

LIBERTY UNIVERSITY

**Redeeming Pastoral Evaluation: A Comprehensive Approach to Annual Pastoral
Evaluation in a Congregation-Led Church**

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Surrendering to the biblical mandate and God's call to pastoral ministry produces profound joy. However, pastoral burnout intensifies, and pastors leave the ministry at a staggering rate. Adding to the pressure of pastoral ministry, many churches implement an annual pastoral performance review policy. Imitating secular employment performance reviews, many churches base successful pastoral ministry on numerical metrics, performance goals, and preaching effectiveness. The researcher evaluated various pastoral evaluation forms across different denominations. Additionally, the researcher investigated the biblical theology of pastoral leadership. The action research project aimed to design a comprehensive, intentional, and biblical pastoral evaluation strategy for a congregation-led church. The project aimed to lead congregational leadership through an eight-week course that equips participants with the STEP Pastoral Evaluation Strategy. The research data was a pre-course questionnaire that collected participants' insights and views on pastoral evaluations, behavioral observations as a collective group, and a post-course survey. The data revealed that participants are willing to embrace a strategy that evaluates pastoral leadership comprehensively, intentionally, and biblically. When churches are willing to embrace the STEP Pastoral Evaluation Strategy, then congregations have a clear pastoral evaluation strategy that produces a unifying purpose in pastoral evaluations.

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Abbreviations

AMS	<i>Associational Mission Strategist</i>
CP	<i>Cooperative Program</i>
DMIN	<i>Doctor of Ministry</i>
ESV	<i>English Standard Version</i>
FBC	<i>First Baptist Church</i>
GWBA	<i>Greater Wabash Baptist Association</i>
IBSA	<i>Illinois Baptist State Association</i>
IRB	<i>Institutional Review Board</i>
SBC	<i>Southern Baptist Convention</i>
OKR	<i>Objectives and Key Results</i>

CHAPTER 1: INTRODUCTION

Introduction

Efficacious pastoral ministry emerges not from impeccable performance assessments but from faithfulness to God's enthralling, arduous, and transcendent call to gospel ministry within a local congregation. Still, numerical statistics, budget metrics, and building expansions dominate conversations between pastoral leadership, while emotional exertion, mental burnout, and physical pressure impact pastoral ministry. Comparatively, congregational leadership may experience the temptation to pursue visible expansion of ministry accomplishments that infiltrates its way into pastoral performance evaluations. When pastoral expectations are unmet, discontentment in pastoral performance emanates. However, God calls pastors not to satisfy member expectations, but to glorify His Name, edify the church, and make disciples through faithful pastoral leadership.

As pastors aspire to fulfill God's call of faithful pastoral leadership, they soon recognize the need for accountability. The annual pastoral assessment is one method the local church utilizes for pastoral accountability. Pastoral assessments manifest themselves differently in various congregations. From an annual congregational vote to annual paid staff evaluations, many churches view the annual pastoral assessment as a routine or burdensome exercise that completes the annual salary review. Many pastoral performance reviews are goal-oriented and numerically examined, causing pastoral leadership to accentuate performance based on visible results. This action research project reveals the dangers of an absence of pastoral assessments and the importance of pastoral leadership assessments in a congregational-led church. It unveils a comprehensive, intentional, biblical pastoral evaluation strategy for the local church.

Ministry Context

Beautiful southern Illinois is surrounded by natural beauty through widespread farmlands, tree-covered acreage, and grand rock formations. While Illinois is predominantly known for the city lights of Chicago, the southern portion of the state contains an admirable history. For example, Abraham Lincoln's reputation is proudly displayed throughout Southern Illinois. While President Lincoln is widely known for his political legacy, Doris Kearns Goodwin writes that Lincoln was also known for "his empathy, humility, consistency, self-awareness, self-discipline, and generosity of spirit."¹ In addition to its political history through President Lincoln, Southern Illinois is also known for its agriculture and oil fields. Most of the forty counties in Illinois that produce oil are in Southern Illinois.² Likewise, corn and soybean fields surround many roadways, villages, and cities. Over 83,000 acres of corn were planted in 2022, while over 82,000 acres were harvested, and 133,000 acres of soybeans were harvested.³

Central to the oil, corn, and soybean fields in White County, Illinois, is a small community called Carmi. Carmi was founded in 1814, while White County was established in 1815. Carmi, the county seat of White County, remained a relatively small town until the 1930s, when oil production increased, drawing numerous families from other states to the small community. As the population escalated, businesses and local churches flourished. In 2023, the population of Carmi, Illinois was 4,770, with a median age of forty-four years old.⁴

¹ Doris Kearns Goodwin, *Leadership in Turbulent Times* (New York, NY: Simon and Schuster, 2018), 222.

² "About Oil and Gas in Illinois," Illinois Department of Natural Resources, Last Modified 2023, <https://dnr.illinois.gov/oilandgas/aboutoilandgasinillinois.html>

³ "USDA's National Agricultural Statistics Service," United States Department of Agriculture, last modified May 9, 2023, https://www.nass.usda.gov/Statistics_by_State/Illinois/Publications/County_Estimates/.

⁴ "Carmi, Illinois Population 2023," World Population Review, Last Modified 2023, <https://worldpopulationreview.com/us-cities/carmi-il-population>.

Educationally, five-percent of the population obtained a graduate degree, ten-percent received a bachelor's degree, eighteen-percent obtained an associate degree, and thirty-five percent graduated high school.⁵ Finally, ninety-five percent of Carmi's population is white, one-percent is considered two or more races, one-percent is black or African American, and the average family size is 2.64.⁶ The city of Carmi, Illinois presents an opportunity for ministry and evangelism.

During the formative years of First Baptist Church, the congregation met in Berry's Hall of Carmi, Illinois.⁷ The records of First Baptist Church reveal its founding in April 1884. Pastor W.H. Carner pastored the young congregation for four years. At the end of his tenure, the congregation grew to seventy-eight members. Finally, on February 11, 1888, the church met for the first time in a one-room house of worship and organized a Sunday School program. Establishing a Sunday School program was daunting since four other churches had established Sunday School programs during this period. However, not deterred by a challenge and a desire to share the gospel with residents of Carmi, a Sunday School superintendent was elected, and a Sunday School program was established.

Another challenge confronting the new congregation was the incurred debt from the new one-room worship building and land. Rather than worshipping under the confinement of debt, everyone labored to repay the obligation. While the men worked to build and maintain the church building, the women of the church sewed, tacked carpet rugs, quilted, and held backyard socials to make a dime and a dollar. The congregation did not remain idle. Sadly, in 1899, the

⁵ "Carmi, Illinois Population 2023."

⁶ Ibid.

⁷ All First Baptist Church of Carmi Historical Records compiled by Mr. Evers and Mr. Cutchin.

church building burned due to an overheated stove. However, the calamity did not phase the congregation. They continued to worship in the pastor's parsonage until the new church building was built.

Since 1884, First Baptist Church called thirty-eight pastors. Various pastors returned and served on multiple occasions, and numerous interim pastors were called over the years. The longest-tenured pastor served almost fourteen years, from 1968 to 1982. Additionally, church records show fourteen youth pastors that served within the church. In 2020, the congregation hired a Minister of Children and Families to train and equip families with young children for the growing congregation.

First Baptist Church participates in the local, state, and national Association of Southern Baptists. Association cooperation does not mean local, state, or national Association of Southern Baptists govern or oversee the local church. However, each church is autonomous and chooses to participate within the association of churches.

Locally, the Greater Wabash Baptist Association partners with twenty-five churches to serve Southern Illinois, First Baptist Church included. The Greater Wabash Baptist Association of churches seeks to encourage and equip churches in Southern Illinois to fulfill the Great Commission. Established in 1882, the association was formerly known as the Mount Erie Association and then changed its name to the Greater Wabash Baptist Association in 1971.⁸ The Greater Wabash Baptist Association employs an Associational Missional Strategist to oversee the purpose and governing teams of the Greater Wabash Baptist Association. Once a year, each cooperating church of the Association sends messengers to an annual meeting to discuss

⁸ Brent Cloyd, email message to author, September 8, 2023.

missions and outreach and to decide how churches can cooperate to serve the Greater Wabash region best.

Three ministry teams lead the Greater Wabash Baptist Association when the annual meeting is not in session. Those teams are the Leadership, Missions, and Resource teams. Each team consists of members, leaders, and pastors of local churches. The Associational Missional Strategist oversees and directs each team to fulfill their mission. However, one missing component of the three ministry teams and the Associational Missional Strategist is an annual review of the role of the Associational Missional Strategist.

First Baptist Church also cooperates with the Illinois Baptist State Association at the state level. The founding of the Illinois Baptist State Association occurred in 1907 with 226 cooperating churches.⁹ The IBSA consists of almost 1,000 cooperating churches throughout the state of Illinois. Similarly, the IBSA also involves an organization under the same title. The association of churches called IBSA is governed by approved messengers from each church. Each year, the annual meeting invites all messengers and guests to assemble in a central location to conduct the business of the association called IBSA.

Additionally, the organization called IBSA is in Springfield, Illinois, and is led by an Executive Director. A Board of Directors employs the Executive Director. IBSA's Board of Directors comprises thirty-three pastors, church members, lay leaders, and church staff members from Illinois. A minimum of one-third of the Board members must be local church laypersons. Meeting twice a year, the Board of Directors oversees the direction of the organization of IBSA.

The Board of Directors is structured into three committees: Administrative, Resource Development, and Strategic Planning. Each committee has a specific role in ensuring the mission

⁹ Myron D. Dillow, *Harvesttime on the Prairie* (Franklin, TN: Providence House Publishers, 1996), 342.

of the association of the IBSA is carried out. The Administrative Committee is assigned the responsibility of administering the annual performance assessment of the Executive Director. During the annual performance assessment, the Administrative Committee distributes a survey to current IBSA staff members, allowing staff members to assess the leadership and management skills of the Executive Director. Once IBSA staff members complete the survey, the Administrative Committee analyzes the results of the survey, the overall performance of the IBSA over the previous year, and the goals presented by the Executive Director. Once analyzed, the Administrative Committee presents the discussion results to the Executive Director and communicates any compensation changes with the Executive Director.

Throughout the history of First Baptist Church, Illinois Baptist State Association staff members have served as interim pastors or youth pastors. Additionally, members of First Baptist Church serve the Illinois Baptist State Association through committee service, leadership training events through the state, or serving on the board of directors. By serving alongside IBSA churches and leaders, First Baptist Church desires to declare the love of Jesus Christ throughout Illinois.

At the national level, First Baptist Church partners with the Southern Baptist Convention for gospel ministry. A significant aspect of participation for First Baptist Church is through the Cooperative Program. Though Southern Baptist Churches are autonomous, cooperation through Gospel ministry is significant. Jason Allen writes, “The Cooperative Program (CP) serves as a powerful, collaborative tool that enables Southern Baptist congregations to stand together in advancing the cause of Christ. Because of the CP, church size is irrelevant.”¹⁰ First Baptist

¹⁰ Jason K. Allen, *The SBC and the 21st Century: Reflection, Renewal and Recommitment* (Baltimore, MD: B & H Publishing Group, 2019), 10.

Church nominates a missions committee annually to ensure the congregation continues participating in the CP. As Allen states, “Because Southern Baptists give to the Cooperative Program, we are better together in pushing back the darkness.”¹¹

Additionally, First Baptist Church supports the Southern Baptist Convention’s work with national and foreign missionary work. God designed First Baptist Church to reach the nations with the good news of Jesus Christ. First Baptist Church participates through financial support and sending members on mission trips. Throughout the history of First Baptist Church, the congregation planted two additional churches in the Carmi area. First Baptist Church has a long history of ministry in Mexico and more recently, in Puerto Rico. Local and overseas missions through the Southern Baptist Convention partnership express the identity of the congregation of First Baptist Church.

In 1918, the pastor of First Baptist Church contacted the IBSA to donate forty acres to start the founding of an orphanage called The Baptist Children’s Home. Over the years, additional land was purchased and by 1936, the Baptist Children’s Home owned 440 acres.¹² First Baptist Church continues to support the Baptist Children’s Home through financial gifts, service opportunities, and various outreach opportunities.

Annually, First Baptist Church sends a selected and approved number of messengers to the Southern Baptist Convention. Various Southern Baptist entities share reports and statistics. As messengers assemble at an appointed location from across the United States of America, they also conduct business of the SBC and approve or disapprove ways in which messengers believe the SBC can effectively reach the nations with the hope of the Gospel. As Allen states, “No one

¹¹ Allen, *The SBC and the 21st Century*, 10.

¹² Dillow, *Harvesttime on the Prairie*, 338.

church (no matter how large) can touch every nation. No single minister or volunteer can provide relief when a major crisis strikes a region.”¹³ First Baptist Church desires to fulfill the Great Commission, and FBC recognizes cooperation through the local, state, and national Southern Baptist Convention is a practical and biblical way to share the Gospel with the nations.

First Baptist Church invited the author of this DMIN action research project to serve as the current full-time Senior Pastor in August 2018. The Senior Pastor serves the congregation as the sole elder of the church, with deacons and additional full-time staff member support. Staff members include an administrative assistant, a Minister of Children and Families, and a Youth Pastor. Each staff member agreed to a job description that serves alongside the Senior Pastor. The Senior Pastor provides supervisor oversight to the full-time staff of the church. Additionally, the Senior Pastor delivers biblically based weekly sermons that agree with the Baptist Faith and Message (2000), the theological statement of the Southern Baptist Convention. Pastoral care also rests upon the Senior Pastor. Hospital, home, and assisted living visitations are expected of the Senior Pastor. Finally, the Senior Pastor also leads the committees and deacon body.

During the church’s formative years, the church instituted committees and called deacons to serve the church through servant leadership. Throughout the history of First Baptist Church, committees have overseen the business aspect of the church. Whether making purchases, building a new addition, or hiring staff members, committees make decisions and then present the decisions to the congregation for church approval or support. Committees include the Administrative, Finance, Personnel, Hospitality, and Missions Committees. Additional committees include youth, children, and women’s ministry. Committees are selected by the Administrative Committee and approved by congregational vote annually. The trustees are

¹³ Allen, *The SBC and the 21st Century*, 10.

responsible for building and land management and oversee custodian's work. Deacons do not oversee the pastor, but deacons are spiritual leaders of the church that serve alongside the Senior Pastor in pastoral care and support. In this church governing and leadership structure, First Baptist Church considers itself a congregation-led church.

A recent church leadership group began meeting due to the Covid-19 restrictions. Due to Covid-19 restrictions, First Baptist Church faced temporary closure in March 2020. For twelve weeks, the church utilized online worship services and Bible study. Once restrictions were lifted in Southern Illinois, the deacons and Senior Pastor met to discuss the reopening process of the church. The deacons recommended the utilization of the Church Council. The role of the Church Council is to discuss the church calendar, programming, and committee opportunities. According to the Church Constitution and Bylaws, the Church Council comprises the committee chairpersons, deacon-body chair, ministry teams, church officers, staff, and Senior Pastor. In June 2020, the Church Council approved reopening the church. Through the challenges of Covid-19, the congregation proved once again that they do not shrink away from challenges and trust in God's mighty power.

The congregation-led church government approves committees and sub-committees to tasks and significant roles. The annual pastoral evaluation appears under the authority of the congregation-led church government, starting with the deacon body. The First Baptist Church deacon body appoints a sub-committee of three to four deacons to evaluate the performance of the Senior Pastor. The church constitution and policy manual do not specify an employee performance evaluation form. Lacking a consistent evaluation form or procedure, the deacons can structure the evaluation process as they desire. Previously, multiple forms were provided at their discretion if they chose to implement the form. The deacon sub-committee discusses the job

performance with the Senior Pastor and allows the Senior Pastor to contribute goals, prayer requests, achievements, failures, or successes.

At the end of the annual performance review, the subcommittee provides a written document or statement to the rest of the deacon body and the Personnel Committee stating the employee evaluation took place and provides a numerical score for the Personnel Committee review. Once the Personnel Committee receives the pastoral evaluation, the committee evaluates the performance review and discusses the Senior Pastor's salary. After the Senior Pastor's salary is reviewed, either a decrease, increase or no change is recommended to the Finance Committee to be included in the annual budget approval. The final step of the employee performance review is a presentation of the annual church budget and staff salary, to be approved by the congregation and implemented for the upcoming year.

Problem Presented

First Baptist Church aspires to enrich pastoral leadership while maintaining a congregational-led church polity model. The congregational-led model manifests itself through the ministry of committees and deacons. Deacons are spiritual leaders within the church through servant leadership. Also, various committees are established to oversee different aspects of ministry programming. The two serve to ensure the Senior Pastor is readily available for prayer, pastoral care, and preaching ministry. Pastoral support among congregational leadership and church members is commendatory and, at times, exemplary. However, in attempting to provide an accurate and helpful pastoral assessment, First Baptist Church leadership supplies an annual pastoral evaluation.

The process of pastoral assessment begins with the deacon body. Deacon leadership appoints a subcommittee of deacons to perform the annual evaluation. The subcommittee

schedules a meeting with the Senior Pastor and discusses the annual evaluation of pastoral leadership. Once the deacon subcommittee completes the evaluation, an evaluation form is submitted to the Personnel Committee. The Personnel Committee reviews the evaluation form and determines the annual salary based on the deacon review. The annual pastoral evaluation coincides with the church's annual budgeting process, which provides a salary review for overall church membership approval. The pastoral evaluation process provides involvement for the congregation through the empowerment of committees and budget approval. The problem is First Baptist Church lacks a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church.

Purpose Statement

The purpose of the DMIN action research project is to lead congregational leadership through an eight-week workshop, equipping participants with the STEP pastoral evaluation strategy. This research project is significant for First Baptist Church because annual evaluation methods in secular organizations utilize employee performance metrics to utilize annual reviews. Utilizing a secular form or format to evaluate pastoral ministry leadership creates confusion and unbiblical expectations.

Additionally, secular reviews are utilized by management or the human resources department. However, in a congregation-led church like First Baptist Church, governing structures are committee led, with committee members rotating off at least every three years. Not only will this action research project train and equip congregational leadership with an annual evaluation strategy, but the action research project will also provide a comprehensive pastoral evaluation strategy that is comprehensive, intentional, and biblical. Finally, the STEP pastoral evaluation strategy is the strategy designed and termed by the author of this research project.

Basic Assumptions

The first assumption of the action research project is the honesty of the participants. Ephesians 4:25 states, “Therefore, having put away falsehood, let each of you speak the truth with his neighbor, for we are members of one another” (English Standard Version). The participants will be chosen due to their proven membership record and commitment to the local church. Additionally, it is assumed that deacons will participate in the action research project. First Timothy 3:8 states, “Deacons likewise must be dignified, not double-tongued” (ESV). Deception does not reflect the God of all truth, and God’s people are called to reflect God by speaking truthfully to one another. The truthfulness of the participants will allow the researcher to gain valuable insight into the effectiveness of the intervention.

A second assumption of the action research project is that the participants lack human resources and employee evaluation training. Participants may have exposure to human resources and employee evaluations through their vocational experience, and it is assumed that ongoing human resources development and mastery in employee evaluation is limited. The outcome of this assumption is that participants will be responsive to a biblical understanding of pastoral evaluation and receptive to strategic pastoral evaluation methods.

Thirdly, it is assumed that participants will better understand biblical pastoral leadership through engagement with the action research project. Participants will differentiate between secular models of leadership and God’s prescribed pattern of pastoral leadership in the Bible. The outcome of this assumption is an intentional pastoral evaluation process, not established on personal expectations or secular leadership models but a comprehensive, biblical, and intentional pastoral evaluation strategy.

The final assumption is that when the action research project participants implement the pastoral evaluation strategy, healthy pastoral accountability will be the outcome. Healthy pastoral accountability is also assumed to protect the church against sexual abuse. Healthy pastoral accountability will guard against pastoral pride and provide prayer opportunities for the participants and the pastor. Galatian 6:1b states, “Keep watch on yourselves, lest you too be tempted” (ESV). Healthy pastoral leadership does not seek an exalted status but a humble and teachable spirit.

Definitions

Defining key terms provides clarification that otherwise may lead to assumptions of what specific words mean. The author of this action research project addresses the pastoral evaluation strategy of First Baptist Church. Concentrating on the pastoral evaluation process leads to critical terms such as church polity, pastoral leadership congregation-led, and other essential words relevant to examining pastoral evaluation. These words are foundational to the study and significance of pastoral evaluations.

Biblical. The Bible is a compilation of historical, poetic, prophetic, and factual stories, letters, songs, and documents, giving insight into the birth of a nation, cultural influences, and biographical details. Left alone, the Bible aids in historical data, moral obligations, and laws about the birth of the nation of Israel. However, the Bible is God’s Word and is without error. Second Timothy 3:16 says, “All Scripture is breathed out by God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (ESV). The Bible also transforms lives, reveals sin, and renews spiritual life. Kendell Easley states, “The Bible is the rule or standard of authority for

all Christians.”¹⁴ Not only is the Bible the standard for all Christians, but Hebrews 4:12 says, “For the Word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of the joints and of marrow, and discerning the thoughts and intentions of the heart” (ESV). Because the Bible is alive and active, pastoral ministry’s foundation and evaluation must rest on God’s Word, the Bible.

Church Polity. God is a God of order and structure, and He designed His church to reflect His order. Church polity is defined as the order and structure of the church, including the governance, officers, and the shape of the church.¹⁵ Wayne Grudem organizes churches into three large categories: episcopalian, presbyterian, and congregational.¹⁶ The context of the action research project is set within a congregational-led church polity.

Comprehensive. The term comprehensive signifies a broad overview. Pastoral ministry requires extensive skills, talents, and gifts in communication, leadership, pastoral care, and strategic thinking. “The pastor, as primarily the shepherd of God’s people, is called to spiritual leadership in the church that is not easy or glamorous.”¹⁷ God does not appoint pastors to achieve perfection in pastoral ministry but to persevere in faithfulness. A comprehensive approach to a pastoral evaluation strategy considers various facets of the pastoral call, leadership, and life rather than emphasizing one aspect of pastoral ministry.

¹⁴ Kendell H. Easley, *Ultimate Bible Dictionary: A Quick and Concise Guide to the People, Places, Objects, and Events in the Bible* (Nashville, TN: Holman Bible Publishers, 2019), 29.

¹⁵ Paul D.L. Avis, *The Oxford Handbook of Ecclesiology* (Oxford, England: Oxford University Press, 2018), 4.

¹⁶ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 2nd ed. (Grand Rapids, MI: Zondervan Academic, 2020), 1135.

¹⁷ Siang-Yang Tan, *Shepherding God’s People: A Guide to Faithful and Fruitful Pastoral Ministry* (Grand Rapids, MI: Baker Academic, 2019), 26.

Congregational-led. Wayne Grudem defines congregational churches as “the final governing authority rests with the local congregation, although various degrees of self-rule are given up through denominational affiliation, and the actual form of local church government may vary considerably.”¹⁸ Throughout church history, the early days of congregational church government avoided persecution. In the late 1500s, as England implemented persecution, the government examined presbytery minutes and was able to discover churches that were a part of specific organizations. However, as congregational churches gained momentum, the government was forced to examine each church individually. Taking longer to investigate, congregational churches multiplied.¹⁹ Not only did the church avoid persecution, but each church could govern itself as they believed God led them. At First Baptist Church, not every decision rests upon the congregation. The congregation grants authority to various committees to make decisions, such as pastor and staff evaluations. Major decisions, like governance, direction, and leadership changes, rest with the congregation.

Evaluation. Current literature defines the evaluation of an employee as the “process of quantifying the efficiency and effectiveness of action.”²⁰ Additionally, evaluation provides the opportunity for a superior or manager to provide feedback and developmental guidance to the employee.²¹ At First Baptist Church, an official evaluation is given annually to the Senior Pastor by the deacons. The evaluation allows the deacons to examine pastoral performance, ask about

¹⁸ Grudem, *Systematic Theology*, 1135.

¹⁹ Robert Letham, *Systematic Theology* (Wheaton, IL: Crossway, 2019), 762.

²⁰ H. Dyckhoff, and Rainer Souren, *Performance Evaluation: Foundations and Challenges* (Cham, Switzerland: Springer, 2020), 3.

²¹ Lisa Steelman, and Jane R. Williams, *Feedback at Work*, ed. by Lisa Steelman and Jane R. Williams (Cham, Switzerland: Springer, 2019), 9.

pastoral struggles, and spend time in prayer together. After the deacons complete the evaluation, the personnel committee receives the evaluation for additional review. First Baptist Church does not have a consistent evaluation strategy or format, as it changes yearly.

Evaluation Strategy. A directionless pastoral evaluation could be more effective. However, an evaluation strategy causes congregational leadership to examine the motivation and objective of the pastoral evaluation. Researchers define an evaluation strategy as “an organizational framework to be put in place by the top management.”²² Within First Baptist Church, the deciding group for the evaluation strategy rests with the deacons. However, once an evaluation strategy is in place, the strategy must be evaluated by the deacons regularly to ensure the evaluation is comprehensive, performed diligently, and effectively.²³

Intentional. The term intentional means to have a desired purpose or result in mind. God did not create all things in random order or with disorder. However, God created all things with purpose and meaning. The Apostle Paul declared in I Corinthians 10:31, “So whether you eat or drink, or whatever you do, do all to the glory of God” (ESV). Since God intentionally created all things for His sovereign purpose, pastoral evaluations should be purposeful.

Pastoral Leadership. The spiritual growth of the congregation is led by pastoral leadership. Jared Wilson defines pastoral leadership as “responsible for the theological vision, ministerial training, and spiritual discipleship of the congregation.”²⁴ Pastoral leadership fulfills their calling and leads the local church through preaching and teaching God’s Word and living

²² Murali Chemuturi, and Vijay Chemuturi, *Managing People at Work: A New Paradigm for the 21st Century*, 1st ed. (Gistrup, Denmark: River Publishers, 2019), 213.

²³ Chemuturi and Chemuturi, *Managing People at Work*, 237.

²⁴ Jared Wilson, and Ray Ortlund, *Gospel-Driven Ministry: An Introduction to the Calling and Work of a Pastor* (Grand Rapids, MI: Zondervan, 2021), 12.

an exemplary life at home and in the community.²⁵ Congregational leadership and pastoral leadership are separate at First Baptist Church because congregational leadership represents committee chairpersons and other lay leaders. However, pastoral leadership represents the Senior Pastor.

Senior Pastor. First Baptist Church calls and employs multiple ministry staff members but calls only one Senior Pastor. The role of the Senior Pastor is one who cares for God's flock.²⁶ Additionally, the role of Senior Pastor supervises full and part-time ministry staff and office staff. While modern churches utilize the term lead pastor or simply "pastor," First Baptist Church implements the title Senior Pastor for the one called by the congregation to pastoral leadership.

STEP Pastoral Evaluation Strategy. The STEP Pastoral Evaluation Strategy takes a "step" approach to evaluating pastoral ministry. Each step originates from the Bible and is designed to stand alone. However, the evaluation becomes comprehensive when all five steps are utilized in the pastoral evaluation process. Finally, the congregation is trained for pastoral evaluation when utilizing the STEP Pastoral Evaluation for a congregation-led church, rather than obtaining a prewritten document for evaluation. Thus, the STEP Pastoral Evaluation becomes a strategy for evaluation.

Limitations

The first limitation of the action research project is a limited sampling pool. While First Baptist Church is congregation-led, the congregation empowers certain groups or committees with authority to make decisions. The pastoral evaluation process begins with the deacons and

²⁵ Wilson and Ortlund, *Gospel-Driven Ministry*, 13.

²⁶ Grudem, *Systematic Theology*, 1124.

proceeds to the personnel committee for review and salary adjustments (if necessary). Then the congregation approves the personnel adjustment to the overall church budget. Due to this process, the sampling pool of participants is limited to the deacons and personnel committee. Before the annual pastoral evaluation, the deacons elect a subcommittee of three to four deacons to evaluate the Senior Pastor. The personnel committee consists of five to six active church members. While all deacons and personnel committee members will be invited, the researcher anticipates that not all invited members will participate.

The second limitation is the commitment of the participants. While committee members and deacons display a prior commitment to God, the church, and their committee participation, various circumstances could arise, limiting project engagement. Weather conditions, family activities, and job responsibilities are possible factors that may limit participation.

Another limitation of the action research project is resources. While members of First Baptist Church engage in the project, a specific church budget line item is not available for financial support. The researcher will provide necessary resources for notetaking, snacks, or visual aids. Also, facility usage is limited to available rooms within the church. Bible study groups or committee meetings often utilize the various rooms throughout the facility. The researcher anticipates reserving adequate room space through the church office before the start date but is limited to room availability, size, and setup.

Finally, once the participants have completed the project, the adoption of the pastoral evaluation strategy for church usage is not controlled by the researcher. Functioning as a congregation-led church, the deacon body must examine and approve the pastoral evaluation strategy for future use. Should the deacons approve the pastoral evaluation strategy, a

presentation before the congregation and approval is required to adopt the evaluation strategy into the church policy manual.

Delimitations

The first delimitation excludes those not actively involved as First Baptist Church members. The requirements to join First Baptist Church as a member are a statement of faith in Jesus Christ and acknowledgment of baptism by immersion. All participants of the action research project must also be born-again, baptized believers in Jesus Christ. Participants will be encouraged to trust the leadership and guidance of the Holy Spirit throughout the project. First Baptist Church actively participates in the Southern Baptist Convention, Illinois Baptist State Association, and Greater Wabash Baptist Association. This delimitation excludes outside consultants or denominational representatives. Finally, this delimitation excludes members of local churches within city and county limits.

First Baptist Church encourages all to repent of their sins and place their faith in the life, death, and resurrection of Jesus to be baptized and join a local church. All ages, including born-again children and teenagers, are encouraged to be baptized and participate in local church activities. However, the delimitation of this action research project excludes those who are under the age of eighteen years old.

The subsequent delimitation excludes former or current ministry staff of First Baptist Church. First, the action research project does not focus on evaluating ministry staff, custodians, ministry assistants, or interns, only pastoral leadership. The delimitation also excludes ministry staff from participating in the action research process. While the ministry staff belongs to the family of faith and is part of the ministry team, the project focuses on congregational leadership within committees and volunteer groups.

The next delimitation excludes the hiring process of pastoral leadership. Each congregation-led church is free to adapt a hiring process that best serves its local congregation. The action research project concentrates on the days and years after the selection and hiring of the pastor.

The final delimitation is the length of the action research project. The action research project is limited to eight weeks. Week one introduces the course, topic, and significance of healthy pastoral leadership. Week two examines the biblical support of evaluation. In weeks three through seven, participants will explore the biblical expectations for pastoral leadership in the local church. In the final week, participants will perform an experimental evaluation of the Senior Pastor and then provide feedback for the action research project. Each class will encourage participant engagement, led by the researcher, and will last up to ninety minutes.

Thesis Statement

An indispensable component between local church congregations and pastoral leadership is unity. However, pastoral burnout increases, leading to pastor resignations. At the same time, the pursuit of pastoral leadership within local churches escalates. A solution for pastoral leadership and congregation unity is critical. God's call compels pastoral leadership toward a local congregation, and both must pursue regular honest conversations.

Honest conversations between pastoral leadership and congregational leadership begin when both pursue an attitude of humility toward one another. Comprehensive, intentional, and biblical pastoral evaluations lay the groundwork for conversations that honor God and pursue unity. If First Baptist Church implements the STEP strategy for pastoral evaluation, then congregational leadership will embrace a strategy that evaluates comprehensively, intentionally, and biblically.

CHAPTER 2: CONCEPTUAL FRAMEWORK

A literature review systematizes notable works related to a particular subject and ascertains significant gaps related to the subject matter. The Doctor of Ministry project identifies a current ministry problem, so the literature review concentrates on contemporary literature based on the past five years of the beginning stages of research. Examining comprehensive, intentional, and biblical pastoral evaluation methods produced the following thematic and current literature review.

Literature Review

Effective pastoral leadership demonstrates Christ-like humility and servanthood.²⁷ However, measuring humility and servanthood in the context of annual pastoral evaluations often remains trivial compared to numeric metrics, audacious goals, and ministry expansion. The utilization of visible ministry metrics, such as pastoral visitation, sermon quality, or evangelistic efforts, within pastoral evaluation methods remained unchanged over the last 100 years.²⁸ The literature review examines the themes of the theology of pastoral leadership, the importance of church polity in pastoral evaluation, biblical support for measuring pastoral effectiveness, and pastoral evaluation methods.

Theology of Pastoral Leadership

Establishing a pastoral evaluation strategy emerges from a theological understanding of pastoral leadership, resulting in healthy pastoral leadership. However, when pastoral evaluation methods use secular premises apart from a biblical understanding of pastoral leadership,

²⁷ Humphreys Frackson Zgambo, "Redefining a Relevant Church Government Model for the Contemporary Church: An Analysis of Church Polity Principles in the New Testament Church," *Pharos Journal of Theology*, no. 102 (2021): 14.

²⁸ Samuel P. Dobrotka, "Measuring Clergy Effectiveness: The Development and Validation of the Clergy Effectiveness Scale" (PhD diss., Regent University, 2018), 24.

unhealthy pastoral leadership abounds. It is imperative that congregation-led churches understand the dangers of unhealthy pastoral leadership and create an evaluation process that aligns with unwavering attention to the biblical mandate of pastoral leadership that results in healthy pastoral leadership.

Unhealthy Pastoral Leadership

The ramifications of unhealthy pastoral leadership are extensive, impacting local churches and pastoral ministry. One consequential effect of unhealthy pastoral leadership is burnout. Pastoral burnout elicits decreased ministry efficacy in the local church, family, and society.²⁹ Rae Jean Proeschold-Bell describes burnout as, “Work-related burnout is conceptualized as three things: emotional exhaustion, depersonalization, and lack of personal accomplishment.”³⁰ Internal burnout impacts external performance. Unaddressed, pastoral burnout leaves the pastor and church vulnerable to dangerous spiritual attacks that could result in the destruction of a local church.³¹

Another ramification of unhealthy pastoral leadership is narcissism. Despite emphasizing the spiritual attributes of humility and servanthood, numerous factors contribute to narcissism in pastoral leadership.³² Often unrealistic expectations of church members or idealization tempts pastoral leaders with narcissism.³³ Isolation is another danger pastoral leaders face in local

²⁹ Margaret Allison Clarke, Keith D. Walker, Shelley Spurr, and Vicki Squires, “Clergy Resilience: Accessing Supportive Resources to Balance the Impact of Role-Related Stress and Adversity,” *Journal of Pastoral Care & Counseling* 75, no. 3 (2022): 210.

³⁰ Rae Jean Proeschold-Bell, and Jason Byassee, *Faithful and Fractured: Responding to the Clergy Health Crisis* (Grand Rapids, MI: Baker Academic, 2018), 38.

³¹ Michael S. Wilder, and Timothy P. Jones, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville, TN: B&H Academic, 2018), 159.

³² Elizabeth G. Ruffing, David R. Paine, Nancy G. Devor, and Steven J. Sandage, “Humility and Narcissism in Clergy: A Relational Spirituality Framework,” *Pastoral Psychology* 67, no. 5 (2018): 535.

³³ *Ibid.*, 526.

church ministry that goes against God's design for pastoral leadership.³⁴ Unexamined, pastoral leaders who battle narcissism in local church ministry expose themselves, their family, and the local church to spiritual disaster. However, pastoral leadership designed by God does not lead through intimidating church members; instead, pastors are called to imitate Jesus Christ in their leadership.³⁵

Pastoral Calling

The foundation of healthy pastoral leadership is an understanding of the pastoral call. S. Joynt describes the pastoral call, "Clergy respond to a call while other professions may consider theirs a response to a vocation."³⁶ Pastors understand the calling to pastoral leadership does not originate from human innovation or a figment of imagination. Instead, the call to pastoral leadership derives from God. During difficult seasons of ministry, calling serves as a source of motivation and encouragement for pastoral leadership.³⁷

Building upon the foundation of the pastoral call, pastors acknowledge the biblical design for pastoral leadership. Various interpretations of pastoral leadership abound in academic literature; however, scripture clearly shows that the local church belongs to God, not the pastor.³⁸ Since the local church belongs to God, God designed pastoral leadership. According to God's design, pastoral leadership embraces humble servanthood and not authoritative power.

Humphreys Zgambo wrote, "In the church, leaders must show humility and take the example of

³⁴ Wilder and Jones, *The God Who Goes Before You*, 156.

³⁵ Ibid.

³⁶ S. Joynt, "The Cost of Not Being Heard and Clergy Retention," *Acta Theologica* 39, no. 1 (2019): 124.

³⁷ Clarke et al., "Clergy Resilience," 216.

³⁸ Wilder and Jones, *The God Who Goes Before You*, 158.

Christ. Leaders are therefore esteemed, not because of their office, but because of their work.”³⁹

God’s design for pastoral leadership follows the example of Jesus and leads the pastor toward spiritual development.

Spiritual Development

More than the pastoral call is required for pastoral leadership. The pastoral call must be linked with spiritual growth. Pastoral leadership labors spiritually. Since pastoral ministry is spiritual, pastoral leaders are compelled to develop their spiritual life. However, pastoral leadership does not occur incidentally. Pastors cannot improvise spiritual growth.⁴⁰ The pastoral call is a call to intentional spiritual development in pastoral leadership.

Directionless spiritual development in pastoral leadership generates unhealthy pastoral ministries and unhealthy churches. When unhealthy pastoral leadership is unaddressed, the congregation will feel the effects of the hypocrisy.⁴¹ No matter the tenure or pastoral reputation, pastor leadership’s lack of spiritual growth will affect others and must be addressed. Wilhoit writes, “We must be careful not to avoid confronting inappropriate behavior from pastors and leaders because they are deemed too essential to confront or because we believe the fruit of their ministry far outweighs their deficits.”⁴² Aimless spiritual growth reveals a dangerous path. Morey describes the dangers when he writes, “It is extremely dangerous, if not impossible, for a pastor

³⁹ Humphreys Frackson Zgambo, “Redefining a Relevant Church Government Model for the Contemporary Church: An Analysis of Church Polity Principles in the New Testament Church,” *Pharos Journal of Theology*, no. 102 (2021): 14.

⁴⁰ Tim Morey, *Planting a Church Without Losing Your Soul: Nine Questions for the Spiritually Formed Pastor* (Downers Grove, IL: IVP Academic, 2020), 24.

⁴¹ Jim Wilhoit, *Spiritual Formation As If The Church Mattered: Growing in Christ Through Community*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2022), 37.

⁴² Wilhoit, *Spiritual Formation As If The Church Mattered*, 37.

who is unhealthy to have a healthy church. Yes, in the short term, a church may appear healthy. But eventually, over time, that church is going to take on the character of its leaders.”⁴³ On the contrary, pastoral spiritual development begins with an invitation to spiritual growth.⁴⁴ Not only does God call pastors into ministry, but God calls pastors to a life of intentional spiritual growth.

When intentional pastoral spiritual growth occurs, growth expands through serving others. Not only does spiritual growth transform the pastor, impact the local church, and magnify God, but intentional spiritual development blesses others. Spiritual growth and the fruit of the Holy Spirit is given to those who pursue intentional spiritual development so that others can experience the blessing of spiritual growth.⁴⁵

The invitation of intentional spiritual development continues with the goal of pastoral leadership progressing in imitation development. Pastors are not called to imitate celebrity pastors or celebrated leaders but to imitate Jesus Christ. Wilhoit explains, “Living in the reality of our union with Christ and the empowerment of the Spirit, we press on toward maturity of character, growth in love, and the imitation of Christ.”⁴⁶ Imitation development does not solely focus on exterior imitation but emphasizes interior attention and obedience to Jesus Christ.⁴⁷

Pastors who imitate Jesus embark on a lifelong pursuit of growth and life transformation. Since salvation is a gift from God, imitation development discovers guidance from the work of the Holy Spirit. Imitation development in pastoral leadership is not precise execution but total

⁴³ Morey, *Planting a Church Without Losing Your Soul*, 27.

⁴⁴ Ed Cyzewski, *Reconnect: Spiritual Restoration from Digital Distraction* (Harrisonburg, VA: Herald Press, 2020), 76.

⁴⁵ Cyzewski, *Reconnect*, 82.

⁴⁶ Wilhoit, *Spiritual Formation As If The Church Mattered*, 113.

⁴⁷ *Ibid.*, 114.

dependence upon God through the power of the Holy Spirit. Dane Ortlund said, “Growing in Christ is not centrally improving or adding or experiencing but deepening.”⁴⁸ As pastoral leadership pursues Christlikeness through the power of the Holy Spirit, pastoral spiritual growth influences families, public impression, and the local church.⁴⁹

Pastors who prioritize personal imitation development also impact the way pastoral leadership interacts with the congregation, the objectives of the congregation, and numerous other factors within the local church.⁵⁰ Leading the saints of God on the foundation of personal strength, wisdom, or understanding results in personal ambition, fame, and in the end, failure. Consequently, intentional and imitation development effectuates identity development.

Pastoral identity does not come from personal performance, results, or achievements. Pastoral leadership is more than a weekly sermon, visitations, or committee leadership.⁵¹ When pastoral leaders pursue personal results, ambitious exploits, or celebrity status, the pastor pursues a dangerous ministry path. Pastors pursue disastrous consequences when they neglect intentional and imitation development and instead pursue how to be good at ministry.⁵² The task of pastoral leadership is not performance but presence in Christ. Pastors are not called to identify as performers but as possessors of the identity of Jesus Christ and pursue their identity in Him alone.

⁴⁸ Dane Calvin Ortlund, *Deeper: Real Change for Real Sinners* (Wheaton, IL: Crossway, 2021), 15.

⁴⁹ John Roberto, *Lifelong Faith: Formation for All Ages and Generations* (New York, NY: Church Publishing Inc., 2022), 22.

⁵⁰ Daniel E. Harris et al., *Spiritually and Developmentally Mature Leadership: Towards an Expanded Understanding of Leadership in the 21st Century* (Cham, Switzerland: Springer, 2019), 162.

⁵¹ Scot McKnight, *Pastor Paul (Theological Explorations for the Church Catholic): Nurturing a Culture of Christofirmity in the Church* (Grand Rapids, MI: Brazos Press, 2019), 24.

⁵² Michael Mackenzie, *Don't Blow Up Your Ministry: Defuse the Underlying Issues That Take Pastors Down* (Downers Grove, IL: InterVarsity Press, 2021), 110.

Pastoral identity comes from identity development in Christ. Before an effective annual pastoral performance transpires, the pastor must predicate personal identity on the identity of Jesus Christ. McKnight states, “The pastor’s first responsibility is to nurture and to be nurtured into spiritual formation.”⁵³ While personality, past accomplishments, and personal talents certainly contribute to pastoral identity, it is Christ alone and God’s love that solidifies pastoral identity and will continue to develop throughout the life and ministry of the pastor.⁵⁴ The emphasis in pastoral identity development calls attention to belonging to God rather than performing for God. Elton writes, “Being Christian entails discovering what it is to be God’s children, heirs to God’s kingdom, and participants in God’s mission. Belonging to God anchors us and gives us our identity.”⁵⁵ The goal of identity development then no longer becomes a task for flawless annual evaluations or spotless self-improvement. Instead, the goal in identity development is Christlikeness.⁵⁶ A significant component in annual pastoral evaluations in a congregation-led church is for pastoral leadership to reflect on spiritual identification and meditate on God’s view of personal growth. Mackenzie states, “It is a beautiful sight to behold when one becomes who they were created to be and casts off the sin and shame of this world by seeing themselves and their ministry through the eyes of Christ.”⁵⁷ As the pastor pursues identification development and reflects on God’s view of pastoral leadership, then intentional spiritual development continues with introspection development.

⁵³ McKnight, *Pastor Paul*, 24.

⁵⁴ Terri Martinson Elton, *Journeying in the Wilderness: Forming Faith in the 21st Century* (Minneapolis, MN: Fortress Press, 2020), 27.

⁵⁵ Elton, *Journeying in the Wilderness*, 25.

⁵⁶ Tan, *Shepherding God’s People*, 56.

⁵⁷ Mackenzie, *Don’t Blow Up Your Ministry*, 113.

No matter the size of the congregation, facilities, or budget, pastoral ministry is demanding and laborious. Sermon preparation, pastoral care, and meetings consume personal calendars. Additionally, pastors are encouraged to pursue healthy relationships, rest, and exercise for ministry longevity. However, one area of spiritual growth often neglected is spiritual introspection. Introspection development, when not adequately applied to spiritual growth, can lead to dangerous consequences in ministry, including selfishness and self-centeredness.⁵⁸ When pastoral leadership makes an effort to implement moments of silence and solitude throughout the day, the spiritual benefits are advantageous for pastoral leaders and the congregation. Sitting in silence may intimidate the pastor. Cyzewski states, “Sitting in silence with our own thoughts can also feel terrifying because we typically face our fears in silence. At the risk of putting too fine a point on this, finally stopping for a moment of quiet can serve as a reminder of the ultimate moment when we stop and let go of our grip on this life.”⁵⁹ Introspection development causes the pastor to trust in the work on God, that He is ultimately in control of life, goals, activity, and ministry. Intentional, imitation, identity, and introspective development all serve the purpose of spiritual growth in pastoral leadership that leads the pastor in Christlikeness and edifies the church in its efforts to fulfill the Great Commission.

Character Development

A theological understanding of pastoral leadership builds on character development. The neglect of character development in pastoral leadership dishonors God, squanders followers, and constraints ministry.⁶⁰ However, when pastoral leadership prioritizes character development,

⁵⁸ Cyzewski, *Reconnect*, 82.

⁵⁹ *Ibid.*, 90.

⁶⁰ Joshua D. Henson, *Modern Metaphors of Christian Leadership: Exploring Christian Leadership in a Contemporary Organizational Context* (Cham, Switzerland: Springer Nature, 2020), 100.

they build trust with their followers and honor God in their leadership.⁶¹ Program planning, discipleship strategies, leadership training, and sermon preparation, all encompass the role of pastoral leadership. However, God prizes character development over accomplishments.⁶²

Throughout history, secular authors have expounded on character development. Aristotle and Confucius are two prominent philosophical authors who taught about human character development.⁶³ Both philosophers laid the groundwork for secular studies in character development. Their understanding of the fundamental stages of character development begins at birth.⁶⁴ Both philosophers agreed that leaders are required to possess virtuous qualities in their leadership role.⁶⁵ Leaders were instructed to develop, cultivate, and maintain virtuous qualities throughout their lives through continuous education, self-learning, and virtuous habits.⁶⁶ The result of their philosophical framework leads to leadership growth and character development based on human effort, strength, and wisdom.

The Bible reveals that the work of the Holy Spirit renews, transforms, and strengthens the character of a follower of Jesus Christ. As Joshua Jipp states, “To attain flourishing, good character, and a harmonious moral agency requires an act of God whereby the Spirit of the risen Christ actively works with the person to grow them into character, wisdom, and love for God.”⁶⁷

⁶¹ Henson, *Modern Metaphors of Christian Leadership*, 100.

⁶² Paul David Tripp, *Lead: Twelve Gospel Principles for Leadership in the Church* (Wheaton, IL: Crossway, 2020), 92.

⁶³ Toby P. Newstead and Ronald E. Riggio, eds., *Leadership and Virtues: Understanding and Practicing Good Leadership* (New York, NY: Routledge, 2023), 8.

⁶⁴ Newstead and Riggio, *Leadership and Virtues*, 10.

⁶⁵ *Ibid.*, 19.

⁶⁶ *Ibid.*, 10.

⁶⁷ Joshua W. Jipp, *Pauline Theology as a Way of Life: A Vision of Human Flourishing in Christ* (Grand Rapids, MI: Baker Academic, 2023), 171.

Without the transforming work of the Holy Spirit, human effort may produce good leadership qualities for a short season. However, the leader is in danger of characteristics that lead to selfish ambition or empty commendations.

Character development in pastoral leadership without the work of the Holy Spirit affects the local church and pastoral leadership. Not all leadership efforts without the work of the Holy Spirit always result in poor ministry performance. Hensen stated that “Motivation moves people toward accomplishing a task. Motivation without Christian ethics, or a guiding set of moral values that controls a leader’s actions, leads to immorality and evil deeds. That is not to say that all non-Christians have evil motivators.”⁶⁸ Unhealthy pastoral leadership that does not rely on the motivation, direction, and personal leadership of the Holy Spirit faces a dangerous enemy that is seeking to destroy the pastor and the ministry of the local church.⁶⁹ When pastoral leadership acknowledges the work of the Holy Spirit in personal character development, the benefits are numerous.

Character development impacts pastoral competence in ministry. Because of the spiritual nature of pastoral ministry, pastoral leadership experiences challenging moments. However, leadership governed by character development during demanding seasons of ministry will stimulate healthy dependence upon God through the work of the Holy Spirit, leading to viable leadership results that magnify God.⁷⁰ Endurance in character development through difficult seasons leads followers to trust pastoral leadership. When the congregation discovers that

⁶⁸ Hensen, *Modern Metaphors of Christian Leadership*, 70.

⁶⁹ Tripp, *Lead*, 91.

⁷⁰ Peter J. Rea, James K. Stoller, and Alan Kolp, *Better Humans, Better Performance: Driving Leadership, Teamwork, and Culture with Intentionality*, 1st ed. (New York, NY: McGraw-Hill Education, 2022), chapter 4.

pastoral leadership is reliable, dependable, and honest, pastoral leaders build trust with their congregation.⁷¹

Additional benefits of character development include the pastoral and congregation reputation. The goal of a godly reputation is not to bring attention to pastoral leadership or congregational influence. Instead, the goal is to bring glory to God and to lead others to life transformation.⁷² However, the reputation of pastoral leadership and character development contributes to the ministry's positive effect on the community. As Newman states, "At all levels of an organization, leaders who demonstrate character have a positive effect on the people around them."⁷³ As pastors grow in love for God, turn away from sin, obey the commands of Christ, and surrender to the leadership of the Holy Spirit, they reflect the image of God and set an example for others to follow.⁷⁴

Character development in pastoral ministry does not emerge by happenstance. Instead, character development must occur purposefully. As spiritual development in pastoral ministry relies on strategic growth, pastoral leadership must design and implement a development plan for character-based pastoral ministry. A result of developing a plan within character development in pastoral leadership leads to purposeful development in humility, vulnerability, accountability, and teachability.

Character development in pastoral ministry builds on humility. Suppose burnout is a result of unhealthy pastoral ministry. In that case, humility is the antidote for pastoral burnout.⁷⁵

⁷¹ Hensen, *Modern Metaphors of Christian Leadership*, 100.

⁷² Amy Newman, *Building Leadership Character* (Thousand Oaks, CA: SAGE Publications, Inc., 2019), 1.

⁷³ Newman, *Building Leadership Character*, 14.

⁷⁴ Jipp, *Pauline Theology as a Way of Life*, 105.

⁷⁵ Ruffing et al., "Humility and Narcissism in Clergy," 520.

Justin Irving writes, “Humility is the recognition that we are inadequate and incompetent apart from Christ. Confidence comes from the recognition of His power at work within us.”⁷⁶

However, pastoral leadership is not designed for independent ministry. Pastoral humility recognizes the power of Christ and its dependence upon the local church, especially through vulnerability.

Humility initiates vulnerability. However, vulnerability within pastoral leadership is complex because pride initiates autonomy. A healthy view of pastoral theology recognizes that God designed pastoral leadership to embrace flaws, weaknesses, and personal shortcomings while humbly depending upon the power of Christ and the strength of others within the local church. As pastoral leaders humbly pursue vulnerability, authenticity will commence. Justin Irving writes about authentic leadership, “Leadership authenticity requires leaders to take time for self-evaluation in order to nurture an awareness of where ego and narcissistic impulse are pulling them away from a higher-calling and purpose.”⁷⁷ Authentic pastors who are vulnerable with congregational leadership, and humbly admit their need for the power of Christ within their ministry, inspires their congregation to follow their leadership.⁷⁸

Vulnerability precipitates accountability. Accountability in pastoral ministry within a congregation-led church is more than observation, oversight, and fulfilling congregational expectations. Instead, accountability promotes discussion between pastoral leadership and congregational leadership. Accountability prompts conversation about the challenges of a particular job and becomes an opening for pastoral leadership to gain insight into areas of

⁷⁶ Justin A. Irving, and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (Grand Rapids, MI: Baker Academic, 2019), 37.

⁷⁷ *Ibid.*, 41.

⁷⁸ Henson, *Modern Metaphors of Christian Leadership*, 276.

improvement in pastoral ministry.⁷⁹ Pastoral leadership that initiates accountability related to ministry effectiveness sets an example for the congregation to follow in their spiritual journey and professions. Accountability in an annual pastoral performance evaluation necessitates openness by the pastor; openness to personal spiritual brokenness, the work of God, and areas of growth in pastoral ministry.⁸⁰

As humility, vulnerability, and accountability intertwine, character development in pastoral ministry produces teachability. Boyer describes the significance of a teachable leader: “A leader that remains teachable readily incorporates information, ideas, and principles from others. The effective leader recognizes the need and benefit of remaining a lifelong learner; therefore, the leader remains teachable.”⁸¹ Pastoral leadership that acknowledges their brokenness before God and remains accountable to others through open discussion on spiritual and character development reflects the image of Christ through humility, vulnerability, and accountability. Pastoral leaders seeking to imitate Christ through the power of the Holy Spirit magnify the glory of God in their ministry. Boyer clearly states, “Ecclesial leadership succeeds by glorifying God.”⁸² Effective pastoral ministry transpires when pastoral leadership imitates humble Christlikeness that magnifies God.

⁷⁹ Newman, *Building Leadership Character*, 119.

⁸⁰ Wilhoit, *Spiritual Formation As If The Church Mattered*, 64.

⁸¹ Stuart W. Boyer, *Biblical Leadership Development: Principles for Developing Organizational Leaders at Every Level* (Cham, Switzerland: Palgrave Macmillan, 2019), 140.

⁸² *Ibid.*, 142.

Public Impression

Reputation and the public image of pastoral ministry are significant in the modern, digital era. While pastoral leadership ultimately serves God and His people, the pastor's trustworthiness or lack thereof can impact the public's perception of pastoral leadership in the local church and community. Langham describes reputation as "The sum of images of others, and it comes from performance plus behavior plus communication."⁸³ However, reputation not only applies to current public perception but also how the public perceives that leadership plans and prepares for future ministry.⁸⁴ Taking all aspects of public impression into account, it takes many years of faithfulness to build a healthy reputation, but it only requires one failure to destroy pastoral impression.⁸⁵

In the technological age, pastoral leadership's public impression is constantly visible because of the availability of digital access. Twenty-four hours a day, seven days a week, the public can access websites and social media, leading to constant availability and the possibility of public evaluation. Regarding public evaluation, Citroen states, "They are determining your seriousness, likeability, relevance to their needs and whether to connect with you."⁸⁶ Leaders and pastors should assume that everything they say and do will eventually become a part of public domain.⁸⁷ While immediate access to digital information may overwhelm some leaders and

⁸³ Tony Langham, *Reputation Management: The Future of Corporate Communications and Public Relations* (Bingley, Eng.: Emerald Publishing, 2018), 41.

⁸⁴ Peter Verhezen, *The Vulnerability of Corporate Reputation: Leadership for Sustainable Long-Term Value* (Basingstoke, Eng.: Palgrave Pivot, 2015), 83.

⁸⁵ Langham, *Reputation Management*, 48.

⁸⁶ Lida Citroen, *Control the Narrative: The Executive's Guide to Building, Pivoting, and Repairing Your Reputation* (London, Eng.: Kogan Page, 2021), 108.

⁸⁷ Verhezen, *The Vulnerability of Corporate Reputation*, 80.

pastors, numerous opportunities and benefits arise from the immediate access to digital information. The emerging opportunities and benefits of digital information reveal the need for transparency in pastoral leadership.

Prior to the accessibility of digital information and unlimited knowledge, authority in leadership was assumed and accepted. Conversely, the modern era assumes that lack of knowledge is deliberately covering and withholding information.⁸⁸ Blakely explains, “This is a fundamental shift because it reveals that it was only deference to authority that was holding the old model together. If we have authority, then people trusted us because really, they had no choice.”⁸⁹ Consequently, as younger generations search for authority and leadership, they search for leaders who are transparent in their leadership and authority.⁹⁰ As younger generations search for leadership and authority, pastors must follow the biblical model of leadership and avoid secretive actions that cause public concerns but should pursue transparency before God and others.

Pastors should carefully pursue transparency by trusting in their identity in Christ. An exaggerated view of personal achievements and performance leads to pride.⁹¹ Conversely, lacking confidence in Christ and the Holy Spirit’s work in pastoral leadership leads to doubt, fear, and uncertainty. The goal of transparency in pastoral leadership is trusting in the work of the Holy Spirit, God’s pastoral call, and confidence in God, equipping the necessary strength and requirements for pastoral leadership.

⁸⁸ John Blakey, *The Trusted Executive: Nine Leadership Habits That Inspire Results, Relationships, and Reputation*, 2nd ed. (London, UK: Kogan Page Ltd., 2021), 25.

⁸⁹ Ibid.

⁹⁰ Ibid.

⁹¹ Citroen, *Control the Narrative*, 95.

A transparent pastor who finds confidence in God's work leads to trustworthiness in pastoral leadership. Secular motivation for developing and improving public impression rests in confidence in personal abilities and self-realization. As Citroen states, "When you are an expert on you, you are empowered to thoughtfully deliver your brand and value proposition to those target audiences who align with your values and vision."⁹² However, biblical confidence arises from denying self-promotion, personal accomplishments, and following Jesus Christ. Honest pastoral leadership is the foundation of transparent, admirable, and trustworthy leadership that glorifies God.⁹³

Leadership Development

Establishing a pastoral evaluation strategy continues with leadership development within the pastoral ministry. Leadership development within pastoral ministry does not materialize from human effort but from the power of the Holy Spirit. The work of the Holy Spirit draws sinners to salvation and continues with sanctification. However, those whom God calls for pastoral ministry are called and equipped by the Holy Spirit. Leading a local congregation according to God's Word can only be accomplished through the Holy Spirit's calling, equipping, and power.⁹⁴ As the Holy Spirit equips pastors for leadership, the Holy Spirit also provides the objectives for pastoral leadership through the Bible. Allison states, "Elders are entrusted with four responsibilities: teaching, or communicating sound doctrine; leading or providing overall direction, praying, especially for the sick, and shepherding, or guiding, nourishing, and

⁹² Citroen, *Control the Narrative*, 64.

⁹³ Langham, *Reputation Management*, 49.

⁹⁴ Gregg R. Allison and Andreas J. Kostenberger, *The Holy Spirit* (Nashville, TN: B&H Academic, 2020), 324.

protecting the church.”⁹⁵ Pastoral leaders who communicate, or preach and teach, are given a message by the Holy Spirit by the Word of Christ, to build up the body of Christ.⁹⁶ Pastors can develop the necessary leadership qualities and strength to grow as leaders as they surrender to the work and power of the Holy Spirit.

As pastors surrender to the work of the Holy Spirit, personal and spiritual growth ensues. Personal growth is necessary for pastoral leadership. Because organizations and churches change, the skills necessary for leadership must transform.⁹⁷ Difficulties emerge through changing cultures, churches, and programming. However, as pastoral leadership grows and develops, serving God remains a delight, not a duty.⁹⁸ Leading the local church from delight and not duty guards against pastoral burnout and moral failure.

Leadership development in pastoral ministry continues with purposeful growth. Purposeful growth applies to both congregational leadership and personal growth. Harpst states, “Great leaders focus on understanding their purpose and how they fit into the bigger purpose so they can set direction for those who report to them. Your authority is rooted in knowing who you are, why you are here, and where you are going. If you don’t get your purposes right, setting the purposes of those who report to you doesn’t matter.”⁹⁹ God holds pastoral leadership accountable for those under their care, so pastoral leadership must understand their personal purpose before

⁹⁵ Allison, *The Holy Spirit*, 323.

⁹⁶ Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity Press, 2020), 182.

⁹⁷ Gary Harpst, *Built to Beat Chaos: Biblical Wisdom for Leading Yourself and Others* (Hoboken, NJ: John Wiley & Sons, Inc., 2023), Chapter 6.

⁹⁸ Stan. Endicott, Cory Hartman, and David Miller, *Improv Leadership: How to Lead Well in Every Moment* (Grand Rapids, MI: Zondervan, 2020), 34.

⁹⁹ Harpst, *Built to Beat Chaos*, Chapter 4.

leading others in the purpose God designed for them. Leading a congregation with purpose is significant in pastoral ministry. Members need to understand and value the purpose of the local church and how their role within the church impacts the purpose.¹⁰⁰ Without purpose, godly activity abounds in the local church through programming and events, but danger lurks through a local church that ceases to be “one” in purpose and how to implement the purpose together.¹⁰¹ Purposeful development is hard work, as it requires the pastor and congregation to have transparent, honest, and authentic conversations with each other, but the result leads to unmistakable purpose, leading to the glory of God.¹⁰²

Finally, a biblical understanding of pastoral leadership leads to pastoral growth. God calls pastors through the power of the Holy Spirit, but pastors must also steward the call of God. Jared Wilson explains, “Calling does not replace qualification. The call to ministry, then, is a call to become qualified or a call to maintain one’s qualifications.”¹⁰³ Pastoral leadership must rely on the power of the Holy Spirit in personal sanctification and pastoral ministry. Additionally, pastoral leaders are called to steward the message of the good news of Jesus. Pastors face numerous meetings, phone calls, text messages, troublesome conversations, and conflict within the local church. Nevertheless, God’s people do not need to hear good ideas or self-help tips; the church needs to hear the hope that the good news of Jesus brings. The gospel of Jesus saves, redeems, transforms, delivers hope, and adopts sinners into the family of God.¹⁰⁴ Pastors must

¹⁰⁰ Jim Haudan, and Rich Berens, *What Are Your Blind Spots: Conquering the 5 Misconceptions That Hold Leaders Back*, 1st ed. (New York, NY: McGraw-Hill, 2019), Chapter 1.

¹⁰¹ Harpst, *Built to Beat Chaos*, Chapter 6.

¹⁰² Hauden, and Berens, *What Are Your Blind Spots*, Chapter 1.

¹⁰³ Jared C. Wilson, *Gospel-Driven Ministry: An Introduction to the Calling and Work of a Pastor* (Grand Rapids, MI: Zondervan, 2021), 20.

¹⁰⁴ Ibid., 35.

become stewards of the message of Jesus. Lastly, pastors must become stewards of their weaknesses. Again, Wilson states, “It is not our giftedness or our achievements that make us strong but submitting our weakness to the mighty Christ!”¹⁰⁵ While pastors must continually develop their personal and pastoral leadership, they must ultimately rest in the power of the Holy Spirit in their lives. When pastors pursue leadership development with the help of the Holy Spirit, pastoral growth and development provide stability for the local church for the glory of God.¹⁰⁶

Importance of Church Polity in Pastoral Evaluation

A comprehensive pastoral evaluation strategy acknowledges the importance of church polity. Each local church is distinct, furnished by God with distinct individuals. Taking into consideration the distinction of members, local church polity is significant. Despite an organized church polity, clergy expectations can abound among church members without healthy pastoral leadership or an understanding of pastoral theology.

Impressions of celebrity pastors, favorite pastors from past experiences, or perceptions of successful local church pastors streaming social media pages create pastoral expectations. Proeschold-Bell writes about the expectation of easy access to pastoral leadership. She wrote, “Clergy were surely available when a parishioner died a century ago, but they are today too. But now, there may be additional expectations of easy and immediate access to pastors, even for less weighty events.”¹⁰⁷ Dobrotka expands the argument of clergy expectations into two criteria. The first criteria depend on clergy behavior, such as teaching, preaching, and visitation.¹⁰⁸ Secondly,

¹⁰⁵ Wilson, *Gospel-Driven Ministry*, 40.

¹⁰⁶ Harpst, *Built to Beat Chaos*, Chapter 8.

¹⁰⁷ Proeschold-Bell and Byassee, *Faithful and Fractured*, 28.

¹⁰⁸ Dobrotka, “Measuring Clergy Effectiveness,” 25.

congregational expectations are placed upon clergy based on what is beyond the pastor's control, such as increased church membership, finances, and attendance. Visible outcomes often become the measure of pastoral assessment in local church ministry. On the other hand, David Fowler presents the congregational expectations of spiritual effectiveness in pastoral leadership. Fowler states that evidence of spiritual growth in pastoral leadership is evident in the weekly sermon given by the pastor.¹⁰⁹ With the ease of accessibility, criteria, and spiritual expectations, congregational expectations often turn to secular leadership principles.

Not all secular leadership principles are inherently bad for local church leadership. The difficulty arises between pastoral leadership and church polity. The longer a pastor remains at a local church, the congregation feels like family to the pastor. However, the church is also the employer of pastoral leadership. Joynt states, "This dualistic experience of church as both spiritual community and employer complicates relational and workplace dynamics."¹¹⁰ As an employer, the relationship with church polity and pastoral leadership often becomes contractual rather than familial. The pastor is expected to meet the demands listed in a written job description, which is often evaluated annually. On the other hand, pastoral leadership is a spiritual and emotional experience.¹¹¹ These two outlooks on pastoral leadership often create dissension between the pastor and church polity over time. When pastoral evaluation arrives, it can be easy for the evaluation process to assess the performance and contractual demands of pastoral leadership.

¹⁰⁹ David Fowler, "A Case Study of Congregational and Search Committee Desired Leadership Qualities in a Senior Pastor" (PhD diss., University of Texas, 2018), 105.

¹¹⁰ S. Joynt, "The Cost of Not Being Heard," 120.

¹¹¹ Jason Lauritsen, *Unlocking High Performance: How to Use Performance Management to Engage and Empower Employees to Reach Their Full Potential* (London: Kogan Page, 2018), 32.

Biblical Support for Measuring Pastoral Effectiveness

The basis for measuring pastoral effectiveness is not predicated upon a contractual agreement or job description but established upon biblical support. Beyond doubt, biblical support for measuring pastoral effectiveness proceeds from a biblical understanding of accountability. Unaccountable leadership is reckless leadership. Geoff Broughton describes society as unaccountable. He writes, “The absence of having to account for what we are saying is perhaps the most obvious flaw in digital conversations where unregulated boasting, bickering, and bullying most dominate.”¹¹² While society faces unaccountable digital conversations, pastoral leadership must safeguard against unaccountable leadership. Benny Tabalujan states that leaders of influence and power face a greater temptation to abuse their authority.¹¹³ Pastoral leadership that aspires for influence and power no longer pursues the pastoral call, as the Bible reveals. Ministry becomes a career rather than a calling. Timothy Gombis explains when pastoral ministry is viewed only as a career and not ministry, pastors guard themselves and their families and do not open themselves up to accountability or the spiritual care of their church family.¹¹⁴ However, biblical support for measuring pastoral effectiveness is based on mutual accountability within the family of God.

Pastoral leadership is not pursuing solitary power but leading others into a collaborative dependence on God’s strength. Using the Apostle Paul as an example, Gombis writes, “Paul served his churches from a place of weakness and mutuality as he exercised responsible care for

¹¹² Geoff Broughton, *A Practical Christology for Pastoral Supervision* (Abington, Oxon: Routledge, 2021), 37.

¹¹³ Benny Simon Tabalujan, “Improving Church Governance: Lessons from Governance Failures in Different Church Polities” (PhD diss., University of Glasgow, 2020), 131.

¹¹⁴ Timothy G. Gombis, *Power in Weakness: Paul’s Transformed Vision for Ministry* (Chicago, IL: Mm. B. Eerdmans Publishing Co., 2021), 107.

them.”¹¹⁵ Paul Tripp explains the significance of weakness and mutual accountability as he writes about spiritual warfare in leadership. Tripp explains that spiritual warfare must be a part of regular communication within the local church and should result in community prayer for one another.¹¹⁶ Because of the dangers of spiritual warfare and the importance of biblical community, Tabalujan defends that the Bible does not describe solitary leadership, but a community of ministry, service, and leadership.¹¹⁷ As collaborative ministry takes place, and pastoral leadership is held accountable, Gombis explains that pastors no longer see the church as an employer or an enemy battling against their authority, but pastors can be dependent upon the church for their spiritual health, and establish mutual dependence with each other.¹¹⁸

Pastoral accountability and continual dependence within a congregation-led church are established through an understanding of healthy pastoral supervision. As stated earlier in the literature review, clergy supervision and methods to enhance clergy effectiveness remained unchanged for over 100 years.¹¹⁹ The factors that congregations utilize to examine pastoral effectiveness are sermon quality, administration ability, and evangelistic opportunity.¹²⁰ While measuring pastoral effectiveness using the metrics of sermon quality, administration ability, and evangelism efforts are viable, pastoral supervision within a congregation-led church is more than measuring the visible results of pastoral performance. Pastoral supervision within a

¹¹⁵ Gombis, *Power in Weakness*, 107.

¹¹⁶ Tripp, *Lead*, 108.

¹¹⁷ Tabalujan, “Improving Church Governance,” 133.

¹¹⁸ Gombis, *Power in Weakness*, 107.

¹¹⁹ Dobrotka, “Measuring Clergy Effectiveness,” 24.

¹²⁰ *Ibid.*, 5.

congregation-led church must equip congregational leadership to support and encourage pastoral leadership. Regarding pastoral supervision, Geoff Broughton explains, “Good supervision is always pastoral in the richest and best sense of that word.”¹²¹ Pastoral supervision is not an opportunity for congregational leadership to express objections regarding pastoral performance but an opportunity for pastoral leadership to encounter a safe place to communicate issues related to ministry practice, personal and corporate spiritual concerns, and mutual accountability.¹²² However, congregational leadership must be equipped for healthy pastoral supervision to ensure faithful and safe ministry practices within the local church.¹²³ Without proper training, or a biblical perspective of healthy pastoral supervision, alternative approaches to measuring pastoral effectiveness dominates the local church and pastoral supervision.

Pastoral Evaluation Methods: Human Resources

The substitute for a biblical perspective of measuring pastoral effectiveness is the implementation of methods and processes provided by human resources. While secular methods of employee assessments provided by human resources are not intrinsically erroneous for use within the local church, a historical understanding of human resources and employee assessment clarifies its intended purpose. As a result of the industrial revolution, factories implemented management processes that are still in use today.¹²⁴ Human resources was a result of the management processes from the industrial revolution. Lauritsen describes the role of human resources at its conception as, “ensuring the existence and enforcement of a fair contract of

¹²¹ Broughton, *A Practical Christology for Pastoral Supervision*, 19.

¹²² Ibid., 7.

¹²³ Ibid., 14.

¹²⁴ Lauritsen, *Unlocking High Performance*, 15.

employment with employees while minimizing legal exposure and risk.”¹²⁵ To ensure fair contract, human resources began implementing Andrew Carnegie’s notion that employees must be evaluated based on their strengths and weaknesses of their individual job performance.¹²⁶ Modern employment processes continue utilizing Carnegie’s idea of employee evaluation based on performance. Secular organizations create predetermined targets and evaluate employees positively based on their performance in achieving the targets.¹²⁷ Management and human resources work together to develop employee performance properly.¹²⁸ Similarly, congregation-led churches appoint congregational leadership to employee pastoral leadership and appoint congregational leadership to evaluate based on predetermined metrics. The predetermined metrics are often measured during an annual performance review.

Performance review is a significant contributor to the performance management process. The basis of the performance review is that if performance cannot be measured, performance cannot be improved.¹²⁹ Lauritsen states that the problem with annual performance reviews or one-on-one meetings with a supervisor, the meeting can be treated as a form of compliance to ensure that the employee is fulfilling the contract, or job description, that the employee and employer agreed upon.¹³⁰ However, many organizations continue to utilize performance metrics to measure success and effective practices.

¹²⁵ Lauritsen, *Unlocking High Performance*, 19.

¹²⁶ Ibid., 21.

¹²⁷ Rahma Sri Wahyuni, and Syamsir Syamsir, “The Influence of Integrity and Human Resource Management towards Employee Performance,” *International Journal of Research and Analytical Reviews (IJRAR)* 7, no. 1 (2020): 780.

¹²⁸ Henson, *Modern Metaphors of Christian Leadership*, 83.

¹²⁹ Wahyuni and Syamsir, “The Influence of Integrity and Human Resource Management,” 782.

¹³⁰ Lauritsen, *Unlocking High Performance*, 33.

Objectives and key results (OKR) are measurements discovered in the literature review. John Doerr explains the significance of objectives and key results as substantial evidence of precise results that leads to clarity in performance expectations.¹³¹ Wahyuni and Syamsir agree with Doerr as they argue that goals form the foundation of performance expectations and predetermined metrics assist in the realization of the stated goals.¹³² Objectives and key results lead to the evaluation process. Generally, supervisors assess employee performance. However, the literature review also revealed other forms of assessment that could include employees assessing superiors, other employees, and employees assessing themselves.¹³³ A result of performance reviews is compensation management. Employers link employee pay with annual reviews and base compensation upon the contractual agreement. The literature review discovered issues regarding the process of performance reviews. Lauritsen states that employees feel trapped in a job when work becomes a contractual agreement and that employees desire a relational component of work, joining the organization in the mission rather than fulfilling a contract.¹³⁴ Dobrotka explains that assessments do not influence employee performance, somewhat diminishing its effectiveness.¹³⁵ As employers value employees, performance is based on their feelings of value and worth, rather than metrics and measurements.¹³⁶ As secular organizations enter a new era of measuring employee effectiveness, the local church must adapt. Broughton

¹³¹ John E. Doerr, *Measure What Matters: How Google, Bono, and the Gates Foundation Rock the World with OKRs* (New York, NY: Portfolio/Penguin, 2018), 7.

¹³² Wahyuni and Syamsir, "The Influence of Integrity and Human Resource Management," 782.

¹³³ Ibid.

¹³⁴ Lauritsen, *Unlocking High Performance*, 32.

¹³⁵ Dobrotka, "Measuring Clergy Effectiveness," 14.

¹³⁶ S. Joynt, "The Cost of Not Being Heard," 119.

argues “Goal setting will only get us so far, no matter how smart, measurable, achievable, realistic, and time-bound our goals may be. The Christian hope is centered on the life, death, and resurrection of Jesus Christ.”¹³⁷ Pastoral leadership must remain centered upon the performance of Jesus Christ, and congregational leadership should encourage pastoral leadership to trust in the righteousness of Christ alone.

Theological Foundations

Pastoral leadership established on secular leadership paradigms should be evaluated by secular assessment methods. However, pastoral leadership constructed on the authority of God’s Word must be evaluated by biblical standards for pastoral ministry. The theological framework for biblical pastoral evaluation begins with the biblical foundation for pastoral leadership, biblical support for evaluation, continues with the biblical framework for leadership evaluation, and concludes with the biblical goal of evaluation.

Biblical Foundation for Pastoral Leadership

Evaluating pastoral leadership in a local church context emerges from a biblical foundation of pastoral leadership. The bedrock of pastoral leadership rests upon God’s sovereign call and command found in the written Word of God. Pastors who pursue obedience toward God’s written Word for pastoral leadership and congregations and evaluate pastoral leadership based on Scripture, pastoral identity, call, and development, manifest as linchpins for consistent and efficient ministry designed by God for His glory.

¹³⁷ Broughton, *A Practical Christology for Pastoral Supervision*, 26.

Pastoral Identity

Pastoral identity does not arise from pastoral labor but God's majestic work. Starting with creation, Genesis 1:27 states, "So God created man in His own image; in the image of God He created him; male and female He created them" (ESV). Creating humanity in God's image signifies purposeful reflecting the Creator of all things. As Derek Kidner states, "This living creature, then, and not some distillation from him, is an expression or transcription of the eternal, incorporeal creator in terms of temporal, bodily, creaturely existence – as one might attempt a transcription of, say, an epic into a sculpture, or a symphony into a sonnet."¹³⁸ As a congregation performs a formal annual evaluation of pastoral leadership in the local church, pastors must understand and grasp that their ultimate purpose and grand design is to "reflect" the Creator. Reflecting God occurs in the daily tasks of pastoral ministry and in how pastors care for God's image through self-care. Spiritual, emotional, and physical development, care, and support are indispensable as pastors lead God's flock in discovering the eternal purpose for their lives and living their lives for the glory of God.

Pastoral identity does not originate from a flawless pastoral performance evaluation but from God's foreknowledge. God's purpose and mission prevailed before the creation of all things. Through God's love and foreknowledge, God ordained leadership for His people. For example, God spoke to Jeremiah and proclaimed, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations" (Jer 1:5, ESV). While pastoral leadership in a congregational-led church is typically established through congregational vote and approval, ultimately, God establishes His purposeful leadership for the church through His calling and equipping leaders for pastoral leadership. As Walter Kaiser said,

¹³⁸ Derek Kidner, *Genesis* (Westmont, IL: InterVarsity Press, 2019), 58.

“It was God who took the initiative to summon young Jeremiah to a lifetime of service on behalf of the high calling of heaven itself.”¹³⁹ Because of God’s foreknowledge, pastors can confidently lead God’s flock for His purposes, understanding it’s God’s message, mission, and method. Again, Kaiser states, “The content of the message was to be God’s business, not the prophets. That should have lifted the burden off Jeremiah’s shoulders.”¹⁴⁰ Confidence in the foreknowledge of God leads pastors to confidently proclaim the message of God for the glory of God. As Paul declares in Ephesians 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (ESV).

Sadly, the consequences of sin lead to humanity forsaking reflecting the image of God and pursuing selfish ambition. God knew the consequences of humanity’s sinfulness, so He sent His perfect Son, Jesus Christ, to live a perfect life, die on the cross as a substitute for sin, and resurrect from the dead. The work of Jesus brings good news, called the Gospel. Those who place their faith in the Gospel of Jesus are reconciled to God and a new creation. The Apostle Paul explains in Second Corinthians 5:17, “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (ESV). Pastors can rejoice because their identity is new and placed firmly in the hope of the Gospel of Jesus. As one author states, “This is their basic identity. This is who they are now. And one day Christ will return, this time not disguised but in open glory, and the old will indeed finally fall away, with only the new remaining.”¹⁴¹ Through their new identity in the Gospel of Christ, pastors can serve the

¹³⁹ Walter C. Kaiser, and Tiberius Rata, *Walking the Ancient Paths: A Commentary on Jeremiah* (Bellingham, WA: Lexham Press, 2019), 37.

¹⁴⁰ Kaiser and Rata, *Walking the Ancient Paths*, 38.

¹⁴¹ Iain M. Duguid, James M. Hamilton Jr., Jay Sklar, and Robert W. Yarbough, *ESV Expository Commentary* (Wheaton, IL: Crossway, 2020), 611.

congregation and others confidently, and boldly proclaim this truth that Christ is alive. All are invited to find their identity in Him.

Pastoral identity persists in God's presence. First Corinthians 6:19-20 states, "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So, glorify God in your body" (ESV). Secular culture emphasizes self-identification. Individual authority assumes personal identity. However, Scripture teaches that new creations in Christ belong to God, no longer independent agents but purchased by God. Regarding 1 Corinthians 6:19-20, Roy Ciampa states, "This truth is a major theological motif in the letter with profound implications for everyday life. It strikes at the heart of the modern and postmodern notions that we establish our own identities and prize autonomous freedom."¹⁴² Pastors who ascertain God's presence in their lives and lead others from His identity upon them find assurance in His strength and guidance, and approval in their pastoral ministry.

Finally, when pastors build their pastoral ministry upon the foundation of their identity in Christ, they serve God's flock no longer upon the foundation of employee and employer. However, they serve as a child of God. First John 3:1 declares, "See what kind of love the Father has given to us, that we should be called children of God; and so we are" (ESV). Even though pastoral employment and an annual review play an essential role in the congregation and pastoral leadership relationship, most significantly, the congregation and pastoral leadership relate as brothers and sisters in Christ. As Thomas Bennett writes, "The heavy reliance on familial imagery throughout the sermon should not be taken lightly, because clearly union with the divine

¹⁴² Roy Ciampa, *The First Letter to the Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing CO., 2020), 257.

life has consequences here and now: something of the character and nature of God has been inherited by those who have believed!”¹⁴³ God created pastors in His image, foreknew them before the creation of the world, transformed them through saving knowledge of Jesus Christ, lives within them by His Spirit, and adopts them into His family as His children. Pastoral performance, annual reviews, and congregational approval fluctuate, but God’s approval of pastors never changes. Those who place their faith in the work of Jesus Christ find their identity in Him alone, by grace alone, for the glory of God alone.

Pastoral Call

Noah faithfully proclaimed God’s just judgment of a global flood, but only seven people believed, and those seven were family members. The Prophet Jeremiah prophesied future captivity to government authorities and religious leaders. However, he experienced ridicule and insults and was thrown into a pit by those who wanted him to remain silent. Elijah, the prophet, pleaded with God to take his life. The Apostle Paul faced persecution and numerous hardships throughout his missionary career. The motivating factor for continued ministry in the faithful examples above came not from numerical statistics, exceeding financial prosperity, or successful capital campaigns but the foundation for enduring and successful ministry centered upon God’s call.

Secular workforce relies on extrinsic and intrinsic motivation for employee motivation. Stephen Mordue writes, “When someone sets their goals from their personal value perspective and considers what they want for themselves from an internal viewpoint they are intrinsically motivated...Extrinsic motivation relies on rewards or the desire to avoid punishment.”¹⁴⁴ While

¹⁴³ Thomas Andrew Bennett, *1-3 John* (Grand Rapids, MI: William B. Eerdmans Publishing CO., 2021), 53.

¹⁴⁴ Stephen J. Mordue, *How to Thrive at Work: Mindfulness, Motivation, and Productivity* (St. Albans, England: Critical Publishing, 2021), 131.

understanding employee motivation leads to healthy supervisor and supervisee relationships, pastoral motivation builds upon the pastoral call of God.

The New Testament describes the church's growth and the spread of Christianity. The Apostle Paul established churches in various cities as the early church grew. After establishing a church in Ephesus, the Apostle Paul shared a heartfelt farewell to the church leaders in Ephesus. In Acts 20:28, Paul states, "Pay careful attention to yourselves and to all the flock in which the Holy Spirit has made you overseers, to care for the church of God, which He obtained with His own blood (ESV)." The foundation Paul established with the leaders of the church in Ephesus was that the Holy Spirit called them to serve as overseers of God's church. God not only called the Apostle Paul to global mission work, but God called pastoral leadership to each church. As Iain Duguid states, "As with Paul's own ministry, all pastoral ministry is established by the Spirit. It is the Spirit, not the elders themselves – nor the church – who makes them overseers."¹⁴⁵ A biblical understanding of the pastoral call towards local church pastoral leadership leads to a greater understanding that motivation for pastoral ministry comes not from extrinsic rewards or intrinsic motivation, but from spiritual motivation to shepherd the flock of God through pastoral ministry.

Acknowledging the pastoral call guides the local church pastor and congregation in pastoral evaluation. Ultimately, pastoral leadership will be evaluated by the Chief Shepherd. First Peter 5:2-4 states, "Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you...And when the chief Shepherd appears, you will receive the unfading crown of glory" (ESV). God provides the biblical job

¹⁴⁵ Iain M. Duguid, James M. Hamilton Jr., Jay Sklar, and Brian Vickers, *ESV Expository Commentary* (Wheaton, IL: Crossway, 2019), 749.

description for pastoral ministry, calls pastoral leaders to shepherd His flock according to the ingredients found in Scripture, and evaluates their obedience and leadership according to His Word. Craig Keener states, “Leadership is one way of expressing service, but rather than lording it over others, leaders should be examples for them. If they do this, they will be rewarded by the Chief Shepherd, who is their own example, who sacrificially served us all.”¹⁴⁶ God delivers the grand leadership evaluation, based on His call and metrics, for His great glory. Because God provides the call, metrics for pastoral leadership, and grand evaluation, local churches should resolve to intentionally base annual pastoral evaluations on strategic and biblical pastoral development and growth.

Throughout the Old Testament, God’s people experienced numerous leaders who imposed unrighteous rules and expectations upon the people. However, God’s people neglected the leaders God set in place and desired leaders who prompted selfish lifestyles and behavior. God always provides leaders who lead His people toward Him, not away from Him. Jeremiah 3:15 says, “I will give you shepherds after My own heart, who will feed you with knowledge and understanding” (ESV). God promised healthy leadership according to His call and standards for successful leadership. As Walter Kaiser states, “No longer will the people need to put up with self-willed leaders who mislead and consume Yahweh’s people...”¹⁴⁷ Jesus is the Good Shepherd who selflessly leads His people in a right standing with God. However, Jesus also provides undershepherds for the local church that He calls to serve faithfully and sacrificially. As Robert Rollock states, “A faithful minister of the gospel is a gift of God.”¹⁴⁸ The pastoral call

¹⁴⁶ Craig S. Keener, *1 Peter: A Commentary* (Grand Rapids, MI: Baker Academic, 2021), 73.

¹⁴⁷ Walter C. Kaiser, and Tiberius Rata, *Walking the Ancient Paths: A Commentary on Jeremiah* (Bellingham, WA: Lexham Press, 2019), 73.

¹⁴⁸ Robert Rollock, and Casey Carmichael, *Commentary on Ephesians* (Grand Rapids, MI: Reformation Heritage Books, 2021), 143.

should not be taken lightly but should be accepted joyfully by the pastor and the local church. Healthy pastoral leadership leads from the identity given by God and confidence in the pastoral call. Once God calls the pastor to serve as overseer of God's flock, pastoral growth and development do not cease but should intensify through perseverance and confidence in God's mighty work.

Pastoral Development

The pastoral evaluation goal is for healthy pastors to lead healthy churches to make disciples of all nations. Healthy pastoral leadership is essential to pastoral tenure, the spiritual formation of the congregation, and the evangelization of the community and nations. A biblical pastoral evaluation understands the goal and works in partnership with the pastor to evaluate pastoral spiritual, leadership, and character development.

Healthy pastoral leadership begins with the spiritual health of the pastor. A spiritually unhealthy pastor cannot effectively lead a congregation to fulfill the mission God gave the church to fulfill the Great Commission. Hebrews 13:7 states, "Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith" (ESV). Beyond strategies, building projects, and organizational expansion, God commands the local church to imitate the spiritual development of pastoral leadership.

Pastoral spiritual development does not conclude when the local church approves a majority vote to receive the pastor into the life of a church. However, pastoral spiritual development extends throughout the life of the pastor. The Apostle Peter declares, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity" (2 Pet 3:18, ESV). Exemplary pastoral leadership flows from consistent growth and deeper knowledge of God. As Thomas Schreiner writes, "Everything needed for life

and godliness is available through knowing God. Growing in knowledge is necessary for living a Christian life. Only those who progress in godly virtues reveal their knowledge of Jesus Christ is fruitful.”¹⁴⁹ Pastors must exemplify the regular pursuit of knowing Jesus and making Him known to others as a model of spiritual development.

Spiritual development leads to consistent patterns of character development that reflect inward transformation. The Apostle Paul commands young Timothy, “Let no one despise you for your youth, but set the believers an example in speech, conduct, in love, in faith, in purity” (1 Tim 4:12, ESV). Leadership that does not pursue character development will not effectively lead others well. Unhealthy character development emerges from unhealthy doctrine. Christopher Hutson states, “Becoming a good minister involves proper spiritual diet, proper exercise, and good habits...This regimen will help Timothy develop spiritually healthy habits based on right doctrine and develop instincts for avoiding bad behaviors that stem from false doctrine.”¹⁵⁰ When the pursuit of Christlikeness ceases within pastoral leadership, character development halts, causing spiritual damage to the body of Christ. However, the local church pastor who desires Christlikeness while pursuing knowledge of God and the congregation that willingly follows pastoral leadership will thrive, as God ultimately leads His people through the lifestyle and obedience of pastoral leadership.

Spiritual and character development does not grow complacent. Humility is the source of the pursuit of growth. As pastoral leadership grows spiritually and humbly pursues character development, the desire for leadership development commences. Speaking of the gift of pastoral

¹⁴⁹ Thomas R. Schreiner, *1 & 2 Peter and Jude* (Nashville, TN: Holman Reference, 2020), 3.

¹⁵⁰ Christopher R. Hutson, *First and Second Timothy and Titus* (Grand Rapids, MI: Baker Academic, 2019), 130.

leadership, the Apostle Paul instructs young Timothy, “Practice these things, immerse yourself in them, so that all may see your progress” (1 Tim 4:15, ESV). Timothy’s charge is to develop his gifts so that others may see his progress and join him in his pursuit of Christlikeness. John Stott writes, “It is still important today for Christian leaders to discern, cultivate and exercise their gifts, and be helped to do so by others. For the people will be open to their ministry, once they are assured that God has called them, and they have not appointed themselves.”¹⁵¹ Leadership development is not accomplished in isolation but in humble cooperation with the people of God. Working together to fulfill the mission of God, the Holy Spirit will guide the pastoral evaluation process to pursue the biblical evaluation model, leading to spiritually healthy pastoral leadership.

Biblical Support for Evaluation

Biblical support for evaluation begins with the perfect example of evaluation. The book of Genesis gives the creation account of the heavens and earth. In the beginning, as God created all things, God reviewed His handiwork. Genesis 1:31 states, “And God saw everything that He had made, and behold, it was very good” (ESV). Reviewing His creation conveys God’s evaluation of His work. Bruce Waltke states, “Of each piece of handiwork, God offers His evaluation (God saw that it was good). Everything, including the bounded darkness and sea, satisfies God’s purpose.”¹⁵² Since God is perfect in all His ways, it was unnecessary for God to evaluate His creation. However, God’s majestic creation and faultless evaluation demonstrate that humanity can trust in His Word, plan, and work completely.

¹⁵¹ John R. W. Stott, *The Message of 1 Timothy and Titus: The Life of the Local Church* (Downers Grove, IL: InterVarsity Press, 2021), 2597.

¹⁵² Bruce K. Waltke, and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan Academic, 2001), 57.

The Bible reveals that humanity deviated from God's Word, plan, and work, and sin entered the world. Throughout the Old Testament, God provided leaders with the task of leading His people to a right relationship with Him. The book of Ezekiel reveals that God evaluates His leaders. God made it clear to leaders that they were to care for His people, even if it meant personal sacrifice.¹⁵³ However, leaders pursued their own appetites and forgot about God's people. Ezekiel prophesied against leadership and said, "Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep" (Ezek 34:2, ESV). The time for evaluation had come. As Landon Dowden states, "The time for giving account as leaders to the Chief Shepherd arrived, and Israel's leaders were found wanting."¹⁵⁴ As God evaluated Israel's leaders and revealed their sin, God provided a solution for His people. God declared in Ezekiel 34:12 that He would rescue His people and seek those scattered sheep. As God's evaluation reveals sin, God always provides a solution.

In the New Testament, God evaluated His church. The book of Revelation reveals seven churches and their works. Those who do God's work are not hidden from His sight. The church in Ephesus heard the words of the Lord in Revelation 2:2, "I know your works, your toil, and your patient endurance" (ESV). While the specific evaluation was spoken to the church in Ephesus, all churches could hear and learn from their evaluation.¹⁵⁵ Throughout Revelation chapters two and three, Jesus "maintains watchful care and absolute authority over the

¹⁵³ Ralph H. Alexander, *Ezekiel* (Grand Rapids, MI: Zondervan, 2017), 243.

¹⁵⁴ Landon Dowden, *Exalting Jesus in Ezekiel*, eds. David Platt, Daniel Akin, and Tony Merida (Nashville, TN: B & H Publishing Group, 2015), 170.

¹⁵⁵ Paul Ian, Eckhard J. Schnabel, and Nicholas Perrin, *Revelation: An Introduction and Commentary* (Westmont: Intervarsity Press, 2018), 82.

churches.”¹⁵⁶ Since creation, God’s Word reveals His sovereignty over creation, His example of regular evaluation, and His provision through supplying a solution.

Biblical Framework for Leadership Evaluation

A biblical framework for leadership evaluation begins with biblical examples of evaluation. First, Moses received an evaluation from his father-in-law, Jethro, in Exodus chapter eighteen. As Moses judged the people of Israel, Jethro observed the ministry of Moses. Jethro saw that Moses judged the people alone and recognized the danger of solitary leadership. However, Jethro not only recognized the problem, but He also offered a solution that would solve the problem.¹⁵⁷ Exodus 18:24 states, “Moses listened to the voice of his father-in-law and did all that he said” (ESV). Moses demonstrates humility as a leader by observing Jethro’s evaluation and implementing the solution.

Another biblical example of evaluation is David. King David’s neglect of his duties led him into a sinful relationship with Bathsheba in Second Samuel chapter eleven. Nathan provides a godly example of an honest evaluation and careful response. God sent Nathan to confront the king in his sin. Nathan provided a gentle illustration to attract David’s attention, and then offered a direct approach to reveal his actions. Phillips writes, “Christians should often emulate Nathan, giving through to a skillful way of bringing up difficult subjects of dealing with people who may not be at their best.”¹⁵⁸ Evaluation is not always simple. However, God’s Word not only provides support and examples for evaluation, but God also provides the components of pastoral leadership evaluation.

¹⁵⁶ Grant R. Osborne, *Revelation: Verse by Verse* (Bellingham, WA: Lexham Press, 2016), 37.

¹⁵⁷ Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2011), 362.

¹⁵⁸ Richard D. Phillips, *2 Samuel* (Phillipsburg, NJ: P & R Publishing, 2018), 5.

Since God is perfect in all His ways, pastors and local churches are called to complete obedience to His design for pastoral leadership. The discovery of God's design for pastoral leadership is found in His Word. Peter relates to his audience by describing pastoral leadership as a shepherd. Horrell and Williams describe shepherds in the first century as "commonly perceived as marginal members of society who were violent and difficult to control."¹⁵⁹ God's shepherds were not called to violence or instability but to an exemplary lifestyle. Peter wrote, "Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock" (1 Pet 5:2-3, ESV). God designed pastoral leadership to grow in motivation, character, and faithfulness in ministry.

Pastoral leadership must be willing to evaluate the motivation for pastoral ministry. Paul instructs young Timothy, "If anyone aspires to the office of overseer, he desires a noble task" (1 Tim 3:1, ESV). The desire to serve in pastoral leadership must be good because the reward of pastoral ministry is good.¹⁶⁰ An essential evaluation component is the Senior Pastor's motivation. The Apostle Peter reminded us in 1 Peter 5:3 that pastoral leaders were expected to lead God's flock willingly.¹⁶¹

Pastoral leadership must also be willing to evaluate personal character in ministry. God does not call pastors based on leadership skills, eloquent speech, or magnetic personality, but God examines the heart and character. First Timothy 3:1-8 and Titus 1:5-9 each provide characteristics for leadership that God demands. Spencer states the characteristics stated in these

¹⁵⁹ David G. Horrell, and Travis B. Williams, *1 Peter*, vol. 2, *A Critical and Exegetical Commentary* (London: T & T Clark, 2023), 518.

¹⁶⁰ Aida Besancon Spencer, *1 Timothy: A New Covenant Commentary* (Cambridge, England: The Lutterworth Press, 2014), 86.

¹⁶¹ Horrell and Williams, *1 Peter*, 523.

chapters are not given as a checklist to remove leaders, but to encourage spiritual growth and maturity in these areas for all Christians, especially pastoral leadership.¹⁶² Pastors should evaluate and humbly allow others to evaluate their character.

Finally, pastoral leadership must be willing to evaluate faithfulness in ministry. First Timothy 3:1-8 and Titus 1:5-9 each describe a faithful pastor. God summons pastors to faithfulness at home, the local church, and His guidance. First Peter 5:4 states, “When the Chief Shepherd appears, you will receive the unfading crown of glory” (ESV). The local church is not the pastor’s organization to advance, but God’s Kingdom to which the pastor must faithfully submit. Pastors must be willing to examine their faithfulness to God, family, and the local church.

Biblical Goal of Evaluation

Biblical support for evaluation concludes with the biblical goal of evaluation. When pastors and local churches base the performance for pastoral leadership on God’s design and call for pastoral leadership, then the goal of evaluation is biblical accountability, counsel, and encouragement. Paul writes in Galatians 6:2, “Bear one another’s burdens” (ESV). God does not design pastoral leadership for singular burden-bearing but for co-laboring with brothers and sisters in Christ. The biblical goal of pastoral evaluation is to hear the burdens of the under-shepherd and evaluate how to support the under-shepherd best. Proverbs 27:17 states, “Iron sharpens iron, and one man sharpens another” (ESV). Pastors need those who speak biblical truth and wisdom into their ministry. Pastoral evaluation provides an opportunity to hear valuable insight, counsel, and perhaps confrontation from Spirit-filled children of God who seek His wisdom and direction. Finally, 1 Thessalonians 5:11 says, “Encourage one another and build one

¹⁶² Aida Besancon Spencer, *1 Timothy*, 102.

another up” (ESV). Pastoral leaders experience difficulties and trials. However, God provides the solution through the pastoral evaluation process, providing valuable opportunities to encourage the local church pastor and build up the ministry in which God called them. As pastors experience intentional biblical accountability, counsel, and encouragement through pastoral evaluation, their motivation, character, and faithfulness will develop, God will receive the glory and the church will be edified.

Theoretical Foundations

Informal pastoral evaluations often occur with local churches. Church members evaluate weekly sermons and membership visitation frequency or assess pastoral leadership decisions. The author of this action research project observed an annual congregational vote for pastoral approval within rural churches without using a formal evaluation document. However, the theoretical foundations of this research project will demonstrate that formal pastoral evaluation ministry practices deviate within churches and denominations.

Investigating precedent pastoral evaluation models leads to examining pastoral supervision within various denominations. Within hierarchical denominations, pastoral evaluations are implemented by a pastoral supervisor. Geoff Broughton defines pastoral supervision as “the regular, planned safe space where clergy (or church workers) bring issues related to their ministry practice to the supervision session with a trained pastoral supervisor.”¹⁶³ Broughton describes the Anglican Church of Australia’s pastoral evaluation strategy that requires pastors to undergo annual performance evaluations that are designed to shepherd the local church pastor while providing safeguards against clergy abuse.¹⁶⁴ Practically, Broughton

¹⁶³ Broughton, *A Practical Christology for Pastoral Supervision*, 8.

¹⁶⁴ Ibid., 11.

argues pastoral supervision should be pastoral, and comprise of three functions as restorative (support), formative (educate), and normative (ethically frame) the local pastor's ministry.¹⁶⁵

Pastoral supervisors utilize various forms, criteria, and procedures within the diocese of Australia. For example, The Anglican Diocese of Melbourne provides an annual personal ministry review form for its pastoral supervisors.¹⁶⁶ The annual personal ministry review begins with a biblical foundation of stewardship through the reference of Matthew 25:14-20 and a brief discussion on the parable of the talents. After describing the biblical parable of the talents, it is clear that not all pastoral evaluation forms are equal because not all pastoral gifts are uniform, resulting in the need for distinct evaluation formats.

After laying the biblical foundation, the goal of the annual review is stated in the subsequent paragraph. The goal is pastoral and states, "An annual review enables the person in ministry to assess, at a point of time, what we have done with the time God has given us, and to look to the year ahead with prayerful anticipation of where, and in what areas, we might seek God for more or for less, so as to be sustained in our servant leadership of God's people."¹⁶⁷ If followed correctly, the pastoral supervisor would satisfy the anticipated goal of the ministry review.

However, the Anglican Diocese of Melbourne needed an emphasis on spiritual development throughout the annual personal ministry review. The assessment accentuated ministry development and goals but only provided one question related to personal spiritual growth. Additionally, while the assessment started with the biblical foundation of the personal

¹⁶⁵ Broughton, *A Practical Christology for Pastoral Supervision*, 24.

¹⁶⁶ See Appendix A.

¹⁶⁷ The Anglican Diocese of Melbourne, *Annual Personal Ministry Review*, Appendix A Page 1.

ministry review, each section (five sections) lacked biblical support for the area under review. Overall, pastoral supervision within the Anglican Diocese of Melbourne aims to strengthen the entire Anglican Church of Australia through strengthening and caring for pastoral leadership.

Other hierarchical-structured denominations utilize pastoral supervisors for regular or annual pastoral evaluations, utilizing various procedures and formats. For example, the Synod of Mid-America Ministry and Parish Life Committee prepared a personnel review process for the pastors and elders of the Mid-America Reformed Church in America.¹⁶⁸ Within the prepared documentation, the committee provided excellent step-by-step instructions for using the document. Additionally, the purpose of the personnel review process is to “provide greater mutual appreciation between pastors and consistory, a heightened awareness of successes and challenges, and a consequent fuller dependence upon prayer and the Holy Spirit.”¹⁶⁹ Finally, the document furnishes the pastor with the opportunity to self-evaluate the pastoral calling within various responsibilities, the assessment of professional development, and examines the ministry of the church from a pastoral viewpoint. While the personnel review process allows pastoral leadership to assess personal calling, the assessment lacks in other vital areas.

The Personnel Review Process launches as a performance-based evaluation system, immediately focusing on pastoral goals for the church and personal performance measures. Without biblical support for pastoral goal setting, the document allows room for pastoral pride when a successful review is provided or pastoral discouragement when pastoral goals are not met. Additionally, the goal of the assessment was to depend upon prayer and the Holy Spirit. However, the evaluation form did not provide an opportunity to discuss prayer or pastoral

¹⁶⁸ See Appendix B.

¹⁶⁹ The Synod of Mid-America Ministry and Parish Life Committee, *Personnel Review Process for Pastors and Consistories*, 2003, Appendix B Page 2.

dependence upon the Holy Spirit. While the assessment provides each congregation with an assessment to utilize for an annual pastoral evaluation, the assessment does not meet the stated purpose of the evaluation.

The Southern Baptist Convention comprises over fifty thousand cooperating churches.¹⁷⁰ Each cooperating church is self-governed as the local church congregation determines. However, various Southern Baptist entities exist, such as Lifeway Christian Resources. Lifeway provides resources for local churches, such as teaching curricula, videos, music, and administrative tools for local churches to utilize if they desire. One resource Lifeway provides is a pastoral performance review form. The pastoral performance review provides a numerical rating along with a narrative format for discussion to be completed by an untrained committee or personnel team. Lifeway or the Southern Baptist Convention does not require a particular form, and each cooperating Southern Baptist Church independently decides to perform an annual pastoral performance review and which format to utilize. Should a local church decide to adopt another pastoral evaluation format, a quick internet search reveals numerous options to purchase or download.

The form provided by Lifeway does not provide a stated purpose for the annual evaluation of the pastor.¹⁷¹ Additionally, the form lacks proper instructions for a personnel committee to evaluate the local church pastor. The three-page document provides forty-six ministry-related actions for the personnel committee to evaluate. For example, actions like communication skills, crisis ministry, sermon variety, leadership of church staff, organizational skills, grooming/appearance, spiritual health, people skills, and more are provided a numerical

¹⁷⁰ “About the SBC,” About the SBC: Reaching the World for Christ, Southern Baptist Convention, last modified 2023, <http://www.sbc.net/about/>.

¹⁷¹ See Appendix C.

rating of one to nine, with a rating of one equal to an unacceptable performance rating, and a rating of nine equaling a consistently superior rating. After the numerical rating, the personnel committee is provided with a narrative review of questions related to the pastors' strengths and weaknesses. The annual pastoral performance review provided by Lifeway provides a subjective form for the personnel committee to use for assessment. Personnel committees and churches should remain cautious with using a subjective numerical rating of pastoral performance. A subjective numerical review could potentially be used as a weapon against the pastor to point out weaknesses, failings, and frustrations with the pastor; rather than a tool to carefully walk alongside the pastor as a child of God, following the call of God, and encouraging the pastor in the ministry of the local church.

When pastoral evaluation forms utilize a subjective format to arrive at a conclusion, a formula is often used. Pastoral leadership's actions and the results desired or achieved often provide effective or ineffective evaluation. Actions plus the results desired or achieved parallels with "employee production" found in secular employee evaluation models. Pastoral production that is evaluated can be actions performed in the past, present, or planned future results (goals). Determining the effectiveness of the pastoral production formula above is the task of a pastoral supervisor or committee. A supervisor or committee interprets the results of pastoral production. The interpretation of results provides various results depending on the supervisor or committee.

Table 2.1 Pastoral Performance Evaluation Formula

<p style="text-align: center;"><u>Pastoral Performance Evaluation Formula</u></p> <p style="text-align: center;">Actions + Result = Effective or Non-effective</p>
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Many pastoral performance evaluation models need to be revised based on biblical pastoral requirements. When a committee evaluates pastoral leadership, the basis originates from the personal expectations of those on the committee or the written job description. Indeed, valuable insight can come from discussing personal expectations or comparing the written job description with pastoral production. However, healthy pastoral leadership begins when pastors lead God's flock by obeying God's calling in their lives. The old expression "you can't manage what you can't measure" is a wise axiom in certain employee venues but should not be the basis of pastoral evaluation models. Utilizing measurable metrics alone in pastoral evaluation models leads to pastoral burnout, shorter tenure, and lack of pastoral prospects. God's Word provides the biblical basis for the pastoral call and pastoral evaluation.

Finally, the strength of the pastoral evaluation models presented in this theoretical framework is found in the pastoral supervisor format. Pastoral supervisors provide annual performance reviews and are available for regular counsel, insight, and training. Additionally, pastoral supervisors are encouraged to undergo regular supervision training to strengthen their evaluation methods and supervision techniques. Congregation-led churches can learn from the supervision model of pastoral evaluation to train and equip the committee tasked with pastoral evaluation. Instead of waiting for the annual pastoral evaluation date to meet with pastoral leadership, the evaluation committee can learn to communicate regularly with pastoral leadership and provide support, prayer, and encouragement throughout the year.

Conclusion

The content of this conceptual framework examined precedent literature regarding pastoral evaluation by congregational-led churches. The literature review investigated the theology of pastoral leadership, the importance of church polity in pastoral evaluation, biblical

support for measuring pastoral effectiveness, and pastoral evaluation methods. Gaps within the literature included a current investigation into congregational-led churches and Southern Baptist Convention pastoral evaluation strategies. An additional gap within the literature review exposed the future of employee evaluation methods in both secular and religious organizations. The gaps revealed the necessity for a comprehensive, intentional, biblical pastoral evaluation strategy designed specifically for a congregation-led church.

The theological foundation examined biblical support for evaluation by looking at God's example of evaluation. Various passages and commentaries were examined, providing the necessary support for regular evaluation. Additionally, biblical examples of leadership evaluations were examined throughout Scripture and biblical content used for pastoral evaluation. Biblical content for evaluation includes the right motivation, godly character, and faithfulness in ministry. Finally, the theoretical framework for pastoral evaluation includes various denominational models of pastoral evaluation. The strengths and weaknesses were examined to show the need for a comprehensive, intentional, and biblical pastoral evaluation strategy designed for a congregation-led church.

CHAPTER 3: METHODOLOGY

Starting a research project with the end in mind is advantageous, but developing a clear path to the desired destination is integral. Chapter One declared that the problem is that First Baptist Church lacks a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church. A review of precedent literature in Chapter Two revealed that a solution for many churches is an annual pastoral performance review based on numeric metrics or measurable goals. However, the goal of this thesis research project is that First Baptist Church will embrace a strategy that evaluates pastoral leadership comprehensively, intentionally, and biblically. Ernest Stringer states, “Action research seeks to directly engage the complex dynamics of given social contexts in order to accomplish practical solutions to issues affecting people’s lives.”¹⁷² The destination to embracing an evaluation strategy begins with an intervention that engages with congregational leadership of First Baptist Church.

Intervention Design

The intervention begins with the researcher obtaining Institutional Review Board approval. Once the IRB approves the action research project, the target date to begin is January 2024. The target date serves the purpose of the DMIN course schedule and the leadership structure of First Baptist Church. Once the IRB approves the action research project, the room reservation request and calendar submission will proceed through the church office. The room reservation request requires enough space for ten to fifteen participants to record notes comfortably and to complete the pre-course and post-course surveys privately. Eight weeks will suffice for the intervention workshop.

¹⁷² Ernest T. Stringer, and Alfredo Ortiz Aragon, *Action Research*, 5th ed. (Los Angeles: Sage Publications, 2020), 4.

The congregation of First Baptist Church approves the church's leadership structure annually. The congregation plans to approve leadership for 2024 in November 2023 through a church vote. The intervention process can commence once all leadership is approved for the upcoming year, and IRB approval is solidified. Communication of the research project will begin with church leadership, specifically those participating in the annual pastoral evaluation process. At First Baptist Church, the deacons and personnel committee are the congregational leaders participating directly with the pastoral evaluation process. Each year, the deacons elect a subcommittee to evaluate the pastor and then submit the completed pastor evaluation form to the personnel committee. Since the church is congregation-led, the author of this research project will not deny participation from any church member over eighteen years old. However, all deacons and all personnel committee members will be invited to participate in the intervention using the recruitment letter found in Appendix D.

Inviting the deacons will begin once the deacons approve deacon officers for the 2024 year. In December 2023, the deacons plan to appoint a deacon chairman, vice chairman, and secretary. Once the officers are approved, the deacons elect various subcommittees, including the pastoral evaluation subcommittee. At the December 2023 meeting, the recruitment letter will be given to all deacons inviting them to participate in the intervention starting January 2024. The deacons will be informed of the dates, location, intention, and significance of their participation. Those deacons who desire to participate will be encouraged to inform the author of this action research project. Once participants express their interest in the intervention, a consent form will be given to each participant. The consent forms are found in Appendix E and will be returned to the author of this action research project. All consent forms will be kept securely in a locked filing cabinet in the author's home office.

Once the personnel committee is formed and approved by the congregation, a scheduled meeting will be held to describe the intervention and formally invite all personnel committee members. A recruitment letter will be given to all members of the Personnel Committee at the scheduled meeting. The recruitment letter is in Appendix D. At this meeting, members of the Personnel Committee will be informed of the intervention dates, time, and location. Once members of the Personnel Committee choose to participate, they will be given a consent form found in Appendix E. All completed consent forms will be given to the author of this action research project. All consent forms will be kept securely in a locked filing cabinet in the author's home office.

Since First Baptist Church is congregation-led, all members over eighteen will be invited to attend. A recruitment email, found in Appendix D, will be sent to baptized members of First Baptist Church over eighteen years old. Baptized members of First Baptist Church are desired because pastoral evaluation is a spiritual process that should be approached with great care, prayer, and obedience to the leadership of the Holy Spirit. The minimum number of participants for the action research project is ten, and the maximum number of participants is fifteen. Churchwide recruitment will begin once the congregation approves all leadership, and the deadline for participation signup is December 31, 2023.

STEP Pastoral Evaluation Strategy

The intervention design is titled the "STEP Pastoral Evaluation Strategy." The intervention is titled STEP Pastoral Evaluation Strategy because each section of the pastoral evaluation strategy builds upon each other, leading to the final step. Additionally, the intervention is designed specifically for a congregation-led church. While the congregation is committed to pastoral leadership, final approval belongs to the congregation. The STEP Pastoral

Evaluation Strategy is designed for congregational leadership to carefully select certain steps of pastoral development to evaluate or to prayerfully consider a comprehensive evaluation strategy by selecting all steps of pastoral development. A list of each step is provided in the chart below.

Table 3.1 STEP Pastoral Evaluation Strategy Step Order

<u>Step Order</u>	<u>Title of Steps</u>
Step One	Leadership Development
Step Two	Public Impression
Step Three	Character Development
Step Four	Spiritual Development
Step Five	Pastoral Calling

Steps one and two are visible pastoral development steps. Steps three through five are internal pastoral development steps. The intervention process will carefully and biblically study each step. After each step is examined biblically, participants will design a pastoral evaluation method using the STEP Pastoral Evaluation Strategy.

The difference between the STEP Pastoral Evaluation Strategy and other pastoral performance evaluation methods is that the STEP strategy trains the congregation to evaluate pastoral leadership biblically. God's Word becomes the basis of an effective or non-effective evaluation. In chapter two, the theoretical implications revealed a weakness in most pastoral evaluation methods. The determining factor of an effective evaluation rests upon the subjective thinking of the pastoral evaluation team and is based on the action (performance) of the pastor and visible results. However, the STEP Pastoral Evaluation Strategy examines biblical pastoral development and pastoral calling. The basis provided to the pastoral evaluation team is found in

various biblical passages reviewed in the workshop. A comparison of the Pastoral Performance Evaluation Formula and the STEP Pastoral Evaluation Strategy Formula is provided below. The result of the pastoral performance evaluation formula is that pastoral effectiveness is based on pastoral performance. Stress, burnout, and high pastoral turnover are results of pastors not meeting all performance expectations. However, based on pastoral calling, the STEP Pastoral Evaluation Strategy Formula reveals a formula that encourages pastoral growth, development, and accountability. The result is pastoral leadership serving with an emphasis on pastoral call, pastoral development, and personal development, leading to healthier pastors and congregations.

Table 3.2 Pastoral Performance Evaluation Formula 3.2

<p style="text-align: center;"><u>Pastoral Performance Evaluation Formula</u></p> <p style="text-align: center;">Actions + Result = Effective or Non-effective</p>

Table 3.3 STEP Pastoral Evaluation Strategy Evaluation Formula

<p style="text-align: center;"><u>STEP Pastoral Evaluation Strategy Evaluation Formula</u></p> <p style="text-align: center;">Pastoral Development + Pastoral Calling = Effective or Non-effective</p>

Location and Workshop Design

The workshop will be in the “Point of Light” Sunday School classroom, located on the lower level of First Baptist Church. The classroom is furnished with a sizable dry-erase board and markers, comfortable chairs, and easy access from the facility entrance. Additionally, participants are provided adequate space as tables are structured in a square design. The

researcher will be visible to all participants during instruction, while enough space is available for the private completion of questionnaires and surveys.

Once participants are informed of the workshop's date, time, and location, the action research project's author will purchase journals and writing utensils for all participants. Additionally, all printed materials will be printed for distribution prior to the workshop. Reminder emails will be sent to the registered participants one week before the start date. After reminder emails are sent, the researcher will remain available to answer final questions and pray for each participant and personal humility.

The eight-week STEP workshop will begin at 4:00 P.M. on Sunday afternoons, lasting one hour per week. The researcher will arrive thirty minutes prior to the start of each course to prepare the room and course materials. As participants arrive, the researcher will greet everyone and distribute participant journals. Utilizing participant journals will be encouraged for note-taking and personal thoughts throughout the workshop. The first course will begin with prayer. The prayer will ask God for wisdom, humility, and the Holy Spirit to direct the workshop for God's glory. After prayer, an anonymous pre-course questionnaire, found in Appendix F, will be distributed. The researcher will review the pre-course instructions and answer any questions. After participants complete the pre-course anonymous questionnaire, participants will return the completed questionnaire to an empty folder on the opposite side of the researcher for future analysis by the researcher.

After completing the pre-course questionnaires, the researcher will introduce the workshop to the participants, the goal of the workshop, and the significance of their participation. After the introduction, the researcher will follow the course format provided in Appendix G. Each week follows a similar format, with the weekly topics introduced and taught.

In addition to the weekly format, the lesson plans for each week are provided in Appendix H. Participants will be encouraged to interact with the researcher with questions, comments, and note-taking. An ordered list of weekly participation is given below.

Table 3.4 STEP Workshop Weekly Participation Guide

1.	Arrive by 4:00 P.M. each week.
2.	Participate in each course by taking notes, completing necessary forms, asking questions, and commenting
3.	Once the researcher completes the instruction phase of the course, participate with the group by discussing the STEP topic and designing an evaluation.
4.	Once the weekly instruction and evaluation are complete, take the participant's journal home and review the weekly prayer prompt.

At the end of weeks three through seven, the STEP Pastoral Evaluation Strategy Workshop will examine the biblical metrics for pastoral leadership. Each component will build upon the other, leading to a comprehensive overview of pastoral leadership. After participants examine each STEP, the researcher will provide participants with the Pastoral Evaluation Dashboard Strategy Design found in Appendix I. The researcher will review the instructions provided on the dashboard with participants. Each week, participants will study the biblical step for pastoral leadership and then design a comprehensive evaluation based on their study and discussion. The dashboard includes sample questions for participants to review and discuss. Participants will design a comprehensive evaluation based on current pastoral leadership strengths and weaknesses.

Week eight will examine the heart of pastoral evaluation and pastoral calling. Participants will also review their completed pastoral evaluation design. Finally, during week eight, participants will conclude the workshop with a workshop evaluation. The Likert scale survey will ask questions that will assist the researcher in evaluating the intervention goals and usefulness of the STEP Pastoral Evaluation Strategy. The Post-Course evaluation survey can be found in Appendix J. The researcher will measure efficacy by examining an increased awareness of biblical metrics of pastoral leadership, a greater understanding of the goal of the pastoral evaluation, participants feeling more prepared for evaluation after studying the course content, and participants' willingness to embrace a comprehensive evaluation format that applies to current pastoral leadership. Surveys will remain anonymous, and participants will place the completed surveys in a folder as they leave. The researcher will ensure that all surveys are confidential and secure by placing them in a locked filing cabinet in the researcher's home office. Once the final week is complete, the researcher will write notes to each participant thanking them for participating. Additionally, the researcher will prepare for six to eight weeks to review the participants' comments, survey results, and evaluate the intervention.

Implementation of the Intervention Design

During the summer of 2023, the congregation of First Baptist Church of Carmi approved through congregation vote, the researcher's request to host a class in the church facility to teach a class designed to equip, lead, and prepare a group for pastoral evaluation. The congregation was supportive, encouraged, and prayerful of the request, and the motion was passed without hesitation. Since the deacons of First Baptist Church evaluate pastoral leadership, the researcher began promoting the class through monthly updates, reminders, and verbal invitations. Additionally, the researcher utilized a weekly church email to promote and invite all interested

members to participate in the course. As participants of the class began to enlist, the researcher recorded the names of each participant and assigned a participant number for each participant. The number's purpose was to keep the participant's anonymity during the class. As participants enrolled in the class, the researcher finalized the preparations of the participant's notebooks and writing utensils. Finally, the researcher prayerfully prepared final teaching lesson notes and class organization and prayed for each participant. An email was sent to each participant, reminding them of the class and encouraging them as they prepared to attend.

Eight-week Evaluation Development Class

Week One: The researcher arrived at 3:00 P.M. in the assigned classroom, set up booklets, snacks, and writing utensils, and prayed over the first class. Considering the below-freezing temperatures and snow forecast, the class was well attended. One participant could not attend due to the weather, and another had a prior engagement. However, the first class totaled twelve participants. Once all participants arrived, the researcher began with prayer and then shared a personal testimony regarding the subject matter, why the class is essential, and the class structure. The researcher continued with class expectations, a review of the consent form, and the workbook.¹⁷³ Once the review of the course materials concluded, the researcher began the biblical content of the first lesson. The topic was “Healthy versus Unhealthy Pastoral Leadership.” The opening question was, “What does unhealthy pastoral leadership look like in the local church?” Responses varied but included answers such as: doing everything, not doing anything, teaching false doctrine, heavy-handedness, bully-pulpit, and more. As a follow-up question, the researcher asked, “Does unhealthy pastoral leadership affect the church, and if so, in what ways?” Answers included: attendance decline, loss of trust, lack of discipleship, division,

¹⁷³ See Appendix for consent form and workbook contents.

and more. The researcher then transitioned to characteristics of healthy pastoral leadership and asked, “What does healthy pastoral leadership look like in the local church?” Responses included: fellowship with the congregation, faithfulness to the ministry of the Word of God, faithfulness in the home/family, and more. The researcher then asked if anyone had an example of a healthy pastor, and two responses were given. A biblical study of unhealthy pastoral leadership ensued by examining Ezekiel 34. Even though the shepherds lacked healthy leadership qualities, God promised a Good Shepherd who would feed His sheep perfectly, rescue His sheep, and love His sheep. Ultimately, the prophet pointed listeners to Jesus Christ, the Good Shepherd. Next, the researcher led a discussion on healthy pastoral leadership by looking at Acts 20:28. The biblical truth reveals that healthy pastoral leadership follows the leadership of the Chief Shepherd by carefully attending to their spiritual growth, caring for the flock of God, and allowing the leadership of the Holy Spirit to lead and guide them. The researcher concluded the first class by reminding participants that the goal of the class is to nurture healthy pastoral leadership by providing the biblical metrics of what healthy pastoral leadership looks like. Therefore, the congregation can biblically and intentionally care for the pastor through prayerful discussion of their calling, resulting in pastoral leadership caring for and leading God’s flock, as the Holy Spirit leads. The researcher concluded the class in prayer and dismissed the group.

Week Two: Arriving at 3:30 P.M., the researcher began classroom set-up by preparing snacks, turning on classroom lights, and ensuring participants had writing utensils. The researcher spent time in silent prayer over the class content and upcoming discussion. As participants arrived, the researcher greeted each class member and thanked them for attending. At 4:00 P.M., the researcher began discussing their personal experiences with employee evaluations. Those who participated shared their negative experiences with employee

evaluations. One participant shared that even though the evaluator attempts to show gentle and caring corrective remarks, the employee often does not receive the remarks well, based on their personal evaluation experiences. Another participant shared about how long it takes to do an evaluation well. The participant shared how the evaluator can quickly prepare an evaluation, stating that the employee is doing well, but that type of evaluation does not help the employee. However, another participant shared that their experience with evaluations leads them to write goals, looking forward to personal and professional goals. The participant stated that this type of evaluation shows the manager cares about the development and growth of the employee. A fourth participant stated that the only evaluation they experienced was through student teaching. While the evaluation had a form for their colleagues to complete, the participant stated the evaluation was unhelpful and not beneficial. Finally, a participant stated that they had never experienced a church that evaluates their pastor, nor had they experienced an employee evaluation in their professional career. After fifteen minutes of sharing personal experiences of employee evaluations, the researcher transitioned to the lesson with an interactive game. The researcher shared questions from secular employee evaluations and similar questions from ministerial evaluations. The group was instructed to choose whether the evaluation question was taken from a secular or ministerial evaluation. One participant stated that they only had one incorrect answer, while another shared that they only got fifty percent of the correct choices. Others did not share their scores. The researcher stated that the game's purpose was not to oppose evaluations but to see there is not much difference between secular evaluation questions and metrics and ministerial evaluation questions and metrics. After a brief discussion, the researcher stated that the second session's goal was to lay the foundation for evaluations with a

biblical theology of evaluation. Starting with a history of employee evaluations, the researcher then moved toward a biblical discussion of evaluation.

Looking at the biblical examples of God evaluating creation, Jethro evaluating Moses, and Nathan evaluating King David, the researcher stated that the Bible gives examples of evaluation and provides the goal of evaluation. Sharing Proverbs 27:17, the researcher taught that pastors need others who speak biblical wisdom and insight into their lives and ministry. Another goal the researcher shared is found in Galatians 6:2, which encourages Christians to encourage and support each other. Finally, the researcher shared biblical support for pastoral evaluation by examining I Timothy 3:1-7. Not only does the Bible teach godly qualifications for pastoral ministry, but it also encourages an ongoing exemplary lifestyle. The researcher ended the class stating that both the pastor and those implementing the evaluation require humility. The pastor must humbly receive wisdom and counsel from brothers and sisters in Christ. At the same time, the evaluation committee must humbly give an evaluation with the wisdom and direction of the Holy Spirit. The researcher then ended the class with prayer and remained in the class until each participant departed the classroom.

Week Three: Sharing wisdom with his son, the author of Proverbs declared in Proverbs 24:27, “Prepare your work outside; get everything ready for yourself in the field, and after that build your house” (ESV). The first two weeks laid the foundation for weeks three through seven. Now that the significance and importance of biblical pastoral evaluation were discussed in weeks one and two, the researcher arrived at 3:15 P.M. to begin the preparation for week three. Preparation included preparation for snacks, water to drink, and a review of the material. Once the researcher prayed for the class, participants started arriving. Only one participant was unable to attend the class. At 4:00 P.M., the researcher opened the class in prayer and then gave a recap

of the previous two weeks. The recap included reminding participants of the importance of transparency and biblical examination in pastoral leadership and examining the biblical metrics of pastoral ministry. After summarizing the first two weeks, the researcher began discussing successful leadership. The researcher led the discussion on defining a leader. One participant stated that a leader is someone who motivates others. Another participant stated that a leader is someone who influences others by taking the time to know personal struggles and is passionately invested in the lives of others. The discussion turned to the question of whether leaders are born or developed. One participant stated that many people are born with leadership skills, but great leaders develop their leadership skills. Another participant stated that the Holy Spirit works and develops leaders, but the leader also grows and develops their leadership skills.

The researcher then introduced the first step in a biblical pastoral evaluation strategy: Leadership Development. Biblical support for leadership development included I Peter 5:1-4, Ephesians 4:11-16, and Acts 20:28. After carefully examining each biblical passage, participants shared some characteristics of godly pastoral leadership and actions of pastoral leadership. Characteristics included: humility, compassion, exemplary lifestyle, personal and spiritual maturity. Additionally, participants shared pastoral leadership actions found in the assigned biblical passages. Those actions included exercising oversight of the local church, encouraging the saints, equipping local church members, paying attention to the spiritual needs of the church and himself, and caring for God's flock. After carefully examining and discussing the biblical passages related to biblical pastoral leadership development, the researcher stated the first STEP in evaluating the local church pastor is to examine the development of pastoral leadership.

The researcher then encouraged participants to focus on the first STEP template in the booklet. The researcher explained that the guide provides sample questions and structure, and

ultimately, based on the biblical examination of pastoral leadership development, they decide the questions and format of the STEP. After discussing and answering questions, the researcher allowed the group to begin deliberation. At the onset, the group discussed the set-up and structure of the first STEP. A notetaker was selected to record the evaluation questions and format. The group began discussing the format of the questions. A participant's preference included a scale of one to nine for each question so that the pastoral evaluation committee could keep track of the improvements each year. However, another participant shared that a rating format is subjective and ultimately based on the evaluator. As participants studied the sample questions provided in the course booklet, they agreed that the self-evaluation questions were similar to the written questions, so they decided to format the evaluation into two categories: Self-evaluation and interview. Participants agreed that too many questions would increase the time for evaluation, so they agreed upon two questions for the self-evaluation section and two questions for the interview section. The first self-evaluation question was, "Please explain what areas of leadership you believe God has gifted you and how are you using this gift to develop and oversee yourself and others within the church?" The second question was, "What are common struggles that keep you from healthy leadership development?"

Regarding interview questions for the evaluation team, participants used questions three and four provided in the sample questions, with minor changes. The first interview question was, "Share your personal vision for pastoral team development with the evaluation team." Finally, participants agreed that the final interview question would be, "Where do you see the church in five to seven years, and how do you plan to lead the church in that direction?" The page format remains the same with the leadership development indicator and the prayer question at the end of the document. Once participants decided on the final question, the class was fifteen minutes past

the designated time frame. The researcher encouraged participants in their discussion and questions, stating that the group allowed each member the opportunity to contribute to the discussion and provided questions for the first STEP that were biblical and intentional. The researcher ended with prayer and dismissed the class.

Week Four: The researcher started the fourth week at 1:00 P.M. with class preparation. The researcher printed an updated STEP evaluation based on the discussion from week three. Additionally, the researcher printed additional questions from a participant who emailed optional questions for the first STEP evaluation. Once all materials were printed, the researcher reviewed the lesson notes and prayed for the class.

The class started at 4:02 P.M. as the researcher had a deacon meeting before the class. At 4:02 P.M., the researcher started the lesson by discussing the most trusted professions. The researcher asked the class why clergy members are not trusted in American culture like they once were. Participants shared their opinions on the lack of trust, ranging from the sexual abuse scandals, lack of authority, and the absence of objective truth. Participants shared that the ramifications of the lack of trust in pastoral leadership are a lack of church attendance and believing the pastor will judge them. The researcher then introduced the class topic, “Pastoral Public Impression.”

Reading from 1 Timothy 3:1-7 (ESV), the researcher shared that biblical pastoral leadership must be well thought of by those outside Christian circles. The researcher shared the dangers of a church not requiring qualifications and lack of accountability for pastoral leadership in the local church. Participants discussed the amount of time it takes a pastor to build his public impression within the community, with varying amounts of time ranging from months to seven years. However, when the researcher asked how long it takes to destroy a public impression,

participants shared that it can be as quick as the snap of a finger. Participants then discussed ways the pastor can engage within the community. Ideas included eating at restaurants regularly, volunteering in different areas of the community, and digital access like social media usage. The researcher then concluded the lesson with the importance of the pastor finding his identity in Christ alone and allowing the Holy Spirit to work through him for the glory of God among those he encounters.

Participants then began discussing ways to evaluate the public impression of the pastor. A participant asked the group about the importance of pastoral public impression. Another participant immediately answered that the Great Commission is necessary for the church's life and that the pastor's public impression can impact their role in the Great Commission. After participants reviewed the sample questions and discussed various questions over forty minutes, the class concluded with five questions. Under the topic of self-evaluation, the group decided, "How have you been involved in the community over the past year? What are some common struggles, internal and/or external, that keep you from healthy public engagement?" Secondly, they agreed on the question, "Identify a community project or public service opportunity you would personally like to become more involved in and what is hindering you from taking the first step in your involvement?"

Next, participants discussed interview questions and agreed upon three questions. The first question, "How do you view the role of social media in engaging with the public? How are you utilizing social media to reflect the Gospel?" Secondly, the group agreed to evaluate the pastor's role in evangelism. They agreed upon the next question, "Who are some non-Christians that you have intentionally been sharing the Gospel with?" Finally, the group agreed to ask, "Identify situations you have purposefully put yourself into for the opportunity to share the

Gospel?” Once the final question was agreed upon, the researcher thanked the class for their time and input and dismissed the class.

Week Five: The researcher started the fifth week at 3:00 P.M. with class preparation. Like previous weeks, the researcher printed an updated STEP evaluation based on the discussion from week four. After reviewing the lesson notes, the researcher prepared the room with snacks, bottled water, and writing utensils and prayed for the class.

The researcher started the class by asking, “Who are some leaders you follow?” The class responded with various leaders from history and modern-day leaders. Following the opening question, the researcher asked, “Who are some leaders you want to be like?” This question resulted in different leaders, most of whom were biblical characters. The researcher introduced the topic of the third STEP in the evaluation process: Character Development.

After opening in prayer, the researcher discussed the secular history of character development in leadership. The result of secular teaching of character development is that the leader derives strength inwardly and through various circumstances to strengthen leadership character. The researcher stated that while not all human efforts produce adverse outcomes, the danger of relying entirely on human effort may result in selfish ambition or empty commendations.

A biblical examination of pastoral leadership reveals that God accentuates character development for local church elders. Using Titus 1:5-9 as the foundational passage, the researcher examined each qualifying characteristic that Paul instructs Titus to look for in structuring leadership in Crete. While the STEP Evaluation course previously examined pastoral skills like teaching, preaching, visitation, and vision-casting, Titus relied on character development.

The discussion of biblical character development prompted the discussion on pastoral character development as the third STEP. The researcher opened a discussion of ways a pastor can develop character. Personal spiritual disciplines, regular worship, self-care, family engagement, and laughter were some of the responses. The researcher asked participants how long the pastor should develop character, and the answer was a resounding “lifetime.” Then the researcher directed participants to the role of the Holy Spirit in character development, which separates secular character development from biblical character development.

After discussing biblical character development, the researcher recapped the first two STEPS in the STEP Evaluation process. Participants then began discussing the role of character development in biblical pastoral evaluation. The discussion centered on Scripture and the role of the Holy Spirit when evaluating pastoral character development. While participants utilized the template and sample questions in the handbook as discussion starters, they also spent time generating personalized questions related to the context of First Baptist Church. Additionally, questions shifted from the pastor answering self-evaluative questions to developing questions for an evaluating team. The result of the evening was four questions. First, the team stated, “Considering the godly qualities stated in Titus 1:5-9, which qualities do you feel you have improved since last year and which qualities do you feel led to work on this year specifically? Please explain.” Secondly, the team discussed the role of burnout in ministry. Participants understood the significance of ministry burnout and developed a question related to burnout. They wrote, “How are you dealing with discouragement or burnout in your ministry? Who do you have in your life to discuss this with?” Thirdly, the discussion centered on character development in the home. Participants discussed the importance of living Christlike at home and living godly among the church family. Participants constructed the next evaluation discussion

question, “Share how you develop Christlikeness in your personal life and at home. Give examples.” Finally, participants developed a question directly related to the evaluation team. Instead of the pastor answering every question in the STEP Evaluation, participants began asking what role the evaluation team plays in the pastor evaluation process. The group provided the following evaluation question for the evaluation team, “How do you see the pastor exemplifying Titus 1:5-9?” The result of developing and crafting questions without the use of the sample template led to a lengthier class time and healthy discussion among participants. Instead of an hour class, the class time ended with one hour and twenty minutes. The researcher then dismissed participants, thus ending week five.

Week Six: Preparation for week six started with printing the updated STEP evaluation form participants put together over the past three weeks. Additionally, the researcher set up snacks, ensured writing utensils were available, and spent time in prayer for the participants. By week six, one participant officially withdrew from the course, while others struggled with schedule issues or sickness. Week six included nine participants.

The class started with the researcher asking questions such as, “What does a healthy person look like? Do you know someone who is physically healthy? How do you know that someone is physically healthy?” One participant stated that exercise and a healthy diet demonstrated a healthy lifestyle. While another participant stated that a friend determined the physical health of someone by the appearance of an individual’s teeth.

The researcher then asked the question, “What does a spiritually healthy Christian look like? If the church is called to make disciples of all nations, then what does a mature disciple of Jesus look like?” Most answers given related to spiritual disciplines and evangelism. Using Hebrews 13:7 as the foundation, the researcher then began the lesson with the statement, “A

spiritually maturing Christian should look like their spiritually growing pastor.” The researcher then opened the class with prayer.

Consisting various Old Testament examples, and a New Testament example, the researcher demonstrated that the spiritual growth of a leader within the church is critical. The researcher then asked how pastors can deepen their faith in Jesus and grow spiritually. Answers ranged from personal bible reading, prayer, fasting, and biblical accountability.

After a brief discussion of pastoral spiritual growth, participants then proceeded to develop the fourth STEP evaluation guide. Participants designed a guide with six questions, the most questions up to this point of the class. The first question was, “Do you feel as if you are spiritually stronger than you were five years ago? Please explain your answer.” Secondly, the class decided that intentional and purposeful growth was critical. They determined that the next question should be related to the purposeful design of growth. They wrote, “Describe any activities that you have participated in, both formally and informally, to grow in your spiritual development.” Next, the group discussed the obstacles of spiritual development. The third self-evaluation question, “Are there any obstacles that you have experienced that have hindered your spiritual growth? If yes, please explain.” Participants then proceeded to discuss the questions that the evaluating team should discuss. They determined the first question would be related to evaluating how the church family can aid the pastor in spiritual development. They asked, “Does the church provide ample resources and opportunities to help you grow spiritually? How can the church provide additional support for your spiritual growth?” The final two questions were, “Where do you see your spiritual development in five to seven years?” Finally, they asked, “Do you meet with someone regularly who helps keep you accountable?” Once finalized, the class ended.

Week Seven: The seventh week started with the researcher printing the evaluation form the participants organized since week three. Once printed, the researcher prepared the meeting room by ensuring that writing utensils were in place, tables and chairs were organized, and the researcher prayed for the upcoming meeting. As participants arrived, the researcher greeted each participant at the entrance of the church. Participants then proceeded to the meeting room and sat down. The researcher provided snacks and drinks for participants.

At 4:00 P.M., the researcher began class with the question, “What is your motivation for work?” Participants shared various answers, which included one homeschool parent shared their motivation was the extended break of summer. Another participant shared their motivation for work was available finances to purchase needs and wants. Yet another participant expressed their motivation was helping others in their walk with the Lord.

The researcher shared that sometimes companies seek to motivate their employees with extrinsic motivations through the annual evaluation process. Other employees experience intrinsic motivation that is not easily determined by external factors. The researcher stated that these factors are not wrong and sometimes helpful in motivating employees to perform at their highest level. The researcher introduced the topic for the final STEP evaluation process: Pastoral Calling, and then opened with prayer.

Noah, Jeremiah, Elijah, and the Apostle Paul were examples the researcher used to demonstrate that success in ministry often looks different than secular measures. Success for Noah, Jeremiah, Elijah, and Paul was not found in large congregations, successful financial statements, or mega-buildings. Rather, success for these men of God was found in their faithfulness to God’s calling upon their lives. The researcher stated that pastoral motivation must build upon God’s calling. Using Acts 20:28, since God calls elders to each location, God

determines the job description based on Scripture, and one day, God will give the grand evaluation, which will be based on His metrics, His calling, for His glory. The researcher then stated that the final STEP isn't grading or evaluating the personal pastoral calling of the pastor, but it is opening the door for discussion about God's calling both personally and locally. The researcher ended the teaching time by sharing his personal calling into pastoral ministry and the ways God worked in bringing the researcher to the current location. The researcher shared that this was his personal experience, each experience is different, and callings can change over time. However, the pastoral call begins with God.

Once the teaching time finalized, participants began discussing the final evaluation STEP. One participant shared it's not wrong to evaluate and discuss the pastoral calling, because some pastors may go into the pastorate for the wrong motivations. Another participant shared that if the pastoral search process is done correctly, the call has been evaluated at the beginning of the pastorate. The participant stated that it may be helpful to examine the call at the beginning of the pastorate, but each year may become redundant. However, another participant stated that while discussing the personal pastoral calling of the pastor may be dangerous, it could also aid in the discussion when the relationship between the pastor and the church begin to deteriorate. The participant stated that God's pastoral call cannot be evaluated, but perhaps God's calling at the specific location may be ending.

After the discussion, participants decided to utilize question two in the guidebook. The question asks, "How is your calling to serve in our church different than when you first stated?" Next, question four in the guidebook was utilized. The question asks, "What are some common struggles that keep you from fulfilling the calling God has in your pastoral ministry?" Another inquiry from the guidebook was, "Write two to three ways the pastoral evaluation team can

encourage the church to support the calling God has for your ministry and the church.” Two additional questions gleaned from the guidebook were, “How are you growing in your pastoral calling? Share one recent growth experience,” and “Who encourages you when you experience personal burnout or discouragement?” Finally, the class created their own question: “What experiences have you had that validate or confirm your calling here at First Baptist Church?” With this question, the class ended and participants were dismissed.

Week Eight: The researcher prepared for the final class by printing all post-course surveys, ensuring writing utensils were available, and praying for participants. Once all participants arrived, the researcher thanked all participants and opened in prayer. The researcher started by examining the biblical mission of the local church. While some participants shared their perspective of the mission, the researcher stated the Great Commission from Matthew 28:18-20. Since Jesus gives Christians the mission, pastoral evaluations must flow from the church’s mission. Not only does the Bible proclaim the mission, but God revealed the great end of the church. The researcher read from Revelation 7:9-12 and reminded participants that the great end of the church is that people from all nations will one day assemble around God’s throne, praising Him throughout eternity. To achieve this great end, the church must grasp the Great Commission. Along the way, God gives pastors to the local church. The researcher shared that the heart of pastoral evaluations is not “Perfect pastors leading perfect churches,” rather, “Healthy pastors leading healthy churches in making disciples of all nations.”

The researcher then summarized the previous seven weeks, reminding participants that pastoral evaluations should not be taken lightly. However, it’s important that the evaluation team be aware of the biblical metrics of pastoral leadership and be willing to have honest discussions about the spiritual, physical, and emotional health of the pastor. This process looks different for

each pastor, each church, and even different season of ministry. But at the heart of every church program, prayer meeting, event, conference, and pastoral evaluation, the heart and mission of all that the church is called to do is to make disciples so that in the end, people from all nations will stand around the throne of God praising Him for all eternity. The researcher then concluded the teaching portion of the class.

Finally, participants were encouraged to take the final thirty minutes of class to complete the post-course survey. While two participants were absent from the final class, all participants remained and completed the survey. As they departed, the researcher collected the surveys and expressed gratitude for their participation in the course.

Conclusion

Tim Sensing states, “Data interpretation begins the first day you begin gathering data.”¹⁷⁴ Three forms of collection were used throughout the intervention. A pre-course questionnaire, researcher observations and field notes, and a post-course survey were utilized during the eight-week project. Upon examination of the data collected, the researcher will analyze the results to ensure that participants are trained for evaluation, aware of the biblical metrics of pastoral leadership, understand the goal of pastoral evaluation, and are able to develop a comprehensive evaluation format that applies to the context.

¹⁷⁴ Sensing, Tim, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock Publishers, 2011), 194.

CHAPTER 4: RESULTS

Action research projects aim to solve current problems. The stated problem of this action research project is that “First Baptist Church lacks a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church.” The methodology design of this action research project presented an eight-week workshop that equips participants with an evaluation strategy. At a minimum, a hoped-for result of the action research project is that congregational leadership will develop a greater awareness of the biblical qualifications and the biblical metrics of pastoral leadership. However, the hoped-for direct results of the action research project are that once participants complete the STEP workshop, they will be trained and more equipped to implement intentional pastoral evaluations, understand the goal of pastoral evaluation, and develop a comprehensive evaluation format applicable to the context.

The Literature Review revealed the need for the local church to refine pastoral evaluation methods. While many congregations neglect pastoral evaluations, others implement an annual pastoral performance evaluation. Humble pastoral leadership welcomes the opportunity to share ministerial opportunities and difficulties and embraces biblical accountability. The STEP Pastoral Evaluation Strategy improves upon the “annual pastoral performance evaluation” by encouraging ongoing conversation, biblical accountability, and relying on the family of faith to develop as servants of God.

God reveals His design for pastoral leadership in the Bible. As pastors serve the local church according to God’s design, difficulties will emerge, but the reward outweighs the difficulty. The STEP Pastoral Evaluation Strategy is designed to examine the pastoral call of

pastoral leadership, guard against pastoral pride, and equip congregational leadership to serve alongside pastoral leadership in God's direction for the local church.

Collective Results

Before meticulously assessing the results of the intervention, a review of the problem statement is necessary to understand the impact or ineffectiveness of the intervention. As addressed in Chapter One, the problem statement claims, "The problem is First Baptist Church lacks a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church." Pastoral evaluations within a congregation-led church are influenced because either a representing group or committee evaluates the performance and ministry of the pastor. In contrast, the representing group or committee members have diverse backgrounds, training, and experiences in employee evaluations and pastoral training. While the pastor is called to humbly serve the congregation and allow wise brothers and sisters to share insight, numerous dangers exist when pastoral evaluations are taken lightly, subjectively, and without a biblical foundation. However, First Baptist Church delights in growing in the understanding of God's Word, so the following reveals the collective results of an intervention that equips a representing committee or group in a biblical, intentional, and comprehensive format.

The intervention began with the researcher recruiting participants. Understanding that the intervention needed to resemble the congregation-led church governing model, the researcher recruited church members who were aged eighteen and older. The following chart communicates the general facts about the anonymous participants.

Table 4.1 Participant Chart

<u>Participant</u>	<u>M/F</u>	<u>Age Range</u>	<u>Service</u>	<u>Committee</u>
Participant 5021001	M	18-30	Y	Deacon, Youth, Personnel
Participant 5021002	M	Over 60	Y	Deacon, Missions
Participant: 5021003	M	50-60	Y	Deacon, Personnel
Participant: 5021004	M	Over 60	Y	Finance
Participant: 5021005				
Participant: 5021006	M	Over 60	Y	Deacon
Participant: 5021007	M	40-50	Y	Administrative, Finance
Participant: 5021008	M	40-50	Y	Finance
Participant: 5021009				
Participant: 5021010	M	18-30	Y	Youth
Participant: 5021011	M	18-30	Y	Youth
Participant: 5021012	F	40-50	Y	Women
Participant 5021013	F	40-50	Y	Women, Children's, Administrative
TOTAL (10)				

Recruiting started with thirteen consenting participants. Each participant signed the consent form and was assigned a participant number. Throughout the intervention, two participants did not complete the course, so their information and participation are not included in the research. However, nine males and two females completed the entire course. Participant ages varied with three participants between the ages of eighteen and thirty years old, four participants between the ages of forty to fifty years old, one participant between the ages of fifty to sixty years old, and three participants aged sixty years old or older. Each participant is an active church member at First Baptist Church. Participants serve in a variety of ways at First Baptist Church. However, in an official capacity, they either volunteer on a committee or ministry group. For example, four participants serve as deacons. Three participants volunteer on the Youth Committee; Three participants serve on the Finance Committee; Two participants serve on the Administrative Committee; Two participants serve on the Personnel Committee;

Two participants serve on the Women’s Ministry Committee; One participant serves on the Children’s Ministry Committee; and one participant serves on the missions committee. Due to the congregation-led church government model, these participants have experience serving on committees and ministry groups and understand the importance of working together.

Once the researcher secured over ten participants and the sign-up date expired, the researcher provided each participant with the pre-course questionnaire. Participants returned their completed questionnaires to the researcher during the initial class session. Participants expressed great interest in the questionnaire and provided terrific insight into various attitudes toward employee evaluations, metrics of pastoral responsibilities, successful pastoral ministry, and the level of comfortability in administering an annual pastoral evaluation.

Pre-course Questionnaire

The researcher gained insight into the attitudes and various perspectives toward annual employee evaluations. The first question asked, “Describe your attitude regarding employee evaluations. Are employee performance evaluations beneficial or ineffective? What positive/negative experiences have you experienced with employee performance evaluations?” The results are found in Appendix K. Most participants expressed a favorable attitude toward employee performance reviews. The following chart reveals the keywords and phrases that emerged from the collected results.

Table 4.2 Question One: Key Words and Phrases

Question One: Key Words and Phrases
<ul style="list-style-type: none"> • Communicate • Feedback • Discuss • Review • Goal

A significant contributor to positive attitudes toward employee reviews was communication. As Participant 5021001 stated, “I believe employee evaluations are extremely important for both employer and employee. Employers are able to communicate and review accomplished goals and unmet expectations for a given period.”¹⁷⁵ Participant 5021004 wrote, “Beneficial. They encourage communication between the employee and the employer. This helps both parties understand how their performance is viewed by the other.”¹⁷⁶

However, other participants stated their negative experiences or attitudes toward employee reviews. Participant 5021003 stated, “Negative experiences include when the evaluator is simply going through the motions.” Participant 5021006 revealed, “I dislike performance evaluations more than I like them. They can be cumbersome and challenging when I am the evaluator.”¹⁷⁷ While responses to question one was mixed, overall, the attitudes toward evaluations were relatively positive.

The second question asks, “What makes an employee performance evaluation effective?” Once more, communication dominated written answers. Participant 5021006 wrote, “I think the honest, back and forth discussion between the evaluator and the employee being evaluated is the best opportunity to find success with a performance evaluation.”¹⁷⁸ While communication plays a vital role in evaluations, effective evaluations also rely on clear communication. According to Participant 5021002, “Clear, realistic expectations, measurable goals, trusting relationship between employee and evaluator.”¹⁷⁹ As the evaluator and employee continue with clear and

¹⁷⁵ Appendix K, Question One.

¹⁷⁶ Ibid.

¹⁷⁷ Ibid.

¹⁷⁸ Appendix K, Question Two.

¹⁷⁹ Ibid.

open communication, trust and honesty prevail. Participant 5021013 states that an effective evaluation includes “Honesty and the acceptance of the employee to take the evaluation without offense.”¹⁸⁰ The chart reveals the words and phrases communicated most in question two.

Table 4.3 Question Two: Key Words and Phrases

Question Two: Key Words and Phrases
<ul style="list-style-type: none"> • Goals • Clear Communication • Trust • Honesty

A shift in the third question narrowed the focus toward pastoral evaluations. Question three asks, “Regarding pastoral performance evaluations, what metrics/measurables should be used to determine a positive performance review?” Participants gave diverse answers. Rather than identifying keywords or phrases, key themes emerged from the responses.

Table 4.4 Question Three: Key Themes

Question Three: Key Themes
<ul style="list-style-type: none"> • Visible Metrics • Visible Actions • Spiritual Living

Concerning visible metrics, participants shared examples such as attendance, enrollment, and responses as determining factors of a positive pastoral performance evaluation. Regarding visible actions, participants explained that pastoral care, effective preaching, and discipleship performed by the pastor. Finally, regarding the spiritual life and activity of the pastor,

¹⁸⁰ Appendix K, Question Two.

participants stated evidence of the fruit of the Spirit and actively living the Gospel and doctrine in the home and community as part of a positive performance review.

On the fourth question, the researcher asked, “Regarding pastoral performance evaluations, what metrics/measurables should be used to determine a negative performance review?” Responses given by participants could also be grouped into identical themes as revealed in question three. Visible metrics, actions, and spiritual living emerged as themes of a negative performance review for pastoral leadership. For example, visible metrics, poor church enrollment, lack of volunteerism, and lack of engagement were examples of a poor pastoral performance review. Also, visible actions, or lack thereof by the pastor, were stated as examples of poor pastoral performance. A departure from the beliefs of the congregation, lack of pastoral care, or poor personal skills were stated as samplings of poor pastoral performance. Additionally, spiritual deficiency in pastoral leadership would result in a negative pastoral performance review. Answers included unrepented moral failure, no evidence of the work of the Holy Spirit, or not willing to follow God’s will for personal or corporate direction.

Table 4.5 Question Four: Key Themes

Question Four: Key Themes
<ul style="list-style-type: none"> • Visible Metrics • Visible Actions • Spiritual Living

The fifth question asks, “What value does an annual pastoral performance review bring to the local church?” While numerous beneficial answers were given, three keywords and phrases were magnified throughout the collected results: improvement, expectations, and alignment.

Table 4.6 Question Five: Key Themes

Question Five: Key Words and Phrases
<ul style="list-style-type: none"> • Improvement • Expectations • Alignment

About improvement, Participant 5021004 stated, “Improvement and the strengthening of the leadership and congregation (proper and necessary communication, personal and ministerial development, potentially a more effective and prosperous local church).”¹⁸¹ While Participant 5021013 wrote, “When conducted in an honest and loving way, it can help a pastor see areas of improvement that he might not be able to see.”¹⁸² Secondly, participants noted that expectations are communicated when an annual pastoral performance evaluation is completed. For example, Participant 5021001 wrote, “An annual pastoral review is able to align expectations between pastor and the congregation. It allows us to track progress and rank priorities.”¹⁸³ While Participant 5021006 stated, “It gives the opportunity to have a discussion by the ones who are tasked with reviewing the pastor’s performance and the pastor about expectations and how well or poorly those have been met.”¹⁸⁴ Finally, the collected results demonstrated that alignment was a value to the congregation. However, what was aligned varied between participants. Participant 5021011 stated, “Provides an opportunity for feedback from the church, as well as some

¹⁸¹ Appendix K, Question Five.

¹⁸² Ibid.

¹⁸³ Ibid.

¹⁸⁴ Ibid.

alignment with the churches mission.”¹⁸⁵ While Participant 5021001 stated that alignment of expectations was a valuable resource to the congregation.

Next, question six addressed the value of a pastoral performance evaluation to the local church pastor. It asked, “What value does an annual pastoral evaluation deliver to the pastor?” While key phrases and words in question five related to improvement, expectations, and alignment, key phrases, and words from responses in question six were similar. Key phrases and words in question six were opportunities, growth in ministry, and expectations.

Table 4.7 Question Six: Key Words and Phrases

Question Six: Key Words and Phrases
<ul style="list-style-type: none"> • Opportunities • Growth in Ministry • Expectations

For example, Participant 5021004 stated, “Opportunity for personal development, better understanding of his effectiveness in ministering, growing relationship with the congregation and its leadership, and better understanding of his personal strengths and weaknesses.”¹⁸⁶ While Participant 5021006 wrote about opportunities for performance and expectations. The participant wrote, “The pastor is given the opportunity to see how his performance matches up with the expectation of the church.”¹⁸⁷ While the opportunity for discussion about expectations were considered valuable, Participant 5021007 considered the pastoral performance review an opportunity to grow and develop in ministry. Participant 5021007 wrote, “Can provide evidence

¹⁸⁵ Ibid.

¹⁸⁶ Appendix K, Question Six.

¹⁸⁷ Ibid.

of growth and forward movement, it can be difficult to tell that you are making progress, especially with a group of people that are often resistant to change.” Participant 5021010 described pastoral performance evaluations as an opportunity for the pastor to grow their ministry. The participant wrote, “Let’s the pastor see what to work on and to make their ministry better and so they can love the church better.”¹⁸⁸ Finally, a keyword and theme for question six was expectations. 5021001 stated, “An annual pastoral review shows the pastor what his church is expecting of him.”¹⁸⁹ While mentioned above about opportunities, Participant 5021006 stated that a pastoral performance review allows the congregation and pastor to discuss if expectations are matching between the congregation and pastoral performance.

Question seven explored each participant’s understanding of the purpose of the annual pastoral evaluation. While goals and communication continued to dominate keywords and phrases, different growth opportunities eclipsed all other keywords and phrases. For example, Participant 5021012 states that the purpose of an annual pastoral evaluation is to develop and grow trust between the congregation and the pastor. The participant wrote, “Ideally, I think the purpose would be to grow the relationship and trust between the pastor and the church.”¹⁹⁰ Participant 5021013 wrote, “To help both the church and the pastor to grow.”¹⁹¹ Participant 5021011 stated, “Gives an opportunity to view achievement, growth, success, and accountability.”¹⁹²

¹⁸⁸ Appendix K, Question Six.

¹⁸⁹ Ibid.

¹⁹⁰ Appendix K, Question Seven.

¹⁹¹ Ibid.

¹⁹² Ibid.

Table 4.8 Question Seven: Key Words and Phrases

Question Seven: Key Words and Phrases
<ul style="list-style-type: none"> • Communication • Goals • Growth

Question eight asked participants to discuss their level of comfortability in administering an annual pastoral evaluation and then taking time to review the evaluation with the pastor. The question directly asked, “Describe your level of comfortability in administering an annual pastoral evaluation and reviewing your assessment with the pastor.” Answers varied, but five participants said they would feel comfortable administering an annual pastoral evaluation. Participant 5021010 stated, “I would be extremely comfortable with that. I think everyone should see this as a good thing, including the pastor.”¹⁹³ While Participant 5021001 wrote, “I would feel comfortable administering and reviewing an annual pastoral evaluation as I currently do administer and review performance evaluations as work.”¹⁹⁴

Other participants, however, shared their level of discomfort and difficulty in performing an annual evaluation of the pastor. Participant 5021006 stated, “I have a great deal of discomfort with performance evaluations in general, and this does bleed over into doing an evaluation of the pastor. It is difficult for me if I think I am being judgmental, and especially of God’s servant.”¹⁹⁵ While 5021011 wrote, “I do not believe I have the wisdom or knowledge or maturity to

¹⁹³ Appendix K, Question Eight.

¹⁹⁴ Ibid.

¹⁹⁵ Ibid.

administer an evaluation.”¹⁹⁶ Other reasons for discomfort included the difficulty of a pastoral evaluation because there is no supervisory role. Another reason stated was the fact of their recent membership of the church, they would feel comfortable with other leaders of the church performing the evaluation.

Table 4.9 Question Eight: Reasons for Discomfort for Performing a Pastoral Evaluation

Question Eight: Reasons for Discomfort for Performing a Pastoral Evaluation
<ul style="list-style-type: none"> • Possibility of being judgmental • Subjective nature of evaluation without measurable goals • Difficulty of evaluation due to non-supervisory role • Lack of maturity, wisdom, and/or knowledge • Various reasons • As both a woman and a new member of the congregation

Question nine examines participants’ understanding of the purpose of pastoral ministry. The question states, “Explain the purpose of pastoral ministry in the space below.” While leading, supporting, and providing for the congregation surfaced as keywords or phrases, the themes of teaching and shepherding emerged as the main components of pastoral ministry.

Table 4.10 Question Nine: Key Themes

Question Nine: Key Themes
<ul style="list-style-type: none"> • Shepherding • Teaching

Regarding shepherding, Participant 50210013 stated the purpose of pastoral ministry is “To grow and shepherd the congregation.”¹⁹⁷ While Participant 5021010 wrote, “Pastors are

¹⁹⁶ Appendix K, Question Eight.

¹⁹⁷ Appendix K, Question Nine.

leaders and shepherds of the flock.”¹⁹⁸ Similarly, Participant 5021002 included “The purpose of the local pastor is to shepherd the church.”¹⁹⁹ Additionally, teaching emerged as another key theme of the purpose of pastoral ministry. Participant 5021007 wrote, “To teach, lead, support, and guide a local congregation.”²⁰⁰ While Participant 5021012 added, “He should be dedicated to prayer and teaching the Word set on the growth of the entire church in the Lord as he is uniquely gifted and called by the Lord to do.”²⁰¹

Finally, question ten asked participants, “What determines a successful pastoral ministry?” Growth surfaced as the major theme of a successful pastoral ministry. While numerical growth emerged in various responses, spiritual growth blossomed as the key theme of successful pastoral ministry. Participant 5021008 wrote, “If prayers are going up, the Gospel is being heard, and responding to Christ. If they are accepting, then growing in Christ.”²⁰² Participant 5021007 stated plainly, “The congregation shows growth and feels cared for.”²⁰³ Participant 5021010 wrote, “Leading a church to make disciples and growth of the church. But also, as the Bible says, caring for the orphans and widows.”²⁰⁴

STEP Evaluation Workshop

Ephesians 4:12 states that God gave the gift of church leadership “to equip the saints for the work of ministry, for building up the body of Christ” (ESV). The church polity structure of

¹⁹⁸ Ibid.

¹⁹⁹ Ibid.

²⁰⁰ Appendix K, Question Nine.

²⁰¹ Ibid.

²⁰² Ibid. Question Ten.

²⁰³ Ibid.

²⁰⁴ Ibid.

First Baptist Church is a congregation-led government model. The congregation entrusts specific areas of local church ministry to committees made up of members of First Baptist Church. The pastor is not required to attend every committee meeting; however, the pastor is *ex officio* due to the nature of the office of pastor. The STEP evaluation class is designed for the pastor to lead a committee, or subcommittee, in developing a pastoral evaluation strategy that is comprehensive, intentional, and biblical.

Each congregation-led Southern Baptist Church is autonomous. Pastoral evaluations may or may not be performed in every church, and if an evaluation is achieved, a group representing the congregation may be arranged to execute the evaluation. A group of no more than fifteen for the STEP evaluation class was decided to simulate an evaluation committee. The researcher recruited thirteen church members. Two church members dropped out during the eight weeks for undisclosed reasons.

Behavioral research revealed that the eleven remaining participants replicated exactly how a committee functions at First Baptist Church. Every research group member participated in the class, whether through the pre-course questionnaire, class time discussion, or post-course survey. With each class session, the researcher engaged the class with an opening question to encourage verbal participation. After each weekly lesson taught by the researcher, participants chose a secretary to take notes and record questions chosen by participants. Participants discussed each pastoral topic related to evaluation. Each participant who shared insight or asked questions was treated fairly and equally. Discussions lasted thirty to forty-five minutes. The result of the STEP Evaluation class was an evaluation form that the official evaluation

subcommittee of the deacon body at First Baptist Church could utilize if the subcommittee so chooses.²⁰⁵

Post Workshop Evaluation

After eight weeks of examining the value of healthy pastoral leadership, the biblical theology of evaluation, the five steps of biblical pastoral development, and the heart of pastoral evaluation, participants contributed to a post-workshop survey. The Likert survey aimed to measure the value of examining biblical pastoral leadership before pastoral evaluation, train the congregation for evaluation, and develop a comprehensive evaluation format that applies to the context of First Baptist Church.

The Likert Survey was divided into six sections. The first five sections contained five statements each, and each statement coincided with a biblical principle taught throughout the workshop. The final survey examined participants' views of the STEP Workshop to determine if they would be willing to embrace the pastoral evaluation strategy. Participants were encouraged to select the number that strongly agrees, agrees, is undecided, disagrees, or strongly disagrees with the statement. Number five strongly agrees with the statement, while number one strongly disagrees with the statement. The researcher instructed participants in the final class to read each biblical principle and statement and then select the number they agreed.

The collective results first revealed the effectiveness of each topic related to the STEP workshop. The researcher averaged each participant's answer. The topic with the highest average answer was Pastoral Leadership Development. Next, the lowest average response was on Pastoral Public Impression.

²⁰⁵ Final STEP Evaluation Form, Appendix L.

Table 4.11 Post-workshop Survey Averages

<u>STEP</u>	<u>Leadership Development</u>	<u>Public Impression</u>	<u>Character Development</u>	<u>Spiritual Development</u>	<u>Pastoral Calling</u>
Evaluation: 5021001	5.0	4.4	5.0	5.0	4.8
Evaluation: 5021002	5.0	4.4	4.2	5.0	5.0
Evaluation: 5021003	4.8	5.0	4.8	5.0	5.0
Evaluation: 5021004	4.6	3.6	4.2	4.4	4.4
Evaluation: 5021005	N/A	N/A	N/A	N/A	N/A
Evaluation: 5021006	4.0	4.4	4.2	4.0	4.0
Evaluation: 5021007	4.8	4.8	5.0	4.8	4.4
Evaluation: 5021008	3.8	3.8	4.0	3.8	4.0
Evaluation: 5021009	N/A	N/A	N/A	N/A	N/A
Evaluation: 5021010	4.8	4.4	4.2	4.2	4.8
Evaluation: 5021011	4.6	3.8	4.4	4.6	4.6
Evaluation: 5021012	4.2	4.4	4.4	4.2	4.0
Evaluation: 5021013	4.8	4.8	5.0	5.0	5.0
TOTAL (11)	4.58	4.34	4.49	4.54	4.54

The collective results for the STEP Evaluation workshop revealed that the average answer was 4.472. The highest result for the STEP Evaluation workshop was statement two: “I am more aware of the biblical metrics and God’s mandate for pastoral leadership after participating in the STEP Pastoral Evaluation workshop.” Question two received a 4.63 average score. The lowest-scored statements were statements three and five. Statement three declares, “The STEP Pastoral Evaluation Strategy provides the congregation with a clear strategy design to comprehensively evaluate pastoral leadership.” Statement three received a 4.36 rating.

Statement five states, “I would recommend to the church that congregational leadership should embrace the STEP Pastoral Evaluation Strategy,” and received a 4.36 rating. The following chart reveals the overall average answers for each participant.

Table 4.12 Post-Workshop Overall Evaluation

<u>OVERALL STEP</u>	<u>STEP EVALUATION</u>
Evaluation: 5021001	5.0
Evaluation: 5021002	5.0
Evaluation: 5021003	4.0
Evaluation: 5021004	4.6
Evaluation: 5021005	N/A
Evaluation: 5021006	4.0
Evaluation: 5021007	5.0
Evaluation: 5021008	3.4
Evaluation: 5021009	N/A
Evaluation: 5021010	5.0
Evaluation: 5021011	4.6
Evaluation: 5021012	4.2
Evaluation: 5021013	4.4
TOTAL (11)	4.472

Data Analysis

The journey of a comprehensive, intentional, and biblical pastoral evaluation strategy started with a solitary problem. As uncovered in Chapter One, the problem is that First Baptist Church lacks a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church. However, the journey of developing a pastoral evaluation strategy for a congregation-led church does not end by stating the problem. An intervention had to take place. The purpose of the Doctor of Ministry action research project was

to lead congregational leadership through an eight-week course, equipping participants with the STEP pastoral evaluation strategy. With the STEP pastoral evaluation strategy now concluded and the results recorded, the data from the intervention must be synthesized. The STEP pastoral evaluation course results reveal the significance of a unified evaluation foundation, the value of unified evaluation communication, and the advantage of a unified evaluation strategy.

First, the STEP pastoral evaluation course results reveal the significance of a unified evaluation foundation. Unity is at the heart of the local church, yet the topic of change can divide many congregations. Gary Millar said, “People are still yearning for change. Everyone wants his or her life to be better. Everyone wants the world to be a better place. Many people even get as far as realizing that we need to change. But the desire for change and seeing it happen are not the same thing.”²⁰⁶ Many well-meaning and godly pastors desire to grow and change, but taking the necessary steps to grow, develop, and change is difficult. On the other hand, various expectations of pastoral leadership within a congregation emerge, causing confusion and pastoral burnout. Rather than remaining divided on pastoral performance measures and growth opportunities, a unified evaluation foundation is significant in the pastoral evaluation process.

The STEP Pastoral Evaluation pre-course questionnaire revealed various perspectives and attitudes toward employee and pastoral evaluations. As Participant 5021002 stated for question number two in the pre-course questionnaire, “I think it is difficult to assess the performance of a pastor. Without measurable goals the evaluation becomes very subjective...that feeling can vary from member to member and change daily according to mood and

²⁰⁶ Gary J. Millar, *Changed Into His Likeness: A Biblical Theology of Personal Transformation* (Westmont, IL: InterVarsity Press, 2021), 17.

circumstance.”²⁰⁷ Question number eight in the pre-course questionnaire revealed various levels of discomfort for participants in engaging in a pastoral evaluation.

Table 4.13 Reasons for Discomfort for Performing A Pastoral Evaluation

Question Eight: Reasons for Discomfort for Performing a Pastoral Evaluation
<ul style="list-style-type: none"> • Possibility of being judgmental • Subjective nature of evaluation without measurable goals • Difficulty of evaluation due to non-supervisory role • Lack of maturity, wisdom, and/or knowledge • Various reasons • As both a woman and a new member of the congregation

The data reveals a deeper problem that arises within the journey of a pastoral evaluation strategy. Not only did participants express various perspectives and attitudes toward pastoral evaluations, but a broad range of pastoral evaluation metrics emerged among participants. Question three in the pre-course questionnaire revealed metrics or measurables like effective preaching, pastoral care, attendance, optimal office hours, life/work balance, baptisms, responses, administration within the church, and the pastor’s spiritual life, all surfaced in participants’ written answers. Without a baseline for an evaluation team, numerous expectations can overwhelm the local church pastor, leading to division, stress, worry, or burnout. The data revealed that a strong foundation is necessary for pastoral evaluation.

However, after completing the STEP Evaluation class, the results demonstrated that participants were more aware of the biblical metrics for pastoral leadership. The final survey responses show that Question Two ranked the highest in the STEP Evaluation class.

²⁰⁷ Participant 5021002, Question Two, Appendix L.

Table 4.14 Post-Workshop Survey Statement Two Responses

Biblical Principle: The role of Pastor is designed by God and His design is revealed in His Word.				
Statement #2: I am more aware of the biblical metrics and God's mandate for pastoral leadership after participating in the STEP Pastoral Evaluation workshop.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree
OVERALL: QUESTION TWO			Answer	
Evaluation: 5021001			5	
Evaluation: 5021002			5	
Evaluation: 5021003			5	
Evaluation: 5021004			3	
Evaluation: 5021005			N/A	
Evaluation: 5021006			4	
Evaluation: 5021007			5	
Evaluation: 5021008			5	
Evaluation: 5021009			N/A	
Evaluation: 5021010			5	
Evaluation: 5021011			5	
Evaluation: 5021012			4	
Evaluation: 5021013			5	
Average Answer			4.63	

Utilizing the biblical metrics outlined in God's Word and becoming more aware of God's mandate for pastoral leadership, both the pastor and the evaluation team can have a strong foundation for pastoral evaluation. Jesus stated in Matthew 7:24, "Everyone then who hears these words of mine and does them will be like a wise man who built His house on the rock" (ESV). Building upon the foundation of God's Word for pastoral evaluation is significant because God calls the pastor to serve in the local church. Acts 20:28 clearly states, "Pay careful attention to yourselves and to all the flock in which the Holy Spirit has made you overseers, to care for the church of God, which He obtained with His own blood" (ESV). Building upon the foundation of the Biblical mandate for pastoral leadership leads the congregation to understand that the pastoral call is more than numerical growth, pastoral visitation, and baptism numbers but pastoral leadership is developing leadership skills, public involvement, character and spiritual

growth, and a deeper understanding of the pastoral call. The Apostle Paul encourages the church in 1 Corinthians 1:10, “I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment” (ESV). Using the STEP evaluation strategy and building upon the foundation of God’s Word brings clarity and a unifying purpose to pastoral evaluations.

Secondly, the STEP pastoral evaluation course results reveal the value of unified evaluation communication. Regarding effective change communication, Veit Etzold wrote, “Our brains find it difficult to imagine things that do not yet exist.”²⁰⁸ Participants revealed that communication is critical to an effective performance evaluation. For example, in the pre-course questionnaire, question two asked, “What makes an employee performance evaluation effective?” Participant 5021004 answered, “The open communication...”²⁰⁹ Participant 5021006 wrote, “I think the honest, back and forth discussion between the evaluator and the employee being evaluated is the best opportunity to find success with a performance evaluation.”²¹⁰ Throughout the pre-course questionnaire, it is evident that communication was a valuable resource to performance evaluations.

Communication was also a valuable attribute during the course. Maryanne O’Brien wrote, “Trust is one of the essential elements that holds our relationships together. When trust is present, we feel safe, which allows us to genuinely connect and work well together. When we’re sincere, respectful, and transparent we inspire trust.”²¹¹ Behavioral observations proved that

²⁰⁸ Veit Etzold, *Effective Change Communication* (Offenbach, Germany: Gabal Verlag, 2021), 11.

²⁰⁹ Participant 5021004, Question Two, Appendix L.

²¹⁰ Participant 5021006, Question Two, Appendix L.

²¹¹ Maryanne O’Brien, *The Elevated Communicator: How to Master Your Style and Strengthen Well-Being at Work* (New York, NY: Simon & Schuster, 2021), 12.

participants trusted and respected each other's insights and contributions during the course. Eleven participants are a considerable number of participants for a sample committee in a small local church. The group of participants started with reservation, quiet, and more speculative. However, as the course continued, participants grew in trust with the researcher and each other, and participation increased, especially in the final two STEPS. The group grew in their willingness to work together. The result was an intentional and biblical pastoral evaluation strategy that applied to the current context.

During the progression of the workshop, disagreements occurred. However, disagreements did not come from the content of the course; instead, disagreements came from the church's polity. The discussion of biblical pastoral leadership opened the door for a discussion of the current church polity. Various participants discussed the value of a plurality of elders, while others focused on the congregation-led model. During the discussion, the researcher stated that the focus of the course was to apply the evaluation strategy to the current structure. Even during disagreements, participants were sincere and respectful, leading to open communication.

The post-course survey revealed that the STEP Pastoral Evaluation survey provided the opportunity for the pastor to be honest. Again, communication dominated the statement as the average response was 4.81 agreed that the STEP Pastoral Evaluation strategy provided a safe and confidential space for communication.

Table 4.15: Post-Workshop Survey Statement Five Responses

Biblical Principle: Pastoral leadership is called by God to a life of honesty that reflects the God of Truth.				
Statement #5: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that provides a safe and confidential space for the pastor to be honest and transparent.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree
STEP FIVE: QUESTION FIVE		Answer		
Evaluation: 5021001		5		
Evaluation: 5021002		5		
Evaluation: 5021003		5		
Evaluation: 5021004		5		
Evaluation: 5021005		N/A		
Evaluation: 5021006		4		
Evaluation: 5021007		5		
Evaluation: 5021008		4		
Evaluation: 5021009		N/A		
Evaluation: 5021010		5		
Evaluation: 5021011		5		
Evaluation: 5021012		5		
Evaluation: 5021013		5		
Average Answer		4.81		

Communication is valuable for the local church. Ephesians 4:29 says, “Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear” (ESV). Annual Pastoral Evaluations allow the congregation to build up and give grace to the local church pastor. The STEP Evaluation strategy also allows the evaluation team to communicate through listening. James 1:10 states, “Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger” (ESV). When the evaluation team is united in evaluation communication with the pastor, each other, and the congregation, then pastoral evaluation becomes unifying in the intention and value of the pastoral evaluation strategy.

Finally, the STEP pastoral evaluation course results reveal the advantage of a unified evaluation strategy. Regarding the topic of unity found in Ephesians 4:3, Tim Muehlhoff writes, “Unity is hard work, and Paul is imploring his readers to marshal their full energy to staying unified. Similarly, the word *keep* suggests we exercise watchful care over unity as though it was a priceless possession.”²¹² Within the pre-course questionnaire, question number five asked, “What value does an annual pastoral performance review bring to the local church?” An important keyword and theme from answers given by participants is alignment. Participant 5021001 wrote, “An annual pastoral review is able to align expectations between pastor and congregation.”²¹³ Participant 5021011 stated, “An annual pastoral review provides an opportunity for feedback from the church, as well as some alignment with the church’s mission.”²¹⁴

The STEP Pastoral Evaluation strategy provides the evaluative team, along with the pastor, a unified evaluation strategy for annual pastoral evaluation. A biblical principle taught within the STEP Pastoral Evaluation class is that pastoral evaluation aims for the congregation to co-labor with the pastor. The first STEP and fifth statement say, “The STEP Pastoral Evaluation Strategy provides the evaluation team with opportunities to hear the leadership burdens of the shepherd and evaluate how to support the shepherd best.”

²¹² Tim Muehlhoff and Richard Langer, *Winsome Conviction: Disagreeing Without Dividing the Church* (Westmont, IL: InterVarsity Press, 2020), 84.

²¹³ Participant 5021001, Question Five, Appendix L.

²¹⁴ Ibid.

Table 4.16 Post-workshop Survey Statement Five Responses

Biblical Principle: The goal of pastoral evaluation is for the congregation to co-labor with the pastor.				
Statement #5: The STEP Pastoral Evaluation Strategy provides the evaluation team with opportunities to hear the leadership burdens of the shepherd and evaluate how to support the shepherd best.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree
STEP ONE: QUESTION FIVE			Answer	
Evaluation: 5021001			5	
Evaluation: 5021002			5	
Evaluation: 5021003			5	
Evaluation: 5021004			5	
Evaluation: 5021005			N/A	
Evaluation: 5021006			4	
Evaluation: 5021007			5	
Evaluation: 5021008			4	
Evaluation: 5021009			N/A	
Evaluation: 5021010			5	
Evaluation: 5021011			5	
Evaluation: 5021012			4	
Evaluation: 5021013			4	
Average Answer			4.63	

The answers reveal that the STEP Evaluation Strategy does not separate the congregation from the pastor; instead, the STEP Evaluation Strategy seeks to unite the evaluation team, congregation, and pastor for the church's mission. The pastor is more than an employee the congregation hires to advance programs, methods, and strategies. Instead, the pastor is a part of the body of Christ, and together, they are called to advance, protect, and pursue unity. Unity begins when the pastor and congregation trust in the work of God for the local church, depend on the Holy Spirit together, and have open and honest communication with each other, all for the glory of God. When the evaluation team and the pastor strategically use the pastoral evaluation strategy to pursue, protect, and advance biblical unity as the strategy for pastoral evaluation, the

pastor is encouraged, the church is strengthened, and the Kingdom of God advanced in the community and around the world.

Summary of Results

In the book *Biblical Organizational Spirituality*, a principle discussed and taught from Ephesians chapter four is, “Organizationally modeled and supported spirituality, including an inner life, meaningful work, and sense of community, provides empowerment for organizational members to behave and engage with each other in a manner that supports and encourages unity.”²¹⁵ Often, pastoral evaluations bring a sense of division between the evaluation team and the pastor. The STEP Evaluation workshop revealed the different perspectives, attitudes, and varying pastoral metrics that members of a congregation may have when evaluating pastoral leadership through the pre-course questionnaire. When a unifying basis is absent, attitudes and perspectives often play a part in evaluating pastoral leadership. Without employee evaluation experience or training, negative impressions toward employee evaluations dictate whether a congregation or evaluation team member will participate in the evaluation process optimistically or purposefully. However, the STEP Evaluation Strategy results exhibited that once participants completed the course, they were trained for evaluation, aware of the biblical metrics of pastoral leadership, understood the goal of pastoral evaluation, and developed an evaluation format that applied to the context. The post-course survey results show that the STEP Evaluation Strategy brought a clarifying and unifying purpose to the pastoral evaluation process at First Baptist Church.

²¹⁵ Joshua D. Hensen, editor, *Biblical Organizational Spirituality: New Testament Foundation for Leaders and Organizations* (Cham, Switzerland: Palgrave Macmillan, 2022), 230.

CHAPTER 5: CONCLUSION

As revealed in the Literature Review found in Chapter Two, most employee performance reviews evaluate the employee based on the agreement of the written job description provided by the congregation upon employment. Obviously, job descriptions are vital when discussing future employment opportunities with a local congregation. The job description often becomes the criteria for the evaluation team to determine if pastoral performance is effective or ineffective. However, the STEP Pastoral Evaluation Strategy equips congregational leadership to evaluate pastoral leadership based on the biblical mandate and calling of pastoral leadership. God's design for pastoral leadership becomes the criteria for the evaluation team rather than congregational expectations or performance metrics.

After participants completed the eight-week workshop, the research revealed that participants acknowledged the STEP Pastoral Evaluation as a viable strategy for future use at First Baptist Church. The Overall STEP Pastoral Evaluation post-course survey asked participants to respond to the statement, "The STEP Pastoral Evaluation Strategy provides the congregation with a clear strategy design to comprehensively evaluate pastoral leadership." The response averaged 4.36 of participants who agreed with the statement. While the researcher anticipates congregational leadership entertaining the STEP Pastoral Evaluation Strategy for future use, the research results will challenge current ministry trends related to annual pastoral evaluation by abandoning the contractual agreement of the job description as the basis of evaluation. God created and designed all things with purpose and meaning. When pastoral evaluations are intentional, biblical, and comprehensive, specific implications and ministry applications are expected.

Research Implications

Chapter One stated that the problem is that First Baptist Church lacks a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church. The intervention provided an eight-week course, equipping participants with an evaluation strategy that trained the congregation for evaluation, raised awareness of the biblical metrics of pastoral leadership, developed an understanding of the goal of pastoral evaluation, and designed a comprehensive evaluation format that applied to the context. Finally, the data from the intervention revealed participants' willingness to embrace the STEP Pastoral Evaluation strategy. Interpreting the data leads to implications and applications for congregational leadership. Regarding the interpretation of data, Patton states, "Interpretation is going beyond the descriptive data. Interpretation means attaching significance to what was found, making sense of findings, offering explanations, drawing conclusions, extrapolating lessons, making inferences, considering meanings, and otherwise imposing order on an unruly but surely patterned world."²¹⁶ When a local church participates in the STEP Pastoral Evaluation Strategy, the research reveals three implications.

The first implication of embracing the STEP Pastoral Evaluation Strategy is that it aims to sustain pastoral ministry by producing commitment to the calling, development, and joy of pastoral ministry. Pastoral burnout threatens pastoral persistence. Michael MacKenzie states, "The Christian leader is not only dealing with many stressors but can also be the most isolated one in their church. Stress and lack of support can result in an explosion. Pressure plus lack of

²¹⁶ Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 4th ed. (Thousand Oaks, CA: SAGE Publications Inc., 2015), 480.

support equals explosion.”²¹⁷ Burnout in ministry leads to a crisis within ministries. Harold Senkbeil and Lucas Woodford argue that pastoral burnout stems from losing pastoral identity. They argue, “Churches have forgotten what pastors are supposed to do, and we pastors just don’t know who we are any more. And so, we cast about looking for some role to play, like starving actors trying to land a job.”²¹⁸ The STEP Pastoral Evaluation Strategy shepherds pastors and the congregation towards biblical instruction of pastoral leadership and a renewed commitment of the pastoral call.

Biblical pastoral calling does not begin with an annual evaluation, job description, or list of tasks. Instead, the pastoral calling begins in Jesus Christ. William Klein states, “Our in-Christ-calling identity thus colors and shapes everything we put our hands to, regardless of whether there is monetary remuneration for the activity, whether there is a personal sense of passion for the activity, or even whether it is what one feels wired to do.”²¹⁹ As the pastor grows in Christ, then the pastor is free to pursue the pastoral call. The STEP Pastoral Evaluation Strategy engages the pastor and evaluative team in the pastoral call. Research revealed in the post-course survey, STEP Five, statement one, “The STEP Pastoral Evaluation Strategy provides an opportunity to evaluate and discuss the personal calling of the pastor.” Nine out of eleven workshop participants strongly agreed with this statement. As the pastor and evaluative team examine and discuss the pastoral calling, the implication is that the STEP Pastoral Evaluation Strategy sustains pastoral leadership that produces a commitment to the calling.

²¹⁷ MacKenzie, *Don’t Blow Up Your Ministry*, 51.

²¹⁸ Harold L. Senkbeil, and Lucas V. Woodford, *Church Leadership & Strategy: For the Care of Souls* (Bellingham, WA: Lexham Press, 2019), 49.

²¹⁹ William W. Klien, and Daniel J. Steiner, *A Biblical and Theological Exploration of Christian Identity* (Grand Rapids, MI: Baker Academic, 2022), 95.

The STEP Pastoral Evaluation Strategy also sustains pastors committing to pastoral development. Healthy Christians grow. Spiritual growth as a Christian is called sanctification. John MacArthur writes, “No one is truly fit to lead the church if he is indifferent about holiness, or if he neglects to instruct and encourage his people in a wholehearted pursuit of sanctification.”²²⁰ As the pastor progresses in the calling of Christ, the pastor progresses spiritually. Healthy pastors grow. The Apostle Paul encouraged the elders in Ephesus in Acts 20:28, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit made you overseers” (ESV). An annual pastoral evaluation must focus not on perfection but on sanctification. The STEP Pastoral Evaluation research indicates from the fourth STEP, the fifth statement, “The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that does not evaluate pastoral perfection but pastoral sanctification.” Eight participants strongly agreed with the statement, while three agreed. By emphasizing pastoral self-spiritual care, while the congregation encourages the pastor in pastoral self-spiritual care, the congregation and pastor follow the model of pastoral development according to God’s standard, resulting in sustained pastoral leadership.

Consequently, the STEP Pastoral Evaluation Strategy produces commitment to the joy in pastoral ministry. Emphasizing building expansions, growing ministry budgets, and strategic numerical growth can become motivating factors within pastoral ministry and annual evaluations. However, as Nate Millican and Jonathan Woodyard wrote, “The opportunity to share the Word, to share life, to see transformation, to endure hardship, and ultimately to see people make it to glory – that is the joy and the crown of pastoral ministry.”²²¹ Physical

²²⁰ John MacArthur, *Sanctification: God’s Passion for His People* (Wheaton, IL: Crossway, 2020), 21.

²²¹ Nate Millican, and Jonathan Woodyard, *Before We Forget: Reflections from New and Seasoned Pastors on Enduring Ministry* (Nashville, TN: B&H Publishing Group, 2020), 46.

expressions of growth based on attendance size, building escalation, and budget accumulation provides temporary motives. However, the biblical motivation for Pastoral Ministry is the spiritual development of God's people. The Apostle Paul said in Philippians 4:1, "Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord" (ESV). The STEP Pastoral Evaluation Strategy encourages the evaluation team to examine the motivation of the local church pastor. In the post-workshop survey, STEP Four, statement four states, "The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that evaluates the motivation behind pastoral leadership." Participants responded with an average answer of 4.45. Selfish ambition and vain conceit perish. However, faithful obedience to God's call and pursuing spiritual growth ushers steady delight established on the authority of God's Word.

The second implication of the STEP Pastoral Evaluation Strategy is that it constructs an atmosphere of dialogue between the evaluative team, pastor, and congregation that guards against pastoral isolation and cultivates an alliance to accomplish the Great Commission. A discordant pastor and congregation results in a local church abandoning the Great Commission. James 4:1-2 states, "What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel" (ESV). The battle is not the pastor against the evaluative team. Sadly, the annual evaluation process can be used as a weapon against the pastor to discourage, dishearten, or discontinue the pastoral ministry in the local church.

The STEP Pastoral Evaluation Strategy is designed to create an atmosphere of dialogue. Tim McMahon states, "By listening we mean that too little attention is placed on one-half of the message (sending) and too little on the more important half (receiving). Many resources are

devoted to speaking and relatively few on listening.”²²² The evaluation form in Appendix C does not offer the evaluation team an opportunity to hear from the pastor, only submit an evaluation of the pastoral performance from the past year through a numerical rating and input from the members of the evaluation team. However, the STEP Pastoral Evaluation Strategy allows the evaluation team to listen to the pastor prayerfully. In the post-workshop survey, STEP One, statement five states, “The STEP Pastoral Evaluation Strategy provides the evaluation team with opportunities to hear the leadership burdens of the shepherd and evaluate how to support the shepherd best.” Seven out of eleven responded to the statement with “strongly agree,” while the final four responded that they “agreed” with the statement. As the pastor and evaluation team humbly listen to each other and learn how to support and encourage one another, the Holy Spirit will powerfully create an alliance between the pastor and congregation to accomplish the Great Commission.

The Great Commission is not a statement to dismiss but a mission to passionately pursue together. The book, *A Covenantal Vision for Global Mission* states, “Involvement in mission was not a special hobby for Paul, as some view it today, but part and parcel of his life, as natural as breathing, an outflow of his fear of the Lord.”²²³ God’s plan for the local church is to make disciples of all nations. Pastors and congregations must possess zeal for the mission together. When the Great Commission is viewed, the STEP Pastoral Evaluation Strategy allows the pastor and the evaluation team to prayerfully listen to one another and evaluate how to best work toward accomplishing the Great Commission. A pastor and congregation passionately working

²²² Tim P. McMahon, *Fostering Employee Buy-in Through Effective Leadership Communication* (New York, NY: Routledge Taylor & Francis Group, 2022), 188.

²²³ Paul Wells, Peter A. Lillback, and Hank Stoker, eds., *A Covenantal Vision for Global Mission* (Phillipsburg, NJ: P & R Publishing, 2020), 107.

together to fulfill the Great Commission is a powerful instrument for God to use to make His Great Name known among the nations.

Finally, the STEP Pastoral Evaluation Strategy strategically utilizes a resource to display a unified mission's significance. A unified mission is more than a business card slogan. Paul Tripp states, "We're not just leaders, building the household of faith; we are also soldiers under attack on the battlefield of faith. How many more casualties of war are we going to lose before we begin to take seriously the war that rages around us and inside us?"²²⁴ When the evaluation team and the pastor embrace God's mission for the church and strategically design the annual pastoral evaluation around the mission, the congregation will recognize the significance of a unified mission. As the evaluation team designs the STEP Pastoral Evaluation Strategy, the team is equipped to evaluate the pastor intentionally and strategically. In the post-workshop survey, overall STEP section, statement one states, "I am better equipped to evaluate pastoral leadership after participating in the STEP Pastoral Evaluation Workshop." An average of 4.45 agreed with the statement that God's people are called to be equipped for ministry. When used biblically, intentionally, and comprehensively, annual pastoral evaluations can display the significance of the unified mission of the local church, inspiring the congregation to passionately make disciples of all nations for the glory of God.

Research Applications

The STEP Pastoral Evaluation Strategy is designed specifically for a congregation-led church. However, congregation-led churches have various policies and procedures for annual pastoral evaluations. Applying the STEP Pastoral Evaluation Strategy to diverse church contexts produces significant outcomes. Sensing states, "The questions of 'How useful?' 'Does it apply?'"

²²⁴ Tripp, *Lead*, 106.

and ‘To what extent?’ help answer questions of significance – is it important or just interesting?’”²²⁵ The research revealed three applications for First Baptist Church and additional ministry settings.

The first application is associated with communication. The pre-course questionnaire revealed communication was a key theme for the effectiveness of employee evaluations. Before implementing the STEP Pastoral Evaluation Strategy, local church leadership should develop distinct regulations for the evaluation team and pastor in the evaluation context. 1Corinthians 14:33 states, “For God is not a God of confusion but of peace” (ESV). God desires the local church to be orderly and without confusion. The first step in clear guidelines is clearance and ensuring the congregational leadership approves the STEP Pastoral Evaluation Strategy. Within a congregation-led church, the evaluation process should not be concealed, but communicated and approved by the congregation, or congregational leadership. Additionally, the evaluation process must not be veiled from the pastor. The evaluation team must confer with the pastor before implementing the evaluation. Next, an evaluation timeline should be adapted. Without a timeline, the evaluation process could easily be neglected or forgotten. However, with an approved timeline, everyone involved in the process will be held accountable for the process. Finally, the evaluation team should ensure a clear process to communicate the completion of the evaluation. While it is important that the evaluation team does not share all aspects of the evaluation with the congregation, the evaluation team can inform the congregation or leadership team that the evaluation process has concluded. Ideally, the evaluation team can communicate ways in which the congregation can encourage the pastor, pray for the pastor, and work together with the pastor to accomplish the Great Commission.

²²⁵ Sensing, *Qualitative Research*, 216.

If another church governing structure or denomination desires to use the STEP Pastoral Evaluation Strategy, it could feasibly be utilized as an annual pastoral evaluation resource. Building upon the five STEPS, the selected evaluator, council, or group responsible for evaluation can utilize the STEP Evaluation dashboard to indicate each STEP's development level. Additionally, the individual or group responsible for evaluation can design or create individualized questions related to the ministry context.

Secondly, the STEP Pastoral Evaluation Strategy serves as a powerful training tool to train and equip pastors in the biblical call of pastoral leadership. By laying the foundation of pastoral ministry, pastors or ministry leaders can reverse the order of the STEP Pastoral Evaluation Strategy and instruct eager students in the biblical call of pastoral leadership. Starting with the biblical call, pastors or ministry leaders can examine the calling of the interested candidate. Next, the pastor or ministry leader should inquire about the spiritual development of the pastoral candidate and ensure the candidate is growing in the image of Christ. Thirdly, the pastor or ministry leader can examine the biblical command of character development and spend considerable time observing the candidate's character. Fourthly, the pastor or ministry leader can explore the biblical instruction of public engagement and encourage the candidate to consider ways to be involved in the community. Finally, the pastor or ministry leader can build upon the previous STEPS and explore leadership development. The candidate can utilize various leadership surveys to gain awareness of leadership gifts and abilities. After completing the STEP training, the candidate would be ready to embrace the pastoral call and serve as a pastor or ministry leader.

Thirdly, the action research project is specifically designed for the role of Senior Pastor. However, churches employing multiple ministry staff could implement the STEP Evaluation

process for all ministry staff leaders. Additional ministry staff leaders play a critical role in local churches. Youth, children, worship, business, discipleship, missions, creative arts, and other directors or ministers contribute to Kingdom ministry in particular ways. A supervising group or staff position oversees the ministry staff member, ensuring that tasks, job descriptions, and performance meet specific standards. However, implementing the STEP Evaluation process would break down barriers in the annual evaluation process proceeding from hierarchal systems and structures. Instead, the STEP Evaluation process would create an atmosphere of dialogue, intentionality, and support for the ministry staff member. Churches with multiple ministry staff positions are designed to carry out the Great Commission in various ministry departments. The ministry staff supervisor or committee that oversees additional ministry staff members would demonstrate strategic enhancement of the annual evaluation process by developing a comprehensive, intentional, and biblical evaluation strategy for all ministry staff members.

The STEP Evaluation process aids supervisors or committees in evaluating all ministry staff members. The supervisor or committee tasked with overseeing various ministry staff members can examine the leadership development, public engagement, character and spiritual development, and the calling of the ministry staff member throughout the year. Additionally, the evaluator can investigate growth opportunities for the supervisor to encourage, equip, and support the ministry staff member. When the ministry supervisor and ministry staff members are united in the local church's mission and strategically working together to accomplish the Great Commission, the local church is edified, and God is glorified.

Research Limitations

Chapter One communicated the action research project limitations within the confines of First Baptist Church. However, with the action research project finalized, the research uncovers limitations in various settings. First, the research reveals no guarantee that an evaluation team will review the STEP strategy annually and update questions. Within a congregation-led church government model, the congregation selects and approves committee members annually. Often, certain committees or boards contain term limits for members. A result of an annual approval or term limits within a congregation-led church is rotating members on and off committees. Unless the Senior Pastor or another congregation leader actively encourages and champions the STEP Pastoral Evaluation Strategy, the evaluation process could dissipate with time, possibly reverting to easily accessible, downloadable annual evaluation forms based on performance measures.

The STEP Pastoral Evaluation Process is designed to be reviewed annually before the scheduled evaluation process. The goal of reviewing the evaluation form is to ensure that the evaluation form fits the needs and purposes of the congregation and the church's mission. With time, growth, or decline, congregations, and local church pastors' change. The annual evaluation process should not remain the same during seasons of growth or decline but should be evaluated and adapted to fit the context. However, the research does not address the life demands, schedule conflicts, and frequency of meetings with the evaluation committee members. Unless the evaluation committee actively investigates congregational and pastoral health, the STEP Pastoral Evaluation Strategy becomes another document to complete, a task to enforce, and a process to implement.

Secondly, the research did not reveal the results of the STEP Pastoral Evaluation Process within various church government models. Each pastor and church look differently. Some

denominations and churches have bishops who oversee local church pastors. Other churches have an elder-led church that embraces a plurality of equal elders. The research did not implement the STEP Pastoral Evaluation Strategy in differing church government models, thus limiting the research to only congregation-led models. Despite the church government structure, other church models could utilize the STEP Pastoral Evaluation Strategy by utilizing the five STEPS within the evaluation questions, process, and communication.

Finally, the research did not explore churches with bi-vocational or smaller church government models. Smaller churches without full-time pastors may not have the support or capability to perform a structured annual pastor evaluation. However, no matter the church size or employment situation, the pastor and congregation can facilitate regular discussions regarding the strategy of the local church in making disciples and how both the pastor and congregation can work together to accomplish the local church's mission. In this situation, the pastor could utilize the STEP Pastoral Evaluation Strategy to self-evaluate and discover areas of growth and development opportunities. Though, the STEP Pastoral Evaluation Strategy may not be an effective tool for a smaller congregation to implement as a church policy or procedure.

Further Research

The results of the intervention led to a variety of opportunities for additional research regarding annual pastoral evaluations in the local church. For example, the action research project revealed an opportunity for research regarding the effectiveness of using a virtual platform for the Pastoral Evaluation Dashboard. A secure and confidential internet presence will provide regular communication and accountability between the pastor and the evaluation committee. Additionally, a virtual platform will provide opportunities for virtual training for new committee members who are added to the evaluation team. Consequently, the next step in

pastoral evaluation research is to study artificial intelligence and its ethics in pastoral evaluations. As artificial intelligence usage rises, researchers should be prepared to study artificial intelligence's positive and negative implications within pastoral evaluation documentation, questions, and resources.

Secondly, the research revealed an opportunity to continue research regarding various generational views on evaluations. Baby Boomers, Generation X, Millennials, Generation Z, and Alphas, all have a different perspective on work. As stated in Chapter Two, evaluations have remained unchanged for over 100 years. Additional research could study how the different generations view ministry and evaluation within local church ministry.

Finally, the STEP Pastoral Evaluation Strategy provides a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church. The strategy equips the congregation with an eight-week class discovering the value of healthy pastoral leadership, the theology of evaluation, the leadership development of the pastor, the pastoral engagement within the community, the character and spiritual development of the pastor, and God's calling upon the pastor. Once completed, the research revealed the evaluation team is equipped to design and implement the STEP Evaluation Process. However, the research did not address fully follow-up or corrective measures for the evaluation team. Additional research should study how to train and equip congregation-led churches on corrective training for the local church pastor. While the topic of pastoral calling could create an atmosphere of dialogue regarding pastoral performance, the STEP Pastoral Evaluation Strategy only provides the opportunity for discussion and dialogue; it does not provide training for the congregation in ways to address poor pastoral performance or development. The researcher suggests that no matter the context within the local church, the evaluation team, evaluator, and pastor enter the

evaluation process with prayer. As each member of the evaluation process depends upon the Holy Spirit, God will honor the faith of the local church and lead the evaluation process for His glory.

Conclusion

Pastoral evaluation not centered on God's mission for the local church and the biblical mandate for pastoral leadership, leads to evaluating the pastor's performance in meeting member expectations, written job description measures, or subjective remarks based on the evaluative team members' opinions or feelings concerning the pastor. However, God demonstrates intentional evaluation. God intentionally created and designed all things. With His purpose in view, God revealed in Genesis 1:31, "God saw all that He had made, and it was very good" (ESV). Purposeful pastoral evaluations create clarity for the evaluation team and the pastor. With a clear focus and the desire to remain faithful to the biblical mandate for pastoral leadership, the evaluation team and pastor enter the evaluation process with a unifying purpose: to accomplish the Great Commission with the help of the Holy Spirit. Unified, prayerful, and humble, the evaluation team and pastor can serve alongside each other until God gives the final evaluation, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your Master" (Matt 25:23, ESV).

APPENDIX A

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APPENDIX B

Presbyterian Personnel Review Process for Pastors and Consistories

Guidelines and Forms for Church Use

Prepared by the Synod of Mid-America Ministry and Parish Life Committee 2003

Revision 2003

Personnel Review Process

Prepared by
Ministry and Parish Life Committee
Synod of Mid-America
Reformed Church in America

Introduction

The Synod Ministry and Parish Life Committee would like to help all pastors and consistories develop or improve their personnel review process. Each year pastors and elders respond to the questions listed in the “Constitutional Inquiry” form according to the Book of Church Order, RCA, (Part II, Article 7, Section h).

Question number eight requires the following:

- h. Does the consistory regularly review the performance of:
- i. The consistory? ii. The board of elders? iii. The board of deacons?
 - iv. The installed minister/s?

The purpose of a good review process should be greater mutual appreciation between pastors and consistory, a heightened awareness of successes and challenges, and a consequent fuller dependence upon prayer and the Holy Spirit. We believe an open process of self-evaluation and personnel review by each other will strengthen the mission and ministry of the church. The opportunity to reflect, at least annually, on how well each is perceived in meeting their commitments to Christ, the church, and one another will tend to build positive and fruitful relationships.

The instruments and procedures we are suggesting are just that—suggestions. Many churches have an adequate process for reviewing personnel in place and we are not suggesting that you discard it. This document has been developed for those churches that are seeking additional ideas and assistance.

Step 1

First, review the current *job descriptions* you have on file. Hopefully you have a job description for the pastor/s and all paid professional staff members as well as a brief outline of responsibilities for the consistory, elders, deacons, committee chairpersons, etc. The RCA website has resources available at <http://consistory.rca.org/>.

We also believe time should be set aside at least annually for the pastor/s, elders and deacons to discuss, develop, and agree upon *goals* they would like to accomplish. Usually the number of goals for the church, pastor/s, elders, deacons or any group should not exceed five in number. To clarify each goal it is helpful to develop specific objectives to be accomplished in meeting the stated goal with timelines specified.

Step 2

Second, establish a Personnel Review Committee whose responsibility would be to facilitate and coordinate the review process. This committee would be responsible for the selection of the process to be used, setting time lines, receiving completed forms, compiling the data from the forms, and reporting the results to the consistory. We suggest that you not assign this to your Executive Committee or some other standing committee. The responsibility of personnel review is frequently overlooked or given a low priority if it is given to a committee with other responsibilities.

Composition of this committee might include: the Vice President of the Consistory, Chairperson of the Deacons, and two or three non-consistory members (preferably some former consistory members). The members from the congregation would normally be suggested by the Executive Committee with consistory approval. The chairperson of this committee may be one of the non-consistory members.

Step 3

Third, use the procedures and instruments from this document or another source. If you wish to explore additional ideas, procedures, and instruments we suggest you contact:

The Alban Institute, Inc..
4125 Nebraska Avenue, NW
Washington, DC 20016

Ministry Office
Reformed Church in America
475 Riverside Drive
New York, NY 10115

After the goals have been determined for each person or group and a reasonable period of time has passed (usually six months to a year). The pastor/s, elders and deacons would begin a self-evaluation. The purpose of a self-evaluation is intended to:

- a. Assist consistory and pastor/s in understanding, strengthening and improving the work relationship and results.
- b. Provide time for introspection and a chance to communicate openly.
- c. Help each member of consistory and the pastor/s to become more understanding of his/her responsibilities in relationship to the total body.
- d. Provide a time to acknowledge and give thanks for the good things that have taken place during the time period under review.

The Self-Evaluation Method

In Appendix A you have a model for the self-evaluation of the consistory. The self-evaluation form for the consistory should be given to both elders and deacons. A self-evaluation form for the pastor/s is found in Appendix B.

These self-evaluations forms for the consistory would be given unsigned to the Personnel Review Committee for tabulation. Likewise, the pastor's self-evaluation form should also be given to this committee. The self-evaluation process for the consistory and the pastor can proceed simultaneously or they can be done apart from each other.

Time should be set aside on the consistory agenda or at a special meeting called to give an adequate amount of time for meaningful interaction. It is recommended that the Personnel Review Committee report directly to the consistory.

Personnel Review Method

We consider the self-evaluation process an extremely important first step. In addition, the consistory may wish to use the evaluation instrument in Appendix C. This instrument has a work sheet for tabulation that could be used by the Personnel Review Committee.

It is suggested that the "personnel review" instrument chosen for use by the elders for review of the pastor/s (Appendix D) be done very soon after the self-evaluation form is completed. Each

elder would give their unsigned personnel review form of the pastor directly to the Personnel Review Committee for tabulation and interpretation.

Normally the Personnel Review Committee would not become involved with any staff members, including assistant pastors, that do not report directly to the consistory. However, the senior pastor may wish to work closely with the Executive and the Personnel Review Committees as he/ she goes about their own performance review of individual staff members. Some of the same instruments may be used or revised for this process.

Likewise, the Personnel Review Committee upon the receipt of the consistory evaluation would develop a composite or tabulation of the consistory responses. Prior to the meeting to review the evaluation composite of the consistory, the committee should provide copies of this information to both pastor and consistory. Again, the Personnel Review Committee would interpret the composite and lead the discussion. Remember, the time set aside for the review should allow adequate time for good communication.

Other Methods

If the pastor/s is working with clearly *defined goals and specific objectives* the evaluation process may be centered around these points. When the task of ministry is divided into various areas of responsibilities as outlined in a *job description* it would seem advisable to select a more personalized method of evaluation. This type of evaluation process may lend itself to a more frequent review and update.

Another form of evaluation would include *members of the congregation*. If you wish to reach beyond the consistory to evaluate the ministry of your church you can go directly to the congregation with an evaluation instrument or an evaluation via the telephone. The process for large membership churches would be to randomly select members for inclusion in the evaluation process. This method might be used periodically, possibly, every three to five years. The same forms which follow may be used for members to evaluate pastors and consistory. They may be revised to meet special needs.

Summary

Self-evaluations and personnel reviews may seem cumbersome and time consuming. If they are done only to satisfy a requirement of the governing body you have missed the point. The evaluation process is a tool used to grow in mutual commitment, accountability and effectiveness in ministry. A valuable by-product can be a greater openness in communication. Thereby all aspects of your ministry and mission in the church and community will benefit.

Some may say, "Things are going so well we don't need to take the time to go through this process." This is the ideal time for a personnel review. Too frequently we have found a pastor and consistory at odds with each other because they avoided the review process and open discussion. Tensions and misunderstood communications will be reduced if you regularly follow a procedure for personnel review as a means to find ways to improve ministry.

A variety of forms are provided in the appendices for your use. You are encouraged to choose what fits best for your situation. The process suggested certainly can be modified to your own style of management, organization and need.

Again, the end result of a good review process should be greater mutual appreciation between pastors and consistory, a heightened awareness of successes and challenges, and a consequent fuller dependence upon prayer and the Holy Spirit. Give it a try!

Pastor's Self-Evaluation

B-1

1. What are your goals for the church for the next 5 years?

a.

b.

c.

2. What are you doing to accomplish these goals?

Goal a:

1)

2)

3)

Goal b:

1)

2)

3)

Goal c:

1)

2)

3)

3. What I like most about my responsibility is: (Check more than one if you wish. Prioritize with numbers, 1 being highest.)

___ The work itself ___ The people I work with ___ Administration

___ The challenge of it ___ The opportunity to lead ___ Planning

___ The physical environment ___ Pastoral calling ___ Evangelism

___ Preaching and preparation ___ Small group leadership ___ Counseling

B - 2

___ Working with new members ___ Mission projects ___ Teaching

___ The sense that I know what I'm doing and doing it well

___ The opportunity to make an important contribution

Other things, such as: _____

4. What are some of the accomplishments you feel best about?

5. In the year ahead, my priorities are:

a.

b.

6. In what areas do you wish you could have more support from the consistory?

a.

b.

7. The ministry of the church would be more effective if:

a.

b.

8. I would like to have additional training and/or professional development in these areas:

a.

b.

B

- 3

9. I see my top priorities as: (Select 7 and rate 1—7, 1 being highest.)

___ preaching	___ evangelism	___ worship leadership
___ equipping	___ teaching	___ youth ministry
___ pastoral care	___ adult education	___ counseling
___ administration/programming	___ other (explain)	

10. Feel free to add any additional comments that would be of interest or benefit to the Performance Review Committee, the elders and/or the consistory.

Use of the Instrument: *The five ranges in the instrument are defined as follows:*

Distinguished: Outstanding performance clearly obvious to all

Commendable: Performance noticeably better than competent

Competent: Satisfactory

Adequate: Acceptable but it may be helpful to discuss ways we can strengthen this area
Discussion Required: See discussion questions A, B, and C at the end of this section

Each participant is requested to place a circle around the word which most closely represents his/her appraisal of performance in a given area.

1. General Leadership: How would you personally judge how well the pastor provides direction, inspires enthusiasm, motivates others, and gets cooperation from individuals and groups toward meeting the goals of the church?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

2. Administration and Organization: How would you rate the pastor in organizing the work of the church? Does the pastor work well with the consistory in program planning and goal setting for the life and ministry of the congregation?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

3. Conduct of Worship: Do the worship services express true adoration and praise to God? Does the pastor promote joy in worship? Is there a caring atmosphere? Are the people's concerns for themselves, for others, and for the world lifted in prayer?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

4. Preaching: How well do the pastor's sermons speak to the needs of the congregation? Are the sermons biblical, inspiring, enlightening, challenging, and warmly presented?
- Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

5. Personal Relationships: Is the pastor effective in personal relationships? Is the pastor friendly and sincere, easy to be with, and does the pastor relate well to all age groups?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

6. Pastoral Care: How well does the pastor provide pastoral care by visiting the sick, the shut-ins, the bereaved, and prospective members?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

7. Pastoral Counseling: How would you rate the pastor as a pastoral counselor? Do people feel free to call on the pastor? Do you feel the pastor respects confidentiality?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

8. Christian Nurture: Is the pastor an effective teacher? Does the pastor encourage and support efforts in teacher training, the development of curriculum, and goals for the Christian Education program?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

9. Evangelism: Does the pastor teach and model a life of discipleship?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

10. Equipping: Does the pastor help congregants identify their spiritual gifts and how and where to use them for the building up of the body of Christ?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

D - 3

11. Stewardship: How would you evaluate the manner in which the pastor preaches and teaches the stewardship of time, talent, and money?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

12. Denominational Emphasis: How well does the pastor support the programs and concerns of the classis, regional synod, and the General Program Council of the Reformed Church in America?

Distinguished | Commendable | Competent | Adequate | Discussion
Required

Explanatory Comments:

13. In which areas would you affirm your pastor?

a. _____

b. _____

14. What one area should the pastor give greater emphasis in the coming year? (Are we trying to micromanage the pastor? Are your requests of the pastor in harmony with the pastor's gifts? In order to give greater emphasis to an area, the pastor may need to give less emphasis to something else.)

a. _____

Discussion Questions for any above area marked "Discussion Required":

- A. Do the goals for our church require the pastor to be gifted in this area?
- B. No minister has all the gifts desired for every area of ministry. In what ways can others assist with 1) encouragement, 2) a team effort through lay assistance, 3) additional training, and/or 4) hiring someone to fill an area of need?
- C. Is there sufficient concern to invite the chairperson of the Classis Pastoral Relations Committee or the Synod Minister to discuss your concern/s with you?

[REDACTED]

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APPENDIX D
RECRUITMENT LETTER OR EMAIL

Dear Participant,

As a doctoral candidate in the School of Divinity at Liberty University, I am conducting research as part of the requirements for the Doctor of Ministry degree. The purpose of my research is to study annual pastoral evaluations and provide a comprehensive, intentional, and biblical annual pastoral evaluation strategy, and I am writing to invite you to join my study.

Participants must be eighteen years of age or older, and a member of First Baptist Church of Carmi, Illinois. Participants will be asked to take an anonymous survey and questionnaire, take part in a recorded workshop, and design a pastoral evaluation strategy based on the workshop content. It should take approximately eight weeks, with each week lasting approximately sixty minutes in length to complete the procedures listed. Participation will be completely anonymous, and no personal, identifying information will be collected.

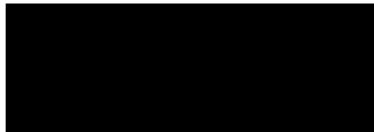
To participate, please contact me using the contact information below.

A consent document will be given to you if you meet the study criteria. The consent document contains additional information about my research.

Because participation is anonymous, you do not need to sign and return the consent document unless you would prefer to do so. Doing so will indicate that you have read the consent information and would like to take part in the study.

Sincerely,

Drake Caudill



APPENDIX E

CONSENT FORM

Consent

Title of the Project: Redeeming Pastoral Evaluation Workshop

Principal Investigator: Drake Caudill, Doctoral Candidate, School of Divinity, Liberty University

Invitation to be part of a Research Study

You are invited to participate in a research study. To participate, you must be eighteen or older and a member of the First Baptist Church of Carmi, Illinois. Taking part in this research project is voluntary.

Please read this entire form and ask questions before deciding whether to participate in this research.

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

The purpose of the study is to consider the impact of annual pastoral evaluations, participate in designing a pastoral evaluation strategy specifically for a congregation-led church, and evaluate the STEP method of pastoral evaluation.

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:

1. Participate in an in-person, audio-recorded, sixty-minute workshop with other church members.
2. Participate in an estimated thirty-minute anonymous pre-course and post-course survey.
3. Participate in designing a pastoral evaluation strategy that may or may not be adopted at First Baptist Church of Carmi, Illinois.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participating in this study.

Benefits to society include healthier pastoral leadership in local churches and spiritually stronger churches, working together to fulfill the Great Commission.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

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 to the pre-course questionnaires and post-course surveys will be anonymous. The workshop recordings will be kept confidential by replacing names with pseudonyms.
- Data will be stored in a locked file cabinet. After three years, all hardcopy records will be shredded.
- Workshop recordings will be stored on a password-locked computer for three years and then deleted. Only the researcher will have access to the recordings.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study. However, the researcher may provide snacks and drinks.

Is study participation voluntary?

Participation in this study is voluntary. Your decision to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any questions or withdraw before submitting the survey 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 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 Drake Caudill. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or

[REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Michael Sanders [REDACTED].

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 want to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board,

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered, and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please ensure you understand the study. If you have any questions about the study later, you can contact the researcher 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 F

PRE-WORKSHOP QUESTIONNAIRE

STEP Pastoral Evaluation Pre-workshop Questionnaire

Instructions: Complete this questionnaire prior to the beginning of the workshop. First, read the question, and then answer the question in the space provided. If additional space is needed, continue writing on the back of the page.

Question #1: Describe your attitude regarding employee performance evaluations. Are employee performance evaluations beneficial or ineffective? What positive/negative experiences have you experienced with employee performance evaluations?

Write Your Answer Below:

Question #2: What makes an employee performance evaluation effective?

Write Your Answer Below:

Question #3: Regarding pastoral performance evaluations, what metrics/measurables should be used to determine a *positive* performance review?

Write Your Answer Below:

Question #4: Regarding pastoral performance evaluations, what metrics/measurables should be used to determine a *negative* performance review?

Write Your Answer Below:

Question #5: What value does an annual pastoral performance review bring to the local church?

Write Your Answer Below:

Question #6: What value does an annual pastoral evaluation deliver to the pastor?

Write Your Answer Below:

Question #7: In your own words, describe the purpose of an annual pastoral evaluation?

Write Your Answer Below:

Question #8: Describe your level of comfortability in administering an annual pastoral evaluation and reviewing your assessment with the pastor.

Write Your Answer Below:

Question #9: Explain the purpose of pastoral ministry in the space below?

Write Your Answer Below:

Question #10: What determines a successful pastoral ministry?

Write Your Answer Below:

APPENDIX G
STEP WORKSHOP FORMAT

Week One

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Course Introduction and Pre-course Worksheet	Pre-course worksheet and writing utensils
4:30 PM	Lesson: Unhealthy vs. Healthy Pastoral Leadership	Participant journal and writing utensils
4:55 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
5:00 PM	Dismissal	
5:15 PM	Researcher is dismissed	

Week Two

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Lesson Introduction: Theology of Evaluation	Participant journal and writing utensils
4:35 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
4:45 PM	Dismissal	
5:00 PM	Researcher is dismissed	

Week Three

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Lesson Introduction: STEP One: Leadership Development	Participant journal and writing utensils
4:35 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
4:45 PM	Workshop participants design STEP One evaluation	Provide STEP Dashboard template for participants to utilize (provided in project appendix)
5:00 PM	Researcher is dismissed	

Week Four

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Lesson Introduction: STEP Two: Public Impression	Participant journal and writing utensils
4:35 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
4:45 PM	Workshop participants design STEP Two evaluation	Provide STEP Dashboard template for participants to utilize (provided in project appendix)
5:00 PM	Researcher is dismissed	

Week Five

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Lesson Introduction: STEP Three: Character Development	Participant journal and writing utensils
4:35 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
4:45 PM	Workshop participants design STEP Three evaluation	Provide STEP Dashboard template for participants to utilize (provided in project appendix)
5:00 PM	Researcher is dismissed	

Week Six

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Lesson Introduction: STEP Four: Spiritual Development	Participant journal and writing utensils
4:35 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
4:45 PM	Workshop participants design STEP Four evaluation	Provide STEP Dashboard template for participants to utilize (provided in project appendix)
5:00 PM	Researcher is dismissed	

Week Seven

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Lesson Introduction: STEP Five: Spiritual Development	Participant journal and writing utensils
4:35 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
4:45 PM	Workshop participants design STEP Five evaluation	Provide STEP Dashboard template for participants to utilize (provided in project appendix)
5:00 PM	Researcher is dismissed	

Week Eight

<u>TIME</u>	<u>CONTENT</u>	<u>MATERIALS</u>
3:30 PM	Researcher Arrival	Prepare room, materials, and personal prayer
4:00 PM	Welcome and prayer	
4:05 PM	Lesson Introduction: Heart of Pastoral Evaluation	Participant journal and writing utensils
4:35 PM	Allow time for questions, provide the prayer prompt, and dismiss in prayer	
4:45 PM	Workshop participants review their completed STEP evaluation form and ask questions	Provide STEP Dashboard template for participants to utilize (provided in project appendix)
5:00 PM	Researcher is dismissed	

APPENDIX H

STEP WORKSHOP LESSON PLANS

STEP Workshop Lesson Plan #1

<u>Subject:</u> Healthy vs. Unhealthy Pastoral Leadership	<u>Date:</u>
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Lesson Focus and Goals: The focus is to demonstrate through God's Word and modern statistics the value of healthy pastoral leadership and the dangers of unhealthy pastoral leadership.

Materials Needed: Participant Journals and writing utensils.

Biblical Focus and Lesson Outline:

- I. Unhealthy Pastoral Leadership (Ezekiel 34).
- II. Healthy Pastoral Leadership (Acts 20:28)
- III. Goal of the STEP Pastoral Evaluation Workshop

Weekly Prayer Prompt:

Participants will pray for healthy pastoral leadership in their local church throughout the week.

STEP Workshop Lesson Plan #2

<u>Subject:</u> Theology of Evaluation	<u>Date:</u>
---	---------------------

Lesson Focus and Goals: The focus of the lesson is to demonstrate biblical support for evaluation and how a theology of evaluation applies to pastoral evaluation.

Materials Needed: Participant Journals and writing utensils.

Biblical Focus and Lesson Outline:

- I. Biblical Examples of Evaluation (Genesis 1; Exodus 18; 1 Samuel 12)
- II. Biblical Goal of Evaluation (Proverbs 27:17; Galatians 6:1-5)
- III. Biblical Support for Pastoral Evaluation (1 Timothy 3:1-7).

Weekly Prayer Prompt:

Participants will pray for a willingness to allow the Holy Spirit to lead them in pastoral evaluation over the next week.

STEP Workshop Lesson Plan #3

<u>Subject:</u> STEP One: Leadership Development	<u>Date:</u>
---	---------------------

Lesson Focus and Goals: The focus of this lesson is to examine the first step of pastoral evaluation: Leadership Development.

Materials Needed: Participant Journals, writing utensils, STEP questions for evaluation design.

Biblical Focus and Lesson Outline:

- I. Biblical Support for Pastoral Leadership Development (1 Peter 5:1-4; Ephesians 4:11-16; Acts 20).
- II. Practical Applications for Pastoral Leadership Development (Exercising oversight, equipping the saints, proclaiming God's word, caring for the church, etc.).
- III. Evaluation Implementation: Discuss and design evaluation format for pastoral leadership development.

Weekly Prayer Prompt:

Participants will pray for pastoral humility in following the leadership of the Holy Spirit in pastoral leadership development.

STEP Workshop Lesson Plan #4

<u>Subject:</u> STEP Two: Pastoral Public Impression	<u>Date:</u>
---	---------------------

Lesson Focus and Goals: The focus of this lesson is to examine the second step of pastoral evaluation: Public Impression.

Materials Needed: Participant Journals, writing utensils, STEP questions for evaluation design.

Biblical Focus and Lesson Outline:

- I. Biblical support for pastoral public impression (1 Timothy 3:7, 1 Peter 5:1-6)
- II. Practical applications for pastoral public impression (Community engagement, social media presence, annual background check)
- III. Evaluation Implementation: Discuss and design evaluation format for pastoral public impression.

Weekly Prayer Prompt:

Participants will pray that God will protect the public witness of pastoral leadership and the local church. They are also encouraged to pray for creative ways in public engagement for the pastor and local church.

STEP Workshop Lesson Plan #5

<u>Subject:</u> STEP Three: Character Development	<u>Date:</u>
--	---------------------

Lesson Focus and Goals: The focus of this lesson is to examine the third step of pastoral evaluation: Character Development.

Materials Needed: Participant Journals, writing utensils, STEP questions for evaluation design.

Biblical Focus and Lesson Outline:

- I. Biblical support for pastoral character development (1 Timothy 3:1-7, Titus 1:5-9).
- II. Practical Application for pastoral character development (Clear-minded, self-controlled, humble, not greedy, not quarrelsome, gentle, hospitable, not violent, not a drunkard, not argumentative, not arrogant, not quick-tempered, and loves what is good).
- III. Evaluation Implementation: Discuss and design evaluation format for pastoral character development.

Weekly Prayer Prompt:

Participants will pray that God will reveal any character weaknesses in pastoral leadership and that the Holy Spirit will strengthen the pastor's character.

STEP Workshop Lesson Plan #6

<u>Subject:</u> STEP Four: Spiritual Development	<u>Date:</u>
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Lesson Focus and Goals: The focus of this lesson is to examine the fourth step of pastoral evaluation: Pastoral Spiritual Development.

Materials Needed: Participant Journals, writing utensils, STEP questions for evaluation design.

Biblical Focus and Lesson Outline:

- I. Biblical support for pastoral personal spiritual development (Titus 1:5-9; Hebrews 13:17; Acts 20).
- II. Practical application for pastoral spiritual development (Holy, stewardship, be alert, not a recent convert, shepherd with joy, and pay careful attention to yourself).
- III. Evaluation Implementation: Discuss and design evaluation format for pastoral personal spiritual development.

Weekly Prayer Prompt:

Participants will pray for personal spiritual growth in the life of the pastor and for the Holy Spirit to reveal areas of spiritual growth.

STEP Workshop Lesson Plan #7

<u>Subject:</u> STEP Five: Pastoral Calling	<u>Date:</u>
--	---------------------

Lesson Focus and Goals: The focus of this lesson is to examine the fifth step of pastoral evaluation: Pastoral Calling.

Materials Needed: Participant Journals, writing utensils, STEP questions for evaluation design.

Biblical Focus and Lesson Outline:

- I. Biblical support for pastoral calling (Acts 20, Ephesians 4:11-17; Hebrews 13:17).
- II. Practical applications for pastoral calling (Holy Spirit directed, pastoral leadership is a gift from Christ, pastoral leaders will give an account to God).
- III. Evaluation Implementation: Discuss and design evaluation format for pastoral calling.

Weekly Prayer Prompt:

Participants will pray that God will strengthen the call of pastoral leadership and that the Holy Spirit will lead the local church in submitting to the work of God in the church.

STEP Workshop Lesson Plan #8

<u>Subject:</u> Heart of Pastoral Evaluation	<u>Date:</u>
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Lesson Focus and Goals: The final course in the workshop is to discover the heart of pastoral leadership and evaluation. Participants will answer the question, “What is the heart of pastoral evaluation?”

Materials Needed: Participant Journals and writing utensils.

Biblical Focus and Lesson Outline:

- I. What is the heart of pastoral leadership?
- II. What is the heart of pastoral evaluation?
- III. The heart of pastoral evaluation is healthy pastoral leadership that leads healthy churches in active participation in making disciples of all nations (Matthew 28:18-20).

Weekly Prayer Prompt:

Participants will pray for the pastoral evaluation process that God will use the process to strengthen the relationship between the pastor and church and that the church will make more disciples of all nations.

APPENDIX I

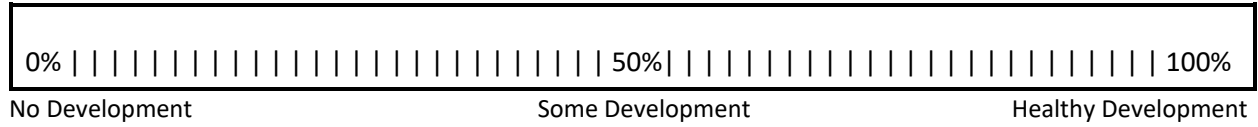
STEP PASTORAL EVALUATION DASHBOARD STRATEGY DESIGN

Instruction Guide

- 1. Sample Dashboard Instructions:** Participants will utilize the STEP Evaluation Dashboard as a template to design a pastoral evaluation strategy. Participants can choose all questions, some questions, or create their own questions. The dashboard will be designed by participants but completed by the pastor during pastoral evaluation.
- 2. Evaluation Indicator Instructions:** The pastor is encouraged to evaluate their current level of development and growth by shading in (with pencil or other writing utensil) the corresponding STEP. By shading in the evaluation indicator, the evaluation team can assess the pastor's current level of health in the different biblical areas of pastoral leadership.
- 3. Self-Evaluation Questions:** Participants who choose to utilize the pastoral self-evaluation questions, should encourage the pastor to read the questions selected by the evaluation team, and then write a paragraph response to the questions. Participants can choose all questions, some questions, or create their own questions. The dashboard will be designed by participants but completed by the pastor during pastoral evaluation. A goal of self-evaluation is for the pastor to prayerfully consider personal development.
- 4. Written Questions:** Participants who choose to utilize the pastoral written questions should encourage the pastor to respond accordingly. Participants can choose all questions, some questions, or create their own questions. The dashboard will be designed by participants but completed by the pastor during pastoral evaluation. The purpose of written questions is for the pastor to consider both personal and ministerial relationships and growth.
- 5. Interview Questions:** Participants who choose to utilize the pastoral interview questions should schedule a time/location for a face-to-face interview. Participants can choose all questions, some questions, or create their own questions. The dashboard will be designed by participants but completed by the pastor during pastoral evaluation. As church's interview new staff members, the evaluation team that utilizes interview questions provides the pastor and evaluation team the opportunity to discuss answers and possible solutions to any concerns.
- 6. Evaluation Design:** Use the blank template provided to design each STEP evaluation. Utilize the questions provided or create questions as decided by the group that are based on biblical support from the STEP component. An electronic copy can be emailed by request: pastordcaudill@gmail.com

STEP One: Leadership Development

Leadership Development Indicator



Self-Evaluation Questions

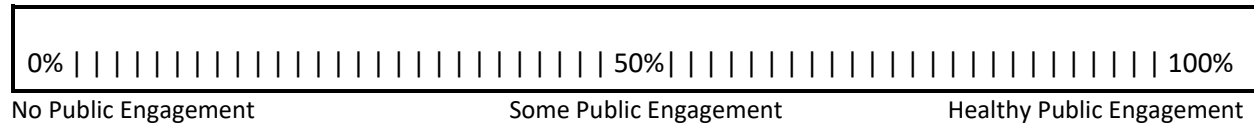
Written Questions

Interview Questions

Prayer:

STEP Two: Public Impression Sample
Public Impression Indicator

Public Impression Indicator



Self-Evaluation Questions

1. What opportunities of public engagement do you believe God has provided for you and how are you cultivating those areas of public engagement?
2. What specific areas in public engagement, that demonstrate a necessity for growth, do you believe you God is calling you?
3. What would (*or what does*) healthy public engagement look like in your life and ministry?
4. What are some common struggles that keep you from healthy public engagement?
5. What areas around the community do you frequently visit? Restaurants? Businesses?

Written Questions

1. Write two to three ways the evaluation team can encourage the church to support and encourage your public engagement?
2. On a scale of one (lowest) to ten (highest), rate your current desire to engage in the community. Why did you give it that rating?
3. Write a community project or public service opportunity you would personally like to become more involved in. What is hindering you from taking the first step in your involvement?
4. Describe in your own words what healthy public engagement looks like. How are you striving for your vision of healthy public engagement?
5. Would you submit to a background check?

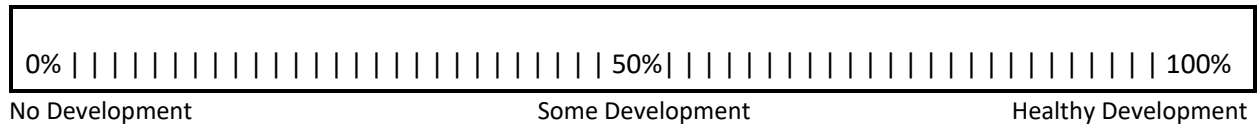
Interview Questions

1. How are you increasing in public engagement? Share one recent experience in public engagement.
2. Tell the evaluation team about a biblical character that influences your public engagement when you are discouraged. Why does that biblical character encourage you?
3. Share with the evaluation team your personal vision for your public engagement?
4. What social media accounts do you currently engage with and does your public impression on social media reflect the gospel?
5. Are you currently texting or engaged in a private conversation with a minor without parental consent?

Prayer: Describe any spiritual attacks on your public engagement and share ways the evaluation team can encourage the church to pray for you.

STEP Two: Public Impression Evaluation

Public Impression Indicator



Self-Evaluation Questions

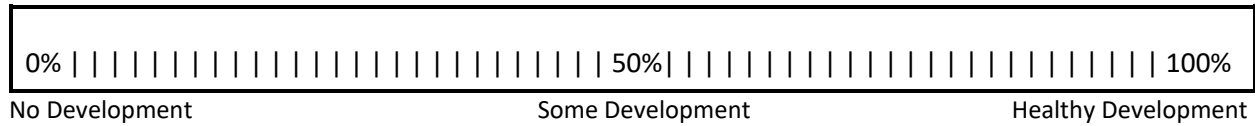
Written Questions

Interview Questions

Prayer:

STEP Three: Character Development Sample

Character Development Indicator



Self-Evaluation Questions

1. How are you growing in the biblical qualifications of pastoral character found in First Timothy 3:1-7?
2. What specific areas, that demonstrate a necessity for growth, in character development do you believe you God is calling you?
3. What would (*or what does*) healthy character development look like in your life and ministry?
4. What are some common struggles that keep you from healthy character development?
5. What would you do differently in your home to develop your character with your family or in your relationship with others?

Written Questions

1. Write two to three ways the pastoral evaluation team can encourage the church to encourage and support your character development?
2. On a scale of one (lowest) to ten (highest), rate your current desire for your character development. Why did you give it that rating?
3. Write the title of a book on personal character development you would like to read in the future. What is hindering you from reading the book you mentioned?
4. Describe in your own words what healthy character development looks like. How are you striving for your vision of healthy character development?
5. Share any podcasts, articles, authors, social media leaders that influence or encourage your development of personal character. Why do they inspire or encourage you?

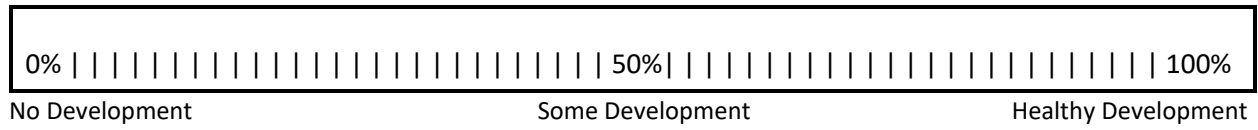
Interview Questions

1. How are you growing in developing your character? Share one recent growth experience.
2. Tell the evaluation team about a biblical passage that influences your personal character development when you are discouraged. Why does that biblical passage encourage you?
3. Share with the evaluation team your personal vision for your character development at home, within the church, and in your personal life?
4. Where do you see your character development in five to seven years?
5. Who encourages you when you experience personal burnout or discouragement?

Prayer: Describe any spiritual attacks on your personal character development and share ways the evaluation team can encourage the church to pray for you

STEP Three: Character Development

Character Development Indicator



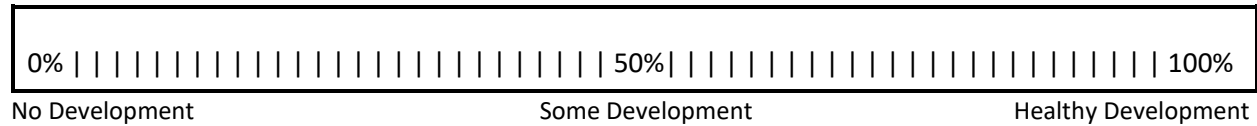
Self-Evaluation Questions

Written Questions

Interview Questions

Prayer:

STEP Four: Spiritual Development Sample
Spiritual Development Indicator



Self-Evaluation Questions

1. How are you growing in your walk with the Lord?
2. What specific areas, that demonstrate a necessity for growth, in spiritual development do you believe you God is calling you?
3. What would (*or what does*) healthy spiritual development look like in your life and ministry?
4. What are some common struggles that keep you from healthy spiritual development?
5. What could you do differently in your home to develop your spiritual growth?

Written Questions

1. Write two to three ways the pastoral evaluation team can encourage the church to encourage and support your personal spiritual development?
2. On a scale of one (lowest) to ten (highest), rate your current desire for your spiritual development. Why did you give it that rating?
3. Write the title of a book on personal spiritual growth you would like to read in the future. What is hindering you from reading the book you mentioned?
4. Describe in your own words what healthy spiritual development looks like. How are you striving for your vision of healthy spiritual development?
5. Share any podcasts, articles, authors, social media leaders that influence or encourage your spiritual growth. Why do they inspire or encourage you?

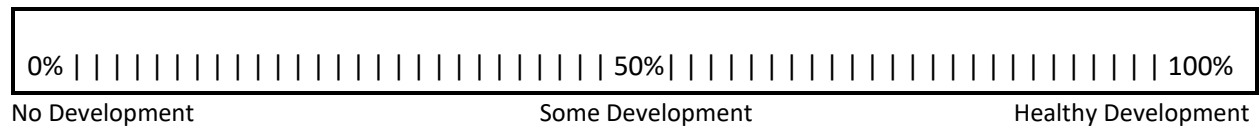
Interview Questions

1. How are you growing in developing your walk with the Lord? Share one recent growth experience.
2. Tell the evaluation team about a biblical passage that influences your personal spiritual development when you are discouraged. Why does that biblical passage encourage you?
3. Share with the evaluation team your personal vision for your spiritual development at home, within the church, and in your personal life?
4. Where do you see your spiritual development in five to seven years?
5. Who encourages you when you experience personal burnout or discouragement?

Prayer: Describe any spiritual attacks on your personal spiritual growth and share ways the evaluation team can encourage the church to pray for you.

STEP Four: Spiritual Development

Spiritual Development Indicator



Self-Evaluation Questions

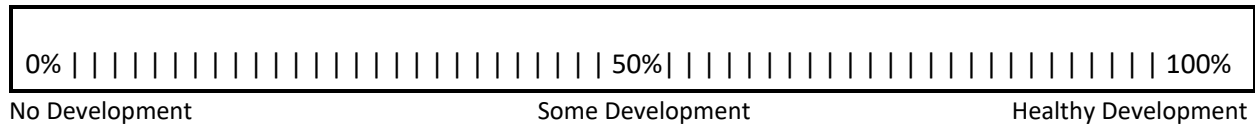
Written Questions

Interview Questions

Prayer:

STEP Five: Pastoral Calling Sample

Pastoral Calling Indicator



Self-Evaluation Questions

1. Describe your personal pastoral calling? Share when and how God called you into ministry?
2. How is your calling to serve in our church look different than when you first started?
3. What would (*or what does*) healthy pastoral calling look like in your life and ministry?
4. What are some common struggles that keep you from fulfilling the calling God has in your pastoral ministry?
5. What could you do differently in your home to develop the calling God has in your pastoral ministry?

Written Questions

1. Write two to three ways the pastoral evaluation team can encourage the church to support the calling God has for your ministry and the church.
2. On a scale of one (lowest) to ten (highest), rate your current desire for your pastoral calling. Why did you give it that rating?
3. Write the title of a book on pastoral ministry or pastoral calling you would like to read in the future. What is hindering you from reading the book you mentioned?
4. Describe in your own words what a healthy pastoral call looks like. How are you striving to fulfill the calling God has for you, your family, and your ministry?
5. Share any podcasts, articles, authors, social media leaders that influence or encourage you in your pastoral call. Why do they inspire or encourage you?

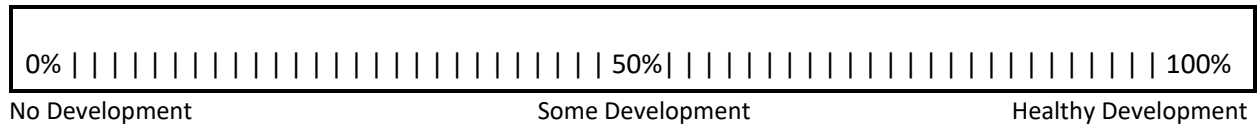
Interview Questions

1. How are you growing in your pastoral calling? Share one recent growth experience.
2. Tell the evaluation team about a biblical passage that influences the pastoral call God has for you when you are discouraged. Why does that biblical passage encourage you?
3. Share with the evaluation team your personal vision for the calling in your home, within the church, and in your personal life?
4. Where do you believe God is calling you in five to seven years?
5. Who encourages you when you experience personal burnout or discouragement?

Prayer: Describe any spiritual attacks on your pastoral call and share ways the evaluation team can encourage the church to pray for you.

STEP Five: Pastoral Calling

Pastoral Calling Indicator



Self-Evaluation Questions

Written Questions

Interview Questions

Prayer:

STEP Evaluation Completion:**Evaluation Committee**

The following page should be completed by the church approved evaluation committee.

Recommended Evaluation Timeline

What is the recommended timeline for the Pastoral Evaluation Process?

- One time meeting with the Pastor and evaluation committee.
- Quarterly Meeting with Pastor and a member of the evaluation committee.
- Bi-annual meeting with the Pastor and member(s) of the evaluation committee.
- Recommended Meeting Date(s): _____

Completed Evaluation Committee Questions

Did the committee review and approve the questions before implementing the evaluation?

YES _____

NO _____

Did the committee pray together before implementing the evaluation?

YES _____

NO _____

Did the committee discuss a follow-up plan for prayer and congregation communication?

YES _____

NO _____

Does the committee plan to discuss (or already discussed) the evaluation with the pastor?

YES _____

NO _____

Does the committee recommend corrective action or follow-up with the pastor?

YES _____

NO _____

Completed Evaluation Signatures

Evaluation Committee Representative: _____

Pastor Signature: _____

STEP Evaluation Dashboard
Final Instructions Guide

1. Evaluation Compilation: Compile each STEP Evaluation guide into one completed document. The goal of the STEP Evaluation workshop is to design a Pastoral evaluation strategy that the pastoral evaluation committee (or group) can easily adopt and implement if approved.

2. Evaluation Timeline: Based on the final document, what is the recommended evaluation timeline? Can the evaluation committee implement the pastoral evaluation in one meeting, or should the evaluation committee schedule regular meetings to implement the evaluation throughout the year?

3. Committee or Church Approval: Communication and transparency is important when conducting an annual evaluation. Once the STEP Evaluation workshop is complete, and the document is compiled into a workable document, it is recommended that the evaluation committee of church approve the evaluation guide and the updated evaluation process.

4. Pastoral Leadership Review: Ensure Pastoral leadership is fully aware of the updated evaluation strategy and process. Allow the pastor to review the updated questions, timeline, and provide an opportunity for discussion/questions. Once the evaluation committee and pastor agree, the evaluation process can begin.

5. Pray: Ensure the evaluation committee is committed to prayer throughout the entire evaluation process. Allow the Holy Spirit to grant wisdom, provide direction, and promote humility within the evaluation committee and Pastoral leadership. The goal of Pastoral evaluations is that healthy pastors lead healthy churches to make disciples of all nations.

APPENDIX J

POST WORKSHOP EVALUATION

STEP Pastoral Evaluation Strategy: Post Workshop Survey

This assessment will gauge how the STEP Pastoral Evaluation Strategy Workshop affected your understanding of pastoral evaluation. Read the biblical principle, then the corresponding statement, and then circle the answer that best describes your understanding of the statement.

Instructions

Read each biblical principle before responding to each statement. After reading the biblical principle, read the statement below the principle. Respond to the statement by circling the number that best represents your answer to the statement. After responding to each statement, input the total score of the section by adding the number you selected in response to each statement.

This assessment is partial fulfillment of the requirements for the completion of the Doctor of Ministry Degree at Liberty University. Your answers will be compiled with other respondents and your specific assessment will remain confidential.

STEP One: Leadership Development

Biblical Principle: Pastors are called to gently lead the flock of God.

Statement #1: The STEP Pastoral Evaluation Strategy examines and evaluates the development of pastoral leadership.

5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree
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Biblical Principle: God does not call pastors based on leadership skills, eloquent speech, or a magnetic personality, but God examines the heart and character.

Statement #2: The STEP Pastoral Evaluation Strategy does not evaluate the pastor based on pastoral performance, but on the growth and development of the pastor.

5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree
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Biblical Principle: The local church is not the pastor's organization to advance, but God's Kingdom to which the pastor must faithfully submit.

Statement #3: The STEP Pastoral Evaluation Strategy provides the pastor an opportunity to humbly submit to prayerful examination from the local church, thus leading by example.

5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree
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Biblical Principle: The goal of pastoral evaluation is biblical accountability, counsel, and encouragement.				
Statement #4: The STEP Pastoral Evaluation Strategy provides opportunities for the evaluation team to examine and evaluate pastoral leadership and to offer solutions through prayerful guidance.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: The goal of pastoral evaluation is for the congregation to co-labor with the pastor.				
Statement #5: The STEP Pastoral Evaluation Strategy provides the evaluation team with opportunities to hear the leadership burdens of the shepherd and evaluate how to support the shepherd best.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Summary of Mark (Add the total number from each statement and place the total below.)	Point Total
Section One: Leadership Development	
STEP Two: Public Impression	

Biblical Principle: Pastoral leadership is called to an exemplary life among non-Christians.				
Statement #1: The STEP Pastoral Evaluation Strategy examines and evaluates the lifestyle of the pastor among non-Christians.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to be well thought of by outsiders.				
Statement #2: The STEP Pastoral Evaluation Strategy provides the evaluation team to design an evaluation team with a strategy that examines pastoral engagement within the community.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to engage in the community as God provides opportunities.				
Statement #3: The STEP Pastoral Evaluation provides an opportunity for transparent dialogue regarding community engagement.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to support and lead the congregation in godly public engagement.				
Statement #4: The STEP Pastoral Evaluation examines and evaluates ways the pastor leads the congregation in public engagement.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: The goal of pastoral evaluation is for the congregation to co-labor with the pastor.				
Statement #5: The STEP Pastoral Evaluation Strategy provides the evaluation team with opportunities to hear the community engagement vision of the shepherd and evaluate how to support the shepherd's vision.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Summary of Mark (Add the total number from each statement and place the total below.)	Point Total
STEP Two: Public Impression	
STEP Three: Character Development	

Biblical Principle: Pastoral leadership is called to an exemplary life among non-Christians.				
Statement #1: The STEP Pastoral Evaluation Strategy examines and evaluates the lifestyle of the pastor among non-Christians.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to an exemplary life within the family unit.				
Statement #2: The STEP Pastoral Evaluation Strategy examines and evaluates the lifestyle of the pastor at home.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to a lifestyle that avoids arguments and accepts biblical counsel.				
Statement #3: The STEP Pastoral Evaluation Strategy provides the opportunity to provide prayerful solutions for pastoral counsel and observe the pastor's response.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to focus on character development more than programs and strategies.				
Statement #4: The STEP Pastoral Evaluation Strategy emphasizes character development more than organizational growth, programs, and strategies.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to lead the congregation with an exemplary lifestyle that reflects Jesus.				
Statement #5: The STEP Pastoral Evaluation Strategy provides the opportunity for the pastoral evaluation team to design an evaluation strategy that emphasizes character development.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Summary of Mark (Add the total number from each statement and place the total below.)	Point Total
STEP Three: Character Development	

STEP Four: Spiritual Development

Biblical Principle: Pastoral leadership is called to emphasize personal spiritual growth.				
Statement #1: The STEP Pastoral Evaluation Strategy provides the opportunity for the evaluation team to design an evaluation strategy that examines pastoral spiritual development.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to faithful stewardship.				
Statement #2: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that comprehensively evaluates pastoral stewardship personally, spiritually, and corporately.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to spiritual alertness of the tactics of Satan and spiritual attacks on the church.				
Statement #3: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that intentionally discusses the spiritual alertness of pastoral leadership.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to joyfully shepherding God's flock.				
Statement #4: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that evaluates the motivation behind pastoral leadership.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to holy living.				
Statement #5: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that doesn't evaluate pastoral perfection, but pastoral sanctification.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Summary of Mark (Add the total number from each statement and place the total below.)	Point Total
STEP Four: Spiritual Development	
STEP Five: Pastoral Calling	

Biblical Principle: Pastoral leadership is called by God to a life of service to Him that is for His glory.				
Statement #1: The STEP Pastoral Evaluation Strategy provides an opportunity to evaluate and discuss the personal calling of the pastor.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called by God to prayerful obedience to the Holy Spirit's direction and guidance.				
Statement #2: The STEP Pastoral Evaluation Strategy provides an opportunity for the evaluation team to design an evaluation strategy that provides the pastor an opportunity to share the current calling of the Holy Spirit.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called by God to a life of humility.				
Statement #3: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that provides the pastor an opportunity to receive feedback, prayer, and encouragement.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called to a life of purity, set apart for God's work.				
Statement #4: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that provides an opportunity for an annual background check.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: Pastoral leadership is called by God to a life of honesty that reflects the God of Truth.				
Statement #5: The STEP Pastoral Evaluation Strategy provides the evaluation team with an opportunity to design an evaluation strategy that provides a safe and confidential space for the pastor to be honest and transparent.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Summary of Mark (Add the total number from each statement and place the total below.)	Point Total
STEP Five: Pastoral Calling	

Overall STEP Pastoral Evaluation

Biblical Principle: God's people are called to be equipped for the work of ministry.				
Statement #1: I am better equipped to evaluate pastoral leadership after participating in the STEP Pastoral Evaluation Workshop.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: The role of Pastor is designed by God and His design is revealed in His Word.				
Statement #2: I am more aware of the biblical metrics and God's mandate for pastoral leadership after participating in the STEP Pastoral Evaluation workshop.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: The Bible commands that all things should be done orderly and for God's glory.				
Statement #3: The STEP Pastoral Evaluation Strategy provides the congregation with a clear strategy design to evaluate pastoral leadership comprehensively, intentionally, and biblically.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: God's goal for sanctification is conformity to the image of Christ and God's people should serve with His goal in mind.				
Statement #4: I understand the goal of pastoral evaluation now that I have participated in the STEP Pastoral Evaluation workshop.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Biblical Principle: God's desire for the Church to serve together in unity.				
Statement #5: I would recommend to the church that congregational leadership should embrace the STEP Pastoral Evaluation Strategy.				
5. Strongly Agree	4. Agree	3. Undecided	2. Disagree	1. Strongly Disagree

Summary of Mark (Add the total number from each statement and place the total below.)	Point Total
STEP Evaluation	

NOTE: This page is to be completed by researcher only.

Summary of STEPS	Average	Highest Question or Statement	Lowest Question or Statement
STEP One: Leadership Development			
STEP Two: Public Impression			
STEP Three: Character Development			
STEP Four: Spiritual Development			
STEP Five: Pastoral Calling			
STEP Evaluation			

APPENDIX K

Completed Pre-Course Questionnaire Compilation

Question #1: Describe your attitude regarding employee performance evaluations. Are employee performance evaluations beneficial or ineffective? What positive/negative experiences have you experienced with employee performance evaluations?

Responses:

5021001: I believe employee performance evaluations are extremely important for both employer and employee. Employers are able to communicate and review accomplished goals and unmet expectations for a given period.

5021002: (A) I think performance evaluations can be an effective tool for giving constructive feedback, establishing performance goals, measuring personal and professional growth, and rewarding performance. (B) I think they can be beneficial for both employee and evaluator if done correctly (with love, mercy, and grace). (C) They can be stressful for both employee and evaluator; they were not my favorite thing to do as a manager.

5021003: If they are done correctly, they can be very beneficial. Negative experiences include when the evaluator is simply going through the motions. In the short term, it's great to have someone tell you you're doing a great job and there are no areas for improvement, but only if that's in fact true. That just sets the employee up for failure later on. Positive experiences include when the evaluator takes the time to accurately learn what I've been doing and, in addition to pointing out strengths, gives meaningful feedback on areas of improvement. Also, evaluations should be an ongoing process with at least a med-cycle review in order to give the employee a chance to work on any deficiencies.

5021004: Beneficial. They encourage communication between the employee and the employer. This helps both parties understand how their performance is viewed by the other. Constructive communication can then be experienced by both parties for their personal development and job performance. Ultimately, this should benefit the institution they represent.

5021005: N/A

5021006: I dislike performance evaluations more than I like them. They can be cumbersome and challenging when I am the evaluator. They also tend to be a subjective measurement tool. Reviewing the performance evaluation with an employee or superior gives the opportunity to discuss expectations and how well those expectations are being met. I have had several negative experiences with performance evaluations: employees being upset that they were not evaluated better, or perfectly. I have also been on the receiving end of negative evaluation that I believed was unjust.

5021007: They can be valuable, but often become a check box, we do them because we are supposed to. Having worked somewhere that I have received them annually and performed them I find it difficult to treat them with the importance they should have. We do not get merit raised and if someone is doing

poor enough to warrant dismissal then that will be dealt with outside the structure evaluation system. We used to have very complicated ones that were very time intensive. We tried to make them easier and overshot. Our evals now are simple. I consider them a “kindergarten” eval as you get “S’s.”

5021008: Somewhat beneficial as they help stimulate communication between employee/employer regarding expectations. It can also help employees know the things the employer appreciates about them.

5021009: N/A

5021010: I think they are very important and beneficial so that we are able to measure what is working and what isn’t. I haven’t had any experience with employee performance management.

5021011: I believe they are beneficial as long as they remain unbiased. I have not had much experience with evaluations.

5021012: I'm optimistic about employee performance evaluations. I think they have the potential to be extremely effective, but may not be because of a variety of variables, ex. Lack of prep by evaluator, unrealistic expectations, etc.

5021013: I definitely believe that employee evaluations are beneficial if done honestly. No one is perfect and we should all strive for growth.

Question #2: What makes an employee performance evaluation effective?

Write Your Answer Below:

001: An effective evaluation performance clearly defines goals and expectations and establishes a timeline for such. employees should look back to the goals previously set, likewise, the employer should look back at the list of goals and expectations given to the employee previously.

002: Clear, realistic expectations, measurable goals, trusting relationship between employee and evaluator.

003: In short, honest evaluations based on thoughtful research into employee responsibilities and performance, while being delivered in a timely, caring manner.

004: The open communication; The response of the parties in acting upon the things that were communicated...taking appropriate steps to improve where there have been short comings; The strengthening of personal and employee/employer relationships.

005: N/A

006: I think the honest, back and forth discussion between the evaluator and the employee being evaluated is the best opportunity to find success with a performance evaluation. Also, if the performance evaluation captures the role of the employee effectively, and has well defined, measurable goals.

007: A manager taking the time to personalize them and make them specific. Vague language about doing well or poor isn't helpful. There need to be specific things that the employee has done well and things that need improvement including what that improvement would look like.

008: Evals are most effective if they are a culmination of an on-going conversation, not something the employee has never heard before that meeting.

009: N/A

010: Being clear and understandable. Also being very relevant to the job/employee.

011: Can reveal things the employee needs to work on, as well as what they are doing well.

012: Fostering an approach of growth for the benefit of both the company and individual, clear goals or expectations, clear instructions for going forward (as in what to fix, improve, etc.) and how those will be measured. Clarity allows both parties to work better.

013: Honesty and the acceptance of the employee to take the evaluation without offense.

Question #3: Regarding pastoral performance evaluations, what metrics/measurables should be used to determine a *positive* performance review?

Write Your Answer Below:

001: Average monthly Sunday attendance, how many people have been disciplined by the pastor, family unity (i.e. family presence at church), and presence in church event.

002: Attendance/reliability; accuracy of interpretation of the Scriptures; adherence to the Baptist Faith and Message.

003: Effective preaching/communication, of course, tops the list. But, in a church like ours, pastoral care is nearly as important. Also, in addition to pastoral duties, as many pastors in modern churches are (unlike in the past) highly compensated employees (relative to the communities in which they serve). So there is a more traditional employee/employer relationship that must be evaluated. A pastor who preaches wonderful sermons, but doesn't keep office hours, is rude to staff or ineffectual in leading them, etc. must be held to account just as any other employee would.

004: He is meeting the biblical standards set by God; He displays a strong work ethic both in time and effort put forth; He is being effective (1) the job description being accomplished; (2) people's lives are being spiritually and/or physically enhanced...in the congregation and the community; (3) the administration of the church is being done decently and in order.

005: N/A

006: How well the following are adhered to: First Timothy 3:2-7; biblical sermons; one who unites others; visitation of (sick, hospital, nursing home, church member, church visitors, etc.); the aspects of the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control) being evident in the pastor as he carries out his duties.

007: How well the pastor lines up with the biblical mandates on the position, how engaged the congregation as I feel the pastor guides that, enrollment and baptisms, it isn't all about numbers, but they can tell you things as well.

008: Unsure. Pastors seem different. Objective measures seem off to completely base pastors performance upon. If people are responding to the Gospel (accepting and growing or rejecting and rebelling).

009: N/A

010: The balance of work/life and how he cares for the church. Pastoring is much more than just giving a sermon. We need to see what the pastor is doing when they aren't speaking.

011: Relationship with Church Members; Correct doctrine; living as he is preaching; matureness in faith; constantly seeking wisdom and knowledge.

012: Is the pastor living, leading, and teaching as Scripture has stated clearly. And are there other outcomes the church is specifically looking for - has the pastor been made aware of these and how they will be measured - such as if a church was building a new building and they expect the pastor to oversee it, a clear timeline and expectation should be known so it can be measured.

013: Church spiritual growth; shepherding of the flock, compassion, and trust.

Question #4: Regarding pastoral performance evaluations, what metrics/measurables should be used to determine a *negative* performance review?

Write Your Answer Below:

001: The above items could be used for a negative performance review as well.

002: Deviation from beliefs according to the Baptist Faith and Message; unrepented moral failure; false teaching.

003: Again, see #3 above. Uninspired or ineffectual preaching, lack of pastoral care, inattention or unwillingness to abide by the same type of conduct/responsibilities expected of any well-compensated employee.

004: He fails to meet the biblical standards set forth by God for the disciple of God and of the spiritual leader (First Timothy 3 and Titus 1, etc.); he does not work an adequate number of hours to fulfill the job description; he fails to demonstrate personal relationship skills; he fails to display teaching and preaching skills (exposition and communication of the Bible) and a passion for (practice of) prayer.

005: N/A

006: The degree in which the following are not adhered to: First Timothy 3:2-7; Biblical sermons; one who unites others; visitation of (sick, hospital, nursing home, church member, church visitors, etc.); the aspects of the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control) being evident in the pastor as he carries out his duties.

007: Poor enrollment in the church, lack of connectiveness among the body, numbers of visits done on an average week.

008: Lukewarm, lack of persona and congregational growth/action in love toward others in and outside of the church.

009: N/A

010: I think seeing too much office time or at home time is a negative. Also making sure the pastor isn't giving false information or somehow pushing a personal agenda.

011: unfaithful to church/wife; unwillingness to learn/grow; following own will over God's' living in the flesh.

012: Decline - not necessarily numerically, but that can indicate a problem. More a spiritual decline - are people serving less, engaged in the life of the church less, etc. - this may not be the pastor's fault, but an evaluation to determine the spiritual decline should be done (is it a spiritual attack? is it a failing to disciple? etc.)

013: Sinful behavior, creating a culture of division, poor financial stewardship

Question #5: What value does an annual pastoral performance review bring to the local church?

Write Your Answer Below:

001: An annual pastoral review is able to align expectations between pastor and congregation. It allows us to track progress and rank priorities.

002: An annual pastoral review gives the church body (or representative group) an opportunity to fairly evaluate the pastor; express concerns in a constructive manner; recognize positive accomplishments and reward accordingly.

003: While the pastor is the leader of the church, the responsibility for effectiveness in ministry rests on the church. The evaluation process can show where the church is failing to properly support the pastor in a particular area, placing too many duties on him, or generally expecting too much (or sometime maybe too little).

004: Improvement and the strengthening of the leadership and congregation (proper and necessary communication, personal and ministerial development, potentially a more effective and prosperous local church).

005: N/A

006: It gives the opportunity to have a discussion by the ones who are tasked with reviewing the pastor's performance and the pastor about expectations and how well or poorly those have been met. The church is given the opportunity, through the ones tasked with reviewing the pastor's performance the opportunity to benefit from enhanced performance by the pastor.

007: Can provide evidence of growth and forward movement.

008: Perhaps it brings an opportunity to at least discuss or clarify communication about vision and expectation between pastor and congregation. Maybe it's an eval of both the pastor and congregation.

009: N/A

010: It leads us sit down and figure out what is working, what isn't, and really understand the situation of what to do next. It also adds accountability to the pastor.

011: Provides an opportunity for feedback from the church, as well as some alignment with the churches mission.

012: If done well, could bring great value. If treated as a checklist, probably will do more harm than good.

013: When conducted in an honest and loving way, it can help a pastor see areas of improvement that he might not be able to see.

Question #6: What value does an annual pastoral evaluation deliver to the pastor?

Write Your Answer Below:

001: An annual pastoral review shows the pastor what his church is expecting of him.

002: A performance review gives the pastor honest feedback from the congregation. It also gives the pastor a platform to address any concerns.

003: Again, if done honestly, timely, and in the correct spirit, I believe the evaluation process can help the pastor not only in the church that he is immediately called to lead but prepare him for the challenges (which may be different) in the next church or position in his ministry career.

004: Opportunity for personal development, better understanding of his effectiveness in ministering, growing relationship with the congregation and its leadership, better understanding of his personal strengths and weaknesses.

005: N/A

006: The pastor is given the opportunity to see how his performance matches up with the expectation of the church. The pastor can then modify his performance to better meet the needs/expectations of the congregation.

007: Can provide evidence of growth and forward movement, it can be difficult to tell that you are making progress, especially with a group of people that are often resistant to change.

008: Again, ideally this conversation is happening throughout the year, but maybe it is a way for the pastor to hear if his vision, the Lord's vision, and the congregation's vision all match.

009: N/A

010: Let's the pastor see what to work on and to make their ministry better and so they can love the church better. It can also be a big way that God can speak to the pastor through his church family.

011: Helps pastors understand their strengths and weaknesses, and can lead to improvement.

012: If he's "doing well" it may mean a pat on the back. If he's "not", could mean he's asked to leave or be/do more.

013: The church can use it to really look at the church in a prayerful and loving way. Also, to see areas that the church would like to grow in with help from the pastor.

Question #7: In your own words, describe the purpose of an annual pastoral evaluation?

Write Your Answer Below:

001: An annual pastoral evaluation will serve to review the expectations from the congregation in regards to the pastor. It would also serve as a tracker to previously set goals, allowing pastors and church to measure progress.

002: Provide a platform for feedback and documentation of performance.

003: To identify strengths and praise them. To identify areas for improvement and work with the pastor to assist him in addressing them in whatever manner may be appropriate. To set realistic goals (for him and the church) for the coming year and identify ways in which those goals can be reached. The question identifies an "annual evaluation" but again I think that the most effective *and fair* evaluation process includes more frequent feedback – at least an informal mid-year conversation on how things are going.

004: To help the pastor and the attendees of the church maximize their effectiveness in fulfilling their individual and corporate responsibilities of ministry (biblical mandates) ... making disciples of Christ and growing spiritually to be like Christ; to enhance communication that is necessary but maybe hard to engage in.

005: N/A

006: The support that the pastor in his work by praising what he is doing well, and by encouraging him to improve in areas that may be lacking.

007: To confirm that the pastor is meeting the requirements of the office while also expressing the areas that he is doing well and those he may need to focus more on going forward.

008: The pastor eval is a structured opportunity to confirm and/or adjust the pastor's and congregation's vision to God's vision for ministry.

009: N/A

010: To look at the pastor and the moves that are being made in the church so that the church can continue to grow in size and spiritual maturity.

011: Gives time once an opportunity to view achievements, growth, success, and having accountability.

012: Ideally, I think the purpose would be to grow the relationship and trust between the pastor and the church. This evaluation would help keep all together on the same page, grow excitement for the direction of the church, and allow the pastor a safe place to voice his own concerns or needs.

013: To help both the church and the pastor to grow, make sure both are following the Lord, root out sin.

Question #8: Describe your level of comfortability in administering an annual pastoral evaluation and reviewing your assessment with the pastor.

Write Your Answer Below:

001: I would feel comfortable administering and reviewing an annual pastoral evaluation as I currently do administer and review performance evaluations at work.

002: I have over 40 years of experience in evaluating employees. It was not my favorite task, but I am comfortable with the process. I think it is difficult to assess the performance of a pastor. (1) It is hard to establish measurable goals that he has complete control of (2) without measurable goals the evaluation becomes very subjective, "How do I feel about his performance." That feeling can vary from member to member and change daily according to mood and circumstance.

003: It certainly has the potential to be awkward for many reasons. Compared to the secular world, the evaluator must approach the process with a greater degree of humility because he is evaluating a person called by God to the position he is in. But that doesn't relieve the evaluator of the responsibility of giving an honest evaluation. Because of my job and the sheer number of employee evaluations I perform each year, I suspect that I'm more comfortable with (not better at) participating in the pastor evaluation process.

004: High

005: N/A

006: I have a great deal of discomfort with performance evaluations in general, and this does bleed over into doing an evaluation of the pastor. It is difficult for me if I think I am being judgmental, and especially of God's servant.

007: Having done it in a work setting I would feel comfortable doing it. It would be different as there isn't a supervisory relationship, but I would still be open to being a part of it.

008: I would say I feel moderately or reverently comfortable administering and reviewing my assessment of the pastor.

009: N/A

010: I would be extremely comfortable with that. I think everyone should see this as a good thing, including the pastor.

011: I do not believe I have the wisdom or knowledge or maturity to administer an evaluation.

012: Ha! Um, not really, for various reasons.

013: None. As both a woman and as a new member of the congregation, I would put my faith in the deacons or other leaders of the church to handle the evaluation.

Question #9: Explain the purpose of pastoral ministry in the space below?

Write Your Answer Below:

001: I believe the pastoral ministry requires being a shepherd to God's flock through preaching, praying, disciplining, teaching, and providing spiritual support to the church, always pointing people to Jesus.

002: The purpose of the local pastor is to shepherd the church – providing leadership, encouragement, teaching, and correction.

003: Proudly and unashamedly proclaiming the Word in an effective manner to reach the lost. Inspiring the congregation to do the same in the ways they are individually equipped to do so. Providing care, and comfort to members of the congregation and others in their times of need. In short, showing the love and mercy of God to anyone and everyone.

004: To fulfill the Great Commission (Matthew 28:18-20) through obedience of the Great Commandment (Matthew 22:34-40).

005: N/A

006: To shepherd the flock (local congregation). This includes preaching, teaching, encouraging, correcting, and supporting the members of the congregation. It involves guiding the church in the church's mission of reaching out to the lost and unchurched; welcoming in the lost and unchurched; building up the saints for God's purpose; and sending forth the members in ministry. And all of this is done for the glory of God.

007: To teach, lead, support, and guide a local congregation.

008: Pastoral ministry should lead local congregations of Christ's followers through prayer, biblical discipleship, and role modeling toward individual and cooperate spiritual growth that benefits both the believing and non-believing local community.

009: N/A

010: Pastors are leaders and shepherds of the flock. They should care for the members and watch over the spiritual health of the church.

011: Prepare church members with the knowledge to properly follow God's will.

012: To feed God's sheep - the local assembly of believers that God has entrusted to this one man. He should lead as he is led by the Lord, not leading the sheep under compulsion, but out of love and service. He should be dedicated to prayer and teaching the Word - set on the growth of the entire church in the Lord as he is uniquely gifted and called by the Lord to do.

013: To grow and shepherd the congregation.

Question #10: What determines a successful pastoral ministry?

Write Your Answer Below:

001: I believe a successful pastoral ministry is determined by how much the church relates and/or feels comfortable with the pastor's leadership. A church could have a great pastor, but if it doesn't entrust in him the ability to lead, I don't believe the pastor would have a successful ministry.

002: The ability to nurture spiritual growth and communicate the teaching of scripture; the ability to provide pastoral care during difficult times; a genuine concern for the wellbeing of their congregation; the ability to create a welcoming and inclusive environment; strong interpersonal skills, empathy, sacrificial love, mercy, and grace; the ability to lead with humility and authenticity.

003: If by "determine" you mean what is evidence of a successful pastoral ministry, I would say a healthy Word-inspired church that cares for its members and looks outward instead of inward.

Numbers and growth have their places in evaluation, but if the pastor is leading the church toward those goals, growth will follow.

004: The fulfillment of the Great Commission and obedience of the Great Commandment to the degree that God enables through the work of the Spirit, resurrection power, and his practice of ministry; the submission of a man of God who is equipped and called by God to go to the specific place of ministry God has called him to; the submission of a congregation to follow his leadership and help him in the fulfillment of a personal, professional, and corporate responsibilities.

005: N/A

006: The pastor must be: a committed follower of Jesus Christ; called of God to be a pastor; led by the Spirit in all that he does. It helps if he is embraced by his congregation. When a pastor is successful at these things, God can do mighty things through that congregation.

007: The congregation shows growth and feels cared for.

008: If prayers are going up, the Gospel is being heard, and responding to Christ (accepting or rejecting). If they are accepting, then growing in Christ (being liberated from bondage and then liberating others).

009: N/A

010: Leading a church to make disciples and grow the church. But also, as the Bible says, caring for the orphans and widows.

011: Relying on God with everything. Trusting in God with all your heart. Following/obeying God's will.

012: The Lord's opinion - "Well done, my good and faithful servant."

013: Spiritual growth in the congregation, compassion for the membership, effective teaching, teaching the "hard truths" and not just what makes the congregation feel good.

APPENDIX L

COMPLETED STEP EVALUATION: STEP Evaluation Dashboard Instruction Guide

1. Evaluation Indicator Instructions: The pastor is encouraged to evaluate their current level of development and growth by shading in (with pencil or other writing utensil) the corresponding STEP. By shading in the evaluation indicator, the evaluation team can assess the pastor's current level of health in the different biblical areas of pastoral ministry.

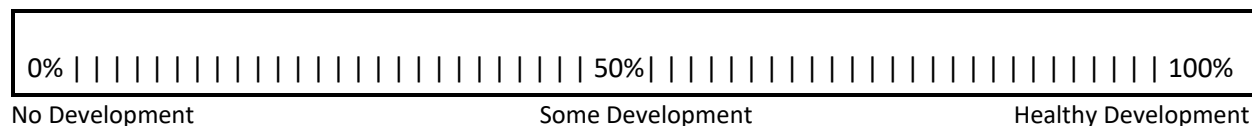
2. Self-Evaluation Questions: The pastor is encouraged to read the questions, and then write a paragraph response to the questions. The goal of self-evaluation is for the pastor to prayerfully consider personal development opportunities.

3. Interview Questions: Schedule a time/location for a face-to-face interview. The interview questions provide the pastor and evaluation team the opportunity to discuss answers and possible solutions to any concerns.

4. Prayer: During the interview with the evaluation team, discuss the prayer prompts provided and spend time praying for one another during the evaluation process.

STEP One: Leadership Development

Leadership Development Indicator



Self-Evaluation Questions

1. Please explain what areas of leadership you believe God has gifts you and how are you using this gift to develop and oversee yourself and others with the church?
2. What are common struggles that keep you from healthy leadership development?

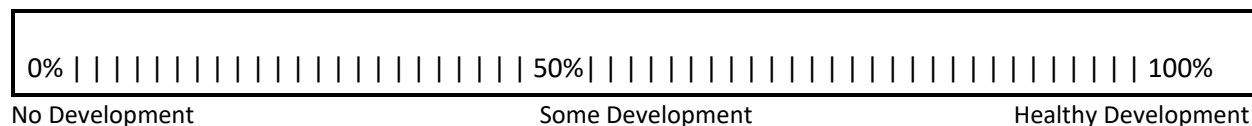
Interview Questions

1. Share with the evaluation team your personal vision for pastoral team development.
2. Where do you see the church in five to seven years and how do you plan to lead the church in that direction?

Prayer: Describe any spiritual attacks on your leadership or leadership development and share ways the pastoral evaluation team can encourage the church to pray for you.

STEP Two: Public Impression Evaluation

Public Impression Indicator



Self-Evaluation Questions

1. How have you been involved in the community over the past year? What are some common struggles, internal and/or external, that keep you from healthy public engagement?
2. Identify a community project or public service opportunity you would personally like to become more involved in. What is hindering you from taking the first step in your involvement?

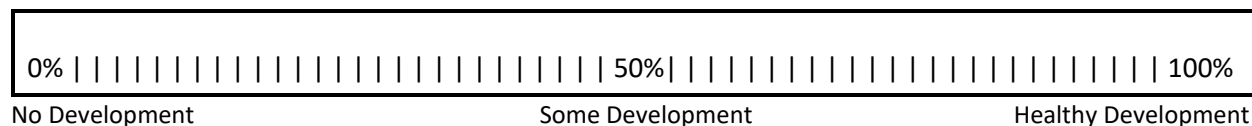
Interview Questions

1. How do you view the role of social media in engaging with the public? How are you utilizing it to reflect the Gospel?
2. Who are some non-Christians that you have intentionally been sharing the Gospel with.
3. Identify situations you have purposefully put yourself into for the opportunity to share the Gospel?

Prayer: Describe any spiritual attacks on your public engagement and share ways the evaluation team can encourage the church to pray for you.

STEP Three: Character Development

Character Development Indicator



Self-Evaluation Questions

1. Considering the godly qualities stated in Titus 1:5-9, which qualities do you feel that you have improved since last year and which qualities do you feel led to specifically work on this year? Please explain.
2. How are you dealing with discouragement or burnout in ministry? Who do you have in your life to discuss this with?
3. Share how you develop Christlikeness in your personal life and at home? Give examples.

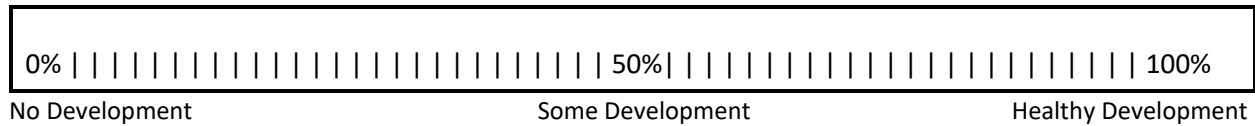
Evaluating Team Questions

1. How do you see the pastor exemplifying Titus 1:5-9?

Prayer: Describe any spiritual attacks on your personal character development and share ways the evaluation team can encourage the church to pray for you.

STEP Four: Spiritual Development

Spiritual Development Indicator



Self-Evaluation Questions

1. Do you feel as if you are spiritually stronger than you were five years ago? Please explain your answer.
2. Describe the activities that you have participated in, both formally and informally, to grow in your spiritual development.
3. Are there any obstacles that you have experienced that have hindered your spiritual growth? If yes, please explain?

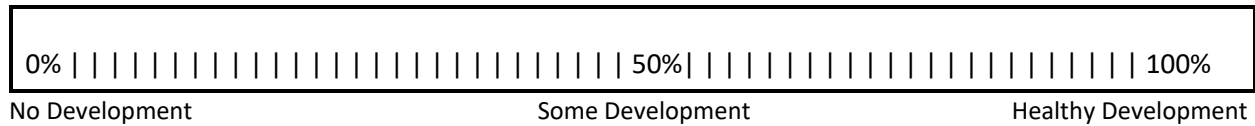
Evaluating Team Questions

1. Does the church provide ample resources and opportunities to help you grow spiritually? How can the church provide additional support for your spiritual growth?
2. Where do you see your spiritual development in five to seven years?
3. Do you meet with someone regularly who helps keep you accountable?

Prayer: Describe any spiritual attacks on your personal spiritual growth and share ways the evaluation team can encourage the church to pray for you.

STEP Five: Pastoral Calling

Pastoral Calling Indicator



Self-Evaluation Questions

1. How is your calling to serve in our church look different than when you first started?
2. What are some common struggles that keep you from fulfilling the calling God has in your pastoral ministry?
3. Write two to three ways the pastoral evaluation team can encourage the church to support the calling God has for your ministry and the church.

Evaluating Team Questions

1. How are you growing in your pastoral calling? Share one recent growth experience.
2. Who encourages you when you experience personal burnout or discouragement?
3. What experiences have you had that validate or confirm your calling here at First Baptist Church?

Prayer: Describe any spiritual attacks on your pastoral call and share ways the evaluation team can encourage the church to pray for you.

STEP Evaluation Completion:**Evaluation Committee**

The following page should be completed by the church approved evaluation committee.

Recommended Evaluation Timeline

What is the recommended timeline for the Pastoral Evaluation Process?

- One time meeting with the Pastor and evaluation committee.
- Quarterly Meeting with Pastor and a member of the evaluation committee.
- Bi-annual meeting with the Pastor and member(s) of the evaluation committee.
- Recommended Meeting Date(s): _____

Completed Evaluation Committee Questions

Did the committee review and approve the questions before implementing the evaluation?

YES _____

NO _____

Did the committee pray together before implementing the evaluation?

YES _____

NO _____

Did the committee discuss a follow-up plan for prayer and congregation communication?

YES _____

NO _____

Does the committee plan to discuss (or already discussed) the evaluation with the pastor?

YES _____

NO _____

Does the committee recommend corrective action or follow-up with the pastor?

YES _____

NO _____

Completed Evaluation Signatures

Evaluation Committee Representative: _____

Pastor Signature: _____

STEP Evaluation Dashboard
Final Instructions Guide

5. Evaluation Compilation: Compile each STEP Evaluation guide into one completed document. The goal of the STEP Evaluation workshop is to design a Pastoral evaluation strategy that the pastoral evaluation committee (or group) can easily adopt and implement if approved.

6. Evaluation Timeline: Based on the final document, what is the recommended evaluation timeline? Can the evaluation committee implement the pastoral evaluation in one meeting, or should the evaluation committee schedule regular meetings to implement the evaluation throughout the year?

7. Committee or Church Approval: Communication and transparency is important when conducting an annual evaluation. Once the STEP Evaluation workshop is complete, and the document is compiled into a workable document, it is recommended that the evaluation committee of church approve the evaluation guide and the updated evaluation process.

8. Pastoral Leadership Review: Ensure Pastoral leadership is fully aware of the updated evaluation strategy and process. Allow the pastor to review the updated questions, timeline, and provide an opportunity for discussion/questions. Once the evaluation committee and pastor agree, the evaluation process can begin.

9. Pray: Ensure the evaluation committee is committed to prayer throughout the entire evaluation process. Allow the Holy Spirit to grant wisdom, provide direction, and promote humility within the evaluation committee and Pastoral leadership. The goal of Pastoral evaluations is that healthy pastors lead healthy churches to make disciples of all nations.

APPENDIX M

(Spiritual Formation Framework)

Introduction

Action research is designed to lead participants through a project that influences positive transformation in a ministry or local church. However, transformation also takes place in those participating in action research. Mark Maddix writes a chapter concerning spiritual formation in the book *Christian Formation*. The following paragraphs summarize spiritual formation, apply the spiritual formation theory, and describe how spiritual formation will be measured in an action research project.

Spiritual Formation Theory Summarized

The human person is complex, yet an image bearer of God. As image bearers, the human person has physical, emotional, social, mental, and moral formation throughout a lifetime. One aspect of human formation often neglected is spiritual formation. Maddix offers various definitions of spiritual formation by notable theologians. In summary, spiritual formation is a lifelong process, lived out in a community of believers, where the whole person is transformed by the Holy Spirit in Christ's likeness.²²⁶ Jesus states in Matthew 28:19-20, "Go therefore and make disciples of all nations" (ESV). The goal of spiritual formation in Christ-followers is spiritually transforming persons leading others in Holy Spirit-led spiritual transformation.

Spiritual formation's application has looked different throughout history. Various historical, spiritual movements produced methods of spiritual formation that revealed helpful practices. For example, contemplation, virtuous living, gospel proclamation, and service to

²²⁶ James R. Estep, and Jonathan H. Kim, *Christian Formation: Integrating Theology & Human Development* (Nashville, TN: B & H Academic, 2010), 19.

others are examples Christ-followers can apply in their spiritual formation. However, the same historical movements also unveiled harmful spiritual formation practices. While emphasizing one aspect of spiritual formation, neglecting areas like public engagement, compassion, and fleeing sinful passions were discovered throughout the movements. These historical movements provide a framework for spiritual formation. However, the leading guide of spiritual formation in the Christian life is Scripture. Second Timothy 3:16 states, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (ESV). When Scripture is the guide for spiritual formation, the practical application of spiritual formation is categorized into inward, outward, and corporate practices.²²⁷ The author of this paper designed an action research project that will lead participants in spiritual formation using the inward, outward, and corporate practices.

Spiritual Formation Theory Applied

The problem is that First Baptist Church lacks a comprehensive, intentional, and biblical pastoral evaluation strategy designed specifically for a congregation-led church. This problem statement provides the framework for the action research project provided by the author of this paper. Due to needing a pastoral evaluation strategy, congregational leadership utilizes pre-determined questions and some performance-based and goal-based pastoral evaluation forms. When these measures of pastoral evaluations are utilized, assessments implement cultural evaluation standards. However, as secular companies examine current employee assessment measures and seek new methods of engaging and assessing employees, congregation-led churches must also adapt. Participants dread implementing pastoral evaluations, do not see an impact, and need a spiritual component.

²²⁷ Estep and Kim, *Christian Formation*, 75e.

The action research project aims to equip congregational leaders with a biblical pastoral evaluation strategy. The action research project's design will lead participants to grow biblically. Instead of seeking pastoral evaluation methods using outdated secular methods, participants will think biblically, examine, and apply the Scriptures to their pastoral evaluation strategy. Additionally, the action research project will lead participants corporately. Participants will pray together, examine the Scriptures together, and work together to strengthen the church and pastoral leadership. Finally, the action research project will lead participants individually. As participants study the calling of pastoral leadership and learn about the joy of serving God as He leads, individuals will be encouraged to prayerfully examine their hearts and consider God's calling upon their life.

Spiritual Formation Theory Determined

Spiritual formation's goal first begins when participants engage with the Holy Spirit in personal transformation. The action research project requires participants to be local church members, including baptism and active membership through volunteer leadership. However, the goal of spiritual formation is spiritually transforming persons and leading others in Holy Spirit-led spiritual transformation. The action research project will determine the goal of spiritual transformation through inward, outward, and corporate formation.

First, spiritual formation within the action research project begins with inward transformation. As participants consider a pastoral evaluation strategy for the local church, participants must rely on the leadership of the Holy Spirit through prayer. As participants trust in the guidance of the Holy Spirit, participants will consider Scripture's guidance. They will examine biblical support for evaluation, accountability, and pastoral leadership. Inward spiritual formation will be determined through participants' desire for obedience to God's Word.

Next, spiritual formation within the action research project continues through outward transformation. The thesis statement reveals that if the congregation implements the STEP pastoral evaluation strategy, then congregational leaders will embrace a comprehensive, intentional, and biblical pastoral evaluation strategy. As congregational leadership understands cultural expectations of performance-based leadership, examines the call for biblical pastoral leadership, and desires to hold pastoral leadership accountable to biblical leadership, then outward transformation will occur. Finally, outward formation leads to corporate formation. Corporate formation within the action research project will be determined as participants work together to formulate a biblical framework for a pastoral evaluation strategy that strengthens the church through healthy pastoral leadership. As the congregation follows healthy pastoral leadership led by the Holy Spirit, spiritual transformation will transpire as members lead others in spiritual formation.

Conclusion

God created humanity in His image to reflect Him in the world. However, sin corrupted the image of God in humanity. The image of God can be renewed through faith in the work of Jesus Christ. Spiritual formation works to transform the entire person. The author of this paper anticipates the action research project to be a tool for the Holy Spirit to use in the spiritual formation of those who participate and personal transformation.

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LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

September 15, 2023

Drake Caudill
Michael Sanders

Re: IRB Application - IRB-FY23-24-405 Redeeming Pastoral Evaluation: A Comprehensive Approach to Annual Pastoral Evaluation in a Congregation-Led Church

Dear Drake Caudill and Michael Sanders,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study/project is not considered human subjects research because

(1) it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

For a PDF of your IRB letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office