe the central phenomena of the spiritual and emotional dynamics of pastoral transitions. Interviews sought to discover and describe the lived experience of pastoral transition. Critical to the study were the participants with personal experiences relating to the phenomenon researched. A 5-year mark was a minimum measurement used in sampling to ensure the participants had undergone substantial spiritual and emotional highs and lows. A convenience sampling of the data provided a detailed description of the spiritual and emotional experience pastoral teams and what, if any, best practices emerged from the research.

Keywords: Pastoral transition, emotional intelligence, biblical EQ, transformation, stress, anxiety, ministry succession, spiritual maturity, leadership change

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Dedication

This dissertation work would have been impossible without the loving support of my incredible wife. Veta, this is possible because of you. You kept me encouraged and always honored my time commitment to the educational goal of obtaining my Doctor of Education. Your sacrificial support during my doctoral work and my tenure with Liberty University allowed me to accomplish one of my dreams.

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To the faithful saints of God at Calvary Pentecostal church, thank you for your prayerful support during this season of my life. I pray that my study and research have reaped benefits in each of your lives, as we applied much of the scriptural and leadership principles learned in the ministry of our church family. Veta, JM, Blake, Jenna, and CPC family, I love you very much.

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List of Abbreviations

Biblical Emotional Quotient (Biblical EQ)

Emotionally Competent Group Norms (ECGN)

Emotional Intelligence (EI)

Intelligence Quotient (IQ)

Research Question (RQ)

Spiritual/Emotional Transformation Model (SETM)

CHAPTER ONE: RESEARCH CONCERN

Introduction

This research explored the spiritual and emotional dynamics of successful pastoral transitions. Change and transition are dissimilar. Change is situational while transitions are psychological (Bridges, 2016). A leader's spiritual maturity and emotional intelligence are deeply tested during pastoral transitions. Scazzero (2017) posited, "Emotional health and spiritual maturity are inseparable. It is impossible to be spiritually mature while remaining emotionally immature" (p. 19). This author postulated that pastoral transitions revealed the spiritual and emotional maturity of the pastoral team and the local congregation. One may question why some transitions are successful, and others fail. Although many variables influence the success or failure in transitions, this research focused on the spiritual and emotional dynamics of pastoral couples in successful transitions.

This research considered five pastoral transitions having surpassed the 5-year transition mark to examine the spiritual and emotional dynamics the incoming and outgoing leaders had experienced. Paul's words capture the essence of successful pastoral transitions:

And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ. (*New King James Bible*, 2007, Phil 1:9-10)¹

Paul's prayer is one of spiritual maturity. Paul prays for abounding and discerning love.

Discernment in the moment of tension is a mark of maturity. The Holy Spirit works to transform leaders' hearts and minds to shape a love that discerns, cultivate a sincere character, and mold an attitude without offense "till the day of Jesus Christ." Thus, the leaders, their spouses, and the

¹ This version of Bible scripture used going forward.

church must remain biblically focused on honoring and respecting each other, with the goal of standing at the judgment seat of Christ without offense.

Background of the Problem

This researcher engaged in a qualitative approach to explore the central phenomenon of pastoral transitions. Succession plans must be in place to help mitigate problems during the transition. According to Vanderbloemen and Bird (2014), five reasons exist for why succession plans fail:

1. Pastors do not let go; they hang on and interfere with their successors achieving recognition as leaders.
2. Pastors wait too long before deciding to leave. The church is often in too much of a decline when they decide to leave.
3. Multiple candidates fight it out, leaving the congregation confused, disheartened, and vacating.
4. Changes come too quickly. The successor hears the congregations call for change and acts too fast making significant changes.
5. Pastors have hidden landmines. The successor uncovers hidden secrets, such as moral issues, huge debt, or conditions left by the former pastor. (p. 50)

This researcher assumed that each of the five reasons for a failed transition had a spiritual and emotional dynamic under the surface of the proverbial plan on paper. This phenomenological researcher sought to explore the “under the surface” dynamics that often had gone undiscussed. Hester (2017) mentioned a concept called ministry maturation important in successful transitions. Ministry maturation is the perceived growth a pastor experiences from overcoming and learning from difficult challenges and/or stressors. It refers to the positive

outcome of dealing with stress and avoiding burnout. Like Hester, this current author agreed that ministry maturation would provide life experience to allow ministry teams to overcome blind spots, leading to successful transitions. This author further posited that two specific dynamics played a major role in ministry maturation, Biblical emotional quotient (EQ), and ongoing spiritual transformation in the form of daily discipleship.

Failure to plan prayerfully and integrate strategically how the pastoral transition will occur can be the death of the local church. Biblically speaking, Moses thought seriously about the future and made the handoff to Joshua, his successor. Many other biblical accounts of transitions abound, such as Elijah to Elisha, Jesus to His Apostles, and Paul to Timothy and Titus. Succession planning is a biblical mandate that must be the overarching motivation in the outgoing and incoming leader's heart; this aspect is never truer than when emotions are in the red, when cognitive distortions have blocked positive thoughts, and when Satan (as the author of confusion) has attempted to manipulate the mental and emotional states of leaders in transition.

Russell and Bucher (2010) addressed the important issue of pastoral handoffs: "The character of the persons involved in the transition is much more important than the timing or the strategy" (p. 58). Godly character and redemptive communication are at the heart of successful transitions. Weese and Crabtree (2004) emphasized that individual and corporate spiritual work is foundational in pastoral transitions. Weese and Crabtree (2004) quoted Linda Karlovec, a psychologist in organizational therapy, who argued that "almost all resistance to organizational change is emotional, though it is perceived to be rational" (p. 319).

Regarding pastoral transitions and the kingdom of God, resistance is spiritual and emotional in nature. A function of information, such as preaching time and casting vision, as well as choosing who runs the leadership meetings, makes financial decisions, and makes other

functional ministry responsibilities, are surface level. Among other leadership qualities such as discernment, redemptive communication, and humility; trust is vital to the long-term success of a transition. Weese and Crabtree (2004) stated, “People must find enough strength in their relationship with God and their trust of one another to be able to talk openly, pray, confess, and seek grace and healing if they are to develop excellence in a leadership transition” (p. 324). Weese and Crabtree (2004) continued, “The capacity of a leader, or a group of leaders, to face their own shadow side through the power of Jesus Christ is critical to effectiveness in succession planning” (p. 324). Leaders’ shadow sides refer to the sin nature deep within their hearts that, when pressed, expresses itself in sinfully toxic and destructive ways.

According to Edmiston (2001), born-again Christians face three categories of emotions: human emotions, sinful emotions, and holy emotions. When in an emotionally tense moment, leaders’ shadow sides may surface, and their choice may change the direction of the transition. One may question whether leaders function out of holy emotions, human emotions, or sinful emotions during emotionally charged moments. One may also question if such leaders are self-aware. Other questions may consist of the following: How did they personally manage negative emotions, were the leaders aware of how their emotions impacted the church, and how did the leaders manage the emotional climate of the church?

The church is Christ’s bride. Perfecting her is God’s primary goal, and a big part of that perfection entails ensuring spiritually and emotionally healthy leadership transitions (Vanderbloemen & Bird, 2014). The church is the most important place for successful transitions to occur because of the proclamation as a physical representation of God on earth. The body of Christ must exhibit successful leadership transitions if truly representing God in the world.

In John 17, the death of Jesus is soon to occur. A real transition has occurred, giving insight into the spirit and attitude of transitions: “Jesus spoke these words, lifted up his eyes to heaven, and said, ‘Father, the hour has come; glorify your Son, that your Son may also glorify you’” (John 17:1). Jesus modeled the principle of honor and glory in relationships. In pastoral transitions, one should live by the principle of honor and glory. This researcher had been privileged to go through a successful transition. The researcher’s wife made a commitment with the researcher to do their best to honor the outgoing leader and wife, who happened to be in-laws. As incoming leaders, the goal was to give them glory by building on the established foundation. The principle of honor and glory had been reciprocated, and the relationship was strong. The reciprocity of honor was one primary key to this personal success story.

A reciprocating relationship demands cooperation from everyone involved in the transition to ensure the success of the transition, but one needs to define cooperation first. Cooperation serves to protect and minimize the risk of escalation. It leads to predictability, stability, and trust (Kouzes & Posner, 2017). The characteristics of cooperation described by Kouzes and Posner (2017) are key elements that contribute to successful leadership transitions. Scazzero (2015) stated, “The emotionally unhealthy leader is someone who operates in a continuous state of emotional and spiritual deficit, lacking emotional maturity and a ‘being with God’ sufficient to sustain their ‘doing for God’” (p. 142). According to Scazzero (2015), emotional deficits are manifested by a pervasive lack of awareness. Unhealthy leaders lack awareness of their feelings, weaknesses, and limits; how their past impacts their present; and how others experience them. Like Scazzero, Cloud (2006) would agree when he asked the question every leader should ask oneself, “What is it like to be on the other side of me” (p. 116)? Cloud’s (2006) question would serve well in helping to validate and affirm each person on the

pastoral team. Fear of openly communicating and receiving the honest feedback that would come from Cloud's question indicated one's spiritual and emotional deficit and shadow side. The inability to enter the emotional side of the transition revealed a lack of spirituality, which had the power to transform the team in a destructive way.

Transitions consist of going through an in-between time when the old is gone but the new is not fully operational. Bridges (2016) called the in-between time the neutral zone. During this neutral zone, where change and transition have both occurred, psychological realignments and repatterning take place. Leaders, who function out of emotional and spiritual deficits due to being aligned with chronic anger, may develop controlling and aggressive behaviors from sinful patterns. Leaders, who are avoidant, unauthentic, and passive, may show sinful patterns.

One pattern is aggressively destructive, while the other pattern is passively destructive. The aggressive and passive patterns create a toxic environment that can lead to spiritual strongholds where Satan rules (Edmiston, 2001). Leaders aligned with such sinful patterns of behavior will project such behaviors onto others, creating a system of dysfunction. Gilbert (2006) added additional clarity to the concept of alignment and patterns of behavior when addressing the impact of anxiety. Gilbert (2006) posited the following:

After anxiety reaches a certain level (different for each person), it overpowers thoughtful response. Logic is unavailable. It is as if the cerebral cortex (the thinking part of the brain) is "flooded" with anxiety. When that happens, the cerebrum is unable to function properly. Without the ability to be logical or give a thoughtful response, a relationship snag cannot be resolved. So, the anxiety continues to escalate. As anxiety escalates, the relationship postures snap into place. The patterns then contribute more anxiety to an already overloaded situation. (p. 20)

Spiritual leadership must not only be aware of this situation but must be committed to facing it and transforming sinful patterns into spiritual maturity. As stated by Bridges (2016), realignment and repatterning must happen if the transition is to achieve success.

Statement of the Problem

This researcher argued that the spiritual and emotional aspect in a transition or what the leaders had become was more important than the doing aspect of the transition. As Bridges (2016) said, “It is not the change that does you in; it’s the transitions” (p. 224). Regarding pastoral transitions, the incoming and outgoing leaders do not have the luxury of simulating the process. There is no intern program that prepares leaders for it.

Vanderbloemen and Bird (2014) conducted extensive research with many churches; they discovered no “one size fits all” map. Vanderbloemen and Bird (2014) stated that “current models are all over the map and while succession is uniformly important and urgent, there is no uniform approach that works for all churches” (p. 307). Their work addressed the Ten Commandments of succession, three essential questions to ask, and many other valuable practical approaches to succession planning. However, the researchers did not address the spiritual and emotional side of the transition. Vanderbloemen and Bird (2014) got close to addressing this side in the following passage:

Successions from first-generation leaders to second-generation leaders are the least likely to go well. In fact, too often they end up much more like a divorce than a wedding. While the succession from a founder to the next leader should be a culmination of a legacy and a celebration of a new union between new pastor and church (a wedding), the reality is that the outgoing founder is often a bigger part of the problem than the solution. (Chapter 7, para. 10)

One may question the following: When pastoral transitions are viewed as something one is doing for God, the church, the outgoing and incoming leaders, is there a gap, that if ignored, ends in failure? In much of the literature this researcher had reviewed, most addressed the doing side of pastoral transitions, but a gap appeared in the research regarding emotional and spiritual dynamics. One work that addressed the emotional and spiritual side of transitions was *The Elephant in the Board Room: Speaking the Unspoken About Pastoral Transitions* by Weese and

Crabtree (2004). The authors framed pastoral transitions as either illness-based or health-based transitions. The illness-based leadership did not acknowledge the grief and loss stage of the transition, setting the environment up for spiritual and emotional deficits. The health-based approach was viewed as an issue of discipleship. The authors argued that a failure to make a successful transition was a failure at discipleship.

According to the authors, the focus of discipleship would remain an ongoing spiritual transformation that identified sinful emotions. Discipleship seeks to “put off the old nature which is corrupt” (Eph 4:22) and to “put on the new man which after God is created in righteousness and true holiness” (Eph 4:24). According to the apostle Paul, discipleship is daily and a renewal of the mind in Eph 4:23, which is critically important if one is transforming from the old nature of sin into the new nature of righteousness and holiness.

Further, Jesus defines discipleship with one concept, denial of self through identifying with the cross: “Then Jesus said to His disciples, ‘If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me’” (Matt 16:24). In recording the words of Jesus, Luke (14:27) uses the term “disciple” in relation to the cross: “And whoever does not bear his cross and come after Me cannot be My disciple.” Self-denial, crucifying of the flesh, and discipleship are all attitudes of the true Christian that must be a constant discipline, especially during change and transition.

Pastoral teams face providing spiritual leadership to the local church. Pastoral ministry is a functional gift to the church expected to result in spiritual maturity in the body of Christ, edification of the body of Christ, and unity in the faith (Eph 4:11-12). Scazzero (2017) posited, “Emotional health and spiritual maturity are inseparable. It is impossible to be spiritually mature while remaining emotionally immature” (p. 19). This researcher argued that spiritual maturity

would change one's emotional health. The relationship between the active work of Holy Spirit in one's life and how the Holy Spirit sought to transform the emotionality of one might increase one's self-awareness, self-management, social awareness, and relationship management.

Although emotional health and emotional intelligence theory were different, this researcher posited that emotional health leads to emotional intelligence. The theory of emotional intelligence was explored in detail in Chapter Two under the theoretical framework of the research. However, a brief explanation is appropriate here. According to Bradberry and Greaves (2005), emotional intelligence is a flexible skill that one can improve (p. 27).

Four emotional intelligence skills fall under two primary competencies: personal competence and social competence. Bradberry and Greaves (2005) stated, "Personal competence focuses more on the individual and is divided into self-awareness and self-management. Social competence focuses on how the individual behaves with other people and is divided into social awareness and relationship management" (p. 31). The literature falls short in linking together the emotional intelligence and spiritual maturity of pastoral teams and how the spiritual and emotional dynamics of outgoing and incoming leaders impact pastoral transitions. This researcher conducted interviews with five pastoral teams to find any transferable themes regarding how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership would impact pastoral transitions.

Purpose Statement

The purpose of this qualitative phenomenological study was to explore the central phenomenon of how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impacted the pastoral transition and to discover common patterns in successful transitions. The theory guiding this study was that successful pastoral teams were aware of

spiritual and emotional challenges that could disrupt the transition and make a commitment to transform toxic emotions into holy emotions, as defined by Scripture.

Weese and Crabtree (2004) posited a theory of illness-based or health-based transitions. The illness-based leadership did not seriously plan and prepare for the spiritual and emotional impact of a transition, thereby increasing the probability of leading out of spiritual and emotional deficits. The health-based approach was viewed as an issue of discipleship that had contributed to successful transitions (Weese & Crabtree, 2004). To discover how pastoral teams would process the spiritual and emotional peaks and valleys in a transition, some research questions were addressed as related to the following central question: How do pastoral teams consisting of the outgoing pastor and his wife, and the incoming pastor and his wife process the spiritual and emotional dynamics of a pastoral transition?

Research Questions

RQ1. How do pastoral teams (pastor and spouse) describe their lived experience with regards to the spiritual and emotional experiences as either outgoing or incoming leaders?

RQ2. How do pastoral teams (pastor and spouse) describe their personal perceptions of the impact of their spiritual and emotional experiences on the local church where they serve(d)?

RQ3. What, if any, are the observable, common patterns of successful transitions among pastoral teams (pastor and spouse) that result from their lived transition experiences?

RQ4. What, if any, transferable themes emerge regarding how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impact pastoral transitions?

Assumptions and Delimitations

Research Assumptions

A pastoral transition, if not the most important decision in the life of a church, is one of the most important decisions a church leader will ever make. Incoming and outgoing leaders, their families, the church families, and the outside world associated with leaders are all impacted by how the transition process occurs. This researcher assumed that change and transition were

often seen as synonymous and, therefore, misunderstood. Misunderstanding the difference between change and transition would create a gap. In this gap, one of two things surfaced, spiritual and emotional maturity or spiritual and emotional deficits. Scazzero (2017) postulated that 10% of life was like the visible top of an iceberg, but 90% of life was beneath the surface of the water. The author stated, “In our more honest moments, most of us will admit that much like an iceberg, we are made up of deep layers that exist well beneath our day-to-day awareness” (Scazzero, 2017, p. 16). Bridges (2016) shared the sentiments of Scazzero and distinguished the difference between change and transition as being psychological. Insightfully, the author posited, “When a change happens without people going through a transition, it is just a rearrangement of the chairs. It’s what people mean when they say, ‘Just because everything has changed, doesn’t mean anything is different around here’” (p. 229).

This researcher further assumed that each participant accurately recalled most memories, good and bad, during the first five years of the transition. This researcher assumed that five years would provide enough time, change, conflict, stress, and the development of “new normal” that the participants could tell their stories and experiences. It was assumed that this time was enough for them to provide rich, detailed, first-person accounts of the transition. The researcher also assumed that all participants were honest in describing the spiritual and emotional impact of the felt experiences. Finally, this researcher assumed each participant possessed the Holy Spirit and through the Holy Spirit’s power, they could transform negative, sinful emotions into holy emotions, leading to a successful transition.

Delimitations of the Research Design

This researcher examined the spiritual and emotional dynamics of pastoral transitions of outgoing and incoming senior level leadership. A discovery of the spiritual and emotional

experiences of both successful transitions was the focus of research. The spiritual and emotional process of successful teams was explored. The delimitations of this study included the following:

1. This research was delimited to the interview consisting of the outgoing pastor and wife and the incoming pastor and wife. The researcher did not seek the experiences of parishioners in the local church and their spiritual and emotional processes through the transition.
2. The research was delimited to a minimum of a 5-year-mark of the pastoral transition. The assumption was that 5 years into a transition would provide a clearer picture of the dynamics of pastoral transitions, showing its conflicts, challenges, successes, and celebrations.
3. This research was delimited to senior level pastoral leadership, in which the incoming pastor was considered the lead pastor. Therefore, the research might not generalize to other pastoral leadership transitions, such as youth ministries, assistant pastoral leadership, or other middle leadership transitions.
4. This research was delimited to each participant's willingness to remain honest and transparent when answering the questions in the interview process.
5. This research was delimited to Pentecostal leadership in the United Pentecostal Church International and might not generalize to other denominations.
6. This study involves families and may not transfer to non-family pastoral transitions.

Definition of Terms

This researcher employed key terms to define and describe the dynamics of the spiritual and emotional side of pastoral transitions. Please see the following list:

1. *Biblical Emotional Quotient (EQ)*: Biblical EQ is focused on the four components of emotional intelligence (EI), with the addition of the transforming power of the Holy

Spirit. Biblical EQ does not neglect the findings of neuroscience, but it seeks a transformed life by categorizing emotions into three components: human emotions, sinful emotions, and holy emotions (Edmiston, 2001, p. 86).

2. *Change*: Change is situational and is more visible. A new title, a new position, or a new location are considered a change. Regarding pastoral transitions, it is the change of role, title, and position by the incoming and outgoing leadership.
3. *Emotional Intelligence (EI)*: EI consists of personal and social competence. Personal competence focuses on the individual and is divided into self-awareness and self-management. Social competence focuses on the individual's behavior in relation to other people and groups. It is divided into social awareness and relationship management (Bradberry & Greaves, 2005, p. 31).
4. *Incoming leader*: The incoming leader is the successor taking the place of the senior pastor and will become the main leader defined as the final decision-maker.
5. *Mind of Christ*: The mind of Christ is only possible through one being born-again of water and Spirit (John 3:3-5), which leads to embracing a divine perspective of reality based on the truth of scripture. Paul discusses five truths about the mind of Christ in 1 Cor 2: (a) The mind of Christ stands in sharp contrast to the wisdom of man (vv. 5-6), (b) the mind of Christ involves godly wisdom in contrast to human wisdom (v. 7), (c) the mind of Christ is given to believers through the Holy Spirit (vv.10-12), (d) the mind of Christ cannot be understood without the Spirit (v. 14), and (e) the mind of Christ gives believers discernment in spiritual matters (v. 15; GotQuestions.org, n.d.). Having the mind of Christ is a willingness to submit to the plan, purpose, and perspective of God.
6. *Outgoing leader*: The outgoing leader is the senior pastor of a local church considered the main leader of the church who acts as the final decision-maker.
7. *Team Biblical EQ*: Teams develop personalities, moods, attitudes, and group feelings. Conflict is inevitable and has the power to take a negative spiral down, destroying the team. Therefore, teams are only as effective as their collective EI. Logically, if there is individual EI, it follows that there is team EI.
8. *Transition*: Transition is psychological and spiritual. Transition is a three-phase process that people go through as they internalize and come to terms with the details of the new situation that the change brings about. The three phases are (a) an ending, (b) the neutral zone, and (c) a new beginning (Bridges, 2016, p. 259).

Significance of the Study

A qualitative approach with a phenomenological design was used to get to the heart of pastoral transitions and how emotions were managed through spiritual maturity. This researcher believes this study can make a significant contribution to leaders going through pastoral

transitions and the local church over which the leaders preside. The researcher identified where a lack of self-awareness, self-management, social awareness, and relationship management could reveal spiritual immaturity that produced an illness-based church as opposed to a health-based church (Weese & Crabtree, 2004).

The objective of this qualitative study was to hear from leaders after the 5-year mark of the pastoral transition to discover the emotional and spiritual challenges incurred, how the challenges were transformed by the Holy Spirit to produce the holiness of God, and the godly results of doing the hard work of sticking with it. This researcher believes that if the emotional and spiritual dynamics of successful teams are explored with honesty and described with accuracy, many others who go through transitions can be provided with real life experiences that will provide insight and warnings to help them succeed.

Summary of the Design

This research was conducted by using qualitative methodology with a phenomenological design approach. This researcher sought to get to the heart of pastoral transitions. Although a quantitative approach would have provided the numbers of those who had been successful or unsuccessful in making the pastoral transition, it would not have gotten to the deeper meaning behind how and why the transition had succeeded or failed.

Five couples were interviewed to explore the spiritual and emotional experiences during the transition. The interviews occurred at the church site of those who had made pastoral transitions. If face-to-face interviews were impossible, virtual interviews were conducted. Multiple sources of data were gathered through conducting interviews. The data gathered were documented and categorized to establish themes and patterns evident in the study. Once a comprehensive set of themes were established, a deductive exploration of the research was done

to determine if additional information was needed. A careful and diligent approach by the researcher was taken to keep the focus on comprehending and interpreting the meaning that the participants held about pastoral transitions.

The documentation and research were shared with the participants, and feedback from the participants was sought after from the researcher. The participants offered no revisions and this researcher reported.

The nature of qualitative research demanded that certain methods in the process would emerge and change. According to Creswell (2014), initial plans for research could not be tightly prescribed. Additionally, some or all phases of the process might have changed or shifted after the researcher entered the field and begins to collect data (see Creswell, 2014).

CHAPTER TWO: LITERATURE REVIEW

This chapter explores the spiritual and emotional dynamics of pastoral transitions. The precedent literature abounds regarding the theory of EI. Significant literature addressing pastoral transitions exists and is examined in this chapter. However, a gap in the literature exists in the relationship between spiritual experience, EI, and the dynamics both play during pastoral transitions. A qualitative design with a phenomenological approach was taken to explore the real life spiritual and emotional challenges and to discover the best practices, if any, emerging from the participant interviews.

The literature review is addressed using five sections: (a) Theological Framework for the Study, (b) Theoretical Framework for the Study, (c) Related Literature, (d) Rationale for Study and the Gap in the Literature, and (e) Profile of the Current Study.

Theological Framework for the Study

This chapter begins with a theological review designed to provide a strong biblical foundation concerning EI. This section shows the need for an initial spiritual transformation (Acts 2:1-4, 38; John 3:3-8) and the need for ongoing spiritual transformation due to the relationship between one's emotions and the Holy Spirit's work in the believer. This section also shows how leadership transitions are impacted by this relationship.

Scazzero (2015) emphasized the priority of being spiritually mature and the negative emotional impact when there is a spiritual deficiency: "The emotionally unhealthy leader is someone who operates in a continuous state of emotional and spiritual deficit" (p. 25). How a leader relates emotionally to the work of the Holy Spirit will significantly impact how the leader relates emotionally to others in general. This vertical and horizontal relationship specifically translates to how leadership transitions are accomplished.

Theology of Emotional Intelligence

Critical to EI theory is the question: Is there a theological premise for EI? This question is answered from a biblical worldview and the scriptural meta-narrative of Creation-Fall-Redemption-Glorification. Hoekema (1994) described four “states” of humanity to help to grasp an understanding of human emotions: “1) The original image; 2) The perverted image; 3) The renewed image; and 4) The perfected state” (pp. 82–92). This author focused on the first three states of the image of God in humans in relation to emotionality.

Initially, at creation, there was the original image in which Adam and Eve lived sinlessly and harmoniously. However, Adam and Eve fell into sin and entered a perverted state in which that image was distorted by acquiescing to temptation. The emotionality of mankind was also in a fallen, perverted state. Fear, shame, and guilt were the emotional filters Adam and Eve used when interpreting the voice of God. When God asked, “Where are you? (Gen 3:9), the question was intended to identify where Adam and Eve were in their intended purposes to connect and reflect to God and one another.

Kilner (2015) described God’s reason for creating humanity in His image and likeness by focusing on God’s desire to have a relational connection with humanity. By creating humanity in His image, God created an unbreakable connection with humanity, with the intention that humanity would reflect Him in the world (Kilner, 2015, p. 227). God’s reasoning is revealed through proper relational connection focused on reflecting His attributes. Kilner (2015) stated the following:

Because of sin, reason has not developed in people as God intended. That does not mean people are devoid of reason. Rather, it indicates that people’s reason is distorted until Christ breaks the power of sin to allow reason to develop and function as He intended. (p. 228)

The connection and reflection principle includes the emotionality of mankind. Adam replies, “I heard your voice in the garden and was afraid because I was naked; and I hid myself” (Gen 3:10). Connection with God remains, but the pure, undistorted connection is now filtered through sin and the emotion of fear, guilt, and shame. Adam hides because he is guilty and ashamed. In the fallen, perverted state, the emotions of fear, guilt, and shame have severely distorted the loving connection God desired.

Hoekema (1994) stated, “After man’s fall into sin, the image of God was not annihilated, but was perverted” (p. 83). The structural sense of people, such as giftedness, intellect, capabilities, and capacities, were not destroyed in the Fall. Instead of being pure and holy in functionality, people became perverted and unholy. The direction of humankind and the use of God-given gifts, intellect, capabilities, and capacities were sinfully misguided (Hoekema, 1994, p. 83). Hoekema (1994) described the fallen state as perverted (p. 83), Kilner (2015) described the fallen state as distorted (p. 228), and Pettit (2008) described the fallen state as being defaced (p. 41). Regarding the fall, sin “defaced the image of God in humanity, but mercifully did not erase it” (Pettit, 2008, p. 41).

Pettit (2008) explored three essential resources for the image of God to be renewed. Two are obvious: God’s Word and God’s Spirit. The third essential is not so obvious: God’s people (p. 45). Dealing with people elicits the best and worst out of leaders. People are God’s tool to help leaders submit to God’s Word and God’s Spirit, with the potential to develop holiness in functionality. Kilner (2015) added, “The relational ability is compromised, and the rest of Genesis goes on to document much other damage as well” (p. 150). Kilner (2015) used the status/standard principle to distinguish humankind from God so that people would not embrace the notion that the standard of being in the image of God was damaged: “People are in God’s

image—God’s image is not in people” (p. 150). God is the standard, and people are the status of the standard. Kilner (2015) stated, “Were the standard itself damaged, then people would no longer be accountable to be better than they are” (p. 137). An example of the status/standard principle of being created in the image of God is a damaged building (status) and the perfect blueprint of the building (standard). Kilner (2015) stated,

A blueprint for a building may call for a high-quality structure. Just because the building has suffered damage does not mean that the standard — the blueprint — has changed as well. The image of God involves the attributes of God — not the damaged attributes of fallen people. (p. 135)

Sin prevents godly human attributes from developing as they should, such that what is so often visible in the world today is corruption rather than the God-glorifying human attributes God intends. This author posited that transitions would bring out the best and worst in leaders regarding the emotional side of leadership, which further emphasized the need to have a fixed standard to hold pastoral teams accountable, especially during transitional periods.

The Impact of Emotions in Relationships

The impact and effect of emotions throughout scripture cannot be ignored. An example is in the death of Abel by his brother, Cain (Gen 4:5-8). Jealousy, envy, and the misuse of anger and hatred are sinful emotions eliciting violence and murder in Cain’s heart. These sinful emotions were not present or experienced in the original image. The fall into sin produced sinful, destructive emotions. Emotions have behavioral outcomes.

Left alone and in a fallen (perverted) state, the emotionality of humanity is destructive. In Gen 4:6, God said the following to Cain:

Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it.

David (2016) described the destructive nature of the emotions of jealousy, depression, envy, and eventual strife exhibited in the relationship between Cain and Abel: It “should give the reader pause when considering the basic Sovereign admonition—to rule over those emotions” (p. 73). God directly confronts the out-of-control emotional condition in Cain. God also points to the results of unchecked and unfiltered emotions when He states, “Sin is crouching at the door” (v. 6). Cain is being instructed to address his emotions and bring them under control. If he were to do so, it would result in a “lifting up of the head” or, in other words, a healthy emotional response (David, 2016, p. 74). The literature shows how destructive emotions are in the fallen, perverted state. If one is unaware and does not manage the emotions, the behavioral outcomes are various, with some being withdrawal, isolation, estrangement, separation, and (at worst) deadly.

Renewal and Emotional Intelligence

The renewal of the image consists of “taking off” the old person and “putting on” the new. According to Thayer’s Greek Lexicon (2006), the biblical meaning of the term, renewed, in Eph 4:23 entails “a renovation, a complete change for the better, and a spiritual transformation” (para. 2). Paul describes a complete transformation of the mind. According to Titus 3:5, one is renewed by the Holy Spirit. According to Arichea and Hatton (1995), “The term renewed is derived from a verb that means ‘to cause something or someone to become new’” (p. 20). Paul says this “new creation” celebrates the old things being gone (2 Cor 5:17). The one who is a “new creation” undergoes a growth process of ongoing renewal that has a moral, ethical, and emotional responsibility. Paul addresses the moral and ethical responsibilities in Colossians, while the emotional responsibility is addressed in Ephesians.

There is an indicative truth and an operative truth that applies to the renewing term. The indicative truth is that one is a new creature in Christ (2 Cor 5:19). The operative truth is that one has not arrived yet and is still in the process of renewal (Lowe, 2020). This process includes one's emotions where spiritual and emotional maturity are expected. Paul states,

That you put off, concerning your former conduct, the old man who grows corrupt according to the deceitful lusts, and be *renewed* in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness. (Eph 4:22-24)

Paul indicates a dimension to humanity that EI theorists do not address but is fundamental to Christian behavior. That dimension is the righteousness and holiness of God that result from being renewed in the spirit of one's mind. Scazzero (2015) made a bold but true statement: "One cannot be emotionally healthy and spiritually immature at the same time" (p. 17). In this statement, Scazzero (2015) linked spiritual transformation together with EI. EI is evident in one's self-awareness, self-management, social awareness, and relationship management. This author postulated EI could be exemplified best by Christians because there was assistance from the Holy Spirit in this renewed state. Ministry teams filled with the Holy Spirit should exhibit the highest levels of team EI.

Emotional intelligence is explored in detail in the theoretical framework of this study. However, one should be provided a brief working knowledge of EI to serve as a prerequisite to grasping Biblical EQ. EI consists of self-awareness, self-management, social awareness, and relationship management. Self-awareness is one's ability to perceive one's own emotions accurately in the moment and understand personal tendencies across situations. Self-management is one's ability to use one's awareness of emotions to stay flexible and direct behavior positively. Social awareness is one's ability to pick up on emotions accurately in other people and understand what is really going on with them. Relationship management is one's ability to use

awareness of both one's own emotions and those of others to manage interactions successfully (Bradberry & Greaves, 2005). EI has been helpful in a secular sense; however, secular theories have no "ideal person" to point to, merely assembling ideals from one's own theories and worldview (Edmiston, 2001). Jesus is the "ideal person" who sets the standard for leaders. Biblical EQ is the scriptural perspective on the four key areas of EI.

Defining the Biblical Emotional Quotient

Biblical EQ is a theoretical model that does not neglect the findings of neuroscience but seeks to add the transforming power of the Holy Spirit that informs the emotions to produce holy behavioral outcomes. Edmiston (2001) posited a five-step model in understanding a biblical approach to EI that he called "Biblical EQ."

Perception

Perception is a self-awareness, but it is more than that just emotional awareness. It is to perceive life spiritually, righteously, truthfully, and with a kingdom perspective. Isa 11:1-5 describes a spiritual perception of wisdom, understanding, counsel, and knowledge that Jesus possesses. The origin of this perception is the Spirit (Isa 11:2), and the focus is on kingdom outcomes. Edmiston (2001) stated that Jesus "judged life's situations with a spirit of wisdom, understanding, counsel and knowledge that saw into the heart of things" (Part 1, Section 4, para. 14).

Mark 2:8 says, "But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, 'Why do you reason about these things in your hearts?'" Jesus's spiritual perception addressed the scribes' indictment against Him of committing blasphemy (v. 7), focused on forgiveness of sins (v. 9), and God being glorified on earth through healing (v. 12). A lack of spiritual perception may have led to the focus being

placed on the power struggle between scribes' words and Jesus's words. Instead, by being perceptive, Jesus has elevated the kingdom of God. Critical to pastoral transitions is the need to remain spiritually perceptive during times of power struggles, misunderstandings, and word games that may lead to spiritual immaturity and a lack of EI. Biblical EQ adds the most important layer to the whole person, which is the spiritual aspect of humankind.

Beliefs

Beliefs are where a definite gap in the literature exists. Transitions are psychological and spiritual in nature (Bridges, 2016) and what leaders believe determines the direction for themselves and the local church. Beliefs affect how one manages emotions. Once one is born again of water and Spirit (John 3:3-5), the Holy Spirit redeems and restores the Christian and empowers them to reflect God to others, rather than reflect the sinful, fallen nature from one's emotions.

Cashman (2008) stated, "Beliefs literally create our reality; they are the lenses or filters through which we interpret the world. Some of these lenses focus and open new horizons; others dim our view and limit possibilities. Beliefs are transformational" (p. 38). Cashman discussed two categories of beliefs: shadow beliefs and conscious beliefs. Transition demands change, and "the only way to change is to be aware of shadow beliefs and put them in their proper place. Left to themselves in the room of neglect, shadow beliefs will sabotage conscience beliefs" (p. 38). Thus, the need exists to place them in a scriptural context. Shadow beliefs buried in the subconscious mind remain hidden, unexplored, or unresolved and come to the surface during times of stress and conflict.

Biblical EQ argues for one to remain spiritually self-aware enough to allow the Holy Spirit to reveal truthfully shadow beliefs and replace them with conscious beliefs grounded in the

authority of scripture (John 14:17, 16:13, 8:32). There are shadow beliefs that limit leadership's potential and derail leadership's teams and the church. However, conscious beliefs established by the Word of God may transform leaders and open opportunities to thrive during times of transition. If one is unaware of the two categories of beliefs inside the mind, there will be an internal friction that muddies mental waters, stifles spiritual advancement, and limits the power and potential of God's plan for the church.

Biblical EQ works toward consciously building a belief system that properly defines emotions and recognizes which emotions must be transformed by the Spirit. The Holy Spirit writes the law of God on humans' minds and hearts, forming beliefs within as a teacher. Here are just a few direct references to how the Spirit of God in the believer teaches with the intention of transformation (1 Cor 2:9-16; Eph 4:21; Gal 1:11-12; Heb 8:10-11; 1 John 2:20, 27; John 6:45, 14:26; 1 Thess 4:9).

Internal Emotions

Emotions can proceed directly from one's spirit under the influence of the Holy Spirit. However, because of humans' free wills, a choice must be made between holy emotions and sinful emotions. Unlike the leading secular authors of EI who neglect a theological approach and eliminate a discussion on God's holiness, Edmiston (2001) provided a vivid insight into three categories of emotions, emphasizing God's holiness. Table 1 is based on Edmiston's work and depicts the three categories. Edmiston's three categories accord with the perverted state/renewed state (Hoekema, 1994; Kilner, 2015; Pettit, 2008) and point to holy emotions as part of the renewed position in Christ Jesus.

Table 1*Edmiston's Categories of Emotions*

Human emotions	Sinful emotions (spiritually destructive)	Holy emotions (spiritually transforming)
Anger	Malice	Love
Sadness	Envy	Joy
Grief	Selfish Ambition	Peace
Shame	Sensuality	Longsuffering
Guilt	Unresolved Anger	Gentleness
Fear	Bitterness	Goodness
Anxiety	Hatred	Faith
Abandonment	Rage	Meekness
Stress	Jealousy	Temperance
Anguish		Poor in spirit
		Pure in heart

Note. Adapted from *Biblical EQ: A Christian Handbook for Emotional Transformation*, by J. Edmiston, 2001 (http://pwww.pneumafoundation.com/resources/articles/biblical_eq.pdf).

Biblical EQ does not work against neuroscience or neurochemistry. Biblical EQ embraces the discovery of neuroscience to the extent that findings align with scripture. The Bible states,

For You formed my inward parts; You covered me in my mother's womb. I will praise you, for I am fearfully and wonderfully made; marvelous are your works, and that my soul knows very well. My frame was not hidden from you, when I was made in secret. (Psalm 139:13-15)

Pellitier (2017) claimed the following:

The brain has 100 billion neurons which communicate with 100 trillion cells in the human body. Neurons communicate using chemical and electric signals. Messages from the foot to the brain travel at 150 miles per hour through the neural network. Messages speed from the hand to the brain at over 200 miles per hour. (p. 1)

“Reigns” is used in Psalm 139:13 to describe the “inward parts” of God’s creation of humankind. Brown et al. (2006) defined the term as the “seat of emotion and affection” (p. 20). The writer of Psalm 139 states that God formed humankind’s emotions and affections. Kilner’s (2015) connection for reflection principle showed that the more one connected with God

relationally, the more one's emotions and affections would reflect God. The Bible unfolds how humanity is to reflect the emotional side of being created in God's image and likeness.

Interaction With Physical Disposition

Interaction with one's physical disposition from a Biblical EQ perspective is like being self-aware, showing how one processes emotions. However, Biblical EQ runs deeper and integrates one's ability to listen and obey the voice of the Holy Spirit. The voice of the Holy Spirit and the written word of God will never contradict one another. Like Edmiston (2001), this researcher agreed that beliefs informed one how to interact with moment-by-moment thoughts and feelings, deciding the category (human, holy, or sinful) for the thoughts and feelings and if the beliefs were biblical to lead one to choose holiness.

Oswald and Jacobson (2015) agreed and provided further insight into how self-awareness and the interaction with one's physical disposition would transpire. Oswald and Jacobson stated the following:

Self-awareness is the capacity to identify, moment by moment, the thoughts, emotions, and body sensations occurring within us. It allows us to observe our behavior, both in the past and in the present. While in a conversation with someone, not only are we able to participate in the dialogue taking place, but we can also observe the feelings we are having about the conversation, thoughts we are having about the conversation but are not expressing, our body movements, and possibly what our nonverbal behavior might be saying to this other person. Self-awareness is often called the cornerstone of emotional intelligence, and it distinguishes humans from all other mammals. It is not just the gift of consciousness; it is also being conscious of our own consciousness. (p. 25)

This statement is like what Paul refers to as the old things being passed away and all things becoming new in Christ Jesus: "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Cor 5:17). As one is born-again, they are "in Christ," which empowers them to take on the nature and disposition of Jesus

Christ. As a result, holy emotions are now possible due to having the holy nature of Jesus Christ in the heart.

Outward Expression of the Emotional Reaction

Outward expressions address the social competencies and one's EI from a biblical perspective. According to Ciarrochi et al. (2006), there is a difference between EI and emotionally intelligent behavior. Ciarrochi et al. (2006) stated, "Emotional intelligence can be used to refer to a latent ability" (p. 253). Latent ability is what people are capable of when at their best. In contrast, emotionally intelligent behavior refers to how effectively people perform in the context of emotions and emotionally charged thoughts. Edmiston (2001) agreed with Ciarrochi et al. (2006) and described emotionally intelligent behavior as one's outward expressions of emotional reaction. An example of unintelligent behavior is when one allows emotions to act as a barrier to effective outcomes (Ciarrochi et al., 2006, p. 253). If, in contrast, emotions are identified internally by the Holy Spirit, and the human emotion is not allowed to interfere with the voice and direction of the Holy Spirit, one is described as behaving with high Biblical EQ.

God has given humanity the incredible blessing of free will and the power to choose what is permitted and unpermitted to come into the conscious level of thinking. That freedom can also be imprisonment if destructive emotions and feelings are not permitted to be addressed by the Holy Spirit. Failure to bring these emotions into conscious thought can be like getting hit in the stomach and getting the air taken away. If emotions are unaddressed spiritually, one will not be consciously aware when triggered, and the stored emotion will emerge without one being aware it is happening until it is too late. Self-awareness allows one to become conscious of these emotions and aware of their intensity. Managing those emotions well determines a key part of

people's EI because they cannot manage emotions of which they remain unaware (Ciarrochi et al., 2006).

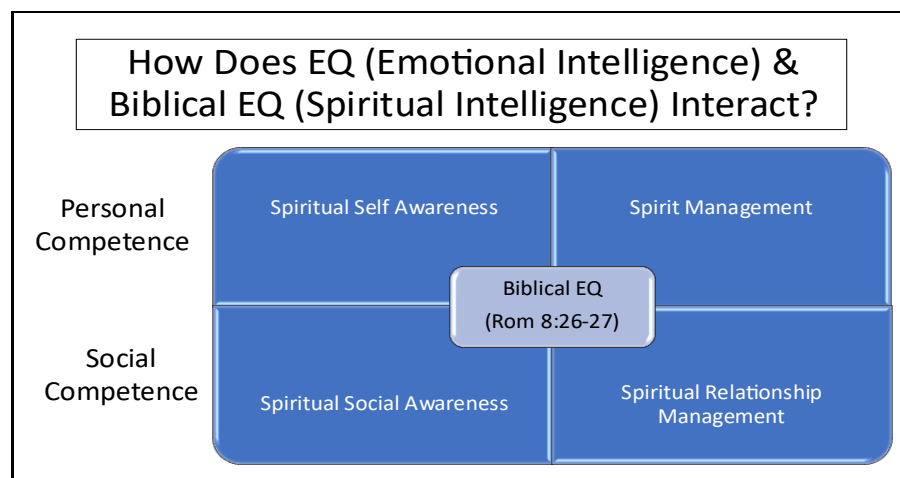
Emotional Intelligence and Biblical Emotional Quotient

Biblical EQ adds the biblical and theological perspective to self-awareness, self-management, social awareness, and relationship management. As previously stated, it does not neglect the findings of neuroscience, but it adds the Holy Spirit's transforming power to the theory of human emotions. It used, as its model, the emotional life of Jesus Christ with His personal presence, self-control, emotional expressiveness, and discernment of situations (Edmiston, 2001).

Using Edmiston's (2001) Biblical EQ theory, this author integrated Edmiston (2001) and Bradberry and Greaves (2005) into one model, as shown in Figure 1. The pastor was expected to possess personal competence and social competence to lead the church family.

Figure 1

Emotional Intelligence and Biblical Emotional Quotient



Note. Adapted from *The Emotional Intelligence Quick Book*, by T. Bradberry and J. Greaves, 2005, Simon & Schuster; *Biblical EQ: A Christian Handbook for Emotional Transformation*, by J. Edmiston, 2001 (http://pwww.pneumafoundation.com/resources/articles/biblical_eq.pdf).

At the center of the model is Rom 8:26-27, which informs leadership of a spiritual and emotional deficit that only the Holy Spirit can turn into a relationship asset. Paul states,

Likewise, the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. (Rom 8:26-27)

Biblical EQ emphasizes the Holy Spirit's active work to make intercession during times of weakness, stress, and conflict, with the goal of accomplishing the will of God in saints' lives. Walvoord and Zuck (1983) provided an exposition of these verses and pointed out that believers were not left to their resources in their sufferings (v. 18) and groanings (v. 23). The Spirit helps ("keeps on helping") leaders in times of weakness. The Spirit does not only occasionally help when one is weak; the human state is always one of weakness and in need of the Spirit's work.

The Greek word for weakness (*astheneia*) may include physical, emotional, and spiritual disability or deficit evidenced by inward "groaning" (Rom 8:23). In this deficit, the Holy Spirit "makes intercession" (Rom 8:23). This word gives the picture of someone helping another carry a heavy load. One evidence of weakness is that one does not even know what to pray for specifically. During the initial stages of pastoral transitions, it can be like carrying a heavy load of loss, grief, and stress. The Spirit comes to a team's rescue and intercedes or carries the heaviness. The intended work of the Spirit entails transforming and conforming into the image of Jesus Christ (v. 28). This researcher argued that leadership transitions could be successful to the degree that the pastoral team would conform to the image of Jesus Christ. Conformity to Christ had a focused outcome of spiritual self-awareness, spiritual self-management, spiritual social awareness, and spiritual relationship management.

Sin, Emotions, and Biblical Emotional Quotient

Kellemen (2021) presented keen insight into the marring of sin and the correlation between rationality and emotionality from the apostle Paul's words. In Eph 4:19, Paul chooses a rare Greek word, *apēlgēkotes*, to describe fallen emotionality. The word means “past feeling, becoming emotionally callous” (Kellemen, 2021, p. 8). God uses emotions to send signals that connect humankind to Him, the outer world, and one’s inner world; all lead to personal and social competence. Kellemen (2021) gave further scriptural insight into the long-lasting, damaging impact of the fallen nature and the need for personal and team transformation in Eph 4:17-19:

You must no longer live as the Gentiles do in the futility of their thinking (fallen rational direction). They are darkened in their understanding (fallen cognition) and separated from the life of God (fallen relational affections) because of the ignorance that is in them (fallen rational direction) due to the hardening of their hearts (fallen volitional motivation). Having lost all sensitivity (fallen emotional reaction), they have given themselves over to sensuality to indulge in every kind of impurity, with a continual lust for more. (p. 8)

A team ruled by fallen rationale, relational affection, cognition, and emotional reaction is deficient in Biblical EQ. The fallen nature experiences emotional pain and the brain is wired to escape pain through fighting, fleeing, or freezing. According to Paul, in this dark, futile, hardened state, the temptation to give oneself over to sensuality and impurity is present (v. 19). Paul’s opening warning to “no longer live as the Gentiles” (v. 17) points one away from the fallen, perverted state to the renewed state of mind by learning to conform to the character of Christ (Eph 4:20-24). Character traits that Paul lists in the renewed state include removing sinful behavior from the old lifestyle before Christ, repenting of deceitful lusts, renewing thinking that reflects Jesus Christ, having righteousness and holiness that comes from the Holy Spirit, and pursuing unity in the body of Christ by communicating with honesty (vv. 22–25). Paul concludes

Chapter 4 of Eph by listing sins of the flesh that grieve the work of the Holy Spirit and behaviors that reflect one who has Biblical EQ:

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. (Eph 4:30-32)

In Rom 5:12, Paul states that sin and death have spread to all humans due to Adam's sin:

“Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (Rom 5:12). Paul writes the following in Rom 3:23: “All have sinned and fall short of the glory of God.”

According to Sproul (2014), the Greek word translated as “sin” is *hamartia*. According to Sproul this word comes from the arena of archery, specifically when an archer misses the bull's-eye of his target. However, the biblical meaning goes deeper than that, as “missing the bull's-eye” may imply that the error is only minor. The truth is that the standard of righteousness is humanity conforming to the image of God. Sin has produced an impossibility in humankind. Jesus Christ is humankind's possibility, and it is only through a born-again experience with Jesus Christ that a leader can truly actualize potential.

EI sets a mark to reach by nature. Nevertheless, sin has produced an impossibility in humans because sin has damaged their emotions. Human's only hope for true EI is Jesus Christ. The grace offered to humankind through the death, burial, and resurrection of Jesus Christ integrates the power to behave righteously, which includes one's emotions. Rom 5:19-21 describes God's grace abounding in daily living, ultimately leading to eternal life:

For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. Moreover, the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

This researcher emphasized the need for Biblical EQ over EI because of the sin nature inherent in humanity. Teams and team ministry were a revealer of the individual Biblical EQ and team Biblical EQ. This author argued that pastoral teams who had succeeded at transitions would exhibit strong Biblical EQ, reinforcing successful patterns of spiritual maturity and ongoing victories in turbulent times.

Team Processes and Biblical EQ

The apparent purpose of teams is to accomplish a clear vision by defining tasks and assigning specific responsibilities to team members who carry out the tasks to achieve the team's vision collectively. There is a difference between a group and a team. Barna (2001) defined workgroups as “collections of people who come together for a particular duration to accomplish a specific task. The task is not necessarily vision-driven, and the group’s focus might not be the future” (p. 22). Barna defined a leadership team as being distinct from a workgroup or planning committee because of the teams focus on a common purpose; beyond the purpose, team members are committed to one another’s growth. Barna stated the following:

Teams are a small group of leaders who possess complimentary gifts and skills. They are committed to one another’s growth and success and hold themselves mutually accountable. Together they lead a larger group of people toward a common vision, specific performance goals, and a plan of action. (p. 24)

Similarly, MacMillan (2001) stated the power of a team flows out of each member’s alignment to the common purpose. Like MacMillan (2001) and Barna (2001), Kouzes and Posner (2017) emphasized a common purpose in team leadership that would generate excitement and a synergy. Teams remain effective long-term for many reasons, but one reason is the working and thinking processes that help establish cultural norms. The working processes provide a clear path on how tasks will get done. The thinking processes provide a clear path on how emotions and communication will be processed.

The excitement and synergy within a team can exit quickly when there is conflict, with no process on how to handle it. MacMillan (2001) posited that teams would develop a collective intelligence quotient (IQ) based on thinking processes. This author submitted that a component of the thinking process was how one would think about the emotions and the emotional reality of the team. Druskat et al. (2003) affirmed this author's supposition when defining teams as “emotional incubators” (p. 20). On a team, a person will have an emotional reaction to everyone in the room. There can be an emotional spiral down leading to hostility, frustration, tension, and loss of connection; it can stifle collaboration and team efficacy. On the positive side, emotions are also the source for increased collaboration and creativity.

The higher a team's Biblical EQ, the more cohesive the team, and the more unifying a team will be when aligning to that team's direction and destination. Everyone on the team respects what the other team members contribute to the team, taking time to voice affirmation and appreciation. Competitiveness and criticism are not allowed because they are emotional cancers that fragment teams. The opposite of cohesion is fragmentation. Signs of team fragmentation consist of (a) an inability to focus on an agenda and make decisions, (b) a lack of willingness to engage in dialogue, (c) poor capacity to listen to one another, (d) an apparent lack of respect for one another's ideas, and (d) a tendency to personalize the conversation and get defensive (Nath et al., 2020, p. 2). Pastoral teams with high Biblical EQ are aware of fragmentation but do not allow the work of the flesh to derail the spiritual direction of the transition.

On the day of Pentecost, at least 15 different nationalities were represented with an array of diverse backgrounds. Nevertheless, an environment of being in one mind and one place with one purpose resulted in the spiritual outcome of speaking the same spiritual language that served

as foundational to team unity and cohesion. Because the Spirit does not take away one's humanity, the learning processes of communication are important for synergy during times of transition. Trust is like glue in the relationship of the pastoral team. Transparency and being able to communicate effectively during times of experiencing negative emotions build trust in the relationship.

However, one may question what effective communication looks like during turbulent times. Nath et al. (2020) specified effective communication among team members to build trust. This author postulated that leaders with high Biblical EQ should focus on trusting each other enough to communicate effectively, with the intended outcome of spiritual maturity, not on voicing personal agendas based on emotional and spiritual deficits. Leaders understand that the congregation will benefit from the pastoral team establishing team norms of effective communication and are willing to deny themselves for the sake of team efficacy.

Communication Process That Builds Trust

Nath et al. (2020) implied that collective trust was one emotional outcome when effective communication is followed. The process includes “voicing, listening, suspending, and respecting” (p. 6). *Voicing* is the freedom to express what needs to be said from the respective role one is playing. Once voiced, honest and transparent communication is humble enough to receive different perspectives and come to a collective conclusion. Voicing asks, “What needs to be said” (p. 6)? *Listening* is an openness to empathize without editing what the other members are saying. Listening asks, “What does this mean” (p. 6)?

The third step in effective communication posited by Nath et al. (2020) is suspending. *Suspending* includes the wisdom to suspend assumptions, judgment, and conclusions until everyone speaks and appropriate time is allowed for dialogue. Teams with high Biblical EQ

suspend decisions until sufficient prayer, and scriptural consultation occur. Prayer and biblical insight invite the work of the Holy Spirit to align everyone on the team to the spiritual outcomes of “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance” (Gal 5:22-23). Suspending asks, “How does this work” (p. 6)? Suspending is patient enough to wait while figuring out “how this works” (p. 6) in the spiritual and emotional team dynamic, leading to the fourth step in effective communication: respect.

Respecting one another is the awareness of each team member's positions and the impossibility of fully understanding everything others are feeling during times of conflict. Mind reading is avoided, and open communication is welcomed. Respecting one another asks, “How does this fit” (p. 6)? Transitions are the spiritual and psychological changes that happen under the radar. There are times during the transition when it does not feel like it fits. Voicing, listening, suspending, and respecting one another while actively relying on the Holy Spirit's work to transform destructive emotions into holy emotions as team norms with those who possess high Biblical EQ.

Alignment, Direction, and Destination of Pastoral Teams

Druskat et al. (2003) and many others in the social science field provided processes that allowed for alignment, direction, and a perceived destination. Northouse (2019) described key components in authentic leaders that aligned teams and enabled them to navigate through tense times because team members were committed to values that support the vision: “Authentic leaders understand their own values and behave toward others based on these values” (p. 479). Like Druskat et al. (2003) who identified teams as emotional incubators and Nath et al. (2020) who provided insight into effective communication on teams, Northouse (2019) discussed

authentic leaders who knew how to develop strong relationships and build team cohesiveness.

Northouse (2019) stated the following:

Authentic leaders have the capacity to open themselves up and establish a connection with others. They are willing to share their own story with others and listen to others' stories. Through mutual disclosure, leaders and followers develop a sense of trust and closeness. (p. 480)

The literature revealed some common practices among successful teams, such as effective communication, even during emotionally charged moments; communicating stories and history; valuing the history; and building the future on the shoulders of the past. The trust and closeness developed through valuing the past would afford the incoming leader's relational currency to change methods while holding true to core values.

Northouse (2019) also stated that when a leader was authentic, others could expect the practice of self-awareness that would entail "reflecting on your core values, identity, emotions, motives, and goals, and coming to grips with who you really are at the deepest level" (p. 487). This belief accorded with the literature from Goleman et al. (2013), Bradberry and Greaves (2009), Druskat et al., (2003), and Oswald and Jacobson (2015). These researchers all emphasized leaders being self-aware if long-term success would be achieved. The research fell short in the realm of transcendent purpose, with an eschatological alignment, direction, and ultimate destination. Biblical teams would fulfill this transcendent purpose, further emphasizing a team's Biblical EQ.

Alignment

The transcendent purpose of a ministry team is to function with a biblical worldview of Creation-Fall-Redemption-Glorification. Glorification speaks of humans' redeemed states being transformed into the glorified state at death (1 Thess 4:16-17). The apostle John describes the glorification of the saints as becoming like Jesus:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:2-3)
 The hope of reaching this glorified state depends on one's daily behavior in the redeemed

state. Therefore, ministry teams aligned to the goal of glorification pursue living a pure life daily. One may question how such purity is measured. One is to live pure "even as he is pure" (Rom 5:2). The "He" in the text is Jesus. This passage expects ministry teams to live at a higher standard of purity based on being empowered by the Holy Spirit, which is "Christ in us the hope of glory" (Rom 5:2; Eph 1:18; Col 1:27). It is a logical inconsistency to say one is spiritually pure while living emotionally sinful. The church is like a body that has an immune system. If the leadership allows sinful emotions inside the heart, impurities of the spirit will compromise the church's health. Ministry teams possess the power to build spiritual immune systems that protect and preserve a pure environment or destroy the church's immune system, leading to compromised church health.

Oswald and Jacobson (2015) postulated that an "emotionally intelligent congregation develops an immune system that enables church leaders and members to intervene when toxic interchanges threaten to disrupt the health of the church" (p. 106). This belief accorded with Druskat et al.'s (2003) team awareness and a team's ability to confront members who would break norms. A ministry team with high Biblical EQ has an immune system that first addresses personal spiritual and emotional deficits so that the team can address toxic interchanges of church members that threaten the body's spiritual health (Oswald & Jacobson, 2015).

Oswald and Jacobson (2015) discussed the following example of how such an immune system with high Biblical EQ would operate:

When certain members engage in triangulation (which occurs when person A and person B bond over their concern for person C, they are called on this behavior. Congregants are also called on the practice of gossip that demeans other members. (p. 107)

Paul, who was the quintessential team member and had to overcome his emotional shortcomings (Rom 7), makes frequent mention of infections that threaten the body's health. Paul mentions grumblers, malcontents, and people who “bite and devour one another” (Gal 5:15). He warns against fractious and quarreling people, who are jealous, angry, selfish, slandering, gossiping, and conceited (2 Cor 12:19-20). All of these may be considered viruses that can invade a church system.

Viral infection and relational conflict function in similar ways. In congregations with high Biblical EQ, a host cell (in a congregation, group, or individual) does not tolerate the virus's invasive behavior. In other words, conflict between members is not left to fester and expand (Oswald & Jacobson, 2015, p. 107). Just as in Paul's day, today's ministry leaders and teams must align to established biblical principles that provide a clear direction to reach an eternal destination.

Direction

God calls pastoral teams to lead by example. Pastors are to “walk worthy of the calling with which they are called” (Eph 4:1). The calling and walk of the leader must be worth following, which includes emotional direction. West (2016) analyzed pastors' EI and job satisfaction. The Association for Biblical Higher Education (2015) stated, “Pastors are normally trained in a variety of knowledge and skills, such as biblical theology, business administration, and church leadership” (p. 20). West (2016) stated, “Specifically, pastoral training programs may fall short in preparing pastors with skills of emotional intelligence” (p. 1). Oswald and Jacobson (2015) would agree with West (2016) when describing EI as the essential factor of pastoral effectiveness and corresponding job satisfaction because pastoral ministry is all about relationships. Like West, Oswald and Jacobson (2015) stated, “You may be a brilliant

theologian, excellent at biblical exegesis, an outstanding preacher, a great pastoral care provider, but if you are not emotionally intelligent, your ministry as a pastor will be difficult” (p. 136).

One of the most significant challenges in pastoral leadership entails making a successful transition. It takes EI, but one may question how emotions are informed. Emotions are related to spiritual maturity. Edmiston (2001) posited three categories of emotions: human, holy, and sinful. One may ask the following questions: Is there a spiritual/emotional process model that can help intercept negative emotions and lead to spiritual transformation, and can the holiness of God come out of emotionally tense moments? These questions identify a gap in the literature between EI and spiritual transformation that seeks to conform to the image of Jesus Christ and demonstrates God's holiness in leadership behavior. Pastoral leadership teams handle their spiritual and emotional directions before setting the direction of a local church. If the pastoral leadership team cannot direct their emotions in a holy way, the team will not have the influence to direct the church. The direction of spiritual and emotional maturity possesses an eternal destination. How transitions are processed spiritually and emotionally impact the local church's destination.

Destination

Godly character and redemptive communication are at the heart of successful transitions. Pastoral transitions and the transition process are of utmost importance because they provide an example for all other leadership transitions in a church to follow. Eschatology addresses leadership destination and the arrival at the judgment seat of Christ. One may ask if pastoral leadership will show the transition process.

Paul's words in Philippians 1:9-10 capture the essence of successful pastoral transitions:

And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ.

Paul's prayer is one of spiritual maturity and an abounding love for one another, seeking to remain without offense. Discernment in the moment of tension is a mark of maturity. During times of offense, this researcher submitted a spiritual/emotional transformation process for consideration. The mind of Christ in the leaders, the disruption experienced by leaders, the emotional lenses of leadership, and the intercession of the Spirit in each of the leaders on the team allowed for spiritual transformation to give biblical direction to the team and point to the destiny of the church (see Figure 2).

An important premise of the New Testament, signaled by its title, is that old things are transformed into something new (Rom 13:12; 2 Cor 5:17; Eph 4:22; Col 3:8). As the last Adam, Jesus Christ had come to save humankind, seeking to transform the world through the sacrifice of Himself. Sin is not only individual but also social. Thus, society is perverted by sin. If the first Adam had the power to tarnish the world, the last Adam (the Lord from Heaven) might hold the power to transform the world (1 Cor 15:47-58). Therefore, the effects of salvation through Jesus Christ are not only individual but also social and cultural (Gal 5:16-26; Col 3:1-17). Thus, a church claiming to be saved may socially and culturally demonstrate the spiritual and emotional effects of salvation.

Leaders in transition will face spiritual, emotional whirlwinds and can feel alone. At all times, but especially during times of transition, one may question who the pastors look to as an example. As fully God and fully man, Jesus Christ experienced every emotion humankind experiences and transitioned through earthly life and ministry without sin (Rom 8:3; 2 Cor 5:21;

Heb 9:14; 1 Peter 1:19). Sinlessness and perfection are found only in Jesus and not expected in any other leader. However, Jesus is the perfect model for all leaders going through transitions.

Jesus and Emotional Intelligence

The emergence of EI has made its impact in social sciences since 1990 (Ciarrochi et al., 2006). EI is not a language foreign to the church; rather, Jesus exemplifies it (Oswald & Jacobson, 2015). Like Oswald and Jacobson (2015), Scazzero (2003) stated,

Scripture portrays Jesus as one who had intense, raw, emotional experiences and was able to express his emotions in unashamed, unembarrassed freedom to others. He did not repress or project his feelings onto others. Instead, we read of Jesus responsibly experiencing the full range of human emotions throughout his earthly ministry. (p. 75)

Jesus experienced the temptation to surrender to every emotional trigger, all sinful emotions, and unholy behaviors, yet He never sinned. Emotionally speaking, He sympathizes with leaders when experiencing the same emotional temptations while empowering leaders to choose a holy response to an otherwise sinfully destructive situation: “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin” (Heb 4:15).

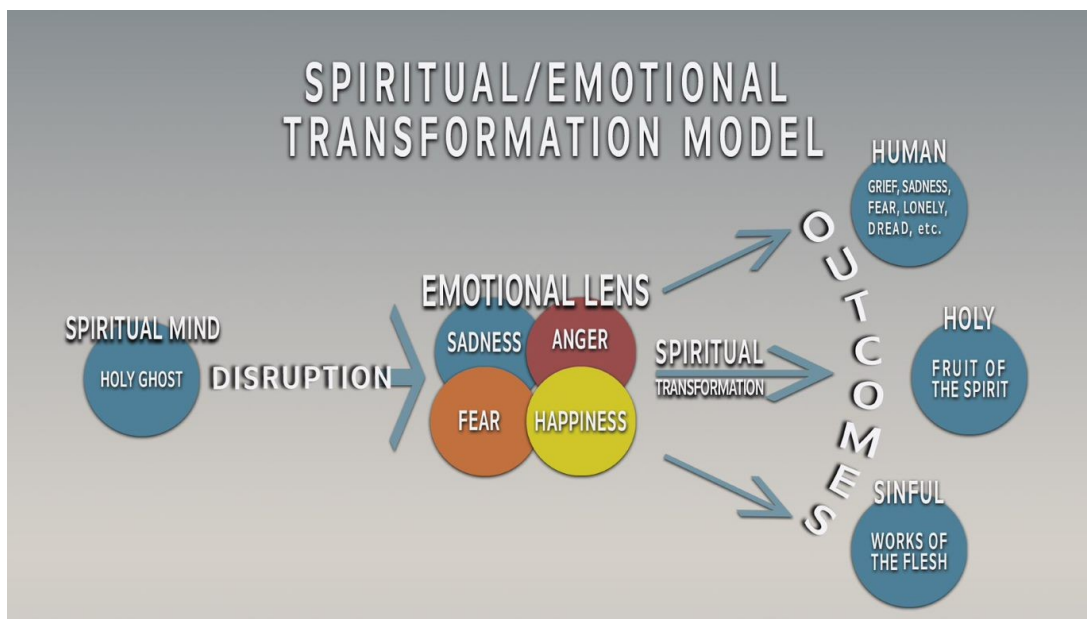
Jesus Christ is God in the flesh (John 1:1, 14; Col 2:9; 1 Tim 3:16) and is the “express image of His person” (Heb 1:3). The invisible God has become visible, with a personality consisting of human emotions. Jesus exhibits perfection in self-awareness, self-management, social awareness, and relational management. Jesus is the perfect standard by which all Christians are measured (Rom 8:28-29). Peter tasks the Christian with growing in the knowledge of Jesus Christ so that the Christian will abound in faith, virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love (1 Pet 1:5-7). The eight virtues listed have a spiritual and emotional growth component that comes through an ongoing knowledge of Jesus Christ.

Spiritual/Emotional Transformation

Figure 2 shows the spiritual/emotional transformation model (SETM) adapted from Kornacki and Caruso's (2007) emotional lens model in their chapter on *Applying Emotional Intelligence* (p. 66). This author submitted this model as a working model to help ministry teams increase team Biblical EQ.

Figure 2

Spiritual/Emotional Transformation Model



Note. Created by author of current paper.

One may question the spiritual, emotional, and behavioral norms of emotionally intelligent teams. Thus, the current author sought to combine the emotional lens model by Kornacki and Caruso (2007) with a biblical perspective. Like Kornacki and Caruso, this author agreed that teams must recognize the power of emotional lenses and how acting on the immediate emotions could determine relationship outcomes. Unlike Kornacki and Caruso, who did not integrate a spiritual component, this author focused on having the mind of Christ that preceded life events and emotional lenses. A leader who seeks to lead with the mind of Christ

may ask, “Is this a holy emotion or a sinful emotion being experienced? If acted on, what will it do to the team? Does it build trust, respect, honor, and unity?” Like Kornacki and Caruso (2007), this author agreed that “teams with high EI can genuinely identify, use, understand, and manage the emotions experienced” (p. 66). If it works in a secular sense in which a leader looks within oneself to reach high EI levels, how much more should it work on ministry teams with the power of the Holy Spirit to transform toxic, sinful emotions into holy emotions?

Spiritual leaders with high levels of Biblical EQ are positioned to succeed at pastoral transitions. Pastoral teams with high Biblical EQ are much more likely to experience successful transitions than others. This researcher did not imply problem-free, stress-free transitions, which simply did not exist. However, transitions are God’s idea, and it is the only way to keep the kingdom of God advancing on earth. Leaders with high Biblical EQ live with a daily focus on having the mind of Christ (Philippians 2:5). As defined in Chapter One under key definitions, the mind of Christ is only possible through being born-again of water and Spirit (John 3:3-5), which leads to embracing a divine perspective of reality based on the truth of scripture.

Paul discusses five truths about the mind of Christ in 1 Cor 2:

1. The mind of Christ stands in sharp contrast to the wisdom of man (vv. 5-6).
2. The mind of Christ involves godly wisdom in contrast to human wisdom (v. 7).
3. The mind of Christ is given to believers through the Holy Spirit (vv.10-12).
4. The mind of Christ cannot be understood without the Spirit (v. 14).
5. The mind of Christ gives believers discernment in spiritual matters (v. 15).

(GotQuestions.org, n.d., para. 2)

Having the mind of Christ is a willingness to submit to the plan, purpose, and perspective of God.

Similarly, Yount (2010) stated the following:

Paul prays that believers would be filled with a personal, interactive, living, relational knowledge (epignosis) of God's will, along with spiritual understanding and wisdom, resulting in a life worthy of the Lord and pleasing to God, fruitful, powerful, persistent, joyful, and thankful (Col 1:9–12). As the minds of learners interact with the mind of God through Scripture and is illuminated by the Spirit of God, a transformation of thinking takes place, a renewing of mind (Rom 12:2). (p. 111)

Leaders are learners; as one learns to develop the mind of Christ and obey the authority of scripture, one's Biblical EQ increases. This author argued that as one increased in Biblical EQ, there was a renewing and repatterning of the thought processes of the leader and leadership teams. Emotions are felt and experienced during times of stress and conflict; the emotional lenses are considered through the mind of Christ, as opposed to the mind of the fallen or spiritually deficient leaders who do not seek the mind of God.

The Holy Spirit's work intercedes during times of inner tension and emotional weakness; by obedience to the Spirit of God, human and sinful emotions are transformed into holy emotions. This transformative process increases team Biblical EQ and results in spiritual outcomes of respect, honor, and dignity, all of which focus on a heavenly destiny. John states that what “we will be, has not yet been revealed,” yet when Jesus returns, “we will be like Him” (1 John 3:2). The “not yet” and “will be” statements of John reveal an ongoing spiritual and emotional growth process, with the goal of “being like Him” and “seeing Him as He is” in perfection (v. 2). Dignity shown in relationships are governed by the destiny humanity has in eternity (Kilner, 2015). Pastoral teams are first about relationship with each other and the dignity everyone on the team deserves based on being made in God's image.

Theoretical Framework for the Study

In the previous section, it was observed that successful leadership demanded high levels of spiritual maturity and EI. The relationship between the Holy Spirit and human emotions is at a

heightened level of importance during leadership transition times. Oswald and Jacobson (2015) prioritized EI as an essential component if a pastor was going to be effective long term.

Individuals with high self-awareness exhibit self-confidence that assists in projecting a sense of security during difficulties and challenges (Drucker, 2005). Lack of self-awareness creates and increases vulnerability to personal blind spots.

Goleman (2006) conducted extensive research that reflected that the success of leaders in high performance companies was minimally two times more attributable to emotional competencies than it was to intellect, technical knowledge, or expertise. Goleman showed, "When the comparison matched star performers against average ones in senior leadership positions, about eighty-five percent of the difference in their profiles was attributable to emotional intelligence factors rather than to purely cognitive abilities like technical expertise" (p. 250). A leader's emotional state and actions affect the performance of those they lead. Leadership is not a private matter; it is a public matter that creates an emotional climate based on the collective mood of the team. This emotional climate impacts how well a business will succeed.

Like Goleman (2006), Steinke (2019) emphasized the leader and the leader's ability to be aware of toxic emotions and how the emotional climate could disrupt the system. According to Steinke, anxiety is a primary culprit in disrupting the system, which in the case of this research, is the church. Steinke (2019) stated, "When anxiety intensifies, multiplies, and paralyzes, leadership behavior can become uncharacteristic of the leader who normally thinks rationally. Anxiety blinds one of options and objective reality" (p. 8). Gilbert (2006) agreed with Goleman (2006), Drucker (2005), Oswald and Jacobson (2015), and Steinke (2019) regarding the leader's influence on the system.

Gilbert (2006) stated, “The nuclear family, rather than the individual, is the emotional unit” (p. 5). The family as an emotional unit means whatever affects one affects each one in the system. Anxiety moves easily from person to person in the group. Family members trade “self” into the family relationship togetherness in a family “fusion” of selves (Gilbert, 2006, p. 6). This researcher argued that what was true in the family system was also true in a church system. Herd instinct can take over a system due to a fusion of selves that, in an illness-based church, could lead to cliques, divisions, and church splits. The pastoral team must remain aware of the negative fusion and lead the church into a positive fusion based on Jesus Christ.

Because transitional times are random, uncertain, and disorienting, anxiety finds fertile ground (Steinke, 2019, p. 8). Bridges (2016) discussed the concept of transition management:

Once you understand that transition begins with letting go of something, you have taken the first step in the task of transition management. The second step is understanding what comes after the letting go: the neutral zone. This is the psychological no-man’s-land between the old reality and the new one that is like an emotional wilderness, a time when it wasn’t quite clear who you were or what was real. The third phase in transition management is a new beginning. (p. 50)

If one does not let go in a healthy way and repattern thought processes during the neutral zone, one will not embrace a new beginning. Bridges (2016) stated, “Without transition the change changes nothing” (p. 55). The literature review showed the importance of EI over IQ.

Intelligence Theory

Researchers have used a one-dimensional approach to measure a person’s future success since the 1900s. Psychologist, Alfred Binet (as cited in H. Gardner, 2006) founded and designed the IQ Test. Since 1900, one’s IQ scores have significantly assisted psychologists, educators, schools, and the field of academia quantify one’s intelligence. Such tests show where one may attend college, even influencing job placement (H. Gardner, 2006).

The Classic Definition of Intelligence

Leaders can use IQ to measure an individual's cognitive aptitude to learn, remember, apply, believe, reason, and abstract (Bar-On, 2004). H. Gardner (2006) defined the classic meaning of intelligence and how inferences were made based on intelligence scores:

In the classic psychometric view, intelligence is defined operationally as the ability to answer items on tests of intelligence. The inference from the test scores to some underlying ability is supported by statistical techniques. These techniques compare responses of subjects at different ages; the apparent correlation of these test scores across ages and across different tests corroborates the notion that the general faculty of intelligence, called *g* in short, does not change much with age, training, or experience. It is an inborn attribute or faculty of the individual. (p. 6)

The Progression of Intelligence Studies

Peart (2014) stated, "In the early 1920s, Thorndike and his colleagues separated intelligence into three forms: mechanical, abstract, and social. The literature displays additional layers to IQ because IQ alone was insufficient to measure one's intelligence" (p. 33). In 1983, H. Gardner (2006) theorized multiple domains of intelligence existed, as opposed to just IQ. The multiple intelligence theory came to the forefront of the social sciences and opened the field to explore even more intelligence theories that should be measured to predict one's success in life. H. Gardner's (2006) theory first appeared in the multiple intelligence theory, arguing for seven basic intelligences: (a) musical intelligence, (b) bodily-kinesthetic intelligence, (c) logical-mathematical intelligence, (d) linguistic intelligence, (e) spatial intelligence, (f) interpersonal intelligence, and (g) intrapersonal intelligence. In 1990, the EI theory was founded by Salovey and Mayer (Oswald & Jacobson, 2015).

Defining Emotional Intelligence

Two psychologists, Salovey and Mayer (1990), first used the term, EI. Goleman (2006) later asked permission to use that term, accelerating further study in the EI field. Oswald and

Jacobson (2015) stated, “Salovey and Mayer defined emotional intelligence as the “ability to monitor one’s own and others’ emotions, to discriminate among them and to use this information to guide one’s thinking and actions” (p. 1).

Bradberry and Greaves (2009) shared the sentiments of Salovey and Mayer (1990), as well as Goleman (2006), about the power of one’s emotions and how the brain processes emotions. According to Bradberry and Greaves (2005), there are two main competencies and four domains: “The two main competencies are personal competence and social competence. The four domains are: self-awareness, self-management, social awareness, and relationship management” (p. 23).

Issah (2018) identified three perspectives of EI that work together with the four domains of EI. The first perspective is the “ability model” which focuses on the ability of the individual to process emotional information and use it appropriately within the social environment. The second perspective is the “trait model” that focuses on behavioral dispositions and self-perceived abilities. The third model is the “mixed model” that describes the combination of mental abilities, dispositions, and traits. All three perspectives, the ability model, the trait model, and the mixed methods model describe different ways in which people view change and transition. Issah (2018) stated,

Effective leadership is central to a successful organizational change. Emotionally intelligent leaders can effectively facilitate change and manage the emotions involved in change. It enables leaders to identify the talents needed to build a winning team, and the ability to overcome resistance to change. (para. 2)

Foltin and Keller (2012) agreed with Issah (2018) regarding the importance of EI, believing it the most important ingredient to have for team efficacy: “Emotional intelligence is the most important ingredient contributing to increase morale, cooperation, teamwork, motivation, and a positive work environment” (p. 22). Mayer et al. (2004), Goleman et al.

(2013), and Bradberry and Greaves (2005) agreed on the basic descriptions of each domain. This author used Bradberry and Greaves's (2005) explanation of the domains.

Self-Awareness

Self-awareness is one's ability to accurately perceive one's own emotions in the moment and understand personal tendencies across situations. Self-awareness includes staying on top of one's normal reactions to specific events, challenges, and people. It is one's ability to make sense of emotions quickly. Self-awareness is important for team cohesiveness and effective team performance. However, during times of transition, self-awareness is important. Goleman et al. (2013) discussed how a lack of self-awareness was displayed by a leader who had struggled to show empathy because they were perpetually oblivious to their own feelings. A leader who is self-aware will also be tuned out to how others feel.

Bradberry and Greaves (2009) described a lack of self-awareness as keeping a toxic door open for the ongoing negative emotions to gain entrance to the environment and increase relational damage. Cashman (2008), Bradberry and Greaves (2009), and Goleman et al. (2013) agreed that the constant resurfacing and the cyclical problems would bring something important to the surface. Similarly, Oswald and Jacobson (2015) stressed the importance of self-awareness and the impact an individual can have on a team: "Since self-awareness is also essential for empathy, this person can be keenly aware of how others in the group are reacting to the process and even what they are not expressing" (p. 30). A combination of self-awareness and empathy allows this individual to function with great competence. Oswald and Jacobson (2015) stated, "The leader can avoid being carried away by emotions and exhibit behavior that is more objective and hence more helpful in the social settings" (p. 31). Self-awareness is the first step to one with the capacity to manage inner emotions.

Self-Management

Self-management is what happens when one acts or does not act. It is dependent on one's self-awareness and is the second major piece of personal competence. Self-management is one's ability to use one's awareness of emotions to stay flexible and direct behavior positively (Bradberry & Greaves, 2005). The social dynamic enters the context of leadership in one's ability to be socially aware of the context and manage relationships in the context, but one may question the definition of social awareness, as discussed in the following subsection.

Social Awareness

Social awareness is one's ability to pick up on emotions accurately in other people and understand what is really going on with them. Social awareness also consists of organizational awareness, empathy, and service. Goleman et al. (2013) further described social awareness as "one's ability to be transparent, honest, optimistic, and seeking to achieve the best in any situation" (p. 229).

Relationship Management

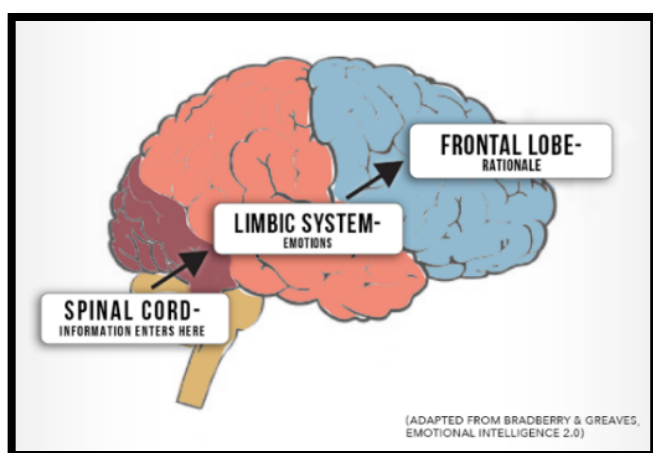
Relationship management is the product of the first three EI skills: self-awareness, self-management, and social awareness. Relationship management is one's ability to use awareness of both one's own emotions and those of others to manage interactions successfully (Bradberry & Greaves, 2005). Goleman et al. (2013) specified certain behaviors that would be evident in the leader and/or leaders. Inspirational leadership, influence, developing others, change catalyst, conflict management, teamwork, and collaboration are key competencies of high performing leaders who build high performing teams.

EI and Brain Physiology

According to Bradberry and Greaves (2005), plasticity is the term neurologists use to describe the brain's ability to change. Like plastic, the brain can change, grow, and be shaped by how it is used. Information enters the brain, travels through the limbic system where emotions are experienced, and then moves into the prefrontal cortex where reasoning and rationale occur.

Figure 3

Emotions and the Brain



Note. Adapted from *The Emotional Intelligence Quick Book*, by T. Bradberry and J. Greaves, 2005, Simon & Schuster.

Notice the relationship between information entering the brain, emotions that are experienced in the limbic system, and the destination of thinking rationally before making a decision. According to Leaf (2013), the law of entanglement in quantum physics states that relationship is the defining characteristic of everything in space and time. Moreover, “everything and everyone are linked, and we all affect each other” (Leaf, 2013, p. 110). The law of entanglement has a biblical correlation evident by Paul’s analogy of the human body: “So we, being many, are one body in Christ, and individually members one of another” (Rom 12:5). Empathy is the wonderful God-given ability to identify with and understand the internal experiences of another person, making communication more genuine and valuable than before.

When people empathize, many different regions of the brain collaborate in addition to the tiny, miraculous mirror neurons. People have been hardwired to experience powerful compassion for other people (Leaf, 2013, p. 112).

Similarly, Reeves (2005) described the relationship between emotions and behaviors and links them to the complex interplay of the individual's response to the environment: "From an anatomical viewpoint, the brain's amygdala is where the emotions related to a particular experience are stored. Human beings attach emotions to experiences, and these continue to influence future decision-making abilities" (p. 172). The brain, specifically the amygdala, has the power to recall the emotions attached to memories and conditions causing a person to repeat a behavior. Behavioral responses for the Christian are holy behaviors, human behaviors, or sinful behaviors (Edmiston, 2001).

This researcher postulated the need to be self-aware of how the individual played an influential role in the transition. Behavioral responses during stressful times build memories and condition the brain how to respond in the future when similar stressful events occur. Recent research argues for brain plasticity (Bradberry & Greaves, 2009; Goleman et al., 2013; Leaf, 2013), and all agree about the existence of an emotional brain and a thinking brain. The emotional brain is the limbic system, and the thinking brain is the frontal cortex where reasoning and rationale take place. Bradberry and Greaves (2009) suggested creating an emotion versus reason list to establish balanced thinking and feeling to avoid extreme behaviors.

Extreme behaviors lead from complete withdrawal and isolation on one side to explosive, rude, and destructive actions on the other side (Bradberry & Greaves, 2009). Pastoral leadership, especially during times of transition, is called on to reflect the Lord and demonstrate the fruit of the Spirit having an emotional and rational aspect. An understanding of the emotional brain and

the thinking brain and how the mind influences both regions of the brain can determine whether the outcomes of decision-making are negative and destructive or positive and constructive.

Emotions, left alone, will create trouble if allowed to lead one around without any reason.

However, rational thoughts can be just as problematic if one tries to operate without any feeling (Bradberry & Greaves, 2009).

Reeves (2005) concurred with Bradberry and Greaves (2009), Leaf (2013), and Goleman et al. (2013), adding how emotions and behaviors were influenced by one's environment. The interplay with the environment, in the case of pastoral transitions, is the church and how one manages relationships. Failure to remain self-aware and self-managing indicates a deficiency in relationship management. The high or low level of EI is revealed in what Reeves calls situational stress.

Reeves (2005) stated the following:

Situational stress can undermine decision-making, concentration, and recall, which can lead to an increase in errors. Stress and related emotions can cause the amygdala to override the prefrontal (executive decision making) area and signal it to act, as in the classic "fight or flight" response. This survival response is not always the most helpful or appropriate response, because emotions, rather than intellect, take control. However, the prefrontal area can resume control and override the emotional impulses if individuals are aware of the emotions they are experiencing. (p. 172)

Park and Faerman (2019) emphasized the need for emotional and social competence during managerial transitions and agreed with Reeves (2005) regarding the emotional hijacking that takes place when environments are volatile. Researchers have established various models to examine the psychological aspects of work transitions. Lewin (1951) popularized the field theory model of unfreezing, change, and refreezing. Ashforth (2001) addressed role transitions as boundary-crossing events that involve role exit, movement, and role entry. Ashforth described role transitions as going from continuity to discontinuity and pointed out what other research

lacked when viewing transitions as steps between fixed states (much like climbing stairs). Ashforth (2001) stated, “What is missing is a clear sense of transitioning, of the social-psychological dynamics of disengagement from one role (role exit) and engagement in another (role entry)” (p. 22).

Role transitions are fundamentally about crossing role boundaries and, in so doing, losing one’s role identity and gaining another role identity. Similarly, Conroy and O’Leary-Kelly (2014) described transitions as a “separation, transition, and reincorporation. Separation is a detaching from the old sense of self. Transition is focused on resolving ambiguity inherent in an indeterminate state. Reincorporation is focused on establishing a new sense of self” (p. 68). Park and Faerman (2019) suggested that emotional and social competencies were important to new managers, both initially and as they continued their transitions. Park and Faerman (2019) claimed the following:

At the early stages of their role transition, the new managers in this study experienced frustration, stress, and disappointment, and found that they needed to develop their self-awareness (understanding why they were feeling these emotions) and self-management (self-control and learning to express themselves) competencies to be more effective as managers. (p. 112)

The findings supported this researcher’s position on the importance of EI as the pastoral teams and the church (environment) would enter the stages of change and transition. What the literature did not address were the spiritual dynamics at play during the transition and the relationship between the mind and brain when emotions and thinking had created discontinuity.

Mind and Brain Difference

Although this author addressed the difference between the mind and the brain in a later section, a brief description should be made here. The brain is the material component, while the mind is immaterial. The mind is the soul of a human and informs the brain. According to

cognitive neuroscientist, Leaf (2013), the mind is designed to control the body, of which the brain is a part, not the other way around. People's brain does not control them; rather, people control their brains through thinking and choosing actions (Leaf, 2013). Like Leaf (2013) and Goleman et al. (2013), Bradberry and Greaves (2005) agreed on the plasticity of the brain and the ability to change the neural pathways of the brain.

Leaf (2013) and Kandel (2006), a Nobel Prize winning neuropsychiatrist for a work on memory, revealed how people's thoughts and imagination could change the structure and function of the brain. This author addressed how repatterning the brain occurred by what one allowed in the mind. Thoughts and imaginations can turn certain genes on and certain genes off which changes the neurons in the brain. Based on such findings, as people think in their heart with behaviors following, a lifestyle change occurs. One who behaves unethically has the free-will to change that behavior by focusing on new information that goes through the mind and into the brain. Yount (2010) reinforced this process by defining how one would choose to relate to information entering the mind and brain.

From a Christian perspective, the first step is God's word entering the mind or secular information entering the mind. There is a battle of thoughts from which one must choose. Once the choice is made, the focused attention on either the Word of God or secular information (that may oppose the Word of God) enters the brain, mapping the neural pathways to create thought patterns. This concept of "mind over matter" places power in an individual's hands rather than a deterministic approach to life that excuses unethical and immoral behavior.

Unlike Leaf (2013) and Kandel (2006), Rosen (2007) provided insight into a deterministic perspective: "Because our brains cause all behavior, could all behavior be potentially excused" (para. 2)? Rosen (2007) cited Joshua D. Greene, an assistant professor of

psychology at Harvard: “To a neuroscientist, you are your brain; nothing causes your behavior other than the operations of your brain” (para. 2). The conclusion to this question is unsuitable for any social system because it excuses ethical, moral, and even criminal behaviors. Leaf (2013) stated, “A neuroscientist might argue that free decisions are determined ahead of time by brain activity because the brain is like a machine that has all these programs running, over which we have no control” (p. 40).

Based on being created in God’s image and humans becoming living souls where the immaterial mind enters the creative picture, Leaf (2013) shared an enlightening concept to distinguish the mind and the brain called the “multiple-perspective advantage” (p. 54). Leaf (2013) stated, “Our unique, multifaceted nature allows people to see different perspectives and then choose which perspective to integrate into our thinking” (p. 54). The mind and human free will have the power to change the neural pathways of the brain and increase EI. Leaf (2013) postulated, “Through our thoughts, we make choices that change the circuits in our brains. The way the brain changes because of mental activity is scientifically called neuroplasticity” (p. 56). There is another dimension of change that occurs, which is spiritual in nature: It is the renewing of the mind (Rom 12:2). The spiritual, emotional, and cognitive challenges during transitions demand constant renewal of the mind that changes the circuits in people’s brains. Leaf (2013) described the relationship between science and scripture:

Science is finally catching up with the Bible, showing us the proof that “God has not given us a spirit of fear, but of power and of love and of a sound mind” (2 Tim. 1:7). Neuroscientific research is confirming daily what we instinctively knew all along: What you are thinking every moment of every day becomes a physical reality in your brain and body, which affects your optimal mental and physical health. These thoughts collectively form your attitude, which is your state of mind, and it is your attitude and not your DNA that determines much of the quality of your life. (p. 13)

Leaders' attitudes and free choices to submit to the work of the Holy Spirit have the power to renew and transform them and leadership teams to reflect the holiness of God. A holy decision allows one to abide in Christ (John 15); as a branch, one is connected to the vine who is Jesus Christ (John 15:1-5). A pruning of the branches of toxic thinking occurs as His word abides in people and people in Him. People are to have the mind of Christ (Phil 2:5), not the brain of Christ. It is love, power, and a sound mind that God has given (2 Tim 1:7), not a sound brain.

As the mind of Christ produces soundness through love, people's brains are informed, taking shape due to its plasticity (Leaf, 2013, p. 44). Leaf (2013) emphasized the need to choose holy thoughts rather than toxic thoughts so that a spiritual renewing could take place. Fortunately, God has given people the ability to see both perspectives and the free will to choose what is holy. When a human emotion is experienced, one has two choices: a sinful or holy choice. Free will can choose to distort the mind through sinful thinking (Rom 8:5-8) or renew the mind by spiritual thinking (Rom 8:8-8; 12:2). The brain will follow the instructions of the mind of Christ and change its landscape accordingly (Leaf, 2013, p. 44).

Neuropsychology and Leadership

Like Edmiston (2001), Gilbert (2006), Bradberry and Greaves (2005), Goleman et al. (2013), and Bridges (2016); Swavely (2019) emphasized the importance of beliefs and the effect one's beliefs has on leadership behavior. Swavely explored the neuropsychology of leadership effectiveness. Neuro (brain) and psychology (mind) entail the blending of two sciences called neuropsychology (Swavely, 2019, p. 3). Swavely (2019) stated,

The brain is like the computer hardware made up of the circuitry and silicon chips. The mind is analogous to the computer's software. The beliefs you operate under is the software that runs the hardware in the form of the various structures of your brain. (p. 3)

Beliefs (mind/software) play a highly important role because beliefs run the hardware (brain) to accomplish high-level effective leadership results. Similar to Bradberry and Greaves (2005), Swavely (2019) described three domains of the brain that would interact like a computer and generate behavioral outcomes. The cortical structure, the limbic system, and the reticular activating structure work together.

The prefrontal cortex is part of the cortical structure. Swavely (2019) stated, “The prefrontal cortex gives humans their unique higher order thinking skills including abstract reasoning, concept formation, problem solving, decision making, and planning/organizational capabilities” (p. 4). The limbic structure is the emotional part of the brain, and it is where joy, excitement, love, and happiness are experienced. The limbic system is also where anger, fear, sadness, anxiety, hurt, and frustration are experienced. These emotions drive behavior but in drastically different directions. Swavely stated,

Great leaders have learned how to manage and channel this system in themselves. A well-designed leadership purpose is the starting point to creating the right sequence of beliefs that activates the Pre-Frontal Cortex which then prompts the Limbic System to generate the right emotions, at the right time, and in the right intensity. This is the interaction of the hardware and software at its best. In a sense, the leadership purpose serves as an efficient operating template for leadership beliefs that generate the emotions that drive the most effective leadership behaviors, especially in times of stress. It helps leaders respond rather than react. (p. 4)

Swavely (2019) described the third and final part of the brain as the reticular activating system. This part of the brain handles directing one’s attention to things in the environment that are important. Like a radar, this system alerts one of potential threats as well as potential opportunities. Swavely (2019) stated,

If a threat is detected, this system activates our limbic system to create uncomfortable emotions (anger/fear) that generate a fight or flight response. This is frequently referred to as a limbic system hijack since it overrides our cortical thinking system, narrows our attention to focus on the danger at hand, and puts us into defensive actions driven by

those uncomfortable emotions. These reactions are rarely helpful to leadership effectiveness. (p. 4)

Both Reeves (2005) and Swavely (2019) addressed the social competence needed by leaders who had positive influences on the environment and future. This finding accorded with Steinke (2019) who placed responsibility on leadership to take a systems approach to congregational care. The people most in position to enhance the health of a system are those who have been empowered to be responsible, namely the leaders.

Stress and Emotional Intelligence

The emotionally intelligent leader is one who can maintain a nonanxious presence during times of stress (Steinke, 2019). Anxiety is like a live electric wire on the ground picked up by the leader and a shock runs through them. Everyone in the leader's presence sees the shock and reacts with heightened levels of anxiety. Hart (1995) stated, "There is no such thing as stress only in the mind. Stress begins in the mind but ends in the body" (p. 61). Transitions produce higher than normal levels of anxiety, especially during times of the neutral zone (Bridges, 2016), where emotional flooding distorts one's cognitive abilities (Cloud, 2006) and poor decisions are made that impact church life. This researcher argued that through stress resilience (Oswald & Jacobson, 2015), a learned behavior of emotionally intelligent leaders, wise decisions could be made that would impact the church in a spiritually healthy way.

The EI literature addressed the impact stress had on leaders and explored a successful practice in EI leaders through stress resilience (Oswald & Jacobson, 2015). Stress resilience is the ability to face difficult and even frightening situations without breaking down physically, losing one's capacity to focus, or becoming ineffective in accomplishing the task at hand. This finding accorded with Steinke (2019) who emphasized the strengths of a non-anxious leader and

the behaviors of the leader during times of stress. Steinke (2019) described the nonanxious presence of the leader,

A nonanxious leader possesses the capacity to manage one's own natural reactions, use knowledge to suppress impulses and control automatic reactions, keep calm for the purpose of reflection and conversation, observe what is happening, especially with oneself, tolerate high degrees of uncertainty, frustration, and pain, and maintain a clear sense of direction. (p. 50)

Stress and anxiety travel. Whether in a family, a business, or a church, stress, and anxiety will move through a group and among individuals. Gilbert (2006) and Steinke (2019) agreed that anxiety is infectious and described it impacting the environment. How far anxiety is allowed to travel defines the limits of the emotional system (Gilbert, 2006, p. 7). The emotionally intelligent leader significantly influences the limits of the emotional system. Thus, Steinke (2019) stated,

Since anxiety can be infectious, the leader does not want to be its source or its transmitter. In today's topsy-turvy emotional world, the leader cannot be as anxious as the people served. In effect, the overanxious leader leaves the system without real leadership. (p. 50)

For the pastoral team seeking to discover best practices during times of transition, the relationship between the emotional part of the brain and the thinking part of the brain is important to understand, so stress can be used in a positive manner. The literature describes what happens neurologically during times of stress and how one can lead in a positive direction and strengthen relationships during stressful times.

Stress and the Emotional Brain

Transitions and stress cannot be avoided. Stress enters people's lives in situations of social readjustment. During the readjustment, a departure from the familiar and predictable occurs and the need to embrace a new and different environment elevates stress. The outgoing and incoming pastoral leaders making the transition find themselves in a situation that can be highly stressful (Oswald et al., 2003).

Because of role exits and role entries during transitions, family members face stress when adjusting, and that can in turn create stress for one another (Oswald et al., 2003). When stress is experienced, the emotional brain takes over, and the amygdala stores every frightening experience one has ever had. When the amygdala senses something similar happening, it sends an alert to the possibility of fight, flight, or freeze. The amygdala protects one from immediate danger when there is not time to think. The function of the amygdala is to “escape first, ask questions later. Since the amygdala promotes rapid processing of sensory data, its strength is quickness, not accuracy. It simply cannot take time to deliberate and mull over the details of the moment” (Steinke, 2019, p. 40). Oswald et al. (2003) agreed with Steinke (2019) and described the effects of stress on pastoral teams during transitions. Oswald et al. (2003) stated the following:

Like those of wild animals, our bodies react to the unexpected by getting ready to either fight or run: the heart beats faster, blood pressure rises, the pupils of the eyes dilate, the liver dumps sugar into the blood stream for quick energy, and the stomach stops digesting food. Without any thought, the body is ready for all the unpredictable things that may happen. Clergy in a new setting need to make constant readjustments to the people and situations they encounter; they may push themselves to make a good first impression and strive to do everything right. As a result, they may be in a fight-flight state all day. These clergy often return home exhausted after a full day. Even with a good night's sleep, they may have trouble getting out of bed in the morning, because their bodies have not recovered from the stress of the days before. (p. 108)

The amygdala is the built-in radar system in the brain, and it warns of impending danger. The amygdala is great for short-term protection; if not over-ridden by the prefrontal cortex, the amygdala can wreak havoc. Steinke (2019) stated that the amygdala has no sense of time. If a stimulus provokes the fear response early in life, that stimulus is registered in the memory bank. The event is circled and redlined. If the stimulus repeats itself later in life, the same reaction occurs. (p. 40)

Similarly, Leaf (2013) described the amygdala as a library. In this library, the amygdala stores “the emotional perceptions that occur each time a thought is built. The endocrine system in the brain releases the correct chemicals necessary to build healthy or toxic memories” (Leaf, 2013, p. 165). Stress not only impacts one’s emotions, but stress also takes a toll on the body and causes physical symptoms that are debilitating.

Hart (1995) posited,

There is no such thing as stress only in the mind. Stress begins in the mind but ends in the body. The body is like a chain of many links and when enduring ongoing stress, will snap at its weakest point. (p. 65)

The physical effects vary from person to person. For one person it may be headaches; for another, it is ulcers. Another may face high blood pressure. Hart (1995) posed the following introspective questions that could assist in self-regulation: “What is the first symptom I feel when I am stressed? How does this symptom start? When does it begin? Does it move from one part of my body to another? How long does it last?” (p. 66)?

The relationship between the amygdala and the prefrontal cortex is important during times of stress because the prefrontal cortex is the executive control center where reasoning, decision-making, analyzing, and strategizing take place. Edmiston (2001) would stress one’s perceptions, beliefs, and outward expressions of inner emotions were important for successful transitions. EI leaders recognize the lines of communication between the emotional brain and the thinking brain to choose what is best for the health of the system that, for the purpose of this research, is the church.

According to Swavely (2019), the brain is an electrochemical organ, meaning it communicates through a host of neurochemical reactions between its billions of neurons making up the brain structures. Swavely (2019) stated, “The neurochemicals can be released by our

thoughts and beliefs, initiating a process of emotional sensations that can drive positive leadership behavior” (p. 5). Three of the most important neurochemicals implicated in a leadership behavior are dopamine, serotonin, and oxytocin. Specifically, Swavely (2019) described how the neurochemicals could lower stress levels and use stress positively by leaning into the challenges leaders face:

Dopamine helps create sensations of excitement and insight needed to solve difficult problems. Serotonin helps create sensations of relief and accomplishment when important tasks are completed and can be crossed off the “to do” list and oxytocin helps create sensations of trust and relationship bonding. (p. 5)

EI, which includes understanding the neurochemical aspect in times of transition, may fuse together (Gilbert, 2006) pastoral teams in a spiritually healthy way (Scazzero, 2015). This process strengthens health-based churches (Nath et al., 2020).

The literature review described how pastoral teams going through transition could take advantage of stress and conflict by practicing effective communication (Nath et al., 2020); recognizing the difference between the mind and brain; and allowing the mind of Christ to inform the brain and repattern neural pathways (Leaf, 2013) that reinforce and shape positive, biblical thoughts, and holy emotions (Edmiston, 2001). Leaders committed to this process will have a holy impact on the church system by responding to conflict in a non-anxious manner (Gilbert, 2006; Reeves, 2005; Steinke, 2019; Swavely, 2019). Finally, the literature reviewed offered insight into the neuropsychology of leaders in transition who had sought to build a strong team by solving problems together, achieving tangible results together, and building deep trust on the team during stress (Swavely, 2019).

Related Literature

EI is inextricably linked to effective leadership. Social awareness and relational management not only address individual leadership on a personal level but also expand into the

body of Christ. According to Bradberry and Greaves (2005), “Emotional intelligence is so critical to success that it accounts for 60 percent of performance in all types of jobs. It’s the single biggest predictor of performance in the workplace and the strongest driver of leadership and personal excellence” (p. 52). Similarly, Oswald and Jacobson (2015) stated,

People working for a boss with high emotional intelligence generally do better work, feel more positive about the company, and will go the extra mile to ensure that the company succeeds. Such research suggests that increasing the emotional intelligence of pastors would have a dramatic and positive effect on them and their congregations. (p. 4)

Change and Leadership

Change elicits a myriad of emotions due to the feelings of loss of identity and not being needed. The Scott and Jaffe (1988) change curve model is one that describes two states of thinking: (a) a negative state and (b) a positive state. Additionally, the model consists of four stages of change: (a) denial (negative state), (b) resist (negative state), (c) explore (positive state), and (d) commit (positive state). Pastoral teams will experience these four stages; if the transition is to be successful, the team members must remain aware of the stages and manage themselves and the relationships involved in the transition.

Jenuja (n.d.) elaborated on the four stages related to pastoral transitions. Denial is described as ignoring the change as though it did not happen. Resisting the change is when there is an understanding that change has occurred, and there is a fight for the old normal resulting in distorted roles and responsibilities. Some emotions that emerge during this negative state include anger, fear, frustration, and anxiety. All can lead to opposing the goal that everyone has agreed to achieve. Next is the exploration stage in which adaptive change takes place, and one positively explores new roles and new identities in the context of ministry. Finally, commitment characterizes those involved in the change; in this positive state, teams understand one another’s

roles and responsibilities. The local church also adapts to the positive direction of the pastoral team, resulting in unity and growth.

Like Jenuja (n.d.) who used the Scott and Jaffe (1988) change model, Kegan and Lahey (2009) described the danger of those whose immunity to change had an adverse effect on achieving their goals. Kegan and Lahey (2009) stated, “The immunity to change provides us a picture of how we are systematically working against the very goal we genuinely want to achieve. But this dynamic equilibrium is preventing much more than progress on a single goal” (p. 77). An example may be the goal of a pastoral transition, but the dynamics of change and the negative states can work against not only the goal of transition but also the bigger picture of working against the local church. The impact the failed transition will have on the organization is outside the scope of the local church but is part of the relational connection of the church.

One way Kegan and Lahey (2009) described best practices to overcoming the immunity to change was by focusing on a continuum of growth through change. This author believed that the continuum of growth model could serve pastoral teams well in making the transition successful as the model kept communication flowing and encourages a forward vision. The continuum is simple but provides profound success if integrated into the time of transition.

Kegan and Lahey (2009) proposed the first step would entail making a commitment to the change process by writing down personal goals one is committed to and will be accountable. Secondly, was a “first steps forward” category, in which 6-month goals were established with the team members, consisting of milestones of communication and evaluating progress. The third step proposed by Kegan and Lahey was to list significant progress made and communicate it publicly. Part of the growth included how new team members were brought on as needs arose due to leadership changes. Finally, in the fourth category in the continuum, successes were listed.

Successes listed would apply to the senior leaders, how the change had benefited the team, and how team members had grown and contributed to the overall success of the organization (Kegan & Lahey, 2009, p. 180).

Change and Transformational Leadership

Closely related to EI and leadership is the transformational model of leadership. Northouse (2019) defined transformational leadership as “a process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals” (p. 396). According to Northouse (2019), there is a direct connection between one’s emotions and transformational leadership. Transformational leadership gives more attention to the charismatic and affective elements of leader. In a content analysis of articles, W. L. Gardner et al. (2020) found that one-third of the research was about transformational or charismatic leadership. Similarly, Antonakis (2012) found that the number of papers and citations in the field had grown at an increasing rate, not only in traditional areas (e.g., management and social psychology) but also in other disciplines (e.g., nursing, education, and industrial engineering). Bass and Riggio (2006) suggested that transformational leadership’s popularity might be due to its emphasis on intrinsic motivation and follower development, fitting the needs of today’s workgroups wanting to be inspired and empowered to succeed in times of uncertainty.

According to Peart (2014), the conceptual model that outlines the attributes of a transformational leader began with the seminal piece by Burns (1978) in an article on leadership. Burns was interested in how one’s leadership had a national impact on people. Northouse (2019) described and explored the model of transformational leadership. Northouse claimed it as one of the most popular approaches to leadership focused on by much research since the early 1980s.

Transformational leadership has an emotional component and a cognitive component seen in the four I's of the model (Bass & Avolio, 1994), as discussed in the following section.

Four I's of Transformational Leadership

In their work on transformational leadership, Bass and Avolio (1994) described four factors in the transformational model: (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration. There is an emotional component present in the first and second factors one and two, as well as a cognitive component in the third and fourth. One criticism of the transformational model is that researchers have not established that transformational leadership can transform individuals and organizations (Antonakis, 2012).

Rationale for Study and Gap in the Literature

Pastoral leadership is expected to model transformational leadership. However, according to West (2016), there is a lack of training regarding EI in Bible colleges and seminaries. If a lack of understanding regarding EI is present among pastors, one may question how pastors going through transitions know what emotions work against them and the church. One may also question how they will know what emotions to submit to the work of the Holy Spirit to avoid failing at leadership in general and transition specifically.

West (2016) posited a rationale for including EI in the curriculum at Bible colleges and seminaries based on a phenomenological study conducted among 10 colleges in the United States and Canada. Although a limited generalization, not applying to unstudied colleges and seminaries, the research did have significance regarding EI focused training for pastoral ministry. West shared the following sentiments of one administrator: "I believe the benefits are enormous including emotional intelligence in the curriculum; as well as necessary, in order to have prepared, emotionally mature individuals for the ministry" (p. 235). Thus, all the institution

leaders had recognized the extreme level of emotional rigor experienced by pastors and how training in EI competencies provided a valuable resource in coping with those rigors. Similarly, another administrator stated the following:

There are huge benefits in turning out students with high emotional intelligence. This may impact the number of students, myself included, who go into ministries and end up being crushed by the pressure of emotional circumstances and end up pursuing other vocations. (p. 235)

For one institution, the rationale for training in EI competencies was linked to their missions to teach character to their pastoral students. The administrator from this institution stated, “You have to have a component which attends to questions of being, as well as knowing and doing, with courses not just focused on increasing knowledge but also character formation” (p. 235).

There is a constant underlying correlation between how a leader influences a transformational change and the leader’s EI. Emotions are contagious, and it is natural for people to pay extra attention to a leader’s feelings and behaviors. This aspect is true in pastoral leadership and among pastoral teams in transition. Leaders set emotional tones to create the group’s emotional reality (Goleman et al., 2013). The gap in the literature was found in the relationship between one’s emotions and spiritual transformation. The pastoral team handles setting the spiritual tone of the church that creates the spiritual reality. During times of transition, emotions and spiritual warfare are elevated; a lack of EI will undermine the spiritual tone, regardless of what is stated verbally by the leadership. Biblical EQ seeks to close the gap because it addresses the spiritual and emotional dynamics of leaders.

Profile of the Current Study

Chapters One and Two outlined this researcher’s concern regarding the spiritual and emotional dynamics of pastoral transitions and provided a literature review of relevant sources in the field. The literature review provided a strong theological and theoretical foundation for the

study while demonstrating a gap in literature sufficient to warrant the study. Existing literature provided a plethora of information regarding the EI theory and its impact on leadership but fell short in exploring the spiritual dynamics relating to leadership emotionality. Transitions in general elicited strong emotions; thus, this study explored the phenomenon of pastoral transitions and how successful pastoral transitions had addressed the spiritual and emotional components of the transition. The theory guiding this study was that successful pastoral teams were aware of spiritual and emotional challenges that could disrupt the transition, and a commitment was made to transform toxic emotions into holy emotions defined by scripture.

The study used a qualitative research method with a phenomenological design to explore any emerging “best practices” among the five teams interviewed. The teams consisted of the outgoing and incoming pastor and spouse. This design used the interview process for data collection from first-hand, lived experiences from convenience selected participants. The data underwent extensive review by sorting, coding, and comparing all participants’ lived experiences while searching for emerging themes. Chapter Three provides a detailed explanation of the data analysis process that seeks to remove researcher bias and describe the participants’ spiritual and emotional experiences.

CHAPTER THREE: RESEARCH METHODOLOGY

This researcher explored the spiritual and emotional dynamics of pastoral transitions. Change and transition are different. Change is situational, while transition is psychological (Bridges, 2016). Change happens on the surface, while transition occurs underneath formal or informal change. Transition is where cognitive distortion, emotional flooding, and spiritual strongholds are potentially formed depending on how the pastoral team processes the transition. Transition can also be the place where cognitive clarity, high EI, and spiritual transformation can occur, leading to a successful transition. A leader's spiritual maturity and EI will be deeply tested in pastoral transitions. Scazzero (2017) stated, "It is impossible to be spiritually mature while remaining emotionally immature" (p. 17). This research aimed to discover the spiritual and emotional dynamics experienced in pastoral transitions and how the spiritual and emotional dynamics were processed.

Research Design Synopsis

The Problem

Pastoral behaviors will affect the congregation for the good or bad. When the pastoral team is under distress and the distress remains unrecognized, misunderstood, and mismanaged, a danger looms for the team and the congregation. In *The Eight Concepts of Bowen Theory*, Gilbert (2006) described distress and anxiety as impacting the entire system. The local congregation, even the organization a local congregation is part of, would be impacted by the transition. How pastoral leadership processes the spiritual and emotional dynamics would impact the church system and form an illness-based environment or a health-based environment (Weese & Crabtree, 2004).

This study's first objective was to discover commonly expressed themes by exploring the spiritual and emotional dynamics experienced by the pastoral team. The second objective was to take the data gathered and better understand if the pastoral teams had consistent patterns to describe best practices of successful pastoral transitions.

Purpose Statement

The purpose of this qualitative phenomenological study was to explore the central phenomenon of how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impacted the pastoral transition and to discover common patterns in successful transitions. Weese and Crabtree (2004) categorized local churches as being illness-based or health-based and showed how these two types of churches would handle transitions. The illness-based leadership might not have seriously planned and prepared for the spiritual and emotional impact of a transition, thereby increasing the probability of an unsuccessful transition. A health-based approach to pastoral transition would not deny the dysfunctional elements present in the church. However, the healthy church might refuse to focus its attention on fixing those elements as its primary transition function (Weese & Crabtree, 2004, p. 531). The pastoral team and, in this case, the outgoing pastor and spouse, should have a planned process for containing any dysfunctional elements that might surface while not allowing the dysfunction to influence the transition. The spiritual work of staying focused while holding off negative forces that could threaten to harm the church would require faith, humility, and wisdom. There were both spiritual dimensions and process dimensions involved in this task.

Research Questions

RQ1. How do pastoral teams (pastor and spouse) describe their lived experience with regards to the spiritual and emotional experiences as either outgoing or incoming leaders?

RQ2. How do pastoral teams (pastor and spouse) describe their personal perceptions of the impact of their spiritual and emotional experiences on the local church where they serve(d)?

RQ3. What, if any, are the observable, common patterns of successful transitions among pastoral teams (pastor and spouse) that result from their lived transition experiences?

RQ4. What, if any, transferable themes emerge regarding how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impact pastoral transitions?

Research Design and Methodology

This researcher explored the personal meaning of pastoral transition and how the transition was processed within a team of leaders. The primary leaders were the outgoing and incoming pastor and spouse (two sets of different people). The meaning of emotions, such as grief, loss, stress, fear, dread, sadness, concern, anxiety, joy, happiness, peace, gladness, and empathy, were explored as part of the transition. Further, how the emotions could influence the church for good or bad, depending on how the leaders would process the emotions experienced was explored. This researcher used a qualitative research method with a phenomenological design to understand the phenomena of pastoral transition.

According to Harper (as cited by McGregor, 2019), *method* comes from the Greek *methodus* and means “the mode of inquiry or investigation” (p. 20). To use a specific research method was to plan out how one would inquire and pursue a specific research topic. The methods section of research was considered the most critical aspect of research writing by many scholars. It shows the readers that well-planned steps with a logical flow and clear thinking have arrived at the data presented (McGregor, 2019).

Additionally, the method of research was used to document the steps followed in the collection and analysis of the data. Specific to qualitative research was the ability to provide sufficient information to the audience, allowing the audience to determine if the findings were relevant and made sense in their context. Nieswiadomy (1993) explained the phenomenological method as researchers setting aside their experiences to understand those of the participants in the study. Holloway (1997) postulated that researchers who used phenomenology refrained from

prescribing techniques because phenomenology was concerned with describing the real-life experiences and allowing readers to apply the data to their context. This phenomenological study focused on being descriptive rather than prescriptive. This research, with its focus on understanding how pastoral teams related to Biblical EQ during the transition, fit well with Holloway's definition of abstaining from prescribing a specific technique while describing the heart-felt meaning of the transition.

Data Collection Processes

The phenomenological research design followed an outline of progressing phases to collect data. The research protocol developed methodically. The three phases of data collection and analysis included (a) preliminary, (b) interview schedule, and (c) data organization.

Pastoral transitions could elicit stress and uncertainty during the initial phases of the process. It was imperative that both the outgoing and the incoming leaders and their spouses saw through the lens of Scripture. To do anything less was to reduce a spiritual dynamic to the carnal realm. Paul states,

For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. (Rom 8:6-8)

Emotional triggers force leaders to choose what will control the mind, the Spirit of God, or the fallen nature of humanity described as carnality. When used in contrast to the Spirit of God, the word *carnal* (*sarx*) has an ethical sense and denotes mere human nature (i.e., the earthly nature of man apart from divine influence); therefore, it "is prone to sin and is opposed to God" (Thayer's Greek Lexicon, 2006, para. 2).

Both the spiritual mind and the carnal mind have the power to transform an environment. Life and peace are the expected outcomes from a spiritual mind; death and separation from God

are the outcomes from a carnal mind (Rom 8:6-8). Thus, this study sought to understand the spiritual and emotional phenomenon of pastoral leadership. The research focused on participants who were at a minimum of 5 years into the transition. As stated in chapter one, this researcher assumed that 5 years would provide enough time, change, conflict, stress, and “new normals” that the participants could tell their stories and experiences. This time was enough for them to provide rich, detailed, first-person accounts of the transition.

Data Analysis Process

Data analysis was the crucial step for making sense of the collected data to draw inferences and conclusions. According to Smith et al. (2012), there were many approaches to data analysis. However, three broad categories encompassed a large majority of them: word counts, computer programs, and human scoring. Word counts looked for correlations with the number of times a particular word shows up. Text was coded and grouped into categories and analyzed to discover themes and patterns in the phenomena. Computer software significantly assisted in the data analysis, bolstering reliability. NVivo software was one such tool used to identify themes for grouping. Creswell (2007) recommended a combination of human coding with the assistance of content analysis software to strengthen the reliability of data.

Implementing the Method

This researcher selected a qualitative approach with a phenomenological design to obtain rich and detailed first-person accounts of participants’ experiences during pastoral transitions. Smith et al. (2012) pointed out that in-depth interviews and research diaries/journals were ideal instruments for acquiring this kind of data: “These facilitate the elicitation of stories, thoughts, and feelings about the phenomenon” (p. 20). This author implemented the phenomenological design using the three-step research protocol.

Research Procedures: Phase 1, Preliminary Procedures. The researcher developed methodically over three phases of data collection and analysis: (a) preliminary, (b) interview schedule, and (c) data organization. The preliminary procedures consisted of establishing the research questions and obtaining approval to use the research questions during the interview process. Further, preliminary procedures included creating all consent documents and ensuring that the researcher's supervisor approved consent documents. Finally, preliminary procedures included gaining approval from the IRB before formal research was conducted.

Research Procedures: Phase 2, Interview Schedule. According to Seidman (2006), "The method of in-depth phenomenological interviewing is a method that combines 'life history' interviewing" (p.106). Smith et al. (2012) stated, "The aim of developing a schedule is to facilitate a comfortable interaction with the participant which will, in turn, enable them to provide a detailed account of the experience under investigation" (p. 59). Similarly, Kvale (1996) suggested, "A successful interview is about entering the subject's setting, interacting collaboratively, finding meaning in themes, capturing the complexity of nuances, allowing for ambiguity, responding to new insights, and opening new doors" (p. 28). The final phase in the research protocol was data organization.

Research Procedures: Phase 3, Data Organization. After data collection, the goal of the analysis was to interpret large amounts of data, consolidate the information, identify significant patterns, and construct a framework (see Hester, 2017). Coding allowed for categorizing information and applying descriptors to pertinent data. The precedent literature and research questions determined initial codes. However, the phenomenological design allowed for new codes to develop due to unexpected themes that emerged from the data. The purpose of the coding process was to take large amounts of information and break them apart to examine

smaller details. In analyzing the data, the picture of an integrated explanation for the phenomenon was created by putting the pieces back together.

Setting

If possible, the setting of the interviews were face-to-face interviews. If face-to-face interviews were impossible, virtual meetings using video technology were utilized. Atmosphere, body language, feelings of dissonance or resonance, tone, and inflection of voice were all essential pieces in understanding the spiritual and emotional dynamics of the transition to capture the true meaning of individual experiences. Because people and their behaviors were influenced by the environment (setting) where they lived, worked, and served, this researcher sought to conduct the interviews where the participants were actively involved in the ministry. However, the researcher accommodated the needs of the participants if they chose to do the interview where they were more comfortable and open to gain the most accurate and transparent information. Creech (2019) gave the following insight into emotional systems:

Clergy are involved in three distinct families, whose emotional forces interlock: the families within the congregation, our congregations, and our own. Because the emotional process in these systems is identical, unresolved issues in any one of them can produce symptoms in the others, and an increased understanding of anyone creates more effective functioning in all three. (p.16)

The spiritual and emotional dynamics could have reached heightened levels of anxiety and stress in the immediate ministry environment, making it difficult for the participants to discuss and describe the perceived spiritual and emotional dynamics of the transition. Once the participants consented to participate in the interview, each chose the best setting to provide a certain comfort level while allowing for openness and transparency.

Participants

According to Hycner (1999), “the phenomenon dictates the method (not vice-versa) including even the type of participants” (p. 156). This research used a convenience sampling, considered by Edgar and Manz (2017) as the most common form of non-probability sampling, to identify the primary participants. This researcher selected the sample that would best reflect the purpose of the research while providing substantive data to describe the central phenomena of the spiritual and emotional dynamics of pastoral transitions. Critical to the study were the participants who had personal experiences relating to the phenomenon researched. The 5-year mark was the minimum measurement used in selecting the sample to ensure further the participants had undergone substantial spiritual and emotional highs and lows. The research was focused on pastoral teams, consisting of the outgoing pastor and his wife, along with the incoming pastor and his wife. The four leaders made up the pastoral transition team. A total of five teams were selected as considered to have successfully made the transition to explore what, if any, core patterns emerged. Marks of success considered for this research were financial stability, numeric growth, ministry growth, and leadership development.

A convenience sampling of the data provided a detailed description of the spiritual and emotional experiences pastoral teams had encountered, showing information beyond readers’ personal experiences. Polkinghorne (1989) stated, “The ultimate goal of a phenomenological study should be for the readers to gain a sense of ‘I understand better what it is like for someone to experience that’” (p. 46). The participants’ honest and transparent answers would provide deeper understandings for the general audience.

Role of the Researcher

Hays and Singh (2012) reported that a researcher's previous experiences would influence observation and interpretation, which should be considered before conducting research. Leedy and Ormrod (2016) revealed that interviews would provide a rich body of qualitative information by asking the right questions. Leedy and Ormrod (2016) submitted a list of questions related to any of the following should be considered: facts (biographical information), people's beliefs and perspectives about the facts, feelings, motives, present and past behaviors, standards for behavior (what people think should be done in certain situations), and conscious reasons for actions or feelings (why people think engaging in a particular behavior is desirable or undesirable).

This researcher was the human instrument with assumptions and biases. The assumption was that each participant was a minister possessing the Holy Spirit; through the Holy Spirit's power, they could transform negative, sinful emotions into holy emotions, leading to a successful transition. This bias was rooted in the researcher's theology and personal experiences. The researcher had gone through a pastoral transition with family and had successfully made the transition. The researcher's father-in-law was the founding pastor of the church. The researcher was the incoming pastor who took the pastoral baton and made the journey through the spiritual and emotional dynamics of pastoral transition. The transition began in 1996, so the pastoral team consisted of the researcher's father-in-law, mother-in-law, and wife (their daughter). Thus, this researcher had over 25 years of experience. This researcher saw through a lens of success because of this experience by being determined to honor God and the congregation before the team members' individual and personal desires. The researcher recognized that this personal experience could bias the researcher's analysis and expectations due to family relationships likely influencing the outcome of that transition.

The phenomenological design chosen allowed this researcher to share in the life experiences of those 5 years into the transition process. The role of the researcher, while not prescribing what to do, could describe thoughts, emotions, and decisions made during the transition. This process could have opened new opportunities for the Holy Spirit to lead in a holy direction.

Finally, this researcher conducted the content analysis using word counts, computer programs, and human scoring. As stated in the data analysis section above, word counts were used to consider the frequency of times a particular word showed up within transcripts of interviews. The transcripts were coded by common phrases, grouped into categories, and analyzed to discover themes and patterns in the phenomena. NVivo software was used, which significantly assisted in the data analysis, bolstering the reliability of the analysis. Creswell (2007) recommended combining human coding with the assistance of content analysis software to strengthen data reliability.

Ethical Considerations

Each pastoral team consisted of an outgoing leader and his wife, along with the incoming leader and his wife. Because these were considered highly visible leaders who had lived in the proverbial “glass house,” ethical considerations were taken to protect them from harm. These considerations were adhered to as common research standards to protect confidentiality.

The researcher understood that extending an invitation to participate in a study describing the central phenomena of the spiritual and emotional dynamics of pastoral transitions could place pressure on the team and could cause concern and worry regarding confidentiality. Therefore, ethical principles were communicated to the participants sought to alleviate the stress to gain a

more transparent and honest description of authentic experiences than before. The goal was to show how the experiences were spiritual and emotionally processed.

A right to privacy was one way in which confidentiality was respected to uphold the ethics of protecting the participants. Leedy and Ormrod (2016) stated,

Under no circumstances should oral, or written reports be presented in a way that other people become aware of how a particular participant has responded or behaved. The exception is if the participant has specifically granted permission in writing to disclose data. (p. 105)

Similarly, Kaiser (2009) emphasized “interview confidentiality consent forms” (p. 20) to allow participants the freedom to control how the information was shared and how disclosure or nondisclosure was processed. Thus, informed consent template forms provided by Liberty University’s institutional review board (IRB) were used to secure participant consent.

Qualitative researchers can perform methods, such as in-depth interviews, to view participants’ lives and experiences in detail (Kaiser, 2009). As a result, qualitative researchers face unique and often ambiguous ethical dilemmas in disseminating this rich data. One such difficulty involves the conflict between conveying detailed, accurate accounts of the social world while protecting the identities of the individuals who live in that social world (Kaiser, 2009). For ethical purposes, this researcher posited a pre-interview consent form, followed by member-checking interview transcripts. The pre-interview document described the purpose of the research and how the data would help others going through pastoral transitions. The pre-interview form described possible ways the data would be used and how the participants could remain confidential by using pseudonyms. The post-interview member-checking procedure provided participants the opportunity to check the accuracy of the transcripts.

The IRB approval process added another layer of protection for the participants. Bredfeldt (2019) stated, “The IRB is a federally mandated body whose purpose is to ensure

ethical treatment of research subjects. Once IRB approval is received, the Supervisor will clear the candidate to begin field testing and data gathering” (p. 20). Based on the IRB’s feedback and the additional ethical steps to ensure participant confidentiality, this researcher proceeded in data collection and reporting.

Data Collection Methods and Instruments

The term “phenomena” (from the Greek word phenomenon, meaning appearance) described the purpose of the research and guided the formulation of instruments used, as well as the formulation of research questions and interview questions. The study’s central research question was the following: How do successful pastoral teams (outgoing pastor and wife, incoming pastor and wife) process the spiritual and emotional dynamics during pastoral transitions? A secondary question was the following: Does a set of “best practices” emerge from the five pastoral teams interviewed?

However, critical to the phenomenological design, Jon Kabat-Zinn (1982) stated that “inquiry does not mean looking for answers” (p. 39). Although this study did not seek to establish a concrete list of answers that would generalize to other pastoral transitions and other leadership transitions, the study described common themes from the interviews. The following sections detail the collection methodology and instruments used during the three-phase data collection and analysis: (a) preliminary phase, (b) interview schedule phase, and (c) data organization phase.

Collection Methods

For a phenomenological study, this researcher aimed to conduct a research protocol that would allow for rich, detailed real-life experiences from the participants. Bentz and Shapiro (1998) cautioned that the researcher must allow the data to emerge, and “doing phenomenology”

means capturing “rich descriptions of phenomena and their settings” (p. 104). Smith et al. (2012) pointed out that in-depth interviews and research diaries/journals were ideal instruments for acquiring such data. The participants should be granted the freedom to speak freely, openly, and comfortably to facilitate the kind of rich data needed for a meaningful project.

This study sought to understand the spiritual and emotional dynamics of successful pastoral transitions and if there were themes and patterns to describe “best practices” of the pastoral transition. A criterion was developed to identify potential participants and provide a setting for them to tell their stories and share their perspectives to understand the phenomenon of successful pastoral transitions. The criteria for convenience selection the participants were two-fold:

1. The five pastoral teams consisted of the outgoing pastor and spouse, as well as the incoming pastor and spouse.
2. The pastoral transition must meet a minimum of 5 years into the transition process.

The rationale behind the 5-year mark was that it allowed for the normal extremes of emotions, such as grief, sadness, loss, anger, hurt, joy, peace, empathy, love, and happiness, to be experienced and processed. Change and transition are dissimilar. Change is situational, while transition is psychological (Bridges, 2016).

Bridges (2016) described transitions as a three-stage process: (a) an ending, (b) a neutral zone, and (c) a new beginning. There could not be a true beginning without embracing an ending (Bridges, 2016). Emotional stress and spiritual warfare would be heightened during transitions. Oswald et al. (2003) stated, “Stress enters our lives in situations of social readjustment when we must depart from the familiar and predictable and confront the new and different” (p. 108). The outgoing pastor and spouse, along with the incoming pastor and spouse, encountered high stress

levels and spiritual attacks. Each leader faced stressors when making adjustments, triggering emotional responses in others (Oswald et al., 2003). Underneath the emotional stress would lie the need for spiritual maturity during times of transition. Weese and Crabtree (2004) emphasized, “It is important to state emphatically that the personal and corporate spiritual work required in a successful pastoral transition is critical” (p. 313). Marks of success this researcher established were financial stability, numeric growth, ministry growth, and leadership development.

The few struggles in the life and ministry of Jesus surface during His transitions in and out of leadership. At the beginning, the transition from being a carpenter to an itinerate preacher and healer entails Him entering the wilderness, where he is tempted by the devil. At the end, the transition out of leadership and to the cross drives Him to Gethsemane. Interestingly, Judas, under the influence of the devil, arrives during this transition. Demons have appeared at these points of transition that threaten to derail the future. Transitions, emotional stress, and spiritual warfare are inextricably linked together. These issues tend to focus on matters of personal identity, belonging, and self-worth.

There is a final element that Weese and Crabtree (2004) called “recognizing, acknowledging, and containing dysfunction during the transition period. Every organization has dysfunctional elements; they tend to emerge as a strong leader begins to recede” (p. 516). It is at the point of Jesus’s departure that Judas betrays Him, and Peter denies Him. Rather than seeing this issue as an odd set of events unique to the Son of God, it should be viewed as the expected emergence of the dysfunctional side of an organization at a time of leadership transition (Weese & Crabtree, 2004).

Paul prepares to leave the church at Ephesus in the hands of local leaders: “For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also, from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch” (Acts 20:29-31). Paul recognizes and acknowledges the danger looming in times of transition, charging the new leaders to watch and protect the church. In a healthy church, the leader holds back the emergence of dysfunction by their mere presence. When the leader departs, these elements tend to emerge.

The rationale behind the 5-year mark was that churches had time to go through the wilderness; through Gethsemane; and recognize, acknowledge, and contain the dysfunction while “returning in the power of the Spirit” (Acts 20:29-31). Scripture passages written in the narrative genre were considered the journaling used to describe the phenomena of transitions. Journaling was used to collect data and allow the emergence of ongoing data to describe the phenomena studied in the participants’ lives.

Research Journal

A research journal was kept throughout the project detailing processes, background information, and other relevant aspects of the interview. The research journal sought to record personal discoveries, frustrations, fears, victories, and joys of the participants during the transition. Creswell (2014) addressed the value of using a research journal during the process of analysis to develop “rich, thick descriptions” (p. 191). The journal was one way to reflect on the data to allow the researcher to move fluidly between the “parts” and the “whole” of the content (Smith et al., 2012, pp. 27–28). The nature of the data collected, and the form of the interview questions might have elicited strong emotions and feelings and moments of “not knowing” how emotions were processed (consciously or subconsciously).

Instruments and Protocols

Kvale (1996) remarked the following about data capturing during the qualitative interview: It “is literally an inter-view, an interchange of views between two persons conversing about a theme of mutual interest,” where the researcher would “understand the world from the subjects’ point of view, to unfold the meaning of peoples’ experiences” (pp. 1–2). At the root of phenomenology, “the intent is to understand the phenomena in the participants own terms and to provide a description of human experience as it is experienced by the person” (Bentz & Shapiro, 1998, p. 96), allowing the essence of the experience to emerge (Cameron et al., 2001).

Interviews

Interviews with the participants sought to discover and describe what each believed essential and relevant. The interview questions were worded in such a way as not to make assumptions about the participants’ experiences, values, or concerns. The following outline was used for the interview schedule:

1. The interview questions were formed to reflect the nature of the research questions.
2. The scope of topics considered was arranged in a logical order to ensure a flow of logical thought.
3. The questions were submitted to the researcher’s supervisor and revised according to expert feedback.

Regarding the interviewing process, Leedy and Ormrod (2016) distinguished the following between qualitative and quantitative research: “Interviews in a qualitative study tend not to be as tightly prescribed and structured as the interviews conducted in a quantitative study” (p. 263). One difference was the general “feel” of the more informal and friendly interview in a qualitative study but more formal and emotionally neutral in a quantitative one. Leedy and

Ormrod (2016) stated, “Participants in a qualitative interview may feel as if they are simply engaging in a friendly chat with the researcher, who is often someone they have come to know and trust” (p. 263). This researcher had gone through a pastoral transition and understood the ups and downs of the spiritual and emotional dynamics and how valuable having trustworthy voices of people who had gone through a transition helped. The informal interview approach provided a strong sense of support and ministry strength through the process.

Document Analysis

This researcher conducted in-depth phenomenological interviews, with questions “directed to the participants’ experiences, feelings, beliefs and convictions about the theme in question” (Welman & Kruger, 1999, p. 196). Data were obtained about how the participants “think and feel in the most direct ways” (Bentz & Shapiro, 1998, p. 96).

Memoing was another important data source in qualitative research used in this study (see Miles & Huberman, 1984). Memoing included the researcher’s field notes, recording what the researcher heard, saw, experienced, and thought in collecting and reflecting on the process. Researchers are easily absorbed in the data-collection process and may fail to reflect on what is happening. However, the researcher must maintain a balance between descriptive notes and reflective notes, such as hunches, impressions, feelings, and so on. Morgan (1997) remarked that because field notes involved interpretation, they were “part of the analysis rather than the data collection” (pp. 57–58).

Procedures

Groenewald (2004) provided an outline to ensure the reliability of data gathering. This researcher followed a similar method for this study. The following procedures guided the

research and strengthened the trustworthiness of the data collected relevant to the phenomena being studied. These procedures are detailed in the data analysis section of this chapter.

The following items were the procedural steps followed:

1. The informed consent agreement.
2. The notes made during the interview.
3. The field notes made subsequent to each interview.
4. Any notes or sketches the participants choose to share during the interview.
5. Any notes made during the data analysis process, such as grouping of units of meaning into themes.
6. The draft transcription and analysis of the interview presented to the participants for validation.
7. The confirmation of correctness and/or feedback from the participants about the transcript and analysis of the interview.
8. Any additional/subsequent communication between the participant and researcher.

Data Analysis

In qualitative research, a defined plan for data analysis must be established before data were collected. Leedy and Ormrod (2016) provided a criterion to follow to evaluate qualitative research. Leedy and Ormrod made suggestions to researchers that could serve as a criterion:

1. Purposefulness in the research question that drives the methods used to collect and analyze the data rather than the other way around.
2. Explicitness of assumptions and biases. The researcher identifies and communicates any assumptions, beliefs, values, and biases that may influence data collection and interpretation.

3. Rigor in the research that aims at precise and thorough methods to collect, record, and analyze data. The researcher also takes steps to remain as objective as possible throughout the project.
4. Open-mindedness when doing research allowing for modification when newly acquired data conflicts with previously collected data.
5. Coherence of the data to yield consistent findings, such that the researcher can present a portrait that “hangs together.” Multiple data sources converge onto consistent conclusions (triangulation), and any contradictions within the data are reconciled.
6. Consensus from other individuals, including the study participants and other scholars in the discipline, that agrees with the researcher’s interpretations and explanations.
7. Usefulness of the data on a practical level that yields conclusions promoting a better understanding of the phenomenon enabling more accurate predictions about future events or leading to interventions that enhance the quality of life. (p. 269)

Leedy and Ormrod (2016) agreed with Kvale (1996), Bentz and Shapiro (1998), and Cameron et al. (2001), showing an interchange of views between two persons. The interchange of data from different perspectives allowed the essence of the experience to emerge (see Bentz & Shapiro, 1998; Kvale, 1996; Leedy & Ormrod, 2016).

Analysis Methods

Data analysis was the crucial step for making sense of the collected data to draw inferences and conclusions. According to Smith et al. (2012), there were many approaches to data analysis. However, three broad categories encompassed a large majority of them: word counts, computer programs, and human scoring. Word counts looked for correlations with the number of times a particular word showed up. Text was coded and grouped into categories and

analyzed to discover themes and patterns in the phenomena. Computer software significantly assisted in the data analysis, bolstering reliability. NVivo software was employed to identify themes for grouping. Creswell (2007) recommended combining human coding with the assistance of content analysis software to strengthen data reliability. This researcher used NVivo to analyze the data.

Yin (2011) recommended comparing the participants' words with the researcher's interpretations of the data. Allowing the participants opportunity to review the findings and offer feedback led to credibility in the research.

According to Creswell (2018), the benefit of using a qualitative software program to code qualitative data "is that using the computer is an efficient means for storing and locating qualitative data" (p. 192). As stated above, this researcher used NVivo software data organization and reporting of findings.

Leedy and Ormrod (2016) emphasized that qualitative data analysis was an iterative process. Thus, a good qualitative researcher would be apt to go back and forth a bit among the strategies just presented. Creswell (2018) provided a data analysis spiral that allowed the researcher to stay focused throughout the iterative process. This researcher followed Creswell's (2018) data analysis spiral in the following steps:

1. Organizing the data occurred through the interviews, memoing, and coding. A computer database was used to store data.
2. Perusing the entire data set several times occurred by writing down memos that suggest possible categories or interpretations. The researcher used Microsoft Word and the comment feature in Microsoft Word to add ongoing data.

3. Identifying general categories or themes occurred using the table feature in Microsoft Word to classify emerging themes and patterns during the data analysis.
4. Integrating and summarizing the data for readers included receiving feedback from the participants should they offer feedback, to ensure reliability and trustworthiness in the data analysis. (p. 297)

Trustworthiness

An important question by readers of research was the following: “Is this data describing the spiritual and emotional dynamics of pastoral transitions trustworthy?” To ensure trustworthiness of the data, this researcher employed transparency, respondent validation, and rich description of the data. Yin (2011) posited that trustworthiness should be purposively built into qualitative studies.

Transparency alluded to reporting the procedures and protocols clearly used in the research, so the readers and the general audience could review and comprehend them while making practical sense out of the findings. This process did not mean the data could be generalized to other contexts, but that the data could be transferable.

Respondent validation is when the researcher takes the data back to the participants in the study and asks, “Do you agree with my findings? Do they make sense based on your own experiences?” (Leedy & Ormrod, 2016, p. 88). This researcher gave the option to the participants to review and offer feedback with the intent to further remove researcher bias and assumptions.

Finally, a thick description was used to provide trustworthiness in the research. The strategy in using thick description in “qualitative research is to provide enough detail that readers can construct some of their own interpretations” (Leedy & Ormrod, 2016, p. 372).

Credibility

Internal validity is essential if the research is going to be credible and trustworthy (Leedy & Ormrod, 2016). Triangulation was a method used to strengthen the credibility of the data. Triangulation is when the researcher engages in informal observations in the field *and* conducts in-depth interviews while considering common themes that appear in the data gleaned from both methods (Leedy & Ormrod, 2016, p. 86). The goal of triangulation is the collection and comparison of multiple kinds of data to discover consistencies or inconsistencies (Leedy & Ormrod, 2016, p. 372). This researcher gathered data from five pastoral teams, coded the data, and looked for consistencies in themes and patterns. The consistent patterns contributed to describing best practices among successful transitions.

Dependability

Dependability is an additional method used in the qualitative research method to strengthen the trustworthiness of the study. According to Korstjens and Moser (2018), research is considered dependable when the findings show stability over an extended period. This researcher allowed the essence of pastoral transitions to emerge through ongoing memoing and the interviews. This ongoing data collection provided an audit trail that further insulated transparency (see Korstjens & Moser, 2018).

Confirmability

Confirmability consists of neutrality in the interpretation of data and should not be based on the researcher's preferences but should be grounded in the data. Researchers stated, "The focus is on the interpretation process embedded in the process of analysis" (Korstjens & Moser, 2018, p. 122). This process was known as an audit trail, where the researcher relied on a set of

notes made during the process, reflective thoughts, and overall information on data management (Korstjens & Moser, 2018).

Transferability

Transferability aimed at the application of the data. The responsibility of qualitative research was to provide a thick, rich description of the participants' real-life experience, allowing the reader to assess whether the findings would be transferable to their own settings. This process is known as "transferability judgment" and infers that the reader (rather than the researcher) makes the transferability judgment because only the reader truly knows if the research findings apply to the readers specific setting (Korstjens & Moser, 2018, p. 122). This researcher sought to provide thick, rich descriptions of pastoral transitions that the reader could assess and determine if the data would contribute to any best practices for pastoral transitions. This researcher intended to describe the spiritual and emotional experiences of the successful pastoral teams so that the reader could transfer the findings and succeed in their respective transition processes.

Chapter Summary

This chapter outlined the research problem and described how the qualitative approach using a phenomenological design to explore the essence and real-life meaning of pastoral transitions, specifically the transition's spiritual and emotional dynamics. This researcher followed the qualitative research method required by Liberty University. The detailed outline used in the research strengthened the data's trustworthiness and would make the findings transferable to future pastoral teams. This researcher hoped and prayed that pastoral teams going through a transition would be encouraged by other teams who had made the transition in an honorable fashion.

CHAPTER FOUR: ANALYSIS OF FINDINGS

The purpose of this qualitative phenomenological study was to explore the central phenomenon of how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impacted the pastoral transition and to discover common patterns in successful transitions. The central question addressed in this phenomenological research was, “How do pastoral teams consisting of the outgoing pastor and spouse and the incoming pastor and spouse process the spiritual and emotional dynamics of a pastoral transition?” A transition is psychological, unlike a change which is situational (Bridges, 2016). This study focuses on the spiritual and emotional aspects of pastoral transition, as outgoing and incoming leaders do not have a model, a map, or a program to prepare them for the transition (Weese & Crabtree, 2004). The pastoral leaders are in a state of heightened emotional stress and spiritual warfare during the transition (Bridges, 2016; Oswald et al., 2003). Emotional responses and spiritual work are vital to the pastoral leadership role and to the church (Weese & Crabtree, 2004). The following research questions were developed to understand the lived experiences of pastoral transition teams regarding their spiritual and emotional responses during the transition:

RQ1. How do pastoral teams (pastor and spouse) describe their lived experience with regards to the spiritual and emotional experiences as either outgoing or incoming leaders?

RQ2. How do pastoral teams (pastor and spouse) describe their personal perceptions of the impact of their spiritual and emotional experiences on the local church where they serve(d)?

RQ3. What, if any, are the observable, common patterns of successful transitions among pastoral teams (pastor and spouse) that result from their lived transition experiences?

RQ4. What, if any, transferable themes emerge regarding how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impact pastoral transitions?

This chapter contains the results that answered the research questions. This chapter will begin with an overview of the instrumentation used to collect data. Then, the samples

demographic information will be presented. Subsequently, the results of thematic analysis will be explored. To show how the data was used to generate common and transferable themes, the data collection and data analysis processes are described in detail. The results are presented in the form of themes, syntheses, summative tables, and excerpts from the data, which addressed each research question. Finally, an evaluation of the research design is provided before a summary of key themes.

Compilation Protocol and Measures

All data was collected through in-person, and virtual semi-structured interviews. The interview protocol consisted of 16 interview questions, divided into three questions per research question (Appendix B). All 16 questions were asked to each pair of participants, to ensure continuity. All questions were constructed with the intention of gathering robust and rich data from participants, as this data is needed to address the research questions.

Once data was collected, the researcher transcribed the data using Otter.ai, a trusted and reliable transcription service. Then, transcribed data was reviewed and uploaded into NVivo12 software.

Demographic and Sample Data

The sample of this study consisted of five pastoral transition teams of incoming and outgoing pastors and their wives. The incoming pastors of Teams One, Two, Three, and Five are sons of the outgoing pastors, while the incoming pastor of Team Four is the son-in-law of the outgoing pastor. All of the incoming pastoral teams experienced serving in the same church as they ones they were currently transitioning into leading. The participants were selected through convenience sampling with the criterion of reaching the five-year mark into the transition period to ensure the participants have undergone substantial spiritual and emotional highs and lows.

The setting of this study was the churches where the pastoral transition teams served as leaders. The first four interviews were conducted on February 17, 2022, and the last interview was conducted on April 4, 2022. A total of 1,124 minutes of interview recording was collected from the participants. The interviews had an average duration of 56.2 min. The interview data yielded 228 pages of transcripts with an average of 19 pages. The descriptive information about the interview data is summarized in Table 2.

Table 2

Interview Data Descriptive Information

Team	Participant	Participant Code	Interview Date	Interview Duration	No. of Pages of Transcript
Team One	Outgoing pastor	1OP	March 3, 2022	44 min	13
Team One	Outgoing pastor's wife	1OW	March 3, 2022	58 min	17
Team One	Incoming pastor	1IP	March 15, 2022	70 min	20
Team One	Incoming pastor's wife	1IW	March 15, 2022	62 min	23
Team Two	Outgoing pastor	2OP	February 20, 2022	44 min	13
Team Two	Outgoing pastor's wife	2OW	February 20, 2022	18 min	5
Team Two	Incoming pastor	2IP	March 20, 2022	30 min	10
Team Two	Incoming pastor's wife	2IW	March 20, 2022	39 min	13
Team Three	Outgoing pastor	3OP	February 17, 2022	67 min	14
Team Three	Outgoing pastor's wife	3OW	February 17, 2022	53 min	15
Team Three	Incoming pastor	3IP	February 17, 2022	64 min	19
Team Three	Incoming pastor's wife	3IW	February 17, 2022	66 min	18
Team Four	Outgoing pastor	4OP	March 24, 2022	85 min	27
Team Four	Outgoing pastor's wife	4OW	March 20, 2022	85 min	27
Team Four	Incoming pastor	4IP	March 22, 2022	68 min	22
Team Four	Incoming pastor's wife	4IW	March 22, 2022	68 min	22
Team Five	Outgoing pastor	5OP	March 16, 2022	40 min	12
Team Five	Outgoing pastor's wife	5OW	March 16, 2022	27 min	9
Team Five	Incoming pastor	5IP	March 16, 2022	66 min	22
Team Five	Incoming pastor's wife	5IW	April 4, 2022	70 min	21

Data Analysis and Findings

The data analysis procedures were in accordance with the thematic analysis steps devised by Creswell (2018). The coding and thematizing processes were completed with the utilization of the qualitative data analysis software NVivo 12. The codes and themes were extracted to a Microsoft Word format to refine and classify the themes. Details of each step of the analysis are provided in the following sub-sections. Then, each research question is addressed with a discussion of the emergent themes.

Organize the Data

The researcher began organizing the data during the data collection process until the end of the data analysis process. During the interviews, the researcher assigned each of the 20 participants with a participant code to distinguish their data and to omit the use of their real names.

Immediately after the interviews, the researcher produced a verbatim transcription of the recordings. Once the transcripts were completed, the researcher imported the transcripts to NVivo 12. All the digital data were saved in the researcher's password-protected computer and backed up in an encrypted cloud storage.

The researcher read and re-read the transcripts several times as part of the coding process. During the first reading, the researcher searched for broad patterns in the data that were related to the spiritual and emotional experience of the participants during their pastoral leadership transition. The researcher identified the patterns of EI, biblical EQ, security and health of church constituents, communication, outgoing leaders' support, setting boundaries, wives' support, and church's progress.

In re-reading the data, the researcher focused on each line of the transcript to highlight key texts that depicted small units of meaning. Using NVivo, each meaningful text was highlighted and assigned into a code. The code is given a short descriptor that represents the coded text. For instance, Participant 3OW, Team Three's outgoing pastor's wife stated, "I feel like ours went so smoothly, because of the gradual process of the transition." The participant attributed their successful pastoral leadership transition to the gradual process to prepare the incoming leaders, which was relevant to RQ3, an inquiry about the common patterns of successful transition. Thus, the statement was highlighted and assigned to the code "gradual transition as preparation."

Peruse The Entire Data Set Several Times

The first phase of the analysis involved organizing the data into units of meaning. The second phase of the analysis entailed the perusal of the data set to re-organize the data into larger categories. This phase of the analysis involved the researcher's interpretation of the common patterns among the codes. The researcher used the hierarchy feature in NVivo and the comment feature in Microsoft Word to visualize the codes, categories, and their meanings. The codes, categories, and descriptions of categories under RQ1, RQ2, RQ3, and RQ4 are presented in Tables 3, 4, 5, and 6 respectively.

Table 3*RQ1 Codes and Categories*

Category	Description	Codes	Participants	Occurrences in the Data
Outgoing leaders consciously choose holy emotions over sinful emotions despite experience of human and sinful emotions	Outgoing pastoral leaders experience emotions that may hinder the transition, but actively direct themselves towards holy emotions.	Faith, Meekness, Peace, Humility, Pure intent, Grief, Sinful emotions, Ready, not frustrated, Stress, Anxiety, Pride	9	56
Incoming leaders consciously choose holy emotions over sinful emotions despite experience of human and sinful emotions	Incoming pastoral leaders experience emotions that may hinder the transition, but actively direct themselves towards holy emotions.	Meekness, Faith, Humility, Love, Resilience, Fear, Frustration, Anxiety, Anger	7	47
Outgoing leaders maintain their relationships	Outgoing pastoral leaders use their awareness of the church as an organization and their own and others' emotions to keep their relationships.	Social awareness, Relationship management	5	20
Incoming leaders maintain their relationships	Incoming pastoral leaders use their awareness of the church as an organization and their own and others' emotions to keep their relationships.	Social awareness, Relationship management	6	13
Outgoing leaders adjust their actions and reactions	Outgoing pastoral leaders have the ability to perceive their own emotions and choose to act or not act accordingly.	Self-awareness, Self-management	6	10
Incoming leaders adjust their actions and reactions	Incoming pastoral leaders have the ability to perceive their own emotions and choose to act or not act accordingly.	Self-awareness, Self-management	7	9

Table 4*RQ2 Codes and Categories*

Category	Description	Codes	Participants	Occurrences in the Data
Incoming leader is reliable	Spiritual and emotional experiences lead to the selection of a reliable incoming leader.	Incoming leader gets the job done efficiently, Incoming leader shows accountability, Incoming leader is trained and educated	8	19
Incoming leader unites the constituents	Spiritual and emotional experiences lead to the selection of a unifying incoming leader.	Incoming leader unites the church, Treated like family	3	3
Incoming leader helps constituents grow	Spiritual and emotional experiences lead to the selection of an incoming leader with leadership traits.	Incoming leaders help people grow through discipleship, Incoming leaders help people grow through delegation	3	3

Table 5*RQ3 Codes and Categories*

Category	Description	Codes	Participants	Occurrences in the Data
Knowing when to step up or step down	Successful transition entails recognizing the end of the outgoing leaders' roles and the beginning of the incoming leaders' role.	Outgoing leaders transitioning out of leadership role, Incoming leaders understand that they are not replacing a person but a position, Outgoing leaders learning to balance their roles, Incoming leaders transitioning into the leadership role	10	49
Outgoing leaders support incoming leaders	Successful transition entails steadily supporting the incoming leaders in their roles.	Raising church leaders, Gradual transition as preparation, Guiding the incoming leaders	14	39
Choosing when to speak	Successful transition entails actively determining the appropriate time to communicate.	Speaking up, Knowing limitations	12	35
Wives' support to pastors	Successful transition includes having the support of their wives.	Support husband in male roles, Mother figure, Accountability partner, has her own roles, Raise son - the incoming leader	8	22

Table 6*RQ4 Codes and Categories*

Category	Description	Codes	Participants	Occurrences in the Data
Having consistent plans	Spiritual and emotional dynamics of pastoral transition teams determine the consistency within the church.	Setting and enforcing expectations, Same mission despite different approaches	5	11
Church moving forward and growing	Spiritual and emotional dynamics of pastoral transition teams determine the progress of the church.	Positively accelerated the transition, Not the same as a corporate job Can't Treat church like a business	6	7

Identify General Categories or Themes

From general categories, the researcher developed common and transferable themes. The researcher also used the hierarchy feature of NVivo to visually represent the relationship among the categories and themes. To develop the themes, the researcher wrote memos of the shared characteristics among the categories and of how the themes relate to the research questions. In addition to NVivo, the researcher also used the table feature in Microsoft Word (see Table 7).

Table 7*Themes*

Theme	Description	Categories	No. of Contributing Participants	No. of Occurrences in the Data
Incoming and outgoing leaders display holy emotions	Incoming and outgoing pastoral leaders experience actively choosing holy emotions despite the experiences of human and sinful emotions.	Outgoing leaders consciously choose holy emotions over sinful emotions despite experience of human and sinful emotions Incoming leaders consciously choose holy emotions over sinful emotions despite experience of human and sinful emotions	15	103
Incoming and outgoing leaders display social competence	Incoming and outgoing pastoral leaders experience maintaining their relationships within the church.	Outgoing leaders maintain their relationships Incoming leaders maintain their relationships	10	33
Incoming and outgoing leaders display self-awareness and self-management	Incoming and outgoing pastoral leaders experience acting or reacting according to the situation during the transition.	Outgoing leaders adjust their actions and reactions Incoming leaders adjust their actions and reactions	13	19
Incoming leaders make constituents feel secure	Incoming and outgoing pastoral leaders' spiritual and emotional experiences impact the soundness of the church.	Incoming leader is reliable Incoming leader unites the constituents Incoming leader helps constituents grow	11	31
Pastoral teams know appropriate behaviors	Successful transitions of pastoral teams involve understanding the boundaries of the incoming and outgoing roles.	Knowing when to step up or step down Choosing when to speak	14	84
Pastoral teams have support	Successful transitions of pastoral teams involve the support leaders received as they transitioned in and out of their roles.	Outgoing leaders support incoming leaders Wives' support to pastors	14	61
Having a sound and solid transition plan	Spiritual and emotional dynamics of outgoing and incoming pastoral leadership impact the conditions of transitions.	Having consistency Church moving forward and growing	10	28

Integrate and Summarize the Data for Readers

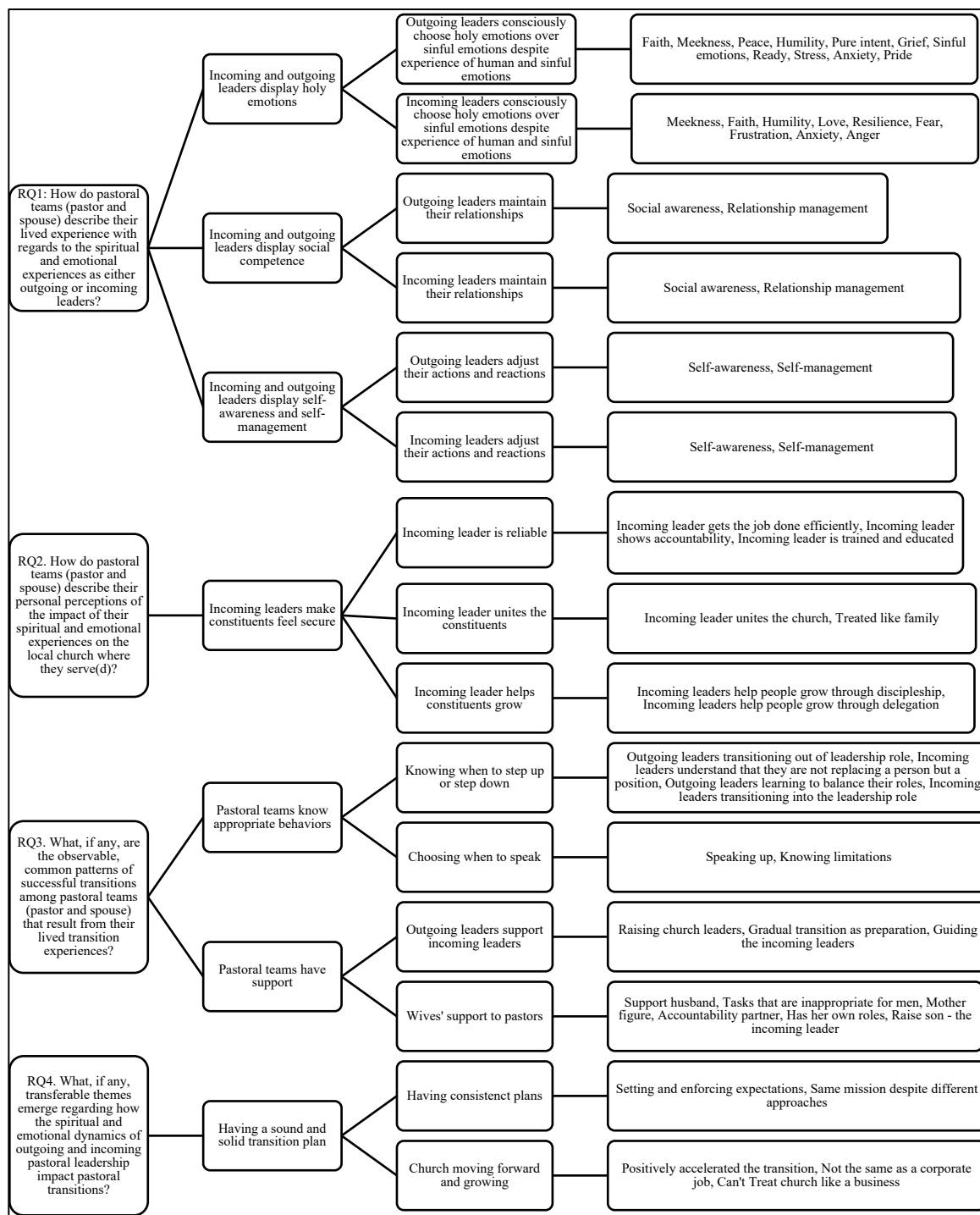
The participants had the opportunity to review transcribed data, but no changes were made. The final seven themes were: incoming and outgoing leaders display self-awareness and self-management, incoming and outgoing leaders display social competence, incoming and outgoing leaders display holy emotions, incoming leaders make constituents feel secure, pastoral teams know appropriate behaviors, pastoral teams have support, and having a sound and solid transition plan.

Results

This section contains the presentation of the themes that resulted from the thematic analysis of interview data collected from five pastoral transition teams. The themes were developed to answer the four RQs of this study. To answer RQ1, the pastoral transition teams' lived experiences involved a display of holy emotions, social competence, self-awareness and self-management. In RQ2, the impact of participants' spiritual and emotional experiences on the local church where they serve involved feelings of security imposed on their constituents. For RQ3, the patterns of successful transitions involved appropriate behaviors for both incoming and outgoing pastoral teams, having support, and overcoming challenges. For RQ4, the impact of spiritual and emotional dynamics of outgoing and incoming pastoral leadership on pastoral transitions involved having a sound and solid transition plans. The final themes are summarized in Figure 4.

Figure 4

Final Themes



Incoming and Outgoing Leaders Display Holy Emotions

The pastoral teams generally acknowledged that they experienced human and sinful emotions, but also expressed that they did their best to display holy emotions. The categorization of holy, human, and sinful emotions was based on the Edmiston's (2001) insights. In this study, the outgoing pastors experienced the human emotions of anxiety, grief, and pride. 1OP experienced anxiety about turning over the leadership role. 2OP and 3OP experienced grief as they felt that they were losing their identity. 3OP stated, "Like an example would be when [at] the district level, you're serving as district superintendent, you had something to attach your identity to. So, stepping down from the position brings grief and loss." 1OP and 4OP experienced sinful emotions due to selfish ambitions for insisting on doing what they thought was right, but overcame the sinful emotions through prayer.

Among the outgoing pastors' wives, only 4OW experienced stress "like releasing [her] children" when they get married. The incoming leaders did not report any experiences of emotions that may be categorized as sinful, but they experienced the human emotions of anger, anxiety, fear, and frustration. 1IW felt anger when 1OW involved her children in a misunderstanding. However, 1IW displayed self-awareness enough to take the felt anger and allow the Holy Spirit to use the emotion as a growing time. 1IW shared, "I just learned to get on my knees when I perceived that something wasn't right. Or, you know, the enemy tried to use that against me. I just learned to get on my knees and pour my heart out to God and let him take care of it." 2IP's experience of anger was directly related to his role as an incoming pastor. The participant shared that he was doing his best, but he felt that 2OP did not trust him to make the transition quicker and there was a delay in the transition. This resulted in 2IP feeling angry about the pace of his transition. 1IW and 4IP felt anxiety over the transition process. 4IP shared,

“There were some stigmas that I had to overcome and some emotions that I endured.” 4IP referred to interacting with church members from older generations who might have had different ideas about the church than he did. 1IW’s feelings of anxiety similarly relate to interacting with the church members while being a new leader, as she came from a different church. 1IW stated, “I worried how they would accept me as being a pastor's wife.”

The participants generally overcame their human and sinful emotions, and instead chose to exhibit holy emotions. The outgoing leaders demonstrated faith, humility, meekness, peace, and pure intent, while the incoming leaders’ holy emotions included faith, humility, love, meekness, and patience. Both incoming and outgoing teams expressed their faith through seeking God in prayers, particularly when they encountered difficulties in the transition process.

Describing turbulent times during the transition, 5IW stated, “I was just praying God would give me the strength to just understand this. You know, to give me a a clue on how to work around this, how to make this work.” Some participants from both incoming and outgoing groups also experienced humility to combat their feelings of pride and frustration. 3IW chose to show humility through prioritizing servitude. 1OP and 2OP chose to be humble and acknowledged their weaknesses, as well as apologize for their mistakes. 4IW perceived that the success of the transition process depended on remaining humble such that “there can be no ego involved.”

Meekness was experienced by all the participants, as they chose to submit and obey God’s will despite feelings of fear, anger, anxiety, and frustration during the transition phase. 4IW shared that she felt love for her brothers and sisters in church and wanted them to “feel fulfilled” as they transitioned into a new leadership. 2IP felt resilience and patience to endure the challenges of the transition. The outgoing leaders generally felt peace in terms of accepting that

they have done the transition to the best of their abilities. 3OP implied that peace overpowered human and sinful emotions, as he stated:

My emotions aren't a factor anymore. That's powerful because I have settled in my heart, that the church could have voted the other way and I would have had to deal with it. I am thankful the church supports my son and daughter-in-law.

Incoming and Outgoing Leaders Display Social Competence

Incoming and outgoing pastoral leaders experienced maintaining their relationships within the church as evidence of their social competence. The pastoral leaders generally shared their experiences in which they showed their ability to understand other people's emotions and circumstances they were going through. The majority of incoming pastors and their wives attributed their social awareness to growing up in the local church. The incoming leaders generally shared that they knew the life stories of the people in their churches. 3IP shared:

I think that's where the whole realization of that just, okay, sister so and so has just been diagnosed with cancer and knowing how to love the family through it. How are her children dealing with that? As the incoming pastor, I prayed for people differently. The awareness of family dynamics became more pronounced and were very important.

The outgoing leaders generally focused on their ability to understand the emotions and experiences of the incoming leaders. 1OP and 1OW shared how they checked in on their son and his wife as they transitioned into their leadership roles. 1OP stated, "I just want to make sure he took care of those things. And when church members call to make sure he was going to respond to them, and help them and do what they needed him to do." Team One's outgoing leaders also shared that they understood how the incoming leaders wanted autonomy; thus, they chose to let go and trust them with the leadership tasks. Team Four's outgoing leaders expressed that they understood how the incoming leaders needed their support; therefore, they "solidified" and "validated" them through their words of encouragement. 4OP stated, "I recognized that if I did not decrease, he could not increase. I embraced the ministry of decrease."

To manage the interactions within the church, the incoming and outgoing leaders generally relied on the values that their families taught them. Incoming and outgoing leaders reiterated that they prioritized serving God over anything else, including family and church. 4IW shared:

We are very much family oriented. And so there's a lot of times that we, you know, we would join together and fast over things we would pray over situations we would lean on one another. You know, in so many areas, going through things, the emotional aspect of it, and it would, it definitely grew us as leaders. and because I knew that, you know, we need God's help to make this successful.

Incoming and Outgoing Leaders Display Self-Awareness and Self-Management

Incoming and outgoing pastoral leaders experienced acting or reacting according to the situation during the transition. In addition to perceiving other people's emotion, the participants of this study also exhibited their ability to perceive their own emotions and manage their reactions. The outgoing leaders' self-awareness was generally through their understanding of the need to let go and allow the incoming leaders to take on the leadership roles. 1OW shared, "Actually there is a time in a man's life when he gets older that he needs to have enough respect to know [when to step down]." In relation, the incoming leaders generally perceived themselves to have awareness for the need to change and grow. 4IP stated, "I had to grow myself. I had to realize that this is God's church, and God's gonna take care of His church. I've got to grow personally so that I can help this church grow."

The outgoing leaders generally manifested their self-management through preventing negative emotions from governing their decision-making process as they transitioned out of the leadership roles. 4OP stated, "Any negative emotions that surfaced were never allowed to dictate the future of the church." The incoming leaders exercised self-control when making decisions related to the church during the transition period. 2IP and 4IP shared that they wanted to hasten

the transition process, but they also knew that they transitioned gradually to learn more about the local church. Both participants shared that they controlled themselves through submission to God's will, placing God's will before personal feelings.

Incoming Leaders Make Constituents Feel Secure

Incoming and outgoing pastoral leaders' spiritual and emotional experiences impacted the soundness of the church, as display of holy emotions helped church members feel secure, while display of human and sinful emotions was perceived as detrimental to the church. Outgoing leaders had a role in preparing the incoming leaders in making the church member feel secure about the change in leadership. First, the pastoral transition teams helped prove that the incoming leaders were reliable. Team Four's incoming leaders expressed that they experienced receiving doubt from their own church members, but perceived that they had led in a responsible way to make their members feel secure. Team Four's outgoing leaders shared that the incoming leaders proved themselves through their efficient work in ensuring that the church did not experience a gap in leadership during the transition. Similarly, 3IW perceived herself as "filling the gap" when she took over the leadership of the children's ministry. 3OP perceived the incoming leaders to avoid having a gap in leadership. 3OP shared:

But our [incoming] pastor was here so a void was not experienced in the pastoral office and it's amazing how a church assigns a value to the office. The pastor's job is to be here. That's the way the church feels. You know, you're paid to be here. By being present and leading well, he provided security to the church.

The outgoing leaders from Team One and Team Three noted that they helped train their incoming successors to demonstrate accountability so that the members felt secure in their leadership. Team One's outgoing leaders taught the incoming leaders to have transparency in the ministry. 3OP shared that the church leaders were governed by written by-laws which provides

further security. 3OP shared, “If he starts going in the wrong direction, He's subject to the church board.”

The incoming leaders shared that prior to the transition, they worked on their credentials to qualify for the leadership position and make their members feel confident in them. 3IP and 3IW shared that they studied courses and engaged in training that strengthened their leadership abilities. 3IP reported, “I am an LPC. I have the professional training. But I also understand I need further pastoral experience.” The participants also generally perceived that church members felt secured when they saw that the incoming leaders were growing and advancing the church.

2IP articulated:

After [the] transition happened, everybody grew...It wasn't just my wife and I that were growing. It was every individual in the church. People that would never do a Bible study or speak in front of people, all of a sudden, were speaking in front of people under our leadership.

4OP and 4OW perceived that Team Four’s incoming leaders helped members feel secure in them through delegating tasks that helped them grow. 4OP shared:

Church members took steps to develop which allowed them to move up. That created growth and stretched people to become leaders. He [4IP] used people that I probably never would have thought about using, but he is a team builder, and he has developed them. He is compassionate and has given them an opportunity.

Pastoral Teams Know Appropriate Behaviors

Successful transitions of pastoral teams involved understanding the boundaries of the incoming and outgoing roles. Generally, both incoming and outgoing leaders needed to know the timing of speaking up or keeping quiet to have an effective communication for a successful transition. The majority of the participants shared that leaders needed to speak up when planning and when facing difficulties. 4OP made his plans clear to the church members when he transitioned out and his son-in-law transitioned into the pastoral leadership role. 4OP shared:

We made the transition, I told the church you know, I said, now look, my wife and I want to stay here. We want to be a part of this church. But if you will not accept our role as bishop and not pastor, and it creates any kind of issue, then you will force us to leave and go somewhere else.

Keeping quiet was appropriate in instances when their comments would not help the transition, when they needed to listen to what the church members had to say, and when something needed to be kept confidential. 2OW perceived that keeping quiet at the right time was demonstrating respect to the incoming leaders. 3OP had similar ideas, and stated, “Number one, the leadership here always knew that I respected them. They could challenge anything I'm thinking and I would listen. Seldom did I get my mind changed, but I would listen.”

Incoming leaders generally respected the outgoing leaders, as they understood that they were not replacing a person, but simply taking over a position. Outgoing leaders also understood that they were passing on the job without losing the relationships in church. 3OW elaborated that she and her husband were still “loved” by the same people they led for 40 years despite passing on the leadership role to Team Four’s incoming leaders. 1IW stated:

I'll never be her. And, I can only be me, but I'm here to serve the church family and them. I learned that maintaining a servant’s heart and being used by God kept me in his perfect will.

Successful transitions were also characterized by outgoing leaders providing more autonomy for incoming leaders, and incoming leaders taking the initiative to make decisions for the church. 2OP described 2IP, “He's taken the load off of me, and without him, I would not have survived the last 15 years.” In allowing the incoming leaders to make decisions for the church while in the transition period, the participants generally believed that church members became comfortable and trusting towards the incoming leaders. 1IP spoke about 1OP:

Dad had allowed me [to lead] before I even became pastor. I ran several of the staff meetings sometimes without him even being there...so I had the respect to the people as far as the leadership team of the church, and all the staff.

Pastoral Teams Have Support

Successful transitions of pastoral teams involved the support leaders received as they transitioned in and out of their roles. Generally, the outgoing leaders provided support for the incoming leaders. The pastors' wives of both incoming and outgoing leaders also provided their support in the transition process. The pastoral teams attempted to make the transition process gradual to support the needs of the incoming leaders in being the head of the church. The gradual transition process also allowed for the church members to become acclimated to the new leaders as the decision-makers, thus increasing the support for the incoming leaders.

Four of the five transition teams involved fathers and sons. The fifth transition team involved a father-and-son-in-law relationship. Teams One and Three shared their experiences of reading scriptures together as a family while their children were growing up. The outgoing leaders of Team One noted that they preferred the book of Proverbs, as the lessons involved righteousness and trust. In instilling the values in their son, 1OP and 1OW believed that they have provided him with support to “grow” the church. 3IP expressed his gratitude for his parents' support while he was growing up, which enabled him to transition into the pastoral leadership roles. 4IW also believed that incorporating the values and the Bible into their children's lives helped support them to become better leaders. 4IW elaborated:

I always tell my kids, we talk about the most important part of our day, which we homeschool but this important part of our day, we always call it PB&J. And that's just what I tell my kids, and that is prayer, Bible reading and Jesus. And so I feel like that through these times of change and transition, that dealing with any negative emotions that I dealt with them through prayer, Bible reading, and Jesus.

The incoming and outgoing pastors' wives also served to support their husbands through the transition. 3IP perceived that his wife had her own roles in the leadership transition. 3IP shared, “She knows what to do...For instance, the church secretary treasurer needed some help.

They got a report wrong so she's got to come fix it.” The administrative gifting was encouraged and provided support to her husband and church administration.

1IW headed the “ladies’ meetings” and was responsible for teaching the women in the church. Team One’s outgoing pastor’s wife perceived that she was the “mother figure” of the church. A strong support was established through her love and care for the church.

Having a Sound and Solid Transition Plan

When the transition was based on God’s will and when the expectations were communicated properly, the incoming leaders tended to show consistency as they took on their predecessors’ roles. 3OW stated:

My big, big thing, as I mentioned, is knowing this is God's will. If you know it is God’s will you can work through anything. If you know you're doing God’s will and have God's favor, even in times of questioning, there was a confidence that the transition would succeed.

1IP believed that despite having a different approach to leadership than his father, he provided the church with consistency through preaching the same message. 1IP shared, “There is not another one like him. I pastor differently, but we're gonna preach the same message.” 1OP stated that their team’s transition was based on “Doctrine” which provides trust to the congregation.

In having consistency while in the transition period, the church continued to grow and progress. 4OP shared his heart on making a successful transition that others will remember. 4OP elaborated:

Well, entrances are brief, but exits are eternal. My wife and I began making our spiritual and emotional transition years before it actually occurred. So, spiritually, and emotionally, we were prepared.

3OP embraced the passage of scripture where David said, “Create in me a clean heart, O God; and renew a steadfast spirit within me (Psalm 51:10). He believed this strong biblical and

scriptural focus helped to avoid negative and toxic emotions that could have negatively impacted the transition.

Addressing the Research Questions

As stated previously, seven themes were extracted from participants' interview data. The themes were: incoming and outgoing leaders display self-awareness and self-management, incoming and outgoing leaders display social competence, incoming and outgoing leaders display holy emotions, incoming leaders make constituents feel secure, pastoral teams know appropriate behaviors, pastoral teams have support, and having a sound and solid transition plan. The following section will use these themes to address each research question. Then, a summary of key themes will be provided.

Research Question 1

RQ1 was, How do pastoral teams (pastor and spouse) describe their lived experience with regards to the spiritual and emotional experiences as either outgoing or incoming leaders? The first research question focuses on how participants describe spiritual experiences during transition. Three themes addressed this research question, including incoming and outgoing leaders display holy emotions, incoming and outgoing leaders display self-awareness and self-management, and incoming and outgoing leaders display social competence. Each of these themes will be described below.

Concerning the first theme, including incoming and outgoing leaders display holy emotions. All participants in the incoming and outgoing pastoral couples described conflicting emotions. For example, both incoming and outgoing pastors' and their wives described feelings of anxiety and fear during the transition process. Incoming leaders also often felt frustration, as they had few people to talk to. However, participants also experienced faith, humility, love, and

meekness, all examples of holy emotions. Incoming and outgoing leaders consciously choose holy emotions over human and sinful emotions, which aided in the transition process. Once focused on holy emotions, participants were better able to let go of anger, frustration, fear, and anxiety and instead focus on their respective roles and fulfilling their pastoral calling.

The second theme to address research question one was incoming and outgoing leaders display self-awareness and self-management. Both incoming and outgoing pastors were able to recognize how their emotions and actions influenced the transition and others and the importance of adjusting to ensure they were acting appropriately. Participants, both pastors, and their wives, also described integrating and following lessons learned from fellow pastors when aiming for appropriate behaviors. Growth was also an important component of self-awareness and self-management. Specifically, recognizing and transforming emotions and growing as an individual and as a pastor/wife.

The final theme that addressed research question one was incoming and outgoing leaders display social competence. Social competence, from the participants' points of view, came from being raised in the church and knowing many members personally. Thus, this theme was tied heavily into maintaining and growing relationships. Participants described struggling with some church members during the transition process, and experienced some leaving the church. This was especially true of outgoing pastors/wives, who all described experiences where the need to bolster the relationship with incoming pastors was essential during the transition process. Additionally, outgoing pastors noted the need to comfort church members that did not want them to leave. However, by emulating holy emotions and biblical values, both incoming and outgoing pastoral couples were able to maintain and strengthen these relationships.

Research Question 2

RQ2 was, How do pastoral teams (pastor and spouse) describe their personal perceptions of the impact of their spiritual and emotional experiences on the local church where they serve(d)? The second research question focused on participants' perceptions of their spiritual and emotional experiences in the local church where they serve(d). One theme addressed this research question, incoming leaders make constituents feel secure. Unlike the other themes, this theme focused on incoming pastoral leaders and their wives. Major components of this theme included growth, pastoral reliability, pastoral accountability, and unity.

Concerning growth, incoming leaders promoted constituents' growth through delegation of responsibilities to members of the church. Similarly, incoming pastors promoted constituents' growth through discipleship and serving others. This delegation and discipleship provided church members opportunities to learn new knowledge and skills and apply them in new ways. Both incoming and outgoing pastors, overall, described the need to ensure that constituents feel secure with new pastoral leadership, which depends greatly on constituents' perceptions of reliability. Thus, Team Three perceived that seeking out training and education reduces leadership gaps and promotes the efficacy of incoming pastoral leadership. The general experience among all the pastoral transition teams was that incoming leaders may prove themselves as reliable through meeting the expectations within their jobs. The third component of incoming pastoral leadership reliability is accountability. Incoming and outgoing pastors described the need to be transparent to constituents, answering questions and explaining decisions. Finally, incoming pastoral leadership is tasked with unifying constituents and the church by treating constituents like family.

Research Question 3

RQ3 was, What, if any, are the observable, common patterns of successful transitions among pastoral teams (pastor and spouse) that result from their lived transition experiences? The third research question focused on discerning if observable common patterns related to successful transitions. Two themes were identified that address this research question. These themes were pastoral teams have support and pastoral teams know appropriate behaviors.

Concerning support, both incoming and outgoing teams indicated the importance of the support of outgoing leaders, as well as the pastors' wives. Outgoing leaders support incoming pastors by validating them and gradually releasing control during the transition. These gradual transitions allow the incoming pastors to gain the respect of constituents and receive guidance from the outgoing pastor.

Additionally, both incoming and outgoing pastors spoke about the importance of the support provided by their respective wives. However, both outgoing and incoming pastors made the distinction that some tasks were more appropriate for their wives and were not appropriate for the pastor to take on. Though, these tasks are still essential. For example, wives are perceived to be more emotionally intuitive during the transition, providing support and understanding in ways that positively impacted the success of the transition.

Knowing appropriate behaviors also extends to the relationship between both pastors and the wives of both pastors. Both incoming and outgoing pastors denoted the importance of choosing when to speak, how to communicate effectively, and when to step up or step back. For example, outgoing pastors expressed the need to know when to support the incoming pastor by interceding or leading or when to stay back and let them lead. Further, incoming pastors must

know when it is appropriate to take on new tasks or wait until it is appropriate within the transition and to make sure appropriate honor is given to the outgoing leaders.

Research Question 4

RQ4 was, What, if any, transferable themes emerge regarding how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impact pastoral transitions? The last research question is focused on exploring any transferable themes concerned with regarding how the spiritual and emotional dynamics of pastoral team members impact pastoral transitions. One theme addressed this research question. This theme was having a sound and solid transition plan. It was important for both incoming and outgoing pastoral teams that the transition was successful in order to help the church thrive and grow. To do this, incoming and outgoing pastors described the need to recognize the transition was God's will, and communicate and enforce expectations to fulfill the will of God. For instance, IIW contrasted church leadership with corporate leadership. The participant stated that corporate leadership favored firmness, while church leadership involved the values of kindness, meekness, and humility. This finding may be linked with Edmiston's (2001) categories of emotions in which spiritually transforming emotions such as the church leadership values cited by IIW emphasized God's holiness. Sproul (2014) stated that conforming to the image of God is mankind's only possibility of actualizing their true potential. Therefore, consistently behaving in accordance with spiritual transformation was part of a sound and solid pastoral leadership transition plan. However, 4OP argued that transitioning church leadership involved some similarities in running a business, as the participant believed that the church's mission will not be successful without proper "management and money." Participant 4OP's response may be associated with Association for Biblical Higher Education's (2015) qualifications of a church pastor which included biblical

theology, business administration, and church leadership knowledge and skills. These findings indicate that a solid and sound transition plan may be carried out by a spiritually mature leader in which, according to the study findings, incoming leaders needed to plan and work towards the mission of the church regardless of approaches and expectations. The spiritual and emotional dynamics entailed leaders addressing and controlling their own emotions and having a healthy emotional response for the sake of successful transition (David, 2016).

Evaluation of the Research Design

This researcher used a qualitative phenomenological design to complete this study. This qualitative design has many strengths but also a few shortcomings. The following section will describe both the strengths and weaknesses of phenomenology in more detail.

Research Design Strengths

Phenomenology was appropriate to complete this research. Phenomenology allows a researcher to deeply explore the perceptions of participants united by a lived experience. Further, in phenomenology, the researcher can explore themes gathered from robust and rich data and meaningfully describe participants' lived experiences more fully than in other qualitative designs.

The researcher was interested in describing and exploring the lived experience of both incoming and outgoing pastors and their wives during the transition. The research questions and interview questions were developed to do this. With the ability of the researcher to craft interview questions that focus on participants' lived experiences, most participants were engaged and happy to participate in this current research. Participants from both incoming and outgoing teams were able to open up and fully answer questions, which provided meaningful data. Thus, the research questions were addressed fully and appropriately.

Research Design Weaknesses

As stated previously, the phenomenological design was appropriate for use within this study. However, this design did have some shortcomings. Although phenomenology allows for deep and rich descriptions of the phenomenon of interest, it doesn't allow the researcher to explore facets of the phenomenon of interest outside of participants' lived experiences. Thus, the researcher was unable to collect data on any facet of pastoral transitions outside of participants' perspectives. In this way, some responses may not have the appropriate context or supporting data from other sources. This could be rectified if using a different qualitative design; however, the researcher would lose the depth of understanding afforded by phenomenology.

Summary

The essence of the pastoral transition teams' lived experiences of how the spiritual and emotional dynamics of pastoral leadership impact the pastoral transition was that biblical EQ and EI determined the incoming and outgoing leaders' decision-making, which then influenced the success of their transition. Seven themes emerged to complete the narrative of the 20 study participants that composed five pastoral teams. The themes were: incoming and outgoing leaders display self-awareness and self-management, incoming and outgoing leaders display social competence, incoming and outgoing leaders display holy emotions, incoming leaders make constituents feel secure, pastoral teams know appropriate behaviors, pastoral teams have support, and having a sound and solid transition plan.

The themes were aligned with the theoretical framework of this study. The next chapter contains the discussion of the themes in relation to the theology of EI and related literature. The discussion also includes how the results answered the research questions. In addition, the

implications, limitations, recommendations, and conclusions are also provided in the next chapter.

CHAPTER FIVE: CONCLUSIONS

The previous chapter presented the results of data analysis, specifically what ingoing and outgoing pastoral teams perceive as important during the transition of pastoral leadership. This chapter will present the conclusions of this data, beginning with a restatement of the research purpose and research questions. Then, information will be provided on research conclusions, implications, and applications of research findings both to empirical research and theory. Subsequently, the researcher will provide information on the study's limitations and avenues for future research. Finally, a summary of key themes will be provided.

Research Purpose

The purpose of this qualitative phenomenological study is to explore the central phenomenon of how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impacts the pastoral transition, and if there are common patterns that emerge in successful transitions.

Research Questions

RQ1. How do pastoral teams (pastor and spouse) describe their lived experience with regards to the spiritual and emotional experiences as either outgoing or incoming leaders?

RQ2. How do pastoral teams (pastor and spouse) describe their personal perceptions of the impact of their spiritual and emotional experiences on the local church where they serve(d)?

RQ3. What, if any, are the observable, common patterns of successful transitions among pastoral teams (pastor and spouse) that result from their lived transition experiences?

RQ4. What, if any, transferable themes emerge regarding how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impact pastoral transitions?

Research Conclusions, Implications, and Applications

Data were collected from interviews from five teams of incoming and outgoing pastors and their respective wives. After the thematic analysis of the transcribed interviews, seven

themes emerged. The themes were: incoming and outgoing leaders display holy emotions, incoming and outgoing leaders display social competence, incoming and outgoing leaders display self-awareness and self-management, incoming leaders make constituents feel secure, pastoral teams know appropriate behaviors, pastoral teams have support, and having a sound and solid transition plan.

This section will discuss each theme and its relevance to current research and theory. Additionally, any practice recommendations will also be discussed. In this way, the data can fully address the four research questions associated with this current study.

Findings indicated that the pastoral transition was related to Biblical EQ and EI, which helped determine the incoming and outgoing leaders' decision-making, which then influenced the success of their transition. Like Weese and Crabtree (2004), pastors from both incoming and outgoing pastoral couples indicated that they believed transition could be a difficult time both for them and the church. Participants were asked about their respective emotions during the transition process and how they addressed them. Outgoing pastors and their wives indicated feeling faithful to the will of God, meek, peaceful, and humble while working through the transition, while simultaneously feeling grief. Grief was related to transitioning out of their roles as pastors and moving onto the new chapters in their lives. Incoming pastors indicated experiencing identical feelings. However, grief was replaced by frustration. This frustration was often the result of uncertainty and feeling like the transition was not going smoothly.

Emotion

Emotion was a significant topic. Three themes directly related to emotions emerged from the data to help address the research questions, including incoming and outgoing leaders display social competence, incoming and outgoing leaders display holy emotions, and incoming and

outgoing leaders display self-awareness and self-management. Succinctly stated, all the spiritual and emotional difficulties described by participants stemmed from challenges with self-awareness, self-management, or social competence and the need for spiritual insight.

Both incoming and outgoing pastoral teams described similar emotions of fear and anxiety during the transition process, which may hinder successful transitions. However, participants' groups also were unified by being aware of the sinful emotions at work and allowing the Spirit of God to intervene, reaching holy emotions. Concerning self-awareness and self-management, participants from outgoing and incoming pastoral teams described the importance of recognizing others' emotions as a mark of social competency. In addition, most participants agreed that growing up within the church helped them recognize others' emotions and maintain their relationships within the church community, which was important to both incoming and outgoing pastoral couples.

These findings are consistent with previous research on EI theories and relationship management. According to Bradberry and Greaves (2005), EI is the ability to use social awareness and competencies for introspection on emotions, both for the individual and others. However, secular EI has some shortcomings within this context, as it doesn't incorporate aspects of emotions that are spiritually destructive or spiritually transforming. As previously stated, Biblical EQ is the scriptural perspective on the four key areas of EI, perceptions, beliefs, interaction with physical disposition, and internal emotion, aligning neurochemistry and Biblical doctrine.

For You formed my inward parts; You covered me in my mother's womb. I will praise you, for I am fearfully and wonderfully made; marvelous are your works, and that my soul knows very well. My frame was not hidden from you when I was made in secret. (Psalm 139:13-15)

Edmiston (2001) examined the emotions described as unholy or spiritually destructive, including unresolved anger, an emotion expressed by many participants. Similarly, both incoming and outgoing pastoral couples described feeling many of the holy, or spiritually transforming emotions, such as patience, meekness, and love (Edmiston, 2001). Although participants described experiencing holy and sinful emotions, only when they focused on embracing holy emotions did transitions go smoothly. This sentiment is similar to Steinke (2019), who emphasized the leader's ability to be aware of toxic emotions and how the emotional climate can disrupt the system and inhibit progress.

Emotional Intelligence Competencies and Support Systems

Concerning the competencies of self-awareness and self-management specifically, previous research has indicated that being introspective and reflecting on the emotions of oneself and others can be important to maintaining relationships (Edmiston, 2001). Further, self-awareness allows one to become conscious of these emotions and aware of their intensity (Ciarrochi et al., 2006). As discussed previously, both incoming and outgoing pastoral couples felt transitions went more smoothly when they were aware of others' emotions and focused on the importance of maintaining relationships.

Support systems also were an important theme within research findings. Concerning support systems, findings indicated that both incoming and outgoing pastors experienced two types of support. The first type of support came from the other pastor so that incoming and outgoing pastors offer mutual support. Additionally, pastors indicated that they relied heavily on the support provided by their respective wives.

According to both incoming and outgoing pastors, their wives play an essential role in offering support during the transition process. According to most pastors, wives had tasks and

responsibilities specially designated to the pastor's wife distinctly different than the pastors. Specifically, wives may act maternally during the transition, comforting and caring for their husbands or children while they acclimate to their new roles. Further, wives hold their husbands accountable to each other and to the church body, becoming accountability partners.

Appropriate Behaviors and Roles

The other theme associated with the third research question is that pastoral teams know appropriate behaviors. The role of pastoral support has already been described in detail within the findings of the last two research questions. However, this theme, knowing appropriate behaviors, indicated that pastors and their wives understand the boundaries of their roles. Specifically, when to step down or step back, or to take action or be still in their respective roles.

Overall, both incoming and outgoing pastoral couples indicated that they knew their emotions, experiences, and what was conveyed to church members was likely to impact the stability of the church. However, unlike the first research question, there was a clearer delineation between incoming and outgoing pastoral roles when considering the impact of spiritual and emotional experiences. As discussed in the literature review, the Scott and Jaffe change curve model describes two states of thinking: (a) a negative state and (b) a positive state. Additionally, the model consists of four stages of change: (a) denial (negative state), (b) resist (negative state), (c) explore (positive state), and (d) commit (positive state; Jenuja, n.d.; Kegan & Lahey, 2009).

Participants from both incoming and outgoing pastoral couples indicated that they knew how they acted would impact the success of the change to new pastoral leadership. So, participants did their utmost to control negative emotions while embracing holy emotions. They also tried to provide comfort and love to the church body experiencing the change. For example,

outgoing pastoral couples expressed the need to temper negative emotions and create an environment that fosters successful transitions, as described above, to not upset or disrupt the church or its congregants. However, incoming pastoral couples needed to convey that they were reliable. In this way, incoming pastoral couples could help constituents grow. Kegan and Lahey (2009) described focusing on growth as an effective way to combat resistance to change. Thus, findings were aligned with previous research on EI and change theory.

Recommendations for Practice

Findings have indicated that the roles of incoming and outgoing pastoral couples are essential and can hinder or promote successful transitions. These findings can be useful in aiding the successful transitions of pastoral leadership in the future. It should be mentioned that the importance of emotional experience and EI cannot be overlooked. When interviewed, participants spent a great deal of time discussing emotions, both their own and their emotions' impact on others.

This discussion on emotion is significant for two reasons. First, emotions are the primary aspect of most participants' answers, indicating that there is a strong emotional aspect to the transition process. This emotionality may make it harder for participants to answer objectively about the transition process. Additionally, emotionality may make it difficult for participants to remember things as they occurred, as the transition may have evoked strong emotions.

Focusing on Holy Emotions

Although strong emotions may bias participants' lens through which they view the transition process, the results do indicate recommendations for pastoral transitions. Based on these results, both pastors and their wives should focus on holy emotions and maintaining relationships with congregants and others. This could be done through the inclusion of

information on Biblical EQ, in a course or supplemental reading offered to pastors when getting ready for transition into a new, or existing church.

Education on Successful Pastoral Transition

Findings of this study have indicated the importance of the dyadic relationship between ingoing and outgoing pastoral couples. Specifically, that their respective roles are important, and they should help each other through the transition. Similarly, incoming pastoral couples should be cognizant of their respective roles within the transition and seek to promote a smooth transition through promoting unity and growth. Information could be provided to both the incoming and outgoing pastors on what they can do to aid in a successful transition. Additionally, information could be delivered on what happens if the transition is not successful, as the church will likely suffer. It may be helpful to include this information in an educational packet or through training when transitions occur.

Increasing Opportunities for Incoming Pastors

Finally, it may aid future transitions if incoming and outgoing pastors create more opportunities for the incoming pastors to establish relationships before the transition begins formally. If feasible, the outgoing pastor could invite the incoming pastor to join them in more activities within the church community or promote situations in which constituents can get to know the incoming pastor within their new role. This way, trust and rapport can be built prior to the transition, at least in a basic way and the church and pastoral couples may experience a more successful transition.

Research Limitations

There are at least five limitations related to this current research. The first limitation is the use of interviews to collect data. While interviews are a recommended form of qualitative data

collection, they may allow for increased bias within the data collection and analysis (Roller, 2019). Bias can come in two main forms, researcher, and social desirability bias (Bergen & Labonté, 2020; Roller, 2019). Researcher bias includes the impact that previous experience or preconceived notions may have on the way the researcher interprets participants' answers during the interview or during data analysis (Roller, 2019).

Similarly, within qualitative research there is a bias known as social desirability bias, in which participants answer the way they believe they should, regardless of accuracy (Bergen & Labonté, 2020). It is possible that participants did not answer honestly, when describing their experiences. However, the researcher made sure to emphasize the importance of honesty and accuracy prior to interviews.

The second limitation is the small sample size associated with this study. As only 20 participants were interviewed, results may not accurately represent the phenomenon of interest. However, small samples are typical of qualitative research, and there is no established number of participants needed for phenomenological studies (Creswell, 2018). Instead, data was collected until saturation was reached. This is the point in which novel data yields no new results, indicating that the data collected was sufficient to address the research questions (Creswell, 2018).

The third limitation is also related to generalizability and includes using a sample delineated to Christian pastors in the continental United States. As this delineation was established, results may not be generalizable outside of the United States, or to religious leaders of differing faiths.

The fourth limitation is the fact that these team members were related (the outgoing and incoming pastors), which may impact the ease of transition and bias the results. It is important to

note that because of this relatedness, emotions about transition might differ from a circumstance where teams were not related. Additionally, the relatedness may have produced situations in which the church members may have acted differently than in a situation where there was no familial relationship. . However, relatedness was not a criterion for participation or something the researcher sought out. The relatedness of the teams was coincidental. Thus, these findings may not be generalizable to all situations nor in instances where transition teams are not related.

The fifth limitation is that the participants were from the UPCI and may have a different structure of church government, a different approach to the possibility of nepotism, and other differences that exist in various denominations. Therefore, the findings may not generalize to other denominations.

Further Research

The findings and limitations of this study have indicated some areas of future research. First, as the sample was small, future researchers could replicate this study with more participants, to bolster or refute study findings. Similarly, future researchers could pick more transitioning pastors that were unrelated, to determine if relationships between incoming and outgoing pastors ease transitions or if church members reacted differently to incoming pastors unrelated to the outgoing pastor. The wives of the pastoral teams were critical to the success of the transition and future research on best practices of the wives would strongly contribute to the study.

Concerning EI and Biblical EQ, much more research is needed on the spiritual extension of EI, both related to pastors' transitions and in general. Future researchers should seek out avenues of research that focus on congregants and other stakeholders that may be impacted by pastors' EI and Biblical EQ. Future studies can be conducted as qualitative, quantitative, or

mixed methods to improve the understanding of the relationship between spirituality, EI and, Biblical EQ.

Finally, this study could be replicated with members or leaders of other faith groups. Transitions do not only occur in the Christian tradition. Thus, future research could look at how transitions may differ across faiths and among different denominations. It may also be beneficial to replicate this study using quantitative methods to reduce any researcher bias or social desirability bias that inadvertently impacted study results.

Summary

The purpose of this qualitative phenomenological study was to explore the central phenomenon of how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impacts the pastoral transition, and if there are common patterns that emerge in successful transitions. The central question addressed in this phenomenological research is, “How do pastoral teams consisting of the outgoing pastor and spouse and the incoming pastor and spouse process the spiritual and emotional dynamics of a pastoral transition?”

The study consisted of 20 participants and were selected using convenience sampling. Within the sample, five incoming pastoral couples and five outgoing pastoral couples were placed into “teams” – with each team consisting of one ingoing and outgoing pastoral couple. Teams were interviewed regarding their experiences with emotion, relationships, and spiritual and emotional dynamics of pastoral transitions. Seven themes emerged from thematic analysis. The themes were: incoming and outgoing leaders display self-awareness and self-management, incoming and outgoing leaders display social competence, incoming and outgoing leaders display holy emotions, incoming leaders make constituents feel secured, pastoral teams know

appropriate behaviors, pastoral teams have support systems, and having a sound and solid transition.

Emotions and support both play a critical role in ensuring smooth transitions. Both incoming and outgoing pastoral teams described similar emotions of fear and anxiety during the transition process, which may hinder successful transitions. However, participants' groups also were unified by experiencing positive or holy emotions, such as temperance, meekness, humility, and faith, which facilitated successful transitions. Findings also indicated that both incoming and outgoing pastors experienced critical support from the other pastor and respective wives. This support was also critical to ensuring that the transitions were successful.

Findings have indicated that the roles of incoming and outgoing pastoral couples are essential, as each member fulfills a critical service to the others and the constituents. Further, successful transitions were underscored by tenets of EI, and Biblical EQ competencies. These findings are consistent with previous research on EI theories and relationship management. However, so much is left unknown. Although this research fills an essential piece of the puzzle, future researchers should expand upon research findings to improve the likelihood of successful transitions in the future, improving outcomes for the pastoral couples and the church.

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APPENDIX A: CONSENT

Title of the Project: The Spiritual and Emotional Dynamics of Pastoral Transitions: A Phenomenological Study

Principal Investigator: Carl Michael McLaughlin, Doctoral student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be an outgoing pastor and/or pastor's wife, and an incoming pastor and pastor's wife. You must be at least five years into the transition and must be the senior leaders of the local church. Taking part in this research project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of this study is to explore the lived experiences of the spiritual and emotional dynamics of pastoral transition, the perceived impact on the pastoral team and church, and what/if any are the best practices that emerge.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Be available for a 50-minute audio interview with you. I will initiate contact with you to establish the interview time.
2. Review the data once recorded and compiled to verify the data is accurate and reflects what you stated in the interview.

How could you or others benefit from this study?

By participating in this research, you will help other pastoral teams see the best practices you lived out and encourage many others to make successful pastoral transitions. Your input will address the spiritual and emotional dynamics of the transition, which are areas often not talked about or avoided. By addressing the spiritual and emotional dynamics, things that remain under the surface are intentionally brought to the surface and explored. Bringing these dynamics to the surface and exploring how you lived out these experiences will normalize and validate the myriad of thoughts, feelings, and emotions that accompany pastoral transitions.

What risks might you experience from being in this study?

The risks involved in this study are minimal. Questions will be asked that elicit looking within the heart, the mind, and the emotions of transitions. If emotions have not been processed and have been allowed to remain under the surface, there is a risk of the need to address any spiritual or emotional dynamics that have been dormant.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Participant responses will be kept confidential

using pseudonyms. Data will be stored on a password-locked, personal computer and may be used in future presentations. After three years, all electronic records will be deleted. Interviews will be audio recorded and transcribed. Transcription will be accomplished by a professional transcriber who will have access to the audio recordings. All participant identification will be removed from recordings prior to providing them for transcription. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher and transcriber will have access to these recordings.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately by permanent deletion from the researcher's computer and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is **Carl Michael McLaughlin**. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at **817-875-9924** or e-mail at **cmclaughlin10@liberty.edu**. You may also contact the researcher's faculty sponsor, Dr. **Gary J. Bredfeldt** at **gbredfeldt@liberty.edu**.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

APPENDIX B: PARTICIPANT INTERVIEW QUESTIONS

Research Questions

RQ1. How do pastoral teams (pastor and spouse) describe their lived experience with regards to the spiritual and emotional experiences as either outgoing or incoming leaders?

1. Can you describe the difference between the expectations and reality of the emotional side of the transition?
2. Can you describe how you addressed negative emotions in a spiritual way that resulted in a spiritually healthy outcome?
3. Can you describe times when negative emotions and the Holy Spirit interacted and how the Holy Spirit used negative emotions to grow you spiritually?

RQ2. How do pastoral teams (pastor and spouse) describe their personal perceptions of the impact of their spiritual and emotional experiences on the local church where they serve(d)?

1. Can you describe the perceived spiritual and emotional growth of key leaders during the first five years of the transition?
2. Did you perceive any “trickle down” effect spiritually and emotionally that impacted the local church?
3. Did you realize the effect you were having on others, and if so, did you make spiritual and emotional changes? Were the changes for the good or bad?

RQ3. What, if any, are the observable, common patterns of successful transitions among pastoral teams (pastor and spouse) that result from their lived transition experiences?

1. How did you and your spouse communicate through the emotional challenges and how did prayer and Scripture play a role in the success of the transition?
2. Were there any key areas where it was harder to make the transition, and if so, what were they?
3. Can you describe patterns of spiritual disciplines you followed or developed through the transition? Were you aware of any negative emotions experienced and how did you address them spiritually?

RQ4. What, if any, transferable themes emerge regarding how the spiritual and emotional dynamics of outgoing and incoming pastoral leadership impact pastoral transitions?

1. What beliefs and values regarding the kingdom of God and the local church led you through the transition?
2. In the role change, was there a new ministry you focused on that helped make the transition successful?
3. What two or three things would you tell other pastoral teams to practice during a transition that would help them spiritually and emotionally?

APPENDIX C: RESEARCH EMAIL INVITATION

Dear [Recipient]:

As a doctoral student at Liberty University, I am conducting research as part of the requirements for a Doctor of Education (EdD) in Christian Leadership. The proposed title of my research project is “The Spiritual and Emotional Dynamics of Pastoral Transitions: A Phenomenological Study.” The purpose of this study is to explore the lived experiences of the spiritual and emotional dynamics of pastoral transition, the perceived impact on the pastoral team and church, and what/if any are the best practices that emerge.

You are invited to participate in this research study. To participate, you must be an outgoing pastor and pastor’ s wife or an incoming pastor and pastor’ s wife. You must be at least five years into the transition and must be the senior leaders of the local church. This research project is voluntary, and all data is confidential.

If you agree to be in this study, I will ask you to do the following things:

1. Be available for a 50-minute audio interview that will be recorded. I will initiate contact with you to establish the interview time.
2. Review the data once recorded and compiled to verify the data is accurate and reflects what you stated in the interview.

My formal research questions will be provided to you in advance of our first meeting. Your name and other identifying information will be collected as part of your participation, but this information will remain confidential.

To participate, you are asked to sign the consent form provided by the researcher. For further questions, please e-mail me at cmclaughin10@liberty.edu

A consent document is attached. The consent document contains additional information about my research. Please sign the consent document and return it to me at the time of the interview.

Sincerely,

Carl Michael McLaughlin
Doctoral Candidate
Liberty University

APPENDIX D: INSTITUTIONAL REVIEW BOARD APPLICATION AND APPROVAL

- IRB application submitted on November 23, 2021
- IRB application identification: IRB-FY21-22-457
- IRB approval on February 2, 2022

APPENDIX E: APPROVAL TO USE GRAPHIC FROM TALENTSMART, INC.

Hi Carl,

I am the Director of Marketing at TalentSmartEQ, and thank you for reaching out for permission to use our brain artwork in your dissertation. You may certainly use this graphic, as long as **TalentSmart, Inc.** is noted in your resources section as the owner of the graphic.

I have attached a JPG of it for you.

Wishing you all the best in your writing and research!

Regards,

Kate Barsby
Director of Marketing
TalentSmart, Inc.
11526 Sorrento Valley Rd, Ste A-2
San Diego, CA 92121
858-509-0582 ext 102
KB@talentsmart.com
www.talentsmarteq.com
TalentSmart

----- Forwarded message -----

From: **Carl McLaughlin <pastor@calvaryeules.org>**

Date: Tue, Aug 24, 2021 at 7:48 AM

Subject: Re: TalentSmart: comprehensive overview of our Train the Trainer(TTT) programs

To: **Judy Prisk <jp@talentsmart.com>**

Judy,

Good morning. I wanted to follow up regarding permission to use the graphic in my research and writing.

Thank you,

Carl McLaughlin
Pastor, Calvary UPC of Eules

Pastor@calvaryeules.org
817-267-0254

On Aug 23, 2021, at 9:25 AM, [Judy Prisk <jp@talentsmart.com>](mailto:judy.prisk@talentsmart.com) wrote:

Carl,

I have alerted my VP of Operations to your request. I am sure she will get back to us shortly.

Warmest regards,

Judy

[Judy Prisk, M.Ed.](mailto:judy.prisk@talentsmart.com)
Vice President of Client Solutions
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On Mon, Aug 23, 2021 at 8:27 AM [Carl McLaughlin <pastor@calvaryeules.org>](mailto:Carl.McLaughlin@calvaryeules.org) wrote:
Judy,

Good morning. I am writing my dissertation and I would like to seek official permission to use the graphic of the brain in Emotional Intelligence 2.0. It is located in chapter 1 and depicts the spinal cord, the limbic system, and the cortex.

I am using it to explore the connection between EI and leadership transitions.
My number is [817-875-9926](tel:817-875-9926) if needed.

Thank you,

[Carl McLaughlin](mailto:Carl.McLaughlin@calvaryeules.org)
Pastor, Calvary UPC of Eules
Pastor@calvaryeules.org
817-267-0254