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PASTORAL LEADERSHIP PRACTICES IN EVANGELICAL
MULTIETHNIC CONGREGATIONS:
A MULTI-CASE STUDY

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Raúl Martín Latoni Ramírez

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APPROVAL SHEET

PASTORAL LEADERSHIP PRACTICES IN EVANGELICAL
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Raúl Martín Latoni Ramírez

Read and Approved by:

Hal K. Pettegrew (Chair)

W. Hayward Armstrong

Date _____

Por tanto, al Rey de los siglos,
inmortal, invisible, al único y sabio Dios,
sea honor y gloria por los siglos de los siglos.

Amén. (1 Tim 1:17)

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PREFACE

I wish to acknowledge all those who have been instrumental in the completion of this project. They are the ones who have given me the necessary support essential to this project and, ultimately, the accomplishment of one of my lifelong goals. I am indebted to those who challenged, stretched, and encouraged me in and outside the classroom, including all my professors and classmates from Cohort 09. I am especially indebted to Dr. Hal Pettegrew and Dr. W. Hayward Armstrong, who have taught me the meaning of longsuffering as they undertook the arduous task of reading and correcting my proposal.

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My mom's example of resilience in the face of adversity has inspired me throughout my life to be a fighter. My father's incessant prayer and intercession on my behalf have been a source of strength in my life even before I was a believer.

At the beginning of this educational journey, the Lord impressed on my heart that this journey would require prayer from beginning to end. At that time, I could not foresee that I would endure a nervous breakdown at the tail end of the program. But, through it all, God's power and presence, though at times imperceptible to my downcast soul, sustained me through my "dark night of the soul" just as He promised (Isa 41:10). He is faithful and certainly His grace has been more than sufficient for me (2 Cor 12:7).

Raúl Martín Latoni Ramírez

Louisville, Kentucky

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CHAPTER 1

RESEARCH CONCERN

Advances in information technology have been instrumental to globalization and have greatly accelerated the multidirectional flow of capital, goods, services, and people worldwide. One of the most noticeable aspects of globalization has been the increase of human migration in response to socio-political and economic factors. This population increase has resulted in the transformation of the demographic landscape of almost every continent in the world (Pocock, Van Rheenen, and McConnell 2005, 30). In the past few decades the United States of America and the American churches have experienced this transformation firsthand. Some have pointed out that increasing ethnic and racial diversity, combined with intermarriage and various types of mobility and assimilation in American society will force many congregations to face the issue of ethnic diversity in the near future (Emerson and Kim 2003, 225-26).

Introduction to the Research Problem

Racial and ethnic diversity have been a progressive reality in the United States of America, even before the foundation of the nation, and especially after World War II and the passing of the U.S. Immigration Act in 1965. The percentage of people of color in the United States has more than doubled since 1960 to reach 31% and it is expected to continue rising. There were 35 million more people of color in the United States in 2000 than in 1980 (De Young et al. 2003, 2).

Some believe that if the current trends continue by the year 2050 the U.S. population will be approximately 53% white, 25% Hispanic, 14% black, 8% Asian/Islander and 1% American Indian. Racial and ethnic groups in the United States will outnumber whites by the end of the twenty-first century (Cuaresma and Locklear 2002, 1-2). Additional figures reveal that in the year 2005 the growth of Hispanics represented almost half of the average growth for the rest of the total population nationwide, which confirms the fact that not only are Hispanics the largest minority group but also the fastest growing group in the United States (Ramjil 2006, 8).

Phillip Jenkins describes this ethnic transformation as a shift in American society from a mainly Black and White affair to a multicolored reality. He shares the following demographics to support his claim:

In 1930 there were 110 million Whites, 12 million Blacks and only 600,000 “others”, meaning Native Americans and Asians. By 2000 the U.S. was home to 30 million immigrants of which 13 million arrived in the 1990’s alone. Almost five percent of Americans have been in the country for five years or less. As recently as 1970, Asian and Hispanic Americans accounted for only 8 percent of total births in the United States. Today this figure has increased to more than 25 percent. By mid century, 100 million Americans will claim Hispanic origin and they will constitute one of the world’s largest Latino societies, more populous than any actual Hispanic nation with the exception of Mexico or Brazil. (Jenkins 2002, 100)

Some have viewed the changing ethnic and cultural panorama in the U.S. as a seismic social change that caught the power structures and institutions in American society (including the church) unprepared (Gonzalez 2000; Aja 2002). Some who see this transformation as a direct result of globalization have expressed that

the movements of people around the globe are not simply products of market forces. Globalization is not simply the product of human desire for betterment, a working out of aggression or a flight from danger. Rather, God himself orchestrates the globalizing phenomenon of human migration. The presence of cultures living together the world over, is not a theological “problem,” it is a phenomenon we are called to embrace and even to engage. (Pocock, Van Rhee, and McConnell 2005, 30)

These issues are especially pertinent for those engaged in church planting ventures in the United States. It is imperative that leaders of multiethnic congregations or churches that are considering multiethnic ministry be better informed in order to increase their effectiveness in ministry in these diverse contexts. There are some gaps in the literature specific to leadership in said contexts. The proposed study aims at uncovering leadership behavior that could be essential to greater pastoral effectiveness in multiethnic churches and could ultimately lay the foundation for further research in this area. The following section gives a brief overview of the current research on multiethnic church ministry, which attempts to identify gaps in the literature.

Current Research

Multiethnic and multicultural church ministry research has been limited, although it has become more common in the last twenty years. For example, some of the books written on the subject such as David Anderson's *Multicultural Ministry* and Eric Law's *The Wolf Shall Dwell with the Lamb* draw on anecdotal reflections of individuals involved in multicultural ministries and not on research (Law 1993; Anderson 2004). Other books such as *Embracing Diversity* draw on a very small number of case studies that tends to limit the generalizations from their analysis and findings (Foster 1997).

Research on Multiethnic Congregations

In his book *One New People*, Manuel Ortiz has included the findings of ethnographic research conducted among 10 multiethnic congregations in 1994. The purpose of this research, which was funded by the Association of Theological Schools, was to help the church wrestle with issues of multi-ethnicity in the context of local ministries. It focuses mainly on describing basic models of multiethnic congregations and

their organizational and ministerial dynamics. The research highlights some common themes of pastoral leadership in these congregations. The first of these is that the leader (pastor) is the visionary initially bearing the brunt of the implementation of the multiethnic vision in the local church. Some of the other commonalities of multiethnic pastors are that they all have some theological training and are generally committed to prayer, the authority of Scripture, missions, and spiritual formation (Ortiz 1996, 107-17). There are no specific details related to what these mean in relationship to ministerial effectiveness.

Other research focuses on the greater effort (difficulty) or social costs associated with belonging to heterogeneous religious organizations. This research contends that more people are drawn to internally homogenous congregations as opposed to internally diverse congregations because they are able to become members with less difficulty or at a lower social cost.

Some of the higher costs borne by belonging to a diverse congregation include the cost of producing meaning, belonging, and security due to the increased complexity of demands, needs, and backgrounds, the increased effort necessary to create solidarity and group identity, and the greater potential for group conflict (Emerson and Smith 2000, 145). Still others focus on the high instability of heterogeneous religious organizations. Christerson and Emerson draw on the work of Pamela Popielarz and J. Miller McPherson, to theorize that there are two macro sociological reasons for the higher instability of heterogeneous volunteer groups. *Niche effect* describes the phenomenon among members of heterogeneous volunteer groups who are most atypical as compared to the majority of the members (at the niche) who leave faster than other members. This

defection is attributed in part to the fact that they have a greater proportion of extra-organizational ties and a lower number of intra-organizational ties. *Niche overlap* describes the phenomenon where niches of groups partially overlap and there is ensuing competition among groups for the same kinds members. The competition for these members coupled with the lack of intra-organizational ties produces less stability for membership in any one group (Christerson and Emerson 2003, 167).

Another reason that increases the cost of belonging to heterogeneous volunteer organizations is the socio-psychological principle called "homophily." Homophily refers to the reality that people generally prefer to be with others that are similar to them. Particularly in the multiethnic church, those people whose religious histories differ the most from the majority of the group will have higher costs than others who have similar religious histories (Christerson and Emerson 2003, 168). Ultimately, the study of Christerson and Emerson concludes that ethnically heterogeneous religious organizations have higher costs than their homogenous counterparts and that these costs are borne disproportionately by those who are minority group members (Christerson and Emerson 2003, 178).

All of this literature suggests that there are many more forces militating against the life and stability of heterogeneous religious communities than of homogenous religious communities. This instability has led some to suggest that leadership in multiethnic churches is not only different but perhaps more complex than leadership in homogenous congregations (Ortiz 1996; Christerson and Emerson 2003; Christerson, Edwards, and Emerson 2005).

Most of the research seems to focus on the organizational dynamics of multiethnic churches. Nevertheless there has been some additional research that has contributed to a better understanding of leadership in multiethnic churches.

Research Related to Leadership in Multiethnic Congregations

Drawing on the first national study of multiracial congregations, George Yancey wrote the book *One Body One Spirit*. He devotes most of the book to outlining seven general principles of successful multiracial congregations and in it he includes a brief section outlining four basic skills of leaders in that context. The first of these skills is sensitivity to the differing needs that different cultures and races bring to a church.

Sensitivity refers to the leader's capacity to "receive, evaluate and handle criticism" as well as "the ability to adjust to the various cultures and customs that new racial groups bring to a church." The second of these skills is patience. Prejudiced tendencies that are the product of many years of reinforcement will not disappear overnight; thus, the leader must have realistic expectations for change and transformation of such attitudes among the members. The third skill is that of empowering other individuals. In order to empower other individuals leaders need to help the laity to grow and develop, placing a special emphasis on preparing the members of the congregation to live in a multicultural community. Lastly, the skill of relating to members of other races is essential. In order to relate to others well a leader must have a willingness to learn about the cultural norms of different groups represented in the church (Yancey 2003, 118-27). The skill set just described seems to focus more on attitudes and dispositions than on leadership behavior or actual leadership practices.

George Yancey's seven general principles for successful multiracial congregations were further refined by Mark DeYmaz. DeYmaz drew on his personal experience and his interaction with other practitioners who are part of the Mosaix Global Network (multiethnic church network). The final product is what he refers to as the *Seven Core Commitments of a Multi-Ethnic Church*. These commitments are: *embrace dependence, take intentional steps, empower diverse leadership, develop cross-cultural relationships, pursue cross-cultural competence, promote a spirit of inclusion and mobilize for impact* (DeYmaz 2007). These commitments seem to have implications for the multiethnic church leader particularly as they shed light on the recruiting and development of competent leaders in this context.

Chadwick L. Short, in his dissertation, "Meeting the Challenge of Diversity: Ministry and Mission in a Multicultural Milieu," although focusing on ministry in general, addresses some practical leadership issues. Included in his investigation is an examination of the role of leadership in terms of social construction. By relying on Berger and Luckmann's work *The Social Construction of Reality*, Short asserts that pastoral leadership in multicultural congregations plays an important role in reframing reality. This reframing is done mainly through personal example, teaching, and communication of vision.

Nevertheless, Short clarifies that pastors alone do not create and sustain multicultural ministry, but that the community of faith also plays an important role. It is important to note that Short admits that leadership theory was not a part of the theoretical framework that informed his study. He suggests the need for further study into the nature of leadership, as well as investigation into the patterns of leadership in multicultural

congregations. This information could provide a clearer understanding into how pastors actually exercise leadership in these diverse contexts. Short also highlights the need for studies that address how women lead in the multiethnic church context, including contrasting their way of leading with the way men lead in these same contexts (Short 2006, 321-22).

One other related study focused on investigating factors related to multicultural competence among leaders of multiethnic congregations in Southern California. It establishes the need to adequately train leaders to effectively minister in an ethnically diverse context. This study focuses strictly on investigating factors contributing to multicultural competence among leaders including both paid staff and volunteers.

The findings of this study seem to suggest that ethnic minorities score higher than Caucasians on a measuring tool called the Intercultural Competence Scale. In addition, those individuals with graduate education tend to have higher intercultural competence scores than those without graduate education. The findings also suggests that among leaders, having a higher number of multicultural ministry contacts seems to be indicative of higher multicultural competence (Lee 2005, 5). Among the suggestions of areas for further investigation is a study of the effect of leadership on subordinates. This study would examine what leadership behaviors contribute most to their ministerial competence in such diverse contexts and how this influence happens (Lee 2005, 197).

Mosaic Church is an ethnically diverse church in California. Gerardo Marti completed an investigation that focuses on discovering how Mosaic Church became a multiethnic church and what forces are in place to attract and retain an ethnically diverse population. In the conclusion to his study Marti points to some unexplored issues that, in

his estimation, merit further research. One of them is the issue of the exercise of authority in providing organizational leadership. More specifically this research could focus on examining the use and influence of authority in decision making, in church disciplinary processes, and in negotiating competing visions among the leadership team at a particular church. Martí clearly points out that he did not pursue an analysis of pastoral leadership of a growing multiethnic church and its possible implications for leadership of other multiethnic churches. He sums this point up by saying that “a comprehensive description of the type of leadership necessary for leading a multiethnic church like Mosaic is lacking” (Martí 2005, 190-91).

Some have pointed out that more research is needed in order to help in the development of a theory or theories of leadership for different models of multiethnic churches (Becker 1998; Yancey 2003; Garces-Foley 2007). Churches in America are becoming more diverse. Effective ministry in these congregations requires specific leadership competencies and practices. In order to better understand church leadership in ethnically diverse contexts it is necessary to identify and describe the practices of leaders that can contribute to the growth and well being of multiethnic churches. There are direct implications for leaders and churches facing this reality as well as for institutions that are responsible for training leaders for the church.

Research Purpose

The purpose of the study was to identify and describe the best leadership practices of pastors of selected evangelical multiethnic congregations in the United States. For purposes of this research, “best practices” refers to “the methods and

techniques that have consistently shown results superior than those achieved with other means, and that are benchmarks to strive for” (<http://www.businessdictionary.com/definition/bestpractice.html>) The self reported best practices of the participants will be analyzed by use of the theoretical framework proposed by Kouzes and Posner and the accompanying categories of exemplary behavior: challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart (Kouzes and Posner 2002).

Delimitations of the Study

This study will be delimited to an evaluation of pastors of multiethnic evangelical churches within the forty-eight contiguous states of the United States of America meeting the inclusion criteria. It will include perceptions from paid pastoral staff only. The study will include pastoral staff from a minimum of 5 and a maximum of 10 churches. The study will include those churches that potentially provide a greater diversity of perspectives reflective of denominational, ethnic, demographic (size of church, gender, ethnic composition of leaders, urban vs. suburban as well as others) and regional influences particular to the practice of pastoral leadership in said contexts.

In addition to the above-mentioned considerations, other delimitations will serve in the selection of churches and participants from these churches. First, in order to be considered as multiethnic congregations, the researcher will use the standard proposed by others conducting similar research, that is, that no one ethnic group can account for 80% or more of the total membership (De Young et al. 2003, 3). Secondly, the churches selected must have been in existence for at least 5 years. Thirdly, the selected churches must have a membership totaling at least 150 and must have experienced growth in the

last 3 years as measured by membership or attendance at worship services. Fourthly, the selected pastors must have been at these churches for at least 3 years and must have at least 5 years of multiethnic ministry experience. Furthermore, this study will be further delimited to include only paid pastoral staff as opposed to lay or volunteer ministry personnel. Lastly, the selected pastors may include senior pastors, executive pastors, administrative pastors, assistant pastors, or associate pastors who provide oversight for a given area of ministry.

Research Questions

1. What are the best leadership practices of pastors of selected evangelical multiethnic churches in the United States? This question can be further divided into sub-questions reflective of the five main foci of exemplary leadership behavior (Kouzes and Posner, 2002):
 - (a) What are the best leadership practices related to challenging the process?
 - (b) What are the best leadership practices related to inspiring a shared vision?
 - (c) What are the best leadership practices related the enabling others to act?
 - (d) What are the best leadership practices related to modeling the way?
 - (e) What are the best leadership practices related to encouraging the heart?
2. What differences exist in the best leadership practices of participants when taking various demographic factors into account?
 - (a) What are the common themes in the best leadership experiences of associate/assistant pastoral staff and how do these compare to the themes reflected in the best leadership experiences of lead/senior pastors?
 - (b) What are the common themes in the best leadership experiences of married pastors and how do these compare to the themes reflected in the best leadership experiences of single pastors?
 - (c) What are the common themes in the best leadership experiences of pastors with formal theological training and how do these compare to the themes reflected in the best leadership experiences of pastors with no formal theological training?

- (d) What are the common themes in the best leadership experiences of women and how do these compare to the themes reflected in the best leadership experiences of men?

Terminology

Best practice. “The methods and techniques that have consistently shown results superior than those achieved with other means and that are benchmarks to strive for” (<http://www.businessdictionary.com/definition/bestpractice.html>).

Challenging the process. One of the five exemplary practices of leadership as described by Kouzes and Posner. It describes behavior related to seeking opportunities to innovate, grow, and improve (Kouzes and Posner 2002, 17).

Culture. “The more or less integrated system of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do” (Hiebert 1985, 30).

Enabling others to act. One of the five practices of exemplary leadership as described by Kouzes and Posner. It describes behavior related to making people feel strong, capable, and committed, which then enables them to do extraordinary work (Kouzes and Posner 2002, 18).

Encouraging the heart. One of the five practices of exemplary leadership as described by Kouzes and Posner. It refers to the behavior of showing caring and appreciation through genuine acts that uplift the spirit of people and draw them forward (Kouzes and Posner 2002, 19).

Ethnicity. “That part of cultural development occurring prior to the onset of a child’s abstract intellectual powers as a result of his direct personal contacts with the people around him and with his immediate environment” (Breckenridge and

Breckenridge 1995, 57-58). Ethnicity implies the existence of social markers that serve to distinguish groups within a broader field of social interaction. These distinctions are both social and cultural including physical appearance (race), geographic origins (migration), economic specialization, language, and expressive patterns such as clothing and diet (Winthrop 1991, 94).

Evangelical churches. Christian churches within the Protestant tradition that emphasize four central theological distinctives and commitments:

1. A belief in the ultimate authority of the Scriptures in matters of life and faith.
2. A belief in the centrality of the person of Jesus Christ the incarnate Son of God, particularly His sinless life, substitutionary atonement and bodily resurrection as the ground of God's forgiveness of sins and justification granted solely on the basis of faith.
3. A belief in the need for personal conversion or "new birth."
4. A belief in the priority of evangelism for individual Christians and the church in contrast to ritual as a means of saving grace (Henry 1978, 358-59; Shelley 1967, 14; McGrath 1996, 22).

Exemplary leadership. The common behaviors displayed by leaders when they are doing their best to mobilize others to want to achieve extraordinary things in organizations (Kouzes and Posner 2002, 13).

Inspiring a shared vision. One of the five practices of exemplary leadership as described by Kouzes and Posner. It refers to the behavior of imagining an exciting and highly-attractive future for their organizations and enlisting others in the pursuit of this compelling vision (Kouzes and Posner 2002, 15-16).

Leadership. The process by which individuals "influence others by unleashing the potential and power of people and organizations for the greater good" (<http://www.kenblanchard.indiatimes.com/ignite.html>).

Modeling the way. One of the five practices of exemplary leadership as described by Kouzes and Posner. It refers to the behavior of setting principles for how people should be treated and how goals should be pursued in an organization. Leaders then “must model the behavior they expect of others” (Kouzes and Posner 2002, 14).

Multiethnic. As reflected in the literature in describing diverse congregations, some prefer to use the term *multiracial* (De Young et al. 2003; Yancey 2003); still others prefer to use the term *multicultural* (Anderson 2004; Breckenridge and Breckenridge 1995). Still others prefer to use the term *multiethnic* to describe diverse congregations (Ortiz 1996; DeYmaz 2007). Throughout this paper, the term *multiethnic* is preferred for several reasons. First, the term “ethnicity,” as defined above, seems to be broader than race or culture alone. Ethnicity includes social and cultural distinctions. Second, the use of the term multicultural can be confusing since it is a loaded term often associated with the tenets of “postmodern universalism” or the “doctrine of tolerance.” Thirdly, as explained by Mark DeYmaz, the Bible makes it clear that there is only one race — the human race — comprised of many ethnicities. As an example, in Acts 17:26, when tracing the common lineage of many diverse nations to one man the term *ethne* is used (DeYmaz 2010, 39). The only exception to this preferred usage is in the case of quoting or using a source that uses other terminology.

Multiethnic congregation. A congregation in which no ethnic group accounts for 80% or more of the membership (De Young et al. 2003, 3).

Pastors. For the purposes of this study, the word pastors will be used to designate professional (fulltime or part time paid) leaders of a congregation

Procedural Overview

This study could be best described as a multiple case study with purposeful sampling. The pastors selected came from multiethnic evangelical churches selected from a list of churches compiled by the researcher. Since there was no listing or directory of all multiethnic evangelical churches in the United States the churches were identified through three primary means. First, some of the churches were identified from the existing literature (multiethnic churches that have been featured in articles, books or research). Second, the researcher contacted academicians, researchers, and practitioners in the area of urban missions and multiethnic church ministry to obtain suggestions of other multiethnic congregations. Lastly, the researcher drew on Internet resources, namely, websites of multiethnic churches such as Mosaic Global Network and Multiethnic Church Network. From this initial list of churches the researcher selected a maximum of 10 churches. The churches were selected partially based on their potential to yield the greatest diversity as reflected in the demographics of the church in general and of the pastoral staff. In addition, the churches selected met the established research criteria.

The pastors serving in the evangelical multiethnic churches that were selected for this study were surveyed using an instrument adapted and developed by the researcher for this study. The instrument used was the Personal Best Questionnaire (PBQ) (Kouzes and Posner 1987). The PBQ was adapted in order to allow participants to relate information about their personal best leadership experiences in multiethnic ministry. Additional demographic information on congregations was collected from surveys completed by the senior pastor and from the researcher's on-site visitation. Individual

demographics were collected by way of survey from the subjects who participated in this study. The subjects for this study represent various evangelical church denominations as well as independent churches located in diverse regions of the forty-eight contiguous states of the United States. These churches are diverse in their ethnic composition, year of establishment, membership size, and number of paid pastoral staff employed. The pastoral leaders included in the study also represented diversity in gender, age, ethnicity, marital status, educational level, and theological training.

In addition to the above mentioned research procedures, the researcher visited the selected churches in order to observe and participate in one of the weekly services. During those visits he collected additional data via observation and securing any relevant printed materials. In addition to these visits, the researcher interviewed the senior or executive pastor by using a questionnaire specifically developed for this research. All of the data coming from the on-site visits and through interviews helped the researcher to triangulate the data obtained by way of the PBQ.

Research Assumptions

The presuppositions underlying the current study were as follows:

1. All participants would answer all questions honestly and truthfully regarding their personal best experiences in pastoral ministry in a multiethnic church. They also answered honestly and truthfully regarding church and individual demographics.
2. No comprehensive lists of multiethnic churches exist; therefore, the selection of the multiethnic churches would come by way of suggestions from the literature review and from experts in the area of multiethnic or urban ministry. The researcher adopted a foundational assumption adopted and validated in Kouzes and Posner over two decades of research. They “assumed that by asking ordinary people to describe extraordinary events they would find patterns of success” and found conclusive evidence that this was the case. (Kouzes and Posner 2002, xxiv)

3. The researcher acknowledged that being a male, Hispanic and a member of the pastoral staff in a multiethnic church might be the source of some bias in the conclusions drawn from this study.
4. The researcher acknowledged that the description of the complexity of pastoral leadership in a multiethnic church was beyond the scope of this proposed study. The formation of a theory of leadership was also beyond the scope of this study. Nevertheless the study aimed to fill a gap in the literature that will help others in the research and development of leadership theory specific to multiethnic congregations.
5. The researcher also assumed that “leadership is an observable set of skills and abilities . . . which can be learned, honed and enhanced given the motivation and desire, the practice and feedback, the role models and coaching” (Kouzes and Posner 2002, 387). Ultimately, the researcher assumed that leadership can be taught and learned.

CHAPTER 2

PRECEDENT LITERATURE

In order to gain an accurate understanding for the current study on the best leadership practices by pastors of multiethnic congregations, it is necessary to lay a foundation of relevant precedent literature. Following are the theological, biblical, and theoretical foundations pertaining to multiethnic church ministry as they relate to effective ministerial leadership in such settings.

In the first section, the researcher will address the universality of God's kingdom and how this is revealed in the character of God's redemptive agenda. He traces the biblical precedents for the universal character of God's redemptive agenda. He starts with the Garden, the Abrahamic Covenant, the particular role of Israel in God's mission, the inclusion of the Gentiles in God's mission, and, lastly, he reexamines ethnicity and culture before and after Babel. From there, the universal mission of God is traced in the New Testament as revealed through the life and ministry of Jesus, in the Great Commission, in the early church's mission, and as reflected in Paul the apostle's mission, his theology of oneness, and in his life and message. Lastly, the researcher lays the theological foundation for leadership in the church by discussing the church as an organic reality. He examines (1) the functions and governance of the church and (2) its leaders along with their qualifications and roles. This foundation is an attempt to provide another lens for the interpretation of leadership practices uncovered in this study.

In the second section, the researcher addresses the emergence of multiethnic churches in the United States. The two subdivisions within this section are titled (1) “Ethnic and Cultural Diversity in the U.S.” and (2) “Reasons for the establishment of diverse congregations.”

In the third section, the researcher focuses on describing multiethnic churches and general principles for building multiethnic churches. Then the fourth section opens up with an overview of classic and contemporary leadership theories. From there the researcher continues to discuss theoretical developments that serve to highlight the importance of social systems and that are more akin to leadership in a diverse context. Some of these developments are as follows: the cultural values model, multicultural competence, cultural intelligence, the skill set, and the tasks of the multiethnic church leader. The fifth section, “The Five Practices of Exemplary Leadership,” outlines the theoretical framework informing this study. First and foremost, the researcher articulates some reasons for the inclusion of this theory and then briefly describes the basic assumptions and summarizes the key elements of this paradigm. In the final section, the researcher presents a profile of this study.

These sections accurately represent issues and challenges critical to the development and maintenance of multiethnic churches in the ethnically diverse panorama of the United States. Interspersed in these summaries are the insights of educators, missiologists, anthropologists, sociologists, and church leaders that detail a broad depth of expertise validated by research and experience and that aim to inform and influence leadership formation and practice in such an environment. These summaries and insights

also provide a necessary conceptual framework for further research in the area of multiethnic church leadership.

The Universal Character of God's Redemptive Agenda

The multiethnic church has biblical precedents in the universal scope of God's kingdom and the universal character of his redemptive agenda for all of humanity. Some scholars have suggested that the theme of God's mission to the whole world is an overarching theme framing the whole of Scripture, a theme that serves as a hermeneutical key for interpreting the Bible (Kaiser 2000; Okoye 2006; Wright 2006). Christopher Wright suggests that the writings of the Bible "are the product and witness to the ultimate mission of God." It is, in his words, "the story of God's mission through God's people in the engagement with God's world for the sake of the whole of God's creation" (Wright 2006, 22). This mission reveals that God's purpose is universal, encompassing all of human history and including Israel and all the nations. Ultimately, this mission has its center, focus, climax, and completion in the person of Jesus Christ in whom and through whom God "was reconciling the world to himself" (2 Cor 5:19).

Mission in the Old Testament: The Garden of Eden and Beyond

The revelation of the universal character of God's mission is present from the Garden of Eden (Gen 3:15). Since the effects of the fall affected the human race universally, God's antidote via the seed of the woman would have to be as extensive in its healing potential (Kaiser 2000, 9). The universal scope of God's redemptive agenda is further clarified in the Abrahamic covenant, as the promise of God to an individual for the blessing of "all the families of the earth" (Gen 12:1-3, 10-11).

The role of Israel in God's mission. God calls forth Israel as a people and brings them into covenant relationship with him at Mt. Sinai. He assigns them a specific role as agents and instruments in his redemptive mission, but not as the exclusive objects of his redemption (Exod 19:3-6). The ultimate goal of God's plan is the ordering of the world under perfect justice. In order to accomplish this ordering, he appointed the nation of Israel to function as a "light to the nations" (Isa 42:3-7), until the time when the entire world may see the salvation of the Lord (Isa 52:7-10). The centrifugal role of Israel in God's redemptive mission to humanity is clearly borne out in Isaiah 49:6, having as its ultimate purpose that God's salvation may reach to the ends of the earth. It can also be seen in the call of Jeremiah who has been consecrated and appointed by God as "a prophet to the nations" (Jer 1:5).

Israel was to be the particular means to fulfill God's overarching goal of blessing all the nations of the earth. The unique story of Israel's redemption was to be a paradigm for what God would ultimately accomplish through Christ for the deliverance of all from bondage. God gave them stewardship of the law with the intention that through them his revelation would reach all nations. The structure of social, economic, and political ethics was given to them so that God could display "what a redeemed community should and eventually would look like under the reign of God" (Wright 2006, 462).

The centripetal role of Israel is a primary aspect of their participation in God's mission. As Israel endeavored to become all God intended it to be, their example would serve as a "divine pattern for individual and social life that would ultimately draw all of humanity to Yahweh" (Okoye 2006, 11).

The inclusion of the Gentiles. Theologian Walter Kaiser concludes that there is strong support in the Old Testament for the inclusion of the Gentile nations in God's worldwide redemptive mission. Among others, the book of Ruth clearly details the genealogical link of Messiah to a Moabite woman. In some instances large portions of the message of prophetic books is addressed to Gentile nations (e.g., Amos; Isa 13-23; Jer 46-52; Ezek 25-32; Jonah).

Although most of this material is a warning of the impending judgment, it nevertheless communicates God's desire for them to turn to the one true God. It is in this context, as Kaiser argues, that one can see Genesis 12:3 for what it really is: "a divine program to glorify himself by bringing salvation to all on planet earth." Furthermore, he adds that this text is the "first Great Commission mandate of the Bible" (Kaiser 2000, 12-13).

A reexamination of culture and ethnicity before and after Babel. Stephen A. Rhodes argues for a renewed understanding of the Babel account, one that seeks to establish that God's intention has always been multicultural. He emphasizes that an appropriate understanding of Babel needs a reexamination of its immediate context in the emergence of the nations in Genesis 10 and the calling of Abraham in Genesis 12. Genesis 10 points out that the descendants of Noah had repopulated the earth after the flood in fulfillment of God's command to "multiply and fill the earth" (Gen 9:1). They are grouped according to their land, languages, families, and nations. Thus, in his understanding, "linguistic, familial, and national diversity are not curses of divine wrath but fulfillment of the blessing of creation" (Rhodes 1998, 24). Wright argues that the use of the word "scattering" or "spreading" (Gen 9:19; 10:18, 32) suggests that this scattering

is natural, unproblematic, and indeed the expected outcome of the promise and command given in Genesis 9:1. He differentiates the nature of the pre-Babel (Gen 10) and post-Babel (Gen 11) scatterings. According to him, in the first case the scattering flowed from the grace of God and God distributed people with honor throughout the earth. The spreading at the tower of Babel was a violent rout and a direct consequence of a broken relationship with God (Wright 2006, 196-97).

Rhodes suggests that in spite of the diversity of Noah's descendants as highlighted in Genesis 10, they were held together by a common genealogy (family). He adds that such a thread is reaffirmed in the Abrahamic covenant and culminates in the eschatological family reunion anticipated in Revelation 7. He concludes that in the restoration of linguistic diversity and the scattering of humanity, God fulfills his original intention for humanity and creation. In so doing he destroys any attempt to promote a self-made unity over against the pluriform nature of God's creation. In this original unity, sinners organized themselves against the purposes of God (Rhodes 1998, 25-27).

Some have suggested that the "present number of languages that form national barriers are a monument to sin" (Ross 1988, 234). Maria Teresa Morgan states that "confusion and dispersion come about as punishment in the form of diversity" and concludes by saying that at Babel one sees the divisive nature of languages where "sin has shattered it into multiplicity, resulting in disintegration and the formation of nations" (Morgan 2003, 111).

Others conclude that God's gifts of human reason, language, and dominion make culture possible. Although tainted by the influence of sin "cultural development is both divinely intended and humanly necessary" (Henry 1992, 396). Wright believes that

there is no biblical warrant to imply that ethnic or national diversity is itself sinful or the product of the fall although the deleterious effects of strife among peoples certainly are. Ethnic diversity is a creational given analogous to diversity seen in all of God's creation. He asserts that the Bible's portrait of the nations is not a "melting pot" but rather a "salad bowl." Diversity is affirmed and celebrated throughout human history and particularly portrayed in the eschatological vision of redeemed humanity. This vision allows one to see redeemed humanity not as a homogenized mass but as a harmonious congregation of people from every nation, tribe, people, and tongue (Rev 7:9; 21:24-26). He concludes that the new creation will reflect the rich diversity of the original; nevertheless, it will be purged of the effects of the fall (Wright 2006, 455-57).

Mission in the New Testament

Some see in the call of Abraham (Gen 12:1-3, 10-11) God's response to the judgment of the nations in the form of the promise of a new humanity that will begin with the "seed" of Abraham (Costas 1981, 2). The announcement to the shepherds concerning the birth of Messiah would bring joy to the hearts of all peoples (Luke 2:8-14). The blessedness to be found in the person of the Christ would clearly be a light to the Gentiles and the joy of Israel (Luke 2:32). In him and through him alone all mankind would now have access to the Father (John 14:6).

Jesus' life, ministry, and beyond. Jesus' ministry clearly demonstrates his willingness to minister across ethnic boundaries. His healing of a Greek woman's daughter and his ministry to the Samaritan woman reflect his rejection of exclusivist practices and an example of inclusion and unity (Mark 7:24-30; John 4:1-30). This paradigm stood in sharp contrast to the common practices of his time and was particularly

offensive to religious leaders. Nevertheless, through his participation in table fellowship with those whom others considered unclean, he reasserted his desire to reach across socio-political and religious boundaries in order to reconcile lost humanity to himself (Matt 9:10-13; Luke 15:1-7). He thus demonstrates a firm commitment to the universal scope of his mission of seeking and saving all who are lost, clearly reaffirming through his life and death that the whole world is the object of God's love (Luke 19:1-10; John 3:16). Jesus' atoning sacrifice clearly reveals the scope and intention of his redemptive agenda for the world.

This truth (the universality of God's redemptive agenda), fundamental to the gospel, is highlighted by Jesus as he explains the ultimate goal of his death and resurrection, that repentance and forgiveness of sins will be preached in his name to all the nations beginning in Jerusalem (Luke 24:45-57). Along with the universality of God's redemptive agenda exemplified in the life, teaching, death, and resurrection of Christ, one must highlight that God's ultimate goal of ordering all things under Christ occupies an equally important place in the redemption of humanity (Eph 1:9-10). The parable of the good shepherd clearly highlights Christ's intention to gather and unite sheep from different folds (Jews and Gentiles) so that "they will become one flock with one shepherd" (John 10:1-16).

The unifying character of Christ's mission is evidenced in the "formation of a community that had been held together by a common commitment to him, in the face of which all the differences that could have separated them had been overcome" (Padilla 1982, 24). Such a community included revolutionaries like Simon the Zealot (Luke 6:15) alongside publicans like Mathew (Matt 9:9-13), humble women of dubious reputation as

well as wealthy women whose economic means supported Jesus' traveling ministry (Luke 8:2-3). Women had been accepted on the same basis as men, despite the common view of the time that women were of less worth than men (Padilla 1982, 24). Jesus clarifies the universal and unifying aspect of God's mission by alluding to Isaiah 56:7. Jesus' intention and goal was to gather God's children (believers) from all people groups in the world to worship him so that his house could truly become a house of prayer for all peoples (Mark 11:17).

H. Corner Goerner stresses that Jesus had a deep conviction of a special mission to the Jewish people; nevertheless, his words and actions demonstrate his ministry beyond Israel. He concludes that "the events of the last week in Jerusalem bear eloquent testimony to the fact that Jesus, refusing to be a nationalistic Jewish Messiah, moved resolutely toward the cross, fully aware that he was to establish a new interracial, international people, the new Israel, destined to become worldwide in its scope as a spiritual kingdom" (Goerner 1981, 97-99).

The Great Commission

The mission of God is entrusted by the risen Christ to his followers (Matt 28:18-20). This mission further clarifies the intention and purpose of God for all humanity and becomes a binding responsibility of all followers of Jesus until his return (Matt 24:14). D. A. Carson highlights the fact that the word "all" dominates this passage. This emphasis highlights the universal authority of Jesus the Messiah, the universal scope of the mission, and the comprehensive and binding nature of Jesus' teaching for disciples and disciplers alike (Carson 1981, 594).

John Piper argues that the use of the expression *panta ta ethne* in the New Testament and particularly in Matthew 28:19 refers to all people groupings (families, clans, tribes, nations) and not just Gentile nations. An Old Testament cross-reference that may help clarify this matter is the promise to Abraham in Genesis 12:3 that is repeated in Genesis 18:18, 22:18, and 26:4. These are translated in the Greek Old Testament as *panta ta ethne* clearly suggesting that the blessing of Abraham is to reach fairly small groupings of people. Jesus commands this universal outreach and assures that it will be completed before his return because he himself is building his church from all the peoples (Piper 1981, 114-17).

Walter C. Kaiser Jr. adds that the intention of God is made abundantly clear that through the instrumentality of Abraham the blessing of God will reach groups of every size from the smallest people group to the greatest nation (Kaiser 2000, 19). Wright suggests that this passage (Matt 28:18-20) “could be seen as a Christological mutation of the original Abrahamic commission—‘Go . . . and be a blessing . . . and all the nations in the world will be blessed through you’” (Wright 2006, 213).

The early church’s mission: From Jerusalem to the ends of the earth. The mission that Jesus entrusted to his disciples needed to be a Spirit-empowered mission if it was to become a reality. The disciples were instructed to wait in Jerusalem for the promise of the Holy Spirit that would enable them to carry out the Great Commission (Luke 24:49). The Spirit-empowered mission would lead them from their locus in Jerusalem in an ever-widening circle of gospel outreach that would include all of Judea and Samaria and, ultimately, the ends of the earth (Acts 1:8). The outpouring of the Spirit at Pentecost marked the inception of the church, whose first converts although being

Jewish represented great diversity in national origin, ethnicity, and language (Acts 2:5-11).

This event was a small-scale demonstration of God's worldwide redemptive agenda. Peter's instructions to the believing crowd clearly signaled God's intention to ultimately give the Spirit to all who responded to his call whether separated by time (future generations) or space (those far off) from Jerusalem, the original locus of this initial outpouring of the Spirit (Acts 2:39). Peter clearly associated this outpouring with a partial fulfillment of the prophecy of Joel that clearly anticipates a universal outpouring of God's Spirit on all flesh (Joel 2:28-29).

The book of Acts makes it clear that both Peter and the predominantly Jewish believers in the Jerusalem church would need further providential interventions by God in order to move out into the broader context of God's mission field. In some cases, such as in Phillip's preaching, God would use the scattering of persecution to move the mission into Samaritan territory (Acts 8). In other cases, God would use visions, for example to prompt the apostle Peter to begin the Gentile mission (Acts 10). In this account, Peter's Jewish piety and particularly his concern with dietary laws seem to be at the forefront of his mind (Acts 10:10-16). Nevertheless, God's intention is not to address the dietary issue but instead the nature of his mission, particularly that God has ordained that Gentiles share in Abraham's (Israel's) blessings. As becomes apparent in Peter's declaration, God shows no partiality, but he welcomes God fearing people from every nation, granting forgiveness of sin and the gift of the Spirit to all that believe in him (Acts 10:34-45). The inference that Peter draws from this event is that of the full and equal standing of Gentile believers in the messianic community.

To those Jews that were familiar with Gentile proselytes in Judaism, this equality was certainly a stunning development, but one that clearly communicates that “there is no pecking order within the household of God based on ethnicity or nationality, or based on Israel’s privilege in God’s *ordo salutis*. Therefore, just as a Jewish believer need not become a Gentile, Gentile believers need not become ‘Jews’ in order to be initiated into their life with God” (Robinson and Wall 2006, 157-58). In Acts 11, upon Peter’s return to Jerusalem he explained what happened at Cornelius’ home and concluded that this event was clearly a move of God to fulfill his redemptive agenda and as such Peter dared not hinder the Lord (Acts 11:15-17).

This transformed perspective was received by the leaders in Jerusalem who could only praise God for his inclusive agenda (Acts 11:18). Two examples of the primacy of unity for the early church can be found in Acts 6 and Acts 15. In these two situations the church leadership shows intentionality in resolving interracial and intercultural issues not through the dissolving of the heterogeneous fellowship but through mature and brotherly accommodation so as to affirm and preserve the unity procured by Christ. Commenting on the Jerusalem decree, C. René Padilla states that through it “the apostles rejected imperialistic uniformity but they also rejected segregated uniformity.” It was precisely because they assumed that Christians, whether Jews or Gentiles, would normally eat and worship together that they took measures to remove the most common obstacles to Christian fellowship in interracial churches (Padilla 1982, 26).

Paul’s mission. Walter C. Kaiser Jr. argues that Paul’s mission to the Gentiles was a continuation of God’s long-term commitment and not a last minute decision. Support for this is found in Paul’s quote of Isaiah 49:6 as justification for his mission to

the Gentiles, a clear fulfillment of God's desire for the Jews to be a light to the Gentiles and thus bring his salvation to the ends of the earth (Acts 13:46-47). In another instance Paul explains the partial rejection by some Jews of his final message at Rome by alluding to Isaiah 6:9-10. He highlights the fact that "God's salvation has been sent to the Gentiles" (Acts 28:17-28). Kaiser states that the strongest argument is made from Paul's statement in Romans 15:8-12 where Paul strings together five Old Testament texts to ground his message and mission in God's eternal redemptive agenda.

Using the Old Testament, Paul affirms that Christ became a servant of the Jews to confirm his promise to the patriarchs, and now through his promised seed God brings blessing to all families of the earth. This fulfillment elicits worship from the Gentiles as they are included through faith alongside believing Jews as God's people. Kaiser concludes that "the same gospel that had been given by the prophets in the Holy Scriptures was now the Good News that Paul carried to the nations" (Kaiser 2000, 75-82).

Paul the apostle's theology of oneness. John K. Riches points out that Christians embarking on the arduous task of forging integrated communities were in some part responsive to socio-cultural forces, mainly the universalizing tendencies of the emerging Roman Empire. Nevertheless, the greatest influence for the forging of integrated communities came from the theological motifs of the new creation and new humanity that were prominent in Paul's ministry and in the self-understanding of the first century church. Riches concludes that in large part the ethos of Christianity is

profoundly countercultural, announcing a new creation which is already present, by contrast with which the present age is merely a world of appearances which is passing away. In this respect it relativizes the major cultural divisions of its time and

seeks to overcome social barriers and boundaries in the name of a Lord who comes to save the lost, the weak and the enemies of God. (Riches 1995, 36-44)

Some contend that Paul's theology of unity "translated into a lifestyle of reconciliation and the establishment of congregations that bridged the divide between Jews and Gentiles" (De Young et al. 2003, 153). In spite of the view that New Testament congregations were strikingly monoethnic (McGravan 1983, 15), some affirm that the biblical record clearly establishes, both in Paul's ministry and apostolic practice, intentionality in planting churches and building communities that displayed unity in Christ. The members of these communities sought to exemplify lives of reconciliation across cultural, racial, class, and gender distinctions (Padilla 1982, 27).

Paul's theology of unity is clearly articulated in Ephesians 2:11-22. In this passage, Paul highlights the full implications of Christ's atonement particularly as it relates to reconciling humanity to God and to one another. "If the first dimension of the Gentile separation was social, separation from the Jews, the second was theological separation from God" (McMahan 1996, 263). Through the cross peace with God has become a reality in which all are invited to participate. Christ has likewise accomplished peace in human relationships through the cross.

The twofold gift of peace and the divine rescue are inseparable (Eph 2:15) (Long 1991, 281). Stott summarizes the achievement of Christ's cross as revealed in Ephesians 2:11-22:

First, he abolished the law (its ceremonial regulations and moral condemnation) as a divisive instrument separating men from God and Jews from Gentiles. Secondly, he created a single new humanity out of its two former deep divisions, making peace between them. Thirdly, he reconciled this new united humanity to God, having killed through the cross all the hostility between us. Christ crucified has thus brought into being nothing less than a new, united human race, united in itself and united in its Creator. (Stott 1979, 102)

Paul the apostle's life and message. The new humanity is not an amalgam of two groups. Christ tore down the dividing wall of mutual hostility between Jew and Gentile. William R. Long in highlighting the character of this new humanity points out that it was composed of two very different peoples. He goes on to state that all differences notwithstanding Jews remain Jews and Gentiles remain Gentiles because “the price of peace is not the elimination of differences but the blood of Christ (Eph 2:13)” (Long 1991, 282). Bruce Fong adds that

such a singleness of identity is not accomplished by ignoring or depleting cultural, ethnic or other social distinctives. Those features continue to exist and remain an important part of a person's individual identity. These two groups, however, now share something in common with each other that surpasses their differences. Their commonness is something new, brought about and made possible by the grace of God. (Fong 1995, 566)

As a result of the atonement, Jew and Gentile are reconciled to God and one another and enjoy equal access to God by the Spirit (Eph 2:18). They also enjoy equal privilege and standing as citizens of God's kingdom, members of God's family, and as a dwelling place for God's Spirit (Eph 2:19-22).

In Ephesians 3:6, Paul elaborates on this unity as an essential part of the mystery of the gospel revealed and entrusted to him. C. René Padilla says that “the breaking down of the barriers that separate people in the world was regarded as an essential part of the gospel and not merely as a result of it. Evangelism would therefore involve a call to be incorporated into a new humanity . . . a community where people would find their identity in Christ rather than in their race, social status or sex” (Padilla 1982, 29). Along these lines, Ronald Olson says, “Ours is to live the oneness we already have in Christ. Such unity is our starting place and goal” (Olson 1997, 323). Craig S.

Keener notes that whether the divisions were according to class (1 Cor 11:19-22) or culture (Gal 2:11-14), Paul opposed them uncompromisingly.

Although private reproof would have been appropriate in the case of Peter's capitulating to the pressures of the circumcision party, Paul rebuked him openly. Paul considered Peter's "accommodation to ethnic separatism as compromising the integrity of the gospel itself (Gal 2:11-21)" (Keener 2003, 208).

The biblical evidence presented points to a common thread and unifying goal evident in the history of humanity. More specifically this common thread is the providential initiative of God working out his sovereign will. Ultimately, the consummation of his kingdom will be accomplished via the redemption and reordering of his creation in subjection and worship to the only true God. From the beginning of time, in spite of the catastrophic events of the fall, his intention to rescue, redeem, and reconcile humanity to himself has been clear. The covenant with Abraham and the election of Israel did not in any way signify the exclusion of all others in God's redemptive agenda. God chose them as instruments whereby he could display his compassionate love and through whom he could become known to the world. Ultimately, God anticipated such a time when all the nations would worship him as the earth would be filled with the knowledge of the glory of the Lord.

This universal redemptive agenda was not lost in the New Covenant and with the advent of Jesus Christ. His life and ministry, though demonstrating a priority to the Jewish nation, communicated clearly God's intention to rescue, redeem, and reconcile all humanity to himself. The gospel communicated by Jesus to his disciples and by his disciples to the world was to have Jerusalem as its initial locus but the ends of the earth as

its final destination. The message of God's love and redemptive intention though placing a priority on the salvation of the Jew was inclusive of the Gentile. The revelation of the church as God's mystery whereby God would make a new humanity out of two divided people groups highlighted the fact that God was interested in reconciling people not only to him but also to one another. Such an aim, though not always stressed, is part of God's redemptive agenda and serves as a witness to the world of the kingdom here in anticipation of the kingdom to come.

The ideals and principles highlighted in the biblical account serve to challenge the church to seek, proclaim, and live out the full implications of the gospel, particularly reconciliation in the vertical as well as the horizontal sphere. As such the church can fully discharge its responsibilities, become all God intended it to be and bring ultimate glory to God. The ideal church is a reconciled church; nevertheless, it is necessary to acknowledge the existence in a fallen world of systems, ideologies, and structures influenced by sinful dispositions that at times hinder the progress of the church toward this ideal. The next section discusses some issues that have a direct impact upon the formation of multiethnic congregations today.

Church Leadership

Evangelical Christians affirm that Scripture is the ultimate authority for Christian life and faith. As such, Scripture provides insight into the life and ministry of the body of Christ (the church) and, more specifically, into the roles and accompanying functions for its leaders. An accurate analysis and investigation of leadership behavior of pastors in evangelical multiethnic churches in the twenty-first century requires a biblical and theological framework.

The Church: Its Distinctives, Functions, and Order

In order to properly understand leadership in the church it is of utmost importance first to understand what the church is. Some definitions emphasize the supernatural and organic nature of the church. R. G. Clouse defines the church as the “spiritual family of God, the Christian fellowship created by the Holy Spirit through the testimony of the mighty acts of God in Christ Jesus. Wherever the Holy Spirit unites worshiping souls to Christ and to each other there is the mystery of the church” (Clouse 2001, 246).

Clouse highlights the centrality and primacy of Christ in relation to God’s people. Lastly, he emphasizes the importance of the activity of the Holy Spirit both in the inauguration, continuity, and fulfillment of God’s redemptive mission in the world through the church. Clouse’s definition is in line with the scriptural understanding of the church.

Christ has been given preeminence and authority over the universe, and he is first and foremost head over the church, which is his body (Eph 1:22; 4:12, 15; 5:23; 1 Cor 11:3; Col 1:8). The various metaphors that are used in Scripture to describe Christ and the church paint a clear picture of the dynamic and intimate relationship between Christ and the church. Some of these are: God’s elect possession (Rom 8:33; 1 Pet 2:9), the body of Christ (Eph 4:7-16; 1 Cor 1:13), the bride of Christ (Rev 21:9; Eph 5:25; Rom 8:5), royal priesthood (1 Pet 2:5, 9; Heb 4:14), his flock (John 10:9), and vine and branches (John 15).

The Greek word *ekklesia*, used in reference to the church, designates an assembly or congregation. Scripture highlights the fact that this summoning is an act of

God whereby he assembles his church as those who through the gospel have been called “out of darkness into his marvelous light” (1 Pet 2:9). The church universal is composed of all those people who have been born again by the will of God (John 1:12, 13; 3:3, 5, 6). They have been freely justified by the grace of God through faith in Jesus Christ (Eph 2:8-9). All regenerated believers, through his blood, broken body, and the cross, have also been reconciled into one body. They have been granted access by one Spirit to the Father (Eph 2:11-18; 1Cor 12:13) and are called into fellowship with God (1 Cor 1:9; 1 John 1:3, 6, 7). As God’s people, believers express their union with Christ in his death and resurrection by being baptized in obedience to God’s word. Believers in the gathered community commit their lives to discipleship (Luke 9:23; Matt 28:18-20; Rom 6:1-8; 2 Cor 5:15), to worship God (Rom 12:1-2), and to service to others. They have thus embraced the principal and the ethical imperatives of the gospel (Matt 28:18-19; Luke 9:23; Rom 6:1-8; 2 Cor 5:15).

The church in its expression is both local and universal (1 Cor 16:19; Acts 9:31). In Jesus’ teaching the manifestation of the church is spoken of as future reality, dependent upon his completed work and the outpouring of his spirit (Matt 16:13-19; Acts 20:28-29; Eph 5:25-27). The church as a visible reality came into existence on the day of Pentecost (Acts 2:37-41). The mystery hidden in ages past has now at the appointed time been revealed (Eph 3:4-6). Local churches are formed as believers freely and voluntarily associate with other believers under the headship of Christ, for the purpose of worship, mutual edification, and ministry (Eph 4:1-16).

A helpful consideration in elaborating an understanding of church leadership is to address both the distinguishing characteristics and functions of the church. The

exercise of leadership in this context is firmly rooted in an understanding of the church and its mission. Among most Protestant traditions there is general consensus on the distinguishing marks of the church. Both Luther and Calvin's perspectives seem to be validated by Scripture and indicate that these marks include the true preaching of God's Word and the proper administration of the ordinances (baptism and the Lord's Supper) (Matt 28:19; Luke 22:19-20; Rom 6:4-5; 1 Cor 11:22-32). A third mark, the right administration of church discipline (Grudem 1994, 864-65), was later included in some confessions but was not listed by either Calvin or Luther. Discipline is to be exercised by the church in order to preserve its purity and to safeguard the testimony of Christ. It is to be administered in love with the ultimate purpose of restoring repentant believers (Matt 18:15-17; Heb 12:5-12; 2 Cor 2:2-8; Gal 6:1).

In conclusion, it is important to note that the church's functions have a threefold orientation; toward God (worship) (Deut 6:5; Matt 22:37, 38; Ps 95:2; 2 Cor 9:15; 1 Tim 2:1-2), toward the body of Christ (edification of believers through teaching, fellowship, and exercise of the gifts) (Eph 4:11-16; Matt 28:19; 1 Tim 4; 13-16; John 15:12; Gal 6:2; 1 Cor 12:7; 14:12), and, lastly, toward the world in outreach, evangelism, and social concern (Matt 5:13-16; 25:31-46; 28:18-20; Luke 10:25-37; Jas 1:27; 2:15-17) (Grudem 1994, 867-69; Williams 1992, 85-157).

Throughout history, three primary forms of church government have been advanced. First, in the *episcopal* form of church government, the locus of authority resides with the bishop. This distinct category of church officer is a step beyond the ordinary minister or priest who is responsible for the ministerial duties in a given local congregation. As such, the final authority for decision-making is found outside the local

church. The second type of church government is known as *presbyterian*. Government of local congregations, presbyteries, general assembly, regions, and the denomination is in the hands of elders. Although primary authority is placed on a particular office, there is less emphasis on the office and the office holder than upon a series of representative bodies (session, presbytery, general assembly) that exercise that authority. Though elders represent congregations in the various bodies, this form of church government ultimately places church government outside the reach of lay people in local congregations.

Lastly, there is the *congregational* form of church government. In this form the seat of authority is in the local congregation. The congregational form seems to emphasize the autonomy of local congregations in decision-making without respect for other churches or officials. It also emphasizes a democratic process in which every member has a voice in the affairs of a local assembly. Some conclude that in the early church the above-mentioned forms of church government are evident to some extent and acknowledge that during different periods in the history of the church these forms worked fairly well. Nonetheless, they also recognize the need for “biblical simplicity” or “greater purity of the visible church” in this area (Grudem 1994, 923-36; Erickson 1994, 1070-87; Chafer 1974, 267, 937).

Church Officers

The priesthood of all believers is modeled by Christ and taught in Scripture. As part of God’s intention to live in relationship with human beings, Jesus has become their high priest (1 Tim 2:5-6; Heb 4:14-15). Jesus’ intention was to redeem for himself a people zealous for good works (Titus 2:14), a holy priesthood who would offer up sacrifices to God through Jesus Christ (1 Pet 2:5). A Christian’s priestly office involves

standing in the gap, praying on behalf of humanity, and proclaiming the excellencies of God to all peoples (Matt 28:18-20; 1 Pet 2:9). This truth notwithstanding there is Biblical evidence that indicates that in New Testament churches certain individuals were appointed and given authority to care for and to provide leadership in local churches. The New Testament discusses three such offices, namely, apostles, elders/overseers, and deacons.

Apostle. The New Testament uses the word apostle in a narrow and in a broad sense. In its broad sense it refers to a messenger (Phil 2:25; 2 Cor 8:23, John 13:16). The word apostle is derived from the Greek word *apostello*, which means to send or send out. So in this sense those who are sent to carry out Christ's mission are in some sense apostles. In its narrow sense, it refers to those who were part of a foundational ministry of the church. The apostles had unique authority to found and govern the early church, and they spoke and wrote the words of God. In this strict sense, it refers to the original twelve appointed by Jesus plus Matthias who was chosen to replace Judas (Luke 6:13; Acts 1:24-26). In addition, it also refers to Paul who met the apostolic qualifications of having seen Jesus after his resurrection and having been specifically commissioned by Jesus as such (Acts 1:22; 9:5-6; 1 Cor 9:1; 15:7-9).

In addition to the twelve and Paul, evidence from Scripture points to other men; nevertheless, the most conclusive scriptural evidence seems to point to Barnabas and James who also seem to meet these apostolic qualifications (Acts 14:14; 1 Cor 15:7-9). Lastly, there are still others who are referred to as apostles: Silas, Timothy, Andronicus, and Junias (1 Thess 2:6; Rom 16:7). Although some acknowledge the special place of the apostles who served in this foundational ministry, they also insist on

the permanence and importance of the apostolic office for the duration of the church age (Williams 1992, 193-94). On the other hand, there is ample biblical evidence that suggests that in the strictest sense no one today meets the apostolic qualifications as prescribed in Scripture. So, regardless of how effective some church planters, missionaries or evangelists may be, this type of foundational influence and authority is reserved for the original apostles and their influence carries forward through their teaching as found in the complete and inspired writings of the New Testament (Grudem 1994, 911; Luecke 1990, 17).

Elder, pastor, overseer. There are three terms that seem to be used to refer to the primary leaders in local congregations. The first and most common is the term *elder*, which is a translation of the Greek word *presbyteros*. The term was carried over from Jewish culture and it was used to refer to “those who by virtue of their wisdom and forcefulness, gained with or without many years, were recognized as leaders that a community could follow” (Luecke 1990, 16). Others add that “because the early church was primarily Jewish it was most natural that it would follow the structure and polity of the synagogue” (Engstrom 1976, 56).

A survey of the biblical evidence shows that elders were the main governing group in New Testament churches. The appointment of elders appears prominently in Paul’s missionary journeys and was a common practice of his apostolic assistants (Acts 14:23; 20:17; Titus 1:5; 1 Tim 4:14). Other terms used interchangeably for elders are *pastor (poimen)* and *overseer (episkopos)*. The term “pastor” is a noun that is used only once, in Ephesians 4:11. Nevertheless, the reference to the act of shepherding is seen often in connection to the office of elder and one may assume that the term describes the

primary functions of elders (Acts 20:24; 1 Pet 5:2). Lastly, the term “overseer” is used to refer to the Ephesian elders, as well as to the elders to be appointed by Titus (Acts 20:28; 1 Tim 3:1-5; Titus 1:5, 7). Pastors or elders are responsible for the oversight and order of the church as well as its administration (Acts 20:17, 28; Phil 1:1, 1 Tim 5:17, 1 Thess 5:12; Heb 13:7, 17, 24). Scripture seems to suggest that churches were governed by a plurality of elders (Heb 13:17; Acts 14:23; 15:6; 1 Tim 5:17; Titus 1:5). It also seems that congregational consensus was part of the decision-making process as suggested by the following instances: appointment of those who would serve tables (Acts 6:1-6), finding a replacement for Judas (Acts 1:21-26), the appointment of elders (Acts 14:23), and the choosing of a helper for Paul (2 Cor 8:19). In Acts 15:22, the apostles and elders together with the whole church reach a decision.

Deacons. Deacons are those officers appointed for specific service in the local church. The Greek term *diakonos* is translated as “servant.” In general terms all Christians are servants. In the more specific use it refers to another church office that traces its origins to Acts 6:1-6. The brunt of deacons’ responsibilities relates to attending to the practical affairs of ministry. Although distinct from elders and pastors they work alongside them (Phil 1:1, 1 Tim 3:8-13). The practical aspects of their ministry do not disqualify them from preaching the word (Acts 6:8; 8:40). Their qualifications can be found in 1 Timothy 3:8-13 as well as in Acts 6:3. The high qualifications outlined in the preceding portions of Scripture help to highlight the fact that all ministry that is done in Christ’s name is to be approached with the utmost of reverence and not with a casual attitude since all of it will ultimately have eternal repercussions.

Because of the focus of this research, greater emphasis will be given in the following sections to the pastoral office in order to provide greater detail regarding the biblical qualifications and functions of pastors.

Qualifications for Pastors

God's standards for leadership have always placed a premium on godly character. Psalm 78:72 reads, "And David shepherded them with integrity of heart; with skillful hands he led them." This verse highlights the importance for leaders of having skill coupled with integrity in order to be effective. Good leadership requires not only an acknowledgment of the skills and aptitudes received but also a commitment to sharpen these skills to the highest degree. Paul advised Timothy concerning the appropriate diligence and attention that is necessary in order to employ and enhance one's God-given ability to the glory of God (1 Tim 4:14; 2 Tim 1:6). More important than any technique, charisma, administrative prowess, or envisioning capacity is the integrity of a leader's character. When a leader exemplifies a character of integrity, he gains the trust and confidence of those he leads. Leadership with integrity seeks to ensure the well-being of all involved and the long-term success of the enterprise.

Even while Paul instructed Timothy on the proper diligence needed to enhance God-given skill, he was sure to include an exhortation of the importance of the congruence that must exist between word and deed, faith and practice (1 Tim 4:12). Paul's advice to young Timothy clearly links the authority and relational influence of a pastor to his character. He admonishes him to establish credibility by being "an example for the believers in speech, in life, in love, in faith, and in purity" (1 Tim 4:12). Scripture makes it clear that those who aspire to lead the church are to be people of character and

integrity both in private life and public ministry (1 Tim 3:1-14). In this sense, it seems that integrity is the defining characteristic, the non-negotiable, of true leadership. The abilities to envision the future and influence people are necessary for effective leadership, but will not necessarily be conducive to healthy and substantial kingdom transformation unless they are tempered and guided by godly character.

The biblical qualifications for elders/overseers/pastors can be found in 1 Tim 3:1-7 and Titus 1:6-9. These qualifications seem to focus on character traits and heart attitudes that are developed over a period of several years of faithful Christian living (Grudem 1994, 916). J. Rodman Williams summarizes these qualifications under the basic categories of character: domestic and personal (Williams 1992, 203-05).

Character. Both passages begin their description of the qualifications by highlighting the fact that pastors need to be “irreproachable” or “above reproach.” The meaning of these expressions is clearly not sinless perfection for in that case none but Jesus would qualify. Some have suggested that this expression means that “the person considered for this type of leadership position ought to be one who is mature yet who is still growing in the faith, who understands both God’s grace and his forgiveness and who is seen by the people being led as having a reputation worthy of respect” (Habecker 1996, 191). The importance of character cannot be overstated. Phillip Lewis states that “Transformational leaders are viewed as credible sources because they combine moral character with goodwill and good sense. As a result, they are perceived as intelligent, reliable and interested in their members. Such trust is built carefully and patiently” (Lewis 1996, 217).

Domestic. The domestic qualifications seem to center around the pastor's relationship to his wife and children. The expression "husband of one wife" rather than excluding anyone who has divorced or been widowed and then remarried, seems to focus on the qualities of monogamy and faithfulness, central to God's standards for marriage; these are essential qualifications for elders (1 Tim 3:2; Titus 1:6). In addition to this matter, the qualifications also highlight the importance of elders keeping their children in proper subjection to their authority (1 Tim 3:4-5). In addition, their children must be believers with a good testimony (Titus 1:6). The reason for this last qualification seems to be closely associated with the first one, namely, that appropriate management of the family is a good indicator of someone's aptitude to manage people in a local congregation.

Personal. Concerning personal qualifications Paul mentions eleven personal qualities that are to be present in and eight to be absent from an elder. The first seven positive qualifications are: temperate (self-controlled), sensible, prudent, dignified (respectable), hospitable, apt to teach, and having a good testimony among outsiders (1 Tim 3:2,7). The other four positive qualifications found in Titus 1:8-9 are: a lover of goodness, upright, holy (or devout), self controlled, and holding firm the sure word as taught (Williams 1992, 204-05). The negative personal defects to avoid are: not addicted to wine, not violent, not quarrelsome (or contentious), not a lover of money, not a recent convert, not arrogant, not quick-tempered, and not greedy for gain (1 Tim 3:3; Titus 1:7).

Functions of Pastors

As stated previously, the etymology of the terms used for the leaders of a congregation seem to suggest that the focus of the responsibility was that of oversight and

care for the spiritual well being of local assemblies. The function of governing or ruling the church seems to be implicit in some declarations about elders (1 Tim 5:17).

Instructions given to church members seem to indicate the expectation that they would submit to the authority of elders (1 Pet 5:5; Heb 13:17). One of the primary roles of the pastor is that of teaching (Eph 4:11; Titus 1:9). They work alongside other gifted members of the body to prepare the saints for the work of the ministry (Eph 4:12-13).

They watch over the spiritual lives and the growth and development of those entrusted to their care (1 Pet 5:2-3). They rely on God's Word exclusively to teach and prepare God's people for the Lord's service (2 Tim 3:17). Scripture seems to suggest that although all elders/overseers should be apt to teach, not all of them are involved in the ministry of the word (1 Tim 5:17).

Several other comments as they relate to the practical outworking of the pastoral functions and related tasks usually associated with this ministerial office are appropriate at this point. The three areas to be discussed pertain to the relationship of church leadership in relation to service, authority, and vision.

Leadership and Service

At first glance leadership and service might seem to be contradictory terms. Upon further consideration one can see that the greatest leader in the history of the world distinguished himself through sacrificial service on behalf of others. Not only did he denounce and renounce the control and manipulation tactics of world leaders, but he exhorted his followers to embrace a new paradigm. Certainly, his followers imitate the example of him who "did not come to be served but to serve and to give his life as a ransom for many" (Matt 20:25-28). Some have defined leadership as "the exercise of

one's spiritual gifts under the call of God to serve a certain group of people in achieving the goals that God has given them toward the end of glorifying Christ" (Gangel 1989, 30-31).

For the Christian leader, then, service has a twofold dimension: service to God and service to others. As they give themselves in humble, exemplary, selfless service and devotion to those whom they lead, they also serve God who grants them this privilege (John 13:13-17; Matt 25:31-40; Luke 17:10). Understanding leadership as a call from God can provide a sobering response of humble service. This call is the outworking of God's eternal plan as it pertains to individuals and more particularly leaders. Some have explained it in the following terms: "Inside each soul God sows a seed of destiny...Just as a vine bears its flowers and then its fruit (and some thorns along the way), so our seed can unfold following more and more of God's intended plan and purpose for our lives-our destiny" (Thrall, McNicol, and McElrath 1999, 14).

Leadership and Authority

A leader's authority does not necessarily depend on title or position, for although position and title can confer the prerogative to act and execute plans, when this authority is used outside of the confines of relational influence it can be coercive or manipulative and has the potential to become abusive and oppressive. Although to some extent there is general agreement on the fact that positions or offices are vested with a certain degree of authority, true authority is developed in the context of relationships. Leighton Ford states "Whatever our career may be, true leadership means to receive power from God and to use it under God's rule to serve people in God's way" (Ford 1991, 76). The effective use of authority is directly proportional to the relational influence gained in humble,

exemplary, selfless service and devotion to those being led. Greenleaf articulates this point when he says that “a new moral principle is emerging which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to and in proportion to, the clearly evident servant stature of the leader” (Greenleaf 1977, 9-10).

Paul’s advice to young Timothy clearly links the authority and relational influence of a pastor to his character. He admonishes him to establish credibility by being “an example for the believers in speech, in life, in love, in faith, and in purity” (1 Tim 4:12). The importance of relational influence is clarified and expanded by some who affirm that in order for God’s people to achieve their best and fulfill their God intended destiny they need an environment that nurtures “the integration of heart and hand, word and deed, spirituality and everyday life. It would nourish your relationship with God and kindle your connections with those around you” (Thrall, McNicol, and McElrath 1999, 1).

Christ, the head of the church, exemplifies an appropriate attitude to authority and the appropriate use of authority. After all, he was the Son of God with perfect authority who was also the Son of Man living in perfect submission to authority. He came as a humble servant in subjection to his Father’s will and exercised his authority not for personal gain but for the redemption and well being of humanity (Heb 10:5-7; Phil 2:5-11). Jesus Christ clearly taught and commanded the disciples concerning the appropriate use of authority in humble service to others (Mark 10:42-45; John 13:1-17). The Bible teaches that God has ordered the world under authority and that he expects its appropriate

use by those who wield it and an appropriate response by those under it whether it is in the family, church, or society at large (Eph 5:21-6:4; Heb 13:17; Rom 13:1-7).

Leadership and Vision

The Bible clearly affirms that vision is a key ingredient for the well being of a people (Prov 29:18) and that those who lack spiritual vision are unfit to lead others (Luke 6:39). Furthermore, leaders cannot lead anyone where they themselves do not or have not ventured, so it is imperative that transformation and maturity reflected in a pursuit of Christlikeness be a reality in their life (Luke 6:40).

According to George Barna, “If you want to be a leader, vision is not an option; it is part of the standard equipment of a leader” (Barna 1997, 47). J. Oswald Sanders affirms this thought by stating that “those who have most powerfully and permanently influenced their generation have been “seers”-people who have seen more and farther than others persons of faith, for faith is vision.” and continues by saying that “Eyes that look are common; eyes that see are rare” (Sanders 1994, 55-56). For Christian leaders, vision is a clear understanding of the will of God for them, the people they serve, and for the community at large. It is a perception of God’s greater scheme for humanity. God’s vision for the church is revealed in his word. Simply stated, having vision is having a clear understanding of what the will of the Lord is. God’s Word affirms that such a perception and discerning of his will comes about as believers consecrate the entirety of their daily existence, allowing God and his Word to renew their minds (Rom 12:1-2).

Though some of the particulars of God’s vision for organizations vary from context to context for Christians, leaders and followers alike should be united by a

common thread. This common thread is rooted in an understanding of the ultimate purpose for which mankind has been created and redeemed. This ultimate purpose is the fact that they have been made for his glory (Isa 43:7; Eph 1:12). Thus, the ultimate aim of leadership should be the pursuit and accomplishment of God's purposes for the sake of his glory (Matt 5:16; 1 Cor 10:31). For the church and its leaders, this goal is accomplished by anchoring the church's life and ministry on the Great Commission. Faithfulness in God's mission requires an appropriate balance between the inward aspects of growth and maturity of believers as well as the outward aspect of stewardship of the ministry and word of reconciliation entrusted to the church (Matt 28:18-19; Eph 4:11-16; 2 Cor 5:18-21).

The previous section seeks to develop a theological framework for an understanding of church leadership. This theological framework for the multiethnic church and church leadership, far from being exhaustive, provides another critical tool by which to analyze the leadership practices uncovered by means of this research. Ultimately, the best leadership practices of pastors need to rely not only on adherence to pragmatism but fidelity to God-honoring principles as outlined in Scripture. The following section traces the emergence of multiethnic churches in the United States and examines various issues impacting life and leadership in those contexts.

The Emergence of Multiethnic Churches

The transformation of the demographic landscape of the United States is one of the most significant sociological issues facing churches today, and it directly affects the emergence of multiethnic churches in the United States.

Ethnic and Cultural Diversity in the U.S.

Racial and cultural diversity has been a progressive reality of the United States even before the founding of the nation and especially after World War II and the passing of the U.S. Immigration Act in 1965. The percentage of people of color in the United States has more than doubled since 1960 to reach 31% and it is expected to continue rising.

There were 35 million more people of color in the United States in 2000 than in 1980 (De Young et al. 2003, 2). Some believe that if the current trends continue by the year 2050 the U.S. population will be approximately 53% white, 25% Hispanic, 14% black, 8% Asian/Islander, and 1% American Indian. It is also believed that racial and ethnic groups in the United States will outnumber whites by the end of the twenty-first century (Cuaresma and Locklear 2002, 1-2). Additional figures reveal that in the last year the growth of Hispanics represented almost half of the average growth for the rest of the total population nationwide, and this confirms the fact that not only are Hispanics the largest minority group but also the fastest growing group in the U.S. (Ramjil 2006, 8).

Phillip Jenkins describes the ethnic transformation as a shift in American society from the mainly Black and White affair to a multicolored reality. He shares the following demographics to support his claim:

In 1930 there were 110 million Whites, 12 million Blacks and only 600,000 "Others," meaning Native Americans and Asians. By 2000 the U.S. was home to 30 million immigrants of which 13 million arrived in the 1990's alone. Almost five percent of Americans have been in the country for five years or less. As recently as 1970, Asian and Hispanic Americans accounted for only 8 percent of total births in the United States. Today this figure has increased to more than 25 percent. By mid century, 100 million Americans will claim Hispanic origin and they will constitute one of the world's largest Latino societies, more populous than any actual Hispanic nation with the exception of Mexico or Brazil. (Jenkins 2002, 100)

Juan Gonzalez addresses the rapidly changing ethnic and cultural panorama in America and particularly the explosive growth of the Hispanic population in the U.S. as a “seismic social change that caught the power structures and institutions of U.S. society unprepared” (Gonzalez 2000, xiii). Some have pointed out that the increasing ethnic and racial diversity combined with intermarriage and various types of mobility and assimilation in American society will force many congregations to face the issue of racial diversity in the near future (Emerson and Kim 2003, 225-26).

Reasons for the establishment of diverse congregations. Some of the research has pointed out the higher social costs and higher instability associated with belonging to ethnically heterogeneous religious organizations (Emerson and Smith 2000, 145; Christerson and Emerson 2003, 178). In spite of these realities that negatively impact the life of multiethnic congregations, people still join and remain in ethnically diverse congregations. Some have suggested that the possible justification for this behavior can lie within a transcendent theology that counteracts the influences that militate against heterogeneity (Christerson and Emerson 2003, 179).

This seems to be borne out and elaborated in the conclusions from further research. Max Weber’s typology of social action suggests that members of multiethnic organizations justify their commitment to these organizations despite the costs and losses of being involved using a “value and affective rationality.” The affective rationality was evident among these members as they expressed the spiritual enrichment that they experienced from worshipping in a diverse environment. Those who articulated theological reasons for their desire to be a part of these organizations seem to demonstrate an orientation to value rational behavior. Thus, in spite of the destabilizing

forces of religiously charged ethnocentrism and color-blind theologies, there are also stabilizing forces at work in these organizations, such as diversity and the spiritual enrichment from worshiping in such environments, that can be expressed in theological terms. Such stabilizing forces help to explain the commitments of members to these organizations (Christerson, Edwards, and Emerson 2005, 179-80).

George Yancey has proposed a typology for multiracial churches based on the reason why such churches became integrated. The first type refers to churches that become integrated due to *leadership influence*. The impetus for the integration of such a church comes from clergy or lay leaders who develop a vision and then use their relational influence toward the development of such a church. In his studies, Yancey found that these types of churches tend to have a supernaturalist orientation and practice the charismatic gifts of the Spirit. In his understanding they have a high view of God at work in every detail, especially providing direction through appointed leaders. This perspective makes it easier for clergy and lay leaders to lead in transition (Yancey 2003, 52-54).

The second type of church is the one that becomes so mainly as a *byproduct of evangelism*. A church moves toward integration as a result of winning members of other races to Christ. These churches tend to be non-charismatic conservative congregations. Leaders in these congregations will tend to rely primarily, though not exclusively, on evangelistic outreach initiatives to bring about change and transformation (Yancey 2003, 55-56).

The third type of church becomes integrated in response to a *demographic shift* in the neighborhood surrounding the church. They tend to be more liberal theologically

and politically. They are also less likely to create interracial fellowship. If interracial fellowship is a goal of integrated communities of faith they will have to rely on leadership intentionality and initiative in order to achieve this goal (Yancey 2003, 56-59).

The fourth type of integrated church becomes such because of *network development*. This integration is the result of the expansion of social networks (family and friends of people) within the church. According to Yancey, these are the most likely to grow and they tend to develop an integrated institutional identity (Yancey 2003, 59-64).

One other reason churches become integrated is *denominational initiative*. In this case the impetus comes from a denominational mandate or charter given to address a particular constituency within a specific context (Foster 1997). Part of the importance of this typology is that being able to describe the main reason why a church becomes integrated may provide clues into the best leader type as well as the best leader behavior for a specific context.

The reality of the church as a people not of this world does not in any way mean that it is immune to the influences or tendencies seen in the rest of the world. It does not mean either the absence or suspension of principles and realities discovered through scientific inquiry into human behavior and social systems. On the other hand, the recognition of these realities can be a great resource for developing and executing viable ministry endeavors and mission strategies in diverse communities. Regardless of where one stands on the spectrum of perspectives on how to best reach and disciple all peoples, the social dynamics of the unreached as well as the social dynamics of heterogeneous communities of faith cannot be ignored. The dynamics present in heterogeneous

environments are important considerations for church leaders that directly impact their practices in reaching the lost, enhancing church life, and consolidating the membership of the church.

As will be discussed by the researcher, these dynamics are part of the reasons why some have suggested pastoral strategies aimed at challenging the prejudices of individuals that negatively impact the life and ministry of multiethnic congregations. These strategies suggest the need for individual and organizational transformation and the importance of preaching and teaching as well as personal interactions and lifestyle modeling by the leaders in order to effect positive change (Breckenridge and Breckenridge 1995; Yancey 2003). The following section highlights some of the most relevant insights pertaining to life and ministry in the multiethnic church.

Multiethnic Churches

In defining the multiethnic church some have chosen to use the term multiracial because in their view racial differences carry more social significance than ethnic differences, although they include cultural and linguistic considerations as part of their research. In lieu of this observation they define a multiracial church as “a church in which no racial group makes up more than 80 percent of the attendees of at least one of the major worship services” (Yancey 2003; De Young et al. 2003).

Others recognize the limitations of a definition based strictly on demographics specific to the racial and ethnic makeup of a congregation. They argue that ethnic, racial and cultural diversity do not necessarily lead to integration, substantial cross-cultural interaction, racial reconciliation, celebration of differences or ethnic inclusion in any

meaningful sense. Thus, they define a successful multiethnic church as “an inclusive, ethnically diverse community.” They elaborate on inclusivity by using Roger Greenway’s definition of a multiethnic church: “A true multiethnic church blends distinctive elements of various ethnic traditions in such a way that no single tradition predominates and suppresses others. Nor is the outcome such an ‘osterized’ mix that no one can tell one element from another” (Garces-Foley 2007, 82-85). For a suggested typology of multiethnic churches, please see Table 1 below.

Table 1. Characteristics of multiethnic congregation models

	ASSIMILATED MULTIETHNIC CONGREGATION	PLURALIST MULTIETHNIC CONGREGATION	INTEGRATED MULTIETHNIC CONGREGATION
ORGANIZATIONAL CULTURE	Reflects one dominant ethnic culture	Representative of the different ethnic cultures represented in the congregation	Maintains aspects of separate cultures and also creates a new culture from the culture in the congregation
ETHNICITY OF LEADERSHIP (LAY OR CLERGY)	Dominant ethnicity	Representative of the different ethnicities in the congregation	Representative of the different ethnicities in the congregation
DEGREE OF SOCIAL INTERACTION ACROSS ETHNICITIES	Can be high or low	Low	High

The above table is adapted from the multiracial church model developed by the authors of *United by Faith*. The information reflects the findings of a Lilly Endowment Study titled “Multiracial Congregations and Their People” that were later

summarized in this book (De Young et al. 2003). The researcher has adapted it to fit a parallel multiethnic environment. It uses general descriptions of multiethnic congregations and highlights degrees of integration as reflected in the organizational culture, ethnic composition of the leadership, and the degree of social interaction among members in order to describe a multiethnic congregation's type. Table 1 seems to clarify further the definition given by the authors and lends credence to the fact that the goal and ideal is to move from mere diversity to true inclusiveness much in line with the above-mentioned definition of a multiethnic church cited by Kathleen Garces-Foley.

General Principles for Building Multiethnic Churches

Yancey suggests seven principles for the formation and maintenance of multiracial churches. Such a church must have worship that includes cultural elements of more than one racial group as a way to symbolize acceptance. The leadership must reflect the diversity of the membership, in order to ensure appropriate representation of the perspectives of every group. The church must have an overarching goal that is aided by the fact that the church is multiracial. Intentionality is necessary to create and sustain a diverse environment through deliberate steps. In this environment the church leader will require interpersonal skills that will assist them in handling interpersonal needs and conflicts that arise. The location of successful multiracial churches is one where there is access to a diverse constituency. Lastly, the church must have a readiness to adapt to the new racial groups and challenges that it will encounter (Yancey 2003).

These seven general principles of successful multiracial congregations were further refined and contextualized for the multiethnic congregation by Mark DeYmaz. He drew on his personal experience and his interaction with other congregations that are part

of the Mosaix Global Network (multiethnic church network). The final product is what he refers to as the *Seven Core Commitments of a Multi-Ethnic Church*.

The first of these is *embrace dependence*. It refers to the understanding that the establishment of multiethnic congregations will not primarily on human strategy but on a supernatural work of God. This means that those endeavoring to plant or reform churches need to discern God's will in prayer, pursue it on earth, and "obey the call day to day" (DeYmaz 2007, 48). The second of these commitments is *take intentional steps*. It refers to the reality that in order to promote and sustain ethnic diversity a church needs to take intentional steps to realize their vision (DeYmaz 2007, 56). The third commitment is *empower diverse leadership*. The multiethnic church should be intentional in recruiting and equipping leaders that reflect the diversity of the constituency. This commitment will help to establish the credibility of the church and guarantee that no one people group would become dominant and undermine the vision (DeYmaz 2007, 72). The fourth commitment is *develop cross-cultural relationships*. DeYmaz believes that developing cross-cultural relationships with others different from one's self is crucial to developing sincere and mutual respect across ethnic and economic divides (DeYmaz 2007, 83).

The fifth commitment is to *pursue cross-cultural competence*. This pursuit could involve becoming proficient with the idiosyncrasies of language or the ins and outs of customs and traditions different from one's own in order to improve one's interactions (DeYmaz 2007, 96). The sixth commitment is *promote a spirit of inclusion*. It refers to actively embracing the inclusion of elements, persons, and style in the worship service that represent the ethnic makeup of the congregation (DeYmaz 2007, 110). Lastly, a multiethnic church should *mobilize for impact*. DeYmaz believes that the unified witness

of diverse believers is the most effective means for reaching the world in the twenty-first century. As such, strategies should be adopted that allow the church to be a blessing in its local community, lead others to Christ and fulfill the Great Commission (DeYmaz 2007, 120).

In an attempt to trace the development of leadership principles in an ethnically diverse context the movement will be from the more general to the more specific. The next section aims at highlighting some themes in general leadership theory and tracing the theoretical developments that are more specific to multiethnic church leadership.

Brief Overview of Leadership Theory

Various approaches to come to terms with the *sine qua non* of leadership have been advanced throughout the years. These various approaches provide a basic framework by which one understands leadership. According to Martin M. Chemers, “The scientific study of leadership can be roughly divided into three periods: the trait period, from around 1910 to World War II, the behavior period, from the onset of World War II to the late 1960s and the contingency period from the late 1960s to the present” (Chemers 1984, 83).

Some have gone to great lengths to make a clear distinction between leadership and management. John Kotter justifies such a distinction by describing leadership as a process that is mostly concerned with creating vision and strategies that ultimately produce change. On the other hand, he asserts that management is a process mostly concerned with planning, budgeting, organizing, and problem solving that ultimately produces a degree of predictability and order (Kotter 1990, 26). Others such as Rost, distinguish leadership from management by saying that leadership is process oriented

while management is product oriented. In addition, Rost considers leadership to be a relationship of influence through persuasion, as opposed to management, which can be a contractual relationship of authority exercised by coercion (Rost 1993, 105-06).

Others conceive of leadership and management as being one and the same. One such person is Ken Blanchard who insists that in organizations the attitude of distinguishing between leadership and management is destructive. Such an attitude inherently communicates the message that the leadership role is that of doing the right thing while the management role is that of doing things right. In his understanding this idea creates division in organizations whereby leaders only participate in the formulation of a vision and do not roll up their sleeves when it comes to the implementation, many times leaving it to others who consequently question the commitment of leaders. He concludes by saying that both the leadership role and the management role are “in the arena of the leader of the future” (Blanchard 1996, 81-84).

There are still other classifications that view leadership in terms of the power relationship between leaders and followers, or as an instrument to goal attainment or from a strictly skills perspective (Northouse 2004, 2). Some believe that these classifications at best give insights into the peripheral aspects of leadership. In their opinion it is necessary to refocus on the true nature of leadership as a dynamic, complex, and reciprocal exchange between leaders and followers as they relate to one another to achieve a purpose (Rost 1993, 4). The following sections describe some well-known classical and contemporary leadership theories.

Scientific Management

Scientific management proposes that the principal object of management should be to secure the maximum prosperity for the employer, coupled with the maximum prosperity for each employee. The use of the scientific method would help to maximize not only the profitability of the company but also secure greater efficiency and productivity within the company.

Great Man Theory

In the early twentieth century, leadership traits were studied to determine what made people great leaders. They were called “great man” theories because they focused on identifying qualities that existed within commonly accepted great leaders. These innate virtues (knowledge, wisdom, competence, talent, and ability) distinguished them from other individuals. Ultimately, these theories affirmed that leaders are born and not made. Through numerous studies the following traits emerged as essential for successful leadership: intelligence, self-confidence, determination, integrity, and sociability (Northouse 2004, 15-20).

Values Based Leadership

In this contemporary theory, the primary task of the leader is to empower everyone in the organization to lead. The leader is a person of courage, authenticity, integrity, vision, passion, conviction, and persistence. Leaders foster open communication and encourage dissenting opinions among their closest advisors. They delegate authority to subordinates and lead by example rather than by coercion or manipulation (O’Toole 1995).

Moral Leadership

This theory stresses that the relationship between the leaders and followers is based not only on power but most importantly on mutual needs, values, and aspirations. Leaders take responsibility for their commitments and seek to bring about social change in order to satisfy the authentic needs of the followers (Burns 1995, 483).

Team Leadership

In the team leadership approach the leaders' critical functions center around the task of providing guidance and oversight over a team in order to lead them toward the successful accomplishment of their goals. This model integrates a strategic decision model to demonstrate the various decisions leaders must make to improve their team's effectiveness (Gangel 1997; Northouse 2004, 203-10)

Transformational Leadership

Transformational leadership "occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (Burns 1995, 101). The purposes of leaders and followers become fused and they interact providing mutual support to one another toward the accomplishment of their common purpose. The reciprocal effect of this interaction is that it "converts followers into leaders and may convert leaders into moral agents" (Couto 1995, 103). The Kouzes and Posner model is considered to be transformational in nature.

Servant Leadership

Servant leadership has gained wide acceptance in ministry settings particularly since its teachings are grounded on the leadership example of Jesus Christ. Becoming a

servant leader begins first with a natural inclination and desire to serve. The desire to serve is the primary motivation that leads to a conscious choice to aspire to lead. Because the primary motivation of servant leaders is service, their leadership will be distinguished by the fact that they give great care to make sure that other people's priority needs are being served. The servant leader is concerned with the growth and development of those whom she serves. The growth of followers is measured in terms of their growing wiser and more autonomous, and, ultimately, in their aspiration to become servants themselves (Greenleaf 1991, 13-14).

Of particular relevance to the development of leadership theory applicable to an ethnically diverse organization are contingency and situational theories of leadership due to their emphasis on organizational and contextual variables that impact leadership effectiveness.

Contingency Theory

Some describe Contingency Theory as a leader-match theory because it focuses on matching leadership to appropriate situations. The effectiveness of leaders will depend in great part to how well their leadership style fits the context. The major leadership styles are task motivated and relationship motivated. Task motivated leaders are primarily concerned with attaining goals whereas relationship motivated leaders focus on the development of close interpersonal relations (Fiedler 1967; Northouse 2004, 109-12).

Situational Leadership Theory

A further development into the importance of the context in the leadership equation came by way of the development of Situational Leadership Theory. Situational

Leadership focuses on the appropriate relationship between the leader and a particular aspect of situations, namely, the readiness level of followers. An effective situational leader is sensitive to the fact that people respond differently to changing situations such as the incorporation of new goals and the assigning of new tasks. These responses in turn impact the level of readiness of individuals. Readiness refers to the ability and willingness of followers to perform a particular task. Leaders become aware of the readiness level of individuals and then adjust their style in order to provide the appropriate combination of directive (task) and supportive (relationship) behaviors. Task behaviors refer to the extent to which leaders engage in one-way communication as opposed to relationship behavior that fosters two-way communications.

Change Theories

There are other contemporary theorists who conceive of leaders mostly in terms of their ability to effect change. John Kotter believes that addressing change is the primary task of a leader. He believes that a manager focuses on maintenance of status quo and is concerned primarily with the present. On the other hand a leader's main responsibilities are defining what the future should look like, aligning people with that vision, and inspiring them to accomplish the vision (Kotter 1996, 25). Another approach that focuses on visionary and inspirational leadership to effect change is that of Kouzes and Posner. Their approach is considered transformational and it places a high value on individuals and their needs. Leadership behavior must be closely related to the needs of the followers in order to produce organizational change and exemplary results. In their studies they have identified five key practices that allow leaders to accomplish

extraordinary things: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes and Posner 2002).

The lack of cross-cultural approaches to leadership has been the focus of criticism for some time. Some believe that American psychology is culture-bound and culture-blind. They conclude that the generalizability of the findings from this research is limited since most of it is conducted with European or American samples. The limitations become more evident when one tries to export the theories to contexts different from those in which the theories were developed (Berry 1969; Chemers 1984, 94). Criticism notwithstanding, there have been significant efforts to develop cross-cultural approaches to leadership.

Leadership Theory Developments Related to Multiethnic Church Ministry

As will be discussed in this section, since the last part of the twentieth century and with the realization of the impact of globalization in reshaping the ethnic landscape of many countries, there has been a renewed interest and focus in addressing the oft neglected area of cross cultural leadership.

Cultural Values Model

Geert Hofstede made great inroads into the importance of culture in management. His initial research was conducted among managers and employees of national subsidiaries of IBM Corporation. It included information from individuals in at least forty different countries. The result of his research provided a basic framework by which to describe cultural differences that impact the managerial and organizational processes.

There are five dimensions to his cultural values model. The first is *power distance*. It refers to the extent to which the less powerful members of institutions or organizations within a country expect and accept that power is distributed unequally. In those organizational environments with higher power distance leaders will tend to act more autocratically than in environments with low power distance. The second of these dimensions is *individualism*. Individualism refers to the preference by members in institutions and organizations to place the interests of the individual above the interests of the group. Everyone is responsible to care for him or herself. The opposite of this is collectivism where individuals are taught from birth to recognize and respect the group to which they belong and to expect their protection throughout their lives in exchange for their loyalty. In individualist societies the work should be organized in a way as to allow the personal interests of the individual to align with those of the employer or organization.

The third dimension is *masculinity* with its opposite *femininity*. *Masculinity* refers to an environment where emotional gender roles are clearly defined. In this environment men are supposed to be tough, assertive, competitive, and focused on material success whereas women are supposed to be modest, tender, and focused on maintaining warm personal relationships and seeking quality of life. A society is called feminine when emotional gender roles overlap and both men and women are supposed to be warm, tender, and concerned with quality of life issues. The fourth dimension is *uncertainty avoidance*. It refers to the degree to which people in a country prefer structured to unstructured situations. People in structured environments have clearly defined rules and guidelines as to how one should behave. People with lower uncertainty

avoidance tend to be more easy-going, inquisitive, flexible, and adventurous. The fifth dimension is *long-term orientation*, which refers to the fact that people in these environments have values oriented toward the future, especially those of perseverance and thrift. On the other end of the spectrum, values are oriented toward the past or the present and include the preservation of traditions and fulfilling of social obligations (Hofstede and Hofstede 2005).

Some recognize the value of Hofstede's work as pioneering, particularly as it refers to the role of culture in organizational life. His metaphor of culture as software of the mind helped to bring clarity to the way in which human nature, culture, and personality interact in order to impact one's way of viewing the world and the way people relate to one another (Livermore 2009, 84-85). Such work has been particularly important and foundational for some who have conducted research and write in the area of multicultural competence and cultural intelligence (Connerley and Pedersen 2005).

Multicultural Competence

These skills highlight the need to develop multicultural competence for leadership effectiveness in a diverse context. Some contend that "No matter how highly skilled, well trained, or intelligent you are if you are making wrong or culturally inappropriate assumptions, you will not be accurate in your assessment, meaningful in your understanding, or appropriate in your interactions as a leader" (Connerley and Pedersen 2005, xi).

Context sensitivity and a culture-centered approach that focuses on the development of awareness, knowledge, and skills should become a primary strategy for leadership. Such awareness starts with recognition of one's own culturally influenced

assumptions before one can effectively evaluate the behaviors of others. All behaviors are learned in a cultural context and displayed in a cultural context. Ultimately, leaders have two options: to attend to or to ignore the influence of culture (Connerley and Pedersen 2005, xi-xii).

More specifically as it relates to the multiethnic church Mark DeYmaz has highlighted the pursuit of cross-cultural competence as one of the seven core commitments of a healthy multiethnic church. At times, this may mean becoming proficient with the cultural traditions of others. This proficiency will ultimately enable one to act in a more informed and effective way with others of varying ethnic and economic backgrounds (DeYmaz 2007, 96).

Multicultural competence is a progressive process that will enable one to not only achieve better cross-cultural relations but at the same time avoid ethnocentrism. He highlights that this process moves from *destructiveness* to *blindness* to *awareness* to *sensitivity* and, ultimately, to *competence*. *Cultural destructiveness* refers to a mindset that “acknowledges only one way of being and which denies or outlaws any other cultural approaches.” *Cultural blindness* assumes that people are basically alike and that what works with members of one culture should work within all other cultures.” *Cultural awareness* is seen as the starting point for those attracted to a multiethnic church, it “makes us sensitive to other ethnic groups and usually involves internal changes in terms of attitudes and values.” *Cultural sensitivity* “involves actively seeking advice and consultation as well as a commitment to incorporating new knowledge and experiences into a wider range of practice.” Lastly, *cultural competence* does not describe expertise but proficiency in working with people of various cultures.” More specifically competent

leaders value diversity and they are able to conduct self-assessment, manage the dynamics of difference, acquire and institutionalize cultural knowledge, and adapt to diversity and the cultural contexts of the communities they serve. These individuals are able to see life from another's perspective, to move nearer to others who are not like them, and to move together with them nearer to Christ in and through the local church (DeYmaz 2007, 103-05).

Cultural Intelligence

First, described by Christopher Earley and Soon Ang, this theory posits that in the global era, knowledge of an individual's cultural background and its influence on his or her behavior is crucial to successful business ventures. They proposed three facets of cultural intelligence. The first is *cognition*, which refers to the ability to develop patterns from cultural cues. The second is called *motivation*, which refers to the desire and ability to engage others. The third facet is *behavior* and it refers to the capability to act with cognition and motivation (Earley and Ang 2003). Those holding to this position argue that most traditional models of intercultural training focus on developing awareness of cultural values. This approach in their understanding is not a substitute for more direct knowledge of interpersonal interactions (Earley and Peterson 2004, 100-01).

David Livermore has made further strides in the conceptualization and development of a four-step cycle to developing cultural intelligence not only for the business world but also in the context of ministry. The cycle begins with what he calls *Perseverance CQ*, which involves a personal assessment of interest, drive, and motivation to venture into cross-cultural experiences. The second step is *Knowledge CQ*, which refers to one's understanding of cross cultural issues and differences. It involves

both knowledge of cultural systems and values as well as an awareness of the role that culture plays in one's understanding of reality and shaping behavior and social interaction.

The third step is *Interpretive CQ*, which refers to the ability to be mindful and aware when interacting cross culturally. It provides people with the ability to derive meaning from what they observe, and plan and adjust appropriately. The fourth step is *Behavior CQ*, which refers to the ability to observe, recognize, regulate, and act appropriately in intercultural meetings. It involves adapting one's verbal and non-verbal actions. As it pertains to ministry in the twenty-first century, Livermore argues that Cultural Intelligence is the pathway to more effectively fulfilling the biblical mandate of loving one's neighbor (Livermore 2009, 45-56).

Since this approach is partially rooted in the multiple intelligences theory, it comes under the same scrutiny and critique as that theory. The main criticism is that there are very few validating studies to support it. In addition, cognitive neuroscience research does not seem to support this theory either (Waterhouse 2006, 208, 213). In speaking on cultural intelligence others have stated that the phenomenon of globalism has been seen as a reference to the spread of "mostly American values across the globe," and as such ask "is cultural intelligence another cloak for superpower hegemony?" (Turner and Trompenaars 2006, 56). Further questions have emerged through studies of leadership across the globe. First, there seems to be a plethora of lists that have emerged in the literature focused on competencies necessary for success in global entrepreneurship. Though many lists exist, there seems to be little consensus among them. Second, it is argued that "much of the global leadership literature is based on U.S. samples without

much thought given to its generalizability across cultures” (Connerley and Pedersen 2005, 71-74).

A critical evaluative process is essential to ministerial effectiveness in a diverse context. This process will help to ensure that as one pursues competence in understanding and ministering to people of other cultures and ethnicities he does not succumb to politically correct views of uncritical tolerance toward different cultures and viewpoints. Charles H. Kraft argues that first and foremost in this process, individuals must understand that there is right and wrong in every society and culture. Each culture has strengths and weaknesses and each bears to some degree the detrimental impact of sin. Second, individuals must realize that there are many effective approaches for solving life’s problems. Different does not mean wrong. Lastly, Kraft argues for the adoption of the principle of socio-cultural adequacy or cultural relativity. Cultural relativity does not mean ethical relativity or the indiscriminate adoption and practice of customs that are legitimate in other societies. Socio-cultural adequacy asserts that though no cultural way of life is perfect, but each is adequate and to be respected. One ought to see cultures in terms of their effectiveness in handling life’s challenges. God seems to respect people’s involvement in their cultures even though this involvement entails practices that he does not endorse in any ultimate way. Scripture recognizes the viability of any culture as a way of life and the usability of any culture for God’s purposes for the communication of the gospel (Kraft 2003, 74-76).

It is important to clarify that cultural relativity does not mean that there are no absolutes for good and evil or right and wrong. Nor does it imply that ultimate dictates come from one’s culture. Instead people must affirm that there are divinely dictated

absolutes of right and wrong and that their own culture at best reflects these imperfectly and sometimes not at all (Hesselgrave 1991, 105).

The Skill Set of the Multiethnic Church Leader

Charles R. Foster concludes from his experience and study that insights on general books on leadership and congregational management work in culturally diverse congregations as well (Foster 1997, xv). Other studies seem to suggest a specific skill set essential to the leader of multiethnic congregations. The results of a study by George Yancey have been instrumental in identifying four areas of personal skills essential to church leaders of these churches. Although the study was conducted among multiracial congregations, its applicability may extend to ethnically and culturally heterogeneous congregations that share some of the same congregational dynamics.

Sensitivity to differing needs. The first of these skills is sensitivity to the differing needs that different cultures and races bring to a church. This skill involves sensitivity to “receive, evaluate, and handle criticism” as well as “the ability to adjust to the various cultures and customs that new racial groups bring to a church” (Yancey 2003, 120-21). Yancey points out that generally speaking this development is a tougher task for European American leaders than for ethnic minority leaders who have had to learn to operate in the majority culture in order to succeed in American society (Yancey 2003, 122).

Patience. The second of these skills is patience. Prejudiced tendencies that are the product of many years of reinforcement will not disappear overnight; thus, the leader must have realistic expectations for change and transformation of such attitudes among

the members. This patience involves the expectation that in such environments difficult issues will always arise but it also involves the ability to be proactive in helping to overcome these problems (Yancey 2003, 123-24).

Empowering other individuals. Empowerment involves, first and foremost, developing the understanding that one person or one single ethnic group will not be able to effectively deal with all the issues in a diverse environment. The leader empowers the laity in order to facilitate and support an atmosphere that supports such diversity. This task is partially accomplished through preaching and teaching. In addition, the leader must seek to have small group and interpersonal contact with the members. Lastly, leaders must encourage individuals to become more accepting of “races, customs, and peripheral values” (Yancey 2003, 124-25). This empowerment must be intentional about including all, especially those who are not members of the numerical majority (Yancey 2003, 125).

Relating to those of different races. Lastly, the skill of relating to members of other races is essential. “An individual who is unwilling to learn about the cultural norms of new racial cultures has a disadvantage when it comes to reaching or retaining members of that group.” Consultation with all groups represented in the congregation will ensure appropriate and effective ministry development (Yancey 2003, 125-26).

The Tasks of the Multiethnic Church Leader

Leaders of multiethnic churches must understand that intentionality in creating and maintaining this diverse environment is essential since the social tendencies in the United States lean toward racial separation instead of integration (De Young et al. 2003,

178). Not only are leaders to bring people of different cultures and races together but they should aim to have every group “influence the life and structure of the church” (Ortiz 1996, 72).

The absence of this influence might mean that although a “multiethnic church” exists demographically, it is not necessarily a multiethnic church unless it possesses two principal aspects of a “truly multiethnic church.” The internal aspect involves understanding and dealing with racism in the local church and the external aspect involves understanding and dealing with the social issues affecting all ethnic groups (Aja 2002, 93).

Becker echoes this sentiment by stating that the integration process must include ritual inclusion of different cultural elements in the worship but most importantly it must progress to formal inclusion through changes in leadership and decision-making processes (Becker 1998, 452). Becker calls this “real integration of members and the organizational power structure” (Becker 1998, 468).

James and Lillian Breckenridge suggest a list of goals for addressing the challenge of multiculturalism in the church setting (Breckenridge and Breckenridge 1995, 75-82). These goals can serve as a guide and foundation to help the multiethnic church leader in the accomplishment of true integration and inclusion of the different ethnic groups in the life and mission of the church. The tasks of the leader can be organized around these goals and must influence the organizational structure, the pastoral and discipling ministries, and, ultimately, permeate the personal values of the members.

Organizational structure. These tasks pertain to the leader's role and his understanding of how ethnicity informs and influences the life, policies and procedures of an organization and how to promote organizational change where necessary. These include the following:

1. To lead members of the church community to become informed regarding the growing cultural diversity of our society.
2. To identify those areas in which our own Christian traditions have been affected by culture.
3. To identify and discourage organizational approaches and personal attitudes that are ethnocentric in nature.
4. To provide a church program that promotes effective and reciprocal relationships with disparate church families.

Pastoral/instructional strategies. These strategies are related to the teaching ministry of the pastor and include the following:

1. To model and encourage in others the development and maintenance of positive interethnic relations within the church community.
2. To develop cross-cultural skills in teaching so that provision is made for various learning styles.
3. To assist people in the process of identity formation as it includes ethnicity.
4. To help members integrate their ethnic/social culture with that of the church culture.
5. To empower members of minority groups.
6. To teach and preach a Christian commitment to justice.
7. To foster social relationships among young children in the church that represent cooperation, openness, an interest in others, and a willingness to include others.
8. To assist parents in the task of rearing children to appreciate diversity and live together with people of all ethnic backgrounds.

Personal values of members. These tasks ensure that change within the organization permeates every aspect of the life of the organization and includes the following:

1. To enable church members to see themselves as part of a larger society and to be able to identify, empathize, and relate with members of diverse groups from this larger society.
2. To provide educational and social opportunities for church members to learn about different cultures.
3. To magnify and celebrate diversity within the church.
4. To combat attitudes of prejudice and discrimination.
5. To help all members develop positive racial, cultural, class, and individual identities and to perceive themselves as members of many different groups.

These strategies or tasks for leaders in multiethnic congregations demonstrate an insistence on diversity of ethnic expression in every aspect of the institution with the ultimate goal that multiple cultures are apparent in church structures and that ethnicity is acknowledged and celebrated, yielding a color-conscious, multicultural, and multiethnic congregation (Garces-Foley 2007, 94-102). Such congregations confront and resist racism and prejudice through fostering inter-ethnic relationships and developing a contextualized response to the changing world outside the church (McConnell 1997, 387).

The Five Practices of Exemplary Leadership

Conducting best and current practices research helps organizations learn from the experiences of others. This type of research helps to uncover and separate what works from what does not and, ultimately, leads others to replicate successes and avoid failure (Eglene 2000, 1).

This study is qualitative and it involved multiple case studies. It combines elements of case study, phenomenology, and ethnography. This type of research attempts to uncover a person's perception of the meaning of an event. This is usually done, as with this study, through the use of lengthy interviews (Leedy and Ormrod 2005, 139). For this study, data was gathered through the use of questionnaires, interviews, and personal observations by the researcher. In order to ascertain pastors' perceptions of their best leadership experiences an instrument was needed that would allow the researcher to obtain detailed information without having to interview all participants. The instrument chosen was the Personal Best Questionnaire (PBQ) (Kouzes and Posner 1987, 303-08), which was specifically designed to obtain this type of information. The instrument has been in use for over twenty-five years.

The second consideration pertains to the type of data collected that needs to be analyzed. Since the data was copious, coming from detailed descriptions of personal best experiences, interviews, and researcher observations, the process of analysis was cumbersome. The complexity of handling the data in this research necessitated that general categories and broad themes of leadership practices be identified before all the data could be properly analyzed and interpreted. The PBQ provided a basic framework organized around the "Five Practices of Exemplary Leadership." In view of the complexity of data analysis in this research, this basic framework was used to provide basic categories under which to group and analyze leadership behavior. The five basic foci of leadership practices as described by Kouzes and Posner provided categories that are not unique to this paradigm but that are general constructs of leadership theory particularly as it relates to leader behaviors. In the leadership literature, some descriptions

that parallel Kouzes and Posner's categories describe leaders as examples or mentors, visionaries, change agents, team players, motivators, and encouragers. Some of these were noted throughout the researcher's description of his model.

Third, this theory is based on twenty-five years of research on personal-best leadership experiences and it includes responses from over three million leaders from a broad spectrum of organizations (<http://www.leadershipchallenge.com>). Kouzes and Posner have suggested that there are certain common and universal practices that leaders exhibit when they are doing their best to mobilize others in organizations to want to accomplish extraordinary things. Leaders who more frequently engage in these Five Practices are significantly more likely to achieve extraordinary results than leaders who make use of these practices less often. They have found these practices in profit based firms and non-profits, manufacturing and services, government and business, healthcare, education and entertainment, and work and community service. In their understanding, leadership knows no age, racial or religious bounds, or ethnic or cultural borders. Kouzes and Posner elaborate:

This process varies little from industry to industry, profession to profession, community to community, country to country. Good leadership is an understandable and a universal process. Though each leader is a unique individual, there are patterns to the practice of leadership that are shared. And that can be learned. (Kouzes and Posner 2002, xxv)

As will be shown in the next section, the *Five Practices of Exemplary Leadership* are not foreign concepts; instead they are widely discussed and supported in the leadership literature. In addition, the literature suggests the validity of this model as a useful and valid framework relevant for understanding leadership in other countries and across cultures (Slater et al. 2002; Zagorsek, Jaklik, and Stough 2004; Aimar and Stough 2007). Another study seems to suggest the universality of Kouzes and Posner's model for

analyzing leadership practices. At the conclusion of this study, the researchers developed a leadership framework that is almost identical to Kouzes and Posner's model. The researchers' goal was to contribute to the development of a leadership framework that would be useful for studying leadership in Asia and in other understudied regions of the world. The conclusion of their study is that their model is useful for leadership research and development in said contexts. The end result was the *6-L Model*, which proposes six behaviors of an effective leader: a leader lends a vision, leads and encourages change, leverages learning and development, looks out for others, lauds achievement, and lives by example (Tirmizi 2002).

Basic Assumptions and Description

One of the foundational assumptions underlying this theory is that leadership can be learned. In the understanding of Kouzes and Posner, leadership is a set of observable skills and abilities that are useful in any context and that can be strengthened, honed, and enhanced given motivation and desire, practice and feedback, role models, and coaching. As such, it is their conclusion that leadership is not at all about personality; it is about practice. This set of skills and practices are not the exclusive domain of a select few but are available to all.

Kouzes and Posner have refined the conclusions of their research and summarized their findings in what they refer to as the *Five Practices of Exemplary Leadership*. In addition, for each of these five practices, they introduce two corresponding leadership commitments.

Modeling the way. The first of these five practices is *modeling the way*. In order for leaders to gain the respect and subsequently the commitment of others they

must effectively model the behavior they expect of others. The behavior of leaders must be rooted in their values and must be articulated convincingly by congruent words and deeds in order to inspire action. According to Kouzes and Posner, the first commitment requires that in order to model the way leaders must find their voice by clarifying their personal values and expressing them convincingly. The second commitment gives credibility to leaders by stressing that they must not only move people with compelling words also with deeds. Actions must be aligned with values and these words and actions must be consistent with the “aspirations of their constituents” (Kouzes and Posner 2002, 77-79). With regard to this practice, John C. Maxwell states that a guiding principle of his pastoral ministry is “If I don’t live it I won’t teach it. I won’t try to export what I don’t possess” (Maxwell 2004, 47).

John Kotter echoes and underscores the importance of character in leading change successfully. He states that one of the reasons many transformational efforts fail is that there is an under-communication of the vision. One of the factors that lead to this failure in communication is the lack of consistency between the words and deeds of the leader and those of the guiding coalition. Effective transformational leaders need to be incarnational or in Kotter’s words they need to “walk the talk” (Kotter 1995, 6).

Ultimately, people first follow the person, then the plan. According to Kouzes and Posner, “credibility is the foundation of leadership” (Kouzes and Posner 2002, 37).

Phillip V. Lewis affirms the importance of credibility when he states that “transformational leaders are viewed as credible sources because they combine moral character with goodwill and good sense. As a result, they are perceived as intelligent, reliable and interested in their members. Such trust is built carefully and patiently”

(Lewis 1996, 217). Others echo this sentiment by stating about character that “the inner world of motives and values that shapes our actions is the ultimate determiner of the nature of our leadership” (Thrall, McNicol, and McElrath 1999, 1). Some have highlighted the importance of modeling behavior as one of the key pastoral/instructional strategies for pastors of multiethnic churches (Breckenridge and Breckenridge 1995, 75-82).

Inspiring a shared vision. The second practice is *inspiring a shared vision*. The first commitment associated with inspiring a shared vision is that of envisioning the future and ennobling possibilities. Kouzes and Posner stress that vision is important in organizational life “to give focus to human energy,” and, therefore, it is essential that “leaders have and convey a focus” (Kouzes and Posner 2002, 130). Some quantitative studies have shown a significant relationship between the existence of a vision and organizational performance (Baum 1995). Exemplary leaders are able to imagine a compelling future for the common good of everyone in their organizations. Kouzes and Posner go on to assert that “leaders are possibility thinkers not probability thinkers” (Kouzes and Posner 2002, 124). Other authors on leadership have also affirmed that vision is one of the essentials for leadership. George Barna writes, “If you want to be a leader, vision is not an option; it is part of the standard equipment of a leader” (Barna 1997, 47). J. Oswald Sanders exalts this ability by stating that “those who have most powerfully and permanently influenced their generation have been ‘seers’-people who have seen more and farther than others persons of faith, for faith is vision.” He continues by saying, “Eyes that look are common; eyes that see are rare” (Sanders 1967, 55-56).

The second commitment is to enlist others. In order for this vision to become a reality constituents must also share it. To enlist others, leaders must have intimate knowledge of their constituents' dreams, hopes, aspirations, and values. Kenneth O. Gangel points out that the trends in both secular and Christian literature promote an aggressive independent "take charge" visionary leadership style. Many times these ideas run contrary to the biblical idea of servant leaders who should see themselves as "joiners" who come alongside others to serve them selflessly by inspiring and encouraging them towards the discernment and attainment of God's best for their lives (Gangel 1997, 214). Constituents must believe that leaders understand their needs and have their best interests at heart. In order to do this, leaders must listen deeply to others in order to discover and, ultimately, appeal to a common purpose. In order to give life to this shared vision, it must be articulated clearly and convincingly by all means possible (verbally and nonverbally) (Kouzes and Posner 2002, 148-59). Some have cautioned against the peril of thinking that articulating a shared vision is all about preaching. They conclude that preaching alone is ineffective and can be harmful to the soul. In their understanding, pastors need to think of their churches and organizations as a choir and realize that "Christian leadership is the ability to encourage everyone to sing off the same page (McAllister-Wilson 2004, 60).

Challenge the process. Third, exemplary leaders *challenge the process*. They must first of all be committed to seeking innovative ways to change, grow, and improve. Some have suggested that organizations must view transformation as a continual process. Organizations that carefully manage change can be tempted to sit on their laurels and ultimately grow complacent because of their success. John Kotter warns about the danger

of allowing complacency to become entrenched in any organization. “With complacency up, the forces of tradition can sweep back with remarkable force and speed” (Kotter 1996, 132). In order to anchor new approaches to change in the culture, it is necessary to change the culture. This change is possible if the leadership adopts as one of its goals “creating an environment in which widespread commitment to follow God’s vision routinely overshadows fear of continual change” (Herrington, Bonem, and Furr 2000, 94). Others have concluded that “for a Christian leader, the subjugation of self to mission is paramount, because the only reason to challenge the process is to serve Christ. When we make ourselves more important than what we are trying to do, we diminish the focus on our mission and, ultimately, on Christ” (Lencioni 2004, 74).

Kouzes and Posner stress that leaders are early adopters of innovation who continually recognize and support good ideas. The second commitment requires the leader to be willing to experiment and take risks by generating small wins. They are open to learn from successes and failures. The practice of *challenging the process* is especially pertinent to church ministry. Some have stressed that the twenty-first century has been characterized by an ever-accelerating rate of change (mega-change). As a result of this change, many organizations are confronting the necessity of adapting to changing situations in order to survive and thrive. Malphurs states that since 1988 approximately 80% to 85% of churches in North America have either plateaued or declined. He attributes this decline to the inability of churches to deal with “mega-change” largely because of a lack of strategic leadership (Malphurs 2005, 8-17). Others agree and observe that over the past few decades the church’s ability to effectively reach people with the gospel has diminished. They believe that the church is at a crossroads and as such it

needs to experience life-giving transformation in order to be faithful and effective in fulfilling God's mission on the earth (Herrington, Bonem, and Furr 2000). Phil Van Auken and Sharon Johnson highlight the importance of skilled leadership in handling change: "Healthy churches are changing churches. Without managed change, churches can quickly become stagnant, losing their sense of mission and ministry vision. Church leaders must constantly remain alert for signs within the church that indicate a need for change" (Van Auken and Johnson 1997, 14).

In Kouzes and Posner opinion, leaders who challenge the process must first be committed to search for opportunities by seeking innovative ways to change, to grow, and to improve. They must continually question the status quo. As such, the leader must become an importer of ideas and he must also encourage others to shop for ideas as well (Kouzes and Posner 2002, 194-204). In addition to this practice, leaders must commit to experiment and take risks, generating small wins and learning from mistakes. Others have affirmed these commitments. Both the creation of a sense of urgency and the generation of short-term wins are essential in any organization. One helps to motivate people to change and guards against complacency, the other enables the leader to combat discouragement in what sometimes can be a long process of visionary change (Herrington, Bonem, and Furr 2000, 89; Bridges 2003, 71).

John Kotter cautions that great care should be exercised in order to prevent the generation of short-term wins from deteriorating into a management gimmick. Having appropriate systems that ensure accountability, promote systematic management and allocation of resources, and incorporate periodic review of implementation in light of

stated goals are essential elements for managing the transformational process (Kotter 1996, 128).

Enable others to act. Fourth, exemplary leaders *enable others to act*. Some research suggests that the psychological effect of empowerment on followers is both complex and important (Spreitzer 1995). Exemplary leaders promote collaborative goals and build trust. They empower others and in the process allow them to develop a sense of ownership. They also delegate tasks with the corresponding power and authority to act. As mentioned earlier, leadership theories influenced by existential/humanist philosophy tend to equate leadership with the empowerment of individuals and communities (Bredfeldt 2006, 140-41).

George Yancey highlights empowerment as one of the primary skills of the multiethnic church leader and one that will help to facilitate and support an atmosphere of diversity. He stresses that this empowerment must be intentional (Yancey 2003, 118-27). Empowerment is one of the pastoral/instructional strategies of the multiethnic church leader and one of the key commitments of multiethnic churches (Breckenridge and Breckenridge 1995; DeYmaz 2007). Kouzes and Posner state that in order to empower others the leader must be committed to fostering collaboration by promoting cooperative goals and building trust (Kouzes and Posner 2002, 265).

Along the same lines, some have stated that multiethnic leadership must aim to have every group “influence the life and structure of the church” (Ortiz 1996). Such an integrative process aims at moving from ritual inclusion to formal inclusion by which members of all represented ethnicities participate in decision-making processes; this step is a sign of the real integration of members and the organizational power structure

(Becker 1998). Others have used terms such as “guiding coalition,” “strategic leadership team,” and “vision community” to highlight the task of empowerment whereby leaders foster collaboration and a sense of ownership of the vision among constituents in an organization (Kotter 1996, 30; Malphurs 2005; Herrington, Bonem, and Furr 2000, 34).

Leaders who empower others must be committed to strengthening others by sharing power and discretion. This sharing means that leaders make it possible for constituents to exercise choice and discretion by investing in their competence and confidence while at the same time fostering accountability and responsibility that compels action (Kouzes and Posner 2002, 301)

Encourage the heart. Lastly, exemplary leaders *encourage the heart* of constituents to carry on by recognizing and showing authentic and heartfelt appreciation for people’s contributions. The goal is to create a culture of celebration (Kouzes and Posner 2002, 20-21). This principle means that the leader must first be committed to “recognize contributions by showing appreciation for individual excellence” (Kouzes and Posner 2002, 337). They continue,

Paying attention and actively appreciating others increases their trust in you. This kind of relationship is becoming more and more critical as we become increasingly global and diverse in our workforce. If others know we genuinely care about them, they’re more likely to care about us. This is how we bridge cultural divides. (Kouzes and Posner 2002, 330)

Richard E. Byrd says that “leaders don’t invent the motivation in others; they unlock it. They tap those motives in others that serve the purposes of the group in the pursuit of shared goals” (Byrd 1987, 41). In addition, leaders must be committed to “celebrate the values and victories by creating a spirit of community” (Kouzes and Posner 2002, 369). Using group settings to celebrate people’s accomplishments visibly

aids in sustaining team spirit. In addition, basing these celebrations on the accomplishment of key values sustains people's focus. John Kotter states that one of the ways in which the motivational aspect of leadership manifests itself is in the public recognition and rewarding of successes. In his opinion, this practice provides members of an organization with recognition, a sense of belonging to an organization that cares about them, and a feeling of accomplishment (Kotter 1990, 63). In the church setting sometimes this recognition comes by way of a "thank you" note, or a small gift. Some pastors have used their sermons to praise the work of the congregation, staff or volunteers and at the same time to illustrate a positive example of what a Christian is and does (Kouzes and Posner 2004, 33).

This section not only describes in some detail Kouzes and Posner's theory but also highlights the fact that these concepts are common in the leadership literature and in the literature related to multiethnic church ministry. The next section aims to provide a brief profile of this study.

Profile of the Current Study

The purpose of the study was to identify and describe the best leadership practices as reported by pastors of selected multiethnic congregations in the United States. The precedent literature seems to suggest that the field of multiethnic church ministry is a relatively new field of study. Although some theories have been developed based on research in multiethnic church settings, there is still some work needed in order to develop a theory or theories of leadership for different models of multiethnic churches (Yancey 2003). The dynamic nature of the church coupled with the continued increase in the ethnic and racial makeup of communities in the United States has prompted some to

suggest the need for continued research into this area in order to better equip churches who will eventually have to deal with this reality (Emerson and Kim 2003, 217-27). In addition to this point, the literature seems to suggest dynamics present in the life of heterogeneous congregations that may elicit specific leadership behaviors and initiatives in the personal, organizational, and congregational spheres.

The best leadership practices of selected multiethnic evangelical pastors were investigated by means of two instruments. One is an adaptation of the Personal Best Questionnaire (Kouzes and Posner 1987, 303-08). The other instrument developed by the researcher is a set of questions prepared for use in interviewing the senior or lead pastors of congregations chosen for this study. The third way of investigating best leadership practices is by means of observations gathered from the researcher's personal visits and participation at a weekly service at each of the participating churches.

This study aimed at filling part of the gap relating to leadership in multiethnic congregations. More specifically, it helped to uncover some of the practices that could be instrumental for pastoral leadership and effectiveness in multiethnic congregations.

CHAPTER 3

METHODOLOGICAL DESIGN

In this chapter, the researcher will recap the purpose and the research questions for the current research. In addition to this, he will describe the design for the current research including specific details and steps for its completion from beginning to end.

Research Purpose and Questions

The purpose of this study was to identify and describe the best leadership practices of pastors of selected multiethnic congregations in the United States. The research questions and related sub-questions were as follows:

1. What are the best leadership practices of pastors of selected evangelical multiethnic churches in the United States? This question can be further divided into sub-questions reflective of the five main foci of exemplary leadership behavior (Kouzes and Posner, 2002):
 - (a) What are the best leadership practices related to challenging the process?
 - (b) What are the best leadership practices related to inspiring a shared vision?
 - (c) What are the best leadership practices related the enabling others to act?
 - (d) What are the best leadership practices related to modeling the way?
 - (e) What are the best leadership practices related to encouraging the heart?
2. What differences exist in the best leadership practices of participants when taking various demographic factors into account?
 - (a) What are the common themes in the best leadership experiences of associate/assistant pastoral staff and how do these compare to the themes reflected in the best leadership experiences of lead/senior pastors?

- (b) What are the common themes in the best leadership experiences of married pastors and how do these compare to the themes reflected in the best leadership experiences of single pastors?
- (c) What are the common themes in the best leadership experiences of pastors with formal theological training and how do these compare to the themes reflected in the best leadership experiences of pastors with no formal theological training?
- (d) What are the common themes in the best leadership experiences of women and how do these compare to the themes reflected in the best leadership experiences of men?

Design Overview

The design for this study is best described as a multiple or collective case study with purposeful sampling. The use of multiple cases helps researchers “to make comparisons, build theory or propose generalizations” (Leedy and Ormrod 2005, 135). This study aimed at identifying and describing the best leadership practices of pastors of multiethnic churches. Once identified, these descriptions of practices were analyzed in view of the current literature on leadership and more specifically through the lens of the Five Practices of Exemplary Leadership (Kouzes and Posner 2002).

The researcher adapted a known instrument, the Personal Best Questionnaire (PBQ), in order to help the participants to describe what they identify as their personal best leadership experiences (Kouzes and Posner 1987). The accounts of the experiences that the participants identified as their individual standard of excellence served to uncover the best practices of multiethnic church leaders. Some of these practices are related to leading in less visible ways, such as is common during the development and implementation of organizational policies and procedures. The accounts also include practices related to providing leadership in more visible ways, such as during the planning and execution of ministry programs and initiatives (for example, the execution

of weekly worship services). Pastors from six multiethnic evangelical churches were selected and each of them completed a questionnaire.

The structure for constructing these detailed descriptions of best leadership experiences was provided by following the detailed instructions and questions provided in the PBQ developed by Jim Kouzes and Barry Posner and which are used in the “Leadership Challenge” workshops that they conduct (Kouzes and Posner 1987, 303-08). The researcher requested and obtained permission from the authors for use and modification of this questionnaire (see Appendix 15). These questions and instructions were slightly adapted and modified in order to be more specific to the context of multiethnic church ministry (see Appendices 5 and 6). In order to triangulate the data collected via questionnaires and other surveys, the researcher visited each of these churches so that he could interview the lead pastors of each of these congregations and to observe and participate in one of their weekly services. During those visits, the researcher collected data via observation and printed materials. The researcher developed a questionnaire that was used in the interviews with the senior pastoral staff (see Appendix 10).

Although the methodology of this study seems to have varied elements common to phenomenological, ethnographic, and grounded theory approaches, it is first and foremost a collective case study. This study relied on purposeful sampling that attempted to discover the perspectives of multiethnic church leaders in various regions in the United States (Leedy 2004, 144; Creswell 1998, 62). The dissertation supervisor and the second reader reviewed and approved the Church Profile Form (see Appendix 3) as well as the revised and expanded version of the PBQ Instructions and Worksheet (see

Appendix 5 and 6 respectively). In addition, they reviewed and approved the questions to be utilized during the interviews with the lead pastors of selected churches (see Appendix 11). They also reviewed and approved the research protocol used in this study. Upon obtaining their comments and suggestions, all final revisions were made. After approval of the research protocol and instrumentation by the Ethics Committee, these forms and questionnaires were tested for clarity among some multiethnic pastors not included in the study.

Population

The population for this study included paid pastoral staff of evangelical multiethnic congregations within the forty-eight contiguous states of the United States of America.

Sample

According to some recent studies, only 5% of Christian congregations (approximately 14,850) are racially mixed. Of those mixed congregations (no one racial group is 80% or more of the congregation), approximately half is mixed only temporarily as one group transitions out and another moves in (De Young et al. 2003, 2).

In a preliminary attempt to secure a directory of multiethnic churches in the U.S., the researcher contacted George Yancey one of the leading researchers for the Multiracial Congregations Project (largest study of multicultural congregations funded by Lily Endowment). Upon conversations with him, it was established that no such directory exists currently and that it would be almost impossible to put one together.

In addition, the researcher attempted to request this information from the Southern Baptist Convention, North American Mission Board, Lifeway and the

Conservative Baptist Association of America to no avail. Most of these organizations databases do not include information to classify churches as multiethnic or multicultural. Beyond this difficulty, the number of churches provided by the above mentioned estimate would prohibit such a study.

In order to make this research project manageable, the researcher chose a limited number of churches (between 5 and 10, as per the proposal) in order to attain some measure of diversity including: regional, denominational, congregational size, gender and ethnicity of pastoral leadership. In order to develop the list of potential participants for this study, the researcher looked at existing literature (books, articles and research) on multiethnic church ministry. He also looked at existing multiethnic church association websites and sought recommendations via phone and emails from experts in the field of multiethnic church ministry and urban missions. These individuals were either individuals who have conducted research in related subject areas, professors in related subject areas, authors of books on the subject area, or practitioners in the area of multiethnic ministry and urban missions. They were identified through a review of the existing literature and through recommendations from colleagues and faculty. For a list of experts contacted see Appendix 12.

The researcher solicited from these experts' recommendations of multiethnic churches that they consider to be good models. These "personal recommendations" would perhaps suggest that the criterion for identifying these churches and consequently including their leaders is very subjective. On the basis of these recommendations, some might conclude that the case studies obtained from these subjects might not represent the best examples and consequently might not yield data conducive to identifying the best

leadership practices in this particular context. Nevertheless, the researcher adopted a foundational assumption adopted and validated by Kouzes and Posner in over two decades of research experience: they “assumed that by asking ordinary people to describe extraordinary events they would find patterns of success” and they found conclusive evidence that this was the case (Kouzes and Posner 2002, xxiv).

In addition, the researcher supplemented this list provided by experts with some of the churches highlighted in the literature on multiethnic churches and from Internet searches. A complete list of churches identified appears in Appendix 13. Upon further inquiry the researcher determined that some of these 27 churches identified did not meet the inclusion criterion or did not provide the necessary diversity (denominationally, geographically, size of congregation, gender and ethnicity of pastoral staff). The list was further reduced to 10 churches. Table 2 (below) provides a preliminary list and a brief profile of the churches that the researcher considered for this study. The brief profile was compiled by gathering information from the churches’ respective websites. In addition, when not available from the website some of the information was supplemented by phone calls or emails to the churches. A complete profile of each church was obtained from the lead pastor of each congregation by means of the Church Profile Form created for this project. For a copy of this form, see Appendix 3. After numerous attempts to solicit the participation, only 6 of the 10 churches chosen agreed to participate in the study.

Delimitations

This study was delimited to an inquiry among leaders serving within multiethnic evangelical congregations in the United States meeting the inclusion criteria.

Table 2 below includes a list of the churches selected to participate in this study.

Table 2. Preliminary profile of proposed primary test cases

<i>Church Name and Location</i>	<i>Denominational Affiliation</i>	<i>Senior Pastor</i>	<i>Other Pastoral Staff</i>	<i>Year Established</i>
New Life Fellowship Elmhurst, NY	Non-Denominational	Peter Scazzero	Eight(3 women and five men)	1987
Abundant Life Christian Fellowship Mountainview, CA	Church of God, Anderson	Wayne L. Jackson	Fifteen(3 women and twelve men)	1996
Sweetwater River AG Church San Diego, CA	Assemblies of God	Frank Wooden	Eight(2 women and six men)	1940's
Antioch Bible Church Seattle, WA	Non-denominational	Ken Hutcherson	Thirteen(all men)	1983
Grace Chapel Lexington, MA	Non-denominational	Bryan Wilkerson	Sixteen(Two women and fourteen men)	1956
Living Water Community Church Harrisburg, PA	Non- denominational	Mike Leonzo	Two (all men)	2001
Vineyard Community Church Norfolk, VA	Vineyard Fellowship	Andy Meade	Seven (Three women and four men)	1994
Houston Vineyard Church Houston, TX	Vineyard Fellowship	Michael Palandro	Seven (Four women and three men)	1983
New Life Providence Church Tidewater, VA	Independent Charismatic	Dan Backens	Eight(One woman and seven men)	1999
Mosaic Church Little Rock, AR	Non-denominational	Mark DeYmaz	Eight(One woman and seven men)	2001

As mentioned earlier, the study was limited to the study of 5 to 10 churches.

One of the reasons for this limit is that the potential number of respondents from selected

churches could have totaled 92. In such a case the responses to the questionnaire would yield great amount of text-rich data that then would need to be grouped, coded and analyzed. The researcher chose those churches that provided the greatest number of respondents as well as the greatest potential for diversity among respondents. This selection allowed for a consideration of potentially diverse perspectives that might be reflective of denominational, regional or other differences (size of church, ethnic composition, urban or suburban) particular to the practice of leadership in said contexts. The researcher also sought diverse perspectives among the potential participants in such areas as gender, ethnicity, age, and other demographic differences.

In addition to the above-mentioned considerations, there were other delimitations in the selection of churches and participants from these churches. First, in order to be considered as multiethnic congregations, the researcher used the standard proposed by others conducting similar research, that is that no one ethnic group can account for 80% or more of the total membership (De Young et al. 2003, 3).

Second, the churches selected had to have been in existence for at least 5 years, have a membership of at least 150, and must have experienced growth in the last 3 years. Third, the selected pastors should have been at these churches for at least 3 years, and have at least 5 years of multiethnic ministry experience. Finally, this study was delimited to include paid pastoral staff or bi-vocational staff as opposed to lay or volunteer ministry personnel.

Limitations of Generalizations

The main issue impacting the generalizability of this study was that it was qualitative in nature. All qualitative approaches have two things in common: they focus

on phenomena that occur in natural settings and they aim at studying those phenomena in all their complexity (Leedy and Ormrod 2005, 133). This study was a multiple case study with purposeful sampling. The logic for this method of sampling was to select information-rich cases that would yield detailed insight and understanding of the phenomenon under investigation. In quantitative research, the use of random sampling controls selection bias and enables generalization to a larger population. On the other hand, the primary aim of qualitative research is to study and describe a particular context in detail and not necessarily to generalize to another context or population.

Representativeness in qualitative research is secondary to the participants' ability to provide information about themselves and their setting (Bloomberg and Volpe 2008, 68).

It was firmly established in the proposal stage of this study that the conclusions drawn from this study would not necessarily generalize to any of the following groups: (1) paid support staff who are not part of the pastoral staff in multiethnic congregations; (2) pastoral leaders of churches that are not multiethnic; (3) pastoral leaders of Protestant churches that are not evangelical; (4) pastoral leaders of multiethnic churches outside the forty-eight contiguous states of the United States; (5) all leaders of multiethnic congregations which are members of the same denomination or which are in the same geographical region; (6) lay or volunteer ministry leaders; (7) pastoral staff with less than 3 years of service in their current church, less than 5 years of multiethnic ministry experience or to pastoral staff of churches that have been in existence for less than 5 years; (8) pastors of multiethnic churches with membership of less than 150; (9) churches that have not experienced growth in the last 3 years. Nonetheless, the research provides

helpful keys for identifying and understanding leadership practices for all multiethnic churches.

Research Method and Instrumentation

As mentioned earlier, the term that describes the research methodology utilized for this research is a “multiple” or “collective” case study approach with purposeful sampling. The method of inquiry employed relied primarily on case study analysis.

The instrument used for collecting data in this study was a revised and expanded version of the PBQ that has been used widely in seminars and research for well over two decades (Kouzes and Posner 1987, 303-08). This questionnaire first of all provided very detailed instructions to assist participants both in understanding what a “personal best experience” is, as well as assisted them in selecting the experience they will relay in their response (see Appendix 5).

The actual questionnaire worksheet consisted of three parts. The first part had six sections, each of them focusing on a different aspect of the experience. They were labeled as follows: the situation, opportunities and challenges, destinations, involvement, leader actions, and encouragement. There were a total of 27 questions in this first part. The first of the six sections aimed mainly at describing the context of the personal best experience. The successive sections corresponded to the five major categories of leadership behavior proposed in the Five Practices of Exemplary Leadership: challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart (Kouzes and Posner 2002).

The second part of the questionnaire aimed at summarizing the experience described in detail in the first part in order to distill key leadership actions related to such

experience. It consisted of three sections titled “character of the experience,” “leadership lessons,” and “in conclusion.” The second part consisted of 9 questions in total. Even though the number of possible responses seemed to be relatively large (92) the PBQ has organized the questions in sections that correlate to the five exemplary practices and ten commitments of leadership. This organization streamlined and focused the responses of the participants.

In addition, the last part of the PBQ focused on helping the participants distill these behaviors from their responses in the first part of the questionnaire. They were then asked to summarize their reflection into five or six specific key leadership actions that enabled them to view the particular leadership experience as a “personal best” (Kouzes and Posner 1987, 307). This feature eliminated peripheral issues and expedited the analysis of responses. It ultimately enabled the researcher to maintain a clear focus on practices (leadership behavior) and to sort through the information with greater speed and ease.

The researcher gathered demographic information and some brief information about ministerial preparation and experience from each participant by means of a section added at the beginning of the PBQ (see Preliminary Participant Questions—first two pages of Appendix 6). The reason for including this section at the beginning of the PQB was that it expedited the process of gathering this information as opposed to having to contact or interview each participant individually. This matter was especially important due to the large number of participants.

The responses to the questionnaire, although focusing specifically on the individuals’ leadership experiences in multiethnic church ministry, were not necessarily

restricted to their current ministry setting. Some of the questions helped to uncover some details that were specific to the context of those experiences.

In addition, the researcher gathered more detailed information about the churches from the lead pastor at each of these congregations by use of the Church Profile Form developed for this study (see Appendix 3). The information obtained through this form included brief historical information and demographics of each church, both of which were essential to better understanding their particular contexts.

Personal observation provides access to the context of people's behavior and thereby provides a way for researchers to understand the meaning of that behavior. To triangulate the data, the researcher traveled to each of the participating churches in order to gain more information on the contexts for some of these case studies and to provide a more complete picture for interpreting these cases (Creswell 1998, 39). In addition, the researcher collected printed materials produced by the church that were relevant to the study. His visits included participation in worship services as well as other activities where schedules permitted. Site visits also helped in the collection of any of the questionnaire responses and other materials that had not been returned. Another benefit of site visitation is that it allowed the researcher to meet and thank each participant personally. Lastly, during some of the visits, the researcher, in some cases, was able interview the lead pastor and had interactions with members of the churches or other staff members.

The questionnaire for the interview was developed by the researcher and consisted of 15 questions (see Appendix 10). Three of these questions focused on participant demographics and the rest were open-ended questions related to leadership

practices. These interviews were recorded using a digital voice recorder with permission from the pastors and then they were transcribed into a Word document.

Once all this information was gathered, the participants' responses were analyzed in order to gain understanding of their lived experiences and the meaning that they derived from such experiences as they relate to their personal best leadership practices in the context of multiethnic congregations. The Five Practices of Exemplary Leadership and the accompanying Ten Commitments of Leadership described in chapter 2 provided the primary matrix for analysis. The analysis attempted to identify emerging and perhaps common themes present in the best leadership experiences of multiethnic church leaders. Other relevant literature was used as well in an attempt to categorize and interpret this data in terms of common themes. The following is a summary of the process leading to the categorization and interpretation of the data:

1. Identified statements about participants' experiences that directly related to the topic, then grouped them into segments (non-repetitive, non-overlapping statements) resulting in a list.
2. Grouped statements into "meaning units" which are listed as major categories that reflected the texture or various aspects of the phenomenon as experienced by participants.
3. Sought all possible meanings and divergent perspectives in order to describe the various frames of reference about the phenomenon.
4. Constructed an overall description of the meaning and the essence of the experience. (Creswell 1998, 147-50)

Research Procedures

1. The researcher identified experts in the field of multiethnic church ministry or related fields from the literature and recommendations from faculty and ministry colleagues.
2. The researcher contacted experts via phone or email in order to solicit personal recommendations of multiethnic churches.

3. The researcher screened the preliminary list of potential churches by using criterion for inclusion of such churches particularly: years since its establishment, ethnic composition (is it truly multiethnic?), and whether it is evangelical in order to narrow down the list. In addition, the researcher used criteria such as denomination, region, ethnicity, and gender diversity of leadership to further narrow the list.
4. The researcher secured permission from developers of instrumentation to adapt and use the instrument for this particular research.
5. The researcher submitted instrumentation to his dissertation committee for approval. The researcher received approval from the Research Ethics Committee to use the chosen instrument for this study.
6. The researcher conducted a test of the Church Profile Form, PBQ Instruction Sheet and PBQ for clarity. This field test was conducted among some of the pastoral leaders of churches identified but not selected for this study. The researcher made initial phone contact with the gatekeeper (senior, administrative or executive pastor) at each of the churches participating in the field study. When the gatekeeper gave consent, letters or emails were sent to the gatekeeper and members of the pastoral staff to confirm their participation. All participants received an abridged consent form, PBQ Instruction Sheet, and PBW Worksheet. In addition to all these forms, the gatekeeper also received the Church Profile Form and a copy of the Senior Pastor Questionnaire Sheet (see Appendices 1, 2, 3, 4, 5, and 6).
7. Once the preliminary list of churches was assembled, the gatekeepers at each church were contacted via phone. The researcher followed up this initial contact with an official email and letter of invitation to participate. Upon a church's agreement to participate, the researcher sent an email or hard copy of the Church Profile Form (see Appendices 3 and 7).
8. Upon receipt of the church profile form the researcher verified the eligibility of these churches and their pastoral staff for this study by using the delimitation criterion.
9. The researcher notified churches (chosen or not chosen) via email or letter.
10. The researcher arranged with the gatekeeper for the best way to contact pastoral staff and request their participation. In some cases a letter of invitation was sent via email, in others a collective invitation was made in person by the lead pastor to the pastoral staff (see Appendix 8).
11. The researcher sent a confirmation letter and consent form to each participant. In addition, the researcher sent a copy of the Senior Pastor Questionnaire Sheet and the Interview Confirmation Letter to the lead pastors of each participating church (see Appendices 9, 10, and 11).
12. The researcher sent the PBQ to gatekeeper or designated staff person. Upon completion of the questionnaires these were returned via email or mail to the

researcher. In some cases the researcher collected these during his on-site visits (see Appendices 5 and 6).

13. The researcher contacted the gatekeeper to make arrangements for the on-site visit.
14. The researcher visited the churches and interviewed senior pastors. Other senior pastor interviews were conducted via phone. All of these interviews were recorded with a digital voice recorder with consent from each of these pastors. The interviews were then transcribed by the researcher into a Word document that was then coded and analyzed. For each participating church, the researcher interviewed the lead pastors and attended one of their worship services as an observer. Written materials were gathered where available and notes from the researchers observations during the visits were taken and included in the analysis where appropriate.
15. The researcher sent a letter of thanks to each of the participants.
16. The researcher categorized, analyzed, and reported the findings from the data collected.

CHAPTER 4

ANALYSIS OF FINDINGS

This chapter reports the findings obtained by use of the methodological vehicles described in the previous chapter. The purpose of this study was to investigate the best leadership practices employed by pastors of multiethnic evangelical congregations. The primary statistical data displayed was obtained from participants' responses to the Personal Best Questionnaire (PBQ) (see Appendix 6) and the Senior/Executive Pastor Questionnaire (see Appendix 10). Secondary data to be displayed pertains to church demographics provided by each participating church in their responses to the Church Profile Form (see Appendix 3) and from information obtained by the researcher from personal observation during on-site visits. Lastly, data specific to demographics of the participants and obtained from the preliminary questions that were added at the beginning of the PBQ will be displayed (see Appendix 5). The data collected for this qualitative study is text-rich and for the most part this chapter will include narratives of analysis of the data in reference to the two research questions and accompanying sub-questions.

Compilation Protocol

The researcher used three methods in order to triangulate the data. Each participant completed the Personal Best Questionnaire (which yielded a case study of a personal best experience) and a brief survey to gather pertinent demographic data. The

researcher interviewed the Senior/Executive pastor of each of the churches participating in the study and gathered information via on-site visitation through first-hand observation. These observations served to develop a more complete profile of each church and to provide an interpretive context for the case studies.

After the Church Profile Form (see Appendix 3) and the revised version of the PBQ Instructions and Worksheet (see Appendices 5 and 6) were evaluated and approved, the researcher prepared final versions. An attempt had been made to contact other pastors which were identified as potential candidates for this study but who were not chosen for this study. None of these pastors responded to the emails or phone calls and those that did were unwilling to participate due to time constraints. Ultimately, the researcher distributed the approved questionnaire to pastors from the researcher's local church as part of a pilot study. This study was done in order to obtain feedback from them on the clarity of these forms and in order to verify how long it would take to complete the questionnaire. Of the 4 pastors who completed it, all of them noted that the questionnaire was lengthy, and it took them on average 40 to 45 minutes to complete. The time it took to complete the questionnaire was a concern raised by faculty advisors during the researcher's proposal defense. The feedback from the pastors proved helpful since during the process of securing participants they would often ask how much time was required on average to complete the questionnaire. The only way that the questionnaires were modified in order to address the time issue was by adding a caption after each question that said "Please answer briefly in one or two sentences." These forms were later sent via email or U.S. Post Office mail to the gatekeeper or contact person at the church who

would then make copies and distribute them among the participating members from their pastoral staff.

The researcher contacted the gatekeeper at each of these churches via email and phone in order to make an invitation to participate in the research. After receiving permission from the gatekeeper in each church, the researcher sent the research packet to the gatekeeper or contact person designated by the gatekeeper. As part of this packet, the researcher also sent the Confirmation Letter and Consent Form to each participant (see Appendices 8 and 9). In addition, the lead pastor or gatekeeper of each participating church also received the Church Profile Form (see Appendix 3) in which they or a member of their staff designated by them provided basic demographic and historical information. Some of the information included in this form appears in Figure 1 below.

Name of church
Address
Denominational affiliation
Year of establishment
Year of development into multiethnic ministry
Total membership
Ethnic composition of church
Number of paid pastoral staff
Primary reason for becoming multiethnic
Type of multiethnic church
Languages used in public worship

Figure 1. Demographic characteristics of participating churches

One of the advantages of having the original copy of the questionnaires sent and returned via Internet is that this format helped to expedite the process of sending and receiving the questionnaires. Some of the participants returned handwritten responses to

their questionnaires while others returned typed questionnaires. Typed responses provided greater ease of coding and analyzing data since they did not need to be transcribed to digital form. Some participants transmitted their typed or handwritten responses by scanning them and sending them digitally as a PDF file. Others mailed their questionnaires and the rest were handed to the researcher during his on-site visits. Voice recordings of the interviews, notes from the researcher's on-site visits and from the collected printed materials were all transcribed to Word files by the researcher.

In the same manner, the first part of the revised PBQ asked the participants to provide some basic contact and demographic information (see Figure 2).

Name, address and contact information (email and phone)
Name and location of church
Age
Gender
Ethnicity
First language and total of languages spoken
Years as a Christian
Licensing and ordination status
Total years of vocational (paid) pastoral experience. Total years in multiethnic ministry
Highest degree or years of formal education
Total years and degree of theological training
Total years as pastoral staff member at current church
Job title

Figure 2. Demographic characteristics of research participants

The rest of the PBQ contained 36 questions divided between 2 main sections. As outlined in Figure 3 the first section of the survey contains 27 open-ended questions subdivided into 6 categories. The first of these categories contains 7 questions focused on aiding the respondent to clearly identify the chosen personal best experience complete

with basic contextual information. Each of the other 5 categories in this section corresponds to a specific leadership practice as identified in the Five Practices of Exemplary Leadership (Kouzes and Posner 2002).

Section One (27 questions)
The Situation: Identify personal best experience and basic contextual information (7 questions)
Opportunities and Challenges: questions related to practice of challenging the process (4 questions)
Destinations: Questions related to practice of inspiring a shared vision (4 questions)
Destinations: Questions related to practice of inspiring a shared vision (4 questions)
Involvement: Questions related to practice of enabling others to act (5 questions)
Leader Actions: Questions related to practice of modeling the way (4 questions)
Encouragement: Questions related to practice of encouraging the heart (4 questions)
Section 2 — Summing Up (9 questions)
Character of the Experience (3 questions)
Leadership Lessons (4 questions)
Conclusion (2 questions)

Figure 3. Basic outline and content of the Personal Best Questionnaire

The first of these categories is titled “Opportunities and Challenges,” which contains four questions related to the leadership practice of challenging the process. The

second of these categories is titled “Destinations,” which contains four questions related to the leadership practice of inspiring a shared vision. The third of these categories is titled “Involvement” with five questions related to the leadership practice of enabling others to act. The fourth of these categories is titled “Leader Actions” with four questions related to the leadership practice of modeling the way. Lastly, the fifth of these categories is titled “Encouragement,” which contains four questions related to the leadership practice of encouraging the heart.

The second and last section of the PBQ contained a total of nine open ended questions divided into three categories. The primary aim of this section was to aid the respondent in reflecting on his responses in the previous part and to analyze them with the purpose of distilling leadership lessons learned in the process. In particular, it aimed at identifying specific leadership behaviors that contributed to the personal best experience.

Findings and Displays

Questionnaires and consent forms were distributed among the staff of the six churches participating in the study. In all the participating churches the gatekeeper (usually the senior or executive pastor) designated a contact person to receive, disseminate, collect and return the questionnaires used for this study. Once the data was collected, stored, and transcribed it was analyzed. Some of the demographic data was used in order to yield descriptive statistics and to observe frequencies in the sample. It is important to note that this section includes not only the findings that were obtained through the questionnaires but also those that came from the interviews and observations of the researcher during his visits to each of the churches in this study.

Demographic Description of Sample

Subjects for this study were members of the pastoral staff of multiethnic evangelical churches in the continental United States.

Demographics of Participating Churches

A number of demographic data were compiled and analyzed in order to look for similarities and differences among the participating churches. Table 5 at the end of this section summarizes this data.

Location and Denominational Affiliation

The participating churches were located throughout five different geographical regions of the forty-eight contiguous states of the United States. The map on Figure 4 displays the geographical location of each of the churches participating in this study. Half of the participating churches had no denominational affiliation, one was affiliated with the Assemblies of God, another with the Vineyard Churches USA and the last one was affiliated with the Fellowship of Christian Churches/Churches of Christ.

Year of Establishment

The average age for the sampled churches was 35.3 years and the median age was 31 years, with the oldest being established 68 years ago while the most recent was established just 12 years ago.

Years as Multiethnic Church

Three of the participating churches have been multiethnic since their inception, the most recent of these congregations was established in 1999 the oldest of these was established in 1984. Another congregation was established over 63 years ago, and

although there is no record indicating when it became multiethnic the Senior Pastor affirms that it was already multiethnic when he arrived there 19 years ago. The other two congregations have become multiethnic, in the last 5 to 10 years.

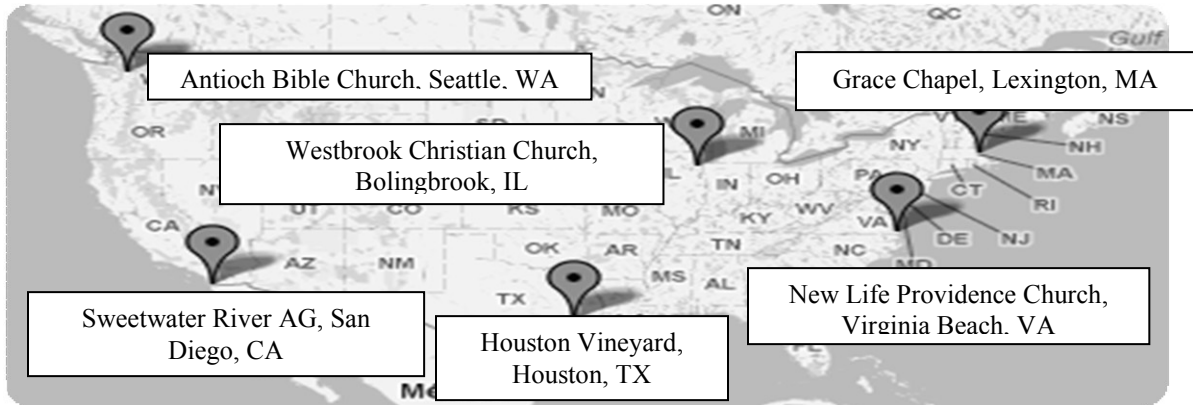


Figure 4. Geographical Map of Participating Churches

Total Membership

The concept of membership seemed to be fluid among these churches. While some of the churches kept records of membership, others only kept records of attendance or “adherents.” The largest of the churches had an average weekly attendance of 3,000 while the smallest had a total of 175 adherents. The median attendance or membership is 1200.

Number of Paid Pastoral Staff

The church with the largest number of pastoral staff had 30. The church with the smallest number of pastoral staff had 6. The median for this sample was 15.

Primary Reason Why Church is Multiethnic

Five of the churches stated that they had become multiethnic due to *leadership influence*. The remaining church attributes its development into a multiethnic church as a result of *network development* and *leadership influence* (see pp. 51-53 for a full definition of these terms).

Type of Multiethnic Church

Four of the churches describe themselves as *integrated multiethnic* congregations while the remaining church describes themselves as *assimilated multiethnic* congregations (for definitions of these types, see Figure 1 on p. 55).

Number of Languages Used in Public Worship

The primary language used in these congregations was English. Westbrook Christian Church has two distinct language congregations as part of the same church. They have one service in English while the other is primarily in Spanish with bilingual worship and where the pastor translates the sermon simultaneously into English. They are also working on developing a Polish-speaking congregation. Houston Vineyard used to have separate language congregations that have merged in the last four years. For this reason, their service is conducted in English but included bilingual (Spanish/English) worship and was translated by use of headphones into Spanish. Two other churches translate their services via headphones into Spanish.

Grace Chapel in Lexington, Massachusetts translates their services into Spanish, Korean, Mandarin and Portuguese. While visiting their service, the researcher discovered that they try to use their multimedia presentations with sensitivity to cultural

Table 3. Frequency table for church demographics

<i>Church Demographic</i>	<i>n</i>	<i>%</i>
<i>Years Established</i>		
5-9	0	0
10-14	1	17
15 or more	5	83
<i>Years As Multiethnic Church</i>		
5-9	2	33
10-15	2	33
20 or more	2	33
<i>Total Membership</i>		
150-499	1	16
500-900	1	16
1000-1500	2	33
2800 or more	2	33
<i>Number of Paid Pastoral Staff</i>		
1-5	1	16
6-10	2	33
11-15	1	16
15 or more	2	16
<i>Primary Reason for Being Multiethnic</i>		
Leadership Influence	5	84
Byproduct of Evangelism	0	0
Demographical Shift	0	0
Network Development	1	16
Denominational Influence	0	0
<i>Type of Multiethnic Church</i>		
Assimilated	1	17
Pluralist	0	0
Integrated	5	83
<i>Languages used in public worship</i>		
1	2	33
2	4	67
3 or more	0	0

issues in the design of their slides including, but not limited to, using different languages for their welcome slides and Scripture reading slides. Dana Baker, Director for Multiethnic Ministries recounted how a church member was deeply moved by the use of her native language by the worship team. Although this member was fully bilingual, this event made her feel at home. Lastly, one church only uses English and American Sign Language during their services.

Participant Demographics

In addition to congregational demographics, a number of demographic factors pertaining to the individual participants was collected, analyzed and displayed (please refer to Tables 4 and 5). Out of a total of 91 pastors in the 6 participating churches, only 30 returned the completed questionnaire. Multiple attempts were made to inquire and encourage additional participation to no avail. This failure could be in part due to the fact that in all of these churches contact with the pastoral staff was mediated through the gatekeeper or a person appointed by the gatekeeper (executive assistant, assistant pastor), and the researcher was never granted permission to contact anyone directly with the exception of pastors participating. Table 4 and Table 5 in this section summarize the demographic data pertaining to the 30 pastors who participated in this study.

Age Group

Of the 30 participating pastors, none was younger than 24 years old. Two of the pastors were between 25 and 34 years old, and 6 were between the ages of 35 and 44. The majority of the pastors (22) were 45 years or older. Twelve of the pastors were between the ages of 45 to 54, while 10 were 55 years old and older.

Gender and Marital Status

Of the 30 participating pastors, 25 were male, and 5 were female. There were 28 married pastors, 1 single, and 1 divorced (not remarried) among the 30 participants.

Ethnicity

Eighty percent of participating pastors identified themselves under the “White” category. Three pastors identified themselves as “Black,” and one pastor identified herself as “Asian/Pacific Islander.” One chose to identify himself under two categories “White” and “Hispanic/Latino.” The remaining pastor chose the “Other” category and identified his ethnicity as Greek.

First Language and Other Languages Spoken

Of the 30 pastors participating in this study, 29 stated that English was their first language. For 26 of those pastors, English was not only their first language, but also the only language that they spoke. Only one participant had (Thai), a language other than English as their first language. This participant was fluent in English, Lao, and Mandarin. Of the other 3 participants that had some proficiency in a second language, only one was fluent in Kiswahili, another was literate in Spanish (read and write), and one of the participants stated that he had some knowledge of Greek and Hebrew.

Years as a Christian

Twenty-six of the pastors who participated in the study had been Christians for over 21 years. Out of the remaining pastors, three had been Christians between 11 and 15 years while one had only been a Christian for approximately 6 to 10 years.

Table 4. Frequency table for participant demographics

<i>Participant Demographic</i>	<i>n</i>	<i>%</i>
<i>Age Group</i>		
20-24	0	0
25-34	2	7
35-44	6	20
45-54	12	40
55 or more	10	33
<i>Gender</i>		
Male	25	83
Female	5	17
<i>Marital Status</i>		
Single	1	3
Married	28	93
Divorced	1	3
Widowed	0	0
<i>Ethnicity</i>		
American Indian/Alaskan Native	0	0
Asian/Pacific Islander	1	3
Black	3	10
East Indian/Indian Subcontinent	0	0
Hispanic/Latino	1	3
White	24	80
Other	1	3
<i>First Language</i>		
Chinese	0	0
English	29	97
French	0	0
Korean	0	0
Portuguese	0	0
Spanish	0	0
Tagalog	0	0
Other	1	3
<i>Total Languages Spoken</i>		
1	28	93
2	1	3
3	0	0
4 or more	1	3

Licensing and Ordination Status

Of the 30 participating pastors, only 3 had not been licensed or ordained. Of the 27 who were licensed, only 17 were ordained and the other 10 had not been ordained.

Years of Pastoral and Multiethnic Ministry Experience

Six pastors had less than 5 years of pastoral ministry experience. Three pastors had at least 6 but no more than 10 years of pastoral ministry experience while 5 had between 11 to 15 years of pastoral ministry experience.

Three of the pastors had between 16 and 20 years of pastoral ministry experience. Almost half (13) of the pastors had over 21 years of pastoral ministry experience. Because the categories for pastoral ministry experience and multiethnic ministry experience included answer options which were stated in year ranges it was difficult to determine with precision the actual years for both these categories. Some participants wrote the actual numbers next to their checked answers, while others just wrote “all” next to the year range.

Formal Education

Half of all participants have had some college education or have at least completed a bachelor’s degree (13% and 37% respectively). Of the other half of the respondents, 40% have completed master’s degrees and 10% have completed doctorates. Two of the respondents stood out to the researcher because of their particular degrees. One of these respondents has a degree in architecture while another holds a Master’s of Business Administration degree in finance.

Table 5. Frequency table for ministry experience and formal education

<i>Participant Demographic</i>	<i>n</i>	<i>%</i>
<i>Years as a Christian</i>		
0-5	0	0
6-10	1	3
11-15	3	10
16-20	0	0
21 or more	26	87
<i>Licensed</i>		
Yes	27	90
No	3	10
<i>Ordained</i>		
Yes	17	57
No	13	43
<i>Years of Pastoral Experience</i>		
0-5	6	20
6-10	3	10
11-15	5	17
16-20	3	10
21 or more	13	43
<i>Years of Multiethnic Ministry Experience</i>		
0-5	12	40
6-10	6	20
11-15	6	20
16-20	2	7
21 or more	4	13
<i>Formal Education</i>		
Elementary	0	0
High School	0	0
Some College	4	13
Bachelor's Degree	11	37
Master's Degree	12	40
Doctoral Degree	3	10

Table 5—*Continued*. Frequency table for ministry experience and formal education

<i>Participant Demographic</i>	<i>n</i>	<i>%</i>
<i>Formal Theological Training</i>		
Bible Institute	3	10
Bible College	5	17
Seminary	17	57
None	5	17

Data Pertaining to Research Questions

The data displayed and analyzed in this section was obtained from the completed case studies prepared by each of the 30 participants following the order and structure of the PBQ (see Appendix 6). In addition, this section incorporates data gathered from the interview with the Senior/Executive pastors (see Appendix 11), and supplemented by data gathered during the researcher’s on-site visits.

Data Related to First Research Question

The first research question is, “What are the best leadership practices of pastors of evangelical multiethnic churches in the United States?” This question was further divided into sub-questions reflective of the five areas of exemplary leadership behavior highlighted in the PBQ.

After the statements from the participant experiences were gathered by proposed methodological vehicles, they were grouped into segments and consequently into meaning units or categories reflective of the various aspects of the phenomena as experienced by the participants. These were then compared in order to find all possible meanings and divergent perspectives or patterns across demographic categories as outlined in research question number 2 and its accompanying sub-questions. In order to

help in sorting out participant responses into meaningful categories, the researcher developed a form that helped to merge participants' responses into one document for further analysis and comparison (see Appendix 14).

The situations. The responses obtained from the participants reflected a wide variety of situations and included leadership experiences related but not limited to some of the following: developing spiritual renewal programs for lay people, developing an outreach program, developing life groups, developing a biker ministry, developing a multicultural advisory board, planting or transitioning a church into a multiethnic church, merging of two separate language congregations into one church, production of a bilingual music CD, founding of a Christian rehabilitation center, developing partnerships with community grassroots organizations and many others.

Challenging the process. The first part of the case study relates to research sub-question 1 and pertains to the leadership practice of *challenging the process*. Subjects in this section responded to questions regarding the behaviors related to the identification and initiation of change, improvement, or innovation in their respective organizations or ministry areas.

Although the experiences of the participants seemed to be diverse, certain commonalities emerged in their responses. While the responses of the participants clearly demonstrated that they were agents for change, improvement, and innovation there were five main patterns which emerged in their descriptions which highlighted the underlying factors or impetus for their behavior: *personal conviction*, *perceived need*, *personal passion*, *leadership directives*, and *challenging the status quo* (see Table 6 at the end of this section). First, 17% of the respondents clearly attributed their actions to a *personal*

conviction, usually based on something that the participant perceived as a biblical mandate. One of the participants initiated a local outreach to an ethnically, economically diverse and unreached area of the city. She operated from a simple yet heartfelt conviction that “God loves everyone.” This local outreach has become an integral part of a fully developed initiative for a multisite church plant at that location. In this case, this pastor sought a partnership with another like-minded ministry (Teen Challenge) and chose to challenge others by becoming personally involved in this outreach and providing reports to the local congregation of her efforts.

In other cases, the conviction seemed to be more forceful as expressed by one of the pastors who through years of Bible study became convinced that the “homogenous church is not biblical” and that the church must reflect the “picture of the bride” as seen in the church at Antioch and outlined in Acts 13. Such a conviction led this pastor as a college student to determine that if he ever went into ministry, he would pastor a church that would be “a church for all people.” The church he planted has been a pioneer in multiethnic church ministry and one of the oldest multiethnic churches in the United States. This individual utilized preaching and teaching as one of the means by which to challenge the status quo of what he called “the way church was being done in America.” In this way he also sought to create a meaningful challenge for others. Jim Kouzes and Barry Posner shed some light into the power of convictions in relationship to actions by stating that values serve as guides and motivators to action (Kouzes and Posner 2002, 48-49).

Second, 37% attributed their actions to a *perceived need* in the church or the community and responded to that need. Some have noted that “people who become

leaders don't always seek the challenges they face. Challenges also seek leaders." They go on to explain that the important thing is not how these come to us, but the choices we make when faced with these opportunities (Kouzes and Posner 2002, 182). One pastor recognized that a significant need for a well developed Christian education program for children for the Spanish language congregation at their church. Aware of that need, he responded by creating a program to recruit and train teachers to fulfill that need. This individual used seasoned teachers from the English language congregation to train and coach the new teachers while they taught. He provided these teachers and the leaders of this ministry with clear guidelines and clearly defined their tasks to align with the goals of this ministry. Another individual saw a need to reach out with the gospel to an underserved segment of the population. He endeavored to recruit other like-minded individuals to begin an outreach ministry to bikers. He did so by challenging others through word of mouth to "share the goodness of God."

Third, 7% of participants turned a *personal passion* into a life mission. One of the participants had been involved for years either directly or indirectly with humanitarian relief missions. He used this passion to motivate him to found a medical relief organization. This organization organizes medical and dental missions to the majority world. He has been able to challenge volunteers from the medical profession to volunteer their time, and resources to serve the less fortunate. The worship pastor of another church turned her passion for music into a life mission as well. When her church decided to transition from a multiple congregational model to a single diverse congregation she capitalized on the opportunity to become an agent of change by initiating the merging of the worship teams into one. In the process, she discovered that

through leading in the production of a bilingual CD she would be able to document a historic transition in the life of the church. Through this often-difficult project, she was able to seek alignment by becoming vulnerable, admitting personal struggles and insecurities related to the completion of the project. Such actions were important in the cementing of deeper relationships among the team and the successful completion of this project. She later realized that this project could and has become instrumental as a learning tool for other congregations experiencing a similar transition.

Fourth, 17% of the participants described their actions as *responses to a directive* from an executive board or a lead pastor. When one of the churches was transitioning into a multiethnic model, they saw the need to develop a lay advisory board that would help the pastors and leaders to develop ministries that better serve the diverse constituency of his church. Although the impetus for her best leadership experience came as a result of an executive board directive this individual accepted the challenge with confidence based on the identification and validation of clearly defined core values. She was also confident in the support of the pastoral leadership of the church. She became a risk taker and a lonely voice as she led this advisory board in a process that would lead to greater symbolic and structural integration in the life and ministry of the church. She continually challenged the status quo and sought to break mindsets by asking questions of the pastoral, staff and lay leadership such as “Is this action reflective of the diversity of the congregation?” As part of her efforts, she also brought outside speakers who were experts in the area of multiethnic ministries in order to address the leadership and constituency of the church.

Another pastor bought fully into the vision of the senior pastor for multiethnic ministry. She clearly understood the dissonance of homogenous congregations existing in heterogeneous contexts. As Pastor for Communications, she had the task of developing culturally relevant and sensitive avenues by which to communicate this vision and challenge the church. She created open source approaches to searching for ideas by way of having separate forums where the members and leadership of the two language congregations could share, freely and openly as they worked to transition this church from two distinct language congregations into one integrated congregation. This individual was able to develop alignment from the ground up by making strategic alliances with some of the leaders from both congregations and encouraging them to use their spheres of influence in order to secure buy in of the stated vision.

Finally, 23% of the respondents' actions were more clearly defined as *questioning the status quo* resulting from a growing awareness that a program, policy or ministry did not accurately reflect their growing or more complete understanding of what a truly multiethnic church should be or look like. One of the respondents challenged the status quo when he recognized that although his church was multiethnic the small group ministry did not have any group that reflected the diversity of the church. With that in mind, he set out together with his wife to start the first multiethnic life group (small group) in his local church. One respondent became fully aware that although his congregation was multiethnic, those that received more public exposure during the services (preachers and worship leaders) were mostly white. He wondered if church visitors would get "an accurate snapshot" of whom they were as a church by looking at those ministering on the platform. He firmly believed that the picture of the leadership

team becomes the visitors' perception of who they are as a church. When he needed to hire a worship leader, he decided that it was an opportune time to seek out the best while considering people from ethnicities other than White. It is this individual's firm conviction that in God's providence they were able to find the best worship leader for them who also happened to be Haitian. He has instilled in his staff that they need to continue working on diversifying the leadership team by "praying that God would send people from various ethnicities." This intentional diversity has been identified by George Yancey as one of the keys of successful multiracial churches (Yancey 2003, 108).

Table 6. Participant responses related to challenging the process

<i>Impetus for Leadership Behavior</i>	<i>n</i>	<i>%</i>
Personal Conviction	5	17
Perceived Need	11	37
Personal Passion	2	7
Leadership Directives	5	17
Challenging the Status Quo	7	23
<i>Leadership Behaviors</i>	<i>n</i>	<i>%</i>
<i>Search for Opportunities</i>		
Create meaningful challenges for self	27	90
Create meaningful challenges for others (preaching and teaching)	9	30
Create meaningful challenge for others (personal communication)	9	30
Create meaningful challenge for others (personal involvement, modeling)	7	23
<i>Experiment and Take Risks</i>		
Set up little experiments and develop models	2	7
Make it safe for others to experiment (open source approach for ideas interactive process)	7	23
Challenge and break mindsets	4	13
Breaking down tasks	4	13
Seek alignment	7	23
Becoming vulnerable (admitting mistakes, fears, and apprehensions)	6	20

Another participant challenged the status quo when he observed that the church's worship ministry was not reflective of the constituency of the church. Armed with an understanding that in order to be a true multiethnic church the ministry of the church needs to reflect diversity throughout, he began a process of transforming the worship ministry. He sought alignment by creating forums for honest discussion on cultural differences related to worship. He was open in recognizing team members who made intentional strides to stretch their musical palate. He also engaged in prolonged times of prayer with this group throughout the process. This example highlights the importance of ritual inclusion (the inclusion of cultural elements in worship) as part of the process of integration (Becker 1998, 452).

Inspiring a shared vision. The second part of the case study relates to research sub-question number two and pertains to the leadership practice of *inspiring a shared vision*. Subjects in this section responded to questions regarding the behaviors involved in developing, communicating and fulfilling a shared vision.

The responses pertaining to the practice of inspiring a shared vision shared by the participants seem to reflect a diverse understanding of the concept of vision and the act of envisioning. As alluded to in the previous section, the best leadership experiences of the pastors are described in terms that tend to place the individual sometimes in closer or further proximity to the locus for the origination of a project than others. Consequently, far from minimizing the leadership skills of the individuals, it helps to understand whether this was a *self initiated*, a *collaboration* or *other initiated* endeavor that was facilitated through the leadership actions of the individual (please refer to Table 7 at the end of this section).

Some definitions of leadership and vision would seem to exclude as visionaries those who are not directly responsible for “seeing” or imagining a more desirable future (Barna 1997; Sanders 1967). Others such as Paul W. Powell in defining leadership say that “leadership consists of three things: vision, strategy and motivation. Vision is seeing what needs to be done; strategy is figuring out how to do it; and motivation is persuading others to join you in the effort” (Powell 1997, 15). This definition clearly places those who collaborate or respond to directives as visionaries since the implementation requires imagining how to get things done and requires that they take the initiative within their own sphere of influence or responsibility to achieve the desired organizational goals.

The responses of the participating pastors were almost equally divided among those who described their practices clearly by use of the word vision or related words (envisioned, imagined) 43%; those who defined it in terms more related to a choice (decided or determined) what needed to be done 30%; lastly, those who did not make any allusion to either of these terms 27%. The first group often referred to visualizing or envisioning churches that reflected the ethnic diversity of their communities where “anyone would feel welcome” and churches that “loved enough to see fears and prejudices broken down.” One of the pastors described the impact of being raised among missionaries and looking at the diversity of his community as being a catalyst to crystallize his vision for a multiethnic church. Another referred to having been raised in a multiethnic environment and having family members who are in interracial marriages as part of the things that God used to eventually instill in him a vision for multiethnic ministry. Two of the pastors communicated vividly the experiences that were critical to imagining a more ideal future in their ministries. One of them related having a “literal”

vision in which God communicated to him that what “the work that He would do in Latin America would carry the church in the West.” He said that his immediate thought was “I want to be a part of that.” The other pastor shared that God began to tug at his heart regarding the planting of a church site in a particular area of downtown. He shared during the interview that he did not know why he loved that place but that every time he drove through that place “God just breaks my heart, I love that place.” As the researcher interviewed both of these individuals, in person he could clearly sense in their emotive responses the power of sharing from the heart.

Those who used the terms envisioned (or related terms) did not always engage in processes such as that of drafting a vision statement. On the other hand, some of those who described their actions using terms which were more closely related to “decided or determined” engaged in processes related to envisioning as they crafted plans of action to accomplish desired goals. One example of such action is a pastor who determined that the small group ministry at his church needed revitalization. In order to respond to this perceived need, he set to define the mission and clearly define the goals of this ministry project. Another pastor determined that the worship ministry was not reflective of the diverse constituency of his church. In order to integrate elements of other ethnic groups he highlighted “unity” a biblical core value and a goal of the church. He developed a slogan to appeal to the sensibilities of the members of the worship team, “worship reflective of throne room worship.” He modeled grace and flexibility while people adjusted to the new worship experience. All of these strategies reflect a level of envisioning and great imagination necessary for the accomplishment of the desired goals even if the respondent did not use terms that alluded to the act of envisioning.

The most widely used means to communicate the vision was the use of slogans that depicted in brief but poignant words the need or the goal of the particular ministry project or endeavor. Some of the slogans were creative applications of well-known slogans used in commercials such as: “Let’s build something together.” This slogan clearly showed an attempt to find common ground with the constituency of the church, restating the vision in collective terms that communicate that each individual is a valuable and important participant in the accomplishment of the vision. Other pastors used slogans to clarify the intention, scope and ultimate goal of their endeavor. Such was the case when one of the pastors undertook the task of developing and implementing strategy for transitioning their church to a multisite ministry. In order to communicate that vision, he resorted to the use of the brief slogan “Going deeper and reaching wider.”

One of the pastors uses a word play in his slogan in order to stress both the multiethnic character and uncompromising biblical stance of their church. The church uses the slogan “Black and White in a Grey World.” In addition to this, the pastor makes a creative use of the acronym “ANTIOCH” to more clearly define the church through some of its distinctives and core values. The “A” stands for “all members in ministry,” the “N” stands for “new testament model,” the “T” for “teaching the Word of God,” the “I” for “intercession,” “O” stands for “outreach,” “C” for “cross-cultural ministry,” and “H” for “healthy worship.” This creative expression of the distinctive of the church makes the purpose and identity of the church accessible and memorable.

A small minority of the participants relied on personal appeals and invitations in order to enlist others to participate in the fulfillment of the vision. The second most used method to communicate the vision was by means of utilizing personal testimonies

Table 7. Participants' responses related to inspiring a shared vision

<i>Locus of Origination of Project</i>	<i>n</i>	<i>%</i>
Self-initiated	19	63
Collaboration	6	20
Other Initiated	5	17
<i>Terms Used to Describe Practices</i>	<i>n</i>	<i>%</i>
Vision, Envisioned, Imagined	13	43
Choice, Decided, Determined	9	30
Not Clearly Defined	8	27
<i>Leadership Behaviors</i>	<i>n</i>	<i>%</i>
<i>Envision the Future</i>		
Reading biographies of visionary leaders	1	3
Writing vision statement	5	17
Test assumptions	1	3
Rehearse with visualizations and affirmations	3	10
<i>Enlist Others</i>		
Getting to know constituents	3	10
Finding common ground	5	17
Draft a collective vision statement	2	7
Communicate vision (preaching and teaching)	4	13
Communicate vision (slogans)	15	50
Communicate vision (multimedia, drama, skits)	5	17
Speak from the heart(testimonies)	8	27
Listening first and often	1	3
Being in touch with constituents	3	10

from individuals who were active participants in specific ministry endeavors in order to enlist other individuals. The use of testimonies allowed the constituents to hear someone sharing from the heart. Almost of equal popularity was the use of multimedia slides and images that depicted the need or scenes from the operation of these ministries in order to enlist others. The creative use of multimedia allows for an opportunity to express the vision in more tangible ways by appealing to more senses (sight, hearing). All of these are critical in the process of enlisting others in a shared vision (Kouzes and Posner 2002, 148-69).

Enabling others to act. The third part of the case study relates to research sub-question number three and pertains to the leadership practice of *enabling others to act*. Subjects in this section responded to questions regarding fostering collaboration and empowering others to act.

Pastors' behaviors related to fostering collaboration were described by participants in various ways. One of the ways in which this was done was through promoting open dialogue at team meetings. Pastors reported that they did this through eliciting input and encouraging the sharing of the opinions of the participants by assuring them that this input was essential to the decision making process. Another participant clearly communicated her intentionality in fostering collaboration by public attitudes and words that affirmed that each member of the team was "valued, welcomed and wanted." Others fostered collaboration by making it clear to the team members that they were "seeking advice" from them. One of the pastors became aware that language and other factors may cause ethnic minority leaders on their elder board to be reluctant to provide input during meetings. He sought to engage them in the process by intentionally asking them for their input during board meetings. Some other explanations that may explain this reluctance have been proposed. One of these is the concept of "power distance" proposed in the Cultural Values Model (Hofstede 2005).

One of the pastors who developed a marriage course for Spanish speaking members fostered collaboration by connecting the interested individuals to human networks and by sharing information and resources. This pastor connected them with people who had the knowledge and experience of doing this ministry for English speaking members. Lastly, other pastors said that they fostered collaboration by the use of surveys and feedback sessions. The vast majority of the participants (63 %) relied on

Table 8. Participant responses related to enabling others to act

<i>Leadership Behaviors</i>	<i>n</i>	<i>%</i>
<i>Foster Collaboration</i>		
Allow people to innovate and contribute (promote dialogue not monologue)	9	30
Showing openness to influence (seek advice, input)	17	57
Friendship or personal relationship development	19	63
Establishing norms of reciprocity	4	13
Reward joint effort (affirm each member of team as valued participant, recognize individual contributions)	5	17
Sustain ongoing interaction (surveys, feedback sessions)	7	23
Connect to the human networks	4	13
Fostering trust by relying on track record	4	13
Connecting others to sources of power	1	3
Sharing information and resources	1	3
Developing social awareness and social skills	1	3
<i>Strengthen Others</i>		
Enhancing people's competence and confidence in their abilities by creating opportunities for hands-on ministry (i.e. preaching, teaching, etc.)	7	23
Enhancing people's competence and confidence in their abilities (private or public affirmation)	9	30
Enhancing people's competence and confidence in their abilities (training, other)	5	17
Involving others in important decisions	9	30
Fostering Accountability	11	37

“friendship development” or the “developing of personal relationships” in order to build team cohesiveness and promote trust in leadership. Some of the participants developed these relationships by sharing meals with individuals and taking time to affirm them, while others did this during times spent in “fellowship” with group members. It is important to note that about a third of the participants mentioned that “prayer” was an integral part of this time spent with individuals or with a group. In some cases this spiritual exercise was described as “prayer for” and other times “prayer with” team members.

The second part of this section focused on behaviors related to strengthening others or to what is commonly described as empowering others. A great number of pastors (40 %) enhanced the competence and enhanced the confidence of individuals in their abilities by providing some form of training, or suggestions for personal development. Some did this by recommending books while others provided training and shared information with team members. Still others created learning opportunities by doing site visits of ministries that were already doing what they were aiming at. Almost 25% of all participants strengthened others by providing opportunities for ministry. This practice was supplemented by providing positive critique or feedback as well as encouragement. Thirty percent of all pastors relied on public or private affirmation in order to strengthen others. One of these pastors said that she cherished the opportunity to meet for lunch with individual members of her team where she would “affirm and clarify their gift and calling.” She would then go on to say that this practice was in her understanding a good way to “shepherd the flock.” On the other hand, another of the pastors sought to enhance the confidence of his team members by publicly affirming

them. Empowerment has been highlighted by many as one of the key tasks of the multiethnic church leader (Breckenridge and Breckenridge 1995; Yancey 2003; DeYmaz 2007).

Modeling the way. The fourth part of the case study relates to research sub-question number four and pertains to the leadership practice of *modeling the way*. Subjects in this section responded to questions regarding the clarification of personal values and setting the example by aligning actions with shared values. The majority of the participants with the exception of four had clearly defined values associated with their best leadership practice. Some of them developed values that were specific to their ministry endeavors, others adopted general biblical values and standards expected for all who lead in the church. One of the pastors said that the values for her particular best leadership experience were clear from the vision of the church. This person was responsible for the merger of two distinct language worship teams into one. Her church's vision statement states that they aim at "building a compassionate community that draws people from all cultures and generations into an intimate, authentic and supernatural life with Jesus Christ." Compassion and diversity were values of utmost importance to this ministry enterprise. One of the senior pastors who sought to diversify his pastoral staff adopted the values of diversity and competence and stated that these are not mutually exclusive. This understanding helped him to safeguard this process from what he referred to as "tokenism." Another of the pastors who is actively pursuing non-White candidates for his leadership team adds that in seeking to diversify there should be no compromise on qualifications. In addressing this issue one of the pastors interviewed remarked that most of the time homogeneous churches looking for the best candidate tend to hire

someone that looks like them. He says that in his recruitment practices “color is never on my mind, I am going to get the best that I can get.” It is evident from these examples that regardless of how values are developed the definition of clear values is crucial to the exercise of any leadership enterprise.

It is also important to note than in addition to clarifying the values that guided their personal best experiences 27% of the pastors also communicated their commitment to chosen values by speaking out on these and on matters of conscience. One of the pastors provided great insight on this issue as he cautioned about individuals who sometimes “express personal preferences as convictions.” He concluded that this matter was especially important in transitioning the worship ministry to become more multiethnic. For this pastor, one of the greatest tasks was getting individuals to give up personal preferences in order to embrace other musical expressions. One of the senior pastors interviewed recalled that on an occasion he spoke forcefully to the congregation to express his deep-rooted conviction that the church should be diverse and told them that as a church they would be “cross-cultural or nothing.”

A great majority of the participants (77%) said that they modeled the way by doing that which they expected their constituents to do. Effective transformational leaders need to be incarnational. John Kotter underscores the importance of leading by example when by stating that leaders need to “walk the talk” (Kotter 1995, 6). In reflecting on the importance of modeling the way, John C. Maxwell has stated that “it is easier to teach what is right than to do what is right” then goes on to add that “people do what they see” (Maxwell 2004, 46-48).

Some responses focused on the importance of modeling, integrity, compassion and a lifestyle of prayer as integral to the success of these leadership experiences. The modeling behavior reported by these twenty-three pastors encompassed three specific spheres: *personal*, *organizational* and *public*. *Personal practices* are individual practices related to private choices made by the pastors and which are not necessarily attributed to their role as pastors. *Organizational practices* are those related to the development of initiatives, policies and procedures that govern the operations of the organization. Some have highlighted the importance of these practices of “formal inclusion” as essential to full integration of ethnically diverse churches (Ortiz 1996; Becker 1998). *Public practices* are related to enhancing and demonstrating in symbolic ways respect and sensitivity to issues of ethnicity in the context of public ministry and worship. Others have also utilized a similar approach of grouping leadership behaviors into three distinct spheres. One such approach with regard to the tasks of the multiethnic pastor was developed by James and Lillian Breckenridge (Breckenridge and Breckenridge 1995, 75-82)

It is important to note that a total of 23 pastors reported modeling behavior and some of these reported modeling behavior in more than one sphere. Sixteen of all pastors reported modeling behavior on the *personal* sphere. On the *personal* sphere these pastors modeled by:

1. Taking language courses to gain proficiency in another language represented in the constituency of the church.
2. Engaging in international travel and cross-cultural ministry.
3. Pursuing cross-cultural and multiethnic friendships.

Table 9. Participant responses related to modeling the way

<i>Leadership Behaviors</i>	<i>n</i>	<i>%</i>
<i>Find Your Voice</i>		
Identifying those things you really care for	26	87
Speaking out on matters of value and conscience	8	27
<i>Set The Example</i>		
Build and affirm shared values	7	23
Align actions with shared values	23	77
Teaching and reinforcing through symbols and artifacts	3	10
Providing tools for measuring progress	1	3
Providing rewards	1	3
<i>Sphere of Modeling Behavior</i>		
Personal	16	53
Organizational	9	30
Public	6	20

Nine of the pastors reported modeling behavior in the *organizational* sphere.

On the *organizational* sphere these pastors modeled by:

1. Creating staff position to focus on multiculturalism in the church.
2. Creating a lay advisory board focused on issues of multiculturalism in ministry.
3. Making a commitment to intentionally develop relationships with ethnic churches and communities.
4. Creating an annual celebration focused on ethnic diversity.
5. Deciding to intentionally diversify the staff and lay leadership of the church by seeking qualified leaders from other ethnicities.
6. Instituting policies to ensure that marketing efforts reflected sensitivity and appealed to diverse ethnicities.
7. Communicating to the staff that when transitioning the church into a multiethnic community the brunt of the responsibility was on the majority (whites) to build bridges.

Six of all pastors reported modeling behavior in the *public* sphere. On the *public* sphere these pastors modeled by:

1. Creating discipleship groups for people of other languages.
2. Ensuring that printed materials (promotional brochures, bulletins) were translated into the main languages represented in the church.
3. Transitioning musical ministry style to better reflect the ethnic diversity of the church.
4. Alternating the musical style (traditional, gospel, contemporary) from week to week so that all would have to stretch their musical taste and none would get too comfortable.
5. Ensuring that those that stood on the platform (preachers, worship team and leaders) reflected the multiethnic make up of the church.
6. Involving others in the planning of weekly worship services (worship pastor, preaching pastor, multimedia director) to ensure sensitivity and appeal to multiethnic constituents.
7. Evaluating choice of applications and illustrations used when preaching to ensure broader appeal.
8. Transitioning from a more didactic, logic and deductively oriented preaching style (appeals mostly to Western people) to a more narrative and emotive style that connects with non-Westerners.
9. Ensuring décor and signs reflect sensitivity to diverse ethnicities and languages.
10. Creating simultaneous alternative worshipping venues within the same building to appeal to all church membership.

One of the pastors added that as a common practice he tends to greet parishioners in the church foyer after services. As a result, he has adopted the following practices: making an effort to look people in the eye and learning their names when he meets them, making sure to pronounce peoples' names correctly and when not sure asking for help, looking around to greet those that are most different from you. According to the

participants, these modeling behaviors are necessary in order to reinforce their commitment to multiethnic ministry.

Encouraging the heart. The fifth part of the case study pertains to the leadership practice of *encouraging the heart*. Subjects in this section responded to questions regarding the leadership behavior necessary to “stimulate, rekindle and focus people’s energy and drive” (Kouzes and Posner 2002, 337).

In the first part of this section pastors responded to questions related to the behavior of recognizing contributions. For the most part, all pastors acknowledged that they make a special effort to recognize individual contributions sometimes publicly, other times privately or both. The majority of the behaviors reported did not reflect great creativity. Some pastors used “thank you” cards while others expressed their gratitude verbally. Some pastors gave gift cards, or other meaningful gifts to express their gratitude. Other pastors acknowledged contributions by way of including statements in their reports at board meetings, staff meetings or conferences. The most common methods used by participants for recognizing individuals publicly was by way of announcements or testimonies given during church services. Still, some pastors chose to make mention of these contributions during their sermons. Other methods of public recognition included acknowledgments on printed or e-newsletters, websites, emails and podcasts.

About half of pastors mentioned that they scheduled celebrations. Of these pastors, some have incorporated annual events as a way to commemorate individual and corporate success. Only one of the participants mentioned that during their annual

celebration they include an awards ceremony. Other respondents indicated that they held a one-time celebration upon completing specific projects.

Table 10. Participant responses related to encouraging the heart

<i>Leadership Behavior</i>	<i>n</i>	<i>%</i>
<i>Recognize Contributions</i>		
Being creative with rewards	5	17
Giving public recognition(Newsletter, Yearly Reports, board or staff meetings, podcasts, website, services)	21	70
Giving private recognition	12	40
Being generous with appreciation	3	10
<i>Celebrate the Values and Victories</i>		
Schedule celebrations	13	43

Data Related to Second Research Question

The second research question is “What differences exist in the best leadership practices when taking various demographic factors of participants into account?” This question was further subdivided into four sub-questions reflecting the demographic factors chosen for comparison: associate/ assistant and lead/senior pastors, married and single pastors, pastors with formal theological education and pastors with no formal theological education, women pastors and men pastors.

Assistant/Associate and Senior/Lead pastors. This section compares the common themes that emerged from the best leadership experiences of assistant/associate pastors with that of lead/ and senior pastors. In order to avoid redundancy and since the common patterns of all participants were highlighted in the previous section, the

discussion will be focused on highlighting the differences identified in the pattern of practices of senior/lead pastors. The ultimate purpose is to determine whether there are any differences in the practices of these two groups. The differences are addressed by using the same five categories and the same order used in the previous section:

challenging the process, inspiring a shared vision, enabling others to act, modeling the way and encouraging the heart. As stated earlier among the respondents, there were six senior pastors and twenty-four assistant/ associate pastors.

It bears mentioning that the amount of information pertaining to the practices of lead or senior pastors far exceeded the amount of information about the practices of the rest of the pastors. This greater amount was in large part due to the fact that aside from completing a questionnaire they were also interviewed by the researcher.

In the previous section, the behavioral patterns that emerged from the research were categorized under five major categories, which highlighted the underlying factors or the main impetus for the pastors' actions. These five categories were as follows: *personal conviction, perceived need, personal passion, leadership directives, and challenging the status quo.* Of these five categories, senior pastors were more likely than other pastors to initiate a ministry endeavor in response to personal convictions or by challenging the status quo. It might seem self-evident that senior pastors were less likely than the rest to challenge the process in response to leadership directives. Senior pastors were also more likely to use preaching and teaching to lay a theological and biblical foundation for change. This conclusion might be self-explanatory because the senior pastors participating in this study had the lead responsibility for teaching in the church. Senior pastors participating in this study were less likely to use an open source approach to

searching for innovative ideas than the rest of the pastors. This observation is especially true of senior pastors who were also founding pastors.

It is important to keep in mind that reported data might not necessarily translate into common practice. This conclusion is especially true in the last point made about the practice of open sourcing. It cannot be assumed that senior pastors do not engage in this practice. Instead the identified patterns are based simply on what participants have reported with regard to their personal best experiences.

With regard to the practice of *inspiring a shared vision*, the researcher mentioned in the previous section that participating pastors were almost equally divided among those who described their practices clearly by use of the word vision or related words (visualized, envisioned, imagined), those who defined it in terms more related to a choice (decided or determined) what needed to be done, and, lastly, those who did not make any allusion to either of these terms. Of these three categories, senior pastors (100%) were more likely to use the terms visualized, envisioned, imagined to describe their leadership practices than other pastors (29%). It bears noting that senior pastors make up almost one half of the total number of pastors using these terms. The primary vehicle to communicate vision used by pastors was slogans. Nevertheless, it must be pointed out that while senior/lead pastors used slogans, all of them without exception seemed to point to preaching and teaching as the primary vehicle to communicate the vision by laying the biblical and theological foundations for the multiethnic church.

A few noteworthy patterns emerged with regard to the practice of *enabling others to act*. While most of the participants mentioned that they fostered collaboration by “friendship development” or “developing personal friendship,” none of the senior

pastors mentioned engaging in these practices. Instead, over half of the senior pastors expressed that they fostered collaboration through “vision casting.” In contrast to this practice none of the assistant/ associate pastors mentioned that activity. Furthermore, two of the senior pastors were more specific by using the terms “authoritative vision casting.” Though it is unclear what is meant by the latter term, it is noteworthy to point out that both of these individuals were founding pastors of their respective churches. One of the possible explanations for this fact may lie in the fact that by there might be some prerogatives and authority that is conferred to them by virtue of their role in founding these churches. There was no reported and agreed-upon method utilized by senior pastors to enhance others’ competence and confidence in their abilities.

With regard to *modeling the way* senior pastors differed from other pastors in that they undertook initiatives in all three spheres: personal, organizational and public in order to align actions with their values and, ultimately, with their vision. In reference to practices associated with *encouraging the heart* senior pastors prefer to give public recognition as opposed to other pastors who have no preferred mode to acknowledge the contributions of individuals. As opposed to others pastors who sometimes use gifts or awards, senior pastors made no mention of giving gifts or awards to show appreciation or to honor exemplary actions.

Married and single pastors. This section compares the common themes that emerged from the best leadership experiences of married pastors with that of single pastors. Among respondents, there were only two individuals who stated that they were single. Both of these individuals also happened to be women. One of those individuals was divorced and was single at the time she responded to the research. The low numbers

of participants who are single in proportion to those that are married make it difficult to identify patterns among these respondents.

With regard to the practice of *challenging the process*, both single women participating in this study describe themselves as “risk takers” while only one of the remaining 28 participants describes their actions using this language. With regard to the practice of *inspiring a shared vision* neither of the single pastors used preaching to communicate the vision. There were no significant differences related to the practice of *enabling others to act* or *modeling the way* reflected in the responses of married pastors in comparison to those of single pastors. The only difference between single and married pastors in regard to *encouraging the heart* is that single pastors did not report scheduling celebrations for successful accomplishments in ministry endeavors.

Pastors with formal theological education and pastors with no formal theological education. This section compares the common themes that emerged from the best leadership experiences of pastors with formal theological training with that of pastors with no formal theological training. Among the respondents, there were 25 who had formal theological training (bible institute, bible college, and seminary) and there were 5 who stated that they had no formal theological education. Out of these five, two were women and 3 were men.

With regard to *challenging the process*, pastors with no formal theological training were more likely than those with formal theological education to enlist others and secure alignment by using forums or scheduling periodic meetings. With regard to *inspiring a shared vision* pastors with no formal theological education did not use the term vision or related words (imagined, envisioned) to describe the behaviors related to

their experience. Instead, the majority of them, used terms related to making a decision or determination about what needed to be done to describe their leadership actions. There were no significant differences between pastors who had no formal theological training and those who did with respect to the practice of *enabling others to act*. There were no agreed upon practices utilized to enhance the competence and confidence of individuals in their abilities. The following patterns emerged from the participants responses related to the practice of *modeling the way*. Though all of the pastors with no formal theological education had clearly defined values for their best leadership experience, none of them reported speaking out on matters of conscience. Nevertheless all of them sought to model what they expected from others. In the area of *encouraging the heart*, almost all of the pastors with no formal theological education preferred to acknowledge individual contributions publicly.

Male and female pastors. This section compares the common themes that emerged from the best leadership experiences of women pastors with that of men pastors. Among respondents there were 6 female and 24 male pastors.

The leadership practices of women related to *challenging the process* seemed to originate in responses to *perceived needs* and *leadership directives* than that of their male counterparts. Almost all women pastors and none of the men seemed to view themselves as risk takers because of their personal perceptions of their practices related to their leadership experiences. With regard to the practice of *inspiring a shared vision* there was only one woman who used the term vision or other related terms (envision, visualized or imagined) to describe their leadership actions. There was only one woman who used preaching and teaching to communicate the vision. There were no significant

differences between female pastors and male pastors with respect to the practice of *enabling others to act*. Half of women pastors used personal words of affirmation to enhance the confidence of individuals in their abilities. In the area of *encouraging the heart* all of the female pastors preferred to acknowledge individual contributions publicly. This acknowledgment was done through newsletters, announcements at church services, reports to boards or podcasts.

Evaluation of the Research Design

One of the strengths of using qualitative research for this study was that it lent itself well to the discovery and analysis of complex phenomena. The use of case studies enabled subjects to provide information on those experiences or critical incidents that, in their estimation, exemplify best leadership practices. In addition, the use of a well-known and time-tested research instrument further enhanced the process of collecting data. Another of the strengths came by triangulating the data obtained through the use of questionnaires, interviews and personal observation.

Some of the disadvantages of this design lie in the fact that case studies provide great amounts of text-rich data that needs to be categorized and analyzed. Although the researcher anticipated that the data from the case studies might not neatly fit the categories proposed by Kouzes and Posner, that was not the case. The five major categories were clear yet broad enough to serve well in the organizing and interpreting of the data. Lastly, completion of the survey took anywhere from forty-five to sixty minutes which discouraged some from participation. Another participant remarked that this instrument could be adapted further in order to eliminate questions that in her estimation seemed redundant. Since each person completed the surveys on their own sometimes

participants' responses seemed to be vague or not necessarily focused on leadership behaviors particular to multiethnic ministry. On the other hand, the responses obtained by interviewing the lead pastors were more focused to their present ministries and in particular to practices specific to the day to day planning and execution of ministry. The latter seemed, in the researcher's estimation, to be more focused on multiethnic ministry perhaps because of the specificity of the questions and in part due to the interview process. During the interviews, the researcher was able to follow-up participant responses with further questions to elicit clarification or to seek answers that were more pertinent to multiethnic ministry as opposed to more general answers.

This research design was especially burdensome to senior pastors who had to complete a questionnaire in addition to the interview. Because of this matter, there was at least twice as much data generated pertaining to the best leadership practices of senior pastors in comparison to the rest of the pastors. This result may, by default, contribute to the inclusion of more data from senior pastors than from the rest of the pastors, which could ultimately result in the responses being more reflective of the practices of senior/lead pastors than of the practices of associate/assistant pastors.

CHAPTER 5

CONCLUSIONS

The research problem originally stated in chapter 1 yielded two research questions with nine sub-questions. Chapter 2 explored the biblical, theological, and historical foundation for the multiethnic church. It also included a description of the dynamics of life in diverse religious organizations and how these impact pastoral leadership strategies and practices in those contexts. In addition, a survey of leadership theory was presented including principles pertinent to leadership in multiethnic churches. Chapter 3 explained the methodological design, procedures, and protocols that guided this study. Included in this chapter was the protocol for adaptation and development of the proposed instrument for this study, the Personal Best Questionnaire. Chapter 4 provided the analysis and interpretation of the data obtained from the research. In the current chapter the researcher will discuss the implications of study findings, outline relevant applications, and make suggestions for further study.

Research Purpose and Questions

The purpose of the proposed study was to identify and describe the leadership practices of pastors of selected multiethnic congregations in the United States. The proposed research question and related sub-questions are as follows:

1. What are the best leadership practices of pastors of selected evangelical multiethnic churches in the United States? This question can be further divided into sub-questions reflective of the five main foci of exemplary leadership behavior (Kouzes and Posner, 2002):

- (a) What are the best leadership practices related to challenging the process?
 - (b) What are the best leadership practices related to inspiring a shared vision?
 - (c) What are the best leadership practices related the enabling others to act?
 - (d) What are the best leadership practices related to modeling the way?
 - (e) What are the best leadership practices related to encouraging the heart?
2. What differences exist in the best leadership practices of participants when taking various demographic factors into account?
- (a) What are the common themes, in the best leadership experiences of associate/assistant pastoral staff and how do these compare to the themes reflected in the best leadership experiences of lead/senior pastors?
 - (b) What are the common themes, in the best leadership experiences of married pastors and how do these compare to the themes reflected in the best leadership experiences of single pastors?
 - (c) What are the common themes, in the best leadership experiences of pastors with formal theological training and how do these compare to the themes reflected in the best leadership experiences of pastors with no formal theological training?
 - (d) What are the common themes, in the best leadership experiences of women and how do these compare to the themes reflected in the best leadership experiences of men?

Implications Related to the First Research Question

The researcher will discuss the implications of the current findings by addressing them in the same order of the research questions and sub-questions. The first research question focused on uncovering the best leadership practices of pastors in multiethnic evangelical churches with respect to *challenging the process, inspiring a shared vision, enabling others to act, modeling the way and encouraging the heart.*

Challenging the Process

The participants' responses with regard to identifying and initiating of change, improvement, or innovation in their respective ministries came from a very broad and diverse spectrum of ministerial situations. Nevertheless, there were some common patterns which emerged from their descriptions and which highlighted the underlying factors or impetus for their leadership behavior. The respondents challenged the process motivated by: *personal conviction, perceived need, personal passion, leadership directives, and challenging the status quo.*

It is important to note that the respondents' *personal convictions* were mainly grounded in a theological framework of the universality of God's love and redemptive intention for all people groups and an understanding that if a church is to be biblical it ought to be multiethnic. The implications of these findings highlight the importance of convictions and particularly theological convictions as a driving force for change and transformation in the multiethnic church. Others have shed light on the power of convictions in relationship to leaders' actions by stating that values serve as guides and motivators for actions (Kouzes and Posner 2002, 48-49). Another important point related to the importance of theological convictions has been highlighted in other research that suggests that since there are higher social costs and instability associated with belonging to ethnically heterogeneous congregations for some members a transcendent theology might provide the rationale to justify why they stay committed to diverse congregations (Emerson and Smith 2000, 145; Christerson and Emerson 2003, 178; Emerson and Kim 2003, 225-26). Some of the respondents enlisted others by becoming personally involved

(hands on serving) in the ministry while others used teaching and preaching to challenge the status quo and enlist others in a venture for change.

Another implication from this research is that some pastors were motivated to challenge the process by a perceived need in their ministry or community and then responding to this *perceived need*. Previous research points to the fact that although leaders do not always seek challenges sometimes “challenges seek leaders” and that the important thing is not how these challenges come to us but what choices we make when faced with these opportunities (Kouzes and Posner 2002, 182). The participants’ responses outlined situations where they were motivated by perceived need usually in underserved segments of the populations in their communities or ministry settings. In the context of multiethnic church ministry, this motivation is a clear indication of servant leadership where the desire to serve is the primary motivation that leads to a conscious choice to aspire to lead. Since the primary motivation of servant leaders is service, their leadership will be distinguished by the fact that they give great care to make sure that other people’s priority needs are being served (Greenleaf 1991, 13-14). The behaviors of these individuals included recruiting other like-minded individuals, providing access to teaching, training, resources, and formulating clear guidelines and goals in order to enlist others.

A third implication from this research is that other individuals were motivated by *personal passion* and were able to turn that passion into a life mission. Some have indicated that enthusiasm is the one of the raw elements that God uses to mold us into servant leaders. That enthusiasm is the “passion which God puts in our hearts for his work” (Wilkes 1998, 147). While one of the individuals relied primarily on personal

appeals to recruit others to be a part of their change venture, another relied exclusively on cementing deep relationships among constituents by being personally vulnerable.

Other individuals challenged the process in *response to a directive*. Usually these directives came from senior/lead pastors or from executive boards. They relayed experiences of transitioning congregations and ministries to be more ethnically diverse reflecting both structural and symbolic integration. Research has highlighted the importance of both ritual and formal inclusion to the success of multiethnic churches (Ortiz 1996; Becker 1998, 452; 468). Other pastors who were motivated by *questioning the status quo* relayed similar experiences of transitioning ministries to become more ethnically diverse. They did so by endeavoring to include elements representative of other cultures and ethnicities into their worship services, transitioning their preaching style (from didactic to a more emotive narrative style) in order to better connect with a broader multiethnic constituency and by intentionally diversifying their ministry teams (particularly those with a more public profile) and staff. The implications of these findings have been highlighted in research that suggests that intentional diversity is one of the keys to the success of multiethnic congregations (Yancey 2003, 18; DeYmaz 2007, 56). The implications of these findings suggest that practicing a more participatory style of leadership could be a key to the success of life and ministry in multiethnic congregations. As these congregations move from ritual to formal inclusion, the ultimate goal of leaders is to have members of all ethnicities involved in shaping the life and structure of the church as a clear sign of the integration of members and the organizational power structure (Ortiz 1996, Becker 1998).

Some of the leadership behaviors common to these leaders were those of fostering open source approaches to searching for ideas by way of creating task forces or advisory boards which sought to recruit qualified individuals from all ethnicities. The literature already highlights the importance of leaders fostering open and honest communication with constituents and members of their leadership teams (O'Toole 1995). This practice has been affirmed by others also who state that the leader must become an importer of ideas and he must also encourage others to shop for ideas as well (Kouzes and Posner 2002, 194-204). The need for clearly-defined vision and mission statements and clear core values were highlighted by individuals in both groups. These leaders also evaluated current or future ministries by using questions grounded on the core values and vision of the church. Their ultimate goal was to determine if such ministries were in alignment to the core values and the vision of the organization. The importance given by participants to clearly articulated core values is underscored by some who insist that actions must be aligned with values and these words and actions must be consistent with the "aspirations of their constituents" (Kouzes and Posner 2002, 77-79). Ultimately, both of these groups relied on the creation of strategic alliances in order to promote change, something that was a byproduct of their open source approach to seeking new ideas. The importance of these alliances has been highlighted in the leadership literature by others who stress the need for developing a "guiding coalition," "strategic leadership team" or "visionary community" in order to cement change throughout the organization (Kotter 1996, 30; Malphurs 2005; Herrington, Bonem, and Furr 2000, 34).

Inspiring a Shared Vision

The findings of the research in this section relate to the pastoral practices necessary for developing, communicating, and fulfilling a shared vision. Participants' responses reflected a diverse understanding of vision and the act of envisioning. Some of the pastors recounted their experience of envisioning in terms of a "literal vision" a clear picture which they saw in the mind's eye, others shared experiences that elicited emotive responses from them, while others used terms such as "determined" or "decided" to describe how they ultimately came to understand God's specific plan of action leading to their best leadership experience. Research stresses the importance of vision in organizational life as it gives "focus to human energy" and, therefore, it is essential that "leaders have and convey a focus" (Kouzes and Posner 2002, 130). Some quantitative studies have shown a significant relationship between the existence of a vision and organizational performance (Baum 1995). The most widely used means by which to communicate the vision was through the use of slogans that were brief but poignant articulations of the intended goals for a ministry endeavor or organization. Research highlights that vision must be articulated clearly and convincingly by all means possible (verbally and nonverbally) (Kouzes and Posner 2002, 148-59). Some have warned about the possibility of failure in any venture due to the under communicating of the vision by leaders because there is a lack of consistency between the words and deeds of the leaders and those of the guiding coalition (Kotter 1995, 6). Therefore, great attention must be given by multiethnic leaders in order to communicate the vision by all possible means in a consistent manner.

When it came to leadership behaviors related to enlisting others to share the vision there were three main methods described by the respondents: personal appeals or invitations, multimedia presentations of ministry venture or operations and, lastly, personal testimonies of individuals who were familiar with the ministry, current participants, or those who had already bought into the ministry endeavor. An important implication from the research is that these multiethnic church pastors affirmed the value of communicating the mission through the creative use of multimedia since it appealed to more senses (sight, hearing). Equally important is the fact that these pastors used personal testimonies that, in their estimation, allowed constituents to hear someone sharing from the heart.

Enabling Others to Act

The findings of the research in this section relate to the pastoral practices necessary for fostering collaboration and empowering others to act. The respondents' behaviors related to the practice of *enabling others to act* were described in various ways. The majority of the pastors did this by encouraging open dialogue at team meetings. The participating pastors not only elicited input but assured individuals by their public attitudes and words that their contributions were valuable and essential to the decision making process. The implication from these responses is that multiethnic leaders tend to rely on a participatory leadership style. Other participants were keenly aware of language and other factors which prevented ethnic minorities from participating and contributing as openly as others in board or team meetings. Research has suggested a possible explanation for this reluctance by way of the concept of "power distance" proposed in the Cultural Values Model (Hofstede 2005). The implication from the above finding

highlights the role of multicultural competence or cultural intelligence as a key to greater effectiveness in multiethnic settings. This point has already been suggested in the literature (Connerley and Pedersen 2005; Deymaz 2007; Livermore 2009).

The implications from this research also point out that pastors enabled others to act by connecting individuals to human networks, sharing information and resources. Others used surveys or feedback sessions to foster collaboration. The most widely used means to build team cohesiveness and to promote trust in leadership was the development of personal relationships with other team members by spending quality time with them. Kouzes and Posner state that in order to empower others the leader must be committed to fostering collaboration by promoting cooperative goals and building trust (Kouzes and Posner 2002, 265).

These multiethnic leaders shared fellowship meals and spent time in prayer with these individuals in order to deepen the bonds of friendship with them. The implication from this leadership behavior points to the importance of interpersonal contact as a way for leaders to empower others. This matter has already been suggested by others who state that having small group and interpersonal contact with the members in a multiethnic church is critical to the leader's task of empowering individuals in said contexts (Yancey 2003, 124-25). Others have suggested that one of the pastoral or instructional tasks of the multiethnic church leader is to model and encourage in others the maintenance of positive interethnic relations in the church community (Breckenridge and Breckenridge 1995, 75-82).

Furthermore, the implications of the research point to the fact that multiethnic pastors, enhanced the competence and confidence of individuals by providing training,

personal coaching and feedback. These leaders used site visits to other ministries to provide individuals with a reference point or standard in the development of their own ministries. Approximately 25% of pastoral leaders provided opportunities for ministry for individuals as a way to enhance their skills. While some used public affirmation of individuals to enhance their confidence, others relied on private meetings with individuals in order to clarify and affirm their calling. Empowerment of this sort has been highlighted in the literature on multiethnic churches (Breckenridge and Breckenridge 1995; Kouzes and Posner 2002, 301; Yancey 2003; DeYmaz 2007).

Modeling the Way

The findings of the research in this section relate to the pastoral practices conducive to clarifying personal values and setting the example by aligning actions with shared values. An overwhelming amount of the participants (87%) mentioned that having clearly defined values was critical to the success of their best leadership experience. One of the implications emerging from this research that might seem obvious in this context is that diversity is the most common core value mentioned by participants. In addition, compassion and competence seemed to be additional core values relevant to their best leadership experiences. A key clarification with important implications to ministry in multiethnic settings emerged as one of the participants stated that the core values of diversity and competence are not mutually exclusive and can act as a preventive for “tokenism.” This consideration is particularly important since the researcher mentioned that intentional diversity was an important consideration for the participants and has also been highlighted as an important commitment of successful multiethnic churches.

Another important implication emerging from the participant responses is that multiethnic church leaders showed their commitment to core values by speaking out about them and about matters of conscience. In addition to this practice, the vast majority (77%) of the respondents modeled the way by doing that which they expected their constituents to do. The implications of this finding place a great value on the practice of leading effectively through modeling behavior in the multiethnic church. As stated earlier, the importance of leading by example has been highlighted in the leadership literature (Kotter 1995, 96; Maxwell 2004, 46-48; Breckenridge and Breckenridge 1995).

One of the most critical implications with respects to *modeling the way* pertains to the three spheres of leadership behavior related to demonstrating a commitment to multi-ethnicity that emerged from the research. Participant responses demonstrated this commitment through behavior equally focused in the *personal*, *organizational* and *public* spheres. The literature suggests similar spheres in addressing the tasks of the multiethnic pastor (Breckenridge and Breckenridge 1995, 75-82). *Personal practices* related to private choices made by the pastor and which are not necessarily attributed to their role as pastors. *Organizational practices* refer to the development of initiatives, policies and procedures that govern the operations of the organization. *Public practices* are those that enhance and demonstrate in symbolic ways respect and sensitivity to issues of ethnicity in the context of public ministry and worship. The implications drawn from these responses highlight how important it is for multiethnic pastors to address these three spheres with behavior that is congruent with a commitment to multi-ethnicity. Some have suggested pastoral strategies aimed at challenging the prejudices of individuals that negatively impact the life and ministry of

multiethnic congregations. These strategies suggest the need for individual and organizational transformation and the importance of preaching and teaching as well as personal interactions and lifestyle modeling by the leaders in order to effect positive change (Breckenridge and Breckenridge 1995; Yancey 2003).

Encouraging the Heart

The findings of the research in this section relate to the pastoral practices necessary to stimulate, rekindle and focus people's energy and drive. The responses from the pastors showed various means by which they recognize contributions. Responses in this area were not too lengthy and did not show a consistent pattern in this area. The one implication that can be made from their responses is that multiethnic pastors make a special effort to recognize individual contributions privately, publicly or both. Private recognition came mostly by way of "thank you" cards, gift cards, or other meaningful gifts. Public recognition came by way of acknowledgment in annual reports, sermon or announcements made during worship services. The literature suggests that the above-mentioned behaviors are typical and ordinary in church settings (Kouzes and Posner 2004, 33). An additional finding from the responses in this area is that less than half (43%) of the pastors reported that they scheduled special celebrations to recognize individual contributions or the accomplishment of significant ministry or organizational goals. The implication of this finding seems to suggest that the lack of celebrations may be detrimental to sustained change and transformation in the multiethnic church. Leadership research has suggested that change strategies risk losing momentum if there are no short-term goals to meet and celebrate (Kotter 1996, 11). The relevance of

celebrations to recognize individual contributions in a multiethnic context is highlighted in the following quote:

Paying attention and actively appreciating others increases their trust in you. This kind of relationship is becoming more and more critical as we become increasingly global and diverse in our workforce. If others know we genuinely care about them, they're more likely to care about us. This is how we bridge cultural divides (Kouzes and Posner 2002, 330).

Implications Related to the Second Research Question

The second question focused on comparing and contrasting the responses of certain groups within the sample to see if any patterns emerged which were common to said subgroup. The responses that were compared were: *assistant/associate pastors vs. senior/lead pastors; married vs. single pastors; pastors with formal theological training vs. pastors with no formal theological training and female pastors vs. male pastors*. The aim of the first research question was to find common patterns while the second research question's aim was to compare and contrast to determine whether there are differences in the leadership behaviors of the groups compared. The implications highlighted in this section will focus on the differences that emerged from such a comparison.

Assistant/Associate Pastors vs. Senior/Lead Pastors

One of the implications that emerged from the participants' responses is related to the five impetuses for challenging the process namely: *personal conviction, perceived need, personal passion, leadership directives, challenging the status quo*. Senior pastors were more likely than associate pastors to initiate change because of personal convictions or challenging the status quo. Senior pastors were also more likely to use teaching and preaching to lay a theological and biblical foundation for change than associate pastors.

This last implication may be related to the fact that senior/lead pastors usually have the primary responsibility for teaching and preaching in the church. Another implication from this study is that senior pastors are less likely to use open source approaches such as: forums, task forces or advisory boards, when searching for innovative ideas. This implication is particularly true of senior pastors who are also the founding pastors of churches.

Another implication drawn from the participants' responses is that with regard to the practice of *inspiring a shared vision* senior pastors were more likely to use the term vision or related words (envisioned, imagined, visualized) than assistant/associate pastors who used terms such as determined, decided or who did not make allusion to any of these terms. Another implication is related to the fact that although the use of slogans was the primary means for all pastors to communicate the vision of a church or ministry, all senior pastors pointed to preaching and teaching as their primary means to communicate vision.

Equally important is an implication related to the practice of *enabling others to act*. While 17 associate/assistant pastors practiced the cultivation of personal relationships with their constituents to accomplish these goals, none of the senior pastors mentioned engaging in this practice. Instead 67% of the senior/lead pastors used "vision casting" in order to foster collaboration.

With regard to *modeling the way* senior pastors were more likely than associate pastors to undertake initiatives expressing their commitment to multi-ethnicity in all possible spheres: the personal, organizational and public. Associate pastors took initiatives in some of these spheres. With regard to encouraging the heart senior pastors

preferred public recognition to acknowledge individuals' contributions while associate pastors had no preferred setting.

Married vs. Single Pastors

It is important to note that there were only 2 unmarried pastors among the 30 who participated in this research. One of the things that emerged from the responses of these participants with regard to challenging the process is that single pastors are more prone to describe themselves as “risk takers” than married pastors. The lack of a larger sample of unmarried pastors perhaps did not provide significant identifiable patterns by which to compare and contrast.

Pastors with Formal Theological Training vs. Pastors with No Formal Theological Training

The vast majority of the pastors (83%) had theological training. The most significant findings pointed to the fact that pastors with no formal theological education were more likely than those with formal education to enlist others and secure alignment by using forums and scheduling periodic meetings in order to foster open source approaches to shopping for ideas. These pastors with no formal theological education were also less likely to use terms such as vision or envisioned to describe the behavior related to *inspiring a shared vision*. Instead, they used language such as decided or determined to describe their leadership behavior. Since all of these were associate pastors, the possible implication may indicate that some of these individuals might have a perception that the act of envisioning is an exclusive prerogative of the senior or lead pastor. This conclusion is further accentuated by the fact that although all of these pastors had clearly defined values for their best leadership experience none of them reported

speaking out on matters of conscience. With regard to the practice of *modeling the way*, 77% of all pastors interviewed agreed on the importance of modeling what they expected from others. The implication may indicate the importance of modeling behavior for the multiethnic church pastor particularly something that has been suggested in the literature and mentioned by the researcher earlier in this chapter (Breckenridge and Breckenridge 1995; Yancey 2003).

Female Pastors vs. Male Pastors

Female pastors accounted for 20% of the participating pastors in this research. Women pastors were more likely to *challenge the process* in response to perceived needs and leadership directives than their male counterparts. This finding may be explained in part by the fact that none of them held senior/lead pastoral positions in their organization. It is significant to note that almost all woman pastors viewed themselves as risk takers while none of the male pastors viewed themselves that way. None of these women described their actions in the area of *inspiring a shared vision* by using the term vision or related terms. The implication drawn from this observation may indicate that they do not see themselves as visionaries or that perhaps the act of envisioning is not perceived as one of the prerogatives of their role within the organization. It is also significant to note that in the area of *encouraging the heart* all women without exception preferred to acknowledge individual contributions publicly. The implication from this finding may suggest that their leadership style is more inclusive and participatory than that of their male counterparts since they might not be as concerned as to who gets the credit.

Research Applications

With relation to the leadership behavior of *challenging the process*, one of the findings of this research was related to the fact that leaders expressed that they were motivated to initiate change because of strong theological convictions. One application of the above-mentioned finding in light of the supporting research is that leaders who initiate change motivated by theological convictions would be well served in clearly articulating a theological understanding of why churches are or become ethnically diverse. This theological framework as mentioned earlier is key not only in communicating the church's *raison d'être* but also providing a needed rationale that strengthens the commitment of some to membership in a multiethnic church. With regard to the practice of *challenging the process*, it is also important to highlight that as noted above pastors relied on the creation of task forces or advisory boards in order to elicit and encourage input when shopping for ideas and innovation. These advisory boards or task force groups sought to be intentionally diverse. An application is that multiethnic pastors should give importance to being as inclusive as possible in searching for ideas since this will also allow them to create strategic alliances which will enable them to implement change throughout the organization.

This study also reaffirmed some of the findings of other research that stressed that intentional diversity is one of the keys to the success of multiethnic congregations (Yancey 2003, 18; DeYmaz 2007, 56). The applications from the findings of this study suggest various ways in which multiethnic churches can endeavor to transition from ritual to formal inclusion including décor of church facilities, which is appealing to an ethnically diverse constituency, inclusion of elements of other ethnicities in worship

style, intentionally diversifying the makeup of those individuals and groups that get more “face time” during the public worship services, translating church materials into main languages represented in the church, translating worship services, creative and inclusive use of multimedia with sensitivity and integration of ethnic elements as appropriate, transitioning from a more didactic to narrative preaching style, intentionally recruiting leaders and staff from other ethnicities without lowering qualifications or biblical standards.

The findings related to the area of *inspiring a shared vision* clearly pointed out that although the concept of vision and envisioning meant different things to different pastors, imagining and understanding a picture of a desirable future or destination was critical to the leadership practices of these pastors. Equally important was the communication of that vision in ways that appealed to the whole individual intellectually and emotively. An application related to this point is that when multiethnic pastors communicate the vision of the church or a particular ministry endeavor, they must not only appeal to the intellect but also tug at the heart. One way of doing this includes the use of personal testimonies of people who have been part or beneficiaries of a particular ministry endeavor to share personal stories that support the validity of such ministry. Another way is through the use of vivid multimedia presentations to appeal and secure commitment to the vision of the church or ministry.

With regard to the practice of *enabling others to act*, participating multiethnic pastors were aware of some individuals’ reluctance to participate freely in forums for decision-making. Some of the hindrances were cultural (power distance) while others were linguistic. One application from this finding points to the need of providing training

seminars for all church leaders which deal with those cultural hindrances. These seminars will also grant members of all ethnicities a better understanding into the decision making process in organizations and churches in the United States. In addition to this, training will serve to encourage contextually appropriate responses from members of ethnic minorities which validate and affirm the importance of their participation in the decision making process. Another application would be to translate meetings and forums into the first language of the speakers if they deem that this would enhance their participation.

Equally important was the finding related to the way in which personal contact of pastors with individuals in small groups fostered the empowerment of individuals in multiethnic churches. An application would be for pastors to assume responsibility for teaching new members classes and through that to allow for members to get to know their pastors. For large churches, different members of the staff could be assigned to provide oversight to different segments of the congregation thus ensuring that all members have equal access to quality time with pastors or ministry leaders.

Lastly, in the area of *enabling others to act* most pastors enhanced the confidence and competence of individuals by providing training, personal coaching and feedback. A possible application could be that multiethnic churches establish well-structured mentoring programs as part of their efforts not only to empower others but also to express a clear commitment to enlisting and diversifying the leadership of the church.

In relation to the leadership practice of *modeling the way*, it was evident from the responses of these participants that the alignment of actions with shared values is of critical importance in multiethnic churches and to multiethnic pastors. Possible applications from this finding can include the periodic revisiting of the core values of the

church with the church staff and ministry leaders in order to secure that ministry ventures and leadership behaviors are in line with those shared values. In addition pastors could enhance their effectiveness by being continually reminded that they must model what they expect from their constituents. The leadership development of individuals in a multiethnic church should also include coaching with regard to creative and sensitive ways in which leaders could demonstrate their commitment to multi-ethnicity in their personal, organizational and public ministry practices. Providing training to enhance the multicultural competence or cultural intelligence of leaders could be critical to increasing the leaders' ability to express their commitment to multi-ethnicity in a more effective way.

Lastly, with regard to the leadership behavior of *encouraging the heart* the findings of this research pointed to the fact that multiethnic church pastors are typical in the ways and frequency in which they recognize the contributions of individuals. As mentioned earlier in this chapter, recognizing the contributions of others is important in all organizations but is of critical importance in an ethnically diverse organization (especially in the multiethnic church). According to researchers, this recognition is critical to increasing peoples' trust in their leaders and essential for bridging cultural divides (Kouzes and Posner 2002, 30). An application relevant to this fact is that leaders should include as part of the development and implementation of ministry endeavors, the provision for regular and systematic acknowledgment and celebration of the contributions of others. This acknowledgment could be a part of periodic performance reviews of individuals and ministries. If, as the literature suggests, this behavior is important to

increasing constituents' trust in their leaders this behavior is especially critical given the many forces that militate against the life and stability of multiethnic congregations.

The current research was useful in identifying more specifically some of the best leadership practices by pastors of multiethnic churches. Many of the findings of this research confirm those behaviors and practices that have been suggested in previous research. There are also direct applications not only for those engaged in multiethnic church leadership but also for those institutions responsible for training church leaders in the United States. Since these behaviors seem to be consistent with existing literature on multiethnic church ministry, institutions responsible for training pastors should evaluate whether their curriculum adequately prepares individuals who will be serving in ethnically heterogeneous contexts. An evaluation of the current research and the literature could help these institutions to include teaching material which is research validated and specific to the multiethnic setting. The quickly-changing demographics of urban cities, suburban, and rural America seem to suggest that most churches will have to address and contend with the reality of multiethnic ministry soon.

The behaviors and practices identified in the current research as well as those suggested in previous research could help to establish clear parameters for evaluating pastoral leadership and effectiveness in multiethnic churches. Training institutions could design curriculum specific to development of competencies that are integral to effective multiethnic church leadership. Programs of study (graduate and undergraduate) could include coursework and specializations better suited to prepare those who currently lead or hope to lead multiethnic churches.

This research could also aid in the hiring of qualified individuals with knowledge and experience in multiethnic church ministry. The reported leadership practices (from current and previous research) can serve to develop instruments that could better measure the competency and suitability of individuals for multiethnic pastoral leadership. These instruments could be used by multiethnic churches to screen candidates for pastoral positions. They could also help multiethnic churches in their leadership training and development. As certain areas of behavior are identified, individuals being groomed for leadership positions could be intentionally assigned projects or tasks that require the use and development of one or more of these leadership behaviors.

Other applications of a more personal character which emerged from the researcher's participation in this study are as follows:

1. The biblical model of churches includes different models, like the Jerusalem church and the church in Antioch. What makes a church is much more related to biblical distinctives and functions than socioeconomic, cultural or ethnic distinctives. Ultimately, there is more than one way of doing church in a way that honors God and His Word.
2. Transformational servant leadership is essential to the effectiveness of pastors in general, and multiethnic pastors in particular.
3. The development, maintenance, and growth of multiethnic churches require intentional actions by pastors which demonstrate a commitment to diversity in all areas: private, public and organizational.
4. The development of personal relationships is essential to the effectiveness of leaders especially in diverse settings. Bridge building is essential to counteract the natural forces that tear humanity apart.
5. Multiethnic pastors must be careful of the subtle influences which can creep through an uncritical embrace of the multicultural agenda and some of its allies (political correctness). Some of its elements can breed seeds of bitterness and discontent which come in the form of the hermeneutics of suspicion espoused by advocates of multiculturalism as pointed out by Peter C. Phan (Phan 1995, 10).

6. All pastors should be aware of sociological factors (class, culture, and ethnicity) and how these impact our worldviews, the gospel, the church and ultimately ministry praxis.
7. Clear values are critical to the success of any ministry enterprise. In the multiethnic church the values of diversity and competence are not mutually exclusive; especially as we make attempts to recruit diverse staff and leaders.
8. General leadership theory provides adequate principles for all church leadership including those serving in diverse contexts. What is needed is not another theory of leadership but tools to improve the effectiveness of leaders in diverse settings. This will include perhaps giving more serious examination to the topic of cultural intelligence in the curriculum of pastoral educational formation.

Further Research

In light of the current research and some of the difficulties mentioned in chapter four concerning the length of the questionnaire used for this study (Personal Best Questionnaire), a replication of the study using the interview questions given to senior pastors might yield more specific responses related to the behaviors of pastors in multiethnic churches. The advantage of interviews is that they do not take that long and also allow the researcher to ask clarification questions. Another possible study could focus on further clarifying the leadership practices related to the three main spheres of behavior critical to the multiethnic pastor identified in this study, namely personal, organizational and public spheres. In addition to this clarification, the suggested study could also focus on uncovering whether all of these are equally important or if one of them is more important. One other related study could include perceptions from the pastors and members of the churches in order to compare and contrast their perspectives on the most important leadership behaviors.

The inclusion of pastors of both genders in this study perhaps points to the need for other studies that could focus specifically on uncovering and comparing the best

ministerial practices of men versus those of women in multiethnic churches. This suggestion is in part due to the fact that there was a very limited number of female pastors who provided responses for this study, and this limited number perhaps did not provide sufficient information in order to identify and contrast the practices of male versus those of female pastors.

Since the literature has suggested that multicultural competence could be a key to the effectiveness of leaders in multiethnic settings a suggested study could focus on validating that suggestion by uncovering the factors that contribute to ministerial effectiveness in multiethnic settings. Another suggestion for further study could compare the multicultural competence across demographical categories such as that of multiethnic male and women pastors, as well as that of Anglo and ethnic minority leaders and to try to uncover the possible sources for the differences. Future studies could also focus on measuring the correlation between gender, ethnicity, age, and ministerial effectiveness. Other related studies could involve an examination into whether cultural intelligence or emotional intelligence is a better indicator of ministerial effectiveness in multiethnic church ministry.

Still, other suggestions for further study could include the following: (1) an analysis and comparison of the missiology of multiethnic church pastors; (2) a comparative analysis of the best leadership practices of pastors of multiethnic vs. pastors of ethnically homogeneous congregations; (3) a description and analysis of the common theological themes that enable the development of multiethnic churches. Future research might include qualitative studies that provide a 360-degree evaluation of the best leadership practices of pastors of multiethnic churches instead of simply using pastors'

self-reported perceptions. Lastly, in light of the fact that the current research uncovered an overwhelming commitment from the participants to have a very inclusive and participatory leadership style, a suggested study could focus on identifying and contrasting the characteristics of team leadership among multiethnic pastors versus those of pastors of homogeneous congregations.

APPENDIX 1

GATEKEEPER LETTER

Dear (Pastor's Name),

Thank you once again for your kind consideration of this research project. This is a follow-up to our phone conversation regarding participation by you and your pastoral staff in a pilot study that I will be conducting. Because of your position at your church, your role is critical in securing the participation of your pastoral staff in this pilot study. The purpose of this pilot study is to refine the instruments and protocol used for data collection in my study.

As previously mentioned, this research is directly related to my dissertation and an integral part of the requirements toward completing the Ed.D. Degree at the Southern Baptist Theological Seminary in Louisville, KY.

Because of your leadership in a multiethnic congregation, you and your pastoral staff can provide critical insights into the refinement and development of the instruments and protocol to be used in this study. Ultimately, your invaluable contribution could help to shape how church leaders are trained and how multiethnic church ministry will be done for years to come.

I have attached a brief profile of this study for your perusal. I am also including a copy of the Brief Church Profile Questionnaire to be filled out by the lead pastor of each participating church. It is important that this form be filled out and returned to me before the questionnaires are given to participants. In addition you will also receive a sample copy of the instructions and questionnaires to be filled out by every pastoral staff member participating in this study.

I will follow up this letter with a phone call to inquire as to your willingness to participate. In the meantime if you were to have any questions or if you need further information please do not hesitate to contact me via email at rmlatoni@fbcflushing.org or by phone at (347) 608-9467.

I look forward to talking with you soon. Thank you in advance for your time and consideration.

Sincerely,

Raúl M. Latoni Ramírez
Doctoral Student
Southern Baptist Theological Seminary

APPENDIX 2

PARTICIPANT LETTER

Dear (pastor's name),

Thank you once again for your kind consideration of this research project. This is a follow-up to our phone conversation regarding participation by you in a pilot study that I will be conducting. Your participation in this pilot study will help to refine the instruments for data collection for my study. The purpose of this study is to identify and evaluate the best leadership practices by pastors of multiethnic churches in the United States.

As previously mentioned, this research is directly related to my dissertation and an integral part of the requirements toward completing the Ed.D. degree at the Southern Baptist Theological Seminary in Louisville, Kentucky.

Because of your leadership in a multiethnic congregation, you can provide critical insights into the development of a leadership theory for this unique context. Ultimately, your invaluable contribution could help shape how church leaders are trained and how multiethnic church ministry will be done for years to come.

I have attached a brief profile of this study for your perusal. I am also including a copy of the Brief Church Profile Questionnaire to be filled out by the lead pastor of each participating church. In addition, you will also receive a sample copy of the instructions and questionnaires to be completed by each pastor participating in this study.

I will follow up this letter with a phone call to inquire as to your willingness to participate. In the meantime, if you have any questions or if you need further information, please do not hesitate to contact me via email at rmlatoni@fbcflushing.org or by phone at (347) 608-9467.

I look forward to talking with you soon. Thank you in advance for your time and consideration.

Sincerely,

Raúl M. Latoni Ramírez

APPENDIX 3

CHURCH PROFILE QUESTIONNAIRE

Church Profile Questionnaire

This basic profile is to be completed by the Senior Pastor or Administrative Pastor of the participating church.

1. What is your church's name?
2. What is your church's address?
3. Denominational affiliation?
4. When was your church founded?
5. When did it become a multiethnic church? At its inception or at a later point?
How many years?
6. What is the total membership of your church?
7. What is the approximate ethnic composition of your church? (Use percentages)

American Indian/Alaskan Native _____

Asian/Pacific Islander _____

Black _____

East Indian/Indian Sub Continent _____

Hispanic/Latino _____

White _____

Other _____

8. How many persons are members of your paid pastoral staff?
9. As you look at the following reasons, which one best describes the primary reason why your church is multiethnic? (Please place an "x" on the space provided in front of the reason)
 - a. _____ **Leadership Influence**- Clergy or lay leaders develop vision and exercise influence toward the development of a multiethnic church (Yancey 2003, 52-54).

- b. **Byproduct of Evangelism**- A church moves toward multi-ethnicity as a result of winning members of other ethnic groups to Christ (Yancey 2003, 55-56).
- c. **Demographic Shift**- The ministry becomes multiethnic as a result of demographic changes in the neighborhood surrounding the church (Yancey 2003, 56-59).
- d. **Network Development**- The church becomes multiethnic because of the expansion of social networks (family and friends of people) within the church (Yancey 2003, 59-64).
- e. **Denominational Initiative**- The church becomes multiethnic as a result of a denominational mandate or charter given to address a particular constituency within a specific context (Foster 1997).

10. The following table is adapted from the multiracial church model developed by the authors of *United by Faith* (De Young et al. 2003). It uses general descriptions of the organizational culture, ethnicity of leadership, and degree of social interaction among members in order to classify a multiethnic congregation's type.

Characteristics of Multiethnic Congregation Models

	ASSIMILATED MULTIETHNIC CONGREGATION	PLURALIST MULTIETHNIC CONGREGATION	INTEGRATED MULTIETHNIC CONGREGATION
ORGANIZATIONAL CULTURE	Reflects one dominant ethnic culture	Contains separate and distinct elements of all ethnic cultures represented in the congregation	Maintains aspects of separate cultures and also creates a new culture from the culture in the congregation
ETHNICITY OF LEADERSHIP (LAY OR CLERGY)	Dominant ethnicity	Representative of the different ethnicities in the congregation	Representative of the different ethnicities in the congregation
DEGREE OF SOCIAL INTERACTION ACROSS ETHNICITIES	Can be high or low.	Low	High

11. Which of the above-mentioned terms best describes your church at present?
(Please place an "x" in the space provided before each description)

- (a) **Assimilated Multiethnic Congregation**
- (b) **Pluralist Multiethnic Congregation**
- (c) **Integrated Multiethnic Congregation**

12. Are worship services conducted in a language other than English? If so, which languages?

APPENDIX 4

PILOT STUDY CONSENT FORM

Consent Form

What is the purpose of this pilot study?

The purpose of this pilot study is to refine the instruments and protocol used for data collection in my study.

Who is conducting this study?

This study is being conducted as a part of my (Raúl M. Latoni Ramírez) dissertation research, under the supervision of Dr. Hal Pettegrew (my dissertation advisor at The Southern Baptist Theological Seminary, Louisville, Kentucky).

What will be involved?

The senior pastor or administrative pastor for each participating congregation will complete a brief (10 question) congregational demographic survey. In addition all members of the pastoral staff will commit 45 to 60 minutes to complete the Best Practices Questionnaire.

Who has access to participant responses and data?

Access to participant responses and data from this study will be limited to my advisor (Dr. Hal Pettegrew) and myself (Raúl M. Latoni Ramírez).

What risks and benefits are associated with participation?

I do not see any risks to you as a result of your participating in this study. Your confidentiality, anonymity, and privacy will be protected to the maximum extent allowable by law. The emails or hardcopies of the questionnaires, recordings and transcripts of interviews will be kept in a secure place known only to myself. Your name and identifying information will not appear in any published materials, or public statements made in relation to the study.

What are my rights as a respondent?

As a participant, you have the right to ask any questions about the pilot study and I will provide you with a detailed response. Your participation in this study is totally voluntary and you are free to withdraw from the study at any time without penalty.

What will be published?

The purpose of this study is critical to the refinement of the instruments and protocol that are preliminary steps for the completion of my dissertation requirement at The Southern Baptist Theological Seminary. In addition, the findings from this study may also be utilized through scholarly publications and presentations.

Who do I contact for more information about the study?

If you have questions concerning this study, you may contact the researcher, Raúl M. Latoni Ramírez at (347) 608-9467. If you have any questions about your rights as a participant, or are dissatisfied at any time with any aspect of this study, you may anonymously contact Dr. Michael S. Wilder, Chair of the Research Ethics Committee of The Southern Baptist Theological Seminary by email: mwilder@sbts.edu.

Agreement to Participate

The research in which you are about to participate is designed to refine the instruments and research protocol to be utilized in my proposed research. This research is being conducted by Raúl M. Latoni Ramírez for purposes of the completion of the dissertation requirement for the degree of Doctor of Education. In this research, you will complete a 45-60 minute questionnaire. 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 set of interviews and questionnaires, you are giving informed consent for the use of your responses in this research.

APPENDIX 5

PERSONAL BEST QUESTIONNAIRE INSTRUCTIONS

Preparing to Write Your Case

1. Think about all the leadership experiences that you have had within the context of multiethnic church ministry. Let them pass by your mind, as if you were viewing a movie of your leadership career or hearing a tape recording of your personal leadership history.
2. A few of these experiences will undoubtedly look, sound or feel like personal best experiences. Select one of these experiences.
3. Spend some time getting a clear mental picture of the extraordinary experience. See, hear and feel it again as intensely as you can.
4. Once you have recalled and reviewed your personal best leadership experience, turn to the worksheets and answer all the questions.

Getting Started

Personal Best. A “personal best” experience is an event (or series of events) that you believe to be your individual standard of excellence. It is your own “record setting performance”, a time when you did your very best. It is something you use to measure yourself by, a time you look upon as your peak performance experience. A useful and simple guide to the selection of your “personal best” is “When I think about this it makes me smile a lot.”

Leadership Experience. You have been involved in many experiences in your career. For purposes of this exercise, we ask that you focus your thinking on only those experiences where you were the leader. You might use these criteria to select your experience:

1. Your experience does not need to be restricted to a time when you were appointed or selected leader. It can be either a time when you emerged as the informal leader or a time when you were the official leader or manager.
2. It can be in any functional area of ministry and may include: the envisioning, development, planning or implementation of new ministry proposals, or organizational policies. It may also include the restructuring or reorganization of ministry programs and practices (including those pertaining to public ministry

programs and practices such as worship services). It may also include practices related to the recruitment and development of paid staff and volunteers. It may also include practices related to the fostering and maintenance of good working relationships among staff and/or with church members.

3. This experience is not restricted to your present ministry setting; nevertheless, it must be within a multiethnic ministry setting where you were a member of the paid pastoral staff.

APPENDIX 6

PERSONAL BEST QUESTIONNAIRE WORKSHEET

Preliminary Participant Questions

Please include the following information that will only be used in order to contact you when necessary:

Name: _____

Address: _____

Phone: _____ (work)

_____ (cell)

Email: _____

Preferred Method of Contact: Phone, Email

1. What is the name of your church?
2. What is the location of your church?(City and State)
3. What is your age group?
 - a. 20-24
 - b. 25-34
 - c. 35-44
 - d. 45-54
 - e. 55 or older
4. What is your gender?
 - a. Male
 - b. Female
5. What is your marital status? (Please circle one)
 - a) Single
 - b) Married
 - c) Divorced
 - d) Widowed

6. What is your ethnicity?
 American Indian/Alaskan Native _____
 Asian/Pacific Islander _____
 Black _____
 East Indian/Indian Sub Continent _____
 Hispanic/Latino _____
 White _____
 Other _____
7. What is your first language? Are you fluent in any language(s) other than English? If so, how many and what are they?
8. How many years have you been a Christian? (Please circle one)
 0-5 yrs.
 6-10 yrs.
 11-15 yrs.
 16-20 yrs.
 21 or more yrs.
9. Are you licensed? (Please check one) Yes _____ No _____
 Are you ordained? (Please check one) Yes _____ No _____
10. How many total years of paid vocational, whether full or part-time, pastoral ministry experience do you have? (Please circle one) Of these years, how many have been in multiethnic ministry? (Please write the number of years in multiethnic ministry in the space provided)
 0-5 yrs. _____
 6-10 yrs. _____
 11-15 yrs. _____
 16-20 yrs. _____
 21 or more yrs. _____
11. How long have you been a pastoral staff member at this church?
 a. 0-2
 b. 3-4
 c. 5-6
 d. 7-8
 e. 9-10
 f. More than 10
12. What is your current job title?

13. Years or highest degree of formal education completed? (Please circle one and write years and degree obtained.

- Elementary _____
- High School _____
- Some College _____
- Bachelors Degree _____
- Master's Degree _____
- Doctoral Degree _____

14. Do you have any formal theological training? (Please circle all that apply, giving the certificate or degree obtained and the years attended)

- Bible institute _____
- Bible college _____
- Seminary _____
- None

Personal Best Leadership Experience Worksheet

The Situation (Please answer each question briefly in one or two sentences)

1. Where did this take place? (Give name of the organization, division, department, etc.)
2. When did this take place? How long did it take to complete from start to finish?
3. Who initiated this project or ministry initiative? If you, indicate your title and function at the time. If someone else, what was this person's relationship to you (i.e., boss, peer, subordinates, lay volunteer, outsider, consultant, etc.)?
4. Who else was involved, either directly or indirectly, in the project? It is not necessary to name everyone. Please just indicate their functional areas and whether they were bosses, peers, subordinates, lay volunteers, etc..
5. What was your specific role or title in this project?
6. What were the actual results of this project? (Give quantitative and qualitative results?)
7. Indicate any commendation, special recognition, or reward that you and your group received?

Opportunities and Challenges: Challenging the Process (Please answer each question briefly in one or two sentences)

1. If you were the one to initiate this project or venture, why did you want to do it? What motivated you? If someone else asked you to take on this project or initiative, what made you believe you could do it?
2. What did you do, if anything, to challenge the existing way of doing things? What changes did you make? What innovative things did you do? What risks did you take?
3. How did you challenge others to attain high levels of performance, to excel to do better than ever before?

4. As best as you can recall, how would you describe your feelings at the beginning of this project? How did you feel immediately after accepting or initiating this project?

Destinations: Inspiring a Shared Vision (Please answer each question briefly in one or two sentences)

1. As you looked forward to the time when the project or initiative would be completed, what did you dream that you would accomplish? What was your ideal outcome, your vision, your fondest wish for the project or initiative?
2. If you used any slogans, metaphors, catchy phrases, logos, or symbols to describe your dream or vision, what were they?
3. What did you say to convince others that they ought to enlist and sign up?
4. How did you build a sense of enthusiasm and excitement for this project?

Involvement: Enabling Others to Act (Please answer each question briefly in one or two sentences)

1. How did you involve others in planning and decision-making? Did you use any special methods or techniques?
2. How did you build a team out of the individuals that worked under you? Did you use any special methods?
3. How did you foster cooperation and collaboration among those whose support you needed, even if they didn't work for you? Did you use any special methods?
4. How did you develop trust and respect among those who worked on the project? Did you use any special methods?
5. How did you help your team members to feel strong and capable? Did you use any special methods?

Leader Actions: Modeling the Way (Please answer each question briefly in one or two sentences)

1. For this project, what were the values that you believed should guide everyone's actions? What were the standards to which everyone was accountable?
2. How did you show others by your own example that you were serious about these values and standards? How did you lead by "example"?
3. What structures and systems did you use to plan, organize, and control the project?
4. What dramatic or unusual actions, if any, did you take to get people to pay attention to important aspects of the project?

Encouragement: Encouraging the Heart (Please answer each question briefly in one or two sentences)

1. How did your team celebrate its accomplishments, its milestone achievements?
2. What festive events, if any, did you have?
3. How did you recognize individual contributors? Did you use any special incentive systems or recognition programs?
4. How did you get the word out to the rest of the organization about your group's accomplishments?

Summing Up

Please review your responses to the previous six sets of questions. In summary, what would you say were the five or six key leadership actions that you took that enabled this to be a personal best leadership experience? (Please answer briefly in two to three sentences)

Character of the Experience

1. What five or six words would you use to best describe the character or feel of this experience?
2. Please write down a few words that describe how you felt personally as the leader of this experience.

Leadership Lessons (Please answer each question briefly in one or two sentences)

1. What did you learn about leadership style and practice from this “personal best leadership experience”?
2. If you were going to teach someone else about leadership on the basis of your own personal best experience, what morals and lessons about leadership would you pass along? What would you tell others to do to be an effective leader?
3. Of all the things that contributed to the success of this project, whether actions that you took or other factors, what was the most important contributor to the project's success? What action or attribute made the most difference?
4. If you were going to contribute one quotation of your own, one personal saying, to a book about leadership, what would that quotation be?

In Conclusion (Please answer each question briefly in one or two sentences)

1. As a leader, how is it that you would most like to be remembered?
2. Why did you select this project to write about? When you look back on it, what made this one so special, unique, memorable?

3. How have you learned to lead? How have you gained the skills to lead? Please select and rank in order the three things that have contributed most to your leadership development

APPENDIX 7

PARTICIPANT INVITATION LETTER

Dear (Pastor's Name),

I am writing to invite you to participate in a research project to uncover and analyze the best leadership practices of pastors of multiethnic churches. Your church has been identified and chosen through referral from various experts (academicians and practitioners) in the field of multiethnic church ministry and from existing literature in the subject matter. I am inviting you to participate in this study because of your experience as a pastor in a multiethnic congregation.

The information that you provide will be part of a study to uncover and analyze the best leadership practices by pastors of multiethnic churches in the United States. This research is part of the requirements for completion of the Ed.D. Degree at the Southern Baptist Theological Seminary in Louisville, KY. This information will appear as part of my dissertation. Upon your agreement I will email you a copy of preliminary instructions and questions that are part of a revised version the Best Leadership Practices Questionnaire (Kouzes and Posner 1987). This questionnaire will help you to complete a case study pertaining to one of your best leadership experiences. Completion of such case study will take approximately 30-45 minutes. The researcher will be available to you via phone and email for questions and/or clarification. In addition a limited number of follow up clarification questions will be emailed to you if needed by the researcher.

Because of your leadership in a multiethnic congregation, you can provide critical insights into the development of a leadership theory for this unique context. Ultimately, your invaluable contribution could help to shape how church leaders are trained and how multiethnic church ministry will be conducted for years to come. As a token of gratitude for your participation you will receive a \$5 gift card for Starbucks.

I will follow up this letter with a phone call to inquire as to your willingness to participate. In the meantime if you were to have any questions or if you need further information please do not hesitate to contact me via email at rmlatoni@fbcflushing.org or by phone at (347) 608-9467.

I look forward to talking with you soon. Thank you in advance for your time and consideration.

Sincerely,

Raúl M. Latoni Ramírez
Doctoral Student
Southern Baptist Theological Seminary

APPENDIX 8

CONFIRMATION LETTER

Dear (Pastor's Name),

I am writing to thank you for your willingness to participate in this study. Your time and input is greatly appreciated. You will receive a participant packet via email as a Word document attachment and a hardcopy will also be sent to you. This packet will contain the following items:

1. Confirmation Letter
2. Instruction Sheet for Personal Best Questionnaire
3. Personal Best Questionnaire Worksheet
4. Consent Form
5. Self Addressed Stamped Envelope

Please take time to look through your packet carefully to ensure that it is complete. In the event that you are missing any of these items please contact me immediately via email at rmlatoni@fbcfushing.org or by phone at (347) 608-9467.

Please complete these items and return to me via email or in the self-addressed stamped envelope enclosed by (date). Once again I would like to assure you that your confidentiality, anonymity, and privacy will be protected to the maximum extent allowable by law.

Thank you in advance for your time and consideration.

Sincerely,

Raúl M. Latoni Ramírez
Doctoral Student
Southern Baptist Theological Seminary

APPENDIX 9

CONSENT FORM

Consent Form

What is the purpose of this study?

The purpose of the proposed study is twofold. The first goal is to describe the best leadership practices of pastors of multiethnic congregations and, secondly, to analyze the descriptions of these practices in view of the current literature on leadership and multiethnic church ministry.

Who is conducting this study?

This study is being conducted as a part of my (Raúl M. Latoni Ramírez) dissertation research, under the supervision of Dr. Hal Pettegrew (my dissertation advisor at The Southern Baptist Theological Seminary, Louisville, Kentucky).

What will be involved?

The senior pastor or administrative pastor for each participating congregation will complete a brief (10 question) congregational demographic survey. In addition all members of the pastoral staff will commit 45 to 60 minutes to complete the Best Practices Questionnaire.

Who has access to participant responses and data?

Access to participant responses and data from this study will be limited to my advisor (Dr. Hal Pettegrew) and myself (Raúl M. Latoni Ramírez).

What risks and benefits are associated with participation?

I do not see any risks to you as a result of your participating in this study. Your confidentiality, anonymity, and privacy will be protected to the maximum extent allowable by law. The emails or hardcopies of the questionnaires, recordings and transcripts of interviews will be kept in a secure place known only to myself. Your name and identifying information will not appear in the, published materials, or public statements made in relation to the study. Participation in the study will advance the knowledge concerning the best leadership practices of pastors in multiethnic evangelical congregations.

What are my rights as a respondent?

As a participant, you have the right to ask any questions about the research and I will provide you with a detailed response. Your participation in this study is totally voluntary, and you are free to withdraw from the study at any time without penalty.

What will be published?

The purpose of this study is to complete the dissertation requirement at The Southern Baptist Theological Seminary. In addition, the findings from this study may also be utilized through scholarly publications and presentations.

Who do I contact for more information about the study?

If you have questions concerning this study, you may contact the researcher, Raúl M. Latoni Ramírez at (347)608-9467, or you can contact the dissertation director for this study, Dr. Hal Pettegrew, at hpettegrew@sbts.edu. If you have any questions about your rights as a participant, or are dissatisfied at any time with any aspect of this study, you may anonymously contact Dr. Michael S. Wilder, Chair of the Research Ethics Committee of The Southern Baptist Theological Seminary by email: mwilder@sbts.edu.

Agreement to Participate

The research in which you are about to participate is designed to discover the best leadership practices of pastors in multiethnic evangelical churches. This research is being conducted by Raúl M. Latoni Ramírez for purposes of the completion of the dissertation requirement for the degree of Doctor of Education. In this research, you will complete a 30-45 minute questionnaire. 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 questionnaire you are giving informed consent for the use of your responses in this research.

You may return your completed questionnaire electronically to me at rmlatoni@fbflushing.org or via mail by placing it in the self addressed stamped envelope which I will provide to your church.

APPENDIX 10

SENIOR PASTOR QUESTIONNAIRE

Questions for Interviewing Senior, Lead, or Executive Pastor

1. What is your name?
2. What is the name of the church you serve?
3. What is your exact job title?
4. What practices of mentors or role models in multiethnic ministry do you admire the most and wish to imitate?
5. What are some of the practices that you have personally adopted and which you consider to be vital for the development of healthy relationships in a multiethnic setting? Which practices do you try to instill in church members by modeling or teaching? Which practices do you try to instill in leaders of the church (lay and staff)?
6. How do you recruit lay leaders or staff members? What are the considerations?
7. What are some of the observable behavior or practices that you look for in individuals which may be an indication of their potential and suitability for effective leadership in a multiethnic congregation?
8. What are some of the skills and accompanying practices that are a part of your leadership development program?
9. What is the leadership structure of your church? How was it developed?
10. What are some of the ways in which you make decisions, develop and enforce organizational policy etc.?
11. Is your leadership team representative of the ethnic diversity of the church? Why or why not? What steps have you taken?
12. What is the vision of your church? How was it developed?
13. What is your theological and philosophical basis for having a multiethnic church? Do you teach or preach on it? How often? What are other ways that you communicate this?

14. Is multi-ethnicity an intentional pursuit of your church? Is it a priority? How do you do this?
15. What elements are included in the planning and execution of a public worship service? Who is involved? What if any part does the multiethnic composition of the church play in this process?

APPENDIX 11

INTERVIEW CONFIRMATION LETTER

Dear (Participant Name),

Thank you for your willingness to participate in my study entitled, “AN INVESTIGATION OF THE BEST LEADERSHIP PRACTICES OF PASTORS OF EVANGELICAL MULTIETHNIC CONGREGATIONS.”

I look forward to meeting you for our interview on _____ (date) at _____ (time). In preparation for our discussion, I have included three documents for your review. The first attached document is an informed consent form. On the day of the interview you will have an opportunity to ask any questions you might have about the consent form. Before the interview you will indicate your willingness to have the interview audio recorded. The second document is the participant information form. The final attached form provided are the questions that will guide the interview. These are provided so that you can process the questions in advance to our interview. Please complete the informed consent form and the participant information form prior to the interview. I would like to collect these two forms at the beginning of our interview.

Please contact me if you have any questions about the study. I can be reached at rmlatoni@fbcflushing.org or (347) 608-9467. Thanks for your time and consideration in this endeavor.

Sincerely,

Raúl M. Latoni Ramírez
Doctoral Student
Education and Leadership
The Southern Baptist Theological Seminary

APPENDIX 12

MULTIETHNIC AND URBAN MINISTRY EXPERT LIST

1. Manuel Ortiz is an author and pastor of Spirit and Truth Fellowship in Philadelphia, Pennsylvania. He also serves as professor emeritus of Practical Theology at Westminster Theological Seminary.
2. Curtiss Paul deYoung is an author and professor of Reconciliation Studies at Bethel University. He is also the ex president of the Twin Cities Urban Reconciliation Network and former senior pastor of a multiracial congregation.
3. George Yancey is an author and associate professor of Sociology at the University of Northern Texas.
4. Ed Stetzer is a missiologist, author, church planter, Director of Lifeway Research and Missiologist in Residence for Lifeway.
5. Ray Bakke is an author, urban missiologist, Chancellor, Distinguished Professor of Global Urban ministry and Chairman of the Board of Regents at Bakke Graduate University of Ministry.
6. David Anderson is an author, Senior Pastor of Bridgeway Community Church, Founder and President of the Bridge Leader Network and professor of cultural diversity at the University of Phoenix (Columbia campus).
7. Glenn A. Barth is the National Facilitator of City and Community Ministries for the Mission America City/Community Ministries Division.
8. Noel Castellanos is the Executive Director of the Christian Community Development Association, serves on the board of the John Perkins foundation and is the founding pastor of La Villita Community Church in Chicago.
9. Mark Marchak is the National Director of City Church Movements for Missions Door.

APPENDIX 13

PRELIMINARY LIST OF CHURCHES

1. ***Primitive Christian Church in Manhattan, New York-*** Senior Pastor: Marcos Rivera. Non-denominational church that is described as “a vibrant bilingual multicultural urban ministry that is home to people from many cultures and walks of life” (www.primitivechurch.org). Pastoral Staff consists of four full time paid staff including the senior pastor. The executive pastor is the only woman on the team.
2. ***New Life Fellowship in Elmhurst, New York-*** Senior Pastor: Peter Scazzero. It is evangelical and non- denominational. Founded in 1987 it is an urban multiethnic church which places a high value on the reconciling power of the gospel as indicated in this excerpt from their mission statement, “We exist to glorify God by leading people to a personal relationship with Jesus and by demonstrating the love of Christ across racial, cultural, economic and gender barriers.” (www.newlife-fellowship.org). The senior pastor serves alongside eight other pastoral staff, three of which are women.
3. ***Abundant Life Christian Fellowship in Mountainview California-*** Senior Pastor: Rev. Paul Sheppard. It is affiliated to the Church of God, Anderson. Described as a church of believers of diverse “racial, ethnic, generational, denominational and social backgrounds” (www.alcf.net). Including the Senior Pastor the pastoral staff consists of twelve men. Church founded in 1996.
4. ***The Church of All Nations in Columbia Heights Minnesota-*** Senior Pastor; Dr. Jin Kim. A church affiliated to the Presbyterian Church USA. Founded in 2004 it is an ethnically diverse congregation that stresses the importance of demonstrating love across all racial, social and cultural barriers in order to affirm the power of the gospel (www.cando.org). Total church membership over 250. The senior pastor is one of six members of the pastoral staff of the church that includes one woman as an associate pastor for the Brazilian language congregation.
5. ***The Sanctuary Covenant Church in North Minneapolis, Minnesota-*** Senior Pastor: Rev. Efrem Smith. Church described as “urban, multi-ethnic, relevant, holistic, and Christ-centered community” (www.sanctuarycovenant.org). Senior Pastor serves together with two associate pastors one of which is a woman. Ministry started in 2003.
6. ***Mosaic Church of Little Rock, Arkansas-*** Senior Pastor: Mark DeyMaz. A “multiethnic and economically diverse congregation established by men and

- women seeking to know God and to make Him known through the pursuit of unity in accordance with the prayer of Jesus Christ (John 17:20-23) and patterned after the New Testament at Antioch (Acts 11:19-26; 13:1ff.)” (from website www.mosaicchurch.net) Serves alongside eight other pastors one of which is a woman. Church officially founded in 2002.
7. ***Willowcrest Baptist Church in Houston, Texas-*** Pastor: Rodney Woo. Willowcrest is described as “*God’s multi-ethnic bridge that draws all people to Jesus Christ, who transforms them from unbelievers to missionaries!*” (www.wilcrestbaptist.org). *It was founded in 1972. His staff includes two associate pastors and three ministers one of which is a woman.*
 8. ***Sweetwater River Assemblies of God Church in San Diego, California-*** Senior Pastor: Frank Wooden. Described as a “multiethnic and multilingual community of people gathered in Jesus Christ” (www.sandiegohope.com). Founded in the 1940’s. He serves alongside two other pastors one of which oversees the Spanish language ministry and the other oversees ministry at another of the church’s campuses.
 9. ***Westbrook Christian Church in Bolingbrook, Illinois-***Senior Pastor: Mont Mitchell. Non-denominational church started in 1996. He works alongside four other pastors and six ministerial staff members. The church is multiethnic and conducts services in English as well as Spanish. (www.westbrookchurch.org)
 10. ***North Garland Baptist Fellowship in Dallas, Texas-***Senior Pastor: Tony Mathews. A multiethnic Baptist congregation seeking to make disciples of all nations. He serves alongside two other assistant ministers. Senior Pastor has been at the church since 1992. Do not know when the church was started.
 11. ***Mosaic Covenant Church in Sugar Land, Texas-*** Senior Pastor: Ed Lee. It is a community described as “a blend of multiracial and multiethnic people, broken by the adversities of life, but brought together by God to form a beautiful picture of wholeness, unity, and love.” (www.mosaicpeople.org). Founded in October of 2006. Ed serves as the solo pastor alongside other ministerial staff.
 12. ***Duncanville Church of Christ, Duncanville Texas-*** Pastor: Ron Carlson. An intercultural and multiracial evangelical congregation of believers in Duncanville Texas founded in 1949. He serves alongside one elder on staff, one family life minister, one youth minister, one Hispanic minister, 2 prison ministers and one woman who is the children’s minister and another who is the associate youth minister. (www.duncanvillechurch.org).
 13. ***Antioch Bible Church in Seattle, Washington-*** Senior Pastor: Ken Hutcherson. A church “for all people, of all cultures, all races, all backgrounds.” (ww.abccchurch.org). Serves alongside thirteen other pastors. Non-denominational Bible church founded over twenty-five years ago.
 14. ***Grace Chapel of Lexington, Massachusetts-*** Senior Pastor: Bryan Wilkerson Non-denominational church that welcomes people from all backgrounds. He serves alongside sixteen other pastors two of which are women. Church founded in 1956 becoming more multiethnic in the last decade. Pastor has been there since 2000.

15. ***International Bible Church of Los Angeles, California***-Senior Pastor: Rev. Mark Oh-(www.ibcofla.org). A self-described non-denominational, evangelical and international church. It was founded in 1972.
16. ***First Church of the Nazarene in Los Angeles, California***- Senior Pastor: Rev. Paul Huddle. Described as “one church...but four congregations” founded in 1895 and became multi-congregational in 1932 with the advent of a Spanish language group then a Filipino and Korean groups (www.la1stnaz.org). There is an associate to the Senior Pastor serving the Multicultural English congregation. In addition there are three other pastors who oversee the various language congregation ministries.
17. ***Bridgeway Community Church in Columbia, Maryland***- Senior Pastor: David Anderson. It was started in 1992 as a church plant. He serves alongside three other pastors and multiple other staff members.
18. ***River of Life Church affiliated to the Evangelical Free Church of America***- Senior Pastor: Kareem Smith. He has been senior pastor since January 2008 and serves alongside two other pastors and a worship leader. One of the focuses of the church is on being an “integrated local church” and as a result they have had great success in developing racially and economically diverse followers of Christ of all ages. The church was founded in 2000. (www.riveroflifeministries.us)
19. ***Living Water Community Church in Harrisburg, Pennsylvania***- Senior Pastor : Mike Leonzo. He serves alongside two other pastors on staff. An evangelical church whose purpose emphasizes developing a faith family that is diverse with members coming from all races and all walks of life (www.livingwatercc.com). The church was birthed out of a bible study that began in 2000 and had its official inauguration in 2001.
20. ***Grace Church in Dover, Delaware***- Senior Pastor: Jonathan Seda. He serves alongside three other pastors and a minister of visitation. Their vision is to “reach our community and to unite all ethnic backgrounds and social classes in worship.”(www.gracedover.com). It is evangelical in its doctrine and is affiliated to the Presbyterian Church in America.
21. ***Vineyard Community Church in Norfolk Virginia***- Senior Pastor: Andy Meade. Founded in 1994 it has a membership of 1300. It is evangelical and affiliated to the Association of Vineyard Churches. The senior pastor serves alongside seven other pastors three of which are women. An excerpt from their vision statement reflects the church’s intentionality as a multiethnic ministry: “we see the Hampton Roads area and beyond being impacted by the Good News of Jesus Christ as the Kingdom of God becomes extended through a clear multi-ethnic message and authentic demonstration of His disciplines.” (www.vineyardchurch.com).
22. ***All Nations Fellowship in Wilmington Delaware***- Senior Pastor: Doug Perkins (www.allnationsfellowship.us).
23. ***All Nations Fellowship in Marrero, Louisiana***. Lead Pastor: Anthony Freeman. Charismatic church where he serves alongside three other pastors (www.allnationsfellowship.org).
24. ***All Nations Fellowship in Oklahoma City, Oklahoma***- Senior Pastor: John Thompson. It is associated to the Vineyard Church Fellowship. Planted in 2007

- aims to “connect cultures, cultivate community and contemplate Christ”
(www.allnationstulsa.com).
25. ***Houston Vineyard Church in Houston Texas***- Senior Pastor: Michael Palandro
Founded in 1983. Their mission statement is “Building compassionate community that draws people of all cultures and generations into an authentic intimate and supernatural life with Jesus Christ.” Serves alongside seven other pastoral staff four of which are women.” (www.houstonvineyard.org).
 26. ***New Life Providence Church in Tidewater, Virginia***- Senior Pastor: Dan Backens. An independent charismatic evangelical church. Membership over 2000, established in 1999. Self described as a “trans-ethnic community of believers where “an environment where different ethnicities and cultures are cherished but also transcended by kingdom values of the gospel of Jesus Christ” (www.newlife providence.com). Serves alongside eight other pastors one of which is a woman.
 27. ***Reunion Church in Dallas Texas***- Senior Pastor: Richard Ellis pastor of. It is described as “a non-denominational church reaching all people with the message of Jesus Christ regardless of color, class or lifestyle” (www.reunionchurch.org). Established in 1997. The senior pastor serves alongside one other staff member.

APPENDIX 15

PERMISSION LETTER TO USE THE PERSONAL BEST
QUESTIONNAIRE AND ACCOMPANYING EMAILS
GRANTING PERMISSION

KOUZES POSNER INTERNATIONAL
1548 Camino Monde
San Jose, California 95125
FAX: (408) 554-4553

June 1, 2011

Raúl M. Latoni Ramírez
142-10 Sanford Ave.
Flushing, NY 11355

Dear Mr. Latoni:

Thank you for your request to use the Personal Best Leadership Questionnaire in your dissertation. We are willing to allow you to *reproduce* the instrument in written form, as outlined in your request, at no charge. Permission to use the Personal Best Leadership Questionnaire requires the following agreement:

- (1) That Personal Best Leadership Questionnaire is used only for research purposes and is not sold or used in conjunction with any compensated management development activities;
- (2) That copyright of the Personal Best Leadership Questionnaire, or any derivation of the instrument, is retained by Kouzes Posner International, and that the following copyright statement is included on all copies of the instrument; "Copyright 1987 James M. Kouzes and Barry Z. Posner. All rights reserved. Used with permission";
- (3) That one (1) **electronic** copy of your dissertation and one (1) copy of all papers, reports, articles, and the like which make use of the Personal Best Leadership Questionnaire data be sent **promptly** to our attention; and,
- (4) That you agree to allow us to include an abstract of your study and any other published papers utilizing the Personal Best Leadership Questionnaire on our various websites.

If the terms outlined above are acceptable, would you indicate so by signing one (1) copy of this letter and returning it to us. Best wishes for every success with your research project.

Cordially,
Ellen Peterson
Permissions Editor
Epeterson4@gmail.com

I understand and agree to abide by these conditions:

(Signed) _____ Date: _____

Expected Date of Completion is: _____

Re: LPI Research Request

Wednesday, June 1, 2011 12:14 PM

From:

"raul latoni" <rmlatoni@fbcflushing.org>

[View contact details](#)

To:

"Ellen Peterson" <epeterson4@gmail.com>

Dear Ellen,

Thanks for your prompt reply. just a quick clarification I will not be using the LPI instead I will be using the Personal Best Questionnaire form Kouzes and Posner's book from 1987. the reason is that my study is a qualitative inquiry into the best leadership practices of pastors of multiethnic evangelical churches and the Personal Best Questionnaire seemed more suited to my methodology. I have adapted it slightly to reflect language that is directed to multiethnic church ministry. If you want I can send a copy of this proposed revised adaptation of the PBQ. Your prompt response to this matter is greatly appreciated.

Sincerely,
Raul M. Latoni Ramirez

--- On **Thu, 5/26/11**, **Ellen Peterson <epeterson4@gmail.com>** wrote:

From: Ellen Peterson <epeterson4@gmail.com>

Subject: LPI Research Request

To: rmlatoni@fbcflushing.org

Date: Thursday, May 26, 2011, 6:24 PM

Dear Raul,

Please find the permission letter attached which requires your signature before you can use the LPI product. Please sign it and return it to me by email attachment, fax or mail.

If you require a hard copy by mail, please let me know and I will mail it out today.

Kind regards,

Ellen

Permissions Editor

Epeterson4@gmail.com

408-892-2461

Research Request

Thursday, June 2, 2011 11:58 AM

From:

This sender is DomainKeys verified

"Ellen Peterson" <epeterson4@gmail.com>

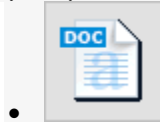
Add sender to Contacts

To:

rmlatoni@fbcflushing.org

Message contains attachments

1 File (28KB)



Personal Best Leadership Questionnaire Permission Letter.doc

Hello Raul,

This is fine to use the form. Please sign the attached modified permission letter and return it to us first.

Kind regards,

Ellen

Permission Editor

LPI Request

Friday, June 24, 2011 4:29 PM

From: This sender is DomainKeys verified

"Ellen Peterson" <epeterson4@gmail.com>

Add sender to Contacts

To: rmlatoni@fbcflushing.org

Hello Mr. Latoni:

Thank you for sending back the signed letter.

If you have not already you can now go to the web site and purchase one copy of the LPI (then you can make photo copies of it for your research). There is also a Facilitators Guide on the web site that will help you score them.

<http://www.leadershipchallenge.com>

Thank you and good luck,

Ellen

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ABSTRACT

PASTORAL LEADERSHIP PRACTICES IN EVANGELICAL MULTIETHNIC CONGREGATIONS: A MULTI-CASE STUDY

Raúl Martín Latoni Ramírez, Ed.D.
The Southern Baptist Theological Seminary, 2012
Chair: Dr. Hal K. Pettegrew

The purpose of this study was to identify and describe the best leadership practices of pastors of selected evangelical multiethnic congregations in the United States. The study was qualitative in nature and can best be described as a multiple or collective case study with purposeful sampling. The sample consisted of 30 pastors, including 6 women and 24 men, from 6 multiethnic congregations. The churches were located in 6 different regions of the country: Northeast, Mid-Atlantic, Midwest, Pacific Northwest, West, and Southwest. The denominations represented in these churches included Independent Charismatic, Vineyard, Assemblies of God, Baptist, and Independent.

The researcher used a revised version of the Personal Best Questionnaire as the primary means for collecting data (Kouzes and Posner 1987). This was completed by all participants who, in addition, completed a demographic data form created by the researcher. In order to triangulate the data, the researcher also incorporated data from personal observations during visits to each of these churches and from interviews with the senior pastor at the 6 churches. The gatekeeper or designated person at each church

was also asked to fill out a questionnaire to provide demographic data pertaining to the church.

The responses provided by the participants in this study confirmed and correlated well with the five practices of exemplary leadership proposed by Jim Kouzes and Barry Posner. The impetus for the participants' best practices came from personal conviction, perceived need, personal passion, leadership directive, and challenging the status quo. Over a third of the pastors responded to a perceived need, demonstrating that leaders do not always seek challenges; challenges seek leaders. Others initiated change in response to a perceived dissonance between personal or corporate values and current ministerial practices. Senior pastors were more likely than associate/assistant pastors to initiate change based on personal convictions. Other responses closely related to implementing change focused on pastors' behavior of developing and implementing a specific vision for their ministries. Senior pastors relied primarily on preaching and teaching to communicate their vision. Overall, respondents reported that the primary means to communicate vision and the need for change was by developing slogans and through the use of testimonies in various settings of the church.

In order to build cohesiveness and promote trust in leadership, a majority of the participants reported the importance of building personal relationships with their church members. While senior pastors relied mostly on vision casting to foster collaboration in their respective ministries, associate pastors were more likely to foster collaboration through personal relationship development. Also, female pastors were twice as likely as their male counterparts to use personal words of affirmation to enhance the

confidence of individuals in their abilities, thereby furthering their relationships with congregational members.

One of the ways in which the participants fostered accountability was by modeling transparency, vulnerability, and honesty in communication. The researcher identified three primary spheres for modeling behavior among the participants: personal, organizational, and public. While associate pastors reported modeling behavior in one or two of these spheres, senior pastors demonstrated modeling behavior in all three spheres.

KEYWORDS: Pastoral, leadership, multiethnic churches, evangelical, best leadership practices.

VITA

Raúl Martín Latoni Ramírez

PERSONAL

Born: January 30, 1963, Panama Canal Zone, Panama
Parents: Raúl Latoni Rivera, and Lenidas Ramírez Piñeiro
Married: Adele Rodríguez, October 6, 1990

EDUCATIONAL

Diploma, Colegio San José, Rio Piedras, Puerto Rico
B.A. Economics, University of Massachusetts, 1985
Diploma, Instituto Teológico Asambleas de Iglesias Cristianas, 1993
M.Div., The Southern Baptist Theological Seminary, 2002

MINISTERIAL

Pastor, Grace Baptist Church, Brooklyn, New York, 2000-03
Pastor, First Baptist Church of Flushing, Flushing, New York, 2003-

ACADEMIC

Professor, Instituto de Liderazgo Cristiano, Flushing, New York, 2003-06
Member Administrative Team, New York Center, Bethel Seminary of the East,
2004-06