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LEADERSHIP STYLE AND TENURE OF YOUTH MINISTERS: A MIXED METHODS STUDY

A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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Doctor of Philosophy

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by

John Ellis Steen

May 2015

APPROVAL SHEET

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A MIXED METHODS STUDY

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Troy W. Temple

Date _____

This work is dedicated to my family. To Jennifer, my beautiful and sweet wife, whose constant encouragement and support allowed me to preserve to the end. To our children, Julianna, Jake, and Jaleigh, who cheered me on and pushed me to keep going even when I did not think I could do it. I will never be able to thank each of you adequately for helping make this dream a reality. I love you each so much.

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LIST OF ABBREVIATIONS

CR	Contingent Reward
FRLM	Full Range of Leadership Model
IC	Individualized Consideration
II	Idealized Influence
IM	Inspirational Motivation
IS	Intellectual Stimulation
LF	Laissez-Faire
MBE-A	Management by Exception: Active
MBE-P	Management by Exception: Passive
MLQ	Multifactor Leadership Questionnaire
SBC	Southern Baptist Convention

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PREFACE

The idea for this research was birthed from a calling to serve youth as well as a desire to help other youth ministers. Therefore, this manuscript came about as the result of years of reading, writing, and researching the topic. I am blessed to have learned from incredibly gifted professors. I am fortunate that my doctoral dissertation committee included Dr. Troy Temple and Dr. Brian Richardson. What I learned from their vast array of experiences as youth ministers and years as youth ministry professors were very helpful to me in crafting this project.

My cohort (learning community) that traveled this path with me through my course work was tremendous. They provided keen insight into the different subjects with which we grappled in our classes. They gave me much needed encouragement to continue on and finish the race. However, the best times were those of laughter among us because it helped lighten the load along the way.

There will never be enough words or ways to express my appreciation to my family. The pursuit of a doctoral degree was definitely a calling for our entire family because of the tremendous amount of time away from them that it required. They never complained. The notes of encouragement and sweet treats always lifted my spirits. They always knew that I would finish, even though there were many times I did not think it would happen.

I want to thank my father, Dr. Jack Steen, and his wonderful wife, Dianne, who provided the financial and emotional support necessary to accomplish this task. Many times I called Dad, and he gave me kind words that helped me to see things differently and encouraged me to continue in this pursuit. Dad and Dianne's support was tremendous.

Finally, I want to confess that there were numerous occasions when I planned on quitting. However, each time I got on my knees and cried out to God for help, or wisdom, or understanding He always provided exactly what I needed to get the job done at that time. He has proved Himself faithful throughout this entire arduous journey. I pray that what I research and write will be a blessing to others and help expand the kingdom of God in making Jesus famous.

John Ellis Steen

Hendersonville, Tennessee

May 2015

CHAPTER 1

RESEARCH CONCERN

This research explored the relationship between leadership styles and the longevity of youth ministers who are affiliated with the Metro Youth Minister's Association.[1] Local church youth ministers have the very important job of ministering to young people who are at a critical place in their spiritual formation. Yet, according to research conducted by Jonathan Grenz, "many [youth ministers] have short careers in the vocation."[2] These seemingly early departures from the field of youth ministry can have potentially damaging effects on many people involved such as the youth, the youth ministers, and the church at large. This research examined youth ministers' select demographics and leadership styles and their influences on the extended tenures of youth ministers. The intent of this research was to find relationships and insights that could inform, educate, and train youth ministers in order to lengthen their careers in the youth ministry profession.

Introduction to Research Problem

Jonathan Grenz's research of over 240 current and former youth ministers revealed the average tenure of a youth minister is 7.8 years.[3] This means that youth

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[1]The Metro Youth Minister's Association is a gathering of youth ministers from fifty of the largest Southern Baptist churches in metro areas. This organization has been meeting for the past thirty-six years. Matt Petty was acting Chairman in 2013. Metro Youth Minister's Association, "Metro Youth Minister's Association Handbook" (presented at the Metro Youth Minister's Association Annual Conference, Burnt Hickory Baptist Church, Powder Springs, GA, April 21-25, 2013), 13-14.

[2]Jonathan Grenz, "Factors Influencing Vocational Changes among Youth Ministers," *Journal of Youth Ministry* 1 (Fall 2002): 73.

[3]Ibid., 80.

ministers stay in the profession just a little longer than it took them to obtain their undergraduate and master's degrees to prepare them for such ministry.[4] On the time frame of the departures of youth ministers, Grenz says, "The majority (56.9%) of former youth ministers were in their thirties when they left the vocation with the second largest group (21.5%) leaving during their twenties."[5] The trend of youth ministers leaving the profession so early in their profession is very unfortunate considering the critical life stage of their students: "With so many foundational habits and values being formed in the adolescent years, whether they be positive or negative, the youth minister is more needed than ever before."[6] Troy Temple conducted research that indicates effective youth ministry is influenced by leadership ability.[7] However, his research does not find a correlation between effective leadership ability and longevity of tenure among youth ministers. This research purposed to determine what influences, demographics, and self-perceived leadership styles are most conducive to an extended, long-term tenure in the vocation of youth ministers.

Early departures from the youth ministry profession raise many questions related to the motivation, preparation, and necessary skills of youth ministers. If it can be discovered why some continue to minister to youth for an extended time in their career,

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[4]Boyce College, "2013-2013 Catalog," accessed October19, 2013, http://www.boycecollege.com/files/2009/04/Boyce-Catalog-2013-20141.pdf; The Southern Baptist Theological Seminary, "Frequently Asked Questions," accessed October 19, 2013, http://www.sbts.edu/future-students/faq/. According to Boyce College, students are classified according to the number of credit hours they have earned, both through transfer credit and through courses taken at Boyce College. The categories of classification are freshman: 0-29 hours; sophomore: 30-62 hours; junior: 63-92 hours; senior: 93+ hours. According to The Southern Baptist Theological Seminary, diploma and master's students typically carry an 18-27 hour load per year. Depending on individual initiative and personal circumstances, most students can complete their diploma or M.Div. in 3 to 3 1/2 years.

[5]Grenz, "Factors Influencing Vocational Changes," 80.

[6]Lee Vukich and Steve Vandegriff, *Timeless Youth Ministry* (Chicago: Moody, 2002), 226.

[7]Troy Wayne Temple, "An Analysis of Youth Ministers' Perceptions of Character Qualities, Leadership Competencies, and Leadership Flaws that Facilitate or Hinder Effective Youth Ministry" (Ed.D. diss., Southern Baptist Theological Seminary, 2007).

then the church and the academy will be in a better position to sufficiently support the profession born out of a love for ministering to youth by extending the tenure of its practitioners.

Short-tenured youth ministry is not a new phenomenon. For decades, a youth ministry career has been viewed as transitional, a "pre-professional position rather than a legitimate occupation—hence the term stepping-stone ministry."[8] The thought of a "stepping-stone ministry" helped perpetuate a mindset that youth ministers would not have long tenures. Approximately thirty years ago Paul Borthwick stated, "The general consensus is that the average tenure of youth ministers is not more than eighteen months."[9]

Fortunately, the eighteen-month statistic has proven to be false. Strommen, Jones, and Rahn challenged this long-standing thought: "I know of no study that establishes that statistic. Someone must have made an estimate based on personal observation—and being a person of some authority, has been quoted ad infinitum."[10] Grenz goes further in refuting the eighteen-month statistic in research with current and former youth ministers. He reported that the average stay of youth ministers at one church was almost five years.[11]

Although the length of ministry is inconsistent with Borthwick's claim, the fact remains that youth ministry tenures are abbreviated. If youth ministers serve less than a decade in their field of expertise before exiting the profession then these perceived early departures can have obvious negative impacts such as a distrust of leadership by youth, turnover of volunteers, disruption in programming, an increased dropout of youth in

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[8]Mark Lamport, "What is the Status of Professional Youth Ministry?" in *Reaching a Generation for Christ: A Comprehensive Guide to Youth Ministry*, ed. R. R. Dunn and M. H. Senter (Chicago: Moody, 1997), 240.

[9]Paul Borthwick, "How to Keep a Youth Minister," *Leadership* 4, no. 1 (1983): 75-81.

[10]Merton Strommen, Karen E. Jones, and Dave Rahn, *Youth Ministry that Transforms* (Grand Rapids: Zondervan, 2001), 23.

[11]Grenz, "Factors Influencing Vocational Changes," 73-88.

church, and decreased spiritual growth among youth.[12]

These potentially devastating effects could be curtailed if youth ministers learned how to develop an extended tenure at a church. According to Strommen, Jones, and Rahn, ministry tenure at churches can reap a plethora of positive benefits:

> The longer one serves as a youth minister, the higher one scores on measures of competent job performance, confident leadership, effective relationships with youth, theological grounding, achievement in developing adult volunteers being motivated by God's calling, ability to relate to parents, and making a creative response to the youth culture.[13]

The youth minister benefits from longevity, which positively affects both the youth minister and the youth ministry: "Both level of satisfaction and the level of effectiveness in ministry dramatically increase with tenure."[14] A healthy and lengthy tenure would be the best possible scenario for both students and their youth minister.

Attempts at Understanding

Research has been conducted on the tenure of youth ministers. For example, Gregg Makin investigated reasons for leaving youth ministry. His research delved into the intentions and influences that contribute to the high turnover rate among professional youth ministers. He discovered how factors such as job satisfaction, type of work, and commitment to career were negatively related to the turnover in youth ministers.[15]

Jonathan Grenz added to the relatively small body of research on ministry tenure. He conducted his research "to discover the factors that influence YMs [youth ministers] to change church employers or leave vocational youth ministry."[16] His research

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[12]Len Kageler, *The Youth Ministry Survival Guide* (Grand Rapids: Zondervan, 1992), 20.

[13]Strommen, Jones, and Rahn, *Youth Ministry that Transforms,* 88.

[14]Mark Devries, *Sustainable Youth Ministry* (Downers Grove, IL: IVP, 2008), 126.

[15]Gregg Alan Makin, "Understanding the Turnover Intentions of Youth Pastors" (Ph.D. diss., Regent University, 2004), iii-iv.

[16]Jonathan Christian Grenz, "Factors Influencing Job or Career Changes of Youth Ministers" (Ph.D. diss., Biola University, 2000), 1.

with current youth ministers cited many factors that influenced them in their time of decision. The top reasons he discovered were that they were disappointed in their local church, felt they could have greater success in other opportunities, did not have a good relationship with the senior pastor, considered the staff relationships to be unhealthy, thought their church was spiritually unhealthy, were lacking personal support, were in need of more support from the church, and/or desired more lay leadership in the youth ministry.[17]

In contrast, Russell Wheelington looked at reasons for staying in the field of youth ministry. He narrowed his focus to the personal characteristics and leadership techniques of youth ministers who had served as a youth minister a minimum of ten years at one particular church. He stated that those who worked with teams of well-trained volunteers extended their youth ministry career tremendously. He also discovered that youth ministers with an extended tenure take their calling seriously. Lastly, Wheelington states, "The minister's relationship with God through Jesus must be of the utmost importance and it must be guarded."[18]

The research that has been conducted in the area of youth ministers and their tenures has proven helpful. It has provided statistics regarding the reasons why some youth ministers have stayed and why others have left. Wheelington's research contributed to the subject of youth ministry tenure. Although he began asking some of the right questions, there is still more to be considered. There is need for a more comprehensive look at what factors contribute to youth ministers staying in their profession.

Research Purpose

The intent of this concurrent mixed-methods study was to examine the

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[17]Ibid., 176-77.

[18]Russell Neal Wheelington, "The Longevity of Youth Ministers in Relationship to Personal Characteristics and Leadership Techniques" (Ph.D. diss., The Southern Baptist Theological Seminary, 2005), 146-54.

relationship, if any, between the ministry tenure of youth ministers affiliated with the Metro Youth Minister's Association, select demographics, and self-perceived leadership styles. The questionnaire and survey in phase 1 helped determine the presence of correlating factors such as demographics or leadership styles. The qualitative second phase provided specifics from youth ministers via Skype interviews.

Delimitations of the Proposed Research

The research was delimited to include only paid, full-time youth ministers who are serving in a local church and are affiliated with the Metro Youth Minister's Association. A second delimiter was that only youth ministers available to respond to the online questionnaire and survey during the specific time frame, which was the first two weeks of November 2014, were included in the research. A third delimiter was that only youth ministers with email access will be contacted. A fourth delimiter was that only youth ministers with access to the Internet were able to fill out the online questionnaire and survey. A fifth delimiter was that in order to participate in phase 2, phase 1 must be completed. In addition to these, a delimiter in phase 2 was that only full-time youth ministers, with a minimum of ten years serving in youth ministry were interviewed along with a determination of how many churches have been served during those years.

The purpose of these delimitations was to discover trends, principles, and/or patterns that will be transferable and applicable to youth ministers who serve vocationally in a local church setting. I recognize the validity and need of full-time youth ministers in other ministries; however, this research was focused on empowering and equipping local church youth ministers in order to better prepare, utilize, and lengthen their tenure.

Research Questions

This research was guided by six questions in order to study the relationships of select demographics, leadership styles, and the tenures of youth ministers affiliated with the Metro Youth Minister's Association. The questions will be assessed using the

demographics questionnaire, Multifactor Leadership Questionnaire (Form 5x)[19], and interview questions. The following questions served to focus this research:

1. What is the ministry tenure of youth ministers affiliated with Metro Youth Minister's Association?

2. What relationship, if any, exists between select demographics and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

3. What is/are the predominant self-perceived leadership style(s), according to the MLQ (Form 5X), of youth ministers affiliated with the Metro Youth Minister's Association?

4. What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and select demographics of youth ministers affiliated with the Metro Youth Minister's Association?

5. What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

6. What observations and implications for ministry can be drawn from the open-ended interviews with the long-tenured veteran youth ministers affiliated with the Metro Youth Minister's Association?

Terminology

These terms are defined to clarify their usage in this research.

Full-time youth minister. This refers to the person who is responsible for the leadership of the youth ministry in a local church. This individual has a "paid, full-time ministry in the local church with the primary focus with adolescents."[20] Although the youth minister's primary focus is with students, some pastors would say the youth minister's primary responsibility is with the parents of adolescents. The title given to this position varies depending on the church and/or denomination. The synonyms can be

> youth minister, minister to youth, youth director, director of student ministries, director of youth ministry, minister of middle school, minister of high school, middle school minister, high school minister, student(s) minister, minister of students, minister to students, pastor to youth, pastor of middle school, pastor of

[19]Bruce J. Avolio and Bernard M. Bass, *Multifactor Leadership Questionnaire: Manual and Sample Set* (Menlo Park, CA: Mind Garden, 2004), 2-3.

[20]Grenz, "Factors Influencing Vocational Changes," 74.

high school, middle school pastor, high school pastor, student(s) pastor, pastor of students, pastor to students, as well as variations of these terms.[21]

Laissez-faire leadership. "Laissez-faire leaders are indifferent to what is happening. They avoid getting involved in making decisions and taking stands on issues. They divert attention from hard choices and abdicate responsibility."[22] It appears from this definition that this type of leadership style that actually is not leadership at all because it is derived from a lack of true leadership.

Leadership style. Bass and Avolio define leadership style as "a complex social process geared to intentionally influence others, facilitate activities, and attain goals within groups and organizations."[23]

Local church. "The church is the community of all true believers for all time."[24] For the context of this research, "a local church is a group of called-out believers who assemble together for the carrying out of God's commands and the Great Commission; and for the providing of fellowship, strength, encouragement, edification, and Christian growth to God's people."[25]

Metro Youth Minister's Association. An organization of local church youth ministers. "The Metro Youth Minister's Association has a two-fold purpose. The first is to provide fellowship and a support group of like minds and calling. The second is to share creative resources and innovative ideas within this support group."[26] A youth

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[21]Casey James Casamento, "The Relationship between Leadership Styles and Learning Styles of Youth Pastors" (Ph.D. diss., The Southern Baptist Theological Seminary, 2009), 12.

[22]Bernard M. Bass, *The Bass Handbook of Leadership* (New York: Free Press, 2008), 143.

[23]Bernard M. Bass and Bruce J. Avolio, *Transformational Leadership and Development* (Palo Alto, CA: Consulting Psychologists, 1990), 358.

[24]Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 853.

[25]Steve Raymond Vandegriff, "Factors for Successful Adolescent Ministry in the Local Church Today" (D.Min. project, Liberty Baptist Theological Seminary, 2001), 10.

[26]Metro Youth Minister's Association, "Metro Youth Minister's Association Handbook," 27.

minister must serve in a full-time capacity in order to become a member of this association. Also, their church's youth Sunday school enrollment must be at least five hundred with an average attendance of 250. The youth minister's church must also meet three of four requirements: they must be located in a metro area of at least five hundred thousand people; they must have a resident membership of five thousand; they must maintain an annual budget of at least three million dollars; they must employ a minimum of eight full-time professional ministerial staff.[27] Furthermore, the "membership is limited to fifty members."[28]

Multifactor Leadership Questionnaire (or MLQ). Bass and Avolio constructed the research instrument MLQ (Form 5X) as a means to measure the type of leadership a leader expresses, whether it be transformational, transactional, or laissez-faire (non-leadership).[29]

Tenure. This refers to the length of time a person has been serving in full-time youth ministry. This is not in reference to longevity in a particular church but in regards to the profession of youth ministry.[30]

Transactional leadership. Transactional leadership, as defined by Bass and Avolio, is a "transaction or exchange that takes place among leaders, colleagues, and followers. This exchange is based on the leader discussing with others what is required and specifying the conditions and rewards these others will receive if they fulfill those requirements."[31]

Transformational leadership. Transformational leadership can be understood

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[27]Ibid.

[28]Ibid., 28.

[29]Avolio and Bass, *Multifactor Leadership Questionnaire,* 2-3.

[30]Grenz, "Factors Influencing Job or Career Changes," 9.

[31]Bass and Avolio, *Transformational Leadership,* 3.

as the means by which a leader and follower connect through a relationship, which facilitates increased enthusiasm and ethics within both of them. Northouse defines transformational leadership as "the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower."[32]

Youth ministry. This term refers to ministry geared toward youth. Temple's research was concerned with effective youth ministry whereas this proposed research will be concerned with the longevity of youth ministers. However, Temple's definition of youth ministry, which briefly shares the history behind youth ministry, is helpful to this research as well:

> Youth ministry has not always been as closely tied to the local church as it is today. The history of youth ministry has strong roots in a few significant para-church ministries such as Word of Life, Youth for Christ, Young Life, Campus Crusade and others. The term *local church youth ministry* . . . describe[s] youth ministry that is organized around the structure of an existing local church and is a component of the church's total ministry scope.[33]

Mark Lamport defines youth ministry as

> the purposive, determined, and persistent quest by both natural and supernatural means to expose, transmit, or otherwise share with adolescents God's message of good news, which is central to the Christian faith. Its ultimate end is to cultivate a life transformation of youth by the power of the Holy Spirit that they might be conformed to the revealed will of God as expressed in Scripture, and chiefly in the person of our Lord and Savior, Jesus Christ.[34]

McKenzie's definition more succinctly summarizes youth ministry as "the intentional ministry of the church established for junior high and high school aged persons."[35]

Procedural Overview

A concurrent mixed-methods approach was used consisting of two phases.

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[32]Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles: SAGE: 2010), 172.

[33]Temple, "An Analysis of Youth Ministers' Perceptions," 14.

[34]Mark Lamport, "What is Youth Ministry?" *Christian Education Journal* 16 (Spring 1996): 62.

[35]Roger William McKenzie, "Longevity in Youth Ministry: Factors Influencing Career Decisions" (Ph.D. diss., Trinity Evangelical Divinity School, 1997), 10.

Before phase 1 began, the president of Metro Youth Minister's Association urged all the youth ministers affiliated with the association to participate fully in this research endeavor. In phase 1 an email was sent inviting all the youth ministers affiliated with the Metro Youth Minister's Association to participate. The participants were given a link to a website where they completed a demographics questionnaire and an online survey. The demographics questionnaire contributed to an understanding of the youth ministers and their ministry tenures. The questionnaire contained questions pertaining to the personal life of the youth minister such as, age entered ministry, current age, number of years in paid full-time youth ministry, gender, marital status, number of children, number of churches served, length of stay at current church, level of education achieved, number of youth ministry classes taken in college and seminary, and whether or not he/she had a mentor.

Upon completion of the demographics questionnaire, the youth ministers determined their self-perceived styles of leadership using a survey. This online survey utilized the MLQ (Form 5X). This instrument helped the youth ministers to examine themselves and determine which leadership style (transformational, transactional, or laissez-faire) they predominantly exercise in leading their ministries.

The qualitative component of this study began as veteran youth ministers completed the demographics questionnaire and the MLQ (Form 5X) survey of phase 1. Seventeen veteran youth ministers were interviewed via Skype. For this research purposes, veteran youth ministers are those who have served a minimum of ten years in vocational youth ministry. The interview inquired about how each youth minister has maintained an extended career in youth ministry. Ten open-ended questions were asked in the hope that these seasoned veteran youth ministers could provide helpful tips, training, and insight into how extended tenure can be developed for a youth minister based on their leadership styles or experiences.

The data was analyzed for corresponding relationships between youth

ministers and their demographics, self-perceived leadership styles, and ministry tenures. Data was evaluated to determine what specific impact leadership styles have on the extended ministry tenure of youth ministers.

Research Assumptions

The following assumptions are essential to this research:

1. The youth ministers participating in the study answered the survey and interview accurately, thoroughly, and completely.
2. The instruments utilized were reliable and valid.

CHAPTER 2

PRECEDENT LITERATURE

This research investigated the impact of leadership styles on the longevity of youth ministers. Youth ministers are those who lead youth, parents of youth, and volunteers who serve within the youth ministry. This research also contends that youth ministers who have stayed in youth ministry for an extended career have done so, at least in part, because of their leadership styles. The research utilized Bass' transformational leadership assessment in order to determine which type of leadership styles veteran youth ministers exercise in their ministries.

The first section of this chapter presents the biblical and theological foundations of leadership. The second section covers literature and research that is pertinent to the development of leadership theory and style. The third section explains the impact of longevity on the ministry to youth.

Biblical and Theological Foundations of Leadership

Leadership in Christian ministry must first be grounded in the Word of God. Ted Engstrom, a noted Christian leadership author, states, "I believe that every basic, honorable principle in leadership and management has its root and foundation in the Word of God."[1] Although secular leadership literature may offer helpful insights and thoughts, Christian leadership must unequivocally utilize the grid of Scripture when reading and applying secular literature on leadership. This study was built on the foundational principles found in the Old Testament and New Testament regarding leadership.

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[1]Ted Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 25.

Imago Dei in the Old Testament

Leadership responsibilities were given to mankind at the outset of creation. The first creation account is recorded in Genesis 1:26-28:

> Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."[2]

God directed Adam to rule or lead the rest of the created world because he was created "in the image of God," or *imago Dei*:

> In Genesis the terms "image" (*ṣelem*) and "likeness" *(dĕmût*) occur in just three passages (1:26–27; 5:1, 3; 9:6). Some contend that the theology of the "image of God" *(imago Dei)* had little significance among the Hebrews because of this paucity of references in the Old Testament. But this is fundamentally shortsighted, for 1:26–28 is the seedbed for understanding the promissory blessing of God for Israel's fathers and its realization in the life of the nation.[3]

Mathews provides an explanation of why humans are meant to lead: "Mankind is appointed as God's royal representatives (i.e., sonship) to rule the earth in his place."[4] This impactful phrase is also utilized once in the New Testament (Jas 3:9). Although *imago Dei* is a small phrase, it has had a tremendous impact on leadership in Christendom because it lays the foundation for why mankind needs to lead.

The terms "image" and "likeness" in Genesis 1:26-28 are closely related. Hoekema views them as synonymous: "The Hebrew text, however, makes it clear that there is no essential difference between the two: 'after our likeness' is only a different

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[2]All Scripture references are from the New International Version, unless otherwise noted.

[3]Mathews gives further argument that *imago Dei* is significant to man's call to lead. "Human life has been set in authority over the terrestrial earth to exercise responsible governance. It is the *imago Dei* that defines the human. Humanity is unique and uniquely represents God. Mankind is creature, not divine, but made alive by the divine inbreathing. Although all life is valuable, human life is sacred and requires the severest penalty if violated. Since all human life is created in the image of God, there is no person or class of humans lesser than others." K. A. Mathews, *Genesis 1-11:26*, The New American Commentary, vol. 1A (Nashville: Broadman & Holman, 1996), 61, 163.

[4]Ibid., 61.

way of saying, 'in our image.'"[5] Grudem explains that "the Hebrew word for 'image' (*ṣelem*) and the Hebrew word for 'likeness' *(dĕmût*) refer to something that is *similar* but not identical to the thing it represents or is an 'image' of."[6] Gentry purports that "the words, 'image' and 'likeness' share similar meanings, [yet] each has a different emphasis."[7] Whether synonymous or closely related, "image" and "likeness" seem to emphasize several aspects of humanity.

One aspect of *imago Dei* is the representation of God. Zuck explains, "Just as images or statues represented deities and kings in the ancient Near East, so much so that they were virtually interchangeable, so man as the image of God was created to represent God Himself as the sovereign over all creation."[8]

A second aspect of humanity is ruling or leading as vice-regent of God. Gaebelein explains the extent of humanity's dominion: "This dominion is expressly stated to be over all other living creatures: sky, sea and land creatures."[9] Hoekema describes the rulership as a cultural mandate: "The command to rule the earth for God, and to develop a God-glorifying culture."[10] Ware sees rulership as a privilege.[11] Laniak is awed by the responsibility: "Our theology of leadership is informed by this breathtaking view of God

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[5]Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: Eerdmans, 1986), 13.

[6]Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 443.

[7]Peter J. Gentry, "Kingdom through Covenant," *The Southern Baptist Journal of Theology* 12, no.1 (2008): 31.

[8]Roy B. Zuck, *A Biblical Theology of the Old Testament* (Chicago: Moody, 1991), 14.

[9]John H. Sailhamer, *Genesis*, in vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1990), 37.

[10]Hoekema, *Created in God's Image,* 14.

[11]Bruce A. Ware, *God's Greater Glory* (Wheaton, IL: Crossway, 2004), 62.

to grant royal prerogatives of his creatures. To be made in his image is to rule with him and for him."[12]

Gentry sees a nuanced difference between "image" and "likeness": "An important exegetical point is at stake: the ruling is not the essence of the Divine image, but rather a result of being made in the Divine image."[13] He adds, "The word likeness in Genesis is closely associated with the creation of the human race, human genealogy, and sonship."[14] Man represents God on earth through his sonship: "The word 'image' is consistently used of man representing God in terms of royal rule."[15] Man is ruler over earth because God made him that way. While the Genesis account does not describe the specific contents of the *imago Dei*, it is clear about the consequence of God's creative act: humanity is given rule over the terrestrial world.[16] The conclusion is that man is a ruler over earth because of his relationship with God.

Although humans were created to rule over creation because of their special relationship with God, Adam and Eve sinned and tainted their position of leadership. The second time the image of God is used in the Old Testament is in Genesis 5:1-3:

> This is the written account of Adam's line. When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were created, he called them "man." When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth.

In these verses are the creation account and the first man's son being born. Basically, "we have a recapitulation of what God had done."[17] However the most interesting aspect of these verses is the omission of the word *image* when referring to the creation of man in

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[12]Timothy S. Laniak, *Shepherds After My Own Heart* (Downers Grove, IL: IVP, 2006), 248.

[13]Gentry, "Kingdom through Covenant," 25.

[14]Ibid., 31.

[15]Ibid.

[16]Mathews, *Genesis 1-11:26*, 164.

[17]Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 2009), 497.

verse 1. The word *likeness* is used instead: "Further proof that *image* and *likeness* are use synonymously."[18] However, in verse 3, both words are used, though in reverse order, when referring to Adam's son Seth: "It is evident that *every* way in which Seth was like Adam would be a part of his likeness to Adam and thus part of this being 'in the image' of Adam."[19]

The connection between Adam and his son Seth is seen when the writer of Genesis begins by reminding the reader that man was created by God in His likeness: "Seth was not identical to Adam, but he was like him in many ways, as a son is like his Father."[20] This entire account was written after the fall of man into sin. These passages show that although the image of God in man was corrupted, it was not lost.

There are a variety of views pertaining to the image of God in man. The interpretation has theological implications for leadership because if humanity retains the image of God, the leadership role, though corrupted by the fall, is still innate to man. "For Berkouwer the image of God is only a *verb*: man ought to *image* God; since fallen man no longer *images* God, he is no longer an image-bearer of God."[21] Hoekema held a much different view of the post-fall image of God in man: "Some believe that at the time of man's fall into sin he lost the image of God, and therefore can no longer be called God's image-bearer. But there is no hint of this in Genesis 5:1."[22] According to Hoekema mankind is still an image-bearer. Erickson elucidates, "The image of God is intrinsic to man. Man would not be human without it."[23] Mathews agrees when he explains, "Sin

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[18]Hoekema, *Created in God's Image,* 15.

[19]Grudem, *Systematic Theology,* 444.

[20]Ibid.

[21]Hoekema, *Created in God's Image,* 65.

[22]Ibid., 15.

[23]Erickson, *Christian Theology,* 471.

does not obliterate the *imago Dei*, making a sinner a nonperson, but sin diminishes humanity's glory."[24] Humanity is still created in the image of God, which brings with it the practical implication to be a leader.

The third occurrence of the *imago Dei* phrase is found again in the first book of the Bible. Genesis 9:6 reads, "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man." The context of this verse is after the floodwaters have receded. Noah and his family are back on dry ground. God instructs them on the consequences of what would happen if a man kills another man. It meant death to the murderer. "The reason that murder is here said to be such a heinous crime that must be punished by death is that the man who has been murdered is someone who *imaged* God, *reflected* God, was *like* God, and *represented* God."[25] These verses imply that man is still an image-bearer: "To kill the image of God is to do violence to God himself."[26] Therefore, even after the fall man is still bearing the image of God.

All three occurrences of the *imago Dei* phrase in the Old Testament teach that man was created in the image of God. The image is still there completely; however, it has been corrupted. Henceforth, "humanity is defined in terms of the image of God."[27] However, man's willful disobedience in the Garden had an effect on the image of God in man: "After the fall, then, we are still in God's image—we are still like God and we still represent God—but the image of God in us is distorted; we are less fully like God than we were before the entrance of sin."[28]

Another Old Testament affirmation of the image of God is found in Psalm 8.

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[24]Mathews, *Genesis 1-11:26,* 61-62.

[25]Hoekema, *Created in God's Image,* 16.

[26]Ibid.

[27]Erickson, *Christian Theology,* 471.

[28]Grudem, *Systematic Theology,* 444.

Although the phrase "image of God" is not used, this Psalm supports the teaching. Gentry explains that in Psalm 8 "verses 5-8 constitute a word-by-word commentary and meditation on Genesis 1:26-28."[29] It is clear that the Old Testament teaches that man was created in the image of God at the beginning. Furthermore, "according to the Old Testament fallen man still bears the image of God."[30]

God's Leadership Appointment

Mankind is created in the image of God; therefore each person has the capacity and charge to lead. Some people seem to naturally rise up and lead, while others become leaders after a set of events or encounters propel them into leadership. Still others, like Joshua, learned leadership skills from another more experienced leader like Moses.[31] Within all leaders in the Old Testament there is a common denominator. Gangel explains, "The chief leader of the Old Testament, especially in the Pentateuch, is Jehovah Himself."[32]

God is the ultimate leader. Yet, He calls his creation to lead. The authors of the Old Testament use the verb *bāhar* (רחב), translated as "to choose," which describes God's calling or "choosing" of a person or group (as in the nation of Israel) to accomplish His divine will. The writers use the verb form of *bāhar* (רחב) 170 times throughout the Old Testament.[33]

God sovereignly chose people to lead. Then He equipped them for the task

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[29]Gentry, "Kingdom through Covenant," 29.

[30]Hoekema, *Created in God's Image,* 19.

[31]Numbers 11:28 explains that Joshua had been Moses' aide since his youth. Numbers 27:18 records the Lord telling Moses to pray for Joshua because he was a leader. Deuteronomy 31:14 records the Lord commissioning Joshua as the leader upon Moses' death.

[32]Kenneth O. Gangel, "Biblical Theology of Leadership," *Christian Education Journal* 7, no. 1 (1991): 15.

[33]W. E. Vine, Merrill F. Unger, and William White, Jr., eds., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1996), 34.

ahead. Anthony and Estep observe, "God is the developer of leaders."[34] God does not allow His leaders to go without His preparation, provision, or presence:

> He works providentially as the Lord of circumstances, bringing events and circumstances into the life of the emerging leader and wasting nothing—including mistakes—in the enterprise of producing maturity and preparing the leader for the work he plans.[35]

While choosing leaders, God was not concerned about how a person might "look" as a leader. For example, "the Lord said to Samuel, 'Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart'" (1 Sam 16:7). His concern was the heart of the leader:

> The early centuries of Israel's life show us how God dealt with individuals called to lead. Finding people whose hearts were right toward him, God developed within these leaders a vertical relationship that affected their horizontal relationship with others.[36]

Shepherd Imagery in the Old Testament

The Old Testament used the image of a shepherd to help explain who a leader was and what a leader did:

> The shepherd imagery apparently enjoyed widespread use as a description of both religious and secular callings in the ancient world. Nowhere did anyone appoint, through official channels, a special group of people to an office called "shepherd." Instead they applied the designation to other official persons as a descriptive image.[37]

Shepherds were common in the ancient world; therefore, it was common for the Old Testament writers to utilize this imagery: "The Old Testament used the shepherd

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[34]Michael J. Anthony and James R. Estep, Jr., *Management Essentials for Christian Ministry* (Nashville: B & H, 2005), 301.

[35]Ibid.

[36]Gangel, "Biblical Theology of Leadership," 17.

[37]David A. Steele, *Images of Leadership and Authority for the Church* (Lanham, MD: University Press of America, 1986), 24.

metaphor extensively, with notable warnings to the "shepherds" of Israel in Jeremiah 23 and Ezekiel 34. These passages make specific connections between the shepherd metaphor and spiritual leadership."[38]

Jeremiah 23:1-4 explains how the shepherds have not been doing their job of leading their flock, God's people. Huey expounds on this metaphor of a shepherd as leader: "'Shepherd' was a word widely used of rulers in the ancient Near East. The language is figurative, but the meaning is clear. The 'shepherds' included the kings of Judah and other leaders."[39] Furthermore Huey showed that the "shepherds," or "rulers," would be replaced by God if they did not do their job of providing and protecting the sheep God placed under their leadership.[40]

The entire chapter of Ezekiel 34 refers to the "shepherds of Israel." Cooper further clarifies the link between shepherds and leadership: "Kings and leaders often were called 'shepherds' in the ancient Near East. These 'shepherds' were more than military-political leaders. They bore a primary responsibility for the moral and spiritual direction of the nation."[41] Although these shepherds in Scripture were not fulfilling their responsibilities, they were still seen as the spiritual leaders of the people of God.

The leaders of God's people were referred to as shepherds. However, they

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[38]Jeremiah 23:1-4 says, "Woe to the shepherds who are destroying and scattering the sheep of my pasture!" declares the Lord. Therefore this is what the Lord, the God of Israel, says to the shepherds who tend my people: "Because you have scattered my flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done," declares the Lord. "I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number. I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing," declares the Lord." Jonathan W. Young, "The Relationship between Sense of Humor, Leader-Follower Distance, and Tenure in Pastoral Ministry" (Ph.D. diss., The Southern Baptist Theological Seminary, 2009), 53.

[39]F. B. Huey, *Jeremiah, Lamentations*, The New American Commentary, vol. 16 (Nashville: Broadman & Holman, 1993), 210.

[40]Ibid., 211.

[41]L. E. Cooper, *Ezekiel*, The New American Commentary, vol. 17 (Nashville: Broadman & Holman, 1994), 298.

realized they were not the ones ultimately in charge: "More importantly, YHWH reveals himself as the true Shepherd Ruler of Israel."[42] The job of the shepherd was to provide, protect, and guide the sheep under his care. These leaders were also meant to serve. Laniak explains, "As undershepherds Israel's leaders were servants of their heavenly Master, stewards of God's flock, not their own."[43] A great example of a shepherd leader is Moses.

Moses as a model. Moses was an example of the type of person God was looking for as a leader. Engstrom described Moses as someone whose "steadfast heart and consuming drive to achieve made him an outstanding example for all potential Christian leaders."[44] Moses, although reluctant at first, became the nation of Israel's greatest leader for numerous reasons: "Moses was a man of remarkable leadership based on his character, competency, unique historical context, and the distinct calling of God on his life."[45]

Moses was not only a great leader; he was a great learner. He learned a valuable leadership lesson from Jethro, his father-in-law. Moses was trying to handle all of the nation's problems and settle all their issues and disputes himself. Furthermore, the people were not all able to meet with Moses and therefore were getting frustrated because they were not able to find solutions for their problems.

Jethro visiting and witnessed the leadership style being implemented by Moses. He knew something different had to happen (Exod 18:13-16). Jethro taught Moses that he had to change his leadership style if he was going to carry out God's calling to lead and if the people were to receive the help and advice they needed to live. Jethro

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[42]Laniak, *Shepherds After My Own Heart*, 25.

[43]Ibid., 153.

[44]Engstrom, *The Making of a Christian Leader,* 29.

[45]Anthony and Estep, *Management Essentials,* 354.

recommended that Moses select leaders who (1) were able men (had demonstrated ability and experience), (2) feared God (were spiritually minded), (3) were men of truth (possessed integrity), and (4) hated dishonest gain (were incapable of being bought).[46]

Moses had to choose either to continue to lead the way he had always led or implement a change in his leadership style. Exodus 18:24-26 says,

> Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves.

He decided to change and apply what he learned from Jethro. Moses parceled out his leadership responsibilities to others and shared his authority so that other leaders could participate and help lead the people.[47] Although Moses had been a leader a long time, he still listened to his father-in-law's advice, learned that not sharing leadership wears out both the leader the people (Exod 18:18), and leveraged his influence more effectively.

For the purpose of this study, Moses will be the leader in focus due to the essential change in his leadership style. However, the Old Testament is replete with great leaders who served the Lord:

> Joshua displays the tribal leader assuming military command; David represents the epitome of the theology of kingship; and Nehemiah shows us the quintessential Old Testament "lay leader" thrust into service without the kind of training afforded either Joshua or David.[48]

The Old Testament contains a plethora of other words that refer to leadership. Since the intent of this study is not to discuss all of them in depth, only a few will be covered for consideration and illumination. While writing on leadership in the Old Testament, Gangel focused on the Septuagint and critical words that pertain to leadership such as *episkopos, presbyteros,* and *prohistemi.* These words each refer to some type of

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[46]Kenneth Coley, *The Helmsmen* (Colorado Springs: Purposeful Design, 2006), 176.

[47]Gangel, "Biblical Theology of Leadership," 17.

[48]Ibid.

leadership such as "appointment for supervision," "ambassador," "negotiator," "paying attention to something or someone," "officers and governors," "spokesman," and "role of leading a household."[49] These words all emphasize the importance of leadership in different social positions in Hebrew society, therefore solidifying the importance of biblical leadership.

Imago Dei in the New Testament

The Old Testament clearly teaches the foundational principle that mankind is created in the *imago Dei*. Although the image of God was corrupted through the fall, it is still retained in humanity and, therefore, leadership must still apply. In the New Testament, in the book of James, the author evidently teaches that fallen man still retains the *imago Dei*. His teaching is that it is offensive to God when one man curses another because human beings are in the likeness of God. Furthermore, due to this supportive standard, "one of the most important references to human nature in the New Testament is found here, for humans are in the *imago Dei*, created in the image and likeness of God (Gen 1:26-27)."[50]

This teaching is crucial to understanding the capacity that mankind has to lead. James 3:9 states, "With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness." Clearly, James taught that the original stamp of the likeness of God in the human creature is still present. It is to be respected and blessed, not made the object of malediction. The human being was made for God, fashioned to know God and to reflect the attributes of God in a creaturely way. To dishonor any human being in some way dishonors God.[51]

It is evident that the Bible teaches that man is still created in the image of God

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[49]Ibid., 14-17.

[50]Kurt Richardson, *James*, The New American Commentary, vol. 36 (Nashville: B & H, 1997), 157.

[51]Ibid., 157-58.

albeit a perverted image of God.[52] Even though the *imago Dei* is corrupted, it does not negate the responsibility God bestowed on mankind. God gave humanity the "cultural mandate" to lead.[53] Therefore the *imago Dei* is the biblical foundation for leadership.

Leadership in the New Testament

The New Testament is filled with examples of leadership. However, it is not within the scope of this research to delve into every reference of leadership. This research will focus on the two main Greek words referring to leadership in New Testament. Then the idea of servant leadership will be explored. Finally, the example of Jesus will be examined in terms of his leadership.

The New Testament, when referring to leadership, uses *proistemi*. Zodhiates explains that this Greek verb is a compound word that literally means "to stand before or place over."[54] Martin further elucidates the word *proistemi*:

> The verb might describe one who "surpassed others," who "presided over" or "directed" others, who "represented" others, or who "protected" and thus "cared for" others. In general it does not depict an office but a task. The "one who stands before you" in Paul's letters is both a leader and a caregiver.[55]

Leadership is also referred to in Romans 12:8 as a gift of the Spirit: "If it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully." Martin clarifies,

> Romans 12:8 uses the same verb of one whom the Spirit has given the gift of "caring for others." In the same letter Paul used a noun form of the same word to identify the "servant" *(diakonos)* Phoebe as a caregiver *(prostatis)*, one who had been "a great help" to many people.[56]

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[52]James R. Estep, Jr., Michael J. Allison, and Gregg R. Allison, *A Theology for Christian Education* (Nashville: B & H, 2008), 187.

[53]Hoekema, *Created in God's Image,* 14.

[54]Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga: AMG, 1992), 1220.

[55]D. M. Martin, *1, 2 Thessalonians*, The New American Commentary, vol. 33 (Nashville: B & H, 1995), 172.

[56]Ibid.

Paul used the word *prohistemi* in his other writings as he described additional leadership roles:

> The word *prohistemi* appears eight times in Paul's writings, usually with an emphasis on personal leading of others and care for them. A key reference is 1 Tim. 3:4, where managing or ruling one's own house and family is identified as a prerequisite for pastoral ministry (cf. 1 Tim. 3:12; 5:8, 17).[57]

Paul wrote in 1 Corinthians of other spiritual gifts. He listed another leadership gift in 1 Corinthians 12:28 as the gift of administration: "It is of note that the Greek word for administrator is *kubernesis*. This word is used to describe the role of the ship's helmsman."[58] This role was crucial for the early church:

> The helmsman was a popular image for one who leads and pilots the ship steadily through the waves of dissension. The word, *kubernesis*, refers to the gift of setting the direction and guiding a community, not just employing "administrative skills." Thiselton interprets *kubernesis* as formulating church strategy so that it heads in the right direction.[59]

Servant Motif

New Testament leaders were called to lead as well as care for those under their authority. The caring of others was often thought of as serving. The Greek word used is *diakonia*, which can refer to almost any kind of service. However, Paul's use of the word usually refers to service of the risen Lord and his people, which is "ministry."[60] New Testament leadership involved ministering to others: "The emphasis on *diakonia* and the thrust of the gift of leadership in Romans 12:8 shows us that if New Testament leadership means anything, it means serving other people."[61]

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[57]Kenneth Gangel, *Unwrap Your Spiritual Gifts* (Wheaton, IL: Victor, 1983), 18.

[58]Anthony and Estep, *Management Essentials*, 11.

[59]D. E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker), 599-600.

[60]D. J. Moo, *The Letters to the Colossians and to Philemon,* Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2008), 352.

[61]Gangel, "Biblical Theology of Leadership," 28-29.

Servanthood, although prevalent, was not a popular idea in the culture when the New Testament was being written: "The Greeks . . . hated servanthood for themselves."[62] However, it was a biblical idea: "The prominence of the servant motif in the New Testament is well known. No one can dispute the authoritative position Jesus held among his disciples, and yet he said to them, 'I am among you as one who serves' (Luke 22:27)."[63] Lee further supports this biblical notion: "It is therefore no wonder that the New Testament has over 1300 references to servant, serve and service. This perspective, prominent throughout the Scripture, is inherent to biblical religion."[64]

Leadership in the New Testament is about serving others. Leadership is both a complex and serious task: "Leaders themselves . . . will give an account of their work, and so they must not use their positions for selfish purposes."[65] Leaders had to learn to lead by serving others:

> The message sprinkled throughout the New Testament is that Christian leadership is all about servanthood (Mt. 20:25-28; Mk. 10:41-45; Jn. 13:1-17; Phil. 2:5-8). The Savior was very clear about this in Mt. 20:25-28 where he defines servant leadership as the humble service to others based on our love for them.[66]

Nolland further elaborates on Jesus' teaching in Matthew 20:25-28:

> In the flow of thought we are apparently invited to see that Jesus exhibits his exalted status precisely in taking up a serving role. In the pattern of 20:25 those ruled exist for the benefit of the rulers, but the Son of Man exhibits his preeminence precisely by giving service rather than by receiving service.[67]

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[62]Robert Dale, *Leadership for a Changing Church* (Nashville: Abingdon, 1998), 53.

[63]Richard Higginson, *Transforming Leadership* (London: SPCK, 1996), 45.

[64]Harris Lee, *Effective Church Leadership* (Minneapolis: Augsburg Fortress, 1990), 89.

[65]Thomas R. Schreiner, *New Testament Theology* (Grand Rapids: Baker, 2008), 741.

[66]In Matt 20:25-28, Jesus says, "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Malphurs references this verses as a case for servant leadership. Aubrey Malphurs, *Building Leaders* (Grand Rapids: Baker, 2004), 20.

[67]John Nolland, *The Gospel of Matthew*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 823-24.

Edwards elucidates on the message taught by Jesus found in Mark 10:41-45: "What Jesus teaches about service and self-sacrifice is not simply a principle of the kingdom of God but a pattern of his own life that is authoritative for and transferable to disciples."[68] Disciples, even modern day disciples, may struggle with the idea of serving others. Carson explains why this struggle can occur: "One of the ways human pride manifests itself in a stratified society is in refusing to take the lower role."[69] Humility does not come naturally to most people. Yet Jesus, the King of kings, modeled humility. O'Brien expounds on Jesus' humiliation found in Philippians 2:5-8: "The statement that Jesus 'took the form of a slave' thus means that he 'so completely stripped himself of the rights and securities as to be comparable to a slave.'"[70] Jesus taught servant leadership and he lived it with his life and his death.

Servant leadership is New Testament leadership: "Servanthood . . . is the dominant biblical image of leadership. Greatness in God's kingdom is equated with serving others."[71] Inrig summarizes the teaching found in the New Testament on servant leaders within six groups:[72]

1. All ministry is the Lord's ministry. Believers serve Him. The leader is doing the work as the model servant (Rom 15:8), and the disciples must therefore model and follow Him. Service is intrinsic to discipleship (Matt 20:28; Luke 22:26; John 12:26).

2. The key to servanthood is a voluntary act of humbling. . . . Servanthood is chosen, and involves repudiation of self-centered living (Matt 23:11-12; John 12:24-26).

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[68]J. R. Edwards, *The Gospel According to Mark*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2001), 326.

[69]D. A. Carson, *The Gospel According to John*, Pillar New Testament Commentary (Grand Rapids: Inter-Varsity, 1991), 467.

[70]P. T. O'Brien, *The Epistle to the Philippians*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1991), 222.

[71]Anthony and Estep, *Management Essentials,* 298.

[72]J. Gary Inrig, "Called to Serve: Toward a Philosophy of Ministry," *Bibliotheca Sacra* (October 1983): 342.

3. Service done to others in the Lord's name is service to the Lord Himself. The motive of such service is love for Christ; the manner in which the service is performed involves sensitivity to those in need (Matt 25:44; Mark 9:36).

4. The supreme value is not a position of influence or gifts of prominence, but a servant heart which see the needs of individuals (Matt 20:26-27; Mark 9:37).

5. The task of a servant is to do his Master's will. He is to follow his Lord in carrying out instructions with faithfulness and diligence (Luke 12:37, 17:8; John 12:26).

6. The reward of a servant is certain but not necessarily immediate. It comes from God, not men (Luke 12:37; John 12:26).

Jesus: Exemplar Servant Leader

Jesus taught the importance of servant leadership to his followers: "Jesus imparted to the disciples as leaders-in-training: greatness in God's kingdom consists in imitating the Son of man who came not to be served, but to serve."[73] He made serving others a priority for his disciples: "Jesus made servanthood the basis for leadership stance."[74]

Jesus not only taught servanthood, he embodied it: "Jesus is, in fact, our greatest example of servanthood."[75] Miller stated, "Kingdom leaders are to follow the servant ministry example Jesus set. They must be gifted by Him as servant leaders if they are to carry on the work He left them to do."[76]

Jesus has been described as the greatest leader of all time because he demonstrated servant leadership.[77] His teachings have filled numerous books. The preview of all of these volumes is not within the scope of this research. However, in

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[73]Don Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 189.

[74]Ibid., 47.

[75]Lawrence O. Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids: Zondervan, 1980), 105.

[76]Michael Miller, *Kingdom Leadership* (Nashville: B & H, 1996), 60.

[77]James Kouzes and Barry Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2004). 87.

Jesus on Leadership, Wilkes compiled a condensed list of Jesus' teachings on servant leadership:[78]

1. Servant leaders humble themselves and wait for God to exalt them (Luke 14:7-11).
2. Servant leaders follow Jesus rather than seek a position (Mark 10:32-40).
3. Servant leaders give up personal rights to find greatness in service to others (Mark 10:41-45).
4. Servant leaders can risk serving others because they trust that God is in control of their lives (John 13:3).
5. Servant leaders take up Jesus' towel of servanthood to meet the needs of others (John 13:4-11).
6. Servant leaders share their responsibility and authority with others to meet a greater need (Acts 6:1-6).
7. Servant leaders multiply their leadership by empowering others to lead (Exod 18:17-23).

Defining Christian Leadership

The Bible does not clearly define leadership, but it does show many instances of men and women "in the image of God" in leadership positions. Because of this, scholars and practitioners attempt to define leadership from a Christian perspective. Howell's definition is succinct. "Biblical leadership is taking the initiative to influence people to grow in holiness and to passionately promote the extension of God's kingdom in the world."[79] He states that using his definition allows biblical leadership to be "proactive, purposive, and comprehensive."[80]

Robert Clinton also succinctly defines Christian leadership in one sentence: "Leadership is a dynamic process in which a man or woman with God-given capacity

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[78]Gene Wilkes, *Jesus on Leadership* (Carol Stream, IL: Tyndale, 1996), 29.

[79]Howell, *Servants of the Servant,* 3.

[80]Ibid.

influences a specific group of God's people toward His purposes for the group."[81] Researcher and author George Barna condensed his research into a definition for the leader instead of the act of leadership: "An effective Christian leader is someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place."[82]

In his book *Leadership in Christian Ministry*, James E. Means expresses a more comprehensive definition.

> Spiritual leadership is the development of relationship with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblically compatible goals that meet real needs. By their ethical influence, spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved.[83]

These previously mentioned authors have written extensively on leadership. However, Kenneth Gangel wrote the most thorough definition of Christian leadership this researcher uncovered. His earlier attempt at defining Christian leadership was concise: "Leadership is the exercise of one's spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ."[84] Nevertheless, after more years of continued research and study Gangel penned his exhaustive definition of Christian leadership:

> Biblical leadership takes place when divinely appointed men and women accept responsibility for obedience to God's call. They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with deep conviction of God's will, clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others and mutual membership with others in Christ's body.[85]

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[81]Robert Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 14.

[82]George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997), 25.

[83]James E. Means, *Leadership in Christian Ministry* (Grand Rapids: Baker, 1989), 54.

[84]Kenneth Gangel, *Team Leadership in Christian Ministry* (Chicago: Moody, 1997), 31.

[85]Gangel, "Biblical Theology of Leadership," 30.

It is evident from the Scriptures that God designed humans to lead because they are created with the *imago Dei*. It is also clear that throughout the pages of the Bible, God calls people to lead. God then equips these leaders so they may carry out their assignments to lead. Those leaders mentioned in Scripture implemented their leadership in many ways; although, two dominant themes were modeled: shepherd and servant. Furthermore, it is apparent that there is a myriad of definitions for leadership from a Christian perspective. However, it is imperative that the biblical basis and Christian viewpoint be the foundation upon which this research is based.

An Overview of Leadership Studies

The topic of leadership is an oft-discussed subject. The plethora of definitions proves that point. Although there is an enormous amount of information about leadership, the study of leadership is fairly recent. Bass, in his colossal collection of leadership data, lists many of the first attempts to investigate leadership.

> Among the landmarks in the modern study of leadership are Terman's (1904) investigation of the psychology and development of leadership, Kohs and Irle's (1920) predictions of the promotion of U.S. Army officers, Freud's (1922) work dealing with group psychology, Weber's (1927/1947) introduction of charismatic leadership, Cox's (1926) analysis of the biographies of leaders, Moreno's (1934/1953) invention of sociometry, and Benne and Sheat's (1948) classification of roles in small groups.[86]

These studies were all helpful in the development of the field of leadership. However, there are other studies that have helped lay a foundation more pertinent for this research. Northouse records them as the Trait Approach, Style Approach, Situational Approach, Contingency Theory, and Transformational Leadership.[87]

Trait Approach

The Trait Approach is a fairly straightforward set of theories relating to leaders.

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[86]Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications,* 4th ed. (New York: Free Press, 2008), 6.

[87]Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles: SAGE, 2010), v-ix.

> The theories that were developed were called "great man" theories because they focused on identifying the innate qualities and characteristics possessed by great social, political and military leaders (e.g., Catherine the Great, Mohandas Gandhi, Indira Gandhi, Abraham Lincoln, Joan of Arc, and Napoleon Bonaparte).[88]

In other words, "great" men and "great" women made great leaders. "Underlying this approach was the assumption that some people are natural leaders who are endowed with certain traits not possessed by other people."[89]

Therefore, if "great" men were studied then their leadership traits, believed to be inherent personal qualities, could be discovered.[90] Once these traits were discovered they could be used to train others in leadership. Yukl states,

> The kinds of traits studied most frequently in the early leadership research included physical characteristics (e.g., height, appearance, energy level), personality (e.g., self-esteem, dominance, emotional stability), and ability (general intelligence, verbal fluency, originality, social insight).[91]

Although the Trait Approach has provided much helpful research, it is not without its shortcomings. The first problem is that the trait approach failed to narrow down the potential traits into a definitive list that could be widely used.[92] A sampling of different authors and their list of traits is provided by Northouse in table 1.[93]

A second shortcoming of the Trait Approach is its effectiveness. Even if there were a consensus of all traits from different leaders, there is no assurance that an exhaustive list of traits could be used to train and develop leaders. Yukl explicates, "Hundreds of trait studies were conducted during the 1930s and 1940s to discover these elusive qualities,

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[88]Ibid., 15.

[89]Gary A. Yukl, *Leadership in Organizations* (Upper Saddle River, NJ: Prentice Hall, 2002), 12.

[90]Paul Hersey, Kenneth Blanchard, and Dewey Johnson, *Management of Organizational Behavior* (Upper Saddle River, NJ: Prentice Hall, 2001), 89.

[91]Gary A. Yukl, *Skills for Managers and Leaders: Text, Cases, and Exercises* (Englewood Cliffs, NJ: Prentice Hall, 1981), 67.

[92]Aubrey Malphurs, *Being Leaders* (Grand Rapids: Baker, 2003), 87-88.

[93]Northouse, *Leadership*, 19.

but this massive research effort failed to find any traits that would guarantee leadership success."[94]

Table 1. Studies of leadership traits and characteristics

Stogdill (1948)	Mann (1959)	Stogdill (1974)	Lord, DeVader, Alliger (1986)	Kirkpatrick and Locke (1991)	Zaccaro, Kemp, Bader (2004)
Intelligence	Intelligence	Achievement	Intelligence	Drive	Cognitive abilities
Alertness	Masculinity	Persistence	Masculinity	Motivation	Extroversion
Insight	Adjustment	Insight	Dominance	Integrity	Conscientiousness
Responsibility	Dominance	Initiative	--	Confidence	Emotional stability
Initiative	Extroversion	Self-confidence	--	Cognitive ability	Openness
Persistence	Conservatism	Responsibility	--	Task knowledge	Agreeableness
Self-Confidence	--	Cooperativeness	--	--	Motivation
Sociability	--	Tolerance	--	--	Social Intelligence
--	--	Influence Sociability	--	--	Self-monitoring
--	--	--	--	--	Emotional intelligence
--	--	--	--	--	Problem solving

Although the Trait Approach does have its shortcomings, it also presents potential benefits. Books and biographies of great leaders can help instill in others the need, drive, or encouragement needed to develop into a better leader. However, not all leadership experts agree upon the effectiveness of the trait approach. Bass states, "Leadership is not a matter of some combination of traits but a working relationship among members of a group, in which the leader acquires status through active participation

[94]Yukl, *Leadership in Organizations*, 12.

and demonstration of his or her capacity to carry cooperative tasks to completion."[95]

In contrast, some contemporaries of Bass would disagree with his assessment of traits. They understand the positive aspect of the Trait Approach:

> Recent research, using a variety of methods, has made it clear that successful leaders are not like other people. The evidence indicates that there are certain core traits which contribute to business leaders' success. . . . Leaders do not have to be great men or women by being intellectual geniuses or omniscient prophets to succeed, but they do need to have the "right stuff" and this stuff is not equally present in all people.[96]

A more recent group of authors, Goleman, Boyatzis, and McKee, explain in *Primal Leadership* that a leader handles the "trait" of emotional intelligence in an impactful manner: "In this book we show not just why emotional intelligent leadership drives resonance, and thus performance, but also how to realize its power—for the individual leader, in teams, and throughout entire organizations."[97]

Style Approach

The seeming ineffectiveness of the Trait Approach led researchers in a different direction. Research began to focus on what the leaders did and how they acted rather than who they were as leaders.[98] Northouse writes, "In shifting the study of leadership to leader style or behaviors, the Style Approach expanded the study of leadership to include the actions of leaders toward subordinates in various contexts."[99] Many studies were conducted implementing the Style Approach research. However, two studies come to the

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[95]Bernard Bass, *Bass and Stogdill's Handbook on Leadership: Theory, Research and Managerial Applications*, 3rd ed. (New York: Free Press, 1990), 77.

[96]Shelley A. Kirkpatrick and Edwin A. Locke, "Leadership: Do Traits Matter?" *Academy of Management Executive* 5, no. 2 (May 1991): 49, 59.

[97]Daniel Goldman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: Harvard Business School Press, 2002), ix.

[98]Northouse, *Leadership*, 78.

[99]Ibid., 69.

forefront when discussing the Style Approach: the Ohio State University studies and the University of Michigan studies.

Ohio State University studies. In the late 1940s, researchers from Ohio State University found two aspects of leader behavior. One aspect of leader behavior is "initiating structure," which entails the leader impacting the "task" of working, such as providing order and an organizational process so the work gets done. The second aspect of the leader behavior is "consideration," which involves the leader building up the "relationship" side of the work environment into an amiable place to work.[100]

University of Michigan studies. Contemporaries of the Ohio State researchers, the University of Michigan researchers conducted leadership studies of their own. These researchers also recognized two different types of leader behavior. The first type was called "employee orientation." This type of a leader places a high value on the subordinate as a person. The second type of leader behavior was called "production orientation." This type of leader behavior is very focused on ensuring the job is completed.[101]

Managerial Grid. One of the most popular models of the Style Approach came from a development in the 1960s. Robert Blake and Jane Mouton created the Managerial Grid, which "identifies major theories about how to exercise leadership in the pursuit of production with and through others."[102] Their Managerial Grid has become the most

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[100]Ibid., 70.

[101]Ibid., 71.

[102]Robert R. Blake and Jane S. Mouton, *The Managerial Grid III: The Key to Leadership Excellence* (Houston: Gulf, 1985), ix.

well-known tool in research for the Style Approach. A visual of the Managerial Grid is found in figure 1.[103]

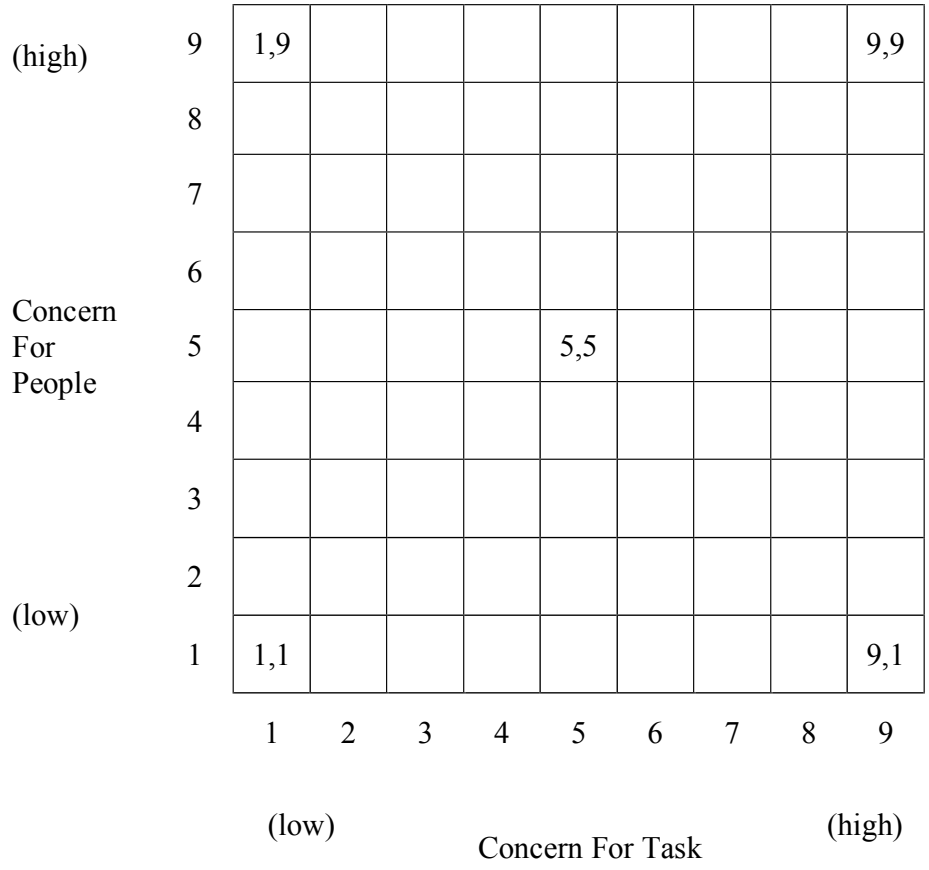

Figure 1. The Managerial Grid

[103]The Managerial Grid is designed with a concern for people on the X (vertical) axis and concern for task (or, performance) on the Y (horizontal) axis. When utilizing this nine-position grid, it helps measure a manager's concern for both people and tasks. Style (9,1) is thought of as a *task master*. This type of manager's main emphasis is getting the job done. While at the same time not having much concern for the people accomplishing the task. Style (1,9) is referred to as a *country club manager*. The manager with this type of style is the exact opposite of the *task master*. This manager has a very high concern for the people involved while seldom emphasizing the task at hand. Style (5,5) is called a *middle-of-the-road manager*. Style (1,1) is an *impoverished manager*. This type of manager has low concern for both the task and the people. The best or ideal position is Style (9,9). The manager who matches this style is described as a *team manager*. He or she is equally as concerned with task accomplishment as with the people who are working to complete the assignment. Blake and Mouton, *The Managerial Grid III*, 13.

While the Style Approach is helpful because it included the behaviors of leaders in the assessment of leadership effectiveness, it is not without its critics. Yukl asserted, "Results from this massive research effort have been mostly contradictory and inconclusive."[104] Although critics may articulate their views, the importance of the Style Approach cannot be underestimated because of its emphasis on both the task and the people needed to accomplish the task.[105]

Situational Approach

The Trait Approach and the Style Approach both contributed to the history of leadership theory. Yet researchers that utilized these two types of approaches failed to include in their analysis the situation of leaders and their ability to be effective in that environment: "During the 1970s and 1980s, leadership studies paid increasing attention to the context in which leadership took place."[106]

One example of this type of focus was found in Fred Fielders' research, which is referred to as the contingency theory: "It is called *contingency* because it suggests that a leader's effectiveness depends on how well the leader's style fits the context."[107] Fred Fielder's contingency model was instrumental in helping leaders begin to understand that context does matter in regards to leadership:

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[104]Yukl, *Leadership in Organizations*, 75.

[105]John R. Schermerhorn, Jr., James G. Hunt, and Richard N. Osborn, *Managing Organizational Behavior*, 4th ed. (New York: John Wiley & Sons, 1991), 465.

[106]Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker, 2004), 51.

[107]Northouse, *Leadership*, 111.

> According to Fiedler's widely researched contingency model, (1) task orientation . . . works best in situations which are either extremely favorable or extremely unfavorable to the leader, or in which the leader has very high or very low control; and (2) relations orientation works best in situations that are moderately favorable to the leader or in which the leader has moderate control. [108]

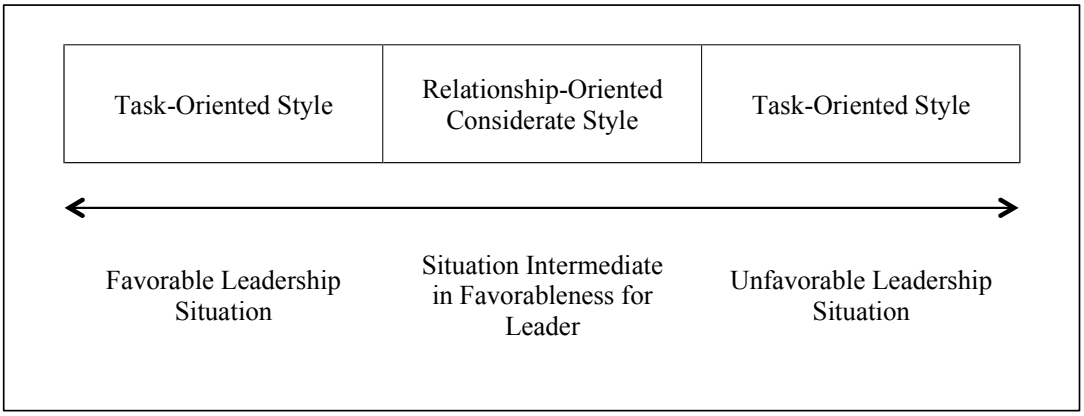

Figure 2. Fielder's contingency model

Although Fielder's contingency theory was utilized in a number of research projects, it was not the only one that included the situation when determining a leader's effectiveness. In the late 1960s at the Center for Leadership Studies, Paul Hersey and Kenneth Blanchard developed another example of research, which included the context, called Situational Leadership.[109]

> In brief, the essence of the situational leadership demands that leaders match their style to the competence and commitment of the subordinates. Effective leaders are those who can recognize what employees need and then adapt their own style to meet those needs.[110]

The leader's effectiveness depends on his ability to assess the follower or group's readiness level. The readiness level is the extent to which a follower demonstrates

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[108]Bass, *Leadership Handbook*, 537-38.

[109]Hersey, Blanchard, and Johnson, *Management of Organizational Behavior*, 172.

[110]Northouse, *Leadership*, 89-90.

the ability and willingness to accomplish a specific task.[111] Once the leader has assessed the readiness level, he then chooses which leadership style would be best for that particular situation. The developers of the Situational Leadership model explain that leaders have four options to choose from when matching a leadership style with readiness level:

> A *telling* style is telling the followers what to do, where to do it, and how to do it. This style is appropriate when an individual or group is low in ability and willingness and needs direction. Other one-word descriptors for this leadership style include *guiding*, *directing*, or *structuring*.
>
> A *selling* style is different from telling in that the leader is not only providing the guidance but is also providing the opportunity for dialogue and for clarification in order to help the person "buy in" psychologically to what the leader wants. Other words for this style include *explaining*, *persuading*, and *clarifying*.
>
> A *participating* style is one where the leader's major role becomes encouraging and communicating. Other descriptors for this style of leadership include *collaborating*, *facilitating*, and *committing*.
>
> A *delegating* style best used when the followers are both able and willing. It is important for the leader to give these followers an opportunity to take responsibility and implement on their own. Other words for this leadership style include *observing* and *monitoring*.[112]

Situational Leadership was the first research to begin to include the context or situation when determining the effectiveness of the leader. Although situational leadership garnered much popularity, it still had its detractors: "This approach has not as yet been subject to verification by many empirical studies, and the notion of commitment on the part of subordinates is vaguely defined and correlated with competence."[113]

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[111]Hersey, Blanchard, and Johnson, *Management of Organizational Behavior*, 173-75.

[112]Ibid., 182-86. The model in figure 3 is divided into four quadrants. Each quadrant represents an association between task and relationship. These four quadrants represent four different leadership styles

[113]Banks and Ledbetter, *Reviewing Leadership*, 51.

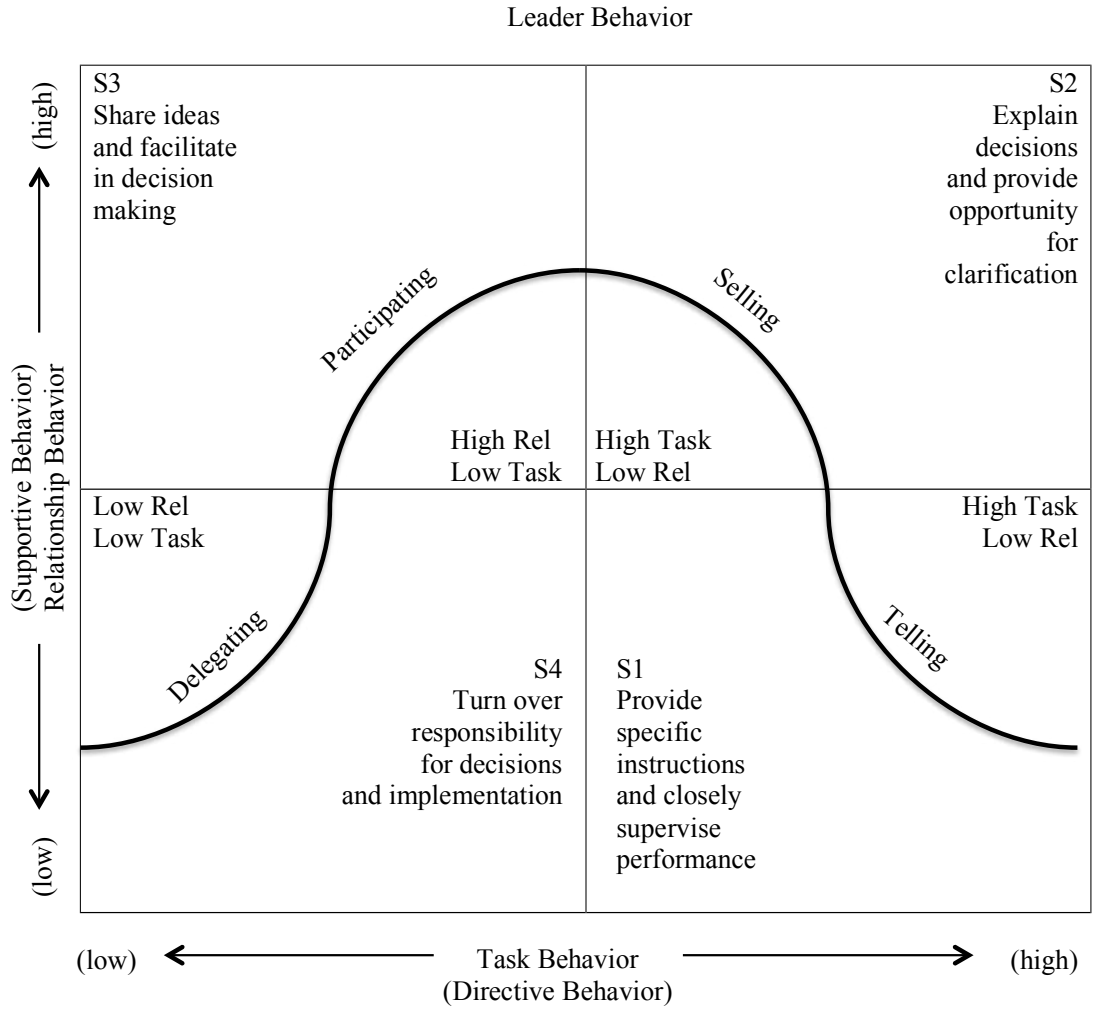

Figure 3. Situational leader behavior

Transformational Approach

The Transformational Approach to leadership is different from the Trait, Style, and Situational approaches because it does not give specific lists or details of what the leader is supposed to do. Instead, the Transformational Approach gives more of a broad perspective about leadership. This type of leadership requires leaders to be aware of their own behavior and their subordinates' needs, all within the context of the varying elements of their organization.[114]

[114]Northouse, *Leadership*, 190.

Bass popularized the Transformational Approach type of leadership. However, the first reference to transformational leadership was in 1973 by Downton. Then, in 1978, the foundation for transformational leadership was laid when James McGregor Burns wrote his landmark volume, *Leadership*. In this work, Burns sought to contrast transactional leadership and transformational leadership.[115]

Transactional leadership, as defined by Bass and Avolio, is a "transaction or exchange that takes place among leaders, colleagues, and followers. This exchange is based on the leader discussing with others what is required and specifying the conditions and rewards these others will receive if they fulfill those requirements."[116] Transactional leadership is found in many different arenas of life. Politicians who exchange jobs for votes utilize it. Employers who negotiate rewards to employees for their job performance operate as transactional leaders. The main emphasis in transactional leadership is the exchange between the two parties resulting in mutual self-interest being met.[117] Burns explains that with transactional theory the relationships between "sellers and buyers" must be "short-lived" because they each "cannot repeat the identical exchange; both must move on to new types and levels of gratifications."[118]

In comparison to transactional leadership, transformational leadership is more focused on inspiring the follower to greater accomplishments. Burns explained that "transforming leadership" appeals to the moral aspect of followers in an attempt to heighten their awareness of ethical concerns and energize them to focus their time and talent toward the improvement of their organization, whereas "transacting leadership"

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[115]Bass, *Leadership Handbook*, 618.

[116]Bernard Bass and Bruce Avolio, *Improving Organizational Effectiveness through Transformational Leadership* (Thousand Oaks, CA: SAGE, 1994), 3.

[117]Bass, *Leadership Handbook*, 618-23.

[118]J. M. Burns, *Leadership* (New York: Harper and Row, 1978), 258.

stimulates followers in the direction of what benefits them as an individual.[119]

Transformational leaders seek to impact their followers in a positive, uplifting manner. Burns asserts, "Such 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."[120] Transformational leaders are not only interested in leading and changing their organization, but they are interested in leading and changing their subordinates: "Transformational leadership involves the process whereby leaders develop followers into leaders."[121]

While transformational leaders seek to enhance their subordinates and organizations through encouraging and affirmative actions, transformational leadership impacts them as well. Rost believes that real transformational leadership transpires when both leader and follower experience a higher standard of excellence due to their mutual interaction with each other.[122] Yukl elucidates on the effects of transformational leadership:

> With transformational leadership, the followers feel trust, admiration, loyalty, and respect toward the leader, and they are motivated to do more than they originally expected to do. According to Bass, the leader transforms and motivates followers by (1) making them more aware of the importance of task outcomes, (2) inducing them to transcend their own self-interest for the sake of the organization or team, and (3) activating their higher-order needs.[123]

Therefore transformational leadership can be understood as the process through which a leader and follower connect through a relationship, which facilitates an increase in both of their enthusiasm and ethics.[124]

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[119]Yukl, *Leadership in Organizations,* 241.

[120]Burns, *Leadership*, 20.

[121]Bruce J. Avolio, *Full Leadership Development: Building the Vital Forces in Organizations* (Thousand Oaks, CA: SAGE, 1999), 34.

[122]Joseph C. Rost, *Leadership for the Twenty-First Century* (Westport, CT: Praeger, 1993), 87.

[123]Yukl, *Leadership in Organizations*, 253.

[124]Northouse, *Leadership*, 172.

Burns originally presented transactional leadership as opposite of transformational leadership. A few years later, however, Bass argued that the two different types of leadership were not in conflict with each other but rather on a continuum.[125] Bass suggested that transformational leadership augmented the effects of transactional leadership.[126] Bass revised and enlarged Burns' work by including a greater focus on the needs of followers rather than on the needs of leaders: "In many ways, Bass' theory unites many of the philosophical and ontological notions of other theories into a single integrative perspective."[127]

Factors of the Full Range of Leadership Model

Bass' expanded version of transformational leadership is known as the Full Range of Leadership Model (FRLM).[128] FRLM includes these seven factors or characteristics: Idealized Influence (II), Inspirational Motivation (IM), Intellectual Stimulation (IS), Individualized Consideration (IC), Contingent Reward (CR), Management-by-Exception, and Laissez-Faire.[129] All of these factors can be seen in Figure 4.[130]

Although FRLM is designed as one single continuum it contains both transformational and transactional leadership as well as non-leadership behavior. Within each of these three categories there are subcategories, which explain that style of leadership in greater depth and clarity. Sharp explains, "Predominantly through the

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[125]Banks and Ledbetter, *Reviewing Leadership*, 52.

[126]Bass, *Leadership Handbook*, 644.

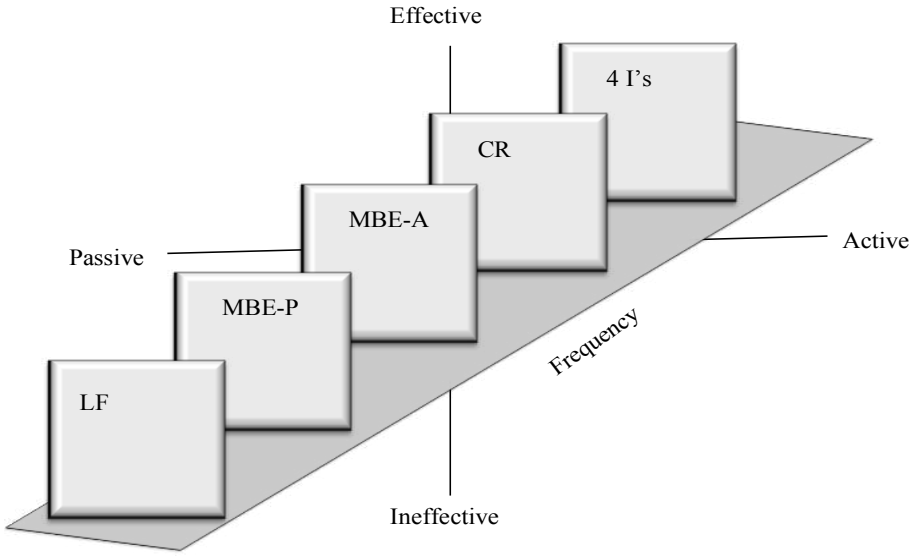
[127]David Scott Parks, "A 360-Degree Analysis of the Leadership Styles of Southern Baptist Ministers of Youth" (Ed.D. diss., The Southern Baptist Theological Seminary, 2004), 64.

[128]Bass, *Leadership Handbook*, 624.

[129]Northous, *Leadership*, 177-82.

[130]Ibid., 178.

research of Bass, Avolio, Yammarino, and Waldman, four measurable characteristics have been identified of the transformational leader."[131] These four characteristics (idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration) are described in detail next, followed by the two sub-categories of transactional leadership (contingent reward and management-by-exception) and finally laissez-faire.



LEGEND

Nonleadership
LF Laissez-Faire

Transactional
MBE-P Management-by-Exception, Passive
MBE-A Management-by-Exception, Active
CR Contingent Reward

Transformational 4 I's
Idealized Influence
Inspirational Motivation
Intellectual Stimulation
Individualized Consideration

Figure 4. Full range of leadership model

[131]Thomas Keith Sharp, "The Relationship between Transformational Leadership in Youth Ministry and the Faith Maturity of Freshmen College Students" (Ed.D. diss., The Southern Baptist Theological Seminary, 2006), 52.

Idealized influence. The first transformational characteristic is also referred to as charisma.[132] This factor involves the leader acting as a "strong role model for followers," which persuades the follower to want to imitate their leader.[133] This type of behavior also stimulates the followers' "emotions and identification with the leader."[134] Avolio, Waldeman and Yammarino explain further the impact of idealized influence: "When followers observe their leader achieving desired results, the followers are more likely to want to emulate the leader, i.e., to be like the leader in terms of the leader's behaviors, attitudes, and values."[135] A leader who exhibits this charismatic type of leadership is unique: "In essence, the charisma factor describes people who are special and who make others want to follow the vision they put forward."[136] Idealized influence can be distinguished even further between idealized attributes and idealized behaviors.[137]

Inspirational motivation. This second transformational characteristic occurs when a leader encourages his followers to go beyond themselves. These types of leaders convey "high expectations to followers" and utilize inspiration to motivate followers to commit to the overall "vision of the organization."[138] Leaders such as these provide vision, which presents forward thinking ideas and gives meaning to their followers. Vision also provides a "road-map to the future with emotional appeal to followers."[139]

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[132]Bass, *Leadership Handbook*, 620.

[133]Northouse, *Leadership*, 177.

[134]Yukl, *Leadership in Organizations*, 254.

[135]Bruce J. Avolio, David A. Walderman, and Francis J. Yammarino, "Leading in the 1990's: The Four I's of Transformational Leadership," *Journal of European Industrial Training* 15, no. 4 (1991): 15.

[136]Northouse, *Leadership*, 177.

[137]Bruce J. Avolio and Bernard M. Bass, *Multifactor Leadership Questionnaire: Manual and Sample Set*, 3rd ed. (Menlo Park, CA: Mind Garden, 2004), 101.

[138]Ibid., 179.

[139]Bass, *Leadership Handbook*, 629.

Intellectual stimulation. The third subcategory under transformational leadership "includes leadership that stimulates followers to be creative and innovative and to challenge their own beliefs and values as well as those of the leader and the organization."[140] This type of leader does not want people to remain the same: "A leader should be concerned with providing ways and reasons for people to change the way they think."[141] Leaders who engage their followers with intellectual stimulation enable them to view their problems differently.[142]

Individualized consideration. Lastly, transformational leadership consists of individualized consideration. This is the aspect of transformational leadership where the leader builds individual relationships with their followers. They pay close attention to their followers so as to help them with their individual needs for "achievement and growth."[143] Leaders accomplish this by listening, providing a supportive environment, and challenging followers to grow personally.[144] Followers also experience this facet of leadership when they are individually coached and encouraged by their leaders.[145] It is when leaders display this characteristic that the individual feels unique. Avolio, Waldeman, and Yammarino explain how this can transpire: "Transformational leaders pay attention to the individual employee and his/her needs rather than treating all followers alike and as having the same needs."[146]

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[140]Northouse, *Leadership,* 179.

[141]Avolio, Waldman, Yammarino, "Leading in the 1990's," 14.

[142]Yukl, *Leadership in Organizations*, 254.

[143]Bass, *Leadership Handbook*, 622.

[144]Northouse, *Leadership*, 179.

[145]Yukl, *Leadership in Organizations*, 254.

[146]Avolio, Waldman, and Yammarino, "Leading in the1990's," 13.

Contingent reward. The first in the subcategory of transactional leadership is referred to as contingent reward, which is behavior that "includes clarification of the work required to obtain rewards and the use of incentives and contingent rewards to influence motivation."[147] Leaders are not concerned with the individual per se but rather the exchange. Leaders employing this type of leadership will have an assignment they need accomplished, an agreement with the follower for completing the task, and an arrangement for a "psychological or material" reward when the task is successfully finished.[148] Due to the "exchange process" or transaction, the leader and followers both understand what needs to be done and what the "payoffs" will be for those completing the task.[149]

Management-by-exception. This is the second in the subcategory of transactional leadership, which can be demonstrated in a leader as either passive or active behavior. Both types of management-by-exception are referred to as a "corrective transaction."[150] An active form of management-by-exception occurs when leaders are "looking for mistakes and enforcing rules to avoid mistakes."[151] When a leader is being passive, he does not take any corrective action until after the problem arises and is brought to his attention.[152] Furthermore, when leaders are either active or passive, they will do so in a negative manner typically utilizing "corrective criticism, negative feedback, and negative reinforcement."[153]

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[147]Yukl, *Leadership in Organizations*, 254.

[148]Bass, *Leadership Handbook*, 623.

[149]Northouse, *Leadership*, 181.

[150]Bass, *Leadership Handbook*, 624.

[151]Yukl, *Leadership in Organizations*, 254.

[152]Bass, *Leadership Handbook*, 624.

[153]Northouse, *Leadership*, 181.

Laissez-faire. Laissez-faire leadership is neither transactional nor transformational but non-leadership. A leader with a laissez-faire attitude operates with a "hands-off, let-things-ride" outlook.[154] This type of leader shows no concern for the job at hand or the people who are responsible for accomplishing it.[155] Northouse explains, "This leader abdicates responsibility, delays decisions, gives no feedback, and makes little effort to help followers satisfy their needs."[156] In essence there is no leadership within this seventh factor of FRLM.

Table 2. Characteristics of the full range of leadership model

Leadership Style	Abbreviation	Description
Idealized Influence	II	A charismatic leadership approach that promotes followers to trust in the leader, instills confidence in followers, and attracts a following.
Inspirational Motivation	IM	Raises expectations and beliefs concerning the mission/vision
Intellectual Stimulation	IS	Challenges old assumptions and stimulates ideation
Individuation Consideration	IC	Determines individual needs and raises them to higher levels
Contingent Reward	CR	Clarifies objectives and exchanges rewards for performance
Management by Exception: Active	MBE-A	Takes corrective actions when mistakes occur – leaders systematically monitor mistakes and deviations for standards and take corrective action when mistake occurs
Management by Exception: Passive	MBE-P	Takes corrective action when mistakes occur – leaders only intervene to make corrections when something goes wrong and do not search for mistakes
Laissez-Faire	LF	Inactive; an absence of leadership, or the avoidance of intervention, or both

[154]Ibid., 182.

[155]Yukl, *Leadership in Organizations*, 254.

[156]Northouse, *Leadership*, 182.

Multifactor Leadership Questionnaire (MLQ) (Form 5X)

This research instrument, MLQ, is used as a means to measure the style of leadership a leader expresses, whether it is transformational, transactional, or laissez-faire (non-leadership).[157] The MLQ survey instrument has been used extensively for leadership research: "The latest version of the MLQ, Form 5X, has been used in nearly 300 research programs, doctoral dissertations and masters theses around the globe in the nearly ten years between 1995 and 2004."[158] Originally created by Bass in 1985, the MLQ has gone through numerous adaptations.[159]

These changes have helped the MLQ to become very popular among researchers. Yukl states that Bass' version of transformational leadership has attracted more empirical research than any other version of transformational leadership.[160] In addition to being utilized hundreds of times, the MLQ has been the survey instrument of choice across numerous fields of study. Avolio and Bass emphasize,

> For the last 25 years, the MLQ has been the principal means by which we were able to reliably differentiate highly effective from ineffective leaders in our research in military, government, educational, manufacturing, high technology, church, correctional, hospital, and volunteer organizations.[161]

From the overview, it is apparent that leadership theories have been evolving for some time. It is also clear that there is not a consensus on which leadership theory is best or right. However, this research focuses on leadership styles found utilizing the MLQ.

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[157]Avolio and Bass, *Multifactor Leadership Questionnaire*, 2-3.

[158]Ibid., 36.

[159]Northouse, *Leadership*, 198.

[160]Yukl, *Leadership in Organizations*, 253.

[161]Avolio and Bass, *Multifactor Leadership Questionnaire*, 12.

The MLQ research instrument has been utilized in numerous research projects with ministers.[162] Furthermore, the MLQ only requires a brief amount of time to complete.[163]

The Importance of Youth Ministry

As leadership theories developed within culture, the need for strong leadership within the church became more evident. Barna lamented that the church is "losing its influence" due to inept church leadership.[164] Furthermore, he stated that "nothing is more important than leadership."[165] Leadership in youth ministry is seen as critical for it to properly function. Hoglund explained that there were four "indispensable" aspects of a successful youth ministry: "Program, organization, morale, and leadership—but the greatest of these is leadership."[166] Youth ministry leadership continues to evolve as the ministry itself evolves.

The field of youth ministry has developed over the years, thusly so has the way it is defined. Senter defines youth ministry as "adults whose primary desire is to disciple students in their Christian faith."[167] Lamport gives a more exhaustive view of youth ministry as

> the purposive, determined, and persistent quest by both natural and supernatural means to expose, transmit, or otherwise share with adolescents God's message of good news, which is central to the Christian faith. Its ultimate end is to cultivate a life transformation of youth by the power of the Holy Spirit that they might be conformed to the revealed will of God as expressed in Scripture, and chiefly in the person of our Lord and Savior, Jesus Christ.[168]

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[162]Ibid., 12, 13.

[163]Ibid., 15.

[164]George Barna, *Generation Next: What You Need to Know about Today's Youth* (Ventura, CA: Regal, 1997), 18.

[165]Ibid.

[166]Gunnar Hoglund, *Youth Groups* (Chicago: Harvest, 1967), 23.

[167]Mark Senter, *The Complete Book of Youth Ministry* (Chicago: Moody, 1987), 202.

[168]Mark Lamport, "What is Youth Ministry?" *Christian Education Journal* 16, no. 3 (1996): 62.

According to these definitions, youth ministry is not bound by context. It could occur as an agency of a local church or denomination or it could occur outside such authority. However, for the purpose of this research, youth ministry is considered a local church-based ministry. Furthermore, due to the focus of this study, this researcher adopts McKenzie's definition of youth ministry: "The intentional ministry of the church established for junior high and high school aged persons."[169]

Youth ministry is a relatively young profession. Youth ministry leadership began under men in denominational offices and slowly moved into the local church.[170] "It was not until 1937 that we have the first record of a youth minister being hired to serve a local congregation."[171]

A variety of authors have described the numerous developments of youth ministry from different vantage points. Pahl describes the progress of youth ministry in three main stages: (1) Christian Knowledge, Christian Service: The Walter League, 1930-1977; (2) Forming Lay Apostles: The Young Christian Workers, 1938-1968; (3) Becoming Witnesses: Youth for Christ, 1945-present.[172]

Strommen, Rahn, and Jones explain the development of youth ministry more as a progression of events and eras. They share how youth ministry in America expanded: Cotton Mather, in 1724, called for youth to repent and their repentance sparked youth to gather in societies for prayer and Bible reading; Dr. Francis Clark, in 1881, established his Christian Endeavor society, "an organizational model for the youth of his congregation,"

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[169]Roger William McKenzie, "Longevity in Youth Ministry: Factors Influencing Career Decisions" (Ph.D. diss., Trinity Evangelical Divinity School, 1997), 10.

[170]Merton Strommen, Karen E. Jones, and Dave Rahn, *Youth Ministry that Tranforms: A Comprehensive Analysis of the Hopes, Frustrations, and Effectiveness of Today's Youth Workers* (Grand Rapids: Zondervan, 2001), 19.

[171]Ibid.

[172]Jon Pahl, *Youth Ministry in Modern America: 1930 to Present* (Peabody, MA: Hendrickson, 2000), vii.

which thrived in many churches; by 1915, denominational leadership began and flourished by the 1940s; at the same time, leaders of parachurch organizations began emerging in the 1940s and 1950s; in the mid-1950s to 1970s youth ministers were on church staffs; by 1980 there were thousands of youth ministers serving full time at churches.[173]

Mark Senter understands the development of the youth ministry to have happened in three phases. His description of the three phases of youth ministry are (1) The Sunday School Movement and the Young Men's Christian Association (1824-1875), (2) Christian Endeavor and the Rise of Denominational Youth Work (1881-1925), and (3) The Parachurch Revolution (1935-1987).[174]

Although the development of the field of youth ministry has been described through a diverse set of parameters, all authors would agree on at least one aspect: youth ministry has evolved into a full-fledged vocation requiring professionals who can effectively lead these youth ministries. Colleges, universities, and seminaries have responded to the need to train and educate men and women to minister to youth. There are currently dozens of institutions of higher learning where students can obtain an undergraduate degree, graduate degree, and even a doctoral degree in youth ministry.[175] There are more opportunities now to be educated, trained, and prepared for a lifetime of youth ministry than ever before.

Unfortunately, many trained, educated, and/or qualified youth ministers are not remaining in the field of youth ministry. The length of youth minister tenure is debatable. Lamport reported, "Youth ministers stay an average of 18 months in a position before

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[173]Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 27-33.

[174]Mark Senter, "A Historical Framework for Doing Youth Ministry," in *Reaching a Generation for Christ: A Comprehensive Guide to Youth Ministry,* ed. R. R. Dunn and M. H. Senter (Chicago: Moody, 1997), 107-9.

[175]This website lists the top 50 places from which a youth minister can earn a degree. College Tool Kit, "Major Overview for Youth Ministry," accessed September 28, 2013, https://www.collegetoolkit.com/colleges/browse/majors/byid/youth_ministry/39.0702.aspx.

either moving to another job or dropping out of ministry."[176] Kageler's research discovered that the average length for youth ministers' careers was less than five years.[177] Yet another study showed most youth ministers left after eight years.[178] Whether it is eighteen months or eight years or somewhere in between that continuum, youth ministers' tenures are not very lengthy.

Findings like these bolster the image of youth ministry as a "stepping stone" to other ministries. Lamport reported, "A career in youth ministry was seen as a pre-professional position rather than a legitimate occupation—hence the term stepping-stone ministry."[179] Youth ministers were not considered to be ones who remained in their field for an extended time period. McKenzie lamented, "In youth ministry settings for the majority there are limited extrinsic rewards and only a few youth pastors achieve long tenure."[180] However, Strommen, Rahn, and Jones reported in their research that youth ministers themselves do not see their vocation in that same light:

> Overwhelmingly, youth ministers reject the idea that their vocation is a stepping stone, a place to serve while they wait for the pastorate. This is encouraging news, that men and women who serve as full-time professional youth ministers . . . view themselves as called by God to minister to youth—for life.[181]

Youth ministry is a unique type of ministry with different kinds of schedules and demands. Typically, youth ministers work regular office hours plus extra hours at

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[176]Mark Lamport, "The State of the Profession of Youth Ministry," *Christian Education Journal* 13 (Autumn 1992): 88.

[177]Len Kageler, *The Youth Ministry Survival Guide: How to Thrive and Last for the Long Haul* (Grand Rapids: Zondervan, 2008), 16-17.

[178]Jonathan Grenz, "Factors Influencing Vocational Changes among Youth Ministers," *The Journal of Youth Ministry* 1, no. 1 (Fall 2002): 86.

[179]Mark A. Lamport, "What Is the Status of Professional Youth Ministry?" in *Reaching a Generation for Christ*, 240.

[180] McKenzie, "Longevity in Youth Ministry," 22.

[181]Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 214.

night attending games and band and chorus performances. The list of activities that youth ministers are engaged in outside of the office seems never-ending. This may be one of the reasons why in "its brief history the vocation of youth ministry has been plagued with a reputation for high stress, low status, inadequate pay, high job expectations, poor pastoral staff relationships and high staff turnover."[182]

Youth ministry tenures are typically truncated. One researcher found that less than 10 percent of youth ministers stay longer than 10 years in the position.[183] However, there is at least one reason why a youth minster would stay in this type of ministry for an extended tenure. Strommen, Jones, and Rahn concluded, "There is an advantage to accumulating years of experience as a youth minister. One can surmise that a youth minister learns something (maybe very much) at each place of service."[184]

Positive Factors that Influence a Youth Minister's Tenure

Youth ministers are faced with a myriad of different situations and scenarios. Youth themselves deal with physical and emotional changes as well as social challenges. Many times youth turn to their youth ministers for advice, direction, or comfort. The pressure to lead an entire youth ministry, counsel youth, and help equip parents can seem like overwhelming tasks for some youth ministers. A combination of these difficult tasks could possibly cause a youth minister to want to resign their position, change churches, or quit ministry altogether. Although these alternatives seem bleak, there are factors that can help youth ministers through the difficult and arduous days.

Calling. The sense of call to ministry impacts a youth minister's tenure. Iorg

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[182]Grenz, "Factors Influencing Vocational Changes," 73.

[183]Ibid., 80.

[184]Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 89.

defines a call to ministry as a "profound impression from God that establishes parameters for your life and can be altered only by a subsequent, superseding impression from God."[185] A call in youth ministry is crucial to helping a youth minister stay in youth ministry for any length of time. Kjesbo observed, "If one's calling is not nurtured, the following factors may contribute to short tenure in local church youth ministry: inadequate preparation, lack of professional identity, instability in church staff relationships, family related issues and church imposed limitations."[186] Thankfully the availability for one's calling to be nurtured is present. The calling a youth minister receives can be the impetus behind why they do what they do. Jones, reporting on a nationwide study of youth ministers, supported this assertion with convincing evidence: "Youth ministers overwhelmingly believe in God's calling on their lives (89.1%) and they consider this call their primary motive for ministry (90.4%)."[187]

However, a clear call does not mean an easy ministry: "The call must be defined in terms of a willingness to sacrifice. Youth ministry is a ministry of giving."[188] The youth minister's calling can be a great source of strength when the difficult days seem longer than normal and the grass looks greener elsewhere: "A living sense of call made the long term youth ministers tough and tenacious."[189] This calling can enable the youth minster to weather the storms and press on and not give up or give in. The youth ministers who are "thriving reflect on God's calling in the past and the present and see

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[185]Jeff Iorg, *Is God Calling Me? Answering the Question Every Believer Asks* (Nashville: B & H, 2008), 8.

[186]Allen Royce Kjesbo, "A Study of Factors that Influence Longevity in the Careers of Youth Pastors" (Ph.D. diss., North American Baptist Seminary, 1998), 26.

[187]Karen Jones, "Refining the Image: A Vocational Perspective on Youth Ministry," *Christian Education Journal* 3, no. 2 (1999): 12.

[188]Kjesbo, "A Study of Factors," 181.

[189]Ibid., 75.

how God has used it to direct and sustain them in their ministry."[190]

Calling plays a huge part in the lives of youth ministers who want to serve youth for their entire careers. One researcher reported, "Most of the people interviewed believed a sense of call was a very important component of longevity in youth ministry."[191] Calling cannot be overlooked when explaining the extended tenure of youth ministers.

Training. The call to youth ministry definitely helps a youth minister to press on and continue serving youth. Moreover, the potential for education can play a role in a youth minster's life. As institutions of higher learning offer classes and degrees in youth ministry, youth ministers now have more access to theological training and education in the field of youth ministry.[192] However, just because the education is accessible does not mean those currently serving as youth ministers are involved in it or taking advantage of it.

Kjesbo explained the impact of education to be minimal in the career of a youth minister: "Formal education did not appear to be a strong indicator of longer tenure in youth ministry. There was no correlation between increased years of formal education participation and years in full-time youth ministry."[193] However, those statistics do not mean youth ministers should not further their education. The Pauline principle still applies to youth ministers: one should obtain as much education as possible, as young as possible, in order to open as many doors as possible.[194]

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[190]Kevin Lawson, *How to Thrive in Associate Staff Ministry* (Bethesda, MD: Alban Institute, 2000), 13.

[191]Kjesbo, "A Study of Factors," 78.

[192]This website lists the top fifty places from which a youth minister can earn a degree. College Tool Kit, "Major Overview for Youth Ministry," accessed September 28, 2013, https://www.collegetoolkit.com/colleges/browse/majors/byid/youth_ministry/39.0702.aspx.

[193]Kjesbo, "A Study of Factors," 50.

[194]Paige Patterson, interview by author, Southeastern Baptist Theological Seminary, September 25, 1997.

The opportunities to be educated should be seen as more than just receiving a diploma. Kjesbo elucidates this statement further, "Formal education was seen as a great resource for building character within the youth pastor."[195] Youth ministers need to be involved in furthering their own personal development. Some youth ministers report that their growth takes place in continuing educational opportunities, and this is what helps them thrive in ministry.[196] If youth ministers plan on a long-tenured career in youth ministry, they will teach and train parents and volunteers who need to be as well-equipped as possible to serve. Fortunately, youth ministers have many more opportunities to sharpen their minds for a God-glorifying ministry.

Negative Factors that Influence a Youth Minister's Tenure

Youth ministers have the option of being highly trained professionals in their field, and many take advantage of training and education opportunities. However, some do not. Grenz, reporting on his research, purports, "These findings seem to confirm that youth ministry does not attract many individuals for the long haul."[197] McKenzie explains why youth ministers seem to leave so often and early in their careers. "Because youth ministry is often relatively low paying, demanding, and is viewed by the majority of youth ministers as lacking prestige, the likelihood that mid-career youth ministers would leave youth ministry appears to be high."[198] This appears to be somewhat of a bleak description of an exciting profession.

Youth ministers have the opportunity to serve in some of the most fertile evangelistic soil.

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[195]Kjesbo, "A Study of Factors," 51.

[196]Lawson, *How to Thrive*, 62.

[197]Grenz, "Factors Influencing Vocational Changes," 86.

[198]McKenzie, "Longevity in Youth Ministry," 23.

> The current Barna study indicates that nearly half of all Americans who accept Jesus Christ as their savior do so before reaching the age of 13 (43%), and that two out of three born again Christians (64%) made that commitment to Christ before their 18th birthday. One out of eight born again people (13%) made their profession of faith while 18 to 21 years old. Less than one out of every four born again Christians (23%) embraced Christ after their twenty-first birthday. Barna noted that these figures are consistent with similar studies it has conducted during the past twenty years.[199]

Although working with youth can be a fruitful ministry, "youth workers burn out faster and at a higher rate than those in other professions."[200] Most youth ministers who leave youth ministry do so fairly early in their career because of some kind of difficulty such as "feelings of personal inadequacy, experiencing strained family relationships, a growing loss of confidence, feeling unqualified for the job, feeling personally disorganized, or experiencing burnout."[201] Lawson reported youth ministers felt that their career was dangerous to their family-life's well-being because of threats such as time and schedule demands, emotionally draining work, unrealistic congregational expectations, the goldfish bowl experience, awkwardness of social life, and/or lack of social/family care.[202] When facing these types of hazards for their families, it is no wonder the average tenure of former youth ministers is just slightly over eight years.[203] However, "even in ideal youth ministry environments, it is not likely that youth pastors will remain in youth ministry past age 40."[204] Regrettably, this departure is very common. Grenz reported, "These findings seem to confirm that youth ministry does not attract many individuals for the

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[199]Barna Group, "Evangelism Is Most Effective among Kids," October 11, 2004, accessed September 28, 2013, https://www.barna.org/barna-update/article/5-barna-update/196-evangelism-is-most-effective-among-kids#.Ukb3zRaze2w.

[200]McKenzie, "Longevity in Youth Ministry," 53.

[201]Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 115.

[202]Lawson, *How to Thrive,* 113-15.

[203]Grenz, "Factors Influencing Vocational Changes," 86.

[204]McKenzie, "Longevity in Youth Ministry," 155-56.

long haul."[205] Grenz' research revealed numerous reasons for abbreviated tenures with youth ministers:

> The reasons for leaving a church include inadequate salaries, greater opportunities for successful work in a new position, conflict with senior pastors, unhealthy spiritual environment within the church, and disillusionment with their present local church. This study also shows that many have short careers in the vocation. Many leave because of changing vocational interests, changing understanding of their calling, greater opportunity for successful work in a new position, and inadequate salaries.[206]

Although the research showed why youth ministers leave, the literature also provided some actions that can be put into place to help stave off this massive exodus.

Preventative Measures against Truncated Youth Ministers' Tenures

The literature revealed factors that can be implemented to help improve and enhance the tenure for youth ministers. There is help for youth ministers who want to remain in youth ministry; preventative steps may be put in place that can possibly provide a youth minister the opportunity to experience youth ministry beyond the eight-year mark. These preventative steps can help a youth minster flourish long term in youth ministry.

A new perception of youth ministers. The first preventative step is for the church itself. "The members of a congregation need to reject the definition of youth ministry as a 'stepping stone' ministry if the church is going to benefit from an experienced youth pastor."[207] Unfortunately, this is not a quick fix or an easy task. This step takes time and support from the senior pastor to accomplish a church wide change of perception. Even with time and support, there is no guarantee the church's perception will change, so the youth minister must continue to persevere. Kjesbo reports how some youth ministers continued serving: "For a few who were interviewed their longevity was in spite of

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[205]Grenz, "Factors Influencing Vocational Changes," 86.

[206]Ibid., 73.

[207]Kjesbo, "A Study of Factors," 25.

perceptions of their congregation. While they see themselves as pastors, their congregation lags behind in limiting them to the role of a director."[208]

Relationships. Another area that is crucial for the longevity of a youth minister is the relationships they have with others. The first type of relationship is one with other staff members. These relationships can make or break a youth minister's tenure at a church: "The impact of staff relationships on the longevity of youth ministers was secondary in importance to the relationship with their senior pastor."[209] When a youth minister has healthy staff relationships it makes the work environment more appealing and less stressful.

A second type of important relationship is the one youth ministers have with other youth ministers. It is difficult for other staff to understand a youth minister's schedules, events, and duties. Therefore it is relationally enriching when youth ministers can congregate together with other youth ministers. Youth minister networks provide much needed encouragement, ideas, and fellowship with like-minded youth ministers. Kjesbo states, "When local and denominational support is offered to those who work with youth longer tenures seem to be more likely."[210] Networks also provide an interaction with older youth ministers who can serve as mentors to younger, less-experienced youth ministers. Mentors can help a youth minister "process issues related to a focused life."[211]

These professional relationships are enriching and beneficial to a youth minister. Lawson's research revealed the obvious: "No other relationship is as critical to the ability

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[208]Ibid., 91.

[209]Ibid., 119.

[210]Ibid., 63.

[211]Grenz, "Factors Influencing Vocational Changes," 87.

to thrive in ministry as the one with a spouse."[212] Youth ministers must work to gain and maintain a healthy relationship with their spouses: "A married youth worker who is only present physically while at home but not mentally and emotionally is setting the stage for burnout and marriage failure."[213] Youth ministers who are married are on a team at home, and they must do their part. If youth ministers focus all their energy on youth ministry and leave nothing for their marriages, they have a greater chance of losing both of them.

Developing a biblical mindset. If youth ministers are going to prosper long term in youth ministry they must live out the principles found in Ephesians 4:12.[214] They must realize that it is their job to equip the saints for the work of the ministry, which means they are not running the entire youth ministry by themselves. McKenzie describes how a youth minister can live this principle out through utilizing volunteers: "Therefore remaining in youth ministry appeared to be related not only to becoming more adept at utilizing volunteers but also in being able to derive satisfaction in supervising the accomplishment of youth ministry through volunteers."[215]

This type of ministry shift has to first take place in the heart of the youth minister. For a youth minster it is both freeing and humbling to realize that the youth ministry is not supposed to be centered around them: "It's important to know you cannot do everything yourself. You have to have good people surrounding you to help you in all the areas of youth ministry."[216] A youth minister can find great joy and blessings in seeing God work through others around them: "If we are going to have longevity and

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[212]Lawson, *How to Thrive*, 104.

[213]Kageler, *The Youth Ministry Survival Guide*, 103.

[214]"To prepare God's people for works of service, so that the body of Christ may be built up."

[215]McKenzie, "Longevity in Youth Ministry," 117.

[216]Kageler, *The Youth Ministry Survival Guide*, 87.

satisfaction in ministry we must intentionally build the kinds of supportive relationships that will help us through the challenges of ministry."[217]

Volunteers most definitely help a youth minister to thrive. However, there is no number of volunteers that can help a youth minister who does not help himself in the area of his own personal spiritual life. It is essential for a youth minister to continue to walk with God. The most frequently mentioned advice about how to flourish in ministry is to nurture and maintain personal spiritual vitality with such practices as praying, studying God's word for personal growth, and personal spiritual retreat.[218]

Another key biblical aspect is respecting the Sabbath rest in one's personal life. Kageler explains the importance of this rest: "Going for very long without a Sabbath carries huge risks for our emotional, spiritual, and physical health."[219] Learning to say no can be very difficult for a youth minister. The youth minister must learn to walk away and trust that God will take care of providing someone else for the task they cannot take on:

> The greatest threat to youth worker longevity is not our lack of skills or creativity but our inability to manage the competing, confusing and often chaotic demands on our time. Sustainable youth ministers recognize one fact to be true, we are never going to get it all done.[220]

Benefits of Longevity

When a youth minister stays the course and continues ministering to youth, he will experience the benefits, which are multifaceted. Kageler provides a list of the personal benefits to a youth minister who remains in tenure:

1. Increased credibility
2. The joy of watching young people grow up

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[217]Lawson, *How to Thrive*, 90.

[218]Ibid., 72-79.

[219]Kageler, *The Youth Ministry Survival Guide*, 180.

[220]Mark Devries, *Sustainable Youth Ministry: Why Most Youth Ministry Doesn't Last and What Your Church Can Do about It* (Downers Grove, IL: IVP, 2008), 128.

3. Lower stress
4. Control over schedule
5. Youth ministry keeps us young
6. Stay and it might begin to pay
7. The joy of being good at something
8. The joy of watching problem people graduate out of our lives
9. Things get easier and take less time[221]

Veteran youth minister Mark Devries identified other benefits as well:

> The longer you minister with youth, the more goals you will see accomplished, the more competent and confident you will feel, the more satisfaction you will derive from your relationships with youth and their parents and the stronger will be your sense of purpose and confidence in God and his Word.[222]

Long-time youth minister Paul Borthwick further describes benefits of longevity:

> First, longevity increases one's effectiveness with youth because students' trust in the youth minister increases. Second, one was able to see the results of one's ministry as graduates share how essential the youth ministry was in their growth. Third, longevity increases the trust of the parents in the youth minister and their ministry. Fourth, it allows for greater continuity in lay leadership development because there was one consistent philosophy and strategy of ministry for a long period of time. Fifth and final point was that the youth minister will be viewed as the church's expert on adolescents.[223]

Youth ministers and their congregations can both benefit from extended youth ministry careers: "A youth minister who develops a long tenure increases the likelihood that all win: the congregation, the youth of the ministry, and the youth pastor and his/her family."[224] The need for youth ministers with extended tenures is vital: "Ever-present changes faced by young people in their families and changing societal values speak to the

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[221]Kageler, *The Youth Ministry Survival Guide*, 17-21.

[222]Devries, *Sustainable Youth Ministry*, 126.

[223]Paul Borthwick, "How to Keep a Youth Minister," *Leadership* 4, no. 1 (1983): 81.

[224]Kjesbo, "A Study of Factors," 19.

importance of longevity in youth ministry."[225] Furthermore, youth ministers with extended tenures will be able to see many students' lives impacted by the gospel. Changed lives tended to be the most often reported motivational factor of those youth ministers who had experienced longevity.[226]

Longevity in youth ministry can also positively affect a youth minister's outlook on the ministry and himself:

> The longer one serves as a youth minster the higher one scores on measures of competent job performance, confident leadership, effective relationships with youth, theological grounding, achievement in developing adult volunteers, being motivated by God's calling, ability to relate to parents, and making a creative response to the youth culture.[227]

Other benefits can also include those that are not quantified such as the blessing of peace when one is doing God's will.

Achieving Longevity in Youth Ministry

The literature speaks to the possibility that youth ministers can achieve longevity in youth ministry, but this will not occur by chance. Many youth ministers leave the profession before even serving for one decade. A long tenure can happen. However a long tenure is predicated on a divine call from God. This call may be the only handle a youth minister has to hold onto during the dark and challenging days of youth ministry. Research shows that this call needs to be nurtured and supported all throughout the youth minister's tenure in order for them to experience longevity.

The literature also provides many benefits to a youth minister who continually serves youth. Some of them can be explained and some can only be experienced personally. It appears that if a youth minister can endure and get past the eight-year

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[225]Ibid., 30.

[226]McKenzie, "Longevity in Youth Ministry," 113.

[227]Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 88.

ceiling, then "there is the potential for great joy for those who succeed in making this kingdom ministry their vocation."[228]

Every youth minister needs to remember that in order to flourish in youth ministry they must stay connected with God and people because "leadership is a relationship."[229] Lawson reminds youth ministers of the importance of relationships: "In the long haul, you are not going to be effective if your walk with God is not growing and your relationships with people are not positive."[230] Youth ministers who want to experience longevity in youth ministry can do so, but only if they walk humbly with their God, completely submitted and in obedience.

Youth ministers can experience tenures longer than the time it took for them to receive their education (about eight years). The literature offers simple yet effective preventative steps that can be implemented in a youth minister's life. If a youth minster implements these preventative steps early on in their career they could reach a level that very few youth ministers ever have the opportunity to do—longevity in one of the most incredible ministries in the church.

Conclusion

Previous research has helped shape the development and the need for this study. Grenz observed, "There have been a limited number of studies exploring the retention of YMs [youth ministers], especially regarding the factors that can increase the longevity of YMs."[231] Strommen, Rahn and Jones emphasized the need for discovering more about the extended tenures of youth ministers: "At this time, however, far too little

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[228]Kjesbo, "A Study of Factors," 188.

[229]Kouzes and Posner, *The Leadership Challenge*, 20.

[230]Lawson, *How to Thrive*, 163.

[231]Grenz, *Factors Influencing Job or Career Changes*, 1.

is known about the basic career issues; factors such as . . . longevity beg for information in order to alter the perceived high turnover in personnel."[232]

Limited research has been conducted in regard to youth ministers, longevity, and leadership; however, there has not been any conducted which links these three aspects together. There is a need for research to discover the potential impact of leadership styles on the longevity of youth ministers, as reported by Casamento. Casamento studied the relationship between the learning styles and leadership styles of youth ministers. However at the conclusion of his study, he suggested further research be done in this particular area: "A study that seeks to determine the relationship between leadership style and ministry tenure."[233]

The research examined the factors that influence the tenure of youth ministers affiliated with the Metro Youth Minister's Association. This research also explored the reasons why some youth ministers stay long term in their careers and what makes these youth ministers persist. Furthermore, this research sought to explain, what, if any, practical and/or preventative steps could be taken by individual youth ministers to help further their youth ministry tenures. Lastly, this research helped determine whether there are certain types of leadership styles evident in youth ministers with extended tenures. The outcome of this research will provide the impetus to create potential steps the church and/or intuitions that train youth ministers can implement to help further the longevity of youth ministers.

This research utilized a concurrent mixed method approach so that both quantitative and qualitative data were collected from youth ministers. Creswell and Clark summarize the benefits of using mixed method research: it provides strengths that offset

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[232]Strommen, Jones, and Rahn, *Youth Ministry that Transforms*, 35.

[233]Casey James Casamento, "The Relationship between Leadership Styles and Learning Styles of Youth Pastors" (Ph.D. diss., The Southern Baptist Theological Seminary, 2009), 126.

the weaknesses of both quantitative and qualitative research; provides more evidence for studying a research problem; and it helps answer questions that cannot be answered by quantitative or qualitative alone.[234] The quantitative section of the research used the Multifactor Leadership Questionnaire (Form 5X)[235] as the instrument that served to collect the information in conjunction with a demographics questionnaire. The qualitative aspect of the research employed interviews from veteran youth ministers to gather data for me.

The research has the potential to be of great use to colleges, universities, and seminaries in the training of youth ministers. The qualitative aspect of the research was collected from veteran youth ministers who have served a minimum of ten years. Training younger youth ministers about how to lead will certainly be beneficial for them. This research will also be valuable for other youth ministers who are currently serving in the field of youth ministry.

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[234]John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* (Washington, DC: SAGE, 2011), 12.

[235]Avolio and Bass, *Multifactor Leadership Questionnaire*, 2-3.

CHAPTER 3

METHODOLOGICAL DESIGN

The purpose of this two-phase, concurrent, mixed-method study was to explore the relationship between select demographics, leadership styles, and longevity of youth ministers affiliated with the Metro Youth Minister's Association. Six questions were asked to determine whether a relationship exists between the different styles of leadership youth ministers employ, their select demographics, and their longevity. The mixed-method approach is chosen for this study based on the assumption that quantitative and qualitative research is combined in order to collect both exploratory and descriptive data.

Research Methodology

The selected research method for this study is mixed-method research, which is a procedure that collects and analyzes data using both quantitative and qualitative methods in a study as supplementary to each other to be able to report results, or the underlying reasons to why the relationships are found to be such.[1,2] The mixed-method approach was appropriate to this study as both quantitative and qualitative data were collected and used to more clearly and comprehensively address the research questions than using either the quantitative or qualitative approach alone.[3] As such, the study utilized a mixed-method approach, using survey instruments to collect the leadership

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[1]John Brewer and Albert Hunter, "Multimedia Research: A Synthesis of Styles," *Research in Nursing* 14 (1994): 169-70.

[2]John Creswell and Vicki Plano-Clarks, *Designing and Conducting Mixed Method Research* (Thousand Oaks, CA: Sage, 2007), 80.

[3]John Creswell, *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*, 2nd ed. (Upper Saddle River, NJ: Pearson Prentice Hall, 2005), 215.

style, select demographics, and ministry tenure of veteran youth ministers for quantitative analysis, while interviews were conducted with the veteran youth ministers to collect information for qualitative analysis. The use of both quantitative and qualitative data provided both metrics for measuring the statistical relationship between the variables as well as a way of adding meaning behind the potential relationship between them.

Research Question Synopsis

1. What is the ministry tenure of youth ministers affiliated with Metro Youth Minister's Association?

2. What relationship, if any, exists between select demographics and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

3. What is/are the predominant self-perceived leadership style(s), according to the MLQ (Form 5X), of youth ministers affiliated with the Metro Youth Minister's Association?

4. What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and select demographics of youth ministers affiliated with the Metro Youth Minister's Association?

5. What relationship, if any, exists between leadership style(s), according to the MLQ (Form 5X), and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

6. What observations and implications for ministry can be drawn from the open-ended interviews with the long-tenured veteran youth ministers affiliated with the Metro Youth Minister's Association?

Research Design Overview

This study utilized both quantitative and qualitative methods of research. The research study is designed to assess the self-perceived leadership styles of youth ministers affiliated with the Metro Youth Minister's Association, their select demographics, and the length of their tenure as full-time local church youth ministers. These assessments are intended to determine if a relationship exists between length of tenure of youth ministers, their leadership styles, and their select demographics. The select demographics were gathered from these youth ministers by completing the demographics questionnaire. Youth

ministers' leadership styles were quantified by completing the MLQ (Form 5X).[4] The president of the Metro Youth Minister's Association urged all affiliated youth ministers to participate fully in this research endeavor so that the largest sample population would be available.

A concurrent mixed-methods approach was used consisting of two phases. In the first phase an email was sent inviting all the youth ministers affiliated with the Metro Youth Minister's Association to participate. The participants were given a link to a website where they completed a demographics questionnaire and an online survey. The demographics questionnaire contributed to an understanding of the youth ministers and their ministry tenures. The questionnaire pertains to the personal life of the youth minister, including questions such as age entered ministry, current age, number of years in paid full-time youth ministry, gender, marital status, number of children, number of churches served, length of stay at current church, level of education achieved, number of youth ministry classes taken in college and seminary, and whether or not they have/had a mentor.

Upon completion of the demographics questionnaire, the youth ministers determined their self-perceived styles of leadership using a survey. This online survey utilized the MLQ (Form 5X). This instrument helped the youth ministers to examine themselves and determine which leadership style (transformational, transactional, or laissez-faire) they predominantly exercise in leading their ministries.

The qualitative component of this study began as veteran youth ministers completed the demographics questionnaire and MLQ (Form 5X) survey of phase 1. Seventeen veteran youth ministers were interviewed via Skype. For this research's purposes, veteran youth ministers are those who have served a minimum of ten years in vocational youth ministry. The Skype interview inquired about how each youth minister

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[4]The MLQ was created by Avolio and Bass as a tool to "expand the dimensions of leadership measured by previous leadership surveys." This research will utilize the MLQ (Form 5X), which is "a validated form of forty-five items for organizational survey and research purposes." Bruce J. Avolio and Bernard M. Bass, *Multifactor Leadership Questionnaire: Manual and Sample Set* (Menlo Park, CA: Mind Garden, 2004), 2-3.

has maintained an extended career in youth ministry. The Skype interview contained ten open-ended questions. The interview questions were designed so that these seasoned veteran youth ministers can provide helpful tips, training, and insight into how extended tenure can be developed for a youth minister based on their leadership styles or experiences.

Interview question 1 pertained to the impact of spiritual disciplines on the longevity of the youth minister's tenure.[5] Interview question 2 was concerned with the impact of Scripture on the youth minister's spiritual growth. Interview question 3 investigated the impact of the Bible on the extended career of the youth minister. Interview question 4 related to influences that help the veteran youth minister maintain an extended career. Interview question 5 pertained to the most arduous situation that the youth minister has struggled with during his extended career. Interview question 6 inquired about the youth minister's family, as it pertains to his tenure. Interview question 7 was related to the leadership style of the youth minister and its impact on his extended career. Interview question 8 was personally introspective in that it is intended to allow the youth minister to share the connection between his call to ministry and his extended career. Interview question 9 inquired about the relationship the youth minister has with their senior pastor and whether that relationship has helped or hindered their longevity. Interview question 10 asked the participant to give advice to other youth ministers in regard to lengthening their careers in youth ministry.

The data was analyzed for corresponding relationships between youth ministers and their demographics, self-perceived leadership styles, and ministry tenures. Data was evaluated to determine what specific impact leadership styles have on the extended ministry tenure of youth ministers affiliated with the Metro Youth Minister's Association.

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[5]The list of ten open-ended interview questions appears later in this chapter.

Population

The population for this study is full-time local church youth ministers. These are youth ministers who serve on staff at a local church full-time and whose sole responsibility is to oversee the ministry pertaining to the youth of that church.

Sample

The sample for this study was drawn from the youth ministers affiliated with the Metro Youth Minister's Association.[6] Since this is a group of fifty influential youth ministers who lead large youth ministries, all of them received an invitation to participate in the quantitative aspect of the research.[7] However, the qualitative aspect will target only veteran youth ministers who have been in the youth ministry profession for a minimum of ten years. Seventeen veteran youth ministers were interviewed so that they could contribute their knowledge, expertise, and experience regarding the longevity of their ministries.

Delimitations

The research was delimited to include only paid, full-time youth ministers who are serving in a local church and are affiliated with the Metro Youth Minister's Association. A second delimiter was that only youth ministers available to respond to the online survey during the specific time frame, which was November 1-14, 2014, were included in the research. A third delimiter was that only youth ministers with email access

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[6]"The Metro Youth Minister's Association has a two-fold purpose. The first is to provide fellowship and a support group of like minds and calling. The second is to share creative resources and innovative ideas within this support group." A youth minister must serve in a full-time capacity in order to become a member of this association. Also, his church's youth Sunday school enrollment must be at least five hundred with an average attendance of at least 250. The youth minister's church must also meet three of the following four requirements: they must be located in a metro area of at least 500,000 people; they must have a resident membership of 5,000; they must maintain an annual budget of at least three million dollars; they must employ a minimum of eight full-time professional ministerial staff. Furthermore, the "membership is limited to fifty members." Metro Youth Minister's Association, "Metro Youth Minister's Association Handbook" (presented at the Metro Youth Minister's Association Annual Conference, Burnt Hickory Baptist Church, Powder Springs, GA, April 21-25, 2013), 27-28.

[7]Ibid.

were contacted. A fourth delimiter was that only youth ministers with access to the Internet were able to fill out the online questionnaire and survey. Another delimiter was that in order to participate in phase 2, phase 1 must be completed. The final delimiter was that only full-time youth ministers with a minimum of ten years of experience were interviewed in phase 2.

The purpose of these delimitations was to discover trends, principles, and/or patterns that could be transferable and applicable to those youth ministers who serve vocationally in a local church setting. The validity and need for full-time youth ministers in other ministries is understood; however, this research was focused on empowering and equipping the local church youth minister in order to better prepare, utilize, and lengthen their tenure.

Limits of Generalization

This research was generalizable to local church youth ministers affiliated with the Metro Youth Minister's Association. This association is linked to the Southern Baptist Convention (SBC). In order for a church to be considered a Metro church, it must meet qualifications and "requirements based on the current SBC Annual Report, a copy of which is to be included with the application."[8] The SBC is comprised of a national network of tens of thousands of Southern Baptist churches, thousands of local Southern Baptist associations, and dozens of Southern Baptist state conventions that cooperatively join together to help spread the gospel of Jesus Christ through missions, education, and ministry opportunities.[9] Therefore, the structure and intent of this study may not generalize to other denominations.

In addition, the results will not necessarily generalize to youth ministers serving outside a local church setting. The focus of this study was specifically on the

[8]Ibid., 27.

[9]Southern Baptist Convention, "About Us," accessed November 14, 2013, http://www.sbc.net/aboutus/.

impact of leadership styles on the extended tenures of local church youth ministers. Therefore, this study was limited in generalization to youth ministers who are serving full-time in a local church setting affiliated with the Metro Youth Minister's Association.

An additional limit of generalization of this study will be for part-time youth ministers of the local church. Although these individuals are serving in a local church, they are not dependent on their church incomes to fully financially support themselves and their families. As a result they may not have the same time demands, ministry expectations, and job pressures that are felt as a full-time local church youth minister.

Another limit of generalization of this research was for full-time youth ministers who are not affiliated with churches as large as those represented by the Metro Youth Minister's Association. Though other full-time, Southern Baptist youth ministers may perform many of the same functions as those youth ministers affiliated with Metro Youth Minister's Association, they may not do so with as sizable a body of students. Therefore, this research will not fully apply to all full-time Southern Baptist youth ministers.

The last limit of generalization for this research was for other full-time staff members. Although ministers and other staff serve the same local church as youth ministers, they do not experience the same ministry stressors. Due to the unique and complex nature of youth ministry, the generalizations for youth ministers will not necessarily apply to other ministers and their leadership positions in the church.

Instrumentation

This study utilized two instruments in order to gather data. Via invitation by email, a questionnaire asked for pertinent personal demographic information. Also, the participants were asked to complete a MLQ (Form 5X) online survey. Both of these components were completed in phase 1 of this study.

I created the instrument that was used to gather demographic information from the youth ministers. The instrument collected information relating to select demographics, such as age at outset of youth ministry, current age, number of years in full-time youth

ministry, gender, marital status, number of children, number of churches served, length of stay at church(es), level of education achieved, number of youth ministry classes taken in college and seminary, and whether or not the youth minister has a mentor(s). The questionnaire helped determine if there were any relationships between these variables and the ministry tenure of youth ministers. The questionnaire was not intended to delve intimately into the lives of the youth ministers. However, the questionnaire was designed to gather enough information to determine if there is a relationship between select demographics and the ministry tenures of youth ministers.

The part of the online survey pertaining to leadership styles utilized the MLQ (Form 5X). This research instrument was used as a means to measure the style of leadership a leader expresses, be it transformational, transactional, or laissez-faire (non-leadership).[10] The MLQ survey instrument has been used extensively for leadership research: "The latest version of the MLQ, Form 5X, has been used in nearly 300 research programs, doctoral dissertations and masters theses around the globe in the nearly ten years between 1995 and 2004."[11] Originally created by Bass in 1985, the MLQ has gone through numerous adaptations.[12] These changes have helped it become very popular among researchers. Yukl states that Bass' version of transformational leadership has attracted more empirical research than any other version of transformational leadership.[13] In addition to it being utilized hundreds of times, it has also been the survey instrument of choice across numerous fields of study:

> For the last 25 years, the MLQ has been the principal means by which we were able to reliably differentiate highly effective from ineffective leaders in our research in

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[10]Avolio and Bass, *Multifactor Leadership Questionnaire,* 2-3.

[11]Ibid., 36.

[12]Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles: Sage, 2010), 198.

[13]Gary A. Yukl, *Leadership in Organizations* (Englewood Cliffs, NJ: Prentice Hall, 1994), 253.

> military, government, educational, manufacturing, high technology, church, correctional, hospital, and volunteer organizations.[14]

The extensive use of the MLQ may be due in part to the simplicity of its use. A respondent can complete the survey, which contains 45 items, in approximately 15 minutes.[15] Also, the MLQ requires only a ninth grade reading level to complete.[16] This instrument was chosen for use in this study because of its broad range of effectiveness:

> Various forms of the MLQ have been used in over 30 countries and in numerous languages, business and industrial firms, hospitals, religious institutions, military organizations, government agencies, colleges, primary schools, and secondary schools.[17]

The MLQ has been used with religious institutions and religious ministers, which allows it to be a very applicable instrument for this study.[18]

Qualitative Interview Questions

In addition to the demographics questionnaire and the MLQ (Form 5X)[19] survey, a group of veteran youth ministers were also interviewed via Skype. These interviews were the qualitative component of the study. The interviews were with 17 participants who finished phase 1 and had served a minimum of ten years in full-time local church youth ministry. In order to maximize this opportunity to dialogue with youth ministers who have had an extended tenure, an expert panel was used in the creation of the interview questions.

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[14]Avolio and Bass, *Multifactor Leadership Questionnaire*, 12.

[15]Ibid., 12, 15.

[16]Ibid., 15.

[17]Ibid., 13.

[18]Casey Casamento utilized the MLQ instrument in his research of youth ministers and learning styles. Casey James Casamento, "The Relationship between Leadership Styles and Learning Styles of Youth Pastors" (Ph.D. diss., The Southern Baptist Theological Seminary, 2009). Thomas Sharp also employed the MLQ instrument within his research pertaining transformational leadership in youth ministry and faith maturity in college freshmen. Thomas Keith Sharp, "The Relationship between Transformational Leadership in Youth Ministry and the Faith Maturity of Freshmen College Students" (Ed.D. thesis, The Southern Baptist Theological Seminary, 2006).

[19]Avolio and Bass, *Multifactor Leadership Questionnaire*, 2-3.

As the researcher, I was the main interview instrument in the qualitative studies.[20] As such, for effective interviews and the collection of good information, good interviewing skills were utilized. Some interviewing skills include appropriate procedures or ways to ask questions, being able to pull off follow-up questions to extract more elaborate information from the interviewee, and possessing the ability to create an ambiance so that interviewees will be comfortable and relaxed when answering the interview questions.

Expert Panel

An expert panel in the field of youth ministry was utilized to review, correct, advise, and craft questions that would be most helpful during the interviews. Leedy and Ormond offer an explanation of the benefits of using an expert panel when developing an instrument: "Several experts in a particular area are asked to scrutinize an instrument and give an informed opinion about its validity for measuring the characteristic in question."[21] The experience of and insight from these experts was valuable in development of the qualitative aspect of this instrument. These individuals, Alvin Reid, Steve Wright, Jeff Lovingood, and Phil Newberry,[22] were invited to participate on the expert panel.

The expert panel received by email a set of interview questions that would be

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[20]Michael Patton, *Qualitative Evaluation and Research Methods* (London: Sage, 1990), 169-86.

[21]Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research Planning and Design*, 9th ed. (Boston: Pearson, 2010), 93.

[22]Alvin Reid is Bailey Smith Chair of Evangelism, Professor of Evangelism and Student Ministry at Southeastern Baptist Theological Seminary, and author of numerous books including A*s You Go: Creating a Missional Culture of Gospel-Centered Students* (Carol Stream, IL: THINK, 2013); Steve Wright is Pastor of Discipleship at First Baptist Church, West Palm Beach, FL, Adjunct Professor at Boyce College and Southern Baptist Theological Seminary, as well as Southeastern Baptist Theological Seminary, author of *reThink: Decide for Yourself Is Student Ministry Working?* (Wake Forest, NC: InQuest, 2007); and *ApParent Privilege* (Wake Forest, NC: InQuest, 2008), conference speaker, and youth minister for over thirty years; Jeff Lovingood is Next Generation Pastor at Long Hollow Baptist Church, Hendersonville, TN, author of *Make it Last: Proven Principles for Effective Student Ministry* (Colorado Springs: NavPress, 2012), and youth minister for over thirty years; Phil Newberry is Campus Pastor at Bellevue Arlington, Memphis, TN, conference speaker, and youth minister for over thirty years.

utilized during the qualitative stage of the research with veteran youth ministers. They were asked to review them for content and applicability to veteran youth ministers and to offer revisions and additions. Upon examination of the interview questions, the expert panel provided insights that produced more questions and offered suggestions for questions that would further delve into the life and ministry of these veteran youth ministers. The interview questions were adjusted according to the advice of the expert panel and new questions were crafted.

A total of ten questions were developed that were asked during the interviews. The ten open-ended interview questions were designed to garner helpful insights and knowledge that could be used to equip and train younger youth ministers in order for them to enjoy long tenures in youth ministry. Each participant of phase 2 were asked the following interview questions:

1. Which spiritual disciplines have contributed most to the longevity of your ministry?
2. What role has Scripture had in your growth that most impacted the longevity of your ministry?
3. What have been the most significant theological truths that have aided you in your longevity as a youth minister?
4. What are the two or three main factors that have contributed to your longevity as a youth minister? Please explain how these factors contributed.
5. What was your most difficult time as a youth minister (where you almost threw in the towel)? What factors contributed to that single incident?
6. How did your changing family dynamics affect the longevity of your ministry?
7. How has your leadership style contributed to your longevity?
8. When you started your career in youth ministry, did you view it as a lifelong calling? Please explain further.
9. How has your relationship(s) with your senior pastor(s) (or immediate supervisor if not the senior pastor) helped or hindered your longevity in youth ministry? Please explain further.
10. What specific advice would you give other youth ministers in regards to lengthening their careers?

Procedural Overview

Once final approval was granted, the research was conducted. This two-phase, concurrent, mixed-method study was conducted with youth ministers. The research began by emailing youth ministers affiliated with the Metro Youth Minister's Association. The email was an invitation to participate in this research. The email contained a link to the demographics questionnaire and the MLQ (Form 5X) survey. The email explicitly stated that participation in the study was entirely voluntary with no repercussions for noncooperation or withdrawal at any point in the study.

Upon completion of the quantitative section of the research by veteran youth ministers, the qualitative phase began. Skype interviews were conducted with 17 youth ministers who had already served in local church youth ministry for a minimum of ten years. The interviews had open-ended questions, which allowed the veteran youth ministers an opportunity to share how they have served for an extended career in local church youth ministry. The purpose was to glean insights from these veteran youth ministers that could help educate, train, and prepare younger youth ministers for long ministry tenures as youth ministers. The Skype interviews were recorded for analysis purposes, with the consent of the participants.

The quantitative data was analyzed to explore the impact of select demographics and leadership styles on the ministry tenure of youth ministers. The data was analyzed for corresponding relationships between youth ministers and their demographics, self-perceived leadership styles, and ministry tenures. Data was evaluated to determine what specific impact leadership styles have on the extended tenure of youth ministers. Practical applications from this research will be able to assist youth ministry educators as well as provide helpful guidance to youth ministers, churches, colleges, universities, and seminaries.

Data-Analysis Procedures

Quantitative

Data collected from the demographic questionnaire and the MLQ (Form 5X) was encoded and stored into the SPSS software for both ease of data storing/management and subsequent analysis. Data screening was done to take into account questions where some respondents may have failed to respond. The failed responses were treated as missing responses and were replaced by the average or most frequent response on a particular question by the samples that were able to respond to them. Data analysis for the quantitative portion of the study followed a confidence level of 95 percent where for the result of an analysis to be significant, the significance value should be less than 0.05. The six research questions are listed next.

Research question 1: "What is the ministry tenure of youth ministers affiliated with Metro Youth Minister's Association?" Research Question 1 was addressed by reporting the descriptive statistics of the tenure, a variable that was determined with the demographics questionnaire by each minister's answer to the question of years served in full-time youth ministry.

Research question 2: "What relationship, if any, exists between select demographics and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?" The select demographic variables are age entered ministry, current age, number of years in paid full-time youth ministry, gender, marital status, number of children, number of churches served, length of stay at current church, level of education achieved, number of youth ministry classes taken in college and seminary, and mentor history, and these select demographic variables were collected from the demographic questionnaire. Research question 2 was addressed through performing several Pearson's correlation tests between tenure and the select demographic variables of age entered ministry, current age, number of years in paid full-time youth ministry, number of children, number of churches served, and length of stay at current church, while

several one-way ANOVA tests were performed with tenure and the select demographic variables of gender, marital status, level of education achieved, and mentor history. The dependent variable here was the tenure while the independent variables were the select demographic variables.

Research question 3: "What is/are the predominant self-perceived leadership style(s), according to the MLQ (Form 5X), of youth ministers affiliated with the Metro Youth Minister's Association?" Research question 3 was addressed through the creation and reporting of a frequency table for leadership style of the youth ministers. Three leadership styles can be determined by the MLQ (Form 5X): transformational, transactional, and laissez-faire. After collection of data, each youth minister was scored and each fell under one leadership style. From the frequency table, the most frequently observed leadership style was the predominant self-perceived leadership style of youth ministers affiliated with the Metro Youth Minister's Association.

Research question 4: "What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and select demographics of youth ministers affiliated with the Metro Youth Minister's Association?" Research question 4 was addressed through a series of statistical analysis between the select demographic variables as stated in research question 2 and the variable of leadership style. A series of simple logistic regression tests were performed between leadership style and the select demographic variables of age entered ministry, current age, number of years in paid full-time youth ministry, number of children, number of churches served, and length of stay at current church, while a series of discriminant analysis were performed between leadership style and the select demographic variables of gender, marital status, level of education achieved, and mentor history. The dependent variable here was the leadership style while the independent variables were the select demographic variables.

Research Question 5: "What relationship, if any, exists between leadership

style(s), according to the MLQ (Form 5X), and the ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?" Research question 5 was addressed through a one-way ANOVA test between leadership style and tenure. The dependent variable here was tenure while the independent variable was leadership style.

Qualitative

The qualitative portion of the study addressed research question 6. Research question 6: "What observations and implications for ministry can be drawn from the open-ended interviews with the long-tenured veteran youth ministers affiliated with the Metro Youth Minister's Association?"

The recorded interviews were encoded in a word processor. After which, the encoded interviews were subjected to content analysis where which utilized the NVivo software to identify elements that were significant, manifested themes, and explore any emergent attributes to the perceptions on the relationship between leadership style and youth ministry tenure, and how these veteran youth ministers have maintained an extended career in youth ministry. The main purpose of content analysis is to determine common themes or content that appear from the interviews. The purpose of the qualitative portion of this study was to describe, interpret, verify, and evaluate the findings that can be extracted from the quantitative portion of this research.[23] As such, it seeks to gain an in-depth understanding of how veteran youth ministers perceive they are able to maintain an extended career in youth ministry by collecting information through interviews and analyzing the transcribed interviews, whether in the form of audio-recording or words.[24] This qualitative research supplemented the findings of the quantitative analysis results.

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[23]Leedy and Ormrod, *Practical Research Planning and Design*, 93.

[24]Philip Clissett, "Evaluating Qualitative Research," *Journal of Orthopedic Nursing* 12 (2008): 99-105.

Ethical Considerations

The utilization of human participants in research and studies have been and will continue to be a significant part of a great humanitarian effort to further comprehend the human race, as well as to alleviate stress and sickness.[25] According to Shapiro, the utilization of human subjects in experiments on any field of study is a special privilege that comes with underlying special responsibilities concerning ethics and moralities. Respecting the rights of the participants with the use of language that does not discriminate is one of the ethical and moral issues that are to be considered and followed in carrying out studies. An informed consent will be included in the invitation letter, in addition to the hyperlink to the electronic survey, which will state that the companies they are employed by are neither sponsoring nor conducting the research. The participants' anonymity was protected during the survey, the interview process, and throughout the entire study. No personal information was collected other than that which pertained to the survey, and the participants were referenced by number when they sign in or call in to participate in the study.

Summary

This chapter discussed the research methodology and design and reviewed the six research questions. It also presented the data analysis methodology that was used for this study and detailed the instrumentation and data collection process. Chapter 4 provides further descriptive information and the results associated with each of the research questions.

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[25]Harold Shapiro, "Ethical Consideration in Research on Human Subjects: A Time for Change . . . Again" (speech presented at the sixth annual Raymond Waggoner Lecture, University of Michigan, Ann Arbor, December 5, 2001).

CHAPTER 4

ANALYSIS OF FINDINGS

This concurrent mixed methods research contained two Phases. The findings determined the relationship between select demographics, leadership styles, and the ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association. This chapter provides the raw data and presents information utilizing tables to illustrate the findings. These displays of the data assist the reader in understanding the conclusions presented in the final chapter. The analysis of findings presents (1) a review of the compilation protocol, (2) a descriptive analysis of the demographics, (3) findings based on the analysis of the data in regard to the research questions, and (4) an assessment of the strengths and weaknesses of the research methods utilized for this project.

Compilation Protocol

The research began with the approval of the research design and process. Phase 1 was the quantitative stage of the research. In this phase, the data was gathered through an online questionnaire and survey sent to all the youth ministers affiliated with the Metro Youth Minister's Association (see appendices 3 and 6). After participants completed the questionnaire and survey, the results were downloaded into a software database for statistical analysis.

Phase 2 was the qualitative stage of the research. In this phase, data was gathered via Skype interviews. The interview questions were open-ended and designed to allow veteran youth ministers (that is, youth ministers with 10 or more years in youth ministry) the opportunity to share insight into their extended careers in youth ministry (see appendix 4).

Phase 1

The survey utilized in phase 1 was a combination of two instruments. The first instrument was a questionnaire that gathered demographic information of the youth ministers. The questionnaire inquired about the youth minister's personal life and ministry: age entered ministry, current age, number of years in paid, full-time youth ministry, gender, marital status, number of children, number of churches served, length of stay at current church, education achieved, number of youth ministry classes taken in college and/or seminary and whether or not he/she had a mentor.

The second part of the survey employed the Multifactor Leadership Questionnaire (Form 5X) to measure the style of leadership a youth minister expresses, be it transformational, transactional, or laissez-faire (non-leadership).[1] Youth ministers were able to complete the survey, which contains forty-five items, in approximately fifteen minutes.[2]

The research instrument employed for this study was a combination of the demographic questionnaire and the MLQ (Form 5X) survey. After approval was granted, the demographics survey and the MLQ (Form 5X) were uploaded to the online survey collection website. Then an invitation was sent via email to the youth ministers affiliated with the Metro Youth Minister's Association to participate in this study. The email invitation provided a link to the demographic questionnaire and MLQ (Form 5X)[3] survey. After the participants completed the questionnaire and the survey, the data was downloaded and analyzed with the help of statistical analysis software. There were 46 completed questionnaires and surveys from the youth ministers.

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[1]Bruce J. Avolio and Bernard M. Bass, *Multifactor Leadership Questionnaire: Manual and Sample Set* (Menlo Park, CA: Mind Garden, 2004), 2-3.

[2]Ibid., 12, 15.

[3]Ibid., 2-3.

Phase 2

Phase 2, the qualitative aspect of the research, was collected through Skype interviews. Seventeen veteran youth ministers participated in Phase 2. The interviews each consisted of ten questions regarding extended tenure in youth ministry with a goal of discovering commonalities among veteran youth ministers that would help equip youth ministers to maintain longevity in their careers. The ten questions were open-ended, allowing the veteran youth ministers to provide valuable insight into the field of youth ministry. Their responses were assessed for commonalities in regard to spiritual disciplines, biblical guidance, external factors, internal influences, family dynamics, and leadership styles.

Demographics and Sample Data

The sample of this study included 46 full-time youth ministers affiliated with the Metro Youth Minister's Association. This section of the chapter presents findings from the online questionnaire and survey. First, the data containing select demographics of the youth ministers is presented. The demographics help reveal the type of youth ministers surveyed and the type of ministries they lead in their churches. Second, the findings from the leadership survey and how results relate to the tenure of these youth ministers are presented. Third, the findings from the interviews of the veteran youth ministers are given.

The mean age of the youth ministers upon entering the ministry among the 46 youth ministers was 23 (range 19-31). The mean current age was 33 (range 24-59). The mean number of children among the youth ministers was 2 children (range 0-6). The mean number of churches served among the 46 youth ministers was 2 churches (range 1-6). The mean number of the length of stay at current church was 5 years (range 0-13) (see table 3).

Table 3. Demographics of youth ministers

	N	Minimum	Maximum	Mean	Std. Deviation
Age Entered Ministry	46	19	31	23.35	2.66
Current Age	46	24	59	33.70	6.46
Number of Children	46	0	6	1.89	1.32
Number of Churches Served	46	1	6	2.28	1.34
Length of Stay at Current Church	46	0	13	5.03	3.60

All 46 youth ministers affiliated with Metro Youth Minister's Association were male (see table 4). Almost all (44/46) were married. Two were single (see table 5).

Table 4. Gender

	Frequency	Percent
Male	46	100.0
Female	0	0.0
Total	46	100.0

Table 5. Marital status

	Frequency	Percent
Single	2	4.3
Married	44	95.7
Total	46	100.0

In terms of the breakdown of the highest education attained of the 46 youth ministers, 28 have a graduate or seminary degree, 10 have an undergraduate degree with a ministry focus or major, 4 have an undergraduate degree with non-ministry related field, and another 4 have an high school diploma or GED (see table 6).

Table 6. Education attained

	Frequency	Percent
High School Diploma or GED	4	8.7
Undergraduate Degree (Non-Ministry Related Field)	4	8.7
Undergraduate Degree (With Ministry Focus or Major)	10	21.7
Graduate or Seminary Degree	28	60.9
Post-Graduate or Doctoral Degree	0	0.0
Other	46	100.0

The majority of the youth ministers were college educated, though not all were educated in the field of youth ministry. The mean number of youth ministry classes taken in college and seminary was 6 classes (range 0-25) (see table 7).

Table 7. Number of youth ministry classes taken in college and seminary

	N	Min	Max	Mean	Std. Deviation
Number of Youth Ministry classes taken in College and Seminary	46	0	25	6.02	5.93

Forty-five of the 46 youth ministers had a previous mentor experience that had coached/helped them through their ministry journey. One youth minister did not indicate his previous mentor experience (see table 8).

Table 8. Previous mentor history

	Frequency	Percent
Yes	45	97.8
Missing	1	2.2
No	0	0

The youth ministers in this sample serve churches that collectively have thousands of weekly worshippers in their congregations. The mean number of the average attendance in weekend worship service(s) at current church among the youth ministers was 3,108 (range 180-9,600). While their congregations' worship services average thousands in attendance, the youth ministers average hundreds of youth attending weekly

Bible study in their youth ministries. The mean number of average weekly attendance in youth ministry (middle school and high school Sunday school/small groups combined) was 395 (range 28-1,400) (see table 9).

Table 9. Youth ministries and churches

	N	Minimum	Maximum	Mean	Std. Deviation
Average attendance in weekend worship service(s) at your current church	46	180	9600	3107.72	2226.87
Average weekly attendance in youth ministry (Middle School and High School Sunday School/small groups combined)	46	28	1400	394.74	328.49

The youth ministers were grouped in terms of whether or not their churches consisted of one location or many. Twenty-four out of the 46 youth ministers were currently serving on staff at a multi-site church while 21 of the youth ministers were serving a church with one locality. One youth minister failed to indicate whether or not he is currently serving on staff at a single location or multi-site church (see table 10).

Table 10. Currently serving on staff at a multi-site church

	Frequency	Percent
Missing	1	2.2
No	21	45.7
Yes	24	52.2

Phase 1 Findings

The first five research questions for this current study are contained in Phase 1. These research questions sought to explore the relationships between select demographics, tenure, and leadership styles of youth ministers affiliated with the Metro Youth Minister's

Association. After phase 1 is discussed and its findings displayed, a report and description of commonalities discovered by the qualitative research of phase 2 are presented.

Phase 1

The data was gathered by the online demographics questionnaire and MLQ (Form 5X) in phase 1. The data was analyzed with SPSS and appropriate statistical analyses were conducted on specific data. This section utilizes the five research questions as the structure for data presentation and analysis. The following tables show how the data breaks down to address each of the research questions.

Research Question 1: What is the ministry tenure of youth ministers affiliated with Metro Youth Minister's Association?

The ministry tenure of youth ministers affiliated with Metro Youth Minister's Association was measured by the number of years served in full-time youth ministry. The descriptive statistics summary showed that the mean tenure among the 46 youth ministers affiliated with Metro Youth Minister's Association was 10 years and 3 months with a standard deviation of 7 years. The maximum years of tenure of any of youth ministers was 35 years while the minimum was 1 year (see table 11).

Table 11. Number of years in paid full-time youth ministry

	N	Minimum	Maximum	Mean	Std. Deviation
Number of Years in Paid Full-Time Youth Ministry	46	1	35	10.24	7.02

Research Question 2: What relationship, if any, exists between select demographics and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

Pearson's correlation coefficient was calculated to examine the relationship of tenures of youth ministers affiliated with the Metro Youth Minister's Association with

the continuous measured demographic variables of age entered ministry, current age, number of years in paid full-time youth ministry, number of children, number of churches served, and length of stay at current church.

There was a moderate negative correlation between tenure and age entered ministry (r (44) = -0.40, p = 0.01) (see table 12). There was a strong positive correlation between tenure and current age (r (44) = 0.93, p < 0.001 (see table 13).

Table 12. Relationship between tenure and age entered ministry

		Age Entered Ministry
Tenure	Pearson Correlation	-0.40*
	Sig. (2-tailed)	0.01
	N	46

*Significant at α = 0.05

Table 13. Relationship between tenure and current age

		Current Age
Tenure	Pearson Correlation	0.93*
	Sig. (2-tailed)	0.00
	N	46

*Significant at α = 0.05

There was a moderate positive correlation between tenure and number of children (r (44) = .43, $p = 0.01$) (see table 14). There was a moderate positive correlation between tenure and number of churches served (r (44) = .68, $p < 0.001$) (see table 15).

Table 14. Relationship between tenure and number of children

		Number of Children
Tenure	Pearson Correlation	0.43*
	Sig. (2-tailed)	0.00
	N	46

*Significant at α = 0.05

Table 15. Relationship between tenure and number of churches served

		Number of Churches Served
Tenure	Pearson Correlation	0.68*
	Sig. (2-tailed)	0.00
	N	46

*Significant at α = 0.05

There was no significant correlation between tenure and length of stay at current church (r (44) = .21, p = 0.16) (see table 16).

Table 16. Relationship between tenure and length of stay at current church

		Length of Stay at Current Church
Tenure	Pearson Correlation	0.21*
	Sig. (2-tailed)	0.16
	N	46

*Significant at α = 0.05

Analysis of variance (ANOVA) was conducted to examine the relationship of tenures of youth ministers affiliated with the Metro Youth Minister's Association with the categorical measured demographic variables of gender, marital status, level of education attained, and mentor history. All of the 46 youth ministers in the sample were male.

While married youth ministers tended to have longer tenures than single youth ministers (M = 10.6 compared to M = 2.3) because of the small number of single youth ministers in the sample no valid comparison could be made.

There was no significant difference between tenure and marital status (F (1, 44) = 2.79; p = 0.10) (see table 17).

Table 17. ANOVA of tenure and marital status

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	132.24	1	132.24	2.79	0.10
Within Groups	2088.70	44	47.47		
Total	2220.93	45			

The mean comparisons showed that youth ministers that have attained an undergraduate degree in a ministry related focus or major (M = 12) have the highest tenure as a full-time youth minister. The next highest tenure was youth ministers that have attained a graduate or seminary degree (M = 10). Youth ministers that have attained an undergraduate degree with a non-ministry related field (M = 5) and high school diploma or GED (M = 6) have the lowest mean years of tenure as a full-time youth minister (see table 18).

Table 18. Relationship between tenure and education attained

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
					Lower Bound	Upper Bound		
High School Diploma or GED	4	6.38	3.86	1.93	0.23	12.52	3	11
Undergraduate Degree (Non-Ministry Related Field)	4	5.27	5.46	2.73	-3.42	13.96	1	10
Undergraduate Degree (With Ministry Focus or Major)	10	12.35	10.81	3.42	4.62	20.08	1	35
Graduate or Seminary Degree	28	10.75	5.53	1.04	8.61	12.90	2	23
Post-Graduate or Doctoral Degree	0							
Other	0							
Total	46	10.24	7.03	1.04	8.16	12.33	1	35

There was no significant relationship between tenure and level of education attained (F (3, 42) = 1.47; p = 0.24) among the sample of youth ministers (see table 19).

Table 19. ANOVA of tenure and education attained

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	210.44	3	70.15	1.47	0.24
Within Groups	2110.49	42	47.87		
Total	2220.93	45			

There was no significant correlation between tenure and number of youth ministry classes taken in college and seminary a (r (42) = 0.20, p = 0.21) (see table 20).

Table 20. Relationship between tenure and number of youth ministry classes taken in college and seminary

		Number of Youth Ministry classes taken in College and Seminary
Tenure	Pearson Correlation	0.20*
	Sig. (2-tailed)	0.21
	N	44

*Significant at $\alpha = 0.05$

All but one of the youth ministers surveyed had mentors that encouraged and coached them on their ministry journey. One of the youth ministers did not respond to this question.

Research Question 3: What is/are the predominant self-perceived leadership style(s), according to the MLQ (Form 5X), of youth ministers affiliated with the Metro Youth Minister's Association?

The majority (93.5 percent) of youth ministers affiliated with the Metro Youth Minister's Association self-perceived a transformational leadership style. The remaining youth ministers (6.5 percent) self-perceived a transactional leadership style. No youth ministers surveyed self-perceived a Laissez-Faire leadership style (see table 21).

Table 21. Leadership styles

	Frequency	Percent
Transformational	43	93.5
Transactional	3	6.5
Laissez-Faire	0	0.0
Total	46	100.0

Research Question 4: What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and select demographics of youth ministers affiliated with the Metro Youth Minister's Association?

Logistic regression models were created and a Wald test was conducted to determine the relationships of select demographics and each of the leadership styles. There was no significant relationship between leadership style and any of the following established demographics: age entered ministry (Wald [1] = 0.00, $p = 0.99$), current age (Wald [1] = 0.43, $p = 0.51$), number of years in paid full-time youth ministry (Wald [1] = 0.16, $p = 0.69$), number of children (Wald [1] = 0.79, $p = 0.38$), number of churches served (Wald [1] = 1.59, $p = 0.21$), and length of stay at current church (Wald [1] = 1.85, $p = 0.17$). Comparison of the predicted values from the model to the data collected from the youth ministers confirmed the lack of relationship to leadership styles (χ^2 [6] = 9.16, $p = 0.17$).

Discriminant function analysis disqualified the remaining demographics—gender, marital status, level of education achieved, and mentor history—as predictors for leadership style (see table 22).

Table 22. Remaining demographics

Step	Tolerance	Min. Tolerance	Sig. of F to Enter	Wilks' Lambda
Marital Status	1.00	1.00	0.71	1.00
Level of Education Attained	1.00	1.00	0.23	0.97

Research Question 5: What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

The mean comparisons showed that youth ministers who have a transformational style of leadership (M = 10) have higher tenure as a full-time youth minister as compared to youth ministers who have a transactional style of leadership (M = 6) (see table 23).

Table 23. Relationship between tenure and leadership style

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
					Lower Bound	Upper Bound		
Transformational	43	10.47	7.19	1.10	8.26	12.68	1	35
Transactional	3	6.94	2.92	1.68	-0.30	14.19	4	10
Laissez-Faire	0							
Total	46	10.24	7.03	1.04	8.16	12.33	1	35

Despite the low number of self-perceived transactional leaders in the youth ministers' sample, ANOVA was calculated to examine the relationship of tenures of youth ministers affiliated with the Metro Youth Minister's Association with their leadership style(s). The within groups variance was greater than the between groups variance so that, with the small sample size, there was no statistical significant relationship between tenure and leadership styles (F (1, 44) = 0.70; p = 0.41) (see table 24).

Table 24. ANOVA of tenure and leadership style

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	34.93	1	34.93	0.70	0.41
Within Groups	2186.00	44	49.68		
Total	2220.93	45			

Summary of phase 1. The main purpose of this study was to explore the relationship between leadership styles and the ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association. Specifically, the goal was to assess which type of leadership styles youth ministers utilize during their youth ministry careers. With this assessment, interrelationship among leadership styles of youth ministers and tenure of youth ministers was investigated. Furthermore, the relationship between select demographics of youth ministers and their tenures was considered in this phase. A summary of the findings is provided.

The average tenure of the youth ministers who participated in the research was 10.24 years. The gender of all of the sample youth ministers was male. The majority of these youth ministers were, at minimum, college educated and had taken an average of six youth ministry classes. The majority of these youth ministers were married. The majority also had mentors coach them in their ministry career. The average attendance in their worship service(s) was over 3,100 while their youth ministries' Sunday schools averaged almost 400. Over half of these youth ministers (52.2 percent) served on staff at a multi-site church. Lastly, the majority of the youth ministers (93.5 percent) rated themselves as transformational leaders.

Furthermore, the research showed a negative correlation between tenure and the age youth ministers entered youth ministry. The significant negative correlation shows that the tenure is lower for youth ministers who have a higher age entering the ministry. However, there is a positive correlation between tenure and current age. The tenure is higher for youth ministers with a higher current age. Moreover, tenure is higher when the youth minister has more children. Another positive correlation was found in regard to churches served. The tenure is higher when youth ministers have served multiple churches. The research showed that married youth ministers have higher mean years of tenure. Lastly, the mean comparisons showed that youth ministers who have a transformational

style of leadership (M=10.47) have higher tenure as a full-time youth minister as compared to youth ministers who have a transactional style of leadership (M=6.94).

Phase 2 Findings

The sixth research question for this current study was contained in phase 2. The research question delved into the lives of veteran youth ministers to discover what observations and implications for ministry could be drawn from open-ended interviews with these long-tenured youth ministers affiliated with the Metro Youth Minister's Association.

Phase 2

The qualitative phase of the research was designed to gather information and insights from the participants regarding their extended tenures in youth ministry. The participants were youth ministers affiliated with Metro Youth Minister's Association who had completed phase 1 and had served a minimum of ten years in paid, full-time youth ministry. All 17 participants were allowed to answer as thoroughly or as briefly as they desired. Their responses were assessed for commonalities in regard to spiritual disciplines, biblical guidance, external factors, difficulties, family dynamics, leadership styles, and calling.

The following questions were asked during the Skype interviews:

1. Which spiritual disciplines have contributed most to the longevity of your ministry?
2. What role has Scripture had in your growth that most impacted the longevity of your ministry?
3. What have been the most significant theological truths that have aided you in your longevity as a youth minister?
4. What are the two or three main factors that have contributed to your longevity as a youth minister? Please explain how these factors contributed.
5. What was your most difficult time as a youth minister (where you almost threw in the towel)? What factors contributed to that single incident?
6. How did your changing family dynamics affect the longevity of your ministry?
7. How has your leadership style contributed to your longevity?

8. When you started your career in youth ministry, did you view it as a lifelong calling? Please explain further.
9. How has your relationship(s) with your senior pastor(s)—or immediate supervisor if not the senior pastor—helped or hindered your longevity in youth ministry? Please explain further.
10. What specific advice would you give other youth ministers in regard to lengthening their careers?

Contribution of Spiritual Disciplines in Youth Ministry Longevity

In response to the first interview question (which spiritual disciplines have contributed most to the longevity of your ministry?), the majority of the participants indicated that internal and external spiritual disciplines have helped their longevity in the ministry. A majority of the responses from the participants identified prayer and Bible study as the primary spiritual disciplines practiced. Other disciplines identified included meditation, solitude, service, and accountability.

Seventeen participants indicated that they maintained their spiritual relationship with God through prayer. For participant 1, personal worship was "the most influential" spiritual discipline because it was a personal time for him to express his gratitude and love toward God. Participant 5 shared that personal prayer time and daily Bible intake kept his relationship with God alive and growing. Participant 7 said that prayer was a spiritual discipline that let him stay "connected with God personally and individually on a regular basis and prayer being that foundation of God working in ministry." It was evident during the interviews that all the participants viewed their prayer time as a vital part of their spiritual walk with God.

In addition to prayer, 15 participants indicated that studying the Bible prepares them to preach the Word to the students of their youth ministry as well as confirm their commitment to their ministry. Participant 6 shared that while he consistently prays, he also practices personal Bible study:

> I like to be overly prepared . . . with the application towards students. I've felt like it gives me the ability to speak from the wealth of knowledge . . . it allows me the opportunity to be able to grow along with my students and at the same time, help guard against me saying things on the stage that are not real in my own life.

Participant 13 also shared that "prayer and Scripture reading . . . are the core of any believer." Participant 7 said that Bible study provided the believer the opportunity to learn, grow, and connect in the Word, which in turn allows the believer to "mold and shape vision, direction, and daily walk." Participant 3 believed that reading Scripture "is an important part of my life, regardless if I'm in the ministry or not, that's probably what has kept me going in tough times and easy times." Participant 14 shared his belief that Scripture is a means to build the ministry. Scripture also guides believers on Christ's commandments. Participant 16 specified that he reads the Bible "with a pen." He said he not only reads his Bible but also circles and underlines key verses and words as well as writes down important biblical truths God is teaching him during his reading time. It was evident through the conversations with these youth ministers that the Bible was of utmost importance to them personally as well as professionally.

In addition to prayer and Bible study, 12 participants identified solitude as a spiritual discipline. Each of these participants expressed the importance of getting away from all the distractions and focusing solely on Jesus. Participant 2 explained, "Personal disciplines of time with God, reading Scripture, prayer and meditation, silence and solitude, those things are absolutely vital." He went on to say that one needs to refuel by "having [his] personal time with God, [and] you do that by getting away." Participant 1 also shared that getting alone with the Lord is an opportunity for him to fill his spiritual tank with prayer and personal worship. Participant 8 also considered prayer and solitude as vital disciplines in his ministry:

> Just being able to get away, get by myself, ande rely on God—just that daily time to be alone with God, spending time in prayer and Bible study as well—is what keeps me going. I think it goes for any Christian because we all need that of course, but especially in ministry, I think that's what helps me to go on.

Service, accountability, and fasting were mentioned by a relatively small number of participants. Participant 4 mentioned that his internal disciplines such as Bible study, prayer, and meditation are essential in doing service:

> I think that it's been good for me to tie my devotional reading to my preaching so when I preach I am preaching from things I am devotionally reading, and when I

> read devotionally, I am reading with preaching in mind. So I think that's what it takes—it requires a view of preaching that says to you, the text has to transform your heart before you can adequately preach it.

Participant 9 described how he lived out the discipline of accountability. He meets with a group of men to help him stay sharp spiritually. He explained that these men are in his life to ask him the tough questions beyond "Are you spending time with God?" . . . but questions like "What are you looking at?" "What are you listening to?" "Are you dating your wife?" and "Are you spending time with your kids?" Furthermore he stated, "Those questions have morphed over the years, but they've always been things that lined up with Scripture." Participant 10 shared that "true reliance on God and God's faithfulness" have helped him. He also described these truths at work in his own life:

> Getting your head out of a situation that is unique, unforeseen, or one of those deals where you have called everyone you know and you're going, "God, you have got to literally drop someone out of the sky." Those times show me that my dependence eon God is key. Then probably just going back and revisiting God's faithfulness in my own life and saying, "I'm not perfect but He is."

In addition to the mentioned disciplines, Participant 12 identified fasting, Bible study, and evangelism as essential spiritual disciplines. He also shared that a person who is able to memorize Bible passages can closely connect himself to the Lord. Furthermore, he shared that when he faces crucial events in his life, it is essential for him to fast, pray, and memorize Bible verses. It was evidenced through not only the interview of this participant but the other 16 participants as well that a close walk with the Lord Jesus was their lifeline.

Table 25. Contribution of spiritual disciplines in youth ministry longevity

Elements	# of Occurrence	% of Occurrence
Acts of prayer	17	100
Bible study	15	88
Solitude	12	71
Meditation	3	18
Service	3	18
Accountability	1	6
Fasting	1	6

Role of Scripture in the Career of Youth Ministers

Five elemental truths emerged from interview question 2: What role has Scripture had in your growth that most impacted the longevity of your ministry?

These elements reference the Scriptures as (a) the foundation of Christian faith, (b) the source of hope and inspiration, (c) perspective on life encounters, (d) life guidance, and (e) empowered, effective service.

The first element, Scripture as the foundation of Christian faith, emerged after 8 participants related that the Scriptures fuel their beliefs in the holy nature of God. For most participants, Scripture is essential in increasing their faith. Participant 11 shared, "The biggest role that Scripture has had in my life has really been in the area of trusting in faith, because I think a lot of times in ministry, so much is uncertain." Participant 15 shared that the more knowledge he possesses, the more his faith increases:

> Just as the Bible says that knowledge can increase your faith, I think it's done that for me and my effectiveness in ministry. The more knowledge I have of the Word and the more I look to really use it in every situation, whether it's a teaching opportunity or a problem that I face, the more I look to Scripture as my base for solving problems or what advice to give, I think that that's really been a huge thing for me.

Participant 2 believed that "everything we do has to be rooted in Scripture, so it is the foundation. It is the primary way that God communicates with us, and so it's absolutely essential in a relationship with Jesus and our leadership." He stressed that whenever church leadership is swayed from the Scriptures, he feels "we are no different than any other organization that is out there." Therefore, he believes it is vitally important that he remain grounded in the Word.

Participant 4 also said that the Scriptures "played a foundational and pivotal role in . . . my call to ministry." He said that Scripture guides him in doing services grounded in Christ's commandments. Participant 7 proclaimed, "Scripture is the basis of truth" and said that as a foundation of faith, it "allows me to focus on what we're doing and why were doing it. . . . Relying on the Word, reflecting on the Word, remembering and evaluating the promises that God has given, helps me to stay committed and

consistent." These participants expressed their utter dependence on the Word of God to be the foundation upon which they built their lives and their ministries.

The second element, Scripture as the source of hope and inspiration, emerged after 5 participants claimed that the Scriptures energized them to continue with their ministry. Participant 8 said that the Scriptures inspired him to continue on with the mission as he waited on the Lord:

> I'll have the energy and I will be able to soar on wings like eagles when I do that, and I am not going to grow weary. So that is where Scripture has helped. There's been numerous times where it's been a rough day or rough week and Scripture has lifted me through that. . . . Scripture plays a huge role in longevity for sure.

Participant 16 explained that Scripture gives him a "freshness" to what he is teaching, "fuels" his faith, and reminds him that "God is the one who produces the fruit." Participant 12 claimed that the Scriptures gave him the strength to change and "live longer in the ministry." This participant further shared that the Scriptures allowed him to grow in his ministry and impact the lives of his students: "When our ministry isn't growing, or something feels weak or it even feels like I'm dry heaving spiritually when I'm preaching, I just look at my personal time with the Lord and . . . [my] time in Scripture is either weak or complacent." These participants understood the power of the Scriptures for their lives.

The third element, Scripture as perspective on life encounters, emerged after 3 participants stated how Scripture gave believers fresh life perspectives. Participant 10 shared, "A verse that I read ten years ago when I started means something totally different today in the way I apply it to my life and ministry." Participant 1 stated, "God just brings out the different meaning and the different practical ways to apply that to ministry and my own life and to our students and to our leaders and to our staff." He also said, "God uses [Scripture] to help me to stay on top of whatever is going on." Participant 13 shared that he was astounded by how God made an old passage something new: "It's amazing how much I'll read a passage and read it again and read it again, and then God reveals different things to me and shows me different things because I'm in different stages of my life. I think that's big." It was evident from the interviews with these

participants that they delve deeply into the Scriptures in order to gain God's direction.

The fourth element, Scripture as life guidance, emerged after 2 of the participants shared that the Scriptures reflects how individuals can live their lives relying on God's Word. Participant 3 believed that "Scripture is alive and breathing so it seems to be that when I'm in a daily routine or a regular routine or reading the Scriptures there's always something that is very relevant to what is going on in my life." Participant 9 proclaimed how the Word of God guides his life: "Scripture is my life source, the place I go for 100 percent truth, my everything!" This participant also said that Scripture becomes a "comforting factor" whenever he encounters life challenges.

The final element, Scripture as empowered, effective service, emerged after 2 of the participants related how knowledge of the Scriptures is essential in the delivery of effective ministry. Participant 5 shared,

> As far as my professional application goes, I'm very expositional. I think an expositional approach both feeds and grows. It feeds the teacher, the hearer, and the listener, as well as helps prevent burnout. Topical preaching runs people very shallow, whereas expositional drives people deep. So I'm just pretty expositional, even though from time to time teaching through topics, leadership, or parenting or family or whatever, it's usually a topic that truly is wrapped around an expositional approach.

Participant 14 explained, "Scripture would be a model not only for personal growth but ministry growth and being all sufficient for us." While only 2 participants specifically commented during the interviews about the importance of the Scriptures for effective service, all the youth ministers emphasized the high regard they hold for the importance of Scripture for their ministry. They all expressed that the Word of God is the bedrock of their ministries.

Table 26. Role of Scripture

Elements	# of Occurrence	% of Occurrence
Scripture as the foundation of Christian faith	8	47
Scripture as the source of hope and inspiration	5	29
Scripture as perspective on life encounters	3	18
Scripture as life guidance	2	12
Scripture as empowered, effective service	2	12

Theological Truths Affecting the Longevity of Youth Ministers

The third interview question (what have been the most significant theological truths that have aided you in your longevity as a youth minister?) resulted in four factors emerging: (1) the belief in sanctification, (2) the presence and providence of God, (3) the sovereignty of God, and (4) discipleship.

The factor, belief in sanctification, emerged after 5 of the participants implied that sanctification inspired them to continue in their ministry. Participant 1 believed that his life, along with the lives of his students, would be redeemed by Christ. Participant 4 believed that sanctification "over a period of time . . . undergirds my belief that youth ministry is a process, student ministry is a process, and so is sanctification." He went on to say that sanctification happens when ministers counsel believers by reminding them of the providence of God. Participant 5 said that there is a sense of calling for salvation. He believes that this calling helps him to continue with his purpose in life. Participant 6 said that the "fallen nature" of humans requires healing, and his role as a minister in this aspect is to offer theological truth. These participants all understood the necessity to always preach the gospel of Christ to their students.

The second factor, the presence and providence of God, emerged after 4 of the participants claimed that the theological truth that aids their continuance of the mission of youth ministry is the mere fact that God is present. Participant 1 shared,

> I would just say that no matter what I'm going through, no matter where I'm at spiritually, no matter what issue I'm facing—whether it's a valley or mountain—God is provident and he is going to be there to see me through. I would say that's probably the main thing for me.

Participant 2 believed that "God is with us and never leaves. . . . the Holy Spirit is living within us and so, therefore, we can trust him." Participant 7 explained that the presence of God inspired him to continue on with his ministry: "God's got grace and God's going to do this, and He has put me here so I will continue striving."

Participant 12 described this as the "goodness of God":

> I have to sit back and realize that God is good, and greater is He that is in us than He who is in the world. It's really got to be the driving force of my understanding. I just

> have to quit depending on myself and really depend on the goodness of God. I must quit fighting the fight myself and start allowing Him to fight the fight for me.

Participant 13 described the presence of God as God's way of showing love to him. He described the theological fact of this experience as "just understanding His love for me and trying to help other people see that." These participants' interviews were powerful reminders of how God blessed these youth ministers throughout their ministries with His comforting presence and providential hand guiding them.

The third factor, the sovereignty of God, emerged after 4 of the participants claimed that in addition to His presence, God's power overruled all rules and powers in the world. Participant 3 described God as "ultimately in control." Participant 17 further described that this power helps you when dealing with a student you know who walks the aisle, is baptized, but then walks away. He said, "That eats you up as a student pastor, or you deal with parents who are just complaining and won't leave you alone. [It's great] knowing that the Lord is not surprised and that He is in control and that He is working for your good."

Participant 10 expressed, "Through the ups and downs, the good and the bad of ministry, and realizing that God didn't call us to success in our eyes, I would think God's sovereignty is absolutely helpful in regards to my longevity!" It was apparent, during their interviews, that these participants had truly sensed the overwhelming power of God working in and through their lives and their circumstances.

The fourth factor, discipleship, emerged after 3 of the participants shared that longevity in the ministry can be associated with the belief that God called them to serve and invest their lives into students. Participant 10 shared,

> God's calling on my life was huge. Then I would say the people that invested in me, that had longevity in ministry, their investment was beneficial to me because that meant a lot for me as a first-hand recipient. . . . You know, we all had the interns or the workers who were there that were cool for a summer, but to see the person who served their role in ministry still faithful to the church, did my wedding, was there when my kids were born, that impacted me.

Participant 15 also shared that longevity in the ministry can be associated with their mission to "disciple kids and provide leadership training opportunities for them."

He further elucidated on this premise:

> And I think some of the things we've looked at to measure are: How many kids are going on mission trips? How many kids have served their ministry? How many kids have gone out and are still connected to a church somewhere? We've done some surveys for kids that are in college and stuff and so those foundational things have probably led to the success, which has led me to being able to do it for a while.

Participant 2 explained the way to leave a legacy as youth minister is to love God, love others, "and then last, but not least, is to make disciples who make disciples." The overarching theme that transpired during the interviews of these participants was the need to invest in the next generation. They understood that youth ministers were given the opportunity to help students grow in their faith through teaching, modeling, and implementing the truths of Scripture, which is the essence of discipleship.

Table 27. Theological truths affecting the longevity of youth ministers

Elements	# of Occurrence	% of Occurrence
Belief in sanctification	5	29
Presence and providence of God	4	24
Sovereignty of God	3	18
Discipleship	3	18

Factors Influencing the Longevity of Youth Ministers

The fourth interview question (what are the two or three main factors that have contributed to your longevity as a youth minister?) generated six elements: (1) pastoral support, (2) providence of God, (3) support from family and friends, (4) positive relationship and opportunities, (5) fulfillment of discipleship, and (6) recognition of the life evolution and progression.

The first element, pastoral support, emerged from the interviews of 8 of the participants. Participant 4 recognized he had been influenced by good mentors:

> I have been lucky to have a couple of good youth pastor mentors in my life that have, even from an early age, kind of poured into me and said, "Hey, this is something we feel God is calling you to do and we feel you can do it well," and they have given me the tools to equip me to do it well and kind of last a long time.

Participant 17 added that the relationship he has had with pastors has helped him in his ministerial success. He said he was trying to be a "team player" and follow his pastor's lead when he first began, and it has paid off for him as a youth minister. He further stated that this mentor-mentee relationship developed as the years progressed. Referring to his pastor's longevity, he said, "He has been here for thirty-five years, and I've been here eleven of his thirty-five years, and that helps. I've been here a third of his ministry and I know that he believes in what we're doing and he supports it." He expressed that he understood the importance of having the pastor support his ministry both from the pulpit and personally.

Participant 14 also recognized the help he had received from his mentor: "I think I have been mentored well at times better than others, but I feel like surrounding myself with wise counsel and people who are not afraid to tell me areas that I suck in, that I need help in." Participant 5 explained that the "pastors who believe in student ministry" had helped him succeed in the ministry. He summarized what the other 7 participants shared during their interviews regarding the benefit of the senior pastor backing the youth ministry: "Pastoral support, a priority in support, and really preference of the senior pastor for student ministry has been hugely important and beneficial."

The second element, the providence of God, was discussed during the interviews of 7 of the participants. These participants claimed that their longevity can be attributed to the work of God in all dimensions of their lives. Participant 6 described this experience as "seeing God personally at work in my life in a way that I want to see in other peoples' lives, and I'm just kind of trying to bring people along with that to help them to see, one, God at work in my life and, two, how God can be at work in their lives."

Participant 7 shared that "it has got to be just the call. . . . I think God gifts you to what He calls you to and so I think I've got a personality and a giftedness that fits what I am doing. . . . I think it's what God has called me to do." Participant 8 stated, "I think the calling, God's calling on my life, is a huge one obviously. Without that there's no

way that I could press through the difficult times." Participant 2 emphatically stated, "So that's the biggest principle, just the fact that we heard from God and He has called us to this." Interestingly, during the interviews, participants 9, 10, and 13 expressed the same idea of the power of the call of God on their lives as a major factor influencing their longevity in youth ministry.

The third element, support from family and friends, became apparent from the conversations of 7 of the participants. These participants claimed that in addition to the mentorship provided by their pastors, the support they received from their families and friends inspired them to pursue the ministry. Participant 8 described,

> Support from friends that are in ministry, that's always been huge. You know the people that have been in the different churches that I have served, that have just taken us in, you know, and have said we're going to serve you and minister to you, it's been amazing just how far that has gone in our lives, and they have no idea the impact that they've made on us as we're trying to minister.

Participant 6 identified his wife and daughters as the factors that inspired him to persevere in his ministry. He described that his wife had been instrumental in his success:

> My wife being on the same page with me, as a partner in ministry, is a huge blessing to me. Her heart is to be a minister of the gospel, and I would say that is critical to my ministry. Currently she does not have a ministry at the church, however she desires to be a good wife. Let me share an example from today: We've been getting ready for Disciple Now, she was up and out the door at eight o'clock, doing shopping, picking up hundreds of croissants and things like that, because her heart is to pour into our students. She doesn't like getting attention, she's not a stage person, she doesn't like to be up front, she doesn't like eyes on her, but she loves ministry, she loves the behind the scene stuff, and she loves people too.

Participant 14 explained that friends who are "close enough that wound me for my own good" are essential in his success. He explained further,

> Proverbs talks about that wounds from a friend can be trusted. . . . I have had some good friends and mentors that have helped in my longevity in ministry, to help me to be a good man, a good believer, a good follower of Christ, and a good youth pastor.

Participant 12 agrees that both a "great family, which really contributes to my wife" and "good friends" give him the support to continue in the ministry.

The fourth element, positive relationships and opportunities, was a topic of discussion with four of the participants during their interviews. These participants

described the type of relationeships and opportunities that the aspiring ministers received from mentors and friends who have helped them in their vocation. For instance, Participant 1 said that the positive relationships with other staff members and with students allowed him to grow in all of his activities in the ministry. Participant 4 expressed gratitude for the "intentional relationships" he has made with youth ministers who have been in ministry for decades that have benefitted him tremendously. Each of these participants revealed the strength they found in relationships with others.

The fifth element, fulfillment of discipleship, was apparent after 2 of the participants claimed that their longevity can be associated with their desire to fulfill their commitment to become disciples of Christ. Participant 2 shared his heart about his desire to be obedient to what God had called him to do—make disciples:

> What else are we going to do, other than serve His church and be in ministry? And I mean that in the term of not just in vocational ministry, but also in ministry in general. What else are we going to do? We've heard the voice of God, and we have clearly heard Him say this is what it was going to be. . . . Anything else is going to be not very fulfilling, going to leave else us empty. It's just going to be simply disobedience. So that's the biggest principle, just the fact that we have heard from God and he has called us to this. So in those moments when you're just sad, heartbroken, just low, that consistency is there because of the calling that Jesus has on our life.

Participant 3 explained that "the ones who seem to make a greater difference in someone's life" are the men who "really invest in people." That investment into another life is discipleship. These participants felt like the impact of discipleship was going to be seen not only in this generation of youth they were working with but also with generations to come because they were making disciple makers.

The sixth element, recognition of life evolution and progression, emerged after 2 of the participants claimed that longevity was inspired by life change. As these youth ministers talked, they expressed a similar theme about youth ministry. They understood that students reach students. Furthermore, they realized that when a youth ministry impacts students, it has the potential to impact groups of friends and entire families. Participant 1 shared the blessing of watching the progression of life change: "Just getting to see students

grow and getting to see, and you know this, just watching the students get it and then their friends get it and then their families get it, there's nothing better." Participant 11 explained his progression as a youth minister and how it has helped him remain in youth ministry,

> I think you evolve in youth ministry, and I think . . . recognizing the evolution of the way things are [is key]. Like when you start out, it's always kind of the pied piper type of ministry, where it's one person doing everything, and then you migrate into the person who's got a team, and then you migrate into the person who's got several teams and a staff, and then you migrate into the person who has several staff and several teams.

Table 28. Factors influencing the longevity of youth ministers

Elements	# of Occurrence	% of Occurrence
Pastoral support	8	47
Providence of God	7	41
Support from family and friends	7	41
Positive relationships and opportunities	4	24
Fulfillment of discipleship	2	12
Recognition of life evolution and progression	2	12

Challenges of Youth Ministers

The fifth interview question (what was your most difficult time as a youth minister?) raised five areas of difficulty for youth ministers: (1) leadership in the student ministry, (2) church management issues, (3) family issues, (4) test of faith or spiritual struggles, and (5) lack of personal goals and leadership.

The first area, leadership in the student ministry, emerged from conversations with 13 of the participants. These participants claimed that personal struggles with the leadership inside the ministry had caused difficult times for them, which tested their commitment in the vocation. Participant 1 identified the clash of personalities between him and his supervisor: "My former boss was just difficult—personality clash—and not necessarily differences in philosophies; it was just difference in personality."

In the case of Participant 3, the difficulty arose from the leadership structure he experienced within his church. He explained the church where he was serving was a

"family-run organization." He further described that relatives of the family were given the leadership positions faster than anyone else: "If you were related to someone in power then you kind of got moved up the chain a little bit and it kind of became a difficult thing to work in."

Participant 10 shared that leadership in his church was managed by an authoritarian pastor, which made it a very stressful environment. He also described that his former pastor set all directives without prior consultations. This type of leadership made it difficult for him as a youth minister to plan and prepare ahead of time for the youth ministry. Participant 14 shared that dealing with older leaders had been a challenging experience for him because they did not want to make any changes, allow adjustments for new programs, or provide room for the new incoming youth; therefore, the youth ministry suffered.

Participant 4 expounded that it can be "most frustrating" to serve with a senior pastor who "doesn't have vision." Participant 5 echoed that sentiment when he shared how arduous a task it is to serve a pastor who is "was just not very solid" and who the church later "asked to resign." Participant 16 described his pastor as "a great guy, but he was a difficult pastor for my leadership style, and his personality . . . was a test. I mean it really was, it was tough." Participant 17 shared that putting unrealistic pressure on youth pastors was one of the obstacles his supervisor put before him.

Difficulty with a supervisor, whether he is the senior pastor or not, can be damaging. Participant 11 learned a hard life lesson in ministry when his "pastor backed out of a decision he had previously made and basically left us to the dogs." After leaving that church and healing from his pastor's lack of vision and decision making skills, he had gained a unique perspective. He had this advice to give youth ministers in regard to their supervisor: "You need to be one team with that pastor." Furthermore, he lamented that a youth minister better make sure the pastor has your back, otherwise "you're going to be the one taking the bullets, not him."

The second area, church management issues, emerged after 10 of the participants shared how they have struggled to commit in their vocation. Participant 12 recalled his former boss "wanted to micro-manage everything and it made it very difficult" for all the youth ministers. Participant 5 told about the "collision" he experienced when he was a young minister. He served with a pastor who had been at this church almost three decades who had "a very successful run of ministry." Then a new pastor was brought in "who was just not very solid." Not too long after that he experienced the resignation of his superior because of several reasons unknown to him. He said that along with the "collision," two of his closest colleagues "were called to other churches." He identified the lack of funding and limited support as factors that led to the transfer of his colleagues.

Participant 6 shared how positive growth can negatively affect the youth minister. He identified that the church he served was not able to predict the increasing population in the youth ministry. Unfortunately, initially the church was not able to keep pace with the increasing needs of the youth minister:

> We didn't adjust staff wisely [as our ministry grew from] 40 or 50 students . . . to around 180, and it was still me just kind of carrying the ball and doing everything. There was just no downtime, no rest time, and it was a sprint from one thing to the next, and I was feeling burnout coming, but our [church leadership finally] recognized it and brought on some staff people to help, so it really didn't become a throw in the towel moment, but it could have.

The third area, issues with the family, was expressed in 6 of the participant's interviews. Participant 1 shared that family issues affect his focus in doing ministry:

> My family was going through a tough time. My wife was struggling, and we weren't struggling necessarily as a couple but . . . the struggles of life were happening, and it was just a time [when] it was like, "Is this it, or do we need to move on?" So just family issues caused those thoughts.

Participant 8 shared some of the difficulties that his family had gone through in his ministry. He sorrowfully shared how his family was sometimes bullied. He recalled several occasions when his wife was subjected to verbal abuse: "Someone will try to attack my wife, verbally . . . they will come at us and disagree with something that we're doing and they will, for whatever reason, [choose] to attack her, even though she has nothing to do with the situation." Although these participants and their families had experienced

struggles in the ministry, they also expressed the comfort they found in their Savior.

Participant 9 shared how he adjusted his ministerial schedule after he got married. He said when "it's just you, it can be all about you . . . [but] when it's you and your wife, you and I would say it's all about her, and then when kids come into the picture, it's all about them." He said that things are different when ministers enter into marriage. Although these participants expressed how their lives, ministries, and schedules changed following marriage and having children, none of them regretted the changes. The changes were all made for the good of their marriages and expanding families.

The fourth area, test of faith or spiritual struggles*,* was discussed in the interviews of 5 of the participants. The honesty these youth ministers conveyed during the interviews showed humility and genuineness in their walk with the Lord, how they are not perfect but their Savior is. These participants shared how they experienced several spiritual trials that affected not only them but also those around them. They each communicated the similar solution to their problems: They filled themselves with the knowledge of Christ. Participant 2, who called these trials his "personal crisis" concerning his faith, said,

> I just needed to personally own my own faith. So for me, personally, that first crisis of belief really came from a place of really believing what I was teaching. Was I really believing what I was saying? So really diving into God's Word was what pulled me out of that.

Participant 13 shared, "I think there were times where I was struggling spiritually, and during that struggle spiritually it was tough for me to pour into people." He also shared that when he struggles spiritually, it affects his wife, their marriage, and his ministry.

The fifth area, lack of personal goals and leadership*,* was expressed by 2 of the participants. Participant 4 shared that the most "frustrating thing for any student pastor" is practicing the profession without any personal and professional vision. He shared that contrary to other student pastors, he had been blessed with freedom to do His will. However, he said that freedom without vision is tantamount to failure.

Table 29. Challenges of youth ministers

Elements	# of Occurrence	% of Occurrence
Leadership in the student ministry	13	76
Church management issues	10	59
Family issues	6	35
Test of faith or spiritual struggles	5	29
Lack of personal goals and leadership	2	12

Role of Family in the Longevity of Ministerial Work

The sixth interview question (how did your changing family dynamics affect the longevity of your ministry?) brought to light three aspects: (1) family as a source of inspiration, (2) prioritization of familial responsibilities, and (3) early marriage affects the commitment of a youth minister.

The first aspect, the family serves as a source of inspiration, was discussed by 9 of the participants during their interviews. All of these participants shared that their family is of the utmost importance to them. They expressed that they could not do what they do without their families' love, support, and encouragement. Participant 15 shared that his marriage has helped his ministerial longevity. In fact, he said he acquired a leadership position in the church because he was married. He was serious when he jokingly said; "I have no idea if the church would have still considered me . . . had I not been married."

Participant 17 expressed that his family was a priority. He even shared an example of how having children affected their families' ministry decisions:

> We realized that it was important that we be in a place that was good spiritually for our children and where people cared about them and that was healthy for us. So it was better to stay put, even when the cooler church came a long, or maybe even the bigger paycheck, because you can't trade that. When you have people that care about your family and love your family and sacrifice for your family, that's important.

Participant 5 shared how he and his wife form a partnership: "My wife and I always approach things together as a team; she loves it as much as I do." Participant 8 shared that as their family has increased in number and in age, he has learned to meld his family and ministry together. However, he states that his wife has "gone above and beyond to help me in anyway she can, whether that's just being a mom or keeping the kids at home

or whatever." This participant emphatically expressed his gratitude when he shared this statement about his wife: "I think that her support has been huge in longevity and our family dynamic."

The second aspect, prioritization of familial responsibilities, was evident during the interviews of 8 of the participants. Participant 13 said that when he was "young and single, ministry was a lot easier than it is now, and I think that the key to that dynamic is putting your family first." He also explained how his family can be a blessing to his ministry: "One of the greatest gifts I think a minister can give to his students is letting them see him love on his family and putting his family first, and it's tough sometimes." He lamented that it is hard to tell a student, "I can't be there tonight because my kid has a ball game." However he also shared that sends a message to that student that "family comes first, which is huge."

Participant 1 shared that he is figuring out how to blend marriage, family, and ministry: "As my family has changed, I've just kind of learned how to adapt to bringing them along, do it with me, don't separate it so much." Participant 16 is also learning how to mix ministry and family because his son is in his youth ministry; however, he shared that his priorities are correct in regard to this combination: "I'm always wanting to make sure I'm a better dad than I am a youth pastor."

Participant 6 shared that although his ministerial work is important, he always prioritizes the needs of his family: "My mindset has been, and consistently is, my family is my first area in ministry. And I'll say to my students all the time and to my family regularly, If I were to fail them, I fail in every other area." He further explained that his family is his foundation: "I don't mind at all me missing meetings or being late to things because I'm going to one of their tournaments or games or to parent-teacher type meetings."

Participant 4 described how his family priorities resulted in a recent transition to another church. He expressed how ministry transitions always affect a youth minister's

family dynamics. He shared that it was God's providence that allowed him to keep the balance of his work and family and that the transition "had as much to do about our vision, to the changing dynamic of our family. . . . I saw my family responsibilities were changing." During the interviews it was evident that these youth ministers have a heart for youth. They feel a real tension to minister to other students while not neglecting their own marriages and families.

The third aspect, early marriage affects the commitment of a youth minister, was shared by 5 of the participants. Participant 1 shared that trying to "balance everything" can be tough. However, he shared that he had older friends who were like coaches that had been effective in modeling for him "how to do ministry with his family instead of just bringing them along." Participant 8 expressed how having young children can be difficult: "When they were first very young, first born, that was probably the hardest time in ministry. . . . Because of the needs at home and with student ministry . . . it put a lot of pressure on my wife." However, he did find relief for himself and his wife as his children grew older because he could take them with him to student ministry events. This, he said, would "give my wife a break." Each of these youth ministers emphasized that when it comes to their family, the only constant is change. They constantly need to reevaluate their schedules, calendars, and events to ensure they are meeting the needs of their family whether it be their newlywed wife or a child getting ready to graduate.

Table 30. Role of family in the longevity of ministerial work

Elements	# of Occurrence	% of Occurrence
Family serves as source of inspiration	9	53
Prioritization of familial responsibilities	8	47
Early marriage affects the commitment of youth minister	5	29

Contribution of Leadership Styles to Ministerial Longevity

The seventh interview question (how has your leadership style contributed to

your longevity?) produced two overall themes: (1) positive relationships with people influence longevity and (2) the youth minister sets long–term vision with the youth ministry.

The first theme, positive relationships with people influence longevity, was apparent in the interviews of 13 of the participants. These participants claimed that the established relationships within their communities helped them to pursue their mission. Participant 2 shared that relationships for him are key to his growth: "You need to check your pride at the door" and "surround yourself with people that are better than you." He expressed how relationships could help him personally, whereas participant 1 explained how he saw relationships as a way to benefit others. Participant 1 said that his fulfillment in life came from continuing to build relationships and "train guys up here and send them out."

The interviews also allowed the youth ministers to communicate how relationships connected them to others in regard to the youth minister's leadership. Both Participant 3 and 5 described themselves as "collaborative" leaders. They valued each team members' involvement and contributions, which resulted in shared responsibility, ownership, and direction. Participant 16 described himself as a "relational" and goal-driven individual. He shared that these qualities allowed him to work with people who are "sometimes at their best and sometimes at their worst." He posited that these qualities inspired him to continue learning. One thing that he learned "is that it all hinges on leadership. You either lead well or you lead poorly, but you got to lead." Participant 12 continued to make apparent the theme by explaining the connection between relationships and leadership:

> If you're not building relationships with your people—volunteers, staff, people above you, people below you—[by] cleaning toilets or whatever, . . . they're not going to listen to you. . . . I believe relationships drive everything, and that was emulated from Christ as well.

Participant 14 added that he felt that in order for leaders to "reproduce" themselves through relationships, they need "integrity and character." When referring to

those two qualities, he stated, "You've got to have those two, of course, for longevity." He also shared some keys about building relationships with volunteers: "As a leader, your people have to know that you love them and care about them if you're going to run with them and do ministry and life together." Participant 17 expressed the same sentiment about the importance of relationships with volunteers: "I think people notice my heart and that they are more important to me than what they produce." These participants each emphasized that ministry is not only for people but also with people. Therefore they understood it is crucial to invest relational energy into their volunteers.

The second theme, the youth minister sets long-term vision for the youth ministry, came from the conversations of 5 of the participants. Participant 17 said, "I also, from day one, cast a vision and say, 'Hey I'm going to be here for a long time, so when you volunteer for student ministry, I want you to think long term about it.'" Setting the vision for a ministry requires a youth minister to be "organized, because I think that equals less stress," expounded Participant 15. He also mentioned troubleshooting or "really thinking through things on the front end" is very helpful to a long-term plan. Participant 7 accentuated the aspect of long-term planning when he stated, "I think longevity requires some administration." According to these 5 youth ministers' responses during their interviews, a veteran youth minister must be able to cast vision, organize himself, and plan long-term in order to help maintain longevity in his ministry.

Participant 8 expressed his vision by encouraging leaders to participate in the mission. As he continued in ministry, he shared how his philosophy has changed from look what *I* can do to look what *we* can do. He articulated, "When I started ministry, I thought I was a lone ranger and could just do it all, and all that stuff, and so now I am just trying to mobilize adults and volunteers and focus more so on training them." At this point in his career, he said he spends much of his time on training and investing in other leaders:

> So a lot of my time now has been on training and just investing in other leaders and trying too encourage them and push them to do more for the students. . . . That has

helped me to be able to not have to carry it all on my own shoulders and to just spread it out at a little bit, so that's been the biggest thing.

Table 31. Contribution of leadership styles

Elements	# of Occurrence	% of Occurrence
Positive relationship with people influence longevity	13	76
Youth minister sets long-term vision with youth ministry	5	29

Views Concerning Youth Ministry as a Lifelong Calling

The eighth interview question (when you started your career in youth ministry, did you view it as a lifelong calling?) resulted in a split vote. Eight participants claimed that youth ministry has not been viewed as a lifelong calling. However, all 8 of these participants shared that they sensed their "calling to ministry" was lifelong, just not their calling to youth ministry, specifically. Participant 9 illustrated this point when he stated, "I did not sign up for youth ministry thinking I'm going to be doing this for life . . . I think I am a lifer in ministry." Participant 11 echoed the same sentiment when he said he did not feel a lifelong calling to youth ministry, however "I feel called to ministry lifelong."

Participant 1 explained that when he felt called to the ministry, he did not see youth ministry as a lifelong calling, and he still does not. He very candidly shared that his first job offer was to teach and coach, which is what he really wanted to do, but in order to take that job he had to be the youth minister also. He took the job and eventually quit teaching and coaching to focus on youth ministry. It was evident from his interview that he now loves youth ministry. He expounded that he did not view youth ministry as a stepping-stone. However, he understands that this is a season of his life: "I will be a lead pastor one day." Participant 14 shared a similar outlook that he was "not sure he was a lifer in regard to youth ministry . . . [but he was] not getting out anytime soon." Participant 10 expressed a comparable position with a slightly different opinion. He articulated that he had a lifelong calling to ministry, however he saw "youth ministry as a

stepping-stone." Although these men will likely not be youth ministers their entire vocation, based on their interviews, they do plan on faithfully serving the Lord in ministry with their entire careers.

A majority of the participants shared that while they were exposed to different career paths, they felt the positive calling toward the ministry the moment they were exposed to ministerial activities. For instance, Participant 16 shared that his ambition changed the moment he "got called to the ministry":

> I was in college and it was literally one of those things where my goal was to be a lawyer and the governor of Alabama because that's where I grew up. [Then all of a sudden] . . . I knew I was going to be a youth pastor. It was just kind of that weird dramatic call to youth ministry. And so when I got called to ministry, I felt called to ministry for as long as that was my calling.

Those who viewed their calling to youth ministry as a lifelong calling outnumbered those who did not by 1. Nine of the participants felt called to youth ministry as a career. Participant 5 clarified the impact of his calling on his career when he said, "I felt called to do it and doors have continued to open so I guess that is confirmation." Participant 4, 7, and 8 all shared a parallel feeling about their calling to youth ministry in that they felt it would be a lifelong calling. Participant 8 further elucidated his view when he said, "youth ministry was not a stepping stone."

While a middle school student in his youth group, participant 13 remembered he "felt called to student ministry. . . . I viewed student ministry as a lifelong calling." Participant 15 shared a similar feeling: "I've only felt called to do youth ministry." Even after years of being a youth minister, he feels the same calling: "As for right now I feel the same way, I just feel like God has called me to youth ministry." He explained the reason he continued in youth ministry: "God has given me a heart and a passion for it." These youth ministers view youth ministry as a lifelong career based on God's calling in their lives, their passion to serve youth, and the opportunities He has blessed them with to serve in this area of ministry.

Table 32. Views concerning youth ministry as a lifelong calling

Elements	# of Occurrence	% of Occurrence
Youth ministry as a lifelong calling	9	53
Call to ministry as lifelong (not youth ministry)	8	47

Leadership Factors Influencing Longevity

The ninth interview question (how has your relationship(s) with your senior pastor(s)—or immediate supervisor(s) if not the senior pastor—helped or hindered your longevity in youth ministry?) provided three factors: (1) effective communication, (2) supportive mentor delivers effective mentoring, and (3) participation in leadership decisions.

The first factor, effective communication, was expressed by a majority of the participants. Fourteen participants claimed that effective communication clarifies issues between them and their supervisors. Communication with their supervisors also aided the establishment of positive relationships, effective mentoring, and pursuance to commit to a lifelong career in youth ministry. Participant 2 said, "But, obviously, the better your relationship can be with your senior pastor or your supervisor, the better for both of you. And you have to fight for that relationship, and you have to communicate well." Participant 16 also suggested that a youth minister should "communicate well and frequently" with his supervisor and senior pastor.

Communicating with supervisors helps to better inform them, which in turn builds a strong relationship. Participant 15 explained that having a good relationship with his supervisor "has really helped my longevity." He understood that if he worked well with his supervisor it benefited the entire team. Participant 13 shared that a powerful connection with a senior pastor in his life helped him have a lengthy ministry. He described that connection in regard to his longevity: "I think that a relationship with a pastor is key to longevity and key to a student pastor because if he knows that his pastor is going to support him on and off stage, I think that gives him boldness to do some

things big in the ministry." Participant 6 shared the same outlook: "I have two guys over me, my education guy and senior pastor . . . both of which I have a great relationship with . . . that makes, as far as longevity, a whole lot easier." These veteran youth ministers' outlook toward their supervisors was based on respect of their authority. Furthermore, they recognized the importance of proper and consistent communication with supervisors because they were all on the same team.

The second factor, supportive mentor delivers effective mentoring, was drawn from the interviews of 10 of the participants. These participants shared that support given by their superiors had been instrumental in their growth. Participant 1 shared a personal example:

> My senior pastor is such a support for me. He's a good example for how to put somebody in a position and then trust them and let them lead. He is not a micro-manager. He is not a "Hey y'all need to do this, y'all need to try this." He says . . . I trust you [and your team]. Let me know how it's going." He has been great in allowing me to try, and to fail, and to succeed. If I need to pop in and ask, "How do you feel about this?" he's been so good for that. . . . Our senior pastor . . . is very supportive of me and what we're doing here in our ministry.

Participant 9 explained that he has had numerous senior pastors, and they all had been very supportive of him because they "believed" in him. He shared that support "of course plays a major factor in the longevity for a guy like me, because you're not hanging your head everyday feeling like I can't win from losing. You feel like, man, my pastor helps me win."

Two participants expressed that an outcome of their good relationship with their senior pastor was trust. Participant 10 shared that his senior pastor "values students and the next generation but trusts me enough to say just go do whatever you think is best." Participant 14 shared how trust is a reciprocal relationship with his senior pastor. He explained, "He is a friend, he trusts me, and believes in me and supports me, and he expects the same from me." The tenor of the interviews with these youth ministers was that they had the utmost trust in and respect for their pastor and in turn he entrusted them with the leadership of the youth ministry.

The third factor, participation in leadership decisions, was evidenced in the interviews of 5 of the participants. Participant 16 shared that he communicated his thoughts and participated in managing the ministerial work of the entire church not just the youth ministry. He explained, "My pastor loves it when I contribute to the conversation." He shared how that helped make the youth ministry a part of the total church ministry and not a separate, stand-alone ministry. Participant 16 shared that his superior likes a person who utilized their gifts for the benefit of others.

Participant 7 explained how being a good leader in the youth ministry has benefitted his longevity at his church. He expounded on how this impacted his tenure: "If you're a hard worker with a vision for ministry, you're free to go at it. And I think that's for sure why I've been here for a long time." Participant 10 serves with a senior pastor who sees "student ministry as a leadership part of our church . . . and I think it definitely helped for the longevity of that." The interviews with these veteran youth ministers highlighted the importance of communicating effectively and leading well in the youth ministry in order to help strengthen and lengthen one's youth ministry career. They also helped emphasize the benefit and blessing of serving with a senior pastor who was supportive of the youth ministry.

Table 33. Leadership factors influencing longevity

Elements	# of Occurrence	% of Occurrence
Effective communication	14	82
Supportive mentor delivers effective mentoring	10	59
Participation in leadership decisions	5	29

Recommendations Concerning Career Longevity

The final interview question (what specific advice would you give other youth ministers in regard to lengthening their careers?) offered six thematic elements: (1) remain faithful and loving to God, (2) build positive relationships with people, (3) understand the

needs of the youth, (4) build the leadership capacity through training, (5) commit to strong discipleship, and (6) learn to share the leadership role.

The first element, remain faithful and loving to God, was discussed in the interviews of 9 of the participants. These participants suggested that they experienced extended careers as youth ministers because they remained faithful to where and what God had called them to do. They also explained that their longevity was based on their devotion and dedication to their walk with Jesus. Participant 17 encouraged other youth ministers to "be satisfied where God has called them . . . be faithful in little and faithful in much." Participant 12 summarized his thoughts when he said, "Love Jesus, love others, love yourself the same and have fun."

Participant 8 offered that a youth minister must "think long term." In regard to youth ministry in a local church a youth minister must think in terms of "years as opposed to months." He also emphasized "not to view it as a stepping-stone." Participant 13 expressed the same sentiment. He said, "I think you need to be wholeheartedly where you are . . . I think people jump around so much, because they look for what they don't have, instead of going after what they do and serving where God has placed them." These youth ministers comprehended the value of staying focused on their Savior and not their circumstances.

Participant 10 echoed these other youth ministers' advice with the same counsel. He encouraged youth ministers to "be faithful where God is calling you." Participant 6 conveyed a very "simplistic" message to other youth ministers. He shared, "If we really are passionate about loving God more and loving the Lord our God with all our heart, all our soul, all our mind, and all of our strength, everything else just falls into place."

Participant 2 exhorted youth ministers to learn to be satisfied and to not be "constantly looking for where the grass is going to be greener." He shared that it was not always easy especially when another church had an opening and it seemed more enticing.

However, in regard to remaining content in a youth ministry position, he offered advice through this process:

> So if you can just remain faithful with what God has, right here, right now, in the immediate, that I think is going to make a huge difference. If you can just lean into Him all the more, surrender your work to Him, say Lord, this is where you've planted me, this is where you have placed me. I know that You are sovereign over all things including this job. I know I didn't get this job because of my great reputation or because I had an in with a specific person. I know You're the one who put me in this position and therefore I'm going to trust you wholeheartedly, completely, knowing that You're going to speak to me and if You have something different in mind, You're going to make that clear. More often than not, I think that kind of thinking will lead to longevity. I think that will lead to relationships right where you are serving. I think that will lead to life change, and more life change and more lives and more people, including your own.

The second element, build positive relationships with people, was shared by 9 of the participants. These participants conveyed that connections with the people were vital to their longevity. Participant 1 reiterated what all the other participants had already said, but he wanted to make sure it was clear. He emphatically stated, "Make sure your spouse and family come first and make sure they are involved every step of the way." He also emphasized the importance of relationships with those in your ministry. He reminded other youth ministers to "make it about people and not about programs." Participant 17 encouraged youth ministers to remember those they work with when it comes to relationships as well as those they love the most. He shared, "Build healthy relationships with your family and your pastor."

Participant 7 was very clear about the connection he saw between relationships and longevity. He urged other youth ministers to "build relationships for longevity. I think one of the great things about being in a place a long time is that you know you earn respect as you do ministry . . . because of the investment in people's lives and so I think building relationships for longevity is big." Lastly, Participant 3 advised youth ministers to build relationships with students and "show kids that you love them."

While relationships within one's family and church are vital, participants 4, 10, 15, and 16 emphasized the need to build relationships outside the church as well. Participants 4 and 15 encouraged youth ministers to "develop lifelong mentors" of other

youth ministers because they "sharpen you." Participants 10 and 15 shared that it is important to "network with youth ministers within the city." Furthermore, Participant 16 suggested youth ministers "find older people to pour into you who are not youth pastors." The reoccurring theme espoused by these veteran youth ministers was that relationships are crucial for longevity. To summarize their conversations would read like this: You will reap the rewards of a long tenure if you properly invest in your spouse, family, youth, volunteers, parents, pastor, and other staff members you serve with on staff.

The third element, understand the needs of the youth, was drawn from the interviews of 5 of the participants. These participants suggested that in order to succeed in ministering to youth, youth ministers must understand the needs of the youth. Participant 4 felt that in order to minister to youth and meet their needs, one must first see himself in the proper role. He explained that as a youth minister you must "See yourself as a pastor, who ministers to students and families and not the other way. So identify yourself as a pastor and then train yourself, get training accordingly." Training allows you continue to sharpen yourself so as to continue to be an effective minister.

Training was helpful as a youth minister as well as a proper perspective. Participant 1 shared that one's outlook is critical to longevity, which in turn means ministering to youth a long time in a church. He shared that "every church has problems. There is no perfect place." However, he reminded other youth ministers, "It's a calling. It's not a job. If it's a calling you can fight through that, but if it's a job and something trendy to do, then you're probably not going to last." He could not emphasize enough the power of the call of God in his life.

The proper point of view helps a youth minister to remember that one of the most important needs of youth was to know them. Participant 16 shared practical advice about building friendship with students: "Go hang out on school campuses." Participant 10 also shared some very useful suggestions about reaching students. He encouraged youth ministers to "get on campus, and get in schools. Be in their world."

The fourth element, build the leadership capacity through training, became apparent through the interviews of 3 of the participants. These participants shared that building their capacity to lead was an essential factor in their extended career. Participant 10 emphasized that youth ministers should humbly lead. He emphasized that youth ministers must show their leaders that, as a youth minister, they "do not have it all figured it out." However, he also encouraged youth ministers not to ignore their strengths or giftedness whether that was relationally or organizationally. Yet, he shared that a youth minister must be both "teachable" and "coachable," which in turn helps build trust with leaders. This participant (10) explained the benefit of continuing to minister in the same church in regard to developing trust. He explained, "Over the course of time, trust is built, trust is earned, and people will begin to say 'I don't have to distrust you, but you give me every reason to trust you as our youth minister.'" This trust built up with leaders and parents helps facilitate the necessary training.

Participant 5 elucidated how an extended stay had been beneficial to him. He explained, "The longer you're somewhere the more credibility you earn." Veteran youth ministers know that the more credibility they have, the more effective their training can be for leaders because they respect and trust them. Participant 16 explained that part of the training of leaders comes with not only how he leads but with what he leads. He emphasized a youth minister must "lead with courage and love and you can't lead with just one of those, you have to lead with both of them."

The fifth element, commit to strong discipleship, was discussed during the interviews of 2 of the participants. These participants claimed that practicing proper discipleship helped their ministry. Participant 7 explained that building relationships with students was key to their spiritual growth. However, when relating to students he clarified youth ministers should "focus on quality depth and discipleship, over hype and experience." These youth ministers shared how the church, specifically the youth ministry, contributed to the process of discipleship of students. However, Participant 15 shared

how he came to realize that in regard to discipleship, family is key. He explained that he had seen students whose parents discipled them, go off to college, and succeed. This in turn helped him to "push parents to take the lead, the more I realized how much influence they've had . . . the parents are solid, support for them." These youth ministers realized that the church needed to partner with parents in regard to the discipleship of students.

The sixth element, learn to share the leadership role, was evidenced in the interviews of 2 of the participants. These participants claimed that mentoring future youth leaders is essential in leading a large group of followers. Participant 11 shared four important aspects of his leadership. First he said a youth minister must delegate because "you're not going to grow until you've learned to delegate." The second aspect was that a youth minister must be true to himself as a leader. He explained, "You need to figure out who you are as a leader and you need to be comfortable with that and that's just who you are." His third suggestion about leadership was to "mold your job around your strengths and hire or bring people in to fill in the weaknesses." His fourth and final aspect of leadership was to "hire women." He explained that having women on the team was helpful because they "bring different perspectives, gifts, and talents." These youth ministers understood that they were called to be the leaders of the youth ministry, however the youth ministry was not to be all about them. In order to be effective youth ministers they realized they must equip other leaders to minister to youth as well.

Table 34. Recommendations concerning career longevity

Elements	# of Occurrence	% of Occurrence
Remain faithful and loving to God	9	53
Build positive relationships with people	9	53
Understand the needs of the youth	5	29
Build the leadership capacity through training	3	18
Commit to strong discipleship	2	12
Learn to share the leadership role	2	12

Summary of Phase 2. In terms of the contribution of spiritual disciplines toward youth ministry longevity, a majority of the participants claimed that the internal and external spiritual disciplines helped their longevity in the ministry. Also, a majority of the responses from the participants identified prayer and Bible study as the primary spiritual disciplines they practiced. In terms of the role of the Scripture in the career of youth ministers, the responses were grouped into five themes concerning the Scripture: (1) the foundation of Christian faith, (2) the source of hope and inspiration, (3) the provider of perspective of life encounters (4) life guidance, and (5) the help in effective service.

In terms of theological truths affecting the longevity of the youth ministers, four themes were espoused by the youth ministers: (1) belief in sanctification, (2) presence and providence of God, (3) sovereignty of God, and (4) discipleship. In regard to factors influencing the longevity of the youth ministers, the responses provided six themes: (1) pastoral support, (2) providence of God, (3) support from family and friends, (4) positive relationship and opportunities, (5) fulfillment of discipleship, and (6) recognition of the life evolution and progression.

The topic of the challenges of a youth minister presented five challenges as paramount: (1) leadership in the student ministry, (2) church management issues, (3) family issues, (4) test of faith or spiritual struggles, and (5) lack of personal goals and leadership. The participants' responses to the question of the role of family in the longevity of youth ministry provided three claims: (1) family serves as source of inspiration, (2) familial responsibilities should be prioritized, and (3) early marriage affects the commitment of young youth ministers.

In regard to the contribution of leadership styles to youth minister longevity, two thematic elements arose: (1) positive relationships with people influence longevity, and (2) leadership sets long-term vision with student ministry. The participants' views concerning youth ministry as a lifelong calling produced polarizing responses: 9 felt

youth ministry was a lifelong calling and 8 felt ministry was a lifelong calling.

In terms of leadership factors influencing longevity, the respondents provided three elements: (1) communicate effectively, (2) participate in the decisions and leadership, and (3) mentor effectively. The participants' recommendations concerning career longevity resulted in six thematic elements: (1) remain faithful and loving to God, (2) build positive relationships with people, (3) understand the needs of the youth, (4) build the leadership capacity through training, (5) commit to strong discipleship, and (6) learn to share the leadership role.

Evaluation of the Research Design

The purpose of this study was to determine if any relationships exist between select demographics, leadership styles, and the ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association. It also provided important insights from veteran youth ministers into how to have extended tenure in youth ministry. This was accomplished by collecting data from veteran youth ministers via Skype interviews. The concluding section of this chapter provides considerations of the research design, especially regarding the strengths and weaknesses of the methodology of the design utilized in this study. The considerations give direction to possible future researchers on ways to develop an even better design while avoiding any potential difficulties.

First, a strength in this research design was its ability to assess the youth minister's perspective. Participants rated themselves in regard to their leadership style and provided their own select demographics. The Skype interviews also gave youth ministers an opportunity to share personal views, experiences, and advice regarding their tenures. Youth ministers' perspectives are vital in relation to their careers and tenures.

Second, the online accessibility of the survey and questionnaire proved to be a strength in the research design. Youth ministers, especially those affiliated with Metro Youth Minister's Association, are extremely busy due to the size and complexity of their ministries. These youth ministers' schedules are filled with meetings with leaders, staff,

students, parents, and volunteers. The ease and accessibility of the online instruments were critical in collecting the data.

Third, the limited time required of the participants was an asset to this research. The design of the research purposefully chose to incorporate the MLQ (Form 5X) because of its brevity and reliability. The MLQ (Form 5X) contains forty-five questions, thereby allowing participants to quickly and easily do a self-evaluation of their leadership styles. The demographics questionnaire was designed to take less than five minutes for each youth minister. Moreover, there were only ten interview questions. Also the anonymity that the youth ministers were promised allowed freedom to answer honestly both online and in the interviews. These instruments can be used again with any number of other groups of youth ministers.

In regard to weaknesses of the design of this research, the first weakness was in the time of year that this research was conducted. The email was sent to the youth ministers in mid-October. Although the research instruments were designed whereas not to require much time from the participants, it took approximately five weeks to collect all the data. During this time frame numerous emails and phone calls had to be made to the youth ministers in order to complete this study. The difficulty in reaching these youth ministers to complete this study was the fact that many of them were on vacation. Further study could allow for a different time of year to conduct the research to hopefully garner the youth ministers' support in a shorter time frame and with less follow up.

Another weakness lied in the narrow focus in the assessment of leadership styles from the youth ministers' perspective. The youth ministers provided a self-perceived evaluation, therefore making it one-sided. Further study could include a 360-degree assessment of youth ministers' leadership style. This type of full-orbed evaluation would allow insights from the youth ministers' supervisors, youth, parents of youth, volunteers, and church members in general. An assessment such as this could allow for a much fuller and meaningful outlook on the youth ministers and the impact of their

leadership styles on their congregations.

Finally, partnering with the Metro Youth Minister's Association proved to be both positive and negative. The partnership was positive because it provided access to a group of youth ministers that is not advertised, promoted, or recruited. Moreover, these youth ministers are all on staff at "mega-churches," which gives them a platform to be very influential. However, this partnership may have also been a weakness. The youth ministers affiliated with this association who participated in this research were all the same gender, the same denomination, and all serving at large churches (5,000 or more members). These three parameters do not describe the majority of youth ministers in the United States. Further study could be done with another sample of youth ministers from an inter-denominational network so as to gather data and ascertain findings that may better represent youth ministers in the United States.

CHAPTER 5

CONCLUSIONS

This chapter examines the research findings and draws conclusions from those findings. The research purpose is summarized with regard to the stated research questions followed by an exposition of the implications of the research to present research and practice. The applications for the findings are presented followed by an explanation of the research limitations. The conclusion of this chapter offers insights regarding possible areas of further research.

Research Purpose

This concurrent mixed methods study explored the relationship between the leadership styles and the longevity of youth ministers affiliated with the Metro Youth Minister's Association.[1] The goal was to ascertain whether or not certain types of leadership style(s) help influence the longevity of youth ministers. Research has shown that "many [youth ministers] have short careers in the vocation," with the average tenure of former and current youth ministers being 7.8 years.[2] However, what the research and literature base lacks is an understanding of the impact of leadership styles on the longevity of youth ministers.

This research was guided by six questions in order to study the relationships of select demographics, leadership styles, and the tenures of youth ministers affiliated with

[1]The Metro Youth Minister's Association is a gathering of youth ministers from fifty of the largest Southern Baptist Churches in metro areas. This organization has been meeting for the past thirty-six years. Matt Petty was acting chairman in 2013.

[2]Jonathan Grenz, "Factors Influencing Vocational Changes among Youth Ministers," *Journal of Youth Ministry* 1 (Fall 2002): 73, 80.

the Metro Youth Minister's Association. The questions were assessed using the demographics questionnaire, the Multifactor Leadership Questionnaire (Form 5X),[3] and interview questions. The following questions served to focus this research:

1. What is the average ministry tenure of youth ministers affiliated with Metro Youth Minister's Association?

2. What relationship, if any, exists between select demographics and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

3. What is/are the predominant self-perceived leadership style(s), according to the MLQ (Form 5X), of youth ministers affiliated with the Metro Youth Minister's Association?

4. What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and select demographics of youth ministers affiliated with the Metro Youth Minister's Association?

5. What relationship, if any, exists between self-perceived leadership style(s), according to the MLQ (Form 5X), and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association?

6. What observations and implications for ministry can be drawn from the open-ended interviews with the long-tenured veteran youth ministers affiliated with the Metro Youth Minister's Association?

Research Implications

The following section is an assessment of the research findings. This section also provides commentary of the results of this study, which help to connect the research implications to the precedent literature. The research implications are organized according to the six research questions that guided this study. Both the qualitative and quantitative aspects of the study shall be concurrently discussed.

The Ministry Tenure of Youth Ministers

The first research question determined the average ministry tenure for youth ministers affiliated with the Metro Youth Minister's Association. Research question 1 also collected pertinent demographic information from the youth ministers. Based on the

[3]Bruce J. Avolio and Bernard M. Bass, *Multifactor Leadership Questionnaire: Manual and Sample Set* (Menlo Park, CA: Mind Garden, 2004), 2-3.

statistical findings, the average ministry tenure of the participants was 10 years and 3 months. When compared to Grenz' research findings that the average tenure of former and current youth ministers is 7.8 years,[4] the average tenure of this sample of youth ministers is more than 2 years longer.

The demographic information indicated significant findings regarding the youth ministers and their ministry careers. All the youth ministers were male. These findings were dissimilar from the findings of David Parks and Jonathan Grenz. Parks data showed the majority of youth ministers were male (95.1 percent), yet there were female youth ministers (4.9 percent).[5] Grenz reported men "continue to dominate most of the youth ministry positions," (at 76.4 percent), yet a significant number of women (23.6 percent) are in the profession.[6]

This study found that on average, youth ministers enter the ministry at the age of 23. Grenz found that youth ministers entered the ministry slightly older, at the age of 25.[7] This study also shows that during their ministry tenure, youth ministers may have served in at least 2 churches averaging approximately 5 years per church. This current study was similar to Grenz' findings; he stated that youth ministers stay at a church an average of 4.7 years.[8]

The findings of this current study showed that all but 2 of the youth ministers were married (95.65 percent) and had at least 2 children. Parks reported most youth ministers were married (87.8 percent)[9], while Grenz' findings showed a lesser number of

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[4]Grenz, "Factors Influencing Vocational Changes," 73, 80.

[5]David Scott Parks, "A 360-Degree Analysis of the Leadership Styles of Southern Baptist Ministers of Youth" (Ed.D. thesis, The Southern Baptist Theological Seminary, 2004), 85.

[6]Grenz, "Factors Influencing Vocational Changes," 76.

[7]Ibid., 80.

[8]Ibid.

[9]Parks, "A 360-Degree Analysis," 85.

married youth ministers (77.9 percent).[10]

Furthermore, this study's research indicated the youth ministers were educated; this study found that 91.30 percent had, at minimum, graduated from college, while 60.87 percent had received their master's degree. These findings are very similar to both Parks and Grenz. Grenz reported that 92.10 percent of the youth ministers had earned an undergraduate degree, while 57.30 percent had graduated with their master's degree.[11] Parks purported the largest percentage of college graduates at 95.20 percent, and his findings showed 58.53 percent of those youth ministers had earned their master's degree.[12]

The youth ministers recognized that they were not alone on their understanding and application of youth ministry. All but 1 of the youth ministers had a coach that helped mentor them during their ministry journey. Lastly, the research indicated that the average current age of the youth ministers was approximately 33 (33.70). Grenz reported an older average age of 36.[13]

The Relationship between Select Demographics and Ministry Tenures

The second question of this research examined a relationship between select demographics and ministry tenures of youth ministers affiliated with the Metro Youth Minister's Association. The specific demographic variables analyzed in the study were the age at which they entered the ministry, their current age, the number of years of paid full-time youth ministry tenure, number of children, number of churches served, and the length of stay at each church. The research showed a significant positive correlation between the tenure of the youth ministers and the number of children they had in their

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[10]Grenz, "Factors Influencing Vocational Changes," 76.

[11]Ibid.

[12]Parks, "A 360-Degree Analysis," 86.

[13]Grenz, "Factors Influencing Vocational Changes," 80.

family; that is, the tenure of youth ministers is higher when they have a higher number of children. Therefore as a youth minister's family increases in size, churches could increase the likelihood of the youth minister staying at the church by being aware of the changing needs of the youth minister and taking care of those needs (financial, emotional, social, etc.).

The statistical tests showed a negative correlation between the tenure of youth ministers and the age they entered youth ministry. Youth ministers who entered youth ministry at an older age were less likely to have a longer tenure compared to those that entered at a younger age. This finding is supported by the positive correlation discovered between the tenure of the youth ministers and current age of the youth ministers. Therefore, when young men begin to show the gifts of a youth minister, the church can nurture and encourage them to make this a career.

Research indicated a positive correlation between tenure and the number of churches the youth ministers served. The more churches the youth ministers served, the higher the tenure of the youth ministers, although no relation existed between tenure and the length of stay at the current church. Taken together, these results show that youth ministers tend to stay longer in youth ministry if they enter at a young age and serve more than one church. The data indicates that it does not matter how long youth ministers stay in a particular church as long as they serve at multiple churches. The quality of the time spent with the people of each church may be more significant compared to the length of time spent with the people.

Further statistical tests examined the tenure of youth ministers in relation to their demographic variables of gender, marital status, level of education attained, mentor history, and number of youth ministry classes taken in college and seminary. Since all the youth ministers were male, the relationship between tenure and the gender of the youth ministers was not investigated. Likewise, all the youth ministers reported having a mentor that helped coach them through their ministry journey. Therefore, the

relationship between tenure and mentor history of the youth ministers was not studied. Furthermore, no significant correlation between the number of youth ministry classes taken and the tenure of the youth ministers was found.

However, the differences in tenure in the descriptive statistics for those that were married and had a higher degree of educational attainment were particularly interesting. In regard to the level of education attained, the descriptive statistics are distinct. The mean comparisons showed that youth ministers who have the highest level of educational attainment of an undergraduate degree, with a ministry focus or major (M=12.35), have the highest tenure as full-time youth ministers. The next highest tenure was youth ministers that have a graduate or seminary degree (M=10.75). Youth ministers that have educational attainments of an undergraduate degree with non-ministry related field (M=5.27) and high school diploma or GED (M=6.38) have the lowest mean years of tenure in full-time youth ministry.

There was no significant difference between tenure and the level of education attained by the youth ministers. Therefore, these demographic variables had no impact on the length of tenure of youth ministers, which supports the idea that youth ministers who enter the ministry most likely have an innate desire (calling) to become a youth minster at a young age. Additionally, most of the reasons presented by Grenz on why youth ministers leave the ministry early are predominantly due to opportunities outside the ministry that may be more financially rewarding (conflict with current leadership inside the ministry was the other predominant reason Grenz found for early departure from the ministry).[14] Though only supported through the descriptive statistics, the implication is that in order to remain in youth ministry for an extended career, a youth minister should first matriculate into college for a sound theological education. Secondly, a youth minister should seek out Godly youth ministry mentors to learn and glean practical advice and helpful skills for life and ministry.

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[14]Ibid., 86.

The Self-Perceived Leadership Styles of Youth Ministers

Research question 3 revealed the self-perceived leadership styles, according to the MLQ (Form 5X), of youth ministers affiliated with the Metro Youth Minister's Association. The youth ministers conducted a self-evaluation of the type of leadership style they felt they utilized the most in their ministry. In response to the MLQ (Form 5X) questions, the youth ministers' leadership style was categorized as a transformational, transactional, or laissez-faire form of leadership.

Based on the data displayed in the frequency tables, transformational leadership was the most widely used leadership style for youth ministers. The results from this study concurred with the findings from the research of both David Parks and Casey Casamento. Parks reported, "The ministers of youth in the study perceived themselves to use all transformational styles more frequently than any form of transactional or non-leadership."[15] Casamento wrote, "The findings of the current study indicate that youth pastors overwhelmingly identify themselves as transformational leaders opposed to transactional leaders."[16]

The research revealed that over 90 percent of the youth ministers utilized a transformational leadership style. This finding is important since youth ministers must constantly be leading themselves, their students, the parents of the students, volunteer leaders, paid staff (in some cases), and their congregations. Youth ministers are therefore Christian leaders. George Barna explained the importance of Christian leaders: "An effective Christian leader is someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place."[17]

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[15]Parks, "A 360-Degree Analysis," 91.

[16]Casey James Casamento, "The Relationship between Leadership Styles and Learning Styles of Youth Pastors" (Ph.D. diss., The Southern Baptist Theological Seminary, 2009), 107.

[17]George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997), 25.

Therefore, it seems that the best type leadership style youth ministers could employ in their ministries is the transformational style. Transformational leaders seek to impact their followers in a positive, uplifting manner. Burns asserts, "Such 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."[18] Transformational leaders are not only interested in leading and changing their organization, but they are interested in leading and changing their subordinates: "Transformational leadership involves the process whereby leaders develop followers into leaders."[19]

There are many examples of individuals in the Bible who exercised the qualities of a transformational leader. One example is Moses, the servant leader of God's people. Although the words transformational leadership were not penned in the Bible, it was evidenced by Moses' action that he used the principles after listening to Jethro. Moses, as a role model, parceled out his leadership responsibilities to others and shared his authority so that other leaders could participate and help lead the people.[20]

The implication for youth ministers today is that transformational leadership is a powerful tool for a youth ministry. The youth minister, as the leader, can help transform the lives of those he leads by the grace of God. Everyone in the ministry is elevated. The principles of transformational leadership need to be taught in colleges and seminaries, especially in those courses pertaining to the training of youth ministers. Leadership can be learned. Based on this research, the tenure of this sample of youth ministers is at least 30 percent longer than those previously surveyed by Grenz. Furthermore, the majority of

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[18]James McGregor Burns, *Leadership* (New York: Harper and Row, 1978), 20.

[19]Bruce J. Avolio, *Full Leadership Development: Building the Vital Forces in Organizations* (Thousand Oaks, CA: Sage, 1999), 34.

[20]Kenneth O. Gangel, "Biblical Theology of Leadership," *Christian Education Journal* 12, no. 1 (1991): 17.

the youth ministers in this research utilize transformational leadership style in their youth ministries.

The Relationship between Self-Perceived Leadership Styles and Select Demographics

The fourth research question examined the relationship between the self-perceived leadership styles, according the MLQ (Form 5X), and select demographics of youth ministers affiliated with the Metro Youth Minister's Association. The six demographics selected to determine whether a relationship existed are as follows: age entered ministry, current age, number of years in paid full-time youth ministry, number of children, number of churches served, and length of stay at current church. In relation to the previous research question, however, the results of the first logistic regression on the use of transformational leadership on the six selected demographic variables were seen to be insignificant.

These six selected demographics were found not to influence a youth minister as to whether or not they utilized a certain type of leadership. Similarly, demographics of gender, marital status, level of education attained, and mentor history correlated consistently with either leadership style. Therefore, according to this research, the majority of the youth ministers in this study employ a transformational style of leadership but not based on these selected demographics.

Transformational leadership is a type of leadership that requires leaders to be aware of their own behavior and their subordinates' needs within the varying contexts of the congregation.[21] This finding could be connected to the idea of servant leadership because it focuses on the needs of the constituents above the needs of the leader. Instead of focusing on the specific style of leadership, youth ministers should focus on the outcome of being a servant leader. Based on Wilke's list of Jesus' teachings on servant

[21]Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles: Sage, 2010), 190.

leadership, servant leaders give up personal rights in order to influence and empower people based on the teachings of God.[22] The relationships and bonds youth ministers form with the people are likely to have more importance as compared to the specific type of modern leadership style tested in the study.

The Relationship between Self-Perceived Leadership Styles and Ministry Tenure

The fifth research question focused on examining the relationship between the self-perceived leadership styles, according to the MLQ (Form 5X), and the ministry tenure of youth ministers affiliated with the Metro Youth Minister's Association. Based on the descriptive statistics, youth ministers that use transformational leadership tend to stay in ministry longer than youth ministers who use a transactional leadership. The mean comparisons of youth ministers' tenures who utilized a transformational leadership style (M=10.47) is 3.5 years longer, on average, than those youth ministers who employ a transactional style (M=6.94).

Although the difference between these means did not reach statistical significance, the interviews suggest that experience in ministry and/or mentoring leads youth ministers toward a transformational leadership style. It may be that the transformation seen in students with this leadership style somehow motivates longer tenures. Leadership is still a relationship.[23] The specific style may not be important, but the relationship it creates is of utmost relevance to the youth minister. As Lawson explained, a youth minister is not going to be effective in the long haul if their walk with God is stagnating and if their relationships with people are not positive.[24]

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[22]Gene Wilkes, *Jesus on Leadership* (Carol Stream, IL: Tyndale, 1996), 29.

[23]James Kouzes and Barry Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2004), 20.

[24]Kevin Lawson, *How to Thrive in Associate Staff Ministry* (Bethesda, MD: Alban Institute, 2000), 163.

Observations and Implications Drawn from Interviews with Veteran Youth Ministers

The sixth research question delves into the personal lives and ministries of 17 youth ministers who have served a minimum of 10 years as a local church youth minister based on the interviews. All participants agreed that acts of prayer contribute positively to the spiritual disciplines needed to achieve youth ministry longevity. The youth ministers also mentioned how important it is for them to constantly study the Bible and practice the discipline of solitude. Constant communication with God and a continual understanding and acceptance of the teachings of the Bible indicated that Scriptures played a major role in the youth minister's spiritual growth and longevity.

Similarly, Ted Engstrom also highlighted that leaders in Christian ministry, such as youth ministers, should be grounded on the Word of God.[25] Almost half of the participants mentioned that the Scriptures are the foundation of their Christian faith and that the Scriptures are essential in increasing their faith. The beliefs and actions of the youth minister should be deeply rooted in the teachings of the Scriptures to become effective in their ministry. In particular, about one third of the participants mentioned the work of sanctification in the lives of the youth in their youth ministry. The theological truth that everyone is growing in their salvation inspired the youth ministers to continue in their ministry. This finding supports the need for youth ministers to have more access to theological training and education in the field of ministry.[26] However, mere access to these resources does not guarantee longevity in the ministry, but it does build character within the youth pastor.[27]

The youth ministers were also directly asked about which factors affected their

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[25]Ted Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 25.

[26]College Tool Kit, "Major Overview for Youth Ministry," accessed September 28, 2013, https://www.collegetoolkit.com/colleges/browse/majors/byid/youth_ministry/39.0702.aspx.

[27]Allen Royce Kjesbo, "A Study of Factors that Influence Longevity in the Careers of Youth Pastors" (D.Min. project, North American Baptist Seminary, 1998), 51.

longevity. Support, both from the pastoral community and from their family and friends, was seen to significantly impact the length of stay within the ministry. Positive relationships with senior pastors helped them communicate effectively to settle issues swiftly and were instrumental to their growth and longevity.

The presence of a youth minister's family is seen as a source of inspiration to his career and a key to his longevity. Therefore, both the youth minister and his church should prioritize the needs of the family. Besides pastoral and familial support, the youth ministers also attributed their longevity to the sovereignty of God. They believed that putting God first in all dimensions of their lives helped them stay grounded toward the direction of the ministry. As explained by Moo, ministry usually refers to service to the risen Lord and his people.[28] The youth minister's community plays a pivotal role in his ministry. Additionally, the importance of pastoral support highlights the need for youth ministers to have a mentor who helps them stay focused on the ministry and reminds them of their mission to listen to and help their congregations and communities.

The main problems encountered by the youth ministers during their tenure were related to the leadership within their ministry and the management of the churches they served. Personal struggles with the leadership have shown to be difficult and have tested the minister's commitment to his vocation, similar to the finding of Grenz.[29] Although negative relationships showed to be a burden to youth ministers, positive relationships were a benefit. The youth ministers believed that the leadership style they used in their youth ministry contributed to having positive relationships with their congregations and influenced the youth ministers to continue in their ministry.

Transformational leaders are interested in leading and changing their

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[28]D. J. Moo, *The Letters to the Colossians and to Philemon,* Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2008), 352.

[29]Grenz, "Factors Influencing Vocational Changes," 86.

subordinates, thereby transforming followers to leaders.[30] Relating the leadership style to the benefit of having positive relationships may indicate that youth ministers generally favor their relationships with God, their families, and congregations as a constant flow of inspiration. Kjesbo also saw that relationships with the staff were only second to the relationship with the senior pastor as the most important influences on the longevity of a youth minister's tenure.[31]

The youth ministers were generally mixed on whether youth ministry was a lifelong calling. Some viewed youth ministry as a career and a mandate from God while others believed they were being called to ministry, just not specifically to youth ministry. Iorg defined the call to ministry as a profound impression from God.[32] Robert Clinton supported this idea by stating that leadership involves a God-given capacity to influence a specific group of God's people.[33] Moreover, Kenneth Gangel further defined a Christian leader as being able to exercise one's spiritual gifts under the call of God to serve a certain group of people for a God-glorying purpose.[34] All these definitions solidify the idea that being a youth minister may be a calling from God.

The study corroborated the findings of Jones' nationwide study of youth ministers, where most believed in God's calling on their lives (89.1 percent) and considered this a primary motive for ministry (90.4 percent).[35] Similarly, youth ministers should view their careers as a way of serving their youth and their congregations. It is a calling to serve others, not themselves. In order to achieve a long career in the ministry,

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[30]Avolio, *Full Leadership Development*, 34.

[31]Kjesbo, "A Study of Factors," 25.

[32]Jeff Iorg, *Is God Calling Me? Answering the Question Every Believer Asks* (Nashville: B & H, 2008), 8.

[33]Robert Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 14.

[34]Kenneth Gangel, *Team Leadership in Christian Ministry* (Chicago: Moody, 1997), 31.

[35]Karen Jones, "Refining the Image: A Vocational Perspective on Youth Ministry," *Christian Education Journal* 3, no. 2 (1999): 12.

the participants recommended remaining faithful and loving to God and building positive relationships with people. Similar to the findings of phase 1, relationships seemed to be more impactful on the longevity of the youth ministers than demographic variables or a particular leadership style.

Research Applications

The findings of this research may potentially be applied in many areas of youth ministry, academics, and ministry in general. The results highlighted ways to improve current ministry programs and increase the likelihood that youth ministers will have a long and successful career in the ministry. The study showed that the majority of youth ministers that tend to stay longer in the ministry entered the vocation at a young age. In order for teenagers to sense a call to ministry at a young age, it would beneficial for them if churches would provide opportunities for teenagers to begin serving in ministry before graduation from high school. There are myriad of ministry places teenagers could serve such as a Sunday school teacher of younger students, Vacation Bible School leader, and worship team member. These opportunities could offer clarification and confirmation of a call to ministry, which in turn could result in a mentorship type of relationship with these teenagers.

Additionally, the participants viewed mentorship as a powerful tool in encouraging their commitment to their vocation. In this regard, encouraging a mentorship program for the congregation's teens and young adults should strengthen the recruitment of youth ministers. This finding of the current study supports the findings of Temple's research where he emphasized the importance of a mentoring relationship of an "aspiring youth minster."[36] Current youth ministers should constantly be on the lookout for individuals with ministry potential. For example, inviting teens and young adults to

[36]Troy Wayne Temple, "An Analysis of Youth Ministers' Perceptions of Character Qualities, Leadership Competencies, and Leadership Flaws that Facilitate or Hinder Effective Youth Ministry" (Ed.D. thesis, Southern Baptist Theological Seminary, 2007), 123.

attend workshops or Bible studies. Youth ministers can start mentoring these individuals at a young age to eventually find the right people that have a calling for youth ministry.

Serving more than one church was found to significantly affect the tenure of the participants. At the same time, the leadership styles employed by the youth ministers helped them in building positive relationships with people in their churches. Despite the quantitative finding that leadership styles do not influence the length of tenure, the transformational leadership style could still be related to forging a workable and manageable relationship with people. A youth ministry career may also be difficult depending on the type of leadership the youth minister is subjected to as a subordinate, but difficulty is seen as an obstacle to overcome rather than a hindrance to their longevity in the ministry.

In terms of academics, the research showed that the earlier a person engaged in youth ministry the longer their career in youth ministry. Moreover, the findings also revealed that youth ministers with an undergraduate degree with a ministry focus had the longest tenures (see appendix 7). The research also demonstrated that youth ministers with longer tenures exercised a transformational leadership style within their youth ministry (see appendix 8). Lastly, all the participants in this research had mentors for their ministry journey.

Therefore academicians, especially those at the collegiate level, would do well to introduce the concepts and practices of youth ministry to young youth ministers while mentoring them as well. They also could teach the concepts of transformational leadership to better prepare future youth ministers, who will be constantly leading people in their ministry. This study demonstrates relationships are critical in a youth minister's life and pertinent to a lengthy career, courses could be taught in the areas of personal relationship building skills, communication skills, and how to handle adverse situations and/or people in a Godly fashion.

Research Limitations

There were definitive limitations on the scope of this research that need to be taken into consideration when interpreting the data so that there is clarity when discussing the findings and not misunderstandings.

First, this study focused on leadership styles and longevity in regard to youth ministers. Youth minister longevity is influenced by many different factors. Although a variety of factors may influence youth ministers and their longevity, focusing mainly on longevity limits or possibly disregards other factors. Other external and internal issues such as denomination, geographical location, staff relationships, salary and others may impact youth minister longevity. However, this research only studied the impact of leadership styles in regard to the duration of youth ministers' tenures.

Second, the influence of staff relationships cannot be overemphasized. A healthy working environment enhances everyone's ability to perform at their best in the workplace. An encouraging place of ministry helps the staff to desire to honor the Lord with their work. Although maintaining healthy relationships among the staff, from the senior pastor down to volunteers, is crucial to the positive outlook of the youth minister, this study limited its examination to the influence of leadership styles.

Third, a network with other youth ministers can play an important role in the longevity of youth ministers. The opportunity to fellowship with like-minded individuals is encouraging. Allowing oneself to be surrounded by those with the same calling on their lives can provide the impetus to continue to press on even when times get tough. Local, regional, and denominational youth minister networks can supply a vital lifeline for a struggling youth minister. Networks of youth ministers can also present opportunities for younger youth ministers to gain wisdom and advice from older, more experienced and seasoned youth ministers. However, as in the case with staff relationships, this research did not delve deeply into the possibility of the influence of youth ministry networks on youth ministers' longevity because it was limited to the impact of leadership styles.

Fourth, other demographics may weigh on a youth minister's mind and heart as

to whether he/she will continue to serve in full-time youth ministry. Salary is pertinent to the decision to stay or leave youth ministry; the external pressure to provide for one's family as well as the internal thought that one should earn more money based on the job one does. Either way, salary can be a factor in deciding a youth minister's tenure. Although it is a potential determinant, this study addressed other select demographics and limited the study to those demographics thought to impact longevity.

Fifth, measuring leadership can be a difficult task. Leadership is not inherently measured or weighed on a scale. Therefore, self-examination of leadership skills and abilities can be limiting in and of itself. The MLQ (Form 5X) is a tool that can provide participants the opportunity to evaluate their own leadership with results that can be placed on a continuum. This perception of leadership skills is based on participants' personal view of themselves, and however limiting that can be potentially, it has been useful in research. Therefore, the MLQ (Form 5X) was utilized to help determine how leadership affects longevity.

Sixth, this study was limited to Christian youth ministers and did not address longevity of youth ministry leaders associated with other religions or faiths. Therefore, any findings may or may not have any correlation with longevity of youth ministers affiliated with world religions such as Judaism, Mormonism, Islam, and others.

Seventh, this study examined local church youth ministers and their longevity. Although other para-church youth ministries such as Fellowship of Christian Athletes, First Priority, Youth for Christ, and Navigators are seen as relevant and useful in kingdom work, their employees were not asked to participate. Therefore, findings from this research were limited to local church youth ministers and may not correlate to para-church youth ministers.

Eighth, this research surveyed youth ministers who are members of Southern Baptist Convention churches. This was limiting because not all local church youth ministers are members of this denomination. Therefore, some findings may or may not

extrapolate to local church youth ministers who serve churches of different denominations.

Finally, this study was availed only to youth ministers affiliated with the Metro Youth Minister's Association. This is an association of 50 youth ministers from the largest and most influential Southern Baptist Convention churches. There are qualifications for youth ministers to be affiliated with the Metro Youth Minister's Association, as found in their conference handbook, which is automatically limited to a few dozen youth ministers. The size of youth ministry limits which youth ministers can participate and therefore limits the findings to possibly only large church settings.

Further Research

This research, although limited in its scope, leads to many more opportunities to seek out new and additional possibilities of topics for expansion of the research in this area of study. It would be motivating for future researchers to broaden the scope of the study or analyze the impact of a youth minister mentorship program to fully realize the effects of mentorship on youth ministry longevity. At this point, I would like to recommend the following expansions or topics:

1. Expand the scope of the study to include youth ministers from various denominations. Since the study only considered a small number of participants in a specific youth minister's association, increasing the denominational diversity and number of interviewed and surveyed participants could provide a better understanding of the motivations and reasons behind deciding to leave or continue serving in youth ministry. Additionally, an expanded analysis may expose other factors that youth ministers believe should be considered in making them commit to their vocation.

2. An important finding of this study was how support from the pastoral community and the minister's family and friends are crucial to the youth minister's longevity. These factors seemed to be more impactful on the youth minister's commitment to stay as opposed to demographic variables and the leadership style. Therefore, it would be beneficial to delve into the dynamics behind successful mentorship programs and focus on its salient aspects for a broader application of mentorship programs to potential and current youth ministers. Analyzing the impact of successful youth ministry mentorship programs may be done both quantitatively and qualitatively, though both research designs should compare and contrast the actual or perceived level of commitment of the youth ministers to their vocation for those that have not benefitted from a successful mentorship program to those who have been mentored by longer tenured ministers

3. More research is needed to understand the motivations of younger ministers on why they wanted to become youth ministers. An important finding of this study was that those who entered youth ministry at a younger age tended to remain in ministry longer. It would be beneficial to understand the reasons behind the motivation to become a youth minister so that future programs can concentrate on cultivating and strengthening those motivations in order to increase the chances of a long and successful youth ministry career.

4. Further develop this research by utilizing a 360-degree analysis on leadership styles that the youth ministers utilize by interviewing youth minister's supervisors, volunteers, other staff members, parents of the youth, and youth themselves.

5. Conduct a longitudinal study of youth ministers and determine whether or not their leadership style changes as they age and mature. Furthermore, study them to discover if their leadership style changes as they progress in their careers at the same church and/or as they move from one church to another.

6. Additional study could replicate this current research focused solely on the tenure of youth ministers and their leadership style as measured by the MLQ (Form 5X) with a much larger sample size.

APPENDIX 1

INTRODUCTORY LETTER TO THE METRO
YOUTH MINISTER'S ASSOCIATION

Date: October 1, 2014

Brian Mills
President
Metro Youth Minister's Association
3031 Long Hollow Pike
Hendersonville, TN 37075

Dear Brian Mills:

My name is John Steen. I am a Ph.D. student at The Southern Baptist Theological Seminary in Louisville, Kentucky, and I also serve full-time as the Middle School Pastor at Long Hollow Baptist Church in Hendersonville, Tennessee. I am writing to invite you to participate in a research project that could significantly impact our understanding of the longevity of youth ministers.

The research is focused on the leadership styles of youth ministers in the Metro Youth Minister's Association as it correlates to longevity of their tenures. All youth ministers affiliated with the Metro Youth Minister's Association are invited to participate. Participation in the research project will require only limited time for the youth ministers. There are no printed materials. Youth ministers who desire to participate in the research will be given an online link that will provide all the necessary information and instructions.

As a youth minister who has been serving youth for over 20 plus years, I understand your time is valuable. The survey includes questions pertaining to your leadership styles as well as a few demographics questions. It should only take a youth minister approximately 15-20 minutes to complete.

Finally, all participating youth ministers will be provided with the results of the research at no cost. My hope is that these findings will help youth ministers, rookies and veterans alike, to better themselves for the advancement of the Kingdom.

My research depends on the responses of these influential youth ministers. I will send you a link to email to all of them. If they have any questions before they begin the research have them contact me at **********@longhollow.com or by phone at ***-***-****. Thank you in advance for helping the Metro Youth Ministers see the need to participate in my research.

John E. Steen
Ph.D. Candidate
--****
**********@longhollow.com

APPENDIX 2

METRO YOUTH MINISTER'S ASSOCIATION EMAIL

Metro Youth Ministers,

My name is John Steen and I am the Middle School Pastor at Long Hollow Baptist Church in Hendersonville, TN. I am in the process of writing my dissertation for my PhD, which deals with the topic of Leadership Styles and Longevity of paid, full-time, local church Youth Ministers affiliated with the Metro Youth Minister's Association. In order to finish my degree (and graduate) I **NEED** your input. After you fully complete the two questionnaires (which takes 15 minutes), I will **PAY YOU** with a $15 Amazon gift card.

The first questionnaire will be the Multifactor Leadership Questionnaire (MLQ) that consists of 45 questions. After you complete the MLQ, you will then hit the **NEXT** button at the bottom of the page in order to go to the second page, which is a demographics questionnaire. **BOTH** pages need to be **COMPLETELY** filled out for my dissertation research.

NOTE that at the end of the demographics questionnaire, **VETERAN YOUTH MINISTERS** (youth ministers who have served a minimum of 10 years as a paid, full-time, local church youth minister) will be asked to be interviewed as well. It is **IMPERATIVE** for my research that I interview veteran youth ministers. I will give veteran youth ministers an **ADDITIONAL** $20 Amazon gift card for your time during the interview.

I need **YOU** to complete these questionnaires, however it would be beneficial if you forwarded this on to your other paid, full-time **YOUTH MINISTERS ON STAFF WITH YOU** and ask them to fill it out too (they will also get paid).

I need these questionnaires filled out ASAP and no later than Friday, October 31, 2014.

If you want a copy of the findings of my research just let me know.

Please click on the link below to complete the surveys.

https://www.surveymonkey.com/xxxxxxxx

Thank you for your time,

John Steen

APPENDIX 3

DEMOGRAPHICS QUESTIONNAIRE

Agreement to Participate
The research in which you are about to participate has been designed to 1) identity key demographic information that may be pertinent to your ministry tenure, 2) identity your leadership style (s) with which you utilize to lead your local church youth ministry. This research is being conducted by John Steen for purposes of dissertation research. 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 Demographics Questionnaire and MLQ Survey, and entering your E-mail address below, you are giving informed consent for the use of your responses in this research.

Name _____

E-mail _____

Date_____

Gender: ☐M ☐F

Age: _____

Marital Status: ☐single ☐married
If married, how many years? _____

Number of Children: _____

Education: please indicate the highest level you have attained.

(a) High school diploma or GED

(b) Undergraduate degree (non-ministry related field)

(c) Undergraduate degree (with ministry focus or major)

(d) Graduate or seminary degree

(e) Post-graduate or doctoral degree

(f) other, explain:_____

Number of Youth Ministry classes taken in College and Seminary:_____

1. **Did you/do you have any ministry mentors that have coached/helped you through your ministry journey? ☐Yes ☐No**

2. **Number of churches you have served as a full-time youth minister: _____**

3. **Length of stay at each church you served as a full-time youth minister (round to nearest month, e.g., 2 years and 2 months):**
   1. _____
   2. _____
   3. _____
   4. _____
   5. _____
   6. _____
   7. _____
   8. _____
   9. _____
   10. _____

4. **Age you entered full-time youth ministry: _____**

5. **Number of years served in full-time youth ministry: _____**

6. **Average attendance in weekend worship service(s) at your current church: _____**

7. **Average weekly attendance in youth ministry (Middle School and High School Sunday School/small groups combined): _____**

8. **Are you currently serving on staff at a multi-site church? ☐Yes ☐No**

9. **Number of years at current church: _____**

10. **If you have served in full-time ministry for 10+ years: are you willing to be interviewed via Skype in regards to your extended career in youth ministry? You will be asked 10 open-ended questions. A phone interview will last approximately twenty minutes. ☐Yes ☐No**

APPENDIX 4

INTERVIEW QUESTIONS

1. Which spiritual disciplines have contributed most to the longevity of your ministry?
2. What role has Scripture had in your growth that most impacted the longevity of your ministry?
3. What have been the most significant theological truths that have aided you in your longevity as a youth minister?
4. What are the two or three main factors that have contributed to your longevity as a youth minister? Please explain how these factors contributed.
5. What was your most difficult time as a youth minister (where you almost threw in the towel)? What factors contributed to that single incident?
6. How did your changing family dynamics affect the longevity of your ministry?
7. How has your leadership style contributed to your longevity?
8. When you started your career in youth ministry, did you view it as a lifelong calling? Please explain further.
9. How has your relationship(s) with your senior pastor(s) (or immediate supervisor if not the senior pastor) helped or hindered your longevity in youth ministry? Please explain further.
10. What specific advice would you give other youth ministers in regards to lengthening their careers?

APPENDIX 5

LETTER OF PERMISSION FROM MIND GARDEN, INC.

For use by John Steen only. Received from Mind Garden, Inc. on May 16, 2014

mind garden

www.mindgarden.com

To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material;

Instrument: ***Multifactor Leadership Questionnaire***

Authors: ***Bruce Avolio and Bernard Bass***

Copyright: ***1995 by Bruce Avolio and Bernard Bass***

for his/her thesis research.

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any other published material.

Sincerely,

Robert Most
Mind Garden, Inc.
www.mindgarden.com

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APPENDIX 6

MLQ (FORM 5X) SAMPLE

For use by John Steen only. Received from Mind Garden, Inc. on August 30, 2013

Multifactor Leadership Questionnaire

Leader Form

My Name: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is to describe your leadership style as you perceive it. Please answer all items on this answer sheet. **If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.**

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits you. The word "others" may mean your peers, clients, direct reports, supervisors, and/or all of these individuals.

Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

1.	I provide others with assistance in exchange for their efforts	0	1	2	3	4
2.	I re-examine critical assumptions to question whether they are appropriate	0	1	2	3	4
3.	I fail to interfere until problems become serious	0	1	2	3	4
4.	I focus attention on irregularities, mistakes, exceptions, and deviations from standards	0	1	2	3	4
5.	I avoid getting involved when important issues arise	0	1	2	3	4
6.	I talk about my most important values and beliefs	0	1	2	3	4
7.	I am absent when needed	0	1	2	3	4
8.	I seek differing perspectives when solving problems	0	1	2	3	4
9.	I talk optimistically about the future	0	1	2	3	4
10.	I instill pride in others for being associated with me	0	1	2	3	4
11.	I discuss in specific terms who is responsible for achieving performance targets	0	1	2	3	4
12.	I wait for things to go wrong before taking action	0	1	2	3	4
13.	I talk enthusiastically about what needs to be accomplished	0	1	2	3	4
14.	I specify the importance of having a strong sense of purpose	0	1	2	3	4
15.	I spend time teaching and coaching	0	1	2	3	4

Continued ➔

Sample

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Published by Mind Garden, Inc., www.mindgarden.com

For use by John Steen only. Received from Mind Garden, Inc. on August 30, 2013

Not at all	Once in a while	Sometimes	Fairly often	Frequently, If not always
0	1	2	3	4

16. I make clear what one can expect to receive when performance goals are achieved 0 1 2 3 4
17. I show that I am a firm believer in "If it ain't broke, don't fix it." 0 1 2 3 4
18. I go beyond self-interest for the good of the group 0 1 2 3 4
19. I treat others as individuals rather than just as a member of a group 0 1 2 3 4
20. I demonstrate that problems must become chronic before I take action 0 1 2 3 4
21. I act in ways that build others' respect for me 0 1 2 3 4
22. I concentrate my full attention on dealing with mistakes, complaints, and failures 0 1 2 3 4
23. I consider the moral and ethical consequences of decisions 0 1 2 3 4
24. I keep track of all mistakes 0 1 2 3 4
25. I display a sense of power and confidence 0 1 2 3 4
26. I articulate a compelling vision of the future 0 1 2 3 4
27. I direct my attention toward failures to meet standards 0 1 2 3 4
28. I avoid making decisions 0 1 2 3 4
29. I consider an individual as having different needs, abilities, and aspirations from others 0 ..... 1 2 3 4
30. I get others to look at problems from many different angles 0 1 2 3 4
31. I help others to develop their strengths 0 1 2 3 4
32. I suggest new ways of looking at how to complete assignments 0 1 2 3 4
33. I delay responding to urgent questions 0 1 2 3 4
34. I emphasize the importance of having a collective sense of mission 0 1 2 3 4
35. I express satisfaction when others meet expectations 0 1 2 3 4
36. I express confidence that goals will be achieved 0 1 2 3 4
37. I am effective in meeting others' job-related needs 0 1 2 3 4
38. I use methods of leadership that are satisfying 0 1 2 3 4
39. I get others to do more than they expected to do 0 1 2 3 4
40. I am effective in representing others to higher authority 0 1 2 3 4
41. I work with others in a satisfactory way 0 1 2 3 4
42. I heighten others' desire to succeed 0 1 2 3 4
43. I am effective in meeting organizational requirements 0 1 2 3 4
44. I increase others' willingness to try harder 0 1 2 3 4
45. I lead a group that is effective 0 1 2 3 4

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Sample

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APPENDIX 7

RELATIONSHIP BETWEEN TENURE
AND EDUCATION ATTAINED

Table A1. Relationship between tenure and education attained

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
					Lower Bound	Upper Bound		
High School Diploma or GED	4	6.38	3.86	1.93	0.23	12.52	3	11
Undergraduate Degree (Non-Ministry Related Field)	4	5.27	5.46	2.73	-3.42	13.96	1	10
Undergraduate Degree (With Ministry Focus or Major)	10	12.35	10.81	3.42	4.62	20.08	1	35
Graduate or Seminary Degree	28	10.75	5.53	1.04	8.61	12.90	2	23
Post-Graduate or Doctoral Degree	0							
Other	0							
Total	46	10.24	7.03	1.04	8.16	12.33	1	35

APPENDIX 8

RELATIONSHIP BETWEEN TENURE
AND LEADERSHIP STYLE

Table A2. Relationship between tenure and leadership style

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
					Lower Bound	Upper Bound		
Transformational	43	10.47	7.19	1.10	8.26	12.68	1	35
Transactional	3	6.94	2.92	1.68	-0.30	14.19	4	10
Laissez-Faire	0							
Total	46	10.24	7.03	1.04	8.16	12.33	1	35

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ABSTRACT

LEADERSHIP STYLE AND TENURE OF YOUTH MINISTERS:
A MIXED METHODS STUDY

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The Southern Baptist Theological Seminary, 2015
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This research study is an examination of the relationship between leadership styles and the longevity of youth ministers. Leadership styles are measured according to the Multifactor Leadership Questionnaire. Interviews with veteran youth ministers provide in-depth personal advice and guidance into an extended career as a youth minister. The literature review includes a biblical and theological foundation for Christian leadership, an overview of leadership studies, and an examination of the importance of youth ministry. The research endeavors to prove a connection between leadership styles and youth ministers with extended careers.

Key Words: Youth, Youth Ministry, Youth Minister, Student Ministry, Student Minister, Leadership, Leadership Styles, Longevity, Christian Leadership, Church Leadership, Teenager, Tenure, Extended Tenure, Youth Pastor

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