A COMPARATIVE ANALYSIS OF ROLE PRIORITIES OF

EDUCATIONAL MINISTERS SERVING IN PURPOSE

DRIVEN MODEL CHURCHES AND CLASSICAL

PROGRAMMATIC MODEL CHURCHES

———————————

A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

———————————

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

———————————

by

Richard Allen Wheeler

May 2005

UMI Number: 3167915

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI®

APPROVAL SHEET

A COMPARATIVE ANALYSIS OF ROLE PRIORITIES OF

EDUCATIONAL MINISTERS SERVING IN PURPOSE

DRIVEN MODEL CHURCHES AND CLASSICAL

PROGRAMMATIC MODEL CHURCHES

Richard Allen Wheeler

Read and Approved by:

_____

Mark E. Simpson (Chairperson)

_____

Larry J. Purcell

Date _____
13 May 2005

To Camille,

my wife,

and to Catherine, Hope and Reagan,

our daughters,

not only did you make this journey possible,

you were always the best part of each day

TABLE OF CONTENTS

Page

Chapter

iv

LIST OF ABBREVIATIONS

CPC   Classical Programmatic Churches

CPM   Classical Programmatic Model

DOM   Director of Missions

DCE   Director of Christian Education

DRE   Director of Religious Education

FBC   Florida Baptist Convention

FBREA   Florida Baptist Religious Educators Association

MCE   Minister of Christian Education

PDC   Purpose Driven Church

PDM   Purpose Driven Model

SBC   Southern Baptist Convention

LIST OF TABLES

LIST OF FIGURES

PREFACE

Many people have assisted, encouraged, and significantly contributed to this dissertation. My wife, Camille, has not only given me unending love, support and encouragement but also, along with her mother, Darlene, provided feedback on every page. Although our daughters, Catherine, Hope and Reagan, are too young to understand why Daddy spends so much time at the computer in his office, they offer patience, smiles, and hugs that brighten a weary soul.

Dr. Mark E. Simpson has responded to every request with much needed guidance and encouragement. Dr. Larry J. Purcell has also offered great feedback and insights. Previous Ed.D. cohort members have cheered me on, giving sage advice as well as practical insights. My fellow members of Cohort 5 have been my climbing companions, giving encouragement every step of the way. Finally, my Florida Baptist Convention family allowed and encouraged me to dedicate the time and energy to this endeavor. This would not have been possible without you.

Richard Allen Wheeler

Lakeland, Florida

May 2005

CHAPTER 1

RESEARCH CONCERN

In many ways the current climate in Christian educational practice is

paradoxical. On the one hand, never in the history of the church has there been the

plethora of information and resources available to inform thought and practice. This is

particularly true for Southern Baptist religious educators who are influenced by

academic, church growth and denominational input. Yet, confusion and malpractice

often exist within the educational ministries of many churches. Educational leaders are

influenced by a variety of sources, including corporate business models, secular

educational systems and mega-church paradigms. Compounding this role dilemma is the

increasing pressure for the educational minister to create instant results. As the priorities

of the Christian educator have changed to include church growth, our churches have

become increasingly more demanding of tangible results in the area of Sunday School

and worship attendance (Pratt 1995, 12). Some, such as R. Albert Mohler, Jr., have

expressed the need to see Christian education as more than mere church member activity.

Addressing a conference of Christian educators, Mohler stated:

> May we see in this generation of Southern Baptists a return to authentic
> Christian education that becomes a passionately driven purpose, not merely to see
> persons involved in our programs, but to see sinners transformed into saints by the
> gospel of God and then saints turned into authentic disciples by the word of God,
> and the world transformed by authentic believers so that God gets the glory on the
> basis of His work, honoring His word, in His disciples who will love Him with heart
> and with soul and with mind. (Mohler 2004)

In a recent meeting of Southern Baptist ministers of education, the focus became critical issues facing the practice of educational ministry in the local church. The number one issue relating to professional development was a need to define the roles and expectations for the minister of education. These findings resulted in a regional emphasis including roundtable focus groups of educational ministers around North America in response to this need (Taylor 2002, 1).

Reflecting on the centennial anniversary of the Religious Educators Association, Professor Kevin E. Lawson commented that there are both reasons for concern and for hope regarding the future of evangelical Christian education. On the one hand, he notes the significant growth and resources supporting Christian education, yet with success a number of new realities have emerged that threaten to hinder communication on foundational issues, making it difficult to coordinate comprehensive educational ministries (Lawson 2003, 450).

Christian education stands at a crossroads of sorts. It is uncertain if the immediate future will bring a time of renewal or a marginalization of the discipline as a priority within church philosophies and methodologies. The success that was enjoyed during the past few decades may lull Christian educators into complacency and render us less sensitive to the changing environment with its new opportunities and changing needs. Lawson further notes that more evangelicals are writing on foundational issues and developing new ministry models for Christian education than in the past. He interprets this as a sign of vibrancy, not stagnation (Lawson 2003, 451).

Bruce Powers suggests that a crucial question every church must ask is, "What are we trying to do to people? The answer to this question defines a congregation's expectations about educational ministry and its leaders (Powers, 1996, 4). If the expectations are clearly defined, then the appropriate structures and strategies can be utilized. Conversely, the inability to define educational goals will result in unclear expectation and ambiguous results. Powers submits that the general view of the church today is that educational ministry has three roles: indoctrination, education and proclamation. Each denomination, and indeed each church, determines the emphasis of its leadership roles and educational practice based upon the desired outcomes in these areas (Powers 1996, 5).

Within the Southern Baptist Convention, the standardization of church educational ministry practice which took place during the twentieth century had particular implications for the creation, definition and practice of educational leadership roles. In 1951, Findley Edge gave the first systematic presentation of an educational minister in *Does God Want You as a Minister of Education?* Edge categorized the three primary functions of the educational minister as promotion, administration, and education (Edge 1951, 11). A high level of uniformity began to occur as churches were encouraged and trained in a consistent approach of a five-star programmatic method of church ministry. Formulations for a standardized Sunday School, Church Training program and other educational systems gave rise to a common definition of educational leadership roles.

Previous researchers have illuminated these standardized roles and how particular role conflicts exist between role perceptions of various stakeholders such as

pastors, key lay leaders and the educational minister. Tharp utilized the literature research to identify five predominant roles: administrator, organizer, promoter, educator, and pastoral/worship leader. His research suggested that while the highest rated role in terms of the ideal practice was that of educator (31%), the highest rated role in terms of actual practice was that of administrator (26%). Conversely, the lowest rated role, both in terms of ideal and actual performance was the pastoral/worship leader role (Tharp 1970, 136). His research suggested that a certain role conflict existed between what ministers of education thought was important to the task and the actual demands of practical ministry as well as other's perceptions.

Will Beal represents an additional attempt to describe and define the role of the educational minister within the local church. Beal summarized the four roles of the minister of education as minister, educator, administrator and growth agent (Beal 1986b, 29). At the same time, paradigms from the business environment began to saturate discussions of educational roles within the church. Descriptions of management functions transferred from an established corporate model defining management roles as planning, organizing, staffing, directing and controlling (Mackenzie 1969, 87). While this model was formulated for business and industry, Mackenzie proposed its application into educational and governmental arenas as well (Mackenzie 1969, 80). Subsequent proposals of a comprehensive definition of the minister of education incorporating these managerial sub-roles were presented by Bechtle (1992), Stubblefield (1993) and Powers (1996). This approach generally defines the current operating roles used by educational ministers serving in classical, traditional Southern Baptist churches.

A significant church ministry paradigm impacting educational practice within today's local church setting is the purpose driven church movement. The movement was launched by Southern Baptist pastor Rick Warren with his 1995 publication, *The Purpose Driven Church.* Warren challenges church leaders to align all church strategies, staff and resources around the biblical functions of the New Testament church. He submits that churches should plan from the outside-in, rather than inside-out (Warren 1995, 155-72). Reacting to decades of stagnation of baptisms and church growth within the Southern Baptist Convention, Warren proposed a ministry model which sought to align church methods and practice with the biblical mandates of the Great Commission and the Great Commandment. This shift in alignment from a standard, classical approach to a purpose driven approach soon gained a hearing from many evangelical pastors, many of whom are from within the SBC.

The implications of this new ministry paradigm created a shift in the priorities and methodologies of the staff members who provide educational leadership. Later, conferences and publications, such as *Transitioning* by Dan Southerland and *Step by Step* by Hal Mayer, sought to assist church leaders as they adapted their existing church model to a purpose driven paradigm. Drawing from their experience at Flamingo Road Church in Ft. Lauderdale Florida, these authors advocate changing from a program orientation to a contemporary purpose driven model (Mayer 2001, 10). Suggestions on how to transition a congregation through this process, including transitioning a Sunday School into a small group strategy, are proposed. While these resources have focused on leading church change, there has been little address of how this type of transition impacts the

roles, priorities and values of church leaders within these purpose driven model ministries.

While the implications of the purpose driven model upon staff role priorities have not been researched, there seems to be some difference of opinion on the issue. When asked about the potential impact of the purpose driven model upon educational leadership role priorities, two well respected leaders within the SBC expressed different perspectives. Alan Raughton, Director of Church Strategies for LifeWay Church Resources states, "What I've seen in several churches who are attempting to model Saddleback (Community Church) is that they have changed the name of their education person from Minister of Education to 'Discipleship Pastor' or 'Pastor of Maturity.' The work is still pretty much the same" (Raughton 2004). Dan Southerland offers a different perspective:

> The traditional, classical SBC church has an education staff whose focus is on a content driven Sunday School program. Everything is about that! There is no emphasis on process. Purpose Driven changes everything. The PD emphasis on moving people around the bases, through the purposes, means that the education staff must now focus on discipleship, life development, and behavior – not just curriculum and content. The new role becomes taking people from first base (membership) all the way to third base (ministry). It has a much bigger – and much more essential role! (Southerland 2004)

These divergent viewpoints demonstrated the need for the current study. While the current line of inquiry did not attempt to evaluate the purpose driven methodology, it attempted to understand the impact it has upon educational leadership priorities.

The educational ministry in a local church is largely defined by the priorities and the role of the educational minister(s). Additionally, longevity and satisfaction in the ministry are the by-products of a clearly defined role. Rather than being the alter-ego of

the senior pastor, the associate staff member's role should reflect their individual spiritual

gifts and calling (Ogden 1994, 157). The lack of a clearly understood role in ministry

leaves the staff member feeling like a ship without a rudder. Without a clear role

definition for guidance, it becomes convenient to rely upon paradigms from other settings

without considering the implications of their current context. Further confusion is added

when the urgent demands of practical ministry edge out the important functions which

lead to long-term effectiveness.

<div align="center">

**The Lack of Appropriate Resources for
Non-Profit Managers**

</div>

Churches can greatly benefit from leadership and management studies from the

corporate arena; particularly the non-profit environment. Peter Drucker has noted that

the product of all non-profit organizations is a changed human being and that non-profit

institutions are human-change agents (Drucker 1990, xiv). Because non-profits do not

have a bottom line forcing leaders to sharpen the organization's focus, he suggests that

they require superior management all the more. Without the pressure of shareholders to

make a profit, years of stagnation and decline are sometimes allowed in the non-profit

environment that would not be tolerated within the corporate arena. He goes on to lament

that there is a lack of resources available for the unique needs of non-profit managers:

> Yet little that is so far available to non-profit institutions to help them with their
> leadership and management has been specifically designed for them. Most of it was
> originally developed for the needs of business. Little of it pays any attention to the
> distinct characteristics of the non-profits or to their specific central needs. To their
> mission, which distinguishes them so sharply from business and government; to
> what are "results" in non-profit work; to the strategies required to market their
> services and obtain the money they need to do their job; or to the challenge of
> introducing innovation and change in institutions that depend on volunteers and
> therefore cannot command; . . . or on the problem with burnout which is so acute in

non-profits precisely because the individual commitment to them tends to be so intense. (Drucker 1990, xv)

Drucker further adds that the role of the non-profit manager is to convert the organization's mission statement into specifics. While the mission may be forever, the goals and strategies will need to be adjusted to match the context of the environment (Drucker 1990, 5).

Research Problem

The consensus of the research studies reviewed is that a proper self-understanding of the role of the educational leader is essential to ministry effectiveness and satisfaction. While the mission of the church remains to accomplish the biblical mandates established by Christ, the specific roles of educational leaders have adjusted to reflect the evolution of educational philosophies and theological understandings of education in the church. Previous research attempted to understand the perceived roles and potential role conflict in a standard classical programmatic model of a Southern Baptist church (Tharp 1970, Bass 1998). Further research has also investigated the possible implications upon the roles and attitudes of denominational leaders who serve the educational minister in the local parish (Saunders 1988).

Over the past decade, the most influential church model upon today's ministerial leaders has been the purpose driven church paradigm. With the onset and influence of the PDM, research is lacking that investigates the potential impact of this model upon the roles and values of Christian educators serving in PDM churches. This research attempted to determine the relationship between the role values of educational staff serving in Florida Baptist churches of both the classical programmatic model and

the purpose driven model. Additionally, the study explored the potential relationship between church model, role values and curricular values.

The essential roles of educational ministers were established by the literature in this field. The roles identified by the current literature were then utilized to identify if there is a shift occurring in the self-perceived roles of educational staff members within the two models being researched. This analysis also sought to determine if a gap exists between these two groups in their understanding of the essential roles necessary to accomplish their ministry assignments. The study further investigated how each group values curriculum offerings of state and regional conferences provided by the Florida Baptist Convention. This study was designed to address issues that face educational ministers and the denominational agencies which serve educational ministries in the local church. Do educational staff members of purpose driven model churches view their role in the same manner as other religious educators serving in a classical, programmatic church structure? Does the implementation of the purpose driven model significantly change the perception of educational priorities and role functions? If a significant gap exists between the two groups, could the difference account for the decreased reliance upon denominational resources by purpose driven model staff?

Such information could assist the Florida Baptist Convention and other denominational agencies in the development of curriculum for consultations and conferences. It could also provide insight for possible corrective measures that would enhance the effectiveness of current strategies designed to support Christian educators within the state. The end result of these measures would be educational ministers who are better equipped to fulfill their specific roles.

Research Purpose

The purpose of this research was to compare the role priorities and curricular values identified by educational staff ministers serving in purpose driven model churches with those serving in classical programmatic model churches within the Florida Baptist Convention.

Delimitations of the Study

The purpose of this study seeks to inform those who prepare, educate and resource educational ministers serving in the Florida Baptist Convention. The following delimitations were necessary and intentional and limited the generalizations of the findings of this inquiry.

1. This study was delimited to church educational staff members serving within the 49 associations of the FBC. Inclusion in the study was determined by the local DOM within each association as they define which churches represent the desired church model expressions.

2. The educational staff members involved in this study serve in churches identified as Anglo and Hispanic churches.

3. The study was not concerned with the perceptions of the senior pastor, other non-educational staff members or congregational perceptions. Previous studies have pursued the existence of role conflicts between these groups within the local church.

4. This study seeks to understand role identities within churches employing a classical model versus those utilizing a purpose driven model approach to church ministry. Churches employing other models were not included in the current study.

5. While prior research has been conducted upon role conflicts that exist between ideal and actual role behaviors and external expectations (Tharp 1970, Bass 1998) this study was delimited to role priorities and curricular values of educational ministers.

Research Questions

The lines of inquiry for the study were established by stating the fundamental research questions. The following questions guided this research project:

1. What are the role priorities and curricular values identified by educational ministers in purpose driven model churches?

2. What are the role priorities and curricular values identified by educational ministers in classical programmatic model churches?

3. What are the relationships between role priorities and curricular values of educational ministers in purpose driven churches?

4. What are the relationships between role priorities and curricular values of educational ministers in classical programmatic model churches?

5. In what ways do the role priorities and curricular values of educational ministers serving in classical programmatic compare and contrast with educational ministers serving in purpose driven model churches?

Terminology

As the research relied on commonly utilized church roles and models, it was important to define these terms. For the purpose of this study, the following definitions are provided:

Classical programmatic model churches. Churches which utilize a standardized Southern Baptist approach to church ministry, also known as a five-star model. These churches generally operate within the traditional SBC program design suggested by Southern Baptist program agencies, i.e., Sunday School, Discipleship Training, Woman's Missionary Union, Brotherhood and Music (Church Ministries Research Team 1995, 20). For purposes of this study, the terms classical model, traditional model and programmatic model were used interchangeably as synonymous terms.

Curricular values. Cherished beliefs which serve as a philosophical basis for the design and evaluation of curriculum (McNeil 1985, 149-50). For the purpose of this study, curricular values refers to the perceptions and evaluation of the educational objectives of conferences and strategies provided by the Florida Baptist Convention.

Educational minister. A person called of God, trained as a Christian educator, called by a local church to provide leadership to educational aspects of the church's total program, committed to devoting major time to the educational work of the church, and regarded as one who stands beside the senior minister of the church as a professional member of the church staff (Stubblefield 1993, iv).

Florida Baptist Convention (FBC). A state denominational institution that has no authority over local churches affiliated with the FBC, but rather serves to unite, inspire and equip these local churches in evangelism, missions and church development efforts.

Florida Baptist Associations. Groups of local Southern Baptist churches within the state that cooperate together for the purpose of evangelism, missions and church development. The associations do not exercise any authority over the local churches, nor appoint their leaders.

Purpose driven model churches. Churches which demonstrate an expression of the purpose driven model as prescribed by Rick Warren in *The Purpose Driven Church.* Typical characteristics of these churches include a purpose statement which communicates a commitment to building the church around the five identified purposes and an effort to guide people through a baseball diamond process of member development. Church resources and staff roles are structured around the five purposes of the church (Warren 1995, 137-52).

Role. While the concept of role is central to the idea of this study, the researcher found a broad variety of approaches to role theory. The most common definition is that role is the set of descriptions defining what the behavior of a position member should be (Biddle and Thomas 1966, 29). Further, a role describes a model for organizing the attitudes and behavior of the individual so that they will be congruous with those of other individual's participation in the expression of the pattern (Coates and Kistler 1965, 147).

Role Priorities: Basic evaluations or preferences one has with respect to a variety of expectations within a set of roles which govern behavior (Biddle and Thomas 1966, 27).

Procedural Overview

The research design is a descriptive analysis of the relationship of role priorities between purpose driven model and classical model educational staff members. Significant sources of literature served to identify the classical roles of a Christian educator within a Southern Baptist church. These role categories were reviewed by a select panel of experts. The expert panel used the roles provided by the literature and their own expert judgment to provide a ranking of the essential role characteristics they perceive as essential to effective educational leadership. The essential roles were defined as the top ten roles identified by an average ranking of the expert panel. The researcher utilized the list of ten categories of identified educational leadership roles to develop a survey instrument. Three questions were identified for each of the top ten essential roles identified by the expert panel.

An additional line of inquiry of this study was to explore perceived curricular values of resources provided by the FBC for educational leadership. A literature review of conference flyers and descriptions yielded the curricular topics from the past three years of state and regional conferences of the Florida Baptist Convention. Additionally, three Department Directors of the Florida Baptist Convention's Church Development Division were surveyed to identify the conferences and strategies which relate to educational ministry. These were categorized and listed for the participant to evaluate in light of addressing the needs of their current educational roles. Additional demographic data such as age, gender, education, tenure in ministry and size of church were gathered as the researcher desired to investigate how these factors possibly influence educational leadership role perceptions. The survey instrument was field-tested on four staff members of the Florida Baptist Convention. The pretest was performed to ensure understanding and clarity of the questions.

Churches were nominated by their DOM for inclusion into one of the two identified church models. The DOM was asked to list the PDM churches in their area, then to provide an identical number of classical, programmatic churches from their association. Before mailing the surveys, initial phone calls to the identified churches were attempted in order to help gain an agreement to participate in the survey and to identify the number and names and email addresses of the educational ministers serving in the church. Immediately prior to mailing the survey, an email invitation was sent to alert the participants to expect the survey. Following the email, the survey package was mailed to the church along with a cover letter and stamped, self-addressed envelopes. A follow-up reminder email was sent ten days after the surveys were mailed.

As the surveys are returned, the data were input into an Excel worksheet where statistical functions helped determine the mean score and ranking of the cluster questions used to triangulate each identified role. The findings were also displayed to exhibit the different perceptions of each role by purpose driven model staff versus classical model staff. Pearson's Product Moment Correlation Coefficient (r) was used to correlate the magnitude of the relationship between the two sets of data.

Research Assumptions

An underlying principle of this research is that ministry leadership values can be classified into sub-role categories for comparison purposes. The researcher believed that an analysis of the priority educational ministers give to these sub-roles might yield beneficial data concerning the variety of the practice of Christian education within the local church. While many factors influence the role of the educational minister, this study assumed that the church model methodology has the potential to significantly impact the role prioritization of the educational staff members serving within the church. Additionally, this study assumed that educational leaders have the capacity to identify and categorize characteristics of churches based upon methodologies such as purpose driven and a classical, traditional model as they are defined by this study.

This study assumed that while church leaders in today's environment have a variety of titles, they may be identified as educational leaders by their functional roles. Consequently, this study focused on functional roles rather than positional titles. As churches commonly utilize people of both genders as educational leaders, both males and females were included in this study.

Many issues concerning role identity represent a common phenomenon relevant to other disciplines. As such, precedent literature from both the non-profit and for-profit business disciplines as well as social psychology was utilized to inform this study. The current study utilized the Director of Mission within the associations to identify the desired churches which represent the models being studied. The researcher assumed that DOMs have a general understanding of the fundamental church models that churches are using within their association. In the normal course of the ministry of a DOM, they would regularly come into close contact with pastors and other key leaders of the churches within their association. This contact affords them the awareness of the basic philosophy and structure of their constituent churches. The researcher was able to utilize their knowledge to assist in identifying churches which met the criteria for inclusion in the study.

CHAPTER 2

PRECEDENT LITERATURE

The literature review will provide the biblical, theological and philosophical foundations which inform and guide the current study. Framing a view towards the biblical, theoretical and practical roles of the educational minister will serve as the goal and outline of this section. A discussion of the importance of the call to ministry and the impact of that call upon one's ministry role is provided. A description of role theory from the field of social psychology will establish the relationship between role identity and the function of ministry values. An overview of the purpose driven movement will serve to substantiate the significance of this ministry philosophy and suggest the need for the current study. Previous research underlying the current study will inform the various approaches to role definitions as well as a categorization of educational role priorities. These identified sub-roles will serve to provide a combined list which will be evaluated by the expert panel.

A Biblical View of Educational Roles

The field of religious education is as ancient as the biblical witness itself. The Scriptures provide the cornerstone of theological and historical foundations which serve to define and inform the modern practice of educational ministry. The Apostle Paul wrote that Scripture "was written for our instruction" (Romans 15:4; 1 Corinthians 10:5-11; 2 Timothy 3:14-17). While some models and methods of education are by nature

17

culturally specific, the promotion and preservation of the faith are common themes that saturate both Old and New Testaments (Estep 2001, 82).

Old Testament Considerations of
Educational Roles

Through his revelatory acts and words, God demonstrated his role as the primary teacher of Israel. The focus of God's teaching in the Old Testament is the Torah (תרה) which is most frequently rendered "instruction" or "law." The word is used 224 times in the Old Testament; 54 times in the Pentateuch, 63 times in the Historical books, 36 times in the Psalms, 12 times in Wisdom literature and 59 times in the Prophetic books. The Torah consists of God's standard of conduct for righteous living. God intended the Torah to be taught to the people through several classes of educators, most notably the priests and scribes (2 Chronicles 15:3; Ezra 7:6, 10; Nehemiah 8:7; Malachi 2:6-8). In view of their high calling as teachers of the Law, it was incumbent upon these individuals to perform their educational tasks with faithfulness and integrity (Enns 1997, 896).

Within the context of the covenant between God and Israel, the Torah served to express God's love and commitment for his people. While enjoying the special relationship with Yahweh, the Israelites received the privilege of conducting their entire lives in accordance with his standards of conduct, which are themselves a reflection of his character.

Each observance of the Mosaic Law had educational value and connected the individual to the historical covenant community through a common experience (Prevost 2001, 335). One should not neglect the concept of community as a teacher. Israel, a

theocracy, reflected a religious sense within its very culture. The life of the community was itself a teacher. The observance of religious feasts served to illustrate communal education. The location, seasonal timing and ritual of religious feasts all had educational implications (Estep 2001, 83).

Teaching for Wise Living

The Wisdom literature of the Old Testament implies that Christian education must seek to educate, not solely for the accumulation of knowledge, but for the ability to make the appropriate application of the biblical text to life. For the Hebrew, wisdom in life began with a right relationship with the Lord. The root of the Hebrew word for "wise" (*hakam*) is used to describe people who are skillful in working with their hands, such as the artisans that helped to build the tabernacle (Exodus 28:3) and Solomon's temple (1 Chronicles 22:15). The Hebrew understood wisdom, not as theoretical, but in a very practical sense, which impacted everyday life (Wiersbe 1995, 11).

Old Testament Educational Agencies and
the Educational Role Implications

The Old Testament provides a wide variety of family, religious and communal settings for the purpose of teaching and learning. The Passover, the Day of Atonement, the Feast of Booths (Tabernacles) and the various forms of Sabbath observances were all rich with educational content and methodology (Prevost 2001, 335). Education was viewed as a holistic approach that engaged the learner through various educational agents who served a specific educational role and function. Each educational agency can be described in terms of its purposes, content, method and institutional expression. Table 1 expands upon Pazmiño's description of these agencies (Pazmiño 1997, 19).

Table 1. Old Testament educational agencies
with educational role implications

	Prophet	Priest	"The Wise" Sage	Scribe - Teacher	People Nation
Purpose	Accountability to God	Transmit the tradition	Prosperous living	Interpret the Scriptures	Covenant participation
Content	Revelatory and anticipatory perspectives	Religious practices	Counsel for daily living	Theological commentary	Historical events
Method	Word Symbolic actions	The Torah: Celebration Transmission Explanation Application	Discourse on popular wisdom	Instruction	Popular culture
Institution	Schools of Prophets (informal)	The Temple	The Court of the King, Queen	Synagogue	Nation itself Community
Key Passages	2 Kings 2:3-5; Zechariah 7:12	Haggai 2:11; Malachi 2:7; Ezekiel 44:23	Proverbs 1:1-7; 1:20; 8:1-36	Nehemiah 8:1-9; Ezra 7:10-11	Deuteronomy 30:11-20; Joshua 8:30-35
Educational Role Implications	The Christian educator should teach with courageous words, declaring an alternative to the current situation.	The Christian educator's instruction should lead students to acknowledge God and to live in obedience to Him.	The Christian educator should assist to make suitable application of the text to life.	The Christian educator should provide commentary and explanation to aid in the understanding of Scripture.	The Christian educator should assist people to become all God intends for them as members of a covenant community.

The Role of The Family

Primary educational responsibility in Hebrew culture resided in the family. Both father and mother (Proverbs 1:8) as well as extended family participated in the educational task. The roles of daily instruction and familial observations of religious feasts and festivals cannot be overestimated as providing opportunities for religious education (Estep 2001, 82). The family served to integrate each of the educational agencies and provided the educational membrane which surrounded all arenas of spiritual formation. The efforts of the family were then supplemented by the teaching / learning experiences provided by the community.

Summary of Old Testament Implications

The various roles of educational settings within the nation of Israel provided a community, working together in harmony for the purpose of demonstrating the characteristics of a people in a covenant relationship with God. What implications for contemporary Christian educators emerge from this context? First, that God is the source of wisdom, and through his grace, he imparts knowledge to us. As such, education should be God-centered and all areas of knowledge should be integrated with God's revelation (Pazmiño 1997, 31).

Secondly, the Christian educator should guide the learner to identify the practical applications of the text upon daily life. This bridge should be made not only from text to setting, but also from debriefing for awareness of where God is already revealing himself in the life of the learner. To be faithful to the biblical model of education, the educator must have the ability to exegete God's revealed truth as well as the ability to exegete the life setting of the learner.

Each of the various Old Testament educational agencies (particularly in pre-exilic and post-exilic settings) provided a holistic concern for the learner and sought to develop within the learner a sense of initiative in seeking out God and reflecting upon life events to find meaning.

New Testament Considerations of
Educational Roles

While the New Testament role of education stemmed from the Old Testament roots, there were significant cultural and theological developments. The synagogue originated as a place of teaching and learning during the time of Ezekiel, but came into full bloom during the intertestamental period. By the time of the New Testament, the synagogue had become the center of education within Judaism (Estep, 2001, 83). While the roles of prophet, priest, sage, scribe and community do not completely correlate to New Testament educational categories, there are similarities in the goals of both models. The New Testament church functions of worship, evangelism, discipleship, ministry and fellowship can all be identified as embedded within Old Testament educational spheres.

As in the Old Testament, God remained the preeminent teacher of the people of faith through his acts of revelation. Roy Zuck indicates that among the titles of Jesus in the Gospels, those that refer to his role of teacher rank only fourth with a total occurrence of 70 times. The five New Testament words used in the Gospels to describe his teaching role are *didaskolos*, occurring 46 times; *rabbi*, which occurs 14 times; *rabboni*, used twice; *epistates*, occurring 7 times; and *kathegetes*, used once in an educational setting. The broad and consistent use of these teaching titles underscores the

emphasis Jesus placed upon teaching. Mark 10:1 indicates that it was Jesus' custom to teach; hence teaching was a major component of his ministry on earth (Zuck 1995, 24).

As the New Testament church grew, leaders were selected for service. Among the roles of elders, being "able to teach" is the only skill competency that is listed in their qualifications (1 Timothy 3:2). The same responsibility is implied in Titus 1:9, Acts 20:28 and Hebrews 13:17. The ability to teach was essential to their role as leaders and therefore was a qualification for church leadership (Estep 2001, 84). The office of the presbyter-bishop was established to teach and to rule the particular congregation committed to their charge. Church historians have noted that these were the regular "pastors and teachers" (Ephesians 4:11) which directed public worship, administered discipline, cared for the souls and managed church property (Schaff 2002, 495-96).

These leaders certainly started from a Jewish framework, but as the book of Acts indicates, the needs of the New Testament faith community required a shift in their educational agenda. The mandate of the Great Commission established new paradigms for conversion and spiritual formation among followers of The Way. One example of this movement to a new identity can be seen in the struggle between believers and the requirements of Jewish Law as recorded in Acts 15. The entrance of Gentiles into the faith community also brought cultural influences as both Greek and Jewish understandings of spirituality and pedagogy began to shape educational thought and practice of the primitive church (Prevost 2001, 336).

Leadership Principles from the New Testament

It is important to note how the plurality of leadership and the significance of servanthood emerged as defining characteristics of New Testament leadership (Gangel

1990, 22). For purposes of the current study, a brief summary of leadership principles

from the New Testament will serve to introduce this well-addressed subject. Gangel

derives the following principles of ministerial leadership from the New Testament:

1. Leadership is servanthood. Quoting Francis Cosgrove, Gangel notes that while much
   has been written on this subject, the true test of whether one is functioning as a
   servant is by observing the way you react when people treat you like one (Cosgrove
   1985, 36).

2. Leadership is stewardship. Jesus used the word oikonomos (steward) to describe the
   role of one slave who is set over the house and property of the owner (Luke 12:42;
   Matthew 24:45ff.). The word occurs 10 times in the New Testament, occurring in the
   Gospels and utilized by Paul and Peter in their writings.

3. Leadership is ministry. The New Testament emphasis on diakonia and the thrust of
   the gift of leadership in Romans 12:8 indicates that if anything, New Testament
   leadership is about ministering to other people.

4. Leadership is modeling behavior. Richards and Hoeldtke distinguish the New
   Testament leader as the one who does rather than the one who tells. The disciple both
   hears the Word from the spiritual leader and sees the Word expressed in his person.
   The open life of the leaders among, not over, the brothers and sisters is a revelation of
   the very face of Jesus (Richards and Hoeldtke 1980, 120).

5. Leadership is membership in the body. The issue of relating to one another within the
   body of Christ is inseparable from the concept of Christian leadership. As Romans
   12:4-5 states, "we who are many form one body, and each member belongs to all the
   others."

6. Leadership is shared power. While the world teaches us to grasp, retain and use
   power, these notions run counter to biblical teaching. The New Testament leader
   avoids excessive individualism, extreme isolationism and self-centered empire
   building. Leadership teams are a healthier approach than attempts at solo leadership
   (Gangel 1990, 25-29).

Summary of New Testament Implications

Given the New Testament developments upon the foundations of Old Testament

educational implications, the following summary statements regarding the roles of

educational ministers within the New Testament church can be made:

1. Christian educators must establish and maintain a focus on making fully devoted followers of Jesus Christ (Matthew 28:18-20; Luke 10:27).

2. Educational ministry is central to congregational life. Teachers should engage not only the individual but the faith community as a whole (Acts 2:42).

3. Educators must seek to engage individuals in such a way as to cause them to think and reflect on subjects with a Kingdom perspective and not merely mimic others (Luke 24:13-35).

4. In addition to teaching for personal education, the purpose of the pastor-teacher role is to equip the members of the congregation with the skills and talents necessary for the maturing of the congregation (Ephesians 4:7-16).

5. As the Scriptures were written for our instruction, the Christian educator should know and utilize the content of the Old and New Testaments in a dominant way as they develop and implement curriculum (2 Timothy 3:15-17) (Knight 1996, 13).

A Summary of Biblical Foundations of Educational Roles

While Christian educators are greatly influenced by other external issues, they are constantly called to the biblical mandates for the educational functions of the church. They must also fulfill their ministry in such a way as to be faithful to their individual calling. Michael Anthony offers his reflections upon the importance of biblical and theological allegiance for the evangelical Christian educator:

> The challenge of the twenty-first century is for mature evangelical Christian education to remain true to the authority of the Scriptures. The temptation to be psychologically correct and methodologically sophisticated must be balanced with a commitment to the values of the Word of God. There is much to be learned from secular as well as religious educators that will be of benefit to the evangelical Christian educators. But care must be taken to maintain allegiance to the will of the only source of wisdom. (Stevens 1992, 52)

With these biblical foundations in mind, educational ministry must keep God at the center of the educational task. Through both word and deed, God the Father instructs his people. Jesus Christ embodies and exemplifies the truth and the Holy Spirit

illuminates the truth in our lives. The resulting role of the educational minister is to participate in the divine process in which the triune God is redeeming, instructing and fashioning his people (Estep 2001, 83).

The Call to Ministry

Sizing up the mandates and weight of ministry, the apostle Paul pondered his ministry and asked, "Who is equal to such a task?" (2 Corinthians 2:16). His bewilderment expresses what anyone who has ever served in a leadership position within the church feels: *Who am I to be doing this?* The only answer is that Almighty God in his inscrutable wisdom calls people to serve in Christian ministry (Patterson 1994, 13-14). The quest then becomes to define a biblical call to ministry and understand how it comes.

A calling to the ministry should be reflected in one's qualifications for service. Johnson notes that the biblical requirements for leadership should cause us to ask questions which fall into four basic categories:

1. Commitment – Is the person clearly committed to Jesus Christ as Savior and Lord? While passion is expressed differently by different personality types, there must be evidence that one knows and obeys the Crucified and Risen One.

2. Conviction – Does the person have biblically informed convictions – about who God is, who humans are, the meaning of history and the nature of the church, and especially the meaning of Jesus' death and resurrection?

3. Competency – Does the person know the Scriptures and how to help others find their way around the sacred pages (2 Timothy 2:15)? Have they been entrusted with the appropriate gifts of the Holy Spirit (Ephesians 4:11-12; 1 Corinthians 12:12-31; Romans 12:3-8)? Do they have a working understanding of their gifts, and can they help others discern and employ their gifts? Do they have the necessary relational skills necessary for the leadership position? Do their relationships manifest the integrity and love of Jesus, especially within their marriage and with their children (2 Timothy 3:5)?

4. Character – It is not a matter of perfection as much as direction. Is the person moving toward an ever greater Christlikeness? The biblical lists of leadership focus on the individual's character. Is there self-control, hospitality, gentleness (control of anger), quest for holiness, temperance (Johnson 1994, 16-17)?

It should be noted here that the biblical injunction in 1 Timothy 3:4 which requires a leader to "see that his children obey him with proper respect" is not a demand for perfection. Children may choose not to follow even the best of parents (see Luke 15). Paul's concern is that leaders give their best time and energies to their most important relationships.

Stubblefield draws upon the general definition of the word *calling* as a spiritual or divine summons to a special service or office. Calling refers to the response of a person to the leadership of God to accept a special ministry (Stubblefield 1993, 14). While in most denominational traditions, one's calling is understood in terms of a church-related position, the biblical view is that every Christian's calling is to be a servant of God. Through the response to receive Christ as personal Lord and Savior, every Christians has a call to minister and a ministry to render. People faithfully carry out their calling as a business person, a homemaker or a store clerk (Stubblefield 1993, 15).

The Distinct Call to Educational Ministry

Within the general call to ministry, the literature indicates that there is a particular calling to educational ministry based upon individual gifts. Research has indicated that one's sense of a divine call to educational ministry strongly influences job turnover (Fain 2000, 87). Therefore the educational ministry should not be viewed as a typical occupation that one chooses to pursue, but rather is one that God calls a person to do. Gangel offers the following description of the specific call to educational ministry:

A strategic point in the study of the ministry of the director of Christian education is the recognition that this is a unique ministry to which men are called, just as other men are called to the pastorate or professional ministry missionary service. A directorship of Christian education in a local church is not a stepping stone to some other kind of ministry. Since it is a distinctive kind of ministry, it must be prepared for in a distinctive fashion. Unfortunately, because of great demand, many churches yield to the temptation to draft directors who are not properly trained for the task. It is probably best that the director of Christian education not be viewed as an assistant pastor. The traditional image of the assistant pastor is that of the young man standing by waiting for the regular pastor to retire or move on so that he can assume that post. (Gangel 1981, 261-62)

Jerry Stubblefield suggests that there are different attitudes regarding the "calling" of pastors versus the "hiring" of educational ministers. He states that the New Testament identifies a variety of ministers – pastors, evangelists and teachers. While the New Testament church had no problem receiving a teaching minister, Stubblefield observes that the modern church sometimes has a different perspective. He submits that while the office of senior pastor is the leader of the congregation and of the church staff, the relationship is one of servanthood and not hierarchy. He notes that it seems paradoxical that a church would call one minister and yet hire another. He concludes by stating each minister should be as carefully considered by a church as the senior minister (Stubblefield 1993, 21).

Past and Present Models

McNeal suggests that the lack of understanding of a personal mission among many believers is a great tragedy within the modern church. He goes on, however, to discuss the distinction between the general call to serve that all believers experience and those whose life identity centers on being a spiritual leader. Citing the biblical examples of Moses, David, Jesus and Paul, McNeal establishes the critical need for leaders within the church to identify and understand their call. He notes that it is difficult enough to

serve as a Christian leader with a call. To do so without it constitutes cruel and unusual self-punishment (McNeal 2000, 99).

Church leaders are influenced by a growing number of ministry models from the past and present that impact their understanding of their call. Before prescribing a new model of church leadership, McNeal discusses past and current models which inform our understanding of the calling to church leadership:

1. Holy person–priest model: Every religious tradition has its "holy people" who are trained and credentialed in the rights and religious observances of the faith. Christian priests and ministers serve as representatives of God within the Christian community. The character of this call is one standing apart from the faithful, serving as intercessor and divine emissary. The content of the call includes knowledge about God as well as techniques in performing ecclesiastical functions.

2. Parish minister-chaplain model: This model found its fullest expression in the Roman system, where the local priest served as the curator of souls within his particular geographical territory. The biblical motif of shepherd greatly influenced this model. The character of this call is one of pastoring or shepherding. The content of the call involves development of caring skills and in recent decades has been expressed in the growth of required psychological and counseling skills.

3. Wordsmith-educator model: This model emerged primarily as a product of the Reformation era, which renewed an emphasis on the study of the ancient texts. The Christian leader became the resident scholar of biblical and theological studies. The sermon replaced the mass as the central sacrament of the Protestant service. The grasp of Hebrew and Greek and other academic learning secured the preacher-teacher's stature in the Christian world. The character of this call focused on instruction of the faithful and the dissemination of the truth found in the biblical revelation. The content of the call involved the academic skills enabling one to properly grasp and communicate a body of knowledge. This model heavily influenced the rise of theological school and seminaries which were designed to train people for ministry largely by preparing them as scholars.

4. Professional manager-CEO model: This fourth major model developed over the past century. The rise of the business organization has produced a corresponding model of ministry within the church culture. A minister's effectiveness is now measured by the ability to manage budgets, recruit and lead personnel, develop ministry programs and provide corporate vision. This model has reached its pinnacle with the rise of the mega church. The character of this call is one of dynamic leadership. The content of this call is exactly the same as that of business executives (McNeal 2000, 100-01).

While McNeal's descriptions tend to neglect the positive aspect that each ministry model contributes to a comprehensive understanding to one's call to ministry, his discussion brings awareness to the various approaches to ministry that one encounters as they seek to fulfill their call in today's church context. This also emphasizes how the model of ministry will impact the character and the content of the minister's role.

Citing the similarities between the first and twenty-first century (religious pluralism, spiritual awakening, a pre-Christian environment), McNeal goes on to propose a leadership model for a new apostolic era which he designates apostolic leadership. He defines this model in terms of eight significant character traits:

1. Missional – They are evangelistic and eager to share the gospel with those in a spiritually energized, but increasingly pre-Christian culture.

2. Kingdom conscious – They are captured by a vision that embraces the teachings of Jesus regarding the Kingdom of God. They seek to discover where God is already at work and join him there.

3. Team players – Rather than the heroic, classical model, apostolic leaders inspire networking, synergy and ad hoc arrangements.

4. Entrepreneurial – They reveal a creative genius which results in a plethora of new venues for the gospel.

5. Schooled by the business culture – As Jesus recruited his initial band of disciples from the business community, apostolic leaders gather leaders around them who are in touch with the culture.

6. People developers – They empower people who enter the ranks of significant leadership and ministry.

7. Visionary – They can articulate a compelling vision that translates the Great Commission into their ministry context.

8. Spiritual – They possess a spiritual presence and energy that is unmistakably that of Jesus (McNeal 2000, 102-05).

Baldwin suggests a similar approach as he notes the importance of transformational leadership. His research indicates that volunteers are motivated by leaders who challenge their higher level needs as defined by Maslow. Baldwin defines transformational leadership as engaging with others to create a connection that raises the level of motivation and morality in both the follower and the leader. This type of leader is attentive to the needs and motives of the followers and tries to help followers reach their full potential (Baldwin 2000, 169).

Role Theory

Modern role theory stems from early twentieth century roots in the fields of social psychology, sociology and anthropology, but has generated interest among social scientists from many backgrounds. Role theory is defined as a science concerned with the study of behaviors that are characteristic of persons within contexts and with various processes that presumably produce, explain or are affected by those behaviors (Biddle 1979, 4). Role theory has guided previous researchers (i.e., Saunders) investigating the dynamics of educational roles within the church. Role theory is based upon five generally agreed upon propositions:

1. Role theorists assert that some behaviors are patterned and are characteristic of persons within contexts.

2. Roles are often associated with sets of persons who share a common identity.

3. Persons are often aware of roles, and to some extent, roles are governed by the fact of their awareness.

4. Roles persist, in part, because of their consequences (functions) and because they are often imbedded within larger social systems.

5. Persons must be taught roles (i.e. must be socialized) and may find either joy or sorrow in the performance thereof (Biddle 1979, 8).

From these guidelines, role theory serves to establish the corresponding implications to this study:

1. Role theory provides a science to explore the possibility of a common set of values among educational ministers serving in similar contexts.

2. Role theory suggests that educational ministers serving within a similar ministry model setting may share a common identity.

3. According to role theory, educational ministers will conduct their ministries in accordance with their awareness and understanding of their particular role.

4. The requirements and expectations of the church (social system) will have influence upon the sustained role of the educational minister.

5. Educational ministers learn their role within this local church environment and find fulfillment in ministry in accordance to the performance of their role.

In 1956, Samuel Blizzard provided research on the activities occupying ministers' time. This study asked 690 pastors to evaluate six of their roles on three aspects. The roles determined were administrator, organizer, pastor, preacher, priest, and teacher. Blizzard rated these roles in terms of the three aspects of effectiveness, enjoyment and importance. The importance rating revealed in order: preacher, pastor, priest, teacher, organizer, and administrator (Blizzard 1956, 508).

Blizzard noted that the contemporary roles of organizer and administrator were not well defined and understood at the time of his research.

> There is little agreement on the legitimate behavior in these roles. Men who are recruited for the ministry usually have an image of the preacher, priest, teacher and pastor as servant of God. They lack a religiously oriented image of the minister as organizer and administrator. (Blizzard 1956, 508)

It is important to note that nearly all literature reviewed in the current study indicates the importance of administration and organization to the role of educational leadership.

The effectiveness rating revealed, in order of most effective to least effective: preacher, pastor, teacher, priest, administrator, and organizer (Blizzard 1956, 509). The final phase of this research was to ask the pastors their level of enjoyment of specific activities in ministry. The order that was revealed by the enjoyment rating, from most enjoyed to least enjoyed, was: pastor, preacher, teacher, priest, organizer, and administrator (Blizzard 1956, 509).

Blizzard then evaluated the minister's workday to gain evidence on how the role perceptions were demonstrated in the workplace. Blizzard noted the following:

> Almost two-thirds of their total work day was spent as [an] administrator. Slightly more than one-fourth [of their time] was devoted to the pastor role. Preaching and priestly activities took up almost one-fifth of the work day. Organizing consumed more than one-tenth of the day. The residual time (about one-twentieth) was devoted to teaching. (Blizzard 1956, 509)

The order of priority from the most time spent to least time spent was: administrator, pastor, preacher, priest, organizer, and teacher. From the minister's perspective, one may deduce that the minister in this study spent the most time on administrative activities that he least enjoyed, felt were least important, and in which he believed himself to be least effective (Blizzard 1956, 508-09).

The Impact of Values upon Ministry Roles

The research of George Barna has discovered that the most successful churches subscribe to a singular philosophy. He notes that the ministry is not called to fit the church's structure, rather the structure exists to further effective ministry (Barna 1991, 137). White suggests asking the following questions to determine foundational issues:

1. What is the purpose of the church?

2. What is the church's mission?

3. Whom are we trying to reach for Christ?

4. What determines whether the church is alive and growing?

5. How will we accomplish the mission God has given to us? (White 1997, 29)

Aubrey Malphurs has made the important connection between the values of an organization and the leadership which stems from a core set of beliefs. Malphurs submits that any organization or church ministry would be wise to examine its essential beliefs to determine if it has a unifying or overarching value. He further suggests that the various roles within the church will be defined in large part by the model of church that results from these core values. He describes a variety of the predominant North American church paradigms and the unifying core value of each (Malphurs 1996, 54-55).

Each church model has its own unique expression of church function which defines the various roles of the constituencies operating within the congregation. The value in this type of analysis is not to establish a judgment upon the worth of each model, but to see the connection between values, ministry models and role priorities. Churches may demonstrate characteristics form more than one category listed. In addition, each church model exhibits certain positive traits or strengths related to that particular model. The goal according to Malphurs is to establish congruency between your essential values and the execution of ministry practice (Malphurs 1996, 56). When practice does not match values, Malphurs notes that a vlaues conflict exists. Additionally, churches may hold two values which are incongruent. When this values conflict occurs, churches are faced with prioritizing their values. The roles of educational ministers serving in each of these types of churches will be impacted by the model of church paradigm as expressed in Table 2:

Table 2. American evangelical church types

Type of Church	Unifying Value	Role of Pastor	Role of People	Key Emphasis	Positive Trait
The Classroom Church	Information	Teacher	Student	To know	Knowledge of Bible
The Soul-Winning Church	Evangelism	Evangelist	Bringer	To save	Heart for lost
The Social-Conscience Church	Justice	Reformer	Recruiter	To care	Compassion for oppressed
The Experiential Church	Experience	Performer	Audience	To feel	Vitality
The Family Reunion Church	Loyalty	Chaplain	Siblings	To belong	Identity
The Life-Development Church	Character	Coach	Ministry	To be	Growth

Peter Sell also makes the connection between one's philosophical values and a

strategy for ministry. Noting the lack of adequate maps and approaches for a

construction of a philosophically grounded strategy, Sell modifies the analytical model of

William Frankena. He concludes that the concrete decisions about what, when and how

to do ministry should stem from basic statements of principles of ethics and social

thought as well as empirical premises about human nature and the world (Sell 2003, 69).

He also notes that individuals need to know how their personal mission and purpose fits

into the organizational mission of the institution (Sell 2003, 73). Sell describes how Rick

Warren interviewed hundreds of unchurched people in Orange County, California, about

their attitudes towards church before initiating his church plant that eventually became Saddleback Community Church. From this research, Warren created a "profile" of his target called "Saddleback Sam." Sell suggests that a profile can assist church leaders in planning to accommodate the target audience while at the same time identifying attitudes and values that will need to be resisted in the maturing process of the profiled audience (Sell 2003, 84). Sell submits that a complete philosophy and strategy for ministry would include:

1. An articulation of the ultimate mission of the church

2. A doctrinal statement outlining the worldview of the ministry

3. A profile of a maturing individual impacted by the ministry

4. A list of ministry principles conveying transcultural ministry theory

5. A profile of the concrete ministry setting and a strategic plan as to how to do effective ministry in that cultural setting. (Sell 2003, 85)

The precedent research suggests that foundational ministry values will impact the church model and practice as well as how one carries out their individual ministry. The current research will explore the relationship between the church ministry model and the corresponding role priorities of educational leaders serving in those churches.

Pazmiño's Five-Task Model

Robert Pazmiño has provided a significant resource to Christian educators with the publication of his work *Principles and Practice of Christian Education: An Evangelical Perspective.* Pazmiño strives to make application of foundational principles of the past and present through two major forms. The first form is what he terms the Educational Trinity. In this triangular metaphor, Pazmiño suggests the three essential

elements of education: persons, content and context. The essential idea suggested in the educational trinity is balance. When one aspect of content, persons or context is over-emphasized to the neglect of one or more of the other two, an unhealthy reductionism occurs. The key is to strive for a balance which demonstrates a respect for all three elements. This form also provides the framework for his definition of education, which is "sharing content with persons in the context of their community and society" (Pazmiño 1992, 10).

The second form offered by Pazmiño is the five-task model of Christian education which he provides to guide churches towards orthopraxis. The five tasks are proclamation (*kerygma*), community (*koinonia*), service (*diakonia*), advocacy (*prohetia*) and worship (*leitourgia*). Pazmiño contends that conversion, within the life of the believer, should take place within each and all of the five tasks resulting in holistic transformation. The elements of the five-task model represent the essential aspects which guide the life and mission of the church and distinguish Christian education from general education. Pazmiño suggests that these two forms guide the planning, practice and evaluation of Christian education (Pazmiño 1992, 11).

Analysis and Application

The major contribution of Pazmiño's approach is to see how important it is for the underlying theories to guide the thought and practice of Christian education. Both forms proposed by Pazmiño can be utilized in the planning, organizing, implementation and evaluation of an educational ministry. Educators can use the Educational Trinity and the Five-task model as a diagnostic tool to determine the balance and health of each aspect of the educational systems within their church. To complement this solid

foundation, however, church leaders will want to seek additional resources to help further flesh-out how these principles will apply to their particular context.

Research in Organizational Management

Much of the foundational work in the field of organizational management occurred in the post-World War II era as American industry sought to retain dominance in the emerging global economy. Management studies evolved from a social science perspective as the hard, industrial approach to organizational effectiveness gave way to the prominence of informal work teams, total quality management and performance behavioral management. Researchers have attempted to better understand what effective leaders actually do and built models of understanding from observational investigation. The implications of management research done in the 1960s and 1970s remains informative as much of the current research stems from the earlier foundations. Ultimately, many of these models would find their way into church life and had significant impact upon the expected roles of professional church staff.

In 1964, Leonard Sayles, Professor in the Graduate School of Business at Columbia University published *Managerial Behavior*, where he studied middle to low level managers of a large corporation. He attempted to refute management principles he calls "myths" that in his estimation are based too heavily upon organizations that no longer exist or are at least diminishing in importance. He labels this outdated management approach *legalistic* management (Sayles 1979, 42).

Instead, he proposes an open systems model of management which is distinguished from classical definitions in the following way:

1. Many styles of administration rather than just one

2. Monitoring techniques rather than concentrating on results

3. Structural changes introduced by all levels of supervision: an open system

4. Absence of compartmentalized responsibilities

5. Mutual dependence and shifting boundaries between groups and activities

6. Multiple and often incompatible objectives

7. Emphasis on marginal adjustments, not maximization and fixed decisions

8. Negotiations and trades, reciprocal action rather than just orders and reports (Sayles 1979, 263).

The significance of this research is that Sayles was reporting on actual observation and interviews of effective managers. His research is cited by Mintzberg as being foundational in the field (Mintzberg 1998, 28).

Nearly ten years after Sayles published his findings, Henry Mintzberg offered *Nature of Managerial Work* where he also reported on actual research of top level executives and categorized their work into distinct roles. His work stemmed from the frustration he felt as he and other leading thinkers in the field lamented over the pervasive ignorance of the top manager's job. In 1968, he offered his first treatment of the subject when he published *The Manager at Work – Determining his Activities, Roles and Programs by Structured Observation* through the MIT Sloan School of Management. This research was based upon an inductive, structured observational study of the work of five chief executives during 1967-68 (Mintzberg 1973, ix). By structured observation, Mintzberg employed a method that coupled the flexibility of open-ended observation with the discipline of seeking certain types of structured data (Mintzberg 1973, 231).

In 1970, he returned to the subject and proposed his new work based not only upon his own study, but with empirical studies of many other managers as well. He

proposed that managers were tired of "fact-free" wisdom from the armchair and were ready for a new offering substantiated by systematic research. His book attempts to answer the simple question, "What do managers do?" His findings suggest that the roles of the manager stem first from their formal positional authority and status. From this positional authority certain interpersonal relationships form, which give rise to the interpersonal roles of the manager. These include the roles of Figurehead, Leader and Liaison. From these relationships, Mintzberg suggests that certain informational roles such as Monitor, Disseminator and Spokesman serve to categorize how the manager interacts with the information germane to their position. Finally, from these informational roles, the manager has decisional roles such as entrepreneur, disturbance handler, resource allocator and negotiator. These three categories and ten specific roles serve to define the role of the manager (Mintzberg 1973, 59).

Addressing the personality factor in management, Hodgsdon, Levinson and Zaleznik offered *The Executive Role Constellation: An Analysis of Personality and Role Relations in Management.* In this study, they delineated in detail the daily activities of the top executive echelon in a highly innovative mental hospital and developed a comprehensive theoretical perspective for the understanding of executive groups in general. Coming from such diverse fields as sociology, psychology, business administration and psychoanalysis, they shared a goal of developing a dynamic social psychology that would have relevance to the study of organizations and occupational careers (Hodgson, Levinson, and Zaleznik 1965, x).

Their major contribution to the field is in appreciating how each individual forms their own personal role definition based upon both external relativities and inner

characteristics such as professional outlook, life goals, abilities, values, character traits, and personality dynamics. In essence, the executive role constellation refers to the "division of emotional labor" that occurs within the social dynamics of managers as they share the psychosocial functions and needs of the organization. This is done in a way that suits each personality as well as the needs of the organization. In addition to analyzing the dynamics of their particular study, they go on to deduce that a variety of constellations are possible as people performing certain roles are interrelated in a number of different ways. The following are among the major types:

1. The Patriarch and the Horde – A powerful superordinate and a group of equally subordinated people under him or her. Such an arrangement would be an expression of Freud's concept of the dominant father and the primal horde.

2. The Diad – Pairings in organizational teams. The roles could be in any combination of aggressive-controlling, supportive-loving or other roles. The roles could be in the form of father-mother or sibling relationships or multi-generational such as the parent-child relationship. The pairing may provide a very effective means for dealing with internal-external pressures.

3. The Triad – Perhaps the most unstable of all models, the triad always has that third party that stands in between or opposed to the other two individuals. As the expression goes "three is a crowd." While there is always a tension, the third party may not remove himself from the constellation as the remaining constellation may not be able to cope with the trauma of his departure. Hence a co-dependency develops among the three parties.

4. The Aggregate – Lacking structure and complementarity, this group of managers would lack specializations and would be the antithesis of the executive role constellation. Managers are interested in a little bit of everything but are not differentiated. This is perhaps a transitional stage until more formal social relationships are formed. (Hodgson, Levinson, and Zaleznik 1965, 485)

Maturity and Role Priorities

Researchers have established the impact that age has upon role identities. Anthony noted that ministers of education who had the least amount of cumulative years

were more passive in their leadership style. He attributed this to fear of offending anyone in their early years of ministry (Anthony 1989, 102). Warren Bennis in *The Seven Ages of Leadership* submits that leaders go through many transitions in their careers. Each brings new crises and challenges that are predictable. Bennis reflects upon the variety of experiences from his own life as well as describing the experiences of other leaders he has known throughout his career.

Drawing on research and business expertise, and borrowing from Shakespeare's seven ages of man, Bennis says the leader's life unfolds in seven stages. "The infant executive" seeks to recruit a mentor for guidance. "The schoolboy" must learn how to do the job in public. "The lover with a woeful ballad" struggles with the tsunami of problems every organization presents. "The bearded soldier" must be willing to hire people better than he is, because he knows that talented underlings can help him shine. "The general" must become adept at allowing people to speak the truth and being able to hear what they are saying. "The statesman" is hard at work preparing to pass on wisdom in the interests of the organization. And finally, "the sage" embraces the role of mentor to young executives (Bennis 2004, 2-8).

Previous Research on Educational Roles

Research related to the current line of inquiry provides a framework of understanding informing the field of church educational leadership roles. Prior research examining the role of the parish minister of education will outline how this position has developed and evolved. Much of the prior research has investigated possible role conflicts between ideal and real practice of educational roles. A second area of interest for previous research examines ministry competency factors. Although this study will

not explore role conflicts or issues of effectiveness, research in these areas will illustrate how the role of the educational minister is expanding and remains clouded (Lawson and Choun 1992, 57).

Allen Nauss indicates that research on ministerial effectiveness has been limited due to several issues including the general nature of this type of inquiry. His research suggests that an evaluation of effectiveness within each particular ministry functions as a more beneficial approach (Nauss 1983, 334). The current study will attempt to identify these sub-roles and compare how they are valued by educational ministers serving within two predominant ministry models. While the current study will not pursue the relationship of role functions and ministry effectiveness, future research could investigate how the valued roles within each ministry model relate to overall ministry effectiveness.

Johnie Clifford Tharp – Parish Educational Roles

As early as 1970, Tharp examined the role expectations the minister of education had upon himself and whether or not actual performance fulfilled self and external expectations. Tharp explored the possibility of role conflict between expectations that pastors, chairmen of deacons and denominational executives had upon the role of the educational minister. The study was concerned with educational ministers serving in Southern Baptist churches, but did not attempt to address issues of church model or philosophy. The literature research of the study yielded five practical roles: administrator, organizer, promoter, educator and pastoral/worship leader (Tharp 1970, 133). The emphasis of this study was to pursue possible role conflicts rather than a validation of the roles themselves. While the current study will not concern role

conflicts, it will provide a current address of Tharp's findings concerning the status of role priorities of the five identified practical sub-roles.

The study then went on to survey over 400 ministers of education and a total of 1,287 church leaders. The survey asked respondents to indicate the percent of time they felt should ideally be spent in each role and the percent of time actually spent in each. While educational ministers indicated that the role of educator should be given the highest priority in terms of time spent (31%), the role of administrator actually consumed most of their schedule (26%). The general consensus of the study was that the self-image of the minister of education was functional and people-oriented. Further consensus assigned the minister of education responsibility for leading the church to develop a philosophy of religious education, building a curriculum to meet the needs of the church, evaluating the educational program and developing leaders for the program (Tharp 1970, 246).

John Edward Saunders, Jr. – Associational DREs

This 1988 study pursued the role of a director of religious education in a metropolitan Baptist association. Saunders notes the lack of written resources for educational leadership targeted for denominational leaders. Building upon the research of Tharp, Saunders attempts to find the implications for denominational leaders in educational leadership. Saunders identifies the historical and contemporary influences upon educational leadership roles and constructs a role definition for a denominational leader of educational ministry within a metropolitan environment. Conflicts among expectations, image, functions and activities emerged as problems in trying to define the minister's role. The research also compared perceptions between associational leaders

and pastors and ministers of education. A general consensus and agreement was discovered concerning the general activities of an associational Director of Religious Education. The three areas of agreement involved administration, program development and education/training. Saunder's study makes the connection between the values and expectations of church leaders and the requirements for denominational roles and resources. The current study will explore the relationship between conference topics provided by the state convention and curricular values of educational ministers serving within the state.

Lisa Kathleen Keyne – Towards a Professional Identity

Keyne seeks to provide a professional identity for the director of Christian education among the Lutheran Church-Missouri Synod. A review of structural-functional and power theories is considered to determine whether or not the director of Christian education could be considered a profession. Six essential characteristics were identified in order for an occupation to be considered to have achieved a professional status: clarity of function and mission; a common theory base; a distinctive culture; a code of ethics; involvement in the professional school; and power. This helpful description of professional characteristics suggests how change in one or more of these identified areas would influence the profession of educational ministry as a whole. The current study assumes that the model of church philosophy has the potential to impact role values. With reference to Keyne's study, the church model has the potential to impact how one views each of the six essential categories which constitute their basic assumption regarding the practice of Christian education. The current study will

investigate how two distinct groups of Christian educators approach their ministries given the potential difference of their perspectives within each of these six categories.

Keyne concludes that while the DCEs interviewed and surveyed have made progress towards professionalization, they lack the power required to make key decisions regarding their future (Keyne 1995, 157). Political power was a determining factor in the conclusion, and the study was concerned with only one denomination. As such, the findings may not generalize to other denominations with different polity structures.

Charles S. Bass – Consenus of Educational Roles

Bass set out to determine the difference in professional competencies of ministers of education as ranked by Southern Baptist pastors and ministers of education. The rankings were conducted by two groups. Group one consisted of pastors currently serving with ministers of education while the second group consisted of ministers of education. A total of 988 participants were surveyed covering five important areas of competencies needed for the minister of education: minister, administrator, educator, growth agent and personal competencies. These areas follow the outline of Beal with the addition of Personal Competencies (Beal 1986a, 29-31). The findings were analyzed using Spearman's Rank Order Correlation for correlation coefficient and t-tests for independent samples.

The findings revealed a significant relationship between pastors and ministers of education on most major competencies. Where differences were noted, the variance revolved around who was responsible for that area of ministry and not the importance of the competency. The findings of this study suggest that pastors and educational ministers share a consensus on the professional competencies of the minister of education. A

recommendation for further study suggests that research should be conducted every 5-10 years to determine any changes in society or the perceived needs of the people have for their ministers (Bass 1998, 109). Bass did not make any distinction in the study to determine how church paradigm influenced perceptions of competencies.

Frank Edward Fain – Job Satisfaction

This 2000 study sought to determine the relationship between Southern Baptist education ministers' job turnover intention and selected predictor variables. The statistical analysis revealed that career tenure, occupational commitment, affective organizational commitment, normative organizational commitment and job involvement were all determined to be predictors of an educational minister's job turnover intention. The implications for the current study stem from the findings that connect the ministry setting to ministry satisfaction.

The Purpose Driven Church Movement

During the past decade, no single human author has influenced more church leaders than Pastor Rick Warren of the Saddleback Community Church. The phenomenal sales of Warren's 1995 publication, *The Purpose Driven Church,* were eclipsed by his 2002 best-seller, *The Purpose Driven Life,* which applies the same principles on a personal level. Sales of *The Purpose-Driven Life* have surpassed 15 million copies in 17 months and since 1995, an additional one million copies of *The Purpose-Driven Church* have been purchased (Steptoe 2004, 1).

Nearly 300,000 ministers from 50 states and 120 nations have participated in Saddleback's training seminars and internet courses and more than 10,000 churches of

various denominations have offered his *40 Days of Purpose* group-study course. The widespread appeal of the purpose driven philosophy has resulted in Christianity Today and Time Magazine both suggesting that Warren just might be America's most influential pastor (Steptoe 2004, 1).

Warren's influence is deeply felt within his own denomination. Stetzer's recent research of over 600 Southern Baptist church planters indicates that one of the most common models utilized by church planters today is the purpose driven model. Stetzer's research also found that the programmatic model has retained popularity among church planters. He further concluded that new starts using either a program model or a purpose driven model had a higher mean attendance after four years than those churches not utilizing one of these two models (Stetzer 2003, 6).

According to Warren, the fundamental characteristics of a purpose driven church are:

1. The church has a purpose statement (in their own words) that describes their commitment to building the church around the five New Testament purposes: worship, evangelism, fellowship, discipleship and ministry

2. They use a purpose driven strategy to fulfill their purpose statement. While using a variety of terms, a purpose driven strategy brings people to Christ and into membership into his family, builds them up to maturity, equips them for ministry in the church, and sends them out on a life mission in the world in order to bring glory to God.

3. They organize around a purpose driven structure, which ensures balance and gives equal emphasis to all five New Testament purposes. Purpose driven churches are team based, rather than hierarchal in structure. They organize around purpose based teams.

4. They program by purpose. They have at least one program for fulfilling each of the five purposes and each of the corresponding constituencies. They evangelize the community, gather the crowd for worship, fellowship in the congregation, disciple the committed and equip the core for ministry and mission.

5. They staff by purpose. Every purpose has its own champion. Purpose driven churches begin by finding volunteers to lead and serve on each purpose-based team, and develop full-time, paid positions as needed. (Warren 1995, 137-52)

While Warren does not attempt to particularly address the educational ministries of the church, the major themes of *The Purpose Driven Church* provide sweeping implications for Christian education within churches operating with this philosophy. Warren's primary suggestion is for church leaders to structure all church strategies and programming around the biblical functions of the church. He suggests that church growth stems from church health and that health is determined by the alignment of a church to its biblical mandate. Drawing from Acts 2:37-42, he proposes the five functions of the New Testament church as: evangelism, discipleship, fellowship, ministry and worship. He further proposes that staffing, facilities, budget and ministries all become subordinate to and structured around the stated purposes of the church. Additionally, he provides critical treatment of churches operating from program-driven, personality-driven, building-driven or seeker-driven approaches (Warren 1995, 125).

The educational implications result from his proposal to orchestrate ministry from the outside-in. He suggests beginning with the community and moving people inward through specific strategies which draw people inwardly into tighter concentric circles of the crowd, the congregation, the committed and the core. The organizational scheme he proposes is working people around a baseball diamond from membership (first-base), maturity (second-base), ministry (third-base) and finally mission (home plate). Specific educational strategies are designed to assist people as they advance from base to base (Warren 1995, 130).

Warren rejects the criticism that the purpose driven church model is a passing fad by citing how the purpose driven philosophy is not about being contemporary, but about being biblical and eternal. Citing several "myths," Warren suggests that the purpose driven paradigm will (and does) work in a variety of church sizes and styles. Warren points to the fact that the purpose driven model is currently utilized by churches in over 100 countries and in over 100 denominations (Warren 2004, 1).

Analysis of the Literature Informing Educational Staff Roles of Purpose Driven Churches

In *Transitioning: Leading Your Church Through Change*, Dan Southerland offers an eight-step process for church leaders who are looking to transition from a program driven church to a purpose driven philosophy. Drawing from his experience as the Senior Pastor of Flamingo Road Church in Ft. Lauderdale, Florida, Southerland gives the "how to" as a follow up to *The Purpose Driven Church*. Using the book of Nehemiah as a backdrop, his eight-step transitioning model guides a church through the development and implementation of a church-wide vision for change. The book stops short, however, of dealing with the basic, practical issues of leadership roles as it is primarily concerned with a philosophy for change which creates balance and health within the church. Southerland admits that additional research and publication is needed in this area (Southerland 1999, 16).

Morgan offers the only direct treatment of educational staff qualities of purpose driven churches discovered in the precedent literature research. His article is located on Saddleback's Purpose Driven website as a resource to church leaders on what qualities to look for in purpose driven staff members. Rather than basing staff hiring

decisions upon education and experience, Morgan calls for a new approach to discover "rising stars." (Morgan 2002, 1). This new approach values people who are future-oriented, learners and risk-takers who pass three essential filters he identifies as vision, character and skills. He suggests the following criteria of calling church staff:

1. Use the same filters for every position; from secretary to CEO.

2. Find people like those you already have.

3. Hire or promote people from within.

4. Ask around with people you know and trust.

5. Hire based on the vision and character filter before the skills filter (Morgan 2002, 2).

While this address of church staff qualities represents only one author's view, it describes a different approach to the field of educational ministry, which has traditionally valued education and experience. This departure suggests that if staff members exhibiting different types of qualities are serving in purpose driven churches, the potential exists that they will also have different role priorities and curricular values. The current study will explore this issue.

In the course of this study, the researcher observed two church leadership conferences conducted by staff or consultants of Saddleback Community Church. The first conference targeted new church planters and guided them through the philosophy and practical guide of planting a purpose driven church. Throughout the three day seminar, church planters were challenged to launch churches staffed, structured and budgeted around the five purposes of the church. The researcher noted that although the comprehensive 114 page conference workbook offered a large variety of resources, there were only two pages describing the importance of small groups and an additional two

pages surrounding principles for implementation (Warren 2004, 47-48). Saddleback does conduct regional small groups conferences which have become more popular with the widespread influence of the 40 days of purpose campaigns.

Educational Role Development among Southern Baptists

A significant benefit of participation within the Southern Baptist Convention is the amount of resources that are available to the Christian educator which address the peculiarities of Southern Baptist churches. While Southern Baptist religious educators should look well beyond their own denominational limits for resources, they are greatly assisted by authors operating within the same stream of theological presuppositions and church political practice. In 1976, Will Beal published the first comprehensive Southern Baptist study of the minister of education. The complete resource consists of four books covering the four roles Beal suggests are essential to educational ministry. These are administrator, growth agent, educator, and minister (Beal 1986b, 9). Following Beal with *The Effective Minister of Education,* Stubblefield seeks to provide a broad treatment for one seeking to enter the field or for persons currently serving in educational ministries (Stubblefield 1993, iii). His academic and practical experience supports a comprehensive view of the roles and responsibilities of the minister of education.

Organized into four sections, Stubblefield begins the book with the biblical calling of the educational minister. He then describes the various roles which define the practice of educational ministry. He goes on to discuss the various relationships which are vital to the minister and concludes with a discussion of how to get started in vocational ministry. The chapters which outline the prescribed roles of the educational minister serve to provide an organizational scheme to understand the practice of Christian

education within the church. The discussions are well-supported by research and church-growth authors with a view toward the application of each role.

Analysis and Application

Beal's and Stubblefield's work, as with much of the Southern Baptist approach to education, tends to underscore the managerial and organizational aspects of educational leadership. The notable exception is how Stubblefield proposes the roles of educator and theologian in his model. Significant reliance upon general and corporate management principles permeate through sections addressing the roles of educational ministers. Stubblefield remains a representation of the current Southern Baptist approach to the field. The current study will seek to explore the relationship of this paradigm and the role priorities of educational ministers serving in purpose driven churches as well as classical programmatic churches.

Contemporary Approaches to Educational Roles and Responsibilities

A review of current resources from within Southern Baptist authors as well as those publishing outside of the SBC will express the contemporary address of educational role priorities for today's church leaders. A list of educational roles identified by the precedent literature will be provided to the expert panel for their prioritization. The results of their ranking will serve to form the survey utilized to assess role priorities of the identified educational ministers.

Michael A. Bechtle – Foundations in Ministry

Relying on the facets of administrative duties outlined by Tead, Bechtle

proposes ten areas of responsibilities that guide the work of the educational minister:

planning, organizing, staffing, initiating, delegating, directing, overseeing, coordinating,

evaluating and motivating. Bechtle submits that along with these roles the purpose of the

church must be the focal point. The organization can be well run and highly productive,

but if it is not accomplishing the purpose for which it is intended, it is efficient, but not

effective (Bechtle 1992, 236-37).

Jerry M. Stubblefield – The Effective
Minister of Education

Stubblefield offers a similar approach as Bechtle with his section, "What does

an ME do?" (Stubblefield 1993, 73). Stubblefield describes the ten major roles of the

educational minister as: administrator, planner, equipper/enabler, delegator, evaluator,

growth agent, communicator/promoter, educator, motivator and theologian. While

similar to Bechtle, Stubblefield adds the functions of educator and theologian. For

Stubblefield, the role of educator is in keeping with the minister's call from God. He

further suggests that being a theologian is not an option for educational ministers as they

are not only called upon to address theology themselves, but to train others to be

theologians (Stubblefield 1993, 193).

Bruce P. Powers – Christian Education Handbook

Powers serves as editor of the *Christian Education Handbook,* which aims to

provide a clear understanding of basic principles as well as a practical guide for day-to-

day administration of church education programs. In one volume, Powers seeks to bring

together essential information and guidelines for administering the overall educational ministry of the church (Powers 1996, v). Various authors contribute to a comprehensive description of the activities that guide educational practice: plan and evaluate, organize and coordinate, staff and motivate, administrate, train teachers and learners, guide outreach and enlistment, nurture and teach new Christians.

Summary of Contemporary Approaches

While Bechtle, Stubblefield, and Powers sufficiently represent the scope of the resources informing the current practice of Christian education, the voices of previous researchers can be heard in the background of their work. The foundational work of Edge and Beal are evident in these authors as well as Tead, Mackenzie, and Mintzberg from the business arena. These authors offer consensus that the field of church educational ministry is strongly focused in four areas: administration, leadership, education and theology. All of the identified sub-roles relate to one of these four areas. The general consensus of educational roles expressed by these authors will serve to form the basis of the survey.

Profile of the Current Study

The analysis of the precedent literature reveals that a significant gap exists in the understanding of if and how the purpose driven church paradigm influences role priorities and curricular values of educational ministers. The current study will

The biblical foundations of educational roles serve to frame the current study. Each generation must meet the challenge of being anchored in biblical truth while maintaining relevancy to the culture. Regardless of methodology, the mandates of

Scripture should keep contemporary educational practice aligned with the eternal purposes of the church. Gangel offers a sound biblical treatment of New Testament leadership in the church (Gangel 1990, 21-25). The research indicates that the awareness and proper understanding of one's call to ministry greatly influences role priorities and job satisfaction among educational leaders. Previous research was then reviewed to understand the relationship between church methodology, leadership values and ministry priorities. Malphurs provides a significant connection between core values and the practice of ministry (Malphurs 1996, 56).

Although the PDC philosophy is identified as one of the largest movements within the church today, little has been offered to help guide educational ministers seeking to serve in those churches or those transitioning into a purpose driven model. The sparse publications that do exist seem to represent a significantly different approach (Morgan 2002, 2). The 114-page conference manual utilized at the Launching a Purpose Driven Church conference offers only slight assistance in educational leadership functions (Warren 2004, 47-48) and is primarily focused on the roles of preaching and worship.

Contemporary literature of educational practice within the local church remains focused on administration, leadership, education and theology. From the precedent literature a comprehensive list of educational roles will serve as the basis of the current study. The most significant sources are Bechtle, Powers and, Stubblefield. Bechtle relies upon Tead's managerial roles (Bechtle 1992, 236-37). Powers provides a comprehensive treatment of educational ministry in the local church (Powers 1996, v). Stubblefield attempts to describe the effective minister of education (Stubblefield 1993,

73). A compilation of the identified educational roles is located in Appendix 1. Along with demographic data, these identified roles will be evaluated by educational ministers serving within purpose driven churches. For comparative purposes, these same priorities will be evaluated by educational ministers serving within classical, traditional SBC churches. The study is designed to investigate how educational ministers serving in purpose driven and classical programmatic churches view these roles which have been identified by the precedent literature. The study will also compare the curricular values of these two groups as they evaluate current educational leadership conferences and workshops provided by the FBC on how they relate to their current role priorities.

CHAPTER 3

RESEARCH METHODOLOGY

The purpose of this research was to explore a comparative analysis of role perceptions between educational ministers of purpose driven model churches and classical programmatic model churches. A consensus of the significant roles of an educational minister has been well established by the literature. Authors within the greater evangelical arena as well as Southern Baptist educators have written extensively on the role of Christian educators. The substantial influence of the purpose driven church model upon church leaders has been documented by research (Stetzer 2003, 6-7). What remains to be understood, however, is the specific impact that the purpose driven church philosophy has made upon the practical roles and curricular values of Christian educators serving within these churches. Do staff members of these churches view their role in the same manner as other religious educators serving in a classical, programmatic church structure? Does the implementation of the purpose driven model significantly change the perception of educational priorities and role functions? If a significant gap exists between the two groups, could the difference account for the decreased reliance upon denominational resources by purpose driven model staff?

The current study was designed to yield findings that distinguish priorities among educational ministers in two separate church paradigms. The results may be valuable to those currently serving in these types of churches and those considering a

move into such churches, as well as institutions that train and serve church leaders. As keeping current with constituent churches is vital to any denominational institution, such information may assist the Florida Baptist Convention in the development of curriculum for consultations and conferences. It may also provide insight for possible corrective measures that would enhance the effectiveness of current strategies designed to support Christian educators within the state.

Design Overview

The research design is a descriptive analysis surveying the relationship of role priorities between educational ministers serving in purpose driven model and classical model churches. Significant sources of literature serve to identify the classical roles of a Christian educator within a Southern Baptist church. These role categories were reviewed by a select panel of experts. The expert panel consisted of state educational leaders who formulate and implement resources and strategies for educational staff development. The panel consisted of the Director of the Church Development Division of the Florida Baptist Convention, along with the Department Directors of the Discipleship and Family, Sunday School and Pastor/Staff Leadership Departments of this Convention. The final member of the panel was the current President of the Florida Baptist Religious Educators Association, who serves as a minister of education in a Florida Baptist church. The average tenure in ministry of the expert panel was 31 years. Of the four state convention directors, the average tenure in a denominational leadership position was 17 years.

Churches were identified by using a purposeful sampling technique. The 49 Directors of Mission in Florida were surveyed to nominate the appropriate churches that

represent, in their estimation, an expression of the desired qualities. Educational staff ministers serving in these churches were identified and solicited for participation in the study.

The survey allowed the participant to agree with their classification into one of the two desired church models. The survey was comprised of essential roles for educational ministry as identified by the literature and refined by the expert panel. The selected roles were expressed in a three factor analysis to triangulate each role with a cluster of three questions. The survey was field tested to determine clarity as well as reliability.

The survey was structured to include a variety of demographic data from the participant including age, gender, tenure and educational background. Organizational data were also ascertained, such as size of church membership, average weekly attendance, and staff structure.

The surveys were delivered via mail to each participant, completed and returned. The data was studied and analyzed according to the research questions and research problem.

Population

The population of this study are educational staff members serving in Florida Baptist churches which utilize either a classical programmatic or purpose driven church methodology. The research was designed to identify and survey the educational staff serving in purpose driven model churches in the Florida Baptist Convention. The findings of the analysis were compared to a sampling of educational ministers serving within classical, programmatic Southern Baptist churches. These educational ministers

were paid staff and were identified as persons with general oversight responsibilities on educational issues such as outreach, curriculum and leadership development.

Sample and Delimitations

Two purposeful samples were drawn from the population: a sample of educational ministers serving in purpose driven model churches and a sample of educational ministers serving in classical programmatic model churches. Random selection for inclusion into both samples (purpose driven and classical programmatic) was achieved through the participation of the local DOM. Purposeful sampling was used so that the sample was representative of the targeted groups. The researcher postulated that DOMs have sufficient knowledge of the characteristics of churches within their associations that allowed them to identify and categorize churches as either purpose driven or classical programmatic. Each of the 49 DOMs (representing every association in the state) was solicited to participate by identifying the churches that are known to employ the purpose driven model paradigm and those that employ the classical programmatic model.

Each of the responding DOMs were contacted and asked to supply an identical corresponding number of churches within their association that utilized a classical Southern Baptist approach. These churches were identified as those with a traditional expression of a Southern Baptist church model emphasizing Sunday School, Discipleship Training, Missions and Music education. No guidance was given regarding any other criteria, such as church size, community setting or staff composition.

The following summary of Saddleback's criteria used to define the characteristics of a purpose driven church was given to the DOMs to identify a particular church as a purpose driven model church:

1. The church has a purpose statement (in their own words) that describes their commitment to building the church around the five New Testament purposes: worship, evangelism, fellowship, discipleship and ministry.

2. They use a purpose driven strategy to fulfill their purpose statement. While using a variety of terms, a purpose driven strategy brings people to Christ and into membership into his family, builds them up to maturity, equips them for ministry in the church, and sends them out on a life mission in the world in order to bring glory to God.

3. They organize around a purpose driven structure, which ensures balance and gives equal emphasis to all five New Testament purposes. Purpose driven churches are team based, rather than hierarchal in structure. They organize around purpose based teams.

4. They program by purpose. They have at least one program for fulfilling each of the five purposes and each of the corresponding constituencies. They evangelize the community, gather the crowd for worship, fellowship in the congregation, disciple the committed, and equip the core for ministry and mission.

5. They staff by purpose. Every purpose has its own champion. Purpose driven churches begin by finding volunteers to lead and serve on each purpose-based team, and develop full-time, paid positions as needed. (Warren 1995, 137-52)

The DOMs were also asked to identify an equal number of classical programmatic model churches. These are defined as churches which utilize a standardized Southern Baptist approach to church ministry, also known as a five-star model. These churches generally operate within the traditional SBC program design suggested by Southern Baptist program agencies, i.e., Sunday School, Discipleship Training, Woman's Missionary Union, Brotherhood and Music.

Preliminary calls were made to determine the number of educational ministers serving on staff of each identified church. Anyone who serves on staff with

functional educational responsibilities including evangelism, discipleship, Sunday School or small groups was included.

As the research design employed purposeful sampling, all of the educational ministers serving in the identified churches were included. No additional delimitations to the sample were applied.

Limitations of Generalization

The delimitations of this study had the following impact upon the generalization of the findings:

1. This study does not necessarily generalize to individuals serving churches who do not utilize a purpose driven paradigm or a classical Southern Baptist church model.

2. This study does not necessarily generalize to individuals serving churches outside the Florida Baptist Convention.

3. This study does not necessarily generalize to individuals serving in non-educational staff positions.

Instrumentation

The survey stemmed from the literature and the factors were validated by the expert panel. The expert panel evaluated the sub-role categories from the significant precedent literature provided by Bechtle, Stubblefield and Powers. These sources are comprehensive and all build from previous research. An expert panel considered the sub-role categories provided by the literature and ranked them in ascending order. To ensure the internal validity of the survey, questions were formulated in clusters of three for each sub-role.

Through the review of the precedent literature, seventeen categories of educational leadership roles were identified. The expert panel ranked these roles in order

to identify the ten considered to be the most essential. The survey utilized by the expert panel is attached as Appendix 1. The ten essential roles were clustered with three questions each. The questions are non-triangulated and measure a particular aspect of each factor. The validity of the relationship of each item to a particular factor is established by the precedent literature. Appendix 4 identifies the source of each item as it describes a particular factor. A review of state convention conferences and workshops will reveal the curriculum topics offered for educational ministers by the FBC. The program directors from each of the two departments which serve educational ministers (Pastor/Staff Leadership and Sunday School) identified conferences from their area that equip educational ministers. The conference topics were compiled and listed along with a brief conference description on the survey.

The survey instrument was field tested by four educational leaders serving on staff of the state convention. The field test was administered in person, however, the researcher did not verbally explain the survey. Participants provided written feedback as to the clarity of the survey and the process. The survey evaluation is attached as Appendix 5. The survey was edited and revised based upon recommendations from the survey evaluations.

A review of conferences and strategies offered by the Florida Baptist Convention yielded a list of conferences most relevant to educational ministers. A description of these conferences served as items to be evaluated by the participant. The questions ascertained the respondent's perception as to how well each conference would assist them in fulfilling their current ministry position. The survey did not ask if the

participant had actually attended the conference but only their impression based upon the description.

The survey utilized a Likert response scale to evaluate the priority given to each sub-role. The scale consisted of five points, 5 for most essential to 1 for least essential role. The survey was field tested for clarity with a group of four educational leaders from the Florida Baptist Convention who have all served in local church educational ministry. The survey instrument is included as Appendix 3.

Procedures

The research design was a descriptive analysis of the relationship of role priorities between purpose driven model and classical model educational staff members. Significant sources of literature served to identify the classical roles of a Christian educator within a Southern Baptist church. These role categories were reviewed by a select panel of experts. The expert panel used the roles provided by the literature and their own expert judgment to provide a ranking of the essential role characteristics they perceived essential to effective educational leadership.

The essential roles were defined as the top ten roles identified by a ranking of the expert panel. The researcher utilized the list of ten categories of identified educational leadership roles to develop a survey instrument. Three questions were identified for each of the top ten essential roles identified by the expert panel. The study sought to elicit information about attitudes on a continuum, thus a Likert response measurement using a five-point system, five as most essential and one as least essential was utilized to check the participant's attitudes toward each role. A copy of the questions and clusters is found in Appendix 4 of this document. Additional demographic data such

as age, gender, education, and tenure in ministry were gathered as the researcher desired to investigate how these factors may influence educational leadership roles. The survey instrument was field tested on four staff members of the Florida Baptist Convention. Each staff member has educational leadership experience in a Florida Baptist Church.

Before mailing the surveys, initial phone calls to the identified churches were made in order to help gain an agreement to participate in the survey and to identify the number and names of the educational ministers serving in the church. Following the pre-contact telephone call, a survey package was mailed to the church along with a cover letter and stamped, self-addressed envelopes. In order to assist with the tabulation and analysis of surveys, the order of two of the demographic questions were reversed for the second sample. A follow-up reminder by electronic mail was sent two weeks after the surveys were mailed.

As the surveys were returned, the data were transferred into an Excel worksheet where statistical functions helped determine the mean scores of the cluster questions used to triangulate each identified role. The findings were also displayed to exhibit the different perceptions of each role by PDM staff versus CPM staff. Pearson's Product Moment Correlation Coefficient (r) was used to correlate the magnitude of the relationship between the two sets of data. Additionally, t tests were performed to determine whether differences in the mean scores were significant. Researchers generally agree that t values yielding a p value of .05 or lower are sufficient to establish statistical significance. For the demographic data collected in tabular form, Chi-square tests [x^2] were utilized to determine statistical significance in the distributions between the two samples.

CHAPTER 4

ANALYSIS OF FINDINGS

This section will present the findings of the study in an objective manner. The data will be displayed according to the structure of the basic questions guiding the research. Questions 1 and 2 explore the role priorities and curricular values of educational ministers serving in purpose driven model (PDM) and classical programmatic model (CPM) churches, respectively. Questions 3 and 4 seek to determine the relationship between the role priorities and curricular values within each of these two groups. Question 5 explores the relationship of role priorities and curricular values between the two groups.

Additional demographic and organizational data was gathered in an effort to better understand the possible distinctions of these two groups of educational ministers. The qualitative descriptive nature of the study seeks to explore the relationship of perceptions between these two groups utilizing the mean score rankings. Researchers have commonly used Pearson's Product Moment Correlation Coefficient (r) to quantify the magnitude of the relationship between two measures that yield continuous scores (Gall, Borg, and Gall 1996, 427).

Compilation Protocol

The sample churches were nominated by local DOMs. The survey utilized to identify the churches is located in Appendix 2. A total of 140 PDM churches were

identified from 30 associations across Florida. Churches from all major metropolitan areas (Miami, Orlando, Tampa, St. Petersburg, Jacksonville and Pensacola) were represented in the study. The DOMs were also asked to identify an identical number of churches which represented a CPM model within the same association. Once the PDM and CPM churches were identified, phone calls were made to each church to identify the names and email addresses of individuals serving in educational leadership capacities. A total of 199 PDM educational ministers and 181 CPM educational ministers were identified through these phone calls. After completing the initial telephone calls to each church, the survey was mailed to both samples. A stamped, self-addressed envelope was included in the survey packet. Respondents were asked to return the information within a two-week period. The surveys were identical for both samples with the exception that the order of two of the demographic questions was reversed in order to determine sample identification. At the time of initial mailing an electronic mail went out alerting the educational ministers and requesting participation. As the survey was anonymous, a follow-up reminder was sent to both samples two weeks after mailing. Four weeks after the initial mailing, the researcher closed data collection. The survey response rate is displayed in Table 3.

Table 3. Response rate by sample

Sample	*n* churches	*n* sample	*n* respondents	Response rate
PDM	140	199	93	47%
CPM	140	181	77	43%
Total	280	380	170	45%

The data were compiled and analyzed to determine the descriptive statistics of each group as calculated on a Microsoft Excel worksheet. The mean score and standard deviation were calculated in order to determine the role priorities of each group. Pearson's Product Moment Correlation Coefficient (r) was utilized to determine whether, and to what degree, a relationship exists between the role priorities and curricular values scores of each group. Additionally, t tests were utilized to determine the level of statistical significance of the variance between average responses of the two samples. Statistical significance of nonparametric data such as the tabular demographic responses between the samples was calculated utilizing a Chi-square $[x^2]$ distribution. The data is displayed in order to address the five research questions.

Research Question 1: Role Priorities and Curricular Values of PDM Educational Ministers

The data were analyzed and arranged according to the five research questions. The demographic data were analyzed as it related to each sample. Question 1 seeks to understand the role priorities and curricular values of educational ministers serving in purpose driven model churches. The following demographic descriptions are provided in order to give a general description of educational ministers serving in PDM churches.

Personal/Organizational Data

The personal/professional demographic data that was requested in the survey gathered information on the background of the respondent. This data included age, race, gender, educational background and tenure in the ministry as well as at their present church. All information was self-reported and the findings are displayed in Table 4. Previous research has suggested further study in the area of demographics of educational

ministers. The demographic descriptions of each group are displayed with the

corresponding research question that describes educational ministers of each church

model. Comparisons of demographics between the samples will be made as part of the

findings of research question 5.

Table 4. Summary of PDM demographic data

Demographic Response Distribution	$n = 93$	%
Age		
18-29	6	6%
30-39	26	28%
40-49	29	31%
50-59	30	32%
60 or older	2	2%
Gender		
Male	78	84%
Female	15	16%
Educational Background		
High school	10	11%
College	22	24%
Graduate school	6	6%
Seminary	44	47%
Doctorate	11	12%
Church Size		
< 200	30	32%
200-399	23	25%
400-799	23	25%
800 +	17	18%
Leadership Position		
Minister of Education	18	19%
Associate Pastor	12	13%
Age Group Minister	15	16%
Other	48	52%

Age

The precedent literature noted a "graying" of the minister of education profession (Fain 2000, 88) and raised the question of the future of the minister of education profession.

This PDM age data indicates that there is exactly the same amount of educational ministers under 40 as there are over 50. Overall, the finding expresses a balanced distribution among educational ministers serving within purpose driven churches. This finding does not agree with the previous research of Southern Baptist educational ministers which indicated an aging population of educational ministers.

Gender

Researchers in the precedent literature did not study the gender distribution of educational ministers in Southern Baptist churches. The reason gender distribution has not been a concern of researchers is probably associated with the high number of males in educational leadership positions. Although the PDM educational ministers in the current study were predominantly male, the study seems to indicate a movement towards more female leadership among PDM churches. The distribution represents more than a nominal amount (16%) of female educational leaders serving in PDM churches.

Educational Background

The survey requested the respondents to indicate the highest level of education obtained. The precedent literature suggested that purpose driven churches were looking for leaders within their own churches and not those with traditional educational and seminary backgrounds (Morgan 2002, 1). The findings indicate that nearly half (47%) of

PDM educational ministers have a seminary degree and 59% have either a seminary or doctorate degree. The large majority (89%) of PDM educational ministers have at least a college degree or higher.

Size of Church

As the size of a church has been demonstrated to impact leadership roles, church size was measured. The display indicates a fairly even distribution among church sizes. For purposes of this study, church size was measured by Sunday morning worship attendance. As the average Southern Baptist church is under 200 in worship attendance, it is expected that this would be the largest category (32%) represented in the responses. It should be noted that several respondents noted the inclusion of Saturday evening worship attendance figures in their responses.

Leadership Position

The current study does not pursue the variety of positional titles currently utilized by educational ministers; however the survey asked respondents to identify their current leadership position. The significant number of "Other" responses (52%) indicates a lack of consensus of titles used by PDM educational ministers. Among the more popular responses written in this field were small groups pastor, pastor, and pastor of discipleship / evangelism. Only 19% of the respondents indicated that they utilized a title of Minister of Education.

Church and Ministerial Tenure

The survey asked respondents to indicate their tenure at their present church. The findings are displayed in Table 5. Research by Fain has indicated that an education

minister's perception of, and emotional attachment to their current congregation directly impacts their job turnover intention (Fain 2000, 80).

The largest category was 40% who indicated being at their present church less than four years. Only 13% of the educational ministers serving PDM churches have been in their present church longer than the publication of *The Purpose Driven Church* in 1995. The data indicates that 87% of educational ministers serving in PDM churches have been at their current church less than ten years and 73% have been at their current church less than seven years.

Table 5. Summary of PDM church and ministerial tenure

Demographic Response Distribution	$n = 93$	%
Tenure at Present Church		
1-3 years	37	40%
4-6 years	31	33%
7-9 years	13	14%
10-20 years	11	12%
> 20 years	1	1%
Total Ministerial Tenure		
1-3 years	10	11%
4-6 years	9	10%
7-9 years	12	13%
10-20 years	33	35%
> 20 years	29	31%

Previous research has suggested further study to determine the role of tenure in the ministry to role perceptions (Bass 1998, 109). The current study asked participants to indicate their total ministry experience in years. Only one-third (34%) of respondents indicated they had less than ten years of ministerial experience. The findings indicate that

the majority of education ministers serving PDM churches have been in the ministry over ten years but have been at their present church less than seven years. This implies that most PDM education ministers have had substantial ministerial experience prior to serving in their existing church.

Church Model

Inclusion in the study was determined by nomination of PDM churches identified by the church's Director of Missions. The survey asked respondents to self-report their impression of which church model their church represents. A brief description of each model was included in the survey question. The results are displayed in Table 6.

Table 6. Church model response distribution
of PDM educational ministers

Church Model	n	%
Classical Programmatic	7	8%
Purpose Driven	49	53%
Blend	29	31%
Other	8	9%
Total	93	100%

The findings indicate that while a majority of respondents agree with their identification as a PDM church, a significant amount defined their church model as a blend of classical programmatic and purpose driven. The notable amount of blended responses suggests that many churches identified as PDM churches are in a process of transitioning from a classical programmatic to a purpose driven church model. Several respondents who marked "blend" also indicated that were transitioning from a CPM to

purpose driven. Only 8% of PDM respondents identified their church model as Classical Programmatic.

Role Priorities of PDM Educational Ministers

The central line of inquiry for the current study was to identify the role priorities of educational ministers serving in two predominant church models utilized within the Southern Baptist Convention. Ten roles were identified by the precedent literature and clustered with three questions per role. Respondents were asked to respond to questions on a Likert scale indicating how each role represented a priority to their current ministry setting. Mean scores by role are displayed in Table 7.

Table 7. Mean scores of role priorities of
PDM educational ministers

Educational Roles	PDM Staff		
	m	*sd*	*n*
Equipping	4.03	0.80	93
Growth Agent	3.92	0.80	93
Delegating	3.92	0.70	93
Staffing	3.91	0.66	93
Planning	3.85	0.77	93
Communicator / Promotor	3.85	0.57	93
Organizing	3.83	0.76	93
Motivating	3.83	0.73	93
Evaluating	3.73	0.75	93
Initiating	3.48	0.73	93

Note: *m* = mean score; *sd* = standard deviation; *n* = sample size.

With a mean response of 4.03, educational ministers serving in PDM churches rated the role of equipping as the highest priority. It is notable that three of the top four priorities rated by this sample (equipping, delegating and staffing) relate to people

oriented roles. Conversely, three out of the bottom four roles (organizing, evaluating and initiating) relate to organizational management. Three separate pairs of roles had mean scores that were identical. The overall mean score of the composite of all ten role priorities among this sample is 3.84.

The high mean score of the role of equipping agrees with the general philosophy of the purpose driven church model which advocates that church leaders guide people through a life development process from Membership to Maturity to Ministry to Mission. This process serves as the fundamental educational and discipleship process of a purpose driven church (Warren 1995, 130).

With a mean rating of 3.92 the role of growth agent was tied with delegating as the second highest role identified by the PDM sample. This agrees with several significant contributions in the precedent literature (Bass, Beal, Stubblefield) which advocate the role of growth agent for educational ministers. Warren proposes a balanced view as a growth agent. He suggests avoiding the extreme positions of "practical humanism" on one end where it is all up to us and "pious irresponsibility" which sees church growth as something that is completely out of our hands (Warren 1995, 59).

The role priorities of PDM educational ministers are displayed in Figure 1 in descending order. The display indicates a grouping of seven roles in the middle beginning with growth agent and ending with motivating. The role of equipping is clearly the highest priority ($m = 4.03$) with evaluating ($m = 3.73$) lagging behind the rest and initiating ($m = 3.48$) more dramatically falling off.
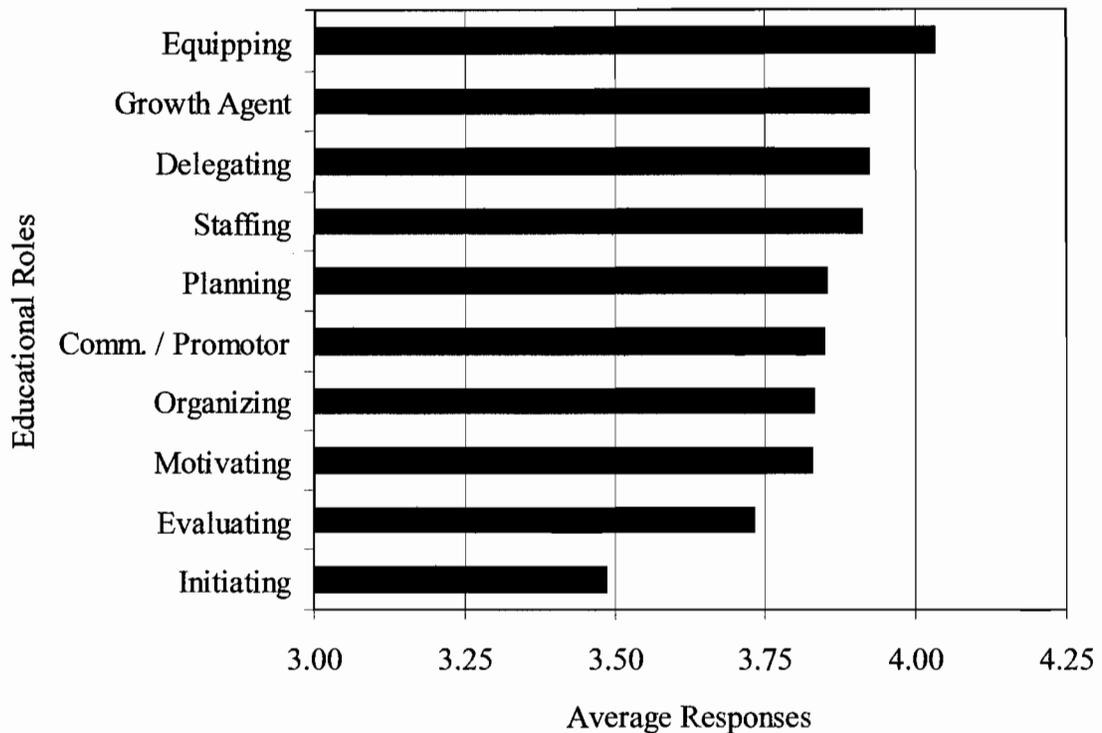
Figure 1. Role priorities of PDM educational ministers

Curricular Values of PDM Educational Ministers

A secondary line of inquiry of the current study pursues the curricular values

of educational ministers within each sample. Conferences and strategies provided by the

Florida Baptist Convention that equip educational ministers were identified by

department directors of both the Pastor/Staff Leadership and Sunday School departments

of the FBC. The title and general description of each conference was provided on the

survey and respondents were asked to rate each conference as it would benefit them in

their current ministry position.

The five conferences provided by the Pastor/Staff Leadership department are:

Building Powerful Ministry Teams, Leadership Encounter with Jesus, Leading with Style,

Situational Leadership and *Coaching 101*. The four conferences identified by the

Sunday School department are: *Growth Plan for Open Groups, Leadership Training,*

Solutions: The Open Group/Evangelism Connection and *Protecting Our Future*.

Conference descriptions can be found on the survey located in Appendix 3.

      The survey did not ask whether or not one had participated in a particular

conference, rather it asked how they estimated that conference would assist them in

fulfilling their current leadership position. The results were analyzed and the mean and

standard deviation were calculated for each conference. The responses are displayed in

Table 8.

Table 8. Ranking of curricular values of
PDM educational ministers

Curricular Values	PDM Staff		
	m	*sd*	*n*
Building Powerful Ministry Teams	3.97	1.08	93
Leadership Encounter	3.80	1.11	93
Coaching 101	3.63	1.09	93
Situational Leadership	3.63	1.20	93
Leading with Style	3.53	1.24	93
Protecting Our Future	3.43	1.25	93
Growth Plan	3.26	1.23	93
Leadership Training	3.11	1.22	93
Solutions	2.91	1.34	93

Note: *m* = mean score; *sd* = standard deviation; *n* = sample size.

      The responses indicate a tendency towards conferences that focus on personal

and interpersonal leadership. Building Powerful Ministry Teams, which rated highest

with a mean score of 3.97, helps church leaders understand how to work together as a

team to achieve results. The conference that rated lowest, Solutions ($m = 2.91$), deals in

part with leading a weekly evangelistic visitation program. The overall average score is

3.47 with an average standard deviation of 1.20.

The findings are displayed in Figure 2 in descending order. It should be noted

that five conferences that rated highest are all conducted by the Pastor/Staff Leadership

department of the FBC while the four conferences that rated lowest are all conducted by

the Sunday School Department. Previous literature (Mayer) indicates that many PDM

churches are moving away from traditional Sunday School towards small group

ministries. These findings indicate agreement with this trend.
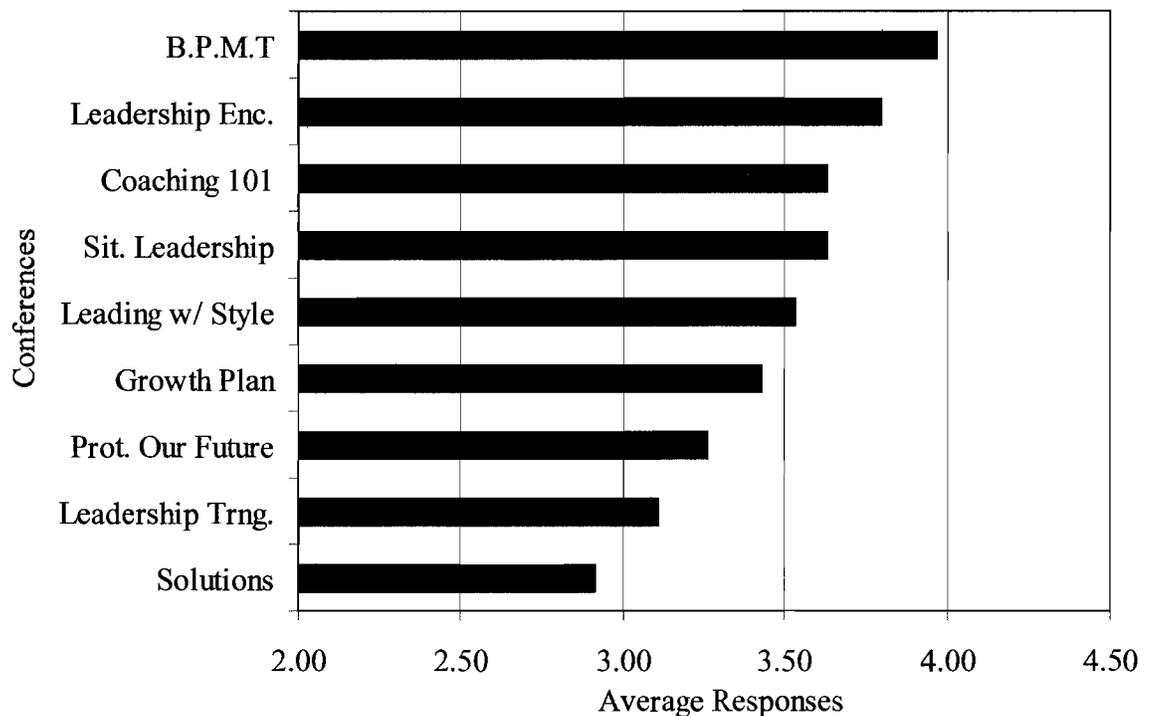
Figure 2. Curricular values of PDM educational ministers

The responses indicate a clear preference for conferences that equip the leader in personal, interpersonal and team leadership skills. Conferences that focus on skills related to organizational management were rated lowest.

Summary Characteristics of PDM Educational Ministers

The PDM sample is predominantly male (84%) with a majority (65%) under the age of 50. Most PDM educational ministers hold a seminary or doctorate degree and more than half serve in a church with less than 400 in weekly attendance. Nearly three-quarters of them (73%) have served in their current church less than seven years while two-thirds have ten or more years of ministerial experience.

The PDM educational ministers place their highest role priorities in the areas of equipping, growth agent and delegating. They also demonstrate an affinity for personal and interpersonal leadership conferences such as Building Powerful Ministry Teams and Leadership Encounter with Jesus. They rate conferences that focus on organizational oversight the lowest.

Research Question 2: Role Priorities and Curricular Values of CPM Educational Ministers

The second sample is identified as educational ministers serving in classical programmatic churches. Research Question 2 seeks to understand the role priorities and curricular values of this sample. Demographic data was also gathered and analyzed on this sample.

Personal/Organizational Data

The previous research of educational ministers noted several demographic trends. Among these trends was that the average age of educational ministers was increasing. Recommendations for further research in these previous studies also called for more demographic analysis of educational ministers. The following demographics describe the CPM sample.

Table 9. Summary of CPM demographic data

Demographic Response Distribution	$n = 77$	%
Age		
18-29	0	0%
30-39	14	18%
40-49	23	30%
50-59	26	34%
60 or older	14	18%
Gender		
Male	74	96%
Female	3	4%
Educational Background		
High school	1	1%
College	21	27%
Graduate school	7	9%
Seminary	38	49%
Doctorate	10	13%
Church Size		
< 200	10	13%
200-399	23	30%
400-799	20	26%
800 +	24	31%
Leadership Position		
Minister of Education	27	35%
Associate Pastor	12	16%
Age Group Minister	7	9%
Other	31	40%

Age

The age distribution of CPM educational ministers is displayed in Table 9. There were no responses under the age of 30. With a majority (52%) over the age of 50 and only 18% under the age of 40, the distribution suggests that the CPM educational minister is graying. This finding concurs with the precedent literature (Fain 2000, 88).

Gender

The position of education minister in a Southern Baptist church has historically been occupied primarily by males. Previous studies of educational ministers did not pursue the issue of gender. The researcher noted that most of the SBC literature informing educational leadership roles described the educational ministers in male terms using masculine pronouns. With only 4% female respondents, the findings indicate that among CPM churches, females represent only a nominal amount of the sample. Demographic comparisons between samples will be made under Research Question 5.

Educational Background

The educational background distribution of the CPM sample is displayed in Table 15. Nearly half (49%) of respondents have a seminary degree. The majority (62%) of CPM educational ministers hold a seminary or doctorate degree. Nearly all CPM educational ministers (99%) have a college degree or higher. Only 6% indicated holding a graduate degree that was a non-seminary degree.

Size of Church

Churches over 800 in weekly worship attendance total 31% of the responses and 57% of respondents serve in churches with 400 or greater. Only 13% of the

respondents serve in a church with less than 200 in attendance. As the average SBC church averages around 100 in weekly attendance, these churches represent a sample larger than the SBC average. Many smaller SBC churches do not have paid educational staff.

Leadership Position

Previous research has called into question the future of the minister of education position given demographic trends (Fain 2000, 88). While the current study included all ministers with educational leadership responsibilities, the survey asked respondents to indicate their current ministry title.

Within the CPM sample, 35% indicate using the title of minister of education while 65% are serving under a different title. The largest response was in the "Other" category and contained a variety of titles including minister of evangelism, discipleship and assimilation. These findings indicate that while the minister of education title remains common, there are a variety of titles currently utilized by educational ministers within the sample group.

Church and Ministerial Tenure

The researcher desired to understand the church tenure within each church model. Participants were asked to indicate their length of tenure at their present church. The results are displayed in Table 10.

The majority (59%) of CPM educational ministers have been at their current church less than seven years. The largest response was in the one to three years with

Table 10. Summary of CPM church and ministry tenure

Demographic Response Distribution	$n = 77$	%
Tenure at Present Church		
1-3 years	28	36%
4-6 years	18	23%
7-9 years	9	12%
10-20 years	18	23%
> 20 years	4	5%
Total Ministry Tenure		
1-3 years	8	10%
4-6 years	4	5%
7-9 years	3	4%
10-20 years	22	29%
> 20 years	40	52%

36% in this category. Only 28% of respondents have served at their current church ten or more years and only 5% have served over twenty years at their present location.

Previous research has suggested further study in the area of ministerial experience and role perceptions (Bass 1998, 109). The current study seeks to understand the length of ministerial experience in each of the two identified church models.

The findings indicate that the sample has a long tenure as 81% have ten or more years of ministerial experience. A significant number (52%) of this sample has been in the ministry over twenty years. Only 19% has been in the ministry less than ten years. The results suggest that while the majority of CPM educational ministers have been at their church less than seven years, most have been in the ministry more than twenty years. This indicates that a majority of CPM educational ministers have had significant ministerial experience before serving in their current church.

Church Model

While the DOMs identified the churches included in each sample, the survey asked the educational leader to indicate their perception of the church model of their present church. A research assumption of the current study was that the perceptions of the DOMs were accepted as valid as they represent an external opinion and were informed as to the definitions of church models. Brief descriptions of each church model were also provided in the survey. The findings of the church model responses are in Table 11.

Table 11. Church model response distribution
of CPM educational ministers

Church Model	*n*	%
Classical Programmatic	22	29%
Purpose Driven	9	12%
Blend	45	58%
Other	1	1%
Total	77	100%

With only 29% of respondents confirming their identity as a CPM church, the majority were not comfortable with this classification. The majority (58%) of responses were in the "blended" category. There were 12% of the CPM churches who identified themselves as a PDM church. A large percentage (87%) identified themselves either as a CPM church or as a blend of CPM and PDM.

Role Priorities of CPM Educational Ministers

The primary objective of the current study is to identify the current role priorities among educational ministers serving within identified church models. Ten

roles were identified by the precedent literature and confirmed with an expert panel. Educational ministers serving in each church model were asked to respond to items related to each role as it represented a priority in their current ministry position. The findings of the CPM role priorities are displayed in Table 12.

Table 12. Mean scores of role priorities of
CPM educational ministers

Educational Roles	CPM Staff		
	m	*sd*	*n*
Growth Agent	4.21	0.61	77
Communicator / Promotor	3.96	0.55	77
Delegating	3.92	0.62	77
Planning	3.91	0.76	77
Equipping	3.85	0.76	77
Motivating	3.84	0.58	77
Organizing	3.80	0.66	77
Staffing	3.78	0.58	77
Evaluating	3.63	0.68	77
Initiating	3.60	0.69	77

Note: *m* = mean score; *sd* = standard deviation; *n* = sample size.

With an average score of 4.21, the role of growth agent scored the highest among this sample, followed by communicator/promotor (*m* =3.96), delegating (*m* = 3.92) and planning (*m* = 3.91). The role of initiating scored the lowest with an average of 3.60, with evaluating (*m* = 3.63) scoring only slightly higher.

The role of growth agent was proposed by significant sources in the precedent literature (Bass, Beal and Stubblefield) and confirmed as the highest priority among this sample. The overall mean for the composite of all ten roles by this sample is 3.85. The
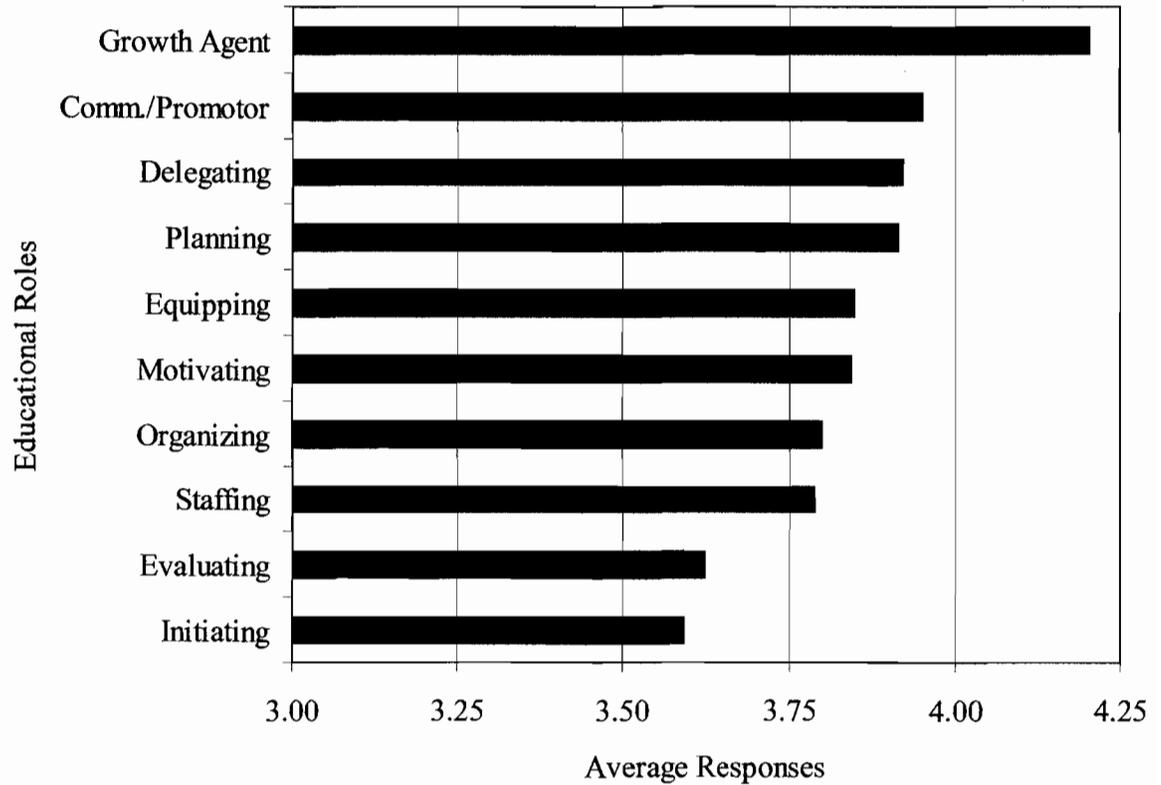
Figure 3. Role priorities of CPM educational ministers

findings of the CPM sample are displayed in Figure 3 and demonstrate how the role of

growth agent surpasses all of the other roles.

The difference from the highest score to the lowest is .61 and the average score

is 3.85. All of the roles that relate to personal and interpersonal leadership fall in the

middle range (delegating, equipping, staffing and motivating). Organizational

management roles were split with three ranking in the top half (growth agent,

communicator/promotor and planning) while three were in the bottom half (organizing,

evaluating and initiating).

Curricular Values of CPM Educational Ministers

CPM educational ministers were asked to respond to the title and brief description of conferences conducted by two departments of the FBC which resource educational ministers. The conferences are designed to equip educational ministers. The conferences provided by the Pastor/Staff leadership department focus on personal and interpersonal leadership competencies while the Sunday School department conferences deal with oversight of the open group ministry within the church. The findings of the CPM curricular values are listed in Table 13.

Table 13. Ranking of curricular values of
CPM educational ministers

Curricular Values	CPM Staff		
	m	*sd*	*n*
B.P.M.T	3.97	0.93	77
Leadership Enc.	3.79	0.83	77
Coaching 101	3.58	1.21	77
Solutions	3.57	1.01	77
Leadership Trng.	3.55	1.07	77
Growth Plan	3.53	1.03	77
Sit. Leadership	3.48	1.11	77
Prot. Our Future	3.38	1.13	77
Leading w/ Style	3.32	1.18	77

Note: *m* = mean score; *sd* = standard deviation; *n* = sample size.

With an average score of 3.97, the CPM educational ministers rated the Building Powerful Ministry Teams conference the highest. The conference that rated the lowest, *Leading with Style* (*m* = 3.32) helps participants discover their predominant personality style. Conferences relating to organizational management were generally in the middle of the range of scores. The top three rated conferences all relate to personal

leadership and are conducted by the Pastor/Staff leadership department. The composite

mean score was 3.57 with an average standard deviation of 1.06.

     The curricular values among the CPM ministers are also expressed in Figure 4.

The low score of the Protecting our Future conference (m = 3.38) is notable as many

educational ministers in CPM churches oversee the age-graded ministries relating to

preschool, children and youth. The Solutions conference which rated lowest among

PDM educational ministers scored 3.57 among the CPM sample. The conference equips

educational leaders to initiate an outreach visitation ministry through the open group

ministry of their church.
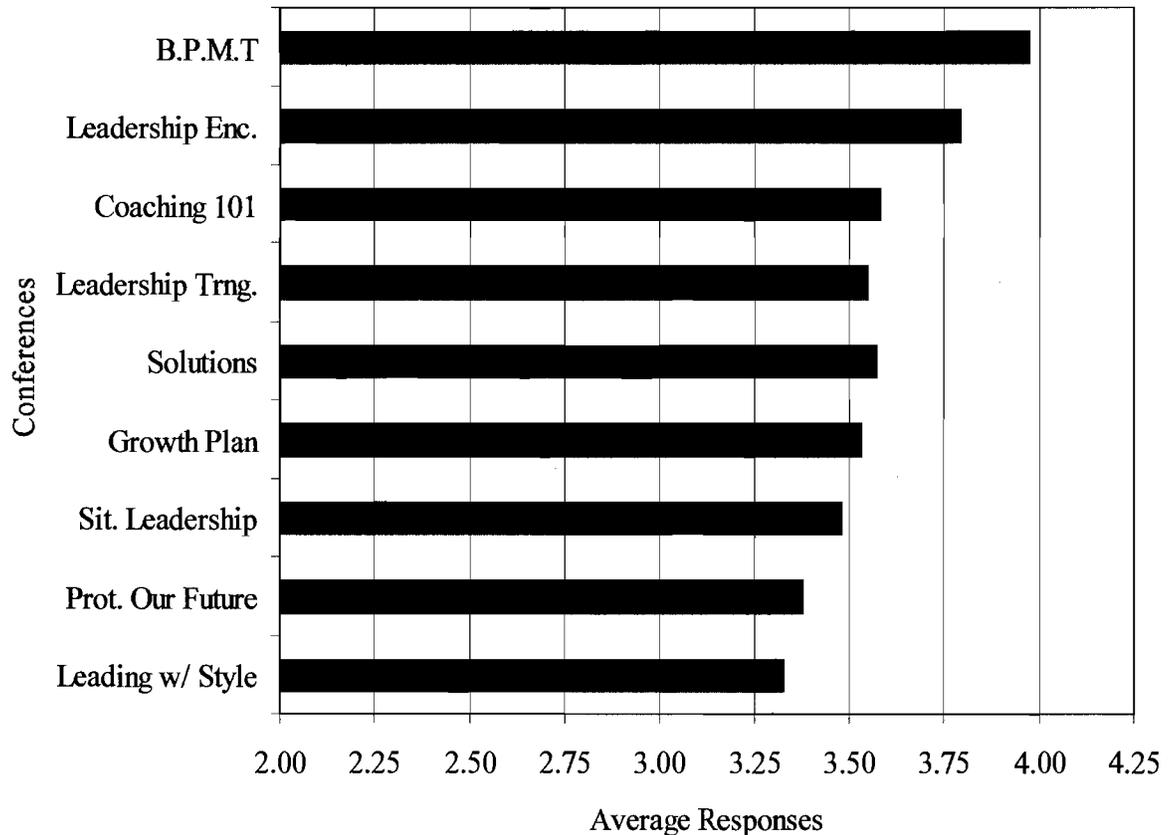
Figure 4. Curricular values of CPM educational ministers

The findings displayed in Figure 4 indicate that CPM educational ministers prefer the *Building Powerful Ministry Teams* conference as well as the *Leadership Encounter with Jesus*. They rated the *Leading with Style*, *Protecting our Future* and *Situational Leadership* conferences the lowest.

Summary characteristics of CPM educational ministers

A summary of the descriptive findings indicate that the typical CPM educational minister is a male (97%) and a majority are over the age of 50. He most likely has a seminary or doctoral degree and serves with the title of Minister of Education or Associate Pastor. He has been in his current church less than seven years but has been in the ministry over 20 years. His current church averages more than 400 in weekly worship attendance.

He sees his role in helping the church to grow as a high priority and also appreciates his role in communicating and promoting the programs of the church. He sees the need to build effective ministry teams in his church and prefers conferences that assist him in his leadership and coaching skills.

Research Question 3: Relationships Between Role Priorities and Curricular Values of the PDM Educational Ministers

The third research question explores the relationships between the role priorities and curricular values of educational ministers serving within PDM churches. A total of 93 PDM educational ministers are included in this sample. As the role priorities

and curricular values of this sample have been identified, the current question seeks to understand the relationships that may exist between role priorities and curricular values.

Leadership Roles and Organizational Management Roles

As the study investigates the relationship between programmatic and purpose-driven churches, the roles may be categorized by those relating to organizational management versus those relating to personal leadership roles. The precedent literature indicated that PDM churches place an emphasis on leading people through a process while CPM churches have an emphasis on organizational management. The six organizational management roles are planning, organizing, growth agent, evaluating, initiating and communicator/promotor. The four roles related to personal leadership are equipping, staffing, motivating and delegating. A comparison of the average responses of confirmed PDM educational ministers between these two categories is displayed in Figure 5.
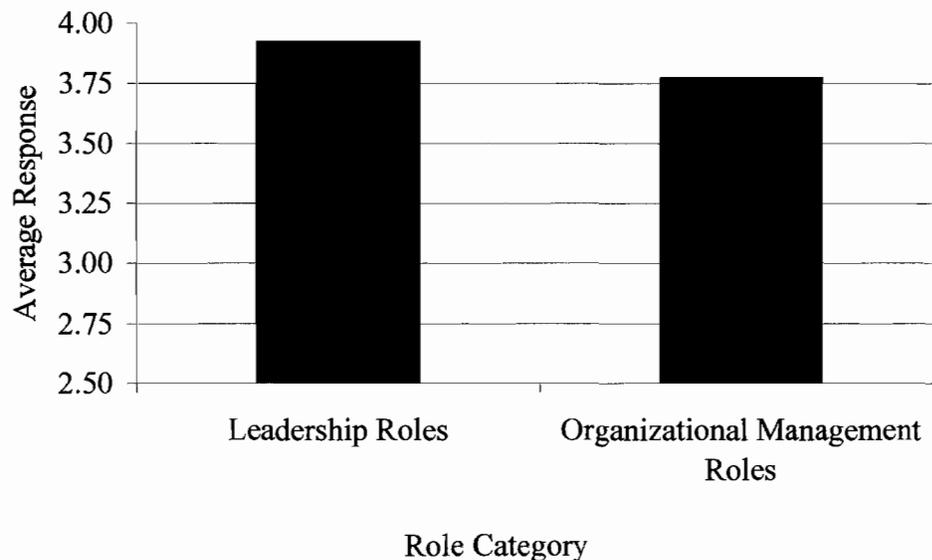
Role Category

Figure 5. Role category comparisons of PDM educational ministers

The findings indicate that PDM educational ministers have a moderate preference for leadership roles (m = 3.92) over organizational management roles (m = 3.78). The difference, however, fails to meet the level of statistical significance (p < .134).

Leadership Conferences and Organizational Management Conferences

In a similar fashion, the curricular values can be categorized by conferences that focus on personal and interpersonal leadership versus those which deal primarily with organizational ministry oversight. The conferences which deal with personal leadership are Building Powerful Ministry Teams, Leadership Encounter with Jesus, Leading with Style, Situational Leadership and Coaching 101. The conferences which focus more directly on organizational oversight are Solutions, Protecting our Future, Leadership Training and Open Groups Growth Plan. The PDM mean responses of these two categories are compared in Figure 6.

PDM educational ministers demonstrate a significant preference for leadership conferences (m = 3.71) over organizational management seminars (m = 3.15). The difference is significant at the .05 level (p < .01)

Comparison of Role Priorities and Curricular Values by Category

When displayed together, it can be observed that PDM educational ministers have a modest preference for their leadership roles but a strong preference for leadership conferences over organizational management conferences. This finding is displayed in Figure 7.
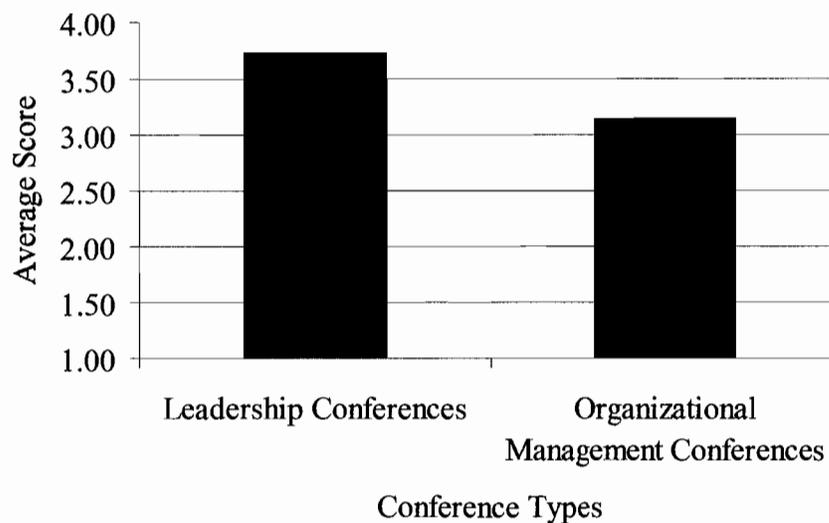
Figure 6. Curricular values categorical comparison
of PDM educational ministers
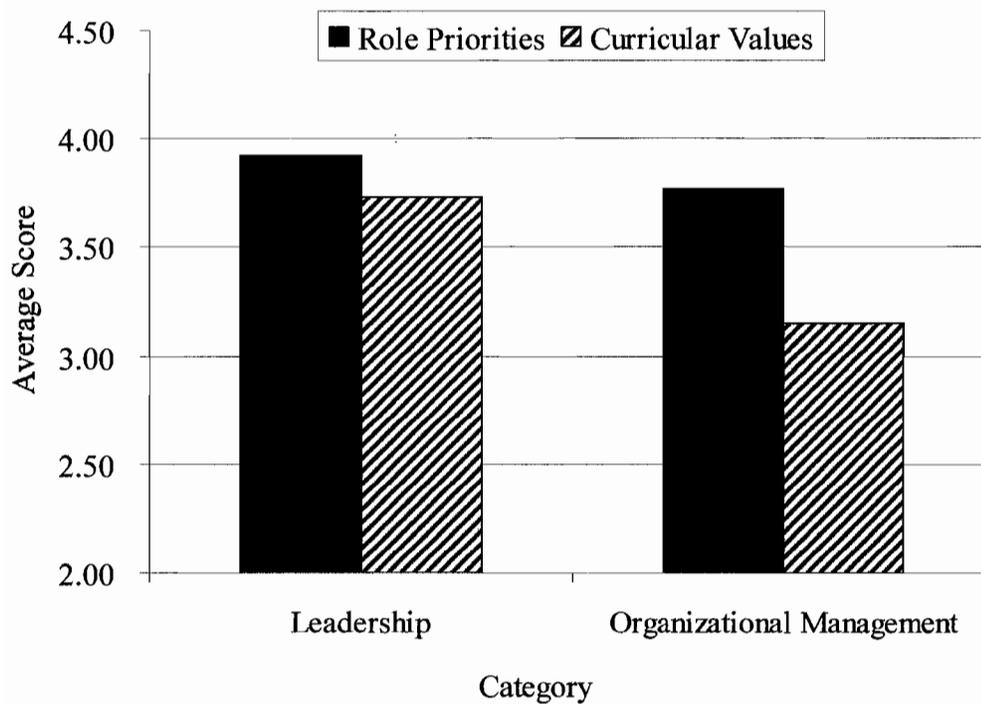
Figure 7. Comparison of leadership and organizational management
categories by PDM educational ministers

PDM educational ministers scored both leadership roles and leadership conferences higher than the organizational roles and organizational conferences. Additionally, the PDM educational ministers rated the conferences in each category lower than their perception of the importance of the roles in each category. The difference between the leadership role score (m = 3.92) and the leadership conferences score (m = 3.71) was significant ($p < .05$). The difference between the organizational management role score (m = 3.78) and the organizational management conference score (m = 3.15) was highly significant ($p < .01$).

Summary of Comparison of PDM Educational Role Priorities and Curricular Values

In summary, PDM educational ministers have a modest preference for leadership roles over management roles and a significant preference for leadership conferences over organizational management conferences. In both categories, however, their perceptions of the conferences were significantly lower than their perceptions of the corresponding roles in each category.

Research Question 4: Relationships Between Role Priorities and Curricular Values of CPM Educational Ministers

The fourth research question explores the relationships between the role priorities and the curricular values of CPM educational ministers. There were 77 educational ministers in the CPM sample. As the role priorities and curricular values have been identified for this sample, the current question seeks to understand the relationships that exist between role priorities and curricular values.

Leadership Roles and Organizational
Management Roles

In the same manner as in research question three, the role priorities were

categorized by those relating to personal leadership versus those which relate to

organizational management. The CPM role priorities by category are displayed in

Figure 8.
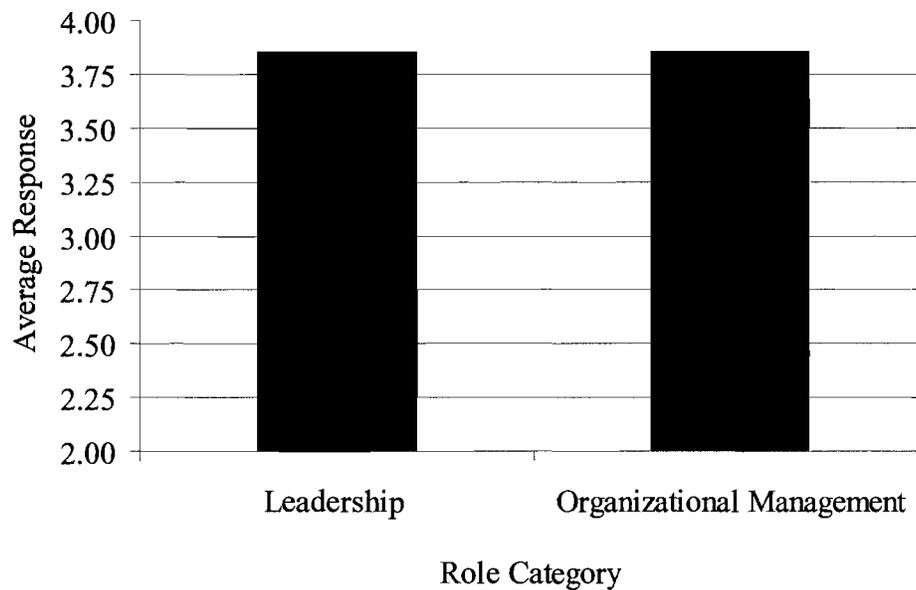
Figure 8. Role category comparisons of CPM educational ministers

As CPM educational ministers scored the same ($m = 3.85$) in each category,

there is no difference in how they view personal leadership roles as compared to

organizational management roles. While the precedent literature suggested an emphasis

upon organizational management roles, this finding suggests that CPM educational

ministers place equal emphases on their personal leadership and organizational

management roles.

Leadership Conferences and Organizational
Management Conferences

The curricular values were also analyzed for the CPM sample by personal

leadership and organizational management conference categories. A comparison of

average score per category is displayed in Figure 9. The findings reveal that while CPM

educational ministers demonstrate a slight preference for leadership conferences ($m =$

3.63) over organizational management conferences ($m = 3.51$), the difference is not

statistically significant ($p < .41$).
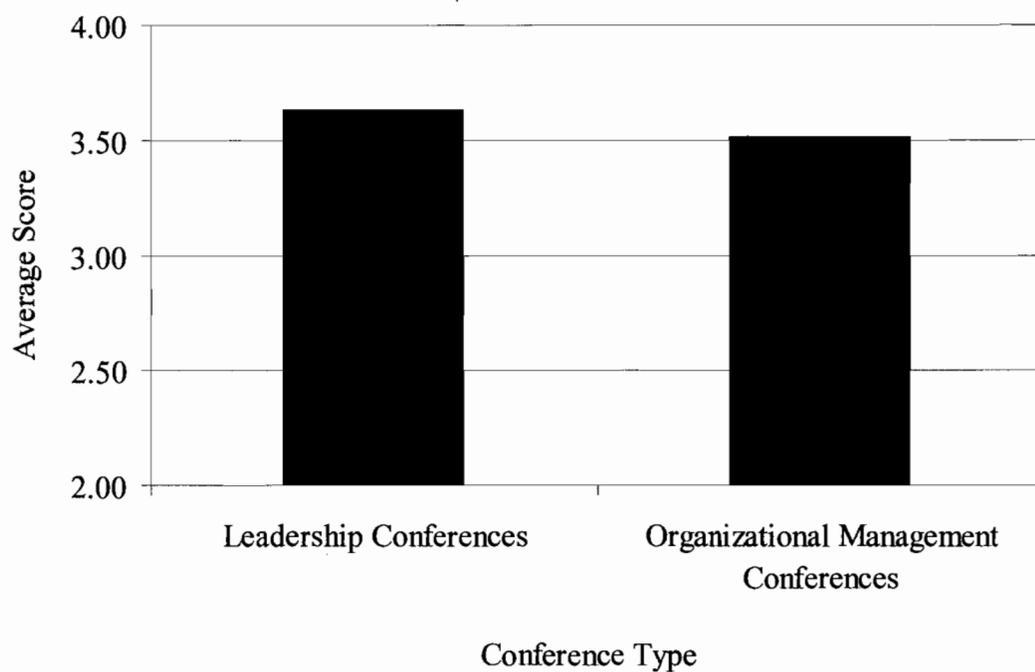
Figure 9. Curricular values categorical comparison
of CPM educational ministers

Comparison of Role Priorities and
Curricular Values by Category

When brought together, the role priorities and curricular values can be

compared by each category. The findings are displayed in Figure 10.
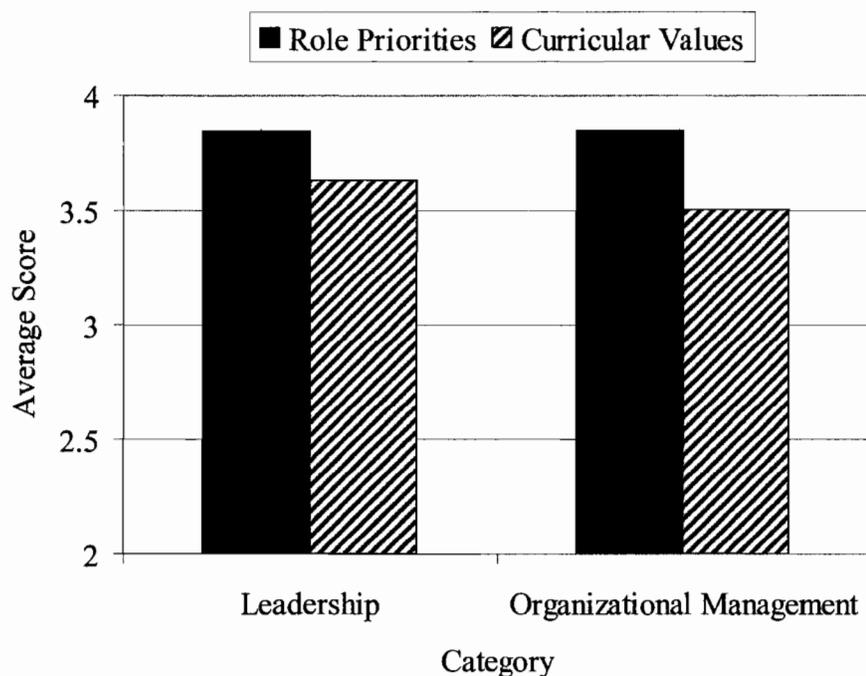
Figure 10. Comparison of leadership and organizational management
categories by CPM educational ministers

The CPM educational ministers displayed equal emphasis in their role

priorities between the two categories. They had a modest preference for the leadership

conferences which scored slightly higher than the organizational management

conferences. In both categories, they scored their roles higher than they scored the

conferences that corresponded to each category. The average leadership conference

score was .22 below the leadership roles while the organizational conferences scored .34

lower than the organizational management roles. The difference in the leadership

category was not significant ($p < .14$) while the difference in the organizational management category was significant ($p < .05$).

The composite mean score of the ten roles by CPM educational ministers was 3.85, while the mean score for the curricular values was 3.58. This represents a significantly lower perception ($p < .01$) of the conferences as a composite from the educational roles as a composite.

Summary of Comparison of PDM Educational
Role Priorities and Curricular Values

In summary, CPM educational ministers displayed an equal emphasis on leadership roles and organizational management roles. While they prefer leadership conferences to organizational management conferences, the difference was not significant. In each category, the curricular value scores were lower than the role priorities score although only the difference in the organizational management category was determined to be significant.

Research Question 5: A Comparison of Role Priorities
and Curricular Values of PDM and
CPM Educational Ministers

The last research question compares and contrasts the role priorities and curricular values of educational ministers serving in PDM and CPM churches. The precedent literature expressed a variety of perspectives of the impact that church model plays upon educational role priorities. While some see the difference being only nominal, others indicated that church model changes everything about how educational ministers approach their work. This final research question will serve to investigate this issue.

Personal / Organizational Comparisons

A summary of the demographic comparisons is displayed in Table 14. The data was cross-tabulated to determine if significant demographic differences exists between the two samples. As the demographic data was collected in tabular form, a Chi-square [x^2] distribution test was utilized to determine significance. Statistical significance was determined at the .05 level.

Age

The precedent literature noted a graying of educational ministers and suggested further demographic research. The current study seeks to understand any significant difference in the ages of educational ministers serving in each church model.

There was a significant difference between the age distribution of the two samples, [x^2] (4, n=170) = 17.06, p < .01. The PDM sample had 34% of respondents under the age of 40 while the CPM only had 18% under 40 years of age. Conversely, the CPM sample had 52% age 50 and older while the PDM sample contained only 34%. The CPM distribution represents an older distribution of educational ministers than the PDM model. With a majority at age 50 or older, the CPM sample results seem to confirm the precedent literature findings (Fain 2000, 88) of an aging population of educational ministers among SBC churches. The PDM sample did not agree with these findings with 65% of respondents under the age of 50.

Gender

While education ministers in SBC churches have predominantly been male, the current study seeks to compare differences in the gender distribution between the two

Table 14. Summary and comparison of demographic data

Demographic Response Distribution	PDM $n = 93$	%	CPM $n = 77$	%
Age				
18-29	6	6%	0	0%
30-39	26	28%	14	18%
40-49	29	31%	23	30%
50-59	30	32%	26	34%
60 or older	2	2%	14	18%
Gender				
Male	78	84%	74	96%
Female	15	16%	3	4%
Educational Background				
High school	10	11%	1	1%
College	22	24%	21	27%
Graduate school	6	6%	7	9%
Seminary	44	47%	38	49%
Doctorate	11	12%	10	13%
Church Size				
< 200	30	32%	10	13%
200-399	23	25%	23	30%
400-799	23	25%	20	26%
800 +	17	18%	24	31%
Leadership Position				
Minister of Education	18	19%	27	35%
Associate Pastor	12	13%	12	16%
Age Group Minister	15	16%	7	9%
Other	48	52%	31	40%

samples. Both samples indicate a large percentage of male educational ministers. The percentage of female educational ministers in the PDM sample, however, is four times the amount of the CPM sample. This represents a significant difference in the distribution of the two samples, $[x^2]$ (1, n=170) = 6.28, $p < .013$.

Educational Background

Previous literature has indicated that PDM churches were looking outside of traditional patterns to find staff members. It was suggested that purpose driven churches should look for people with vision, character and skills rather than focusing primarily on education and experience (Morgan 2002, 2).

The percentage of ministers who have a seminary or doctoral degree was nearly identical between the two groups. The percentage of educational ministers holding a college degree was also similar in each sample.

Overall, there was not a significant difference in the distribution of educational backgrounds between the two groups $[x^2]$ $(4, n=170) = 6.48, p < .167$. This indicates that educational ministers serving in PDM churches do not have significantly different educational background than those serving in the CPM churches. With a majority (59%) of PDM educational ministers holding either a seminary or doctoral degree, it appears that the PDM churches remain committed to formal education as a qualification for staff candidates.

Size of Church

Average weekly worship attendance was recorded on each sample. The PDM churches had a larger percentage of churches with less than 200 represented in their sample. Conversely, the CPM had a larger percentage of churches with over 800 in weekly attendance.

While the percentage of CPM churches in the 200-399 category is slightly higher, the 400-799 category is nearly the same. The largest differences are in the smallest church size category and the largest church size category. Overall, there is a

significant difference in the church size distribution between the two samples $[x^2]$ (3, n=170) = 9.81, p < .03. The PDM sample had more smaller churches and fewer larger churches represented in their sample.

Leadership Position

In the current ministry environment, positional titles are experiencing a variety of expressions. The current study seeks to understand the relationships that may exist in the leadership position titles utilized by educational ministers in the two identified church models.

While 35% of CPM educational ministers utilize the title of Minister of Education, only 19% of the PDM sample has this title. The large number of "other" responses by both groups indicates the variety of titles educational ministers currently hold. While the PDM sample had fewer Ministers of Education and Associate Pastors, they had more age group ministers serving in educational leadership functions. In all, there was not a significant difference in the distribution of leadership positions between the two samples $[x^2]$ (3, n=170) = 6.37, p < .10.

Length at Present Church

A summary of church and ministry tenure comparisons is displayed in Table 15. Rick Warren first published his book *The Purpose Driven Church* in 1995, making the purpose driven movement nearly ten years old. A majority of both samples have been at their church less than seven years, however, a larger percentage of PDM educational ministers have been at their church less than seven years than the CPM sample.

The CPM sample had 40% of respondents at their current church seven years or more while the PDM sample had 28%. In general, however, there was not a significant difference in the distribution of the two samples $[x^2]$ (4, n=170) = 7.60, p < .11.

Ministerial Experience

Although a majority of both samples have been at their present church less than seven years, a majority of both samples have been in the ministry ten years or more. This indicates that a majority of both samples have had substantial ministerial experience before serving in their present church. Two-thirds of PDM educational ministers have been in the ministry ten or more years as well as 81% of the CPM sample.

Table 15. Summary and comparison of church and ministry tenure

Demographic Response Distribution	PDM $n = 93$	%	CPM $n = 77$	%
Tenure at Present Church				
1-3 years	37	40%	28	36%
4-6 years	31	33%	18	23%
7-9 years	13	14%	9	12%
10-20 years	11	12%	18	23%
> 20 years	1	1%	4	5%
Total Ministry Tenure				
1-3 years	10	11%	8	10%
4-6 years	9	10%	4	5%
7-9 years	12	13%	3	4%
10-20 years	33	35%	22	29%
> 20 years	29	31%	40	52%

The slight majority (52%) of the CPM sample has been in the ministry over 20 years. This results in a significant difference in the distribution between the two groups, $[x^2]$ $(4, n=170) = 10.07, p < .04$.

Comparison of Role Priorities

A central line of inquiry in the current study is the comparison of role priorities between educational ministers serving in the two identified church models. The mean Likert responses comparing both church models are displayed in Table 16.

Table 16. Role priority mean Likert response scores by church model

Roles	Purpose Driven Model		Classical Programmatic Model	
	m	*sd*	*m*	*sd*
Equipping	4.03	0.80	3.85	0.76
Growth Agent	3.92	0.80	4.20	0.61
Delegating	3.92	0.70	3.92	0.62
Staffing	3.91	0.66	3.79	0.59
Planning	3.85	0.77	3.91	0.79
Communicator/Promotor	3.85	0.57	3.95	0.54
Organizing	3.83	0.76	3.80	0.66
Motivating	3.83	0.73	3.84	0.58
Evaluating	3.73	0.75	3.62	0.68
Initiating	3.48	0.73	3.59	0.68
Mean	3.84	0.73	3.85	0.65

Note: $r = .654$

The correlation coefficient of .654 represents a moderate level of agreement between the mean scores of the two church models. The PDM sample scored highest in the role of equipping while the CPM sample rated growth agent as their highest role priority. Educational ministers in both church models scored the roles of initiating and evaluating the lowest. The mean Likert response score for all ten roles is 3.84 for the

PDM sample and 3.85 for the CPM sample. This represents a nearly identical mean score when looking across all ten roles. Educational ministers serving in PDM churches essentially have the same perception of these ten roles as a whole as CPM educational ministers. As noted in the research design section, the roles were identified from the body of precedent literature which proposed these ten functional roles as the scope of educational leadership in the church. In summary, educational ministers in both church models appear to agree with each other when evaluating all ten roles taken as a whole.

There were, however, several roles with differences between the two samples. The mean scores are displayed in Figure 11.
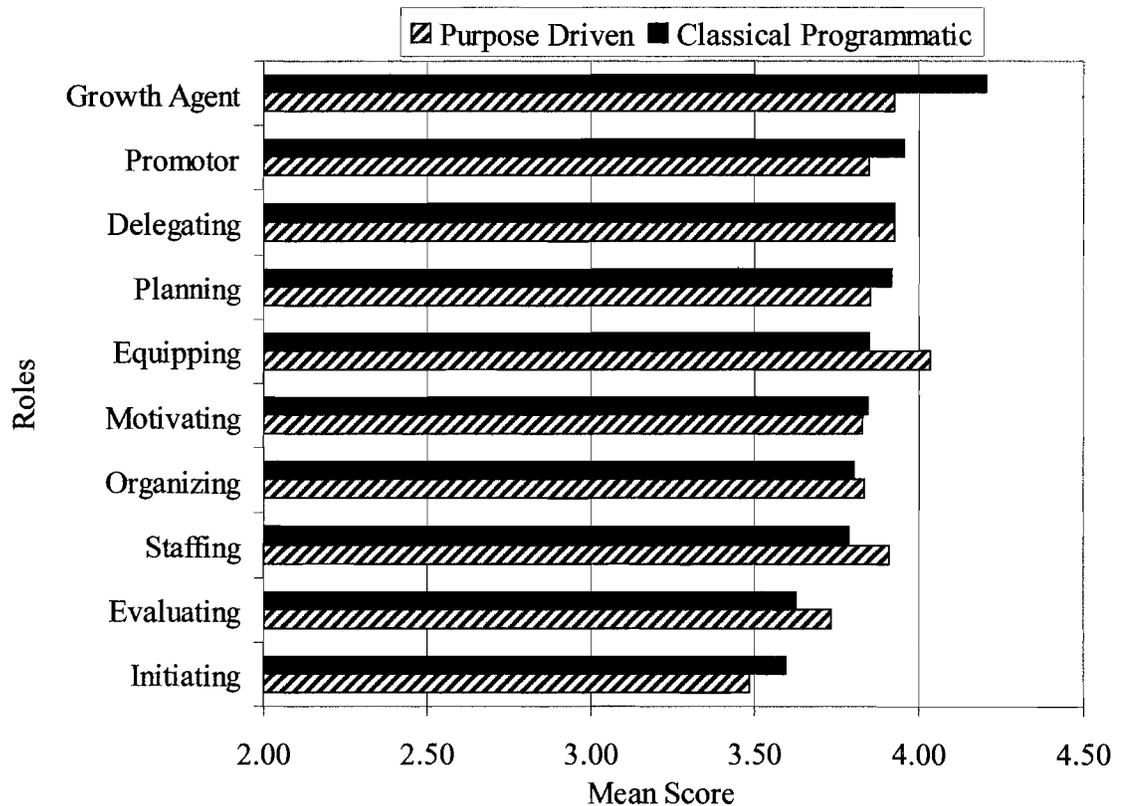

Figure 11. Role priority mean Likert response scores by church model

The most notable difference between the two samples was in the role of growth agent. While CPM educational ministers rated this role as their highest at 4.20, the PDM educational ministers scored this role 3.92. The highest rated item on survey relating to this factor was question 5: leading the church to grow. The CPM sample gave this item a mean score of 4.39 while the PDM sample had a score of 4.11. Additionally the item with the largest difference (.58) was in the growth agent factor. Item 20: organizing and leading outreach strategies scored 3.90 among the CPM but only scored 3.32 among the PDM educational ministers. The role of growth agent trumped all other roles for the CPM sample with the second highest score of that sample being communicator/promotor at 3.95. This agrees with the projection of the precedent literature which suggested that educational ministers are under increasing pressure to produce church growth results, particularly in the area of Sunday School and worship attendance growth (Pratt 1995, 12).

The highest role for the PDM sample was equipping at 4.02 while the CPM sample scored this role at 3.85. Equipping is congruent with a central theme of the purpose driven philosophy which sees discipleship as moving people though a process towards Christian maturity. The particular item with the highest mean score related to equipping was question 1: discovering potential workers and leaders. The PDM sample scored 4.22 on this item while the CPM sample had a mean score of 3.86 on this item.

Two additional items that demonstrated noticeable differences were items 13 and 25. Item 13: staffing the organization according to people's gifts, interests and abilities scored 4.16 among the PDM sample compared to a mean response of 3.81 among the CPM ministers. Item 13 related to the factor of staffing. Item 25: promoting upcoming events both inside and outside the church, related to the

communicator/promotor factor and was rated 3.75 among the CPM sample while the

PDM sample scored this item at 3.43.

Each sample only had one out of ten roles with a mean score higher than 4.00

on the Likert response. The survey items and factors stem directly from precedent

literature which informs the practice of Christian education leadership roles in the church.

The lack of higher mean scores in both samples suggests that the perception of the overall

discipline of Christian education as proposed by the precedent literature does not appear

to be a high priority among the various roles of these staff ministers.

Table 17 expresses the differences in the mean scores between the samples

along with the t test results for each role. Levels of significance were determined at the

.05 level.

Table 17. Difference in mean scores and
t test results of role priorities

Roles	Difference in mean scores	t score	p value	Level of Significance
Growth Agent	0.28	2.52	< .013	Significant
Equipping	0.18	1.54	< .125	Not significant
Staffing	0.12	1.40	< .163	Not significant
Initiating	0.12	1.03	< .305	Not significant
Communicator/Promotor	0.10	1.24	< .216	Not significant
Evaluating	0.10	0.91	< .370	Not significant
Planning	0.06	0.47	< .642	Not significant
Organizing	0.03	0.26	< .792	Not significant
Motivating	0.01	0.14	< .889	Not significant
Delegating	0.00	0.03	< .972	Not significant

The mean scores of nine out of ten roles did not demonstrate a significant

difference in mean scores, while the one role that did was the role of growth agent. This

role approached the level of being highly significant ($p < .013$). While the role of

equipping which was rated highest among the PDM sample, had a difference of .19, it did

not reach the level of statistical significance. The other eight roles each had less than .15

difference in each of their mean scores. Overall, the two samples have much that they

agree upon regarding their educational role priorities.

Comparison of Curricular Values

Curricular values were determined by evaluating conferences and workshops

provided by the FBC which are designed to equip church staff ministers. The

comparison of mean Likert response scores by church model are displayed in Table 18.

Table 18. Curricular values mean Likert response scores by church model

Curricular Values	Purpose Driven Model		Classical Programmatic Model	
	m	*sd*	*m*	*sd*
B.P.M.T.	3.97	1.08	3.97	0.93
Leadership Encounter	3.80	1.11	3.79	0.83
Coaching 101	3.63	1.20	3.58	1.21
Situational Leadership	3.63	1.09	3.48	1.11
Leading w/Style	3.53	1.24	3.32	1.18
Growth Plan	3.43	1.25	3.53	1.03
Prot. Our Future	3.26	1.23	3.38	1.13
Leadership Trng.	3.11	1.22	3.55	1.07
Solutions	2.91	1.34	3.57	1.01
Mean	3.47	1.20	3.58	1.06

Note: $r = .554$

The correlation coefficient of .554 represents a moderate level of agreement

between the means scores of the two samples. The CPM sample had a higher composite

mean score ($m = 3.58$) than the PDM sample ($m = 3.47$). Both groups rated the *Building*

Powerful Ministry Teams conference the highest with identical mean scores of 3.97. Additionally, *Leadership Encounter with Jesus* and *Coaching 101* were in the top three conference scores of both samples. It should be noted that all three of the top conferences rated by both groups relate to personal and team leadership roles.

Among the lowest rated conferences was *Solutions* (2.91) for the PDM sample. This conference equips church leaders in the area of organizing and leading church outreach programs. The CPM sample gave this conference a much higher mean score of 3.57. The *Protecting our Future* conference, which helps church leaders to implement child protection policies and procedures, scored among the lowest in each of the two samples. The CPM sample had a mean score of 3.38 which was second from the bottom of their rankings while the PDM sample response was 3.26 and third from the bottom of their list. Another notable difference was in the *Leadership Training* conference. This one day skills development workshop includes information on how to better network with the state convention and LifeWay Christian Resources. The PDM sample scored 3.11 on this conference which was their second lowest mean score while the CPM sample scored higher at 3.55.

The mean Likert scores are also compared in Figure 12. The agreement of the higher mean score of the *Building Powerful Ministry Teams* conference can be easily observed.

None of the nine conferences designed to equip educational leaders scored higher than 4.00 by each group. This could suggest that the current conferences provided by the FBC are not in alignment with the current ministry priorities of both samples.
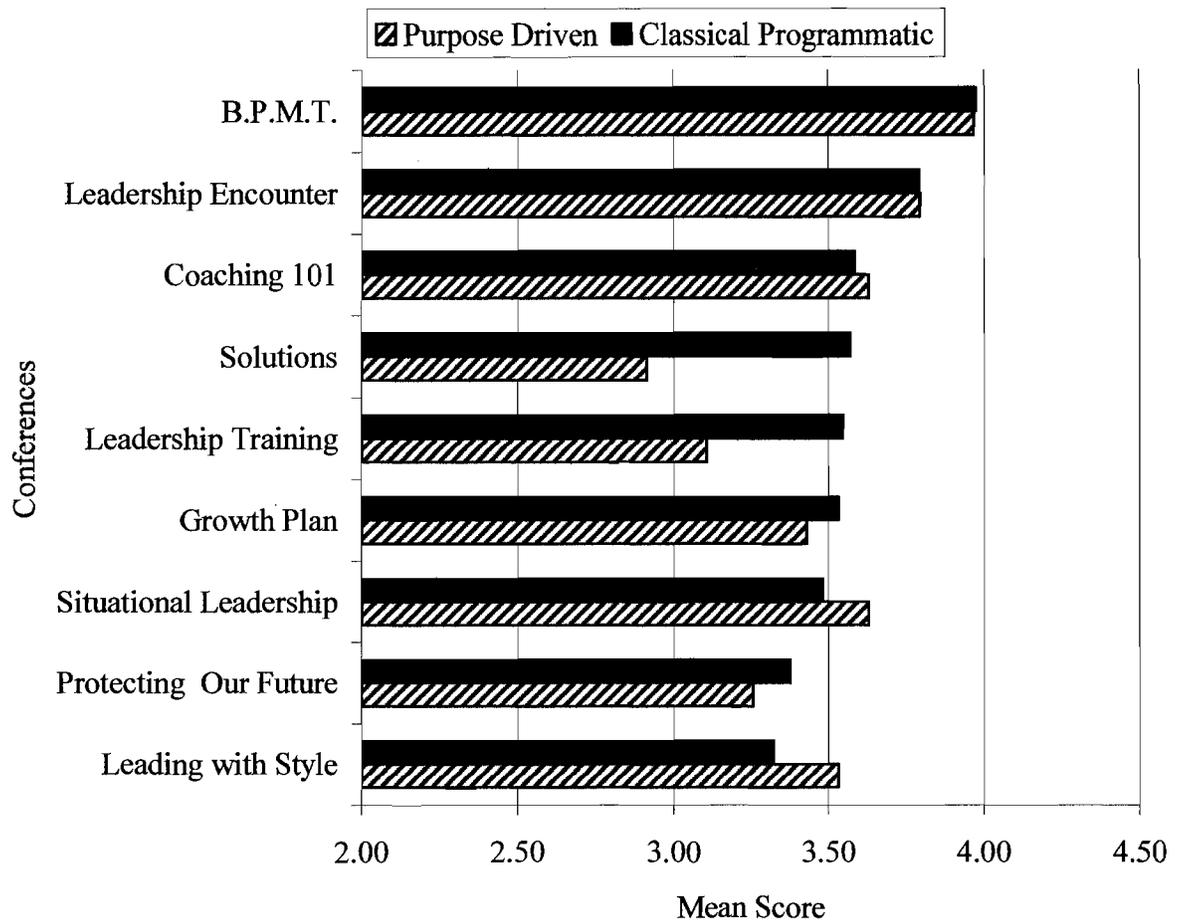
Figure 12. Curricular values mean Likert
response scores by church model

The differences between the mean scores of the *Leadership Training*

conference and the *Solutions* conference by the two samples are easily observed in Figure

12. The difference in mean scores for each conference along with the *t* test results are

displayed in Table 19. Statistical significance was determined at the .05 level.

Both conferences that demonstrated a significant difference were rated lower

by the PDM sample and relate to organizational management and oversight. Both

conferences are produced by the Sunday School department of the FBC. The *Solutions*

Table 19. Difference in mean scores and t test
results of curricular values

Curricular Values	Difference in mean scores	t score	p value	Level of Significance
Solutions	0.66	3.51	< .001	Highly significant
Leadership Training	0.44	2.53	< .013	Significant
Leading w/Style	0.21	1.24	< .125	Not significant
Situational Leadership	0.15	0.96	< .336	Not significant
Prot. Our Future	0.12	0.59	< .554	Not significant
Growth Plan	0.10	0.54	< .589	Not significant
Coaching 101	0.05	0.21	< .830	Not significant
Leadership Encounter	0.01	0.04	<.967	Not significant
B.P.M.T.	0.00	0.12	< .902	Not significant

conference had the highest difference in mean scores. With a p value of less than .001,

this difference was highly significant. As the purpose driven philosophy does not focus

on weekly visitation as an outreach strategy, this finding is congruent with expectations.

The other conference with a significant difference in means was the

Leadership Training conference. A key element of the conference description indicated

networking opportunities with the FBC and LifeWay Christian Resources staff persons.

PDM educational ministers had a mean score that was significantly less than the CPM

sample for this conference. This finding suggests that PDM educational ministers have

less of an affinity to network with SBC denominational staff than CPM educational

ministers.

Of the seven conferences with no significant difference, five are conducted by

the Pastor/Staff Leadership Department while two of them are conducted by the Sunday

School department.

Blended Church Model Responses

While the DOMs identified the churches, the survey asked respondents to

indicate their own perception of the model which best described their church. As the

purpose driven philosophy may be applied in various ways, the researcher offered the

option of indicating a "blended" model option on the survey. Some churches may be in

the process of transitioning to a purpose driven model while others may utilize the

philosophy while still employing traditional Southern Baptist programs. The researcher

noted a significant number of educational ministers that were most comfortable

indicating that their church model was a blend of purpose-driven and classical-

programmatic models. The findings are displayed in Table 20.

Table 20. Church model response distribution

Church Model	PDM		CPM		Total	
	n	%	*n*	%	*n*	%
Classical Programmatic	7	8%	22	29%	29	17%
Purpose Driven	49	53%	9	12%	58	34%
Blend	29	31%	45	58%	74	44%
Other	8	9%	1	1%	9	5%
Total	93	100%	77	100%	170	100%

Overall, the blended category had the highest percentage of respondents with

44% of the total sample indicating this church model. One observation from this finding

is the widespread impact of the purpose driven movement across the entire sample of

educational ministers. Even among educational ministers serving in churches identified

by their DOM as a CPM church, 70% expressed that they were either a purpose driven

model or blended model church. This indicates that the purpose driven philosophy has

had a widespread impact among church leaders. The significant amount of blended churches demonstrates that a majority of educational ministers serve in churches that have been impacted by this church model philosophy.

The design of the current study utilized a criterion purposeful sampling strategy to identify the churches within each model. A key element in this approach is employing a standard by which to determine inclusion. The researcher chose to utilize the local DOMs to identify the churches within their associations which represented the two church models that were included in the samples. The DOMs represent an unbiased third party and were given a survey with brief descriptions. As these determinations could be based upon a common set of criteria, this was a more consistent strategy to determine inclusion rather than the self-report perceptions of the respondents.

Evaluation of Research Design

The current study was conducted in the state of Florida during the fall of 2004. That year, the state experienced an unprecedented hurricane season with four major hurricanes making landfall within a period of less than two months. Every region of the state was affected by one or more of the hurricanes. The public relations office of the Florida Baptist Convention reports that there were over 100 Florida Baptist churches that experienced significant or catastrophic damage during the 2004 hurricane season. Churches that were not directly impacted by the storms were heavily involved with disaster relief and assistance to their surrounding communities. Not knowing the exact location and time the storms would make landfall, most churches cancelled one or more weekend services. During this season, the attention and efforts of nearly every Florida Baptist church were concentrated on this unfortunate series of hurricanes.

The researcher attempted to mitigate the impact of the hurricanes on the research findings by waiting until more than one month after the last hurricane passed before mailing out the survey instruments. Additionally, while making the preliminary calls to the identified churches, the researcher was able to confirm that most of the churches had electrical power restored and were functioning before proceeding with the study.

There are certain limitations to the current design of the study. As this study seeks to investigate the impact of a church model that has only existed for less than a decade, particular effort was necessary to properly identify purpose driven model churches within the FBC. At the present time there are no known associations or professional organizations for Baptist purpose driven churches. Therefore, the design utilizes the Directors of Missions of the local associations to make identifications for inclusion in the study. The researcher had personal contact information available for each DOM. This introduces subjectivity, as the DOMs can define and evaluate churches by different standards and perceptions. Several associations were without a DOM at the time of the study. In those cases, associational staff or interim DOMs were solicited. These factors were mitigated in part by including a written definition of a PDM church in the survey provided to the DOM. Also, the researcher personally obtained the majority of the DOM surveys during a conference. The remaining DOM surveys were conducted via email or by telephone. The researcher had the opportunity to explain the study and define the particular church models that were desirable for the current study.

While the precedent literature served to identify the various educational leadership roles, the researcher utilized an expert panel to prioritize the roles into those

which reflected their perceptions of educational ministry as they serve within the state of Florida. The result was to reduce the 17 roles identified by the literature down to ten. The use of the expert panel was not essential to the study and the survey could have been expanded to include all seventeen roles. Although the panel brought a localized perspective, the analysis of all of the roles identified by the literature may have yielded more findings from which to draw conclusions and inform the field of educational ministry.

CHAPTER 5

CONCLUSIONS

The current study explored the potential impact church model has upon the role priorities and curricular values of educational staff members. The study made a comparison of role perceptions between educational staff serving within purpose driven model (PDM) churches and classical programmatic model (CPM) churches within the Florida Baptist Convention. Additionally, the study identified certain curricular values of the same groups of educational ministers. The researcher desired to provide information regarding educational staff roles of the two most popular church models utilized by new church planters: the purpose driven model and the classical programmatic model. This data should be useful to those serving in these church models as well as those seeking to enter educational ministry. Denominational leaders and others who seek to resource and serve educational ministers can also benefit from a better understanding of role priorities within different church model paradigms.

Research Purpose

The purpose of this research was to compare the role priorities and curricular values identified by educational staff ministers serving in purpose driven model churches with those serving in classical programmatic model churches within the Florida Baptist Convention. This qualitative, descriptive research was intended to investigate the potential impact that church model has upon the various roles within the scope of local

church educational leaders. The purpose driven church movement has been cited as one of the most influential and popular church philosophies among new church planters (Stetzer 2003, 6). The current study is a comparative analysis between the role priorities and curricular values of educational ministers serving in purpose driven churches and classical programmatic churches.

Research Implications

The implications of the current study stem directly from the analysis of the collected data. The implications are discussed in a logical sequence. Initially, the implications of the findings related to educational ministers in each church model are discussed in two separate sections. Following these discussions, the implications resulting from the comparisons made between the two church models are presented. Finally, the applications of the research to both theory and practice flow from the data analysis and the resulting research implications.

Implications of Findings Related to
PDM Educational Ministers

Research Question 1 asked, "What are the role priorities and curricular values identified by educational ministers in purpose driven model churches?" The purpose of this question was to describe the particular characteristics of educational ministers serving in purpose driven churches. There were related demographic assumptions held by the researcher about PDM educational ministers. Finding its roots in the publication of *The Purpose Driven Church* in 1995, the purpose driven movement is only ten years old. As it represents a contemporary approach, the researcher anticipated that the educational ministers serving in these churches would be younger and have a diverse

educational background. There was also an assumption that the PDM ministers would have limited ministerial experience. The precedent literature also suggested that PDM churches were looking for paid staff members from non-traditional backgrounds. Lawson states that the leadership within many mega-churches including Saddleback are coming from within their own ministries and do not have higher educational training in the field of Christian education (Lawson 2003, 448).

The data from the current study indicate that 66% of the PDM educational ministers are under the age of 50 and 35% are under the age of 40. This finding suggests that PDM educational ministers are significantly younger than the results of previous research (Bass, Fain) related to Southern Baptist Ministers of Education in general.

Educational ministers serving in PDM churches are predominantly male (84%) and a majority hold either a doctorate or seminary degree. This finding counters the suggestion by the precedent literature that PDM churches were looking for staff members without a formal education (Morgan 2002, 1). As education is integral to the formulation of a ministry philosophy, this finding is particularly useful in understanding the PDM sample role priorities and curricular values.

Related to the educational background, the study also found that two-thirds of the PDM sample had 10 years or more ministerial experience. However, nearly three-fourths (73%) have served at their current church less than 7 years. This indicates that a majority of PDM educational ministers have had significant prior ministry experience before serving in their current church. A majority of this group (57%) serves in churches with less than 400 in weekly worship attendance and only 18% serve in churches with weekly attendance over 800. In summary, the findings suggest that a majority of the

PDM sample had significant formal education and experience previous to serving in their current position.

Role Priorities of PDM
Educational Ministers

A central focus of the current study is to understand the role priorities of educational ministers serving in PDM churches and compare those with educational ministers serving within classical programmatic churches. Precedent literature indicated that the PDM paradigm proposed sweeping changes and implications for educational leadership in the church (Southerland 2004). Ten factors were identified as educational roles proposed by the precedent literature informing contemporary educational leadership. Respondents were asked to respond to their assessment of items defining each factor. Their responses indicated how they perceived each role as a priority to their current ministry position. The PDM educational ministers rated the role of equipping the highest with a mean response of 4.03 and the role of evaluating ($m = 3.73$) and initiating ($m = 3.48$) the lowest priorities. The composite mean of all ten roles was 3.84.

The role of equipping is congruent with the primary educational focus of the purpose driven philosophy. In a purpose driven church the educational goal is to move people from the crowd to the core. This is achieved with a series of steps which guide the member from membership, to maturity, to ministry and finally to mission. This process is the PDM strategy for equipping the saints for the work of service, to the building up of the body of Christ (Ephesians 4:12).

PDM Personal Leadership Roles versus
Organizational Management Roles

It is noteworthy that three out of four roles rated the highest among PDM educational ministers (Equipping, Delegating, Staffing) deal primarily with interpersonal leadership rather than organizational management. Conversely, three out of the four lowest rated roles (organizing, evaluating and initiating) relate to organizational management. This finding suggests that PDM educational ministers have a preference for the roles related to personal leadership over organizational management. Overall, the PDM sample rated leadership roles higher than organizational management roles; however, the difference does not meet the level of statistical significance ($p = .134$). While a modest preference for leadership roles may be present, the PDM sample indicated that organizational management remains an important factor for educational ministers serving within this church model.

Addressing the problem of why 95% of churches never grow past 300, Warren suggests that the primary reason is structural in nature. While noting that personal, corporate and missional renewal should precede structural change, Warren submits that a growing organization will often need to restructure. He cites Peter Drucker as stating every organization needs to restructure itself every time it reaches 45% growth. He concluded that if a church cannot change its structure to accommodate new growth, it will eventually die (Warren 2003a, 1).

Curricular Values of PDM
Educational Ministers

Research Question 1 also made inquiry to the curricular values of PDM educational ministers. The curricular values were measured by identifying conferences

and workshops provided by the FBC which are designed to equip church leaders. The survey provided the conference name along with a general conference description. Respondents were asked to rate how a particular conference related to the priorities of their current ministry position.

The educational ministers serving within PDM churches rated the *Building Powerful Ministry Teams* conference the highest with a mean score of 3.97. This conference helps participants discover how to work together as one united team to achieve results. This agrees with Saddleback pastor Rick Warren's assessment that the success of one's ministry depends largely upon developing a strong team with a deep sense of team spirit. Warren notes that team spirit is never accidental, but is always intentional and is built on three factors: a compelling purpose, crystal clear communication and a code of commonly held values (Warren 2003b, 1).

With a mean score of 3.80, the second highest rated conference among the PDM sample was *Leadership Encounter with Jesus*. This workshop explores the servant leadership model of Jesus and identifies barriers to effective leadership. Both of these conferences equip educational leaders in the area of leading people, rather than organizational management.

The lowest rated conference (m = 2.91) among PDM educational ministers was *Solutions–The Open Group / Evangelism Connection*. This one-day workshop provides training in leading weekly evangelistic visitation, ministry visitation and starting new units. The low rating of this conference suggests that PDM educational ministers do not demonstrate a desire for leading weekly visitation strategies in their churches.

The PDM methodology does not prescribe weekly evangelistic visitation to reach a community. The primary means of reaching out to the community in a PDM church is a bridge event. These outreach events usually surround a holiday or theme such as a Harvest Party, Christmas Eve services or other seasonal emphases. Some bridge events are overtly evangelistic while others are considered pre-evangelism events, simply making the unchurched in the community aware of the church (Warren 1995, 142).

The second lowest rated score among PDM educational ministers was the *Leadership Training* conference. This four-hour skills development workshop includes an opportunity to network with other leaders, the Florida Baptist Convention and LifeWay Christian Resources. The PDM sample rated this conference with a mean score of 3.11, far below the overall composite mean of 3.47. This finding indicates the PDM educational staff members display a low level of interest in networking with SBC denominational leadership.

Recent comments by Jimmy Draper, President of LifeWay Christian Resources indicate that younger, emerging leaders are struggling to find a place within the SBC. He believes their frustration stems from perceiving the denomination as being against everything and everybody and being unable to contribute because of the politics (Turner, 2005, 29). The low rating of a workshop designed to network with denominational leadership appears to confirm Draper's concern due to the previously addressed younger nature of the PDM sample.

**PDM Personal Leadership Conferences
versus Organizational Management
Conferences**

The data related to the curricular values of the PDM sample were categorized by those conferences which focus on personal and interpersonal leadership skills and those conferences which deal primarily with organizational management. The PDM sample displayed a significant preference for leadership conferences over organizational management conferences ($p < .01$).

All five of the highest rated conferences by PDM educational ministers are conducted by the Pastor / Staff Leadership Department of the FBC. The four lowest rated conferences are all conducted by the Sunday School Department of the FBC. The department sponsoring each conference was not provided on the survey, only a brief conference description.

The preference of personal and team leadership conferences aligns with Webber's description of a new form of leadership embraced by younger evangelicals. Citing frustration with the traditional paradigms of corporate leadership, Webber suggests younger evangelicals are rejecting business models of the church and embracing an "every member ministry" working together in team ministry under a commitment to servant leadership (Webber 2002, 153).

**Comparison of Role Priorities and
Curricular Values among PDM
Educational Ministers**

Research Question 3 pursued a comparison of the role priorities and curricular values of PDM educational ministers. The PDM educational ministers had a mean composite rating of 3.84 for the ten identified roles compared to a mean composite score

of 3.47 for the FBC conferences offered to equip them in their roles. While neither the roles score nor the curricular values score was above a mean of 4.00, the PDM sample rated the conferences significantly less than the evaluation of their roles. This implies that PDM educational ministers have a lower perception of the conferences offered by the state convention than their perception of educational leadership roles in general. Comparisons were made in both leadership and organizational management categories. The difference between the leadership role score (m = 3.92) and the leadership conferences score (m = 3.71) was significant (p < .05). The difference between the organizational management role score (m = 3.78) and the organizational management conference score (m = 3.15) was highly significant (p < .01).

These findings suggest a gap exists between role priorities of the PDM educational ministers and the resources provided by the FBC. Lyle Schaller notes the movement of younger evangelicals away from denominational resourcing stating that those born after 1960 find denominational affiliation irrelevant (Schaller 2004, 4). While this finding does not indicate the perception of irrelevance, it does suggest that PDM educational ministers are not resonating with the training resources provided by the FBC.

One explanation for this shift could be the emergence of what Webber calls "pragmatic evangelicals." A later twentieth-century phenomenon, these churches are more suburban, boomer targeted and focused on technology. Citing Saddleback and Willow Creek as examples, Webber proposes that they represent a breakaway from traditional models and are a transitional paradigm. One aspect of pragmatic evangelical churches according to his definition is that they are innovative and seek to break denominational traditions (Webber 2002, 82).

**Summary of PDM Educational
Minister Findings**

PDM educational ministers displayed an attraction towards roles and conferences related to personal and interpersonal leadership rather than those which focus on organizational oversight. The role of equipping, which rated the highest among this group, is in keeping with the purpose driven philosophy of discipleship and member development.

With equipping as the only role scoring above four on a five-point Likert scale, PDM educational ministers did not demonstrate a strong affinity to the composite of roles identified by the precedent literature and presented on the survey. While the entire body of precedent literature informs the current study, the items on the survey derive directly from significant publications in the field of church educational leadership published between the years 1992 and 1996. This finding suggests that the ministry philosophy of this group could be shifting away from the traditional roles established by the precedent literature.

While PDM educational ministers rated leadership conferences over organizational management conferences, none of the nine conferences evaluated on the survey received a mean score higher than 3.97 and the overall mean composite score of all nine conferences was 3.47. The difference was significant at the .05 level ($p < .01$). This suggests that PDM educational ministers generally do not perceive a match between the conferences and the needs of their current ministry priorities.

Implications of Findings Related to
CPM Educational Ministers

Research Question 2 asks "What are the role priorities and curricular values of

educational ministers serving in classical programmatic churches?" The same analysis

conducted on the PDM sample was applied to the sample of CPM educational ministers.

The researcher had several demographic assumptions about the CPM sample based upon

casual observation as well as indications from previous research. Findings from previous

research of SBC educational ministers suggested a "graying" of the Minister of Education

(Fain 2000, 88). This would also imply that most educational ministers serving within a

CPM church would have extensive ministry experience.

The findings from the current study indicate that nearly all (96%) of the CPM

sample were males and the majority were over 50 years of age. Only 18% were under the

age of 40. This finding generally confirms the aging characteristic of educational

ministers serving within CPM churches. Nearly half (49%) of CPM respondents have a

seminary degree. The majority (62%) of CPM educational ministers hold a seminary or

doctorate degree.

Although these educational staff members serve within CPM churches, only

35% utilize the title of Minister of Education, suggesting that the title may be declining in

popularity. The researcher found a great variety of titles currently utilized by educational

ministers including associate pastor, age group pastor as well as functional titles such as

minister of evangelism and/or discipleship. This finding appears to confirm Lawson's

observation that educational ministry is fracturing into a variety of more focused

educational areas including age graded ministries, family ministries and other specialties

(Lawson 2001, 25). Stubblefield also observed a pattern of new titles for the Minister of

Education noting that many function as program director, executive minister, program minister and program consultant (Stubblefield 1993, 32-33).

While the majority (59%) of CPM educational ministers has been at their church less than seven years, 52% have been in the ministry over 20 years and 81% have been in vocational ministry over 10 years. This implies that a majority of educational ministers serving in CPM churches have had substantial ministry experience before serving in their current church.

Role Priorities of CPM
Educational Ministers

Various aspects of the roles of SBC educational ministers have been explored by previous researchers. Johnie Clifford Tharp represents an initial investigation with descriptive study that identified five primary roles of educational minister: administrator, organizer, promoter, educator and pastoral/worship leader. Tharp concluded that while educational ministers see their ideal role as educator they spend most of their actual time in the role of administration (Tharp 1970, 136). Charles S. Bass contributed a study which investigated the potential difference in ranking of professional competencies of educational ministers by pastors and educational ministers. He found that in general there was a high level of agreement between pastors and educational ministers regarding the essential professional competencies of educational ministers (Bass 1998, 110). Frank Edward Fain analyzed job turnover intention of educational ministers and selected variables. He concluded that the education minister's job turnover intention was strongly influenced by his/her: (1) sense of divine call to the education ministry and the employing church, (2) perception of the potential spiritual or numerical growth of the

congregation, and (3) relationship with the pastor and church staff members (Fain 2000, 79-88).

The current study identified educational leadership roles from contemporary publications designed for and utilized by educational ministers. Michael Bechtle offered his treatment of *The Roles and Responsibilities of Christian Education Personnel* (1992). Jerry Stubblefield provided a comprehensive discussion of the various roles of *The Effective Minister of Education* (1993). Bruce Powers also contributed to this study as editor of the *Christian Education Handbook* (1996).

These sources provided the comprehensive list of educational leadership roles informing the current study. Respondents of CPM churches rated the role of growth agent the highest with a mean score of 4.21. The importance of the role of growth agent echoed throughout the precedent literature. Stubblefield cites that many churches call educational ministers with the expectation that they will bring new persons into the church believing they will more than pay for their salary with new people (Stubblefield 1993, 146). The role of growth agent can bring pressure to provide results. More educators are under increasing pressure to increase results and those who do not are tossed aside or moved into positions of lesser importance (Pratt 1995, 12). This pressure to provide numerical results can squeeze out other educational roles that address more fundamental issues of evangelism and discipleship or cause the educational minister to reflect upon the effectiveness of current methodologies. Mohler also highlights the need for a corrective among Christian education where the aim of educational ministry is not merely participation in programs, but the development of disciples who love God with all of their heart, soul and mind (Mohler 2004).

The CPM group rated the roles of evaluating (3.63) and initiating (3.60) the two lowest mean scores. Among the CPM group, the importance of church growth significantly trumps the priority of evaluating the effectiveness of current ministries and the need to initiate new strategies or methodologies. This could lead churches into a cycle of continuing to promote strategies and events that produce numerical growth rather than critically reflecting on the effectiveness of their current strategies. Cannister amplifies the need for evaluation by stating that too often effectiveness is measured through numbers. Calling this "the more the merrier" approach, he counters that Jesus was never concerned about the size of the crowd that gathered. In John Chapter 6, Jesus allowed many so called disciples who were unwilling to make the commitment to his teaching to walk away. Cannister concludes that ultimately the mark of a successful ministry is the percentage of the crowd that is genuinely maturing in their faith, not the number of the crowd itself (Cannister 2001, 158).

CPM Personal Leadership Roles versus Organizational Management Roles

The CPM sample displayed an equal balance in their perception of personal leadership roles and organizational management roles, giving each category identical mean scores of 3.85. This indicates that while CPM education ministers are influenced by the need for overseeing the programs within their ministry, they also give equal priority to leading people within their ministries.

The need for organizational management aligns with Cannister's proposal that careful thought be put into organizational management of education ministry. He states that "an organizational structure that faithfully holds to the biblical purposes of the

church and effectively coordinates the people, resources and programs of the church, will ultimately be successful" (Cannister 2001, 158).

Bechtle outlines this balance between personal leadership and organizational duties as he proposed the roles and responsibilities of Christian education personnel. He first suggests that organizational structures must be biblical and designed for a purpose. He goes on to propose that organizational structures must find that delicate balance between operating as a business and operating as a church. He adds to this however, by noting that ultimately Christian education is about people and that our success in ministry will be the direct result of our success with people. After all, he concludes, "Christ didn't die for programs – He died for people" (Bechtle 1992, 240).

Curricular Values of CPM
Educational Ministers

With an identical mean score as their PDM counterparts, CPM educational ministers also rated the Building Powerful Ministry Teams conference the highest of all nine conferences with a mean rating of 3.97. This indicates a strong attraction to this conference which is designed to assist leaders to organize, implement and lead effective ministry teams. As most educational leaders primarily work with volunteer workers, this finding indicates a thirst among educational leaders for assistance in organizing and leading educational programs which heavily depend on volunteers.

Stubblefield notes that the discovery of potential workers and leaders is a constant struggle for the church if it is to spread the leadership load (Stubblefield 1993, 103). Williams suggests that one of the true tests of a successful church is the ability to involve others in the work of the ministry. He proposes that effective churches know

how to recruit, train and motivate volunteers (Williams 2001, 175). The findings of this study indicate that effectively involving people in the ministry remains a high priority among educational ministers.

The CPM sample rated the *Leading with Style* conference the lowest among the nine workshops. This conference is designed to help church leaders discover their predominant personality style and how to relate to other personality types. The second lowest rated conference was the Protecting our Future workshop which equips educational leaders in the development and implementation of security policies and procedures related to the oversight of minors in the church. The lower rating of this conference was surprising to the researcher as many educational ministers have the responsibility of overseeing the children and preschool ministries within their church.

The only conference specifically designed with an evangelistic emphasis, *Solutions: The Evangelism/Open Group Connection*, rated fourth from the top with a mean score of 3.57. As many educational ministers bear the responsibility for overseeing outreach and evangelistic responsibilities for their church, it was surprising that this conference did not score higher among the CPM educational ministers.

**CPM Personal Leadership Conferences
versus Organizational Management
Conferences**

The conferences were grouped to reflect those which equip church leaders in the area of personal and interpersonal leadership and those which focus on organizational management. The CPM educational ministers displayed only a slight preference for leadership conferences ($m = 3.63$) over organizational management conferences ($m = 3.51$). The difference was not statistically significant at the .05 level ($p < .41$). This

balance of leadership and organizational management matches the equal preference displayed by the CPM sample in their role priorities. This finding serves to confirm that CPM educational ministers are influenced by a wide variety of fields including the church growth movement, secular business models and denominational programs. They are seeking resources which assist them both in their personal leadership roles and their organizational management roles.

Noting the need to integrate task management and personal leadership, Anthony proposes that the ideal leadership style for a Minister of Education requires a high level of both organizational management and personal leadership. While more Ministers of Education in his study preferred people to program, his research concluded that leadership style (task vs. people) did not have an effect upon the growth rate of the Sunday School (Anthony 1989, 100). CPM educational ministers appear to confirm Anthony's balanced prescription as they demonstrated a similar preference for conferences on personal leadership and organizational management.

Comparison of Role Priorities and Curricular Values among CPM Educational Ministers

Research Question 4 seeks to compare the role priorities and curricular values of educational ministers serving within classical programmatic churches. This analysis was conducted by classifying the roles and conferences into those relating to personal leadership versus those relating to organizational management. While the CPM sample displayed a balance among roles and conferences, they rated the conferences lower than the corresponding roles in both categories.

The average leadership conference score was .22 below the leadership roles while the organizational conferences scored .34 lower than the organizational management roles. The composite mean score of the ten roles by CPM educational ministers was 3.85, while the composite mean score for the curricular values was 3.58. This represents a significantly lower perception ($p < .01$) of the conferences as a composite from the educational roles as a composite.

This finding suggests that a movement away from FBC resources is found even among educational ministers serving in churches which have traditionally been closely aligned with the philosophy and programming of the denomination. Bill Easum has been an observer of this trend and relates it to a new breed of church leaders. He describes this new type of church leader as one who looks beyond their denominational identity and is more interested in partnering with Christians of all theological persuasions to reach their city. While Easum states that these leaders are not against denominations and that many are loyal members, many are looking outside of their denomination for new ways to fulfill the Great Commission (Easum and Travis 2003, 73).

Summary of CPM Educational Minister Findings

CPM educational ministers view their role as a growth agent of the church as the highest priority of the ten roles identified from the precedent literature. This agrees with several contributions among SBC publications (Beal, Stubblefield) which identified the role of growth agent as central to the role set of educational ministers. While church growth is a biblical and worthy endeavor for church leadership, the strong affinity towards the role of growth agent has several significant implications and possible dangers

for church health. The role of growth agent can bring added pressure to the position to have immediate numerical results. This pressure can crowd out the necessary functions of evaluating current ministries and initiating new ministries in order to maintain effectiveness and relevance.

Expressing the need to recruit, train and motivate volunteers, CPM educational ministers rated the Building Powerful Ministry Teams the highest among the conferences provided on the survey. Conferences related to discovering personality styles and safety and security policies rated the lowest among this group.

Overall, CPM educational ministers rated only one role and no conferences over a score of four on a five point Likert scale. This suggests that CPM educational ministers may be moving away from the consensus of role definitions established by the precedent literature and previous research. Furthermore, the CPM sample rated the FBC conferences significantly lower than the roles indicating that the current options of conference resources are not resonating with their current ministry priorities.

Implications of Findings Related to the Comparison of PDM and CPM Educational Ministers

Research Question 5 compares and contrasts the role priorities and curricular values of educational ministers serving within purpose driven churches and classical programmatic churches. The research also investigated and compared demographic factors between the two groups and discovered several noteworthy findings for inclusion in this discussion.

Age

Casual observation of the researcher suggested that the purpose driven churches are typically staffed with younger ministers as compared to classical programmatic churches. The current study found that a majority of educational ministers serving within purpose driven churches are under the age of 50, while the majority of CPM educational ministers are over 50 years of age. The difference in the age distributions was determined to be significant, $[x^2]$ (4, $n=170$) = 17.06, $p < .01$.

As the purpose driven church philosophy can be seen as a contemporary movement beginning with the publication of *The Purpose Driven Church* in 1995, this finding agrees with the expectations and casual observation of the researcher. With a younger educational staff, PDM churches are attracting ministers who are seeking a different methodology than the classical, programmatic model of a more traditional Southern Baptist church.

Gender

While both church models are predominantly staffed with male educational ministers, the PDM churches had a significantly larger percentage of female staff members than the CPM churches, $[x^2]$ (1, $n=170$) = 6.28, $p < .013$. The difference implies that PDM churches are more likely to call and utilize female leadership of their educational ministries. While the current study yields the theological implications of this finding to further study, it is concluded that PDM churches are providing a more agreeable environment for female educational ministers to serve.

Educational Background

Overall, there was not a significant difference in the distribution of educational backgrounds between the two groups [x^2] (4, n=170) = 6.48, $p < .167$. Both groups had nearly identical percentage of educational ministers who hold a seminary degree. This finding did not agree with the precedent literature which indicated that PDM churches were looking for educational staff from non-traditional backgrounds (Morgan 2004, 1). This was the most surprising demographic finding to the researcher and is seen to have implications upon the findings related to roles priorities and curricular values as one's ministry philosophy is largely influenced by their educational background.

Church Size

The study concluded that the CPM sample served in significantly larger churches than the PDM group [x^2] (3, n=170) = 9.81, $p < .03$. One explanation could be that many purpose driven churches are younger churches than their CPM counterparts. Research from The Barna Group suggests that larger churches were far more likely to prioritize evangelism and outreach (Barna 2005b, 2). The current study compared how each group perceives their role as a growth agent as well as state convention conferences that resource churches in the area of evangelism and outreach.

Summary of Demographic Comparisons

Although most of the demographic comparisons confirmed the assumptions of the researcher, not all of the findings agreed with expectations. The study concluded that while PDM churches are attracting younger educational ministers to serve, they continue to uphold the value of a seminary education. Additionally, the PDM churches, while

predominantly staffed with male educational ministers, were found to provide a more agreeable environment than CPM churches for females to serve in educational leadership capacities.

Comparison of Role Priorities

A central focus of the current study was to compare and contrast the role priorities of educational ministers serving within popular church models utilized by SBC churches. Mean scores were calculated on each of the ten identified roles for each of the groups. While the CPM educational ministers rated the role of growth agent the highest priority (m=4.20), educational ministers in PDM churches saw the role of equipping (m=4.03) as their highest priority. Overall, the mean scores of the groups had a correlation coefficient of .654, representing a moderate level of agreement between the mean scores of the two church models. Furthermore, the mean composite scores were nearly identical at 3.84 for the PDM educational ministers and 3.85 for the CPM group. The researcher conducted t tests for each role and determined that only the role of growth agent represented a significant difference ($p < .013$) between the two groups. The role of equipping represented the second highest difference between the two groups; however, the difference did not meet the level of statistical significance ($p < .125$).

The research suggested that the two groups have a different perspective in the relationship between personal leadership roles and organizational management roles. It is notable that three of the top four priorities rated by the PDM sample (equipping, delegating and staffing) relate to people oriented roles. Conversely, three out of the four lowest rated roles rated by the PDM group (organizing, evaluating and initiating) relate to organizational management. As CPM educational ministers scored the same ($m = 3.85$)

in both the personal leadership and organizational management categories, there is no difference in how they view personal leadership roles as compared to organizational management roles. Therefore, while PDM educational ministers displayed a moderate preference for their personal leadership roles, the CPM group has an equal perception of personal leadership and organizational management roles. The preference for personal leadership roles by the PDM educational ministers is congruent with the philosophy of the purpose driven movement which sees the primary task of Christian education in light of personal development.

Overall, the research found more agreement between the two groups than differences. The notable exception was the high priority to the role of growth agent given by CPM educational ministers. While the PDM group also rated this role among their higher scores, the CPM group displayed a significantly stronger affinity for their role as a growth agent.

One explanation for the similarities that exist in the role priorities of the two groups could be the widespread influence that pastor Rick Warren has had among all evangelicals, regardless of the model of church they currently serve. Recently, Barna Research asked 614 evangelical senior pastors whom they believe to have the greatest influence on churches and church leaders in the United States. Rick Warren was rated as the most influential leader by 26% of the respondents, second only to Billy Graham who was chosen by 34% of the pastors. Warren was also ranked the third most trusted spokesperson for Christianity by the same group, following Graham and James Dobson. The rankings were the same for respondents identified as Baptist. Noting that these findings signal a new era, Barna observes that while Billy Graham has been a consistent

presence in the minds and hearts of church leaders and the public at large for many years, he suggests that Rick Warren, along with a few others, represents newcomers that would have not been on the list a decade ago (Barna 2005a, 1).

The purpose driven movement has significant awareness among the general population in North America. The unprecedented popularity of *The Purpose Driven Life* (2002), which sold over 20 million copies to date, led *Time Magazine* to name Rick Warren one the "People Who Mattered in 2004" (Eisenberg and Fonda 2004, 145).

In the current study, 58% of the CPM educational ministers indicated that their church model represented a blend of classical programmatic and purpose driven. These were all churches identified by their local DOM as having a classical, programmatic church philosophy and are structured around educational programs such as Sunday School, Discipleship Training and Missions educational ministries. Although the protocol of the study depended upon the identification of the DOM for inclusion into a particular church model, the high number of "blended" responses from the educational ministers suggests that many churches are transitioning towards this philosophy whether or not a formal process is in place or whether they currently reflect a purpose driven structure.

The Role of Growth Agent

Both sample groups rated the role of growth agent among the highest priorities. It was the role with the highest score among CPM educational ministers and was tied for second among the PDM group. The role of growth agent was proposed by the precedent literature (Beal, Stubblefield) as a central priority among educational ministers. The current study confirms that this role remains a priority among educational ministers.

Church growth must be accurately defined if it is to result in genuine Kingdom growth. Reggie McNeal suggests that churches who wish to adopt a missionary approach to reach their community must change their scorecard. Rather than keeping track of numbers that compare churches with other churches (attendance, offering and participation in programs) he advocates a new metric which would include how many conversations we are having with pre-Christians, how many congregations use our facilities, how many languages we worship in and how many hours per week members spend in ministry where they go to work, go to school and get mail (McNeal 2003, 67).

The Role of Equipping

As noted above, the role of equipping was seen as the highest priority among PDM educational ministers and was tied for fourth among CPM educational ministers. The role of equipping has significant biblical roots as a responsibility of church leadership (Ephesians 4:11-12). Randy Pope is careful to point out, however that not everyone views the role of equipping in the same terms. He describes three views:

1. *The Traditional View* – Paid professionals do whatever is needed. If the church needs teaching, hire a teacher, if a church needs evangelism to be accomplished, hire an evangelist. If the church needs pastoring, hire a pastor. Pope notes that unfortunately we are all too familiar with this less-than-biblical perspective.

2. *The Evangelical View* – Pastors and staff help church members discover their spiritual gifts, and then start needed ministries within the church and community. Lastly, it is their responsibility to recruit the appropriately gifted people to the appropriate ministry. Pope sees this as an inappropriate role for pastors and staff.

3. *The Biblical View* – Pastors and staff's responsibility is to help church members discover their spiritual gifts, but then to create an environment where God's voice can be heard. Pastors and staff are called upon for guidance if members need assistance in discerning God's leading or if they need particular equipping to perform a ministry (Pope 2002, 154-56).

Rather than performing the role of an employment agent, Pope advocates that church leaders have the role similar to that of a thermostat. He advocates that pastors and staff should create the suitable environment for people to hear and respond to God's direction. He notes that the perspective members have regarding equipping will dictate their expectations and shape their involvement in the church. He concludes that only God knows exactly which ministry is best for each of His children (Pope 2002, 156).

While placing a high value on their role of equipping, PDM educational ministers rated the roles of initiating and evaluating as the two lowest among the identified set. In order to develop disciples, evaluating the current strategies and initiating new and more effective ones will be necessary activities to maintain the desired environment Pope advocates.

With a mean composite score of 3.84 among PDM educational ministers and 3.85 among CPM educational ministers, the findings suggest that the role set identified by the precedent literature and included in the survey are not strongly reflected by the respondents in either church model. As previously noted, role specialization as well as the rise of other ministerial roles such as church administration and counseling could be diluting the educational leadership focus of educational ministers. Further descriptive research should pursue the extent to which the roles of educational ministers are moving away from the educational leadership roles established in the precedent literature.

Comparison of Curricular Values

Educational ministers serving within each of the two identified church models were asked to evaluate nine conferences currently provided by the FBC. The conference

titles and descriptions were evaluated in light of addressing the ministry priorities of the

respondents, not based upon participation in the conference.

With composite mean scores of 3.58 for the CPM group and 3.47 for the

PDM group, neither displayed a strong affinity for the conferences described on the

survey. In both groups, the mean composite conference score was significantly lower

than the corresponding roles priorities of each group. This finding implies dissatisfaction

among both groups in the conferences provided by the FBC as they relate to their current

ministry priorities.

The move away from denominational resources was noted in the precedent

literature. Reggie McNeal suggests that denominational educational approaches are seen

as content driven and not focused on the learner. Rather than conferences where learners

take notes and receive information, he advocates that the agenda must be more learner

centered and that a life-coach rather than a conference leader is a more suitable

educational structure for spiritual transformation. He concludes that, for example, we do

not need another conference on prayer. We need people to pray (McNeal 2003, 83).

The two groups demonstrated significant differences in their perception of two

of the nine conferences. In both cases, CPM educational ministers offered a higher mean

score than PDM educational ministers. The *Solutions: Evangelism Open Group*

Connection conference assists church leaders on implementing an evangelistic strategy

through their open group ministry. As part of the conference description outlines a

process for conducting weekly visitation, the PDM group rated this conference the lowest

($m = 2.91$) of all of their responses. The difference between the scores of the two groups

on this conference was highly significant ($p < .001$). This finding implies that PDM

educational ministers displayed a significantly lower attraction to resources dealing with outreach visitation strategies for their open groups or small group ministry.

The second conference which demonstrated a significant difference between the two groups was the *Leadership Training* Conference. This skill development workshop offers resources for networking with FBC staff as well as LifeWay Christian Resources. Educational ministers serving in PDM churches rated this conference significantly lower ($p < .013$) than the CPM group. This finding suggests that PDM educational ministers have a significantly lower desire for conferences that help them connect with denominational resources.

Building Powerful Ministry Teams

The highest mean score for both CPM and PDM educational ministers was the *Building Powerful Ministry Teams* conference as both groups identically rated this conference at 3.97. This finding indicates that both groups see the importance of connecting people into ministry opportunities. Bill Easum and Dave Travis describe team ministry as a contemporary translation of servant leadership. The trend is away from staff-led, committee-run hierarchies to team based ministry where decision making is dispersed to lay-led ministry teams. The result is a flatter church structure where the church staff serves as consultants to the ministry teams (Easum and Travis 2003, 26). Robert Webber notes that more younger evangelical church leaders in traditional church settings are becoming increasingly frustrated with church bureaucracy. Many are leaving these churches which are run like a business to lead start-up churches where they do not have to deal with committee structures and controlling bureaucrats (Webber 2002, 150).

Hersey, Blanchard and Johnson suggest the application of situational leadership to team leadership style. Once the competency, willingness and confidence level of the team has been diagnosed, they suggest four approaches for the role of the team leader. The right team leadership style is the one which best suits the diagnosis of the team.

1. *Style 1 – Defining.* This is a "front and center" position. Defining goals and objectives is of primary importance. This style would be most appropriate for teams who are unable and unwilling or insecure in their task.

2. *Style 2 – Clarifying.* This role makes the leader the "indispensable hub" of the team. This style would best suit teams who are unable, but willing or confident.

3. *Style 3 – Involving.* The leader is an unequal member of the team (contributing and the formal leader) but has a lessening role in the day to day operations. This role would be most suitable if the team is able, but unwilling or insecure.

4. *Style 4 –* Empowering. The leader is away from the daily "spin" of the team and has more of a facilitating or connecting role with the rest of the organization. The team leadership style best suits a team which is able, willing or confident in their assigned task (Hersey, Blanchard & Johnson 2001, 326-28).

Underscoring the emerging role of team leadership in the church, Reggie McNeal states that "The heroic leader scenario increasingly proves inadequate in a world where no one person knows enough or brings all the needed skills to the table." He adds that this actually reflects more of the initial leadership culture of the Christian movement (McNeal 2000, 103).

Research Applications

Previous research has established the importance of respecting the environment in which one ministers (Tharp 1970, Bass 1998, Fain 2000). The current study seeks to understand how educational leadership role priorities are impacted by the type of church model in which one serves. Understanding the impact of these two popular church

models upon educational role priorities and curricular values can assist pastors and other church leaders, current and potential educational ministers as well as denominational leaders.

Applications for Pastors and
Other Church Leaders

Pastors and church leaders can use the findings of this study to inform their understanding as they craft job descriptions and job requirements for educational leaders that are more suitable for their church model. Rather than a one-size-fits-all approach, they can begin to customize the educational minister's job function to more closely match the needs of their particular church paradigm. The current study indicates that CPM churches place more of an emphasis on the role of church growth agent while the PDM churches rated the role of equipping the highest. While the PDM educational ministers displayed a moderate preference for personal leadership roles over organizational management roles, both groups expressed a need for both organizational and leadership roles.

As both PDM and CPM educational ministers demonstrated a high affinity for team leadership resources, church leaders should look for team oriented leaders to oversee the educational ministries of their churches. While the particular leadership style may depend upon the characteristics of the team, churches are looking more for leaders who can share the responsibilities and joys of ministries with the laity, rather than be program managers.

Church leaders should give serious consideration to how they define the word "church." Dan Kimball suggests that the way leaders define church will determine how

they measure success and focus their time and energy. Consequently, they will also design their church programs, strategies and form their philosophy of ministry around their ecclesiology. However one defines church, it must be in alignment with the missional mandates given by the Lord and not exist merely as a place where programs occur. Regardless of the methodological approach, church leaders should emphasize the key roles of planning, evaluation, and initiation which can be squeezed out by the need to constantly strive for church growth.

Applications for Current and Potential Educational Ministers

Educational ministers currently serving in either of the two models in the study can glean data relevant to how others serving within their same church model approach their work. This can help them reflect upon their own ministry philosophy in light of a broader context for evaluation. As with other church leaders, educational ministers should consider their own presuppositions of the definition of church and the corresponding purposes and functions of the church. This information could help explain the possible role conflicts that may exist for educational ministers in these churches.

Educational leaders can benefit from the current study by assessing the particular descriptions of role priorities and curricular values within each of the identified church models. While the PDM educational minister preferred personal leadership roles and conferences, the CPM groups displayed more of a balance between these two aspects of their ministry position. There was agreement between the two groups on the importance of team leadership. Educational ministers should pursue opportunities for personal development in this area and remain current and sharp in these essential skills.

This research could also assist those contemplating entering educational ministry, particularly within either of the two ministry paradigms included in the study. Special attention should be given to the priority of the role of growth agent within the CPM churches as well as the role of equipping in the PDM churches. Potential candidates for educational leadership positions should consider their strengths and opportunities to serve in churches where their strengths can be maximized. God calls people into the ministry not in spite of who they are but precisely because of who they are. While we should not neglect to shore up our weaknesses, McNeal reminds us that one's best shot at making a contribution is to get better at what one is already good at (McNeal 2003, 111).

Applications for Denominational Leaders

Perhaps the most significant finding of the study was the difference in age between the two groups. The PDM educational ministers were significantly younger than their CPM counterparts. In a time when the SBC leadership is looking for ways to include younger leaders in the denomination, the identification of these emerging leaders could be helpful to those interested in developing strategies towards this end. If denominational leaders desire to identify and connect with emerging leaders within the SBC, the current study indicates that they will locate a concentration of these younger leaders in PDM churches. Furthermore, should they wish to posture the denomination in a way that is appealing to the ministry philosophies of this group, they would benefit from the findings related to role priorities and curricular values of the PDM churches. With a mean composite score of 3.47, the PDM perceptions of the current conferences provided by the FBC indicate that the state convention is not currently connecting with

their appetite for resources. The current study suggests that resources in the areas of equipping and team leadership are good starting points for attracting PDM educational ministers.

The lack of an attraction to the composite of conferences among both groups also suggests that the SBC should look seriously into more process–driven strategies than content oriented conferences. The learning agendas will need to be driven by particular life setting issues and informed by life experiences. For denominational leaders, this will require more of an emphasis on the roles of coaching and mentoring rather than conference leading. For this change to occur, the scorecards by which the denomination currently measures success will need to be addressed to support this educational approach.

Further Research

There are many possibilities for the expansion or replication of the current study. Based upon the initial literature review and design formulation of this study, the following suggestions for further research can be made.

1. This study seeks to evaluate only two church models and the potential impact that these models have upon the role priorities of their educational staff. Studies on additional church paradigms would help researchers understand the various ways educational leadership roles are being impacted by church models.

2. As this was a study of Florida Baptist churches, future research in other regions or in other faith groups would help identify the extent to which these factors impact educational leadership perceptions.

3. A similar study could be conducted to determine a 360 degree evaluation of educational roles including senior pastors and key lay leaders as well as the educational ministers. This type of approach could help determine whether, and to what extent, role conflicts might exist within each church model.

4. The findings of the current study suggest that educational ministers from both church models did not strongly resonate with the roles identified by the precedent literature on educational leadership. Further research should pursue a broader number of factors to determine the extent other ministerial roles such as pastoral care, counseling and church administration represent a priority among educational ministers.

5. Further research into role priorities of educational ministers serving in large, medium and small sized churches could help provide an understanding of the relationship church size has upon educational leadership roles.

6. In 2000, Fain noted a "graying" of ministers of education serving in Southern Baptist churches (Fain 2000, 88). The current study confirmed this trend among the CPM ministers but found that the PDM educational ministers were significantly younger. The researcher recommends further research to determine the cause of this and other demographic trends of educational ministers.

7. The research found a significant number of churches transitioning from a classical programmatic model to a purpose driven model. A longitudinal study on churches translating from a classical, programmatic model into a purpose driven model would help researchers understand how to help church leaders to navigate such a change.

8. While the majority of educational ministers in both church models studied were male, the study concluded that PDM churches have a significantly larger percentage of female educational ministers than CPM churches. Further research could pursue this observation to investigate whether there are any theological differences related to female leadership in the church which lie underneath this finding.

9. Further study may go beyond this foundational study to explore the role priorities and curricular values of educational ministers in growing churches as compared to plateaued or declining churches.

10. Researchers may want to replicate the current study to verify its findings. The instrument used in the current study should be updated to reflect the current literature informing educational ministers.

A Closing Word

While the current study uncovered a few notable distinctions between the two

sample groups, in general, there were only a few significant differences in the role

priorities and curricular values. It is hard to deny the significant impact that the purpose

driven concept has had upon church leaders over the past decade. Rather than

understanding the purpose driven concept as a church methodology, church leaders would be wise to see it as a philosophy of ministry. The simple concept that the church should be driven by its purposes and not its buildings, budget or programs provides a helpful corrective for any church. As 70% of the combined responses of the current study indicated that they were either a blend or a purpose driven church, it is clear that purpose driven thinking permeates a broad spectrum of today's church leaders.

A danger exists when a church attempts to imitate the purpose driven methodology without fully appreciating and adopting the underlying theological and philosophical principles. Educational leaders should realize that there is more to being a purpose driven church than offering a series of membership and discipleship courses framed around a baseball diamond framework. To simply apply a new methodology without also adopting the foundational principles is putting new wine into old wineskins.

Rainer reports that a significant number of churches he labels "breakout churches" cite the importance of the purpose driven philosophy in their transition into greatness (Rainer 2005, 147-64). These churches, which rose from mediocrity to greatness, saw through the mere application to the foundational concepts and then made appropriate applications of the purpose driven philosophy within their respective settings. In essence the purpose driven philosophy became what Rainer refers to as an accelerator of innovation, growth and health for the church. While these churches used a variety of methodologies, the purpose driven philosophy was the fuel which ignited and provided the energy for these churches to operate.

The findings of the current study suggest that adopting the purpose driven philosophy as a church model does not necessarily correspond with sweeping changes in

the role priorities or curricular values of the educational ministers serving in leadership. Regardless of methodology or church model, may we see more educational ministers ignited by the fuel of the calling to reach more people for the gospel and implement ministries, anchored in the biblical purposes of the church, resulting in more fully devoted followers of Jesus Christ.

APPENDIX 1

EXPERT PANEL SURVEY OF EDUCATIONAL ROLES

Expert Panel Ranking of Educational Roles

The following educational and leadership roles have been identified by published resources. Please rank these roles in terms of your estimation of how essential they are to effective leadership of educational ministries in a local church. Please read the entire list before responding, then rank them with "1" representing the highest role priority to "8" or "9" being the lowest.

Educational Roles
Rank #

_____ Planning for the ministry's future

_____ Organizing – building the structure to realize the plan

_____ Staffing according to gifts, interests and abilities

_____ Coordinating – making mid-course corrections

_____ Evaluating – studying and refining the process

_____ Educating – selecting curriculum and developing systematic training programs

_____ Nurturing and teaching new Christians

_____ Communicator/promoter – help people accept and understand the ministry

Leadership Roles
Rank #

_____ Initiating – setting the wheels of ministry into action

_____ Motivating – involving and encouraging people

_____ Administrating – general supervision of the ministry

_____ Directing – constantly guiding the ministry

_____ Equipping – enabling people to function within the ministry

_____ Growth agent – leading the church to grow

_____ Providing theological / doctrinal guidance

_____ Delegating – distributing tasks among various people

_____ Overseeing – keeping alignment with original objectives

APPENDIX 2

DOM SURVEY OF PURPOSE DRIVEN AND CLASSICAL
PROGRAMMATIC MODEL CHURCHES

154

DOM SURVEY OF PURPOSE DRIVEN AND CLASSICAL PROGRAMMATIC MODEL CHURCHES

Rick Warren describes a purpose driven church as:

1. They have a purpose statement which expresses in their own words their commitment to building the church around the five New Testament principles: worship, evangelism, fellowship, discipleship and ministry.

2. They use a purpose driven strategy to fulfill their purpose statement.

3. They organize around a purpose driven structure, which insures balance and gives equal emphasis to all five New Testament purposes.

4. They program by purpose. They have at least one program for fulfilling each purpose and each of the corresponding constituencies.

5. They staff by purpose. Every purpose has its own champion.

Please list any churches within your association which express this church model:

1.	5.	9.
2.	6.	10.
3.	7.	11.
4.	8.	12.

For comparative purposes, please list the same number of churches within your association which express a classical, traditional Southern Baptist model. These churches would be characterized by a commitment to Sunday School, missions and music education and Discipleship training ministries.

For example, if you listed five purpose driven churches, please list five corresponding programmatic churches.

1.	5.	9.
2.	6.	10.
3.	7.	11.
4.	8.	12.

Your Name_____   Association _____

APPENDIX 3

EDUCATIONAL ROLES AND CURRICULAR
VALUES QUESTIONNAIRE

EDUCATIONAL ROLES AND CURRICULAR VALUES QUESTIONNAIRE

> The research in which you are about to participate is designed to determine the role priorities and curricular values of educational leaders in the church. This study is being conducted by Rick Wheeler for the purposes of dissertation research. In this research, you will be asked to reflect upon your role priorities and curricular values. Any information you provide will be held *strictly confidential,* and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Demographics: A little about yourself and your church.

1. **Present Leadership Position:**

   (a) [ ] Minister of Education
   (b) [ ] Associate Pastor
   (c) [ ] Age Group Minister (Adult, Youth, Children, Preschool)
   (d) [ ] Other_____

2. **Age**

   [ ] 18-29   [ ] 30-39   [ ] 40-49   [ ] 50-59   [ ] 60 or older

3. **Gender**

   [ ] Female   [ ] Male

4. **Education:** Please indicate the all levels of degree you have completed.

   [ ] High School   [ ] College   [ ] Graduate School   [ ] Seminary   [ ] Doctorate

5. **Size of Church**: Average attendance in Sunday morning worship service.

   [ ] Under 200   [ ] 200 to 399   [ ] 400 to 799   [ ] 800 or more

6. **Length of years at present church**:

   [ ] 1-3 years   [ ] 4-6 years   [ ] 7-9 years   [ ] 10-20 years   [ ] more than 20 years

7. **Ministerial Experience**: Length of years in vocational or bi-vocational ministry:

[ ] 1-3 years   [ ] 4-6 years   [ ] 7-9 years   [ ] 10-20 years   [ ] more than 20 years

8. **Church Model**: Which model does your church *most closely* resemble as it relates to your role priorities and curricular values?

[ ]   Classical, programmatic model: The church functions primarily through programs such as Sunday School.

[ ]   Purpose driven model: The church is structured, staffed and budgeted around discipleship, evangelism, fellowship, ministry and worship.

[ ]   A blend of classical, programmatic and purpose driven

[ ]   Other (please specify):_____

Please indicate (circle) on a scale of 1 to 5 (1 being lowest and 5 being highest) how the following activities describe a priority in your current ministry position. Your responses should indicate the level of importance you assign to each activity and not necessarily the time you spend in each area.

(1=lowest to 5=highest)

1 2 3 4 5   1. Discovering potential workers and leaders

1 2 3 4 5   2. Determining a future path for the ministry

1 2 3 4 5   3. Turning a plan into a blueprint for action

1 2 3 4 5   4. Examining and verifying the effectiveness of the ministry

1 2 3 4 5   5. Leading the church to grow

1 2 3 4 5   6. Distributing tasks among various people

1 2 3 4 5   7. Placing people in a position to help the church fulfill its purpose

1 2 3 4 5   8. Encouraging and directing people towards ministry involvement

1 2 3 4 5   9. Locating areas and directions for improvement

1 2 3 4 5   10. Setting goals and action plans for the ministry

(1=lowest to 5 = highest)

1 2 3 4 5   11. Training new and existing leaders

1 2 3 4 5   12. Studying and refining the progress of the ministry

1 2 3 4 5   13. Staffing the organization according to people's gifts, interests and abilities

1 2 3 4 5   14. Setting the wheels of the ministry into motion

1 2 3 4 5   15. Stimulate people into action towards a goal

1 2 3 4 5   16. Keeping everyone informed with the information they need

1 2 3 4 5   17. Designing or redesigning the ministry to fulfill its purpose

1 2 3 4 5   18. Giving others the authority and responsibility to carry out ministry tasks

1 2 3 4 5   19. Determining specific activities necessary to accomplish the objectives of the church

1 2 3 4 5   20. Organizing and leading outreach strategies.

1 2 3 4 5   21. Providing supervision and follow up to staff and/or volunteer leaders

1 2 3 4 5   22. Initiating activity in a desired ministry effort

1 2 3 4 5   23. Fleshing out an organizational structure with people

1 2 3 4 5   24. Helping people grow and develop in their faith

1 2 3 4 5   25. Promoting upcoming events both inside and outside the church

1 2 3 4 5   26. Developing people in order to become equipped to lead

1 2 3 4 5   27. Getting a new strategy or ministry started

1 2 3 4 5   28. Discovering what motivates people

1 2 3 4 5   29. Communicating vision, strategies and goals

1 2 3 4 5   30. Establishing objectives, strategies and budgets

The following is a list of conferences, workshops and strategies which are designed to assist church leaders. Please evaluate the description of each conference as it relates to the priorities of your current ministry position. In other words, please indicate how well they would assist you in fulfilling your current leadership position. (1 being lowest and 5 being highest)

(1=lowest to 5=highest)

1 2 3 4 5   31. **Building Powerful Ministry Teams** – Participants will discover how to fulfill Jesus' desire for the church to work together as one united team to achieve results.

1 2 3 4 5   32. **Growth Plan for Open Groups** - A year long strategy involving training and leadership consulting designed to help you grow your open Bible study groups.

1 2 3 4 5   33. **Leadership Training** – A four hour skills development workshop designed to provide instruction on developing a network with other leaders, with the Florida Baptist Convention and with LifeWay Christian Resources.

1 2 3 4 5   34. **Solutions – The Open Group/Evangelism Connection** – This one-day workshop provides training in leading weekly evangelistic visitation, ministry visitation and starting new units. Church leaders will discover how to move towards excellence in outreach-evangelism and Bible study.

1 2 3 4 5   35. **Protecting Our Future** – This conference trains church leaders that work with minors in protection policies for safety, security and legal matters.

1 2 3 4 5   36. **Leadership Encounter with Jesus** – Through the servant leadership model of Jesus, participants will learn about barriers to effective leadership and the power of the head, heart, hands and habits of servant leadership.

1 2 3 4 5   37. **Leading with style** (DISC) – Participants will discover their predominant personality style and how it impacts their key relationships in order to serve and relate to others.

1 2 3 4 5   38. **Situational Leadership** – This workshop teaches leaders how to diagnose and use the leadership style that matches the needs of the particular situation.

1 2 3 4 5   39. **Coaching 101** – Discover the power of coaching in your own life both as a coach and as someone being coached. Learn how to invest in the lives of others through coaching.

APPENDIX 4

FACTORS AND NON-TRIANGULATED ITEMS

FACTORS AND NON TRIANGULATED ITEMS

1. Planning – 2, 10, 30

2. Equipping – 1, 11, 26,

3. Organizing – 3, 17, 19

4. Communicator / Promotor – 16, 25, 29

5. Delegating – 6, 18, 21

6. Staffing – 7, 13, 23

7. Evaluating – 4, 9, 12

8. Motivating – 8, 15, 28

9. Initiating – 14, 22, 27

10. Growth agent – 5, 20, 24

ITEMS WITH REFERENCE TO PRECEDENT LITERATURE

1. Planning

#2. Determining a future path for the ministry (Powers 1996, 42).

#10. Setting objectives, goals and action plans for the ministry (Stubblefield 1993, 91).

#30. Setting goals, strategies and budgets (Bechtle 1992, 236).

2. Equipping

#1. Discovering potential workers and leaders (Stubblefield 1993, 102).

#11. Training new and existing leaders (Stubblefield 1993, 110).

#26. Developing people in order to become equipped to lead (Stubblefield 1993, 107).

3. **Organizing**

#3. Turning a plan into a blueprint for action (Bechtle 1992, 236).

#17. Designing or redesigning the ministry to fulfill its purpose (Powers 1996, 68).

#19. Determining specific activities necessary to accomplish the objectives of the church. (Powers 1996, 61).

4. **Communicator / Promotor**

#16. Keeping everyone informed with the information they need (Stubblefield 1993, 157).

#25. Promoting upcoming events both inside and outside the church. (Stubblefied 1993, 157).

#29. Communicating vision, strategies and goals (Stubblefield 1993, 155).

5. **Delegator**

#6. Distributing tasks among various people (Bechtle 1992, 237).

#18. Giving others the authority and responsibility to carry out ministry asks (Stubblefield 1993, 113).

#21. Providing supervision and follow up to staff and/or volunteer leaders (Stubblefield 1993, 113).

6. **Staffing**

#7. Placing people in a position to help the church fulfill its purpose (Powers 1996, 81).

#13. Staffing the organization according to people's gifts, interests and abilities (Bechtle 1992, 236).

#23. Fleshing out an organization with people (Bechtle 1992, 236).

7. **Evaluating**

#4. Examining and verifying the effectiveness of the ministry (Stubblefield 1993, 134).

#9. Locating areas and directions for improvement (Stubblefield 1993, 132).

#12. Studying and refining the progress of the ministry (Bechtle 1992, 237).

8. **Motivating**

#8. Encouraging and directing people towards ministry involvement (Stubblefield 1993, 175).

#15. Stimulating people into action towards a goal (Stubblefield 1993, 174).

#28. Discovering what motivates people (Powers 1992, 94).

9. **Initiating**

#14. Setting the wheels of the ministry into motion (Bechtle 1992, 236).

#22. Initiating activity in a desired ministry effort (Bechtle 1992, 236).

#27. Getting a new strategy or ministry started (Bechtle 1992, 236).

10. **Growth agent**

#5. Leading the church to grow (Stubblefield 1993, 147).

#20. Organizing and leading outreach strategies (Stubblefield 1993, 149).

#21. Helping people grow and develop in their faith (Stubblefield 1993, 153).

APPENDIX 5

SURVEY EVALUATION

SURVEY EVALUATION

As an aid to the researcher please give your evaluation of the survey form which you have now completed. Your comments will assist in refining the design of the survey prior to its broad use.

1. Approximately how long did it take you to complete the survey, exclusive of this evaluation form?

    _____ less than 5 minutes
    _____ between 5 and 10 minutes
    _____ 10 minutes or more

2. Were there any directions that were unclear to you?

    _____

    _____

    _____

3. Were there any questions that were unclear to you (needed greater definition, etc.)?

    _____

    _____

    _____

4. Other comments or ideas on how to make the survey more readable and functional?

    _____

    _____

    _____

REFERENCE LIST

Anthony, Michael J. 1989. The relationship between leadership style and the growth rate of the Sunday school. *Christian Education Journal* 10 (Autumn): 91-102.

_____. 1993. *The effective church board: A handbook for mentoring and training servant leaders.* Grand Rapids, MI: Baker Books.

Baldwin, David Mark. 2000. In search of the transformational leader in the Christian education ministry of the local church. Ed.D. diss., Indiana University.

Barna, George. 1991. *User friendly churches.* Ventura, CA: Regal.

_____. 2005a. *Pastors reveal major influences on churches.* The Barna Group, Ltd. Retrieved 17 January 2005 from www.barna.org.

_____. 2005b. *Church priorities for 2005 vary considerably.* The Barna Group, Ltd. Retrieved 14 February 2005 from www.barna.org.

Bass, Charles Sampson. 1998. A study to determine the difference in professional competencies of ministers of education as ranked by Southern Baptist pastors and ministers of education (Baptist). Ph.D. diss., Southwestern Baptist Theological Seminary.

Beal, Will, ed. 1986a. *Coming of age: The minister of education as minister.* Nashville, TN: Convention Press.

_____. 1986b. *Identifying the work of the minister of education: The minister of education as minister.* Nashville, TN: Convention Press.

Bechtle, Michael A. 1992. The roles and responsibilities of Christian education personnel. In *Foundations of ministry: An introduction to Christian education for a new generation,* ed. Michael J. Anthony, 229-41. Grand Rapids, MI: Baker Book House Company.

Bennis, Warren. 1989. *On becoming a leader.* Reading, MA: Addison-Wesley Publishing.

_____. 2004. The 7 ages of leadership. *Harvard Business Review* (January). Retrieved 10 April 2004 from http://www.harvardbusinessonline.edu.

Biddle, Bruce. 1979. *Role theory: Expectations, identities and behaviors*. New York, NY: Academic Press.

Biddle, Bruce J., and Edwin J. Thomas. 1966. *Role theory: Concepts and research*. New York, NY: John Wiley and Sons, Inc.

Blanchard Training and Development. 1997. *Leader behavior analysis II (LBA II):* San Diego, CA: Phiefer & Company.

Blizzard, Samuel. 1956. The minister's dilemma. *The Christian Century* 73 (17): 508-10.

Bridges, William. 1991. *Managing transitions: Making the most of change*. Reading, MA: Addison-Wesley Publishing

Brown, Ron. 2002. *How is your church doing? (A new diagnostic tool helps answer that question)*. LifeWay Christian Resources. Retrieved 7 January 2003 from http://www.lifeway.com.

Cannister, Mark W. 2001. Organizational models of Christian education. In *Introducing Christian education: Foundations for the twenty-first century*, ed. Michael J. Anthony, 149-58. Grand Rapids, MI: Baker Academic.

Church Ministries Research Team. 1995. *Becoming a more effective great commission driven church*. Nashville, TN: Church Ministries Research Team.

Coates, Charles H., and Robert C. Kistler. 1965. Role Dilemmas of Protestant Clergymen in a Metropolitan Community. *Review of Religious Research* 6: 147.

Cosgrove, Francis. 1985. The disciple is a servant. *Discipleship Journal* 30:35-36.

Cunningham, David. 1995. *Identification of Bible study models in Baptist churches of the 1990s*. Jacksonville, FL: Church Ministry Research Team.

Drucker, Peter F. 1990. *Managing the non-profit organization*. New York, NY: Harper Collins.

Easum, Bill, and Dave Travis. 2003. *Beyond the box: Innovative churches that work*. Loveland, CO: Group Publishing.

Edge, Findley B. 1951. *Does God want you as a minister of education?* Nashville, TN: Broadman Press.

Eisenberg, Daniel, and Daren Fonda. 2004. People who mattered in 2004. *TIME Magazine* 164 (26): 145.

Eldridge, Daryl. 1996. *The teaching ministry of the church.* Nashville, TN: Broadman and Holman.

Enns, Peter. 1997. תורה *(torah)* The Law of God. In *New international dictionary of Old Testament theology and exegesis*, ed. Willem A. Van Gemeren, 4:893-900. Grand Rapids, MI: Zondervan Publishing House.

Erickson, Millard J. 1988. *Christian theology.* 2nd ed. Grand Rapids MI: Baker Book House Company.

Estep, James Riley. 2001. Biblical foundations for Christian education. In *Evangelical dictionary of Christian education,* ed. Michael J. Anthony, 82-85. Grand Rapids, MI: Baker Book House Company.

Fain, Frank Edward. 2000. An analysis of job turnover intention and selected variables of Southern Baptist ministers of education. Ph.D.diss., Southwestern Baptist Theological Seminary.

Faulkner, Brooks R. 1999. *Getting on top of your work: A manual for the 21st century minister.* Nashville, TN: Convention Press.

Finzel, Hans. 1994. *The top ten mistakes leaders make.* Wheaton, IL: Victor Books.

Gall, Meredith D., Walter R. Borg, and Joyce P. Gall. 1996. *Educational research: An introduction.* 6th ed. White Plains, NY: Longman Publishers.

Gangel, Kenneth O. 1981. *Building leaders for church education.* Chicago, IL: Moody Press.

_____. 1984. *Lessons in leadership from the Bible.* Winona Lake, IN: BMH Books.

_____. 1989. *Feeding and leading.* Wheaton, IL: Victor Books.

_____. 1990. Biblical theology of leadership. *Christian Education Journal* 12 (1): 13-31.

Gangel, Kenneth O., and Warren S. Benson. 1983. *Christian education: Its history and philosophy.* Chicago, IL: Moody Press.

Gangel, Kenneth O., and Howard G. Hendricks. 1988. *The Christian educator's handbook on teaching.* Wheaton, IL: Victor Books.

Hamel, Gary, and Liisa Välikangas. 2003. Zero Trauma: The quest for resilience. *Harvard Business Review* (September). Retrieved 16 September 2004 from http://www.harvardbusinessonline.edu.

Hammer, Michael, and James Champy. 1993. *Reengineering the corporation: A manifesto for business revolution.* New York, NY: Harper Business.

Harrison, Michael I. 1987. *Diagnosing organizations: Methods, models, and processes.* Newbury Park, CA: Sage Publications.

Herrington, Jim, Mike Bonem, and James H. Furr. 2000. *Leading congregational change: A practical guide for the transformational journey.* San Francisco, CA: Jossey-Bass Publishers.

Hersey, Paul, Kenneth H. Blanchard, and Dewey E. Johnson. 2001. *Management of organizational behavior: Leading human resources.* 8th ed. Upper Saddle River, NJ: Prentice Hall.

Hodgson, Richard C., Daniel J. Levinson, and Abraham Zaleznik. 1965. *The executive role constellation: An analysis of personality and role relations in management.* Cambridge, MA: Harvard Business Research.

Johnson, Darrel W. 1994. Biblical requirements of leaders. In *Leadership handbook of management and administration*, ed. James D. Berkley, 16-17. Grand Rapids, MI: Baker Book House Company.

Keyne, Lisa Kathleen. 1995. Who do you say that I am? The professional identity of the director of Christian education in the Lutheran Church-Missouri Synod. Ph.D. diss., University of Southern California.

Kidner, Derek. 1964. *Proverbs: An introduction and commentary.* Downers Grove, IL: Inter-Varsity Press.

Kimball, Dan. 2003. *The emerging church: Vintage Christianity for new generations.* Grand Rapids, MI: Zondervan.

Knierim, Neil, and Yvonne Burrage. 1997. *God's call: The cornerstone of effective ministry.* Nashville, TN: Convention Press.

Knight, George R. 1996. The Scriptures were written for our instruction. *Journal of the Evangelical Theological Society* 39 (March): 3-13.

_____. 1998. *Philosophy and education: An introduction in Christian perspective.* 3rd ed. Berrien Springs, MI: Andrews University Press.

Kotter, John P. 1996. *Leading change.* Boston, MA: Harvard Business School Press.

Kouzes, James M., and Barry L. Posner. 1987. *The leadership challenge.* San Francisco, CA: Jossey-Bass Publishers.

Lawson, Kevin E. 2001. Historical foundations in Christian education. In *Introducing Christian education: Foundations for the twenty-first century*, ed. Michael J. Anthony, 17-25. Grand Rapids, MI: Baker Academic.

_____. 2003. Marginalization and renewal: Evangelical Christian education in the twentieth century. *Religious Education* 98 (Fall): 437-53.

Lawson, Michael S., and Robert J. Choun, Jr. 1992. *Directing Christian education: The changing role of the Christian education specialist.* Chicago, IL: Moody Press.

Lebar, Lois E. 1981. *Education that is Christian.* Old Tappan, NJ: Fleming H. Revell.

Leedy, Paul D., and Jeanne Ellis Ormrod. 2001. *Practical research: Planning and design.* 7th ed. Upper Saddle River, NJ: Merrill Prentice Hall.

Lewis, Robert. 2001. *The church of irresistible influence.* Grand Rapids, MI: Zondervan.

Lines, Timothy Arthur. 1992. *Functional images of the religious educator.* Birmingham, AL: Religious Education Press.

Mackenzie, R. Alec. 1969. The management process in 3-D. *Harvard Business Review* (November–December): 80-87.

Malphurs, Aubrey. 1996. *Values-driven leadership: Discovering and developing your core values for ministry.* Grand Rapids, MI: Baker Books.

Mayer, Hal. 2001. *Step by step: Transitioning your Sunday school to small groups.* Littleton, CO: Serendipity House.

McIntosh, Gary L. 1999. *One size doesn't fit all: Bringing out the best in any size church.* Grand Rapids, MI: Baker Book House Company.

McNeal, Reggie. 2000. *A work of heart: Understanding how God shapes spiritual leaders.* San Francisco, CA: Jossey-Bass Publishing.

_____. 2003. *The present future: Six tough questions for the church.* San Francisco, CA: Jossey-Bass Publishing.

McNeil, John D. 1985. *Curriculum: A comprehensive introduction.* Boston, MA: Little, Brown & Company.

Mims, Gene. 1994. *Kingdom principles for church growth.* Nashville, TN: Convention Press.

_____. 2001. *The 7 churches not found in the book of Revelation.* Nashville, TN: Broadman and Holman.

Mintzberg, Henry. 1973. *The nature of managerial work*. New York, NY: Harper and Row.

_____. 1998. The manager's job: Folklore and fact. In *Harvard business review on leadership*. Boston, MA: Harvard Business School Press.

Mohler, R. Albert, Jr. 2004. "You shall teach them diligently to your children: Christian education and the foundation of the faith" Deuteronomy 6:1-25. The Southern Baptist Theological Seminary. Seminary worship address, 8 April, Louisville, KY. CD-ROM.

Morgan, Anthony. 2002. *Building fast ministry teams: Insights on staffing on purpose*. Purpose Driven. Retrieved 16 November 2003 from http://www.purposedriven.com.

Nauss, Allen. 1983. Seven profiles of effective ministers. *Review of Religious Research* 24 (4): 334-45.

_____. 1994. Ministerial effectiveness in ten functions. *Review of Religious Research* 36 (1): 58-67.

Odgen, Greg. 1994. The role of an associate pastor. In *Leadership handbook of management and administration*, ed. James D. Berkley, 156-57. Grand Rapids, MI: Baker Book House Company.

Patterson, Ben. 1994. The call to ministry. In *Leadership handbook of management and administration*, ed. James D. Berkley, 13-24. Grand Rapids, MI: Baker Book House Company.

Pazmiño, Robert W. 1992. *Principles and practices of Christian education: An evangelical perspective*. Grand Rapids, MI: Baker Book House.

_____. 1994. *By what authority do we teach?* Grand Rapids, MI: Baker Book House.

_____. 1997. *Foundational issues in Christian education*. 2nd ed. Grand Rapids, MI: Baker Book House Company.

_____. 2001. *God our teacher: Theological basics in Christian education*. Grand Rapids, MI: Baker Book House Company.

Pope, Randy. 2002. *The prevailing church: An alternative approach to ministry*. Chicago, IL: Moody Press.

Powers, Bruce P., ed. 1996. *Christian education handbook*. Rev. ed. Nashville, TN: Broadman and Holman Publishers.

Pratt, Ronald M. 1995. *Facing critical issues in Christian education.* Nashville, TN: Convention Press.

Prevost, Ronnie. 2001. Historical roles of Christian education in spiritual formation. *Review and Expositor* 98 (Summer): 333-49.

Rainer, Thom S. 1993. *The book of Christian growth, history, theology, and principles.* Nashville, TN: Broadman and Holman Publishers.

_____. 1999. *High expectations.* Nashville, TN: Broadman and Holman.

_____. 2001. *Surprising insights from the unchurched.* Nashville, TN: Broadman and Holman.

_____. 2005. *Breakout churches: Discover how to make the leap.* Grand Rapids, MI: Zondervan.

Raughton, Alan. 2004. Email correspondence to the researcher, 22 April.

Richards, Lawrence O. 1970. *Creative Bible teaching.* Chicago, IL: Moody Press.

Richards, Lawrence O., and Clyde Hoeldtke. 1980. *A theology of church leadership.* Grand Rapids, MI: Zondervan.

Rush, Myron. 1983. *Management: A biblical approach.* Wheaton, IL: Victor Books.

Sanders, J. Oswald. 1999. *Spiritual leadership: Responding to God's call.* Nashville, TN: LifeWay Christian Resources.

Saunders, John Edward. 1988. The role of the director of religious education in a metropolitan Baptist association. Ed.D. diss., The Southern Baptist Theological Seminary.

Sayles, Leonard R. 1979. *Leadership: What effective managers really do and how they do it.* New York, NY: McGraw Hill.

Schaff, Philip. 2002. *History of the Christian church.* Vol. 1, *Apostolic Christianity A.D. 1-100.* Peabody, MA: Hendrickson Publishers.

Schaller, Lyle E. 2004. Are you ready for the two biggest challenges facing the future of the church? *Net Results*, November/December.

Sell, Phillip W. 2003. A map for ministry: Constructing a philosophy and strategy of ministry. *Christian Education Journal* 7NS: 67-85.

Seymour, Jack L. 1997. *Mapping Christian education: approaches to congregational learning*. Nashville, TN: Abingdon Press.

Simpson, Mark E. 1982. Teaching machines in the church: An educational perspective. *Christian Education Journal* 3, no. 2: 68-72.

_____. 2002. Tackled or trained: Rethinking the recruitment of volunteers. *Sunday School Leader* (October): 15.

Southerland, Dan. 1999. *Transitioning: leading your congregation through change*. Grand Rapids, MI: Zondervan Publishing.

_____. 2004. Email correspondence to the researcher, 27 May.

Stein, Robert H. 1994. *The method and message of Jesus' teachings*. Louisville, KY: Westminster John Knox Press.

Steptoe, Sonja. 2004. The man with the purpose: Rick Warren's plan for spiritual fulfillment is making him one of America's most influential ministers. *Time Magazine*, 29 March. Retrieved 27 April 2004 from http://www.time.com.

Stetzer, Edward J. 2003. The impact of the Church Planting Process and other selected factors on the attendance of Southern Baptist church plants, Ph.D. diss., The Southern Baptist Theological Seminary.

Stevens, Daniel C. 1992. The history of Christian education. In *Foundations of ministry: An introduction to Christian education for a new generation*, ed. Michael J. Anthony, 37-53. Grand Rapids, MI: Baker Book House Company.

Stubblefield, Jerry M. 1993. *The effective minister of education*. Nashville, TN: Broadman & Holman.

Taylor, Bill L. 1996. *21 truths, traditions and trends: propelling the Sunday school into the 21st century*. Nashville, TN: Convention Press.

_____. 2002. Transcript of summary results from discussion groups during Meet ME in St. Louis Conference, 9-10 June.

Taylor, Bill L., and Louis B. Hanks. 1999. *Sunday school for a new century*. Nashville, TN: LifeWay Press.

Tead, Ordway. 1963. *The art of leadership*. New York, NY: McGraw Hill.

Tharp, Johnie Clifford. 1970. The parish minister of education—an examination of his role(s). Ed.D. diss., The Southern Baptist Theological Seminary.

Tidwell, Charles A. 1996. *The educational ministry of a church: A comprehensive model for students and ministers*. Nashville, TN: Broadman and Holman Publishers.

Turner, Chris. 2005. Draper expounds on young minister involvement, decline in baptisms. *Facts & Trends* 51 (1): 26.

Warren, Rick. 1995. *The purpose driven church*. Grand Rapids, MI: Zondervan Publishing House.

_____. 2002. *The purpose-driven life*. Grand Rapids, MI: Zondervan.

_____. 2003a. *First person: Stifled by structure*. SBC Baptist Press. Retrieved 23 September 2003 from http://www.bpnews.net/bpcolumn.asp?ID=1127.

_____. 2003b. First Person: T.E.A.M.W.O.R.K. SBC Baptist Press. Retrieved 15 December 2003 from http://www.bpnews.net/printerfriendly.asp?ID=17273.

_____. 2004. What is a purpose driven church? Seven myths of the purpose driven paradigm. Retrieved 28 April from http://www.purposedriven.com.

Webber, Robert E. 2002. *The younger evangelicals: Facing the challenges of the new world*. Grand Rapids, MI: Baker Books.

White, James Emery. 1997. *Rethinking the church: A challenge to creative redesign in an age of transition*. Grand Rapids, MI: Baker Books.

Wiersbe, Warren W. 1995. *Be skillful: An Old Testament study – Proverbs*. Colorado Springs, CO: Chariot Victor.

Williams, Dennis E. 2001. Recruiting, training and motivating volunteers. In *Introducing Christian education: Foundations for the twenty-first century*, ed. Michael J. Anthony, 167-74. Grand Rapids, MI: Baker Academic.

Yount, William R. 1996. *Created to learn: A Christian teachers' introduction to educational psychology*. Nashville, TN: Broadman & Holman.

Zuck, Roy B. 1995. *Teaching as Jesus taught*. Grand Rapids, MI: Baker Book House Company.

ABSTRACT

A COMPARATIVE ANALYSIS OF ROLE PRIORITIES OF
EDUCATIONAL MINISTERS SERVING IN PURPOSE
DRIVEN MODEL CHURCHES AND CLASSICAL
PROGRAMMATIC MODEL CHURCHES

Richard Allen Wheeler, Ed.D.
The Southern Baptist Theological Seminary, 2005
Chairperson: Dr. Mark E. Simpson

This dissertation compared the role priorities and curricular values identified by

educational staff ministers serving in purpose driven model churches as compared to

those serving in classical programmatic model churches within the Florida Baptist

Convention.

The study consisted of educational ministers serving in churches identified by

their local Director of Mission as expressing either a purpose driven church model or a

classical programmatic church model. A review of the precedent literature revealed that

while the purpose driven model is a significant church methodology utilized by church

leaders; little has been published regarding the role priorities of educational ministers

serving in these churches.

Demographic differences were noted in the age and gender of the two groups

however, they had similar educational backgrounds. Educational ministers serving in

purpose driven churches were significantly younger and had a larger representation of

females than their classical programmatic model counterparts.

Of the ten identified roles, the study found a significant difference only in the role of growth agent as classical programmatic model educational ministers rated this role as their highest priority. Purpose driven model educational ministers rated the role of equipping as their highest priority. Educational ministers serving in both church models rated the roles of evaluating and initiating their two lowest priorities, indicating a deficit in the area of critical reflection among church educational leaders.

Two out of the nine identified conferences represented a significant difference between the two groups. These conferences focus on outreach strategies and partnering with denominational agencies. Both groups had lower curricular values scores than roles priorities indicating a gap between conferences provided by their state convention and their role priorities.

VITA

Richard Allen Wheeler

PERSONAL

Born:	May 16, 1967, Melbourne, Florida
Parents:	Arlington Wheeler Jr. and Judith D. Wheeler
Married:	Camille Alexander, May 22, 1993
Children:	Catherine Grace, born December 12, 2000
	Hope Elizabeth, born December 30, 2002
	Reagan Joy, born January 10, 2005

EDUCATIONAL

Diploma, Clay High School, Green Cove Springs, Florida, 1985
A.A., St. Johns River Community College, 1987
B.B.A., University of North Florida, 1988
M.A.C.E., Southern Baptist Theological Seminary, 2001

MINISTERIAL

Minister of Education, Mandarin Baptist Church,
Jacksonville, Florida, 2000-03
Associate Director, Sunday School Department, Florida Baptist Convention,
2003-

ORGANIZATIONAL

Florida Baptist Religious Educators Association
North American Association of Professors of Christian Education
Baptist Association of Christian Educators