INFLUENCES OF TENURE AMONG CHURCH OF GOD OF PROPHECY PASTORS, FLORIDA DISTRICT

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INFLUENCES OF TENURE AMONG
CHURCH OF GOD OF PROPHECY PASTORS,
FLORIDA DISTRICT

By
ROMEIKA M. FERGUSON-ADDERLEY

A doctoral dissertation submitted to the
College of Education
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INFLUENCES OF TENURE AMONG CHURCH OF GOD OF PROPHECY

PASTORS, FLORIDA DISTRICT

by

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DEDICATION

Whenever we begin a journey of this magnitude, we usually have our family members standing by us as cheerleaders, prayer warriors, chefs, and general supporters. On this journey, my husband, Zhivago Trevino, served as my greatest support, cheerleader, and prayer warrior. He never allowed me to feel as if I was walking this road alone. I could not have completed this journey without him. My children, Rhaimee Olivia Ella and Jirehson McArthur Payne, took on support roles and demonstrated love even when they didn’t understand the long nights away from home.

Just as engaged with me on this journey were my parents, Franklin M. and Rovena Ferguson, who were on their own doctoral journey during the same timeframe. I am forever grateful that they were entrusted to be my parents. They have always been a constant rock for me, and I appreciate their unwavering love and support. My mother-in-love, siblings, siblings-in-love, extended family, church family and friends, and my sisterhood are all to be commended for their love, confidence, and support.
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To the editors who assisted with the organization and proper presentation of this work, I offer much thanks and appreciation for your patience and support. Additionally, to my former supervisors who first encouraged me in 2013 to engage in this journey as a means to further prepare myself for the plan that He has for my life, thank you.

To the staff within the business office at Southeastern University (2014–2018), how can I say thanks for all the love, support, and prayers? I pray that each of you achieves success in your own personal journey. For all those who have supported me with a word of encouragement, a prayer, or a cup of coffee to keep me going, I thank God for you and pray that you are blessed abundantly above and beyond anything that you can ask or think and that you experience a harvest for the seed that you have sown in my life.

None of this would have been possible without the favor the Lord provided each step of the way. I am grateful that He is the author and finisher of my faith.
ABSTRACT

The factors that influence pastoral tenure are varied and complex, especially as men and women serve congregations with growing diversities and needs. However, in the past 30 years, the research on pastoral tenure typically examined congregations that were Protestant in organizational belief and structure. Little research on pastoral tenure among Pentecostal churches could be found in the current body of literature. The purpose of this quantitative, non-experimental study was to investigate the factors that influence pastoral tenure within three regional/subcultural areas of the state of Florida for the Pentecostal denomination of the Church of God of Prophecy (COGOP). All lead pastors within the Florida district of the COGOP were mailed a survey package. Six questions were used to address the purpose of the study. These questions were addressed using descriptive and inferential statistics. Specifically, mean, t test, regressions analyses, and ANOVA statistics were utilized. Overall, the results of the present study suggest that ministry position (ordained minister, bishop) was the greatest predictor on pastoral tenure. Other predictors like education level, congregation size, and economics of the church were not statistically significant. The major limitation of the study was the sample size. Future research among nondenominational and Pentecostal movements needs to ensure that an adequate sample size is utilized. In addition, pastoral tenure research among Pentecostal organizations across the United States need to be investigated.

Keywords: pastoral tenure, contentment, satisfaction, predictive factors, leadership
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Those who are called to lead churches, whether they are known as pastors, ministers, elders, priests, or shepherds, are charting new and unpredictable waters (Barna Group, 2017). Unlike other career choices, the “call” to the ministry is viewed by pastors as a vocation without personal choice. The reality is that choosing to lead a church organization is often not motivated by job benefits or the potential ability to climb a promotion ladder (Chang, 2005). A minister in the local church faces incredible demands and expectations to perform, provide, and produce (Whitson, 2014). For example, in the area of performance, church leaders are encouraged to be more conscientious about start and end times of their services because parishioners no longer dedicate Sunday as a day for church going and family time exclusively (Nieuwhof, 2017).

Religion’s waning influence is viewed as a malady (Barna Group, 2017). Today, nearly 72% of the public think religion is losing influence in American culture, up five percentage points from 2010, the highest level noted in Pew Research polling over the past decade (Pew Center Research, 2014). The current shifting within the environment places tremendous pressure on church leaders who are trying to make sense of this moment in history and interpret it through the lens of their Christian faith and career (Barna Group, 2017). Adding to religion’s waning influence is the greater racial and ethnic diversity that exists in churches today.

Pastoral leaders within the Church of God of Prophecy (COGOP) experience similar influential challenges. The Church of God of Prophecy is an international Pentecostal
denomination that has its roots in the Quaker and Fundamentalist Christian groups. Currently, its
general worship and teaching style is comparable to that of its Charismatic counterparts. Within
the state of Florida, the COGOP is represented by 137 churches from Key West in the south,
Jacksonville in the northeast, and Tallahassee in the northwest. Like other church
denominations, the COGOP Florida has experienced the effect of the aging of its pastors and has
noted concern about the longevity of those who serve and the tenacity of those who may be
entering the ministry. Two major questions emerge from the COGOP Florida presbytery: How
do we support new pastors for success? and How to we successfully transition pastors who have
tenured well?

Florida is a state filled with ethnic diversity. According to the U.S. Census Bureau
(2016), approximately 20,612,439 people lived in Florida. The population is broken into four
main groups: White 54.9%, Hispanic or Latino 24.9%, Black and African American 16.8%, and
Other 3.4%. Diversity is evident in the dynamics of church organizations within the
communities they serve; however, within the COGOP, this racial and ethnic diversity is not
always visible. The greatest diversity within this organization is seen within the subcultural
groups of the church that have established themselves over a few generations based on districts
within the states. For example, congregations in South Florida churches are predominantly
Black with strong Caribbean-American heritage.

**Background of the Study**

The factors that influence pastoral tenure are varied and complex, especially as men and
women serve congregations with growing diversities and needs (Barna Group, 2017). Influential
factors on pastoral tenure include management style, bi-vocational or fulltime career status,
financial stability (the economy of the church), age, and role expectations (Beebe, 2007). The
“cycle of life” for pastors consists of the joys of ministering to parishioners, the anxieties of aging out without financial stability, remaining spiritually and educationally relevant, and mastering leadership within small and mega churches (Strong, 2017).

The expectations of the role and function of a pastor are somewhat skewed; however, “before he or she is a church leader, a pastor is a human being. And nothing about being a pastor precludes church leaders from the full human experience—good, bad and ugly” (Barna Group, 2017, p. 10). Pastors have shared that serving in the local church provides opportunity for incredible joy, fulfillment, and significant occasions to impact the lives of many. However, opportunities also bring with them intense stress and hurt beyond the challenges of a typical chosen vocation (Whitson, 2014).

Pastors are an invaluable group of leaders who encounter leadership and spirituality issues as a part of their ongoing personal development and vocational calling (Chandler, 2010). Jinkins and Wulff (2002) shared that the average pastor works 50 to 60 hours per week, spends limited time in personal spiritual formation activity, and lacks a close personal friend or support-accountability network (as cited in Chandler, 2010, p. 1). Personal deficits have been identified as factors and predictors related to pastors leaving the ministry after just a few years (Scott & Lovell, 2014).

As pastoral tenure was examined for this study, data from previous studies demonstrated that there are many predictors that affect why a pastor stays in or leaves the ministry. According to Brglez (1999), the New Testament does not provide evidence that one pastor or elder was asked to provide the only leadership for a congregation. Yet most contemporary churches hire pastors to do the majority of the required vision-casting, managing, teaching and preaching,
visiting, and counseling. He further noted that singular leadership can be seen as a path to pastoral discouragement and burnout (Brglez, 1999). Getz (as cited in Brglez, 1999) shared that Within many of our church structures, particularly in large churches, the pastor may find all of his time being used up in attending board and committee meetings, and making administrative decisions, conducting staff conferences, handling correspondence, and carrying out public relations responsibilities. What time is left, which may be little, is spent in serving the people as shepherd and teacher. (p. 61)

The Barna Group (2017) found that the length of a pastor’s tenure appears to have increased to more than a decade, as compared with a four-year tenure the authors found in a previous study. Little research exists on the how the age of a pastor affects his tenure. Comparative studies performed by Barna Group (2017) and Pew Center Research (2014) in the late 1990s and replicated in 2016 and 2014, respectively, both agree that the median age of Protestant clergy was 44. One in three pastors was under the age of 40, and one in four was over 55. Just 6% were 65 or older. Twenty-five years later, the average age was 54. Only one in seven pastors is under 40, and half are over 55. In effect, the percentage of church leaders 65 and older has nearly tripled, meaning there are now more pastors in the oldest age bracket than there are leaders younger than 40. If a pastor’s influence is confined to individuals 10 to 15 years younger and older than themselves, could it be that the impact for religious transformational change or revival is greatly reduced the older the pastoral clergy?

Surprisingly, even though pastors or clergy are employed full time by churches, many are without the kind of benefits (e.g., medical, dental, and retirement benefits) that are considered basic within most organizations (Chang, 2005). To compound this matter, the percentage of “second-career clergy” has been increasing over the past two decades, particularly in non-
mainline churches and historically Black congregations (Chang, 2005). In other words, more pastors are coming to ministry later in life, having first pursued a non-ministry career. Additionally, the economic crisis of 2008 impacted pension plans, 401(k)s, and home values, and many older senior pastors were not financially prepared to forego a regular paycheck (Barna Group, 2017). Research such as found in the Barna Group (2017) study looked at Protestant clergy and found that a church’s size, economic standing, and growth over time corresponded to a pastor’s vocational satisfaction. Vocational satisfaction questions often encouraged participants to reflect on how satisfied they were in their current position and whether ministry at their church had disappointed them. Chang (2005) stated, “In reviewing the data from the 1983 and 1993 Hartford Seminary surveys, we found that substantially more clergy are now working in non-parish jobs” (p. 17).

Congregation size has been identified as a predictor of pastoral tenure. Pastors of small and/or declining churches are much more likely than their colleagues to say their tenure as leader of their current church has been a disappointment. The larger the church, the more frequently its pastor feels energized by ministry, and the more likely it is that the pastor reports an increased passion for ministry during his or her tenure at the church (Barna Group, 2017).

Pastors also carry a responsibility to God’s people to execute their duties, utilizing every skill in leadership acquired from formal or informal training. Being a leader involves decision-making, communicating, developing people, directing them in their tasks, and motivating them to properly carry them out. Leading and managing are also used interchangeably, and, through this function, pastors are able to influence and oversee staff and volunteer behavior as they strive to achieve set spiritual goals (Manala, 2010). If church members and others continue to view the pastor as a philanthropic worker, the pastor may experience misery and suffering that is rooted in
economic hardships. The pastor may end up discovering a multitude of issues that have developed from a lack of financial stability including unemployment, malnutrition and improper housing, and extreme poverty that cripples effort and opportunity, promotes idleness, and stifles ambition (Keirstead, 1922).

For a majority of pastors, formal education is a key component of ministry preparation. As a category of workers, pastors are well-educated, but the range of educational attainment runs the gamut (Barna Group, 2017). The education that pastors receive adds to their ability to serve well. The perceived knowledge does not make them smarter than anyone else, but it gives them additional grace to make it through each miscommunication (Barna Group, 2017).

**Purpose Statement**

The purpose of this quantitative, non-experimental study was to investigate the factors that influence pastoral tenure within three regional/subcultural areas of the state of Florida for the Pentecostal denomination of the Church of God of Prophecy (COGOP). Critical factors identified were documented for leadership to assist in preparing specific pastoral and leadership development tools to support current pastors and to prepare future pastors within the Florida COGOP district.

**Research Questions**

When an analysis of the literature was completed, a determination was made that pastoral tenure has been addressed within many denominational groups. Research has been conducted within the Catholic, Episcopalian, and Protestant denominations (Ferrari, 2017; Jinkins, 2002; Robbins & Francis, 2014). However, within the Pentecostal church worldwide, a dearth of studies exists that address this matter. Therefore, the present study sought to add to the research
by examining the factors that influence pastoral tenure across subcultural groups in the COGOP, Florida district.

In order to answer the stated research problem, the following research questions were posed:

1. What is the overall level of contentment of pastors within the COGOP?
2. Does pastor level of perceived efficacy in ministry represent a predictor of overall satisfaction with ministry and calling to the ministry?
3. Considering pastor education level, size of congregation, and economics of the church, which represents the most robust, statistically significant predictor of pastor tenure within the COGOP?
4. Considering pastor marital status, ministry position, and ministry status, which best predicts pastoral tenure within the COGOP?
5. Considering pastor-perceived efficacy in the ministry, leadership/personality style, and satisfaction with his/her ministry, which represents the most robust predictor of tenure?
6. Considering leadership styles, which represented the most prominent style adopted by participant ministers?

Quantitative Research Hypothesis

The author of the present study believes that there will be some differences noted in the Pentecostal area of pastoral tenure when compared with other religious groups (Protestant, Christian and Missionary Alliance, and nondenominational groups). The set expectation is due to the nature of some of the viewpoints on financial and ministry matters shared through the passive teaching of the organization. Within the COGOP, pastors are more inclined to be
satisfied leading small congregations and being bi-vocational, as opposed to serving in fulltime ministry with congregations of more than 100 attendees.

Methods

All lead pastors within the Florida district of the COGOP were mailed a survey package (see Appendix A). The survey packages included a self-addressed, stamped envelope so that participants could return the completed surveys. The package was comprised of an introduction letter, a demographic questionnaire, a leadership questionnaire, and ten pastoral satisfaction questions assessed on a Likert scale. Each package contained a section stating that the survey was being completed per individual consent, and no monetary award was being offered for participation in this study. The Florida State Presbyter of the COGOP provided written consent for the researcher to contact each of the pastors (see Appendix B).

Data were returned via the postal service, even though participants were given the option to scan and email the completed package to the researcher at their earliest convenience. The data were organized and analyzed using multiple linear regression and single sample t test.

Limitations

This study was significant for the Florida district of the Church of God of Prophecy, as it was the first quantitative research on pastoral leadership. The sample for the study was selective in nature and limited the possible population to the 137 lead pastors of the COGOP Florida. The inability to generalize the results of the study to other pastoral or denominational groups created a limitation; however, lack of generalizability has been identified in similar studies looking at factors influencing pastoral tenure.
Definition of Terms

Pastoral tenure. As modified from the definition of the American Association of University Professors (AAUP), tenure is defined “as the length of time that a pastorate is held.” (Strunk, 2015, p. 24) The American Association of University Professors noted that tenure is a means to certain ends; specifically: (1) freedom of teaching and research and of extramural activities, and (2) a sufficient degree of economic security to make the profession attractive to men and women of ability. Freedom and economic security, hence, tenure, are indispensable to the success of an institution in fulfilling its obligations to its students and to society (AAUP, n.d., para. 8).

Subcultural groups. Within the Florida district of the COGOP, three distinct subcultural groups emerge from the general church population. The groups are Caucasian American, African American, and Caribbean American. The identified groups are not established officially in church documents; however, they comprise much of the state of Florida statistical data, and, so, these subgroups are visible in the Florida COGOP church. Moreover, intra-level groupings are noted based on racial preferences, style of worship, and leadership.

Florida districts. For purposes of this study, the researcher divided the state of Florida into three main districts. The Southern Florida district comprised the area of Venice Beach, west to Port St. Lucie, then south to Key West. The Central Florida district mapped the area west of Ocala to the Gulf of Mexico, and east to Ormond Beach, then south to the border of the Southern Florida district. The Northern Florida district spanned the area north of the Central Florida District north to the Georgia state line.

Economy of the church. To provide a framework to the discussion of the economy of the church, the following definition was used due to the lack of a formal definition in terms of
church finances in the literature: the total annual income of the church; the amount of money a church received in donations; total tithes and offerings within the last fiscal year. This definition is not to be confused with the annual spending of the church, as sometimes a church can overspend income.

**Ordained Minister.** From the perspective of the Church of God of Prophecy International, the following definition is attached to use of the term ordained minister.

Since a simple definition of ordination is “appointment or admission to the Christian ministry,” in a very real sense, all of our licensed ministers are ordained, especially when we consider that ordination is also understood as the ‘laying on of hands’ with prayer. For consistency and compliance with biblical principle, we recommend that when persons receive their ministerial license this be accompanied by the ‘laying on of hands’ with prayer (The Church of God of Prophecy, 2016).

**Bishop.** The Church of God of Prophecy International defines the role and office of a bishop as follows:

“The bishop is one of the eldership offices that provides oversight leadership to the church. Scripturally, as an elder, a bishop is not to be a novice, but must display a mature, Christian lifestyle. Those who are to be considered for ordination as a bishop should be involved in a program of ministerial development. The nature of his ministerial service should indicate that he is worthy to be recognized as a biblical elder in maintaining the integrity of the scriptural requirements (The Church of God of Prophecy, 2016).
II. REVIEW OF LITERATURE

A pastor’s tenure is described as “the length of time that a pastorate is held” (Strunk, 2015, p. 24). Moreover, Somers (2004) shared that “pastors are those who shepherd the flock” (p. 2) and serve God and His people faithfully with years of fruitful service. Some pastors have served multiple churches over many years, and others have spent their entire tenure with the same congregation (Somers, 2004).

When the vocation of a pastor is compared with other areas of employment, noticeable differences can be identified. McDuff and Mueller (2000) described some of the differences between pastors and employees in other industries. Some of the significant differences include (a) lack of a healthy job description, (b) minimum pay for the hours worked, (c) little investment by the employer in areas of importance to help grow the employee, (d) no visible mechanism in place to promote and encourage tenure, and (e) expected turnover with the role. These differences categorize pastors differently when compared with employees in the field of medicine, law, and academia, and keep pastors more closely related to secondary job market placements (McDuff & Mueller, 2000).

Pastors are an invaluable group of leaders who encounter leadership and spirituality challenges as a part of their ongoing personal development and vocational calling (Chandler, 2010). According to De Wetter, Gochman, Luss, and Sherwood (2010) and Wind
and Rendle (2001), one of the key causes of the decline within the American Christian church is a leadership deficiency caused in part by pastoral attrition (as cited in Strunk, 2015). Generally, pastors bring their own personal way of thinking into the ministry which can help or hinder their vocational tenure (Schafer, 2006). While there are a number of potential reasons for attrition, Hicks (2010) found that, in addition to personal expectations and leadership and spiritual issues, there is also the matter of unresolved conflict. Hicks defines conflict as “a difference of opinion or purpose” (p. 9). Wayne Jacobsen (1983) shared seven reasons that conflict was apparent in churches and ministry today. Conflict in churches were due in part to (a) generational differences, (b) theological differences, (c) miscommunications, (d) diversity in perspectives, (e) majoring in minors, (f) environment, and (g) lack of relationships. Individually or congruently, the factors noted can create a divide in the leadership of a congregation that can be irreparable. The effect of such conflict affects more than just the pastor, the pastor’s wife and family, and the church. In fact, Richardson (2012, as cited in Strunk, 2015) shared how unresolved conflict between a pastor and the congregation does not just affect the pastor who is exiting the ministry. The community that he served is also affected. Hick (2010) continued to affirm that the factors of attrition speak to the preparedness for pastoral ministry, how it is unavoidably more than just formal or denominational education.

Pastoral tenure and the major predictors or factors associated with the ministry vocation are reviewed thoroughly throughout the literature even in the context of the major denominations. Specifically, the Anglican, American Baptist, Reformed Church, Presbyterian, Pentecostal Church, and the Church of God of Prophecy are represented.
Anglican/Episcopalian Church

Some denominations carry different names in different parts of the world. Congregants of this faith, in some parts of the world are called Anglican and in other areas they are called Episcopal. Anglican means “of England;” however, the Anglican Church has congregations that worship in countries worldwide (Reid, n.d.). In research studies conducted by Warren (2002), Randall (2004), and Robbins and Francis (2014), the Anglican Church is commonly referred to as The Church of England. For most large denominations, like the Anglican Church, there is a centralization of authority; however, there is no central administration within the Anglican Church. The organization has no international lead clergy to proctor as Pope or President or Chief Executive. The Anglican Church worldwide is connected by tradition, belief, and agreement (Reid, n.d.).

Randall (2004) shared that there are a few empirical studies of the Church of England clergy leaving the ministry. As a part of his study, he researched the effect of burnout as a predictor of the frequency of movement of priests within parishes (Randall, 2004). Additionally, Warren (2002) reflected that “there is a direct association between the clergy’s feelings of disappointment, disenchantment or betrayal, and their loss of faith”. For this study, 340 clergy serving in England and Wales completed a modified form of the Maslach Burnout Inventory, in addition to socio-demographic questions which included age and years in ministry (Randall, 2004). Three subscales were assessed utilizing the instrument: emotional exhaustion, depersonalization, and personal accomplishment. The provided statistical results (mean and standard deviation) of clergy categorized by age groups showed that the younger the pastor, the more prone to burnout. The increased susceptibility to burnout was noted within two of the three subgroups: emotional exhaustion and depersonalization. Three points were summarized in the
Randall (2004) study. First, the results noted a negative correlation between emotional exhaustion and depersonalization as it correlated to the age of the pastor. Next, revealed in the study was a lack of correlation between the age of the pastor and personal accomplishment. Lastly, as defined for the study, the variable age was defined as chronological age and not time in ministry, as all of the participants had only served one year of ministry with the Church of England. Aggregately, the three points demonstrated that for the noted participants chronological age was the greater predictor of emotional exhaustion and depersonalization as a form of burnout, which is a leading factor in the clergy leaving the ministry. In other words, younger pastors fully engaged in pastoral ministry are exposed to greater risk of burnout from the vocational call.

Clergywomen within the Anglican Church were later studied by Robbins and Francis (2014), and they shared that the relative newness of the position of women as clergy created a driving force to review the factors, if any, that affect their positioning and movement within the ministry. At the time of the study, the Anglican Church had begun some reorganization which required clergy to take responsibility for more than one parish, especially in rural areas. In this study, a 24-page survey was mailed to all female clergy of the Church of England who were under age 71. The survey consisted of a modified version of the Maslach Burnout Inventory and was mailed to 3,392 qualified clergy. Of the surveys mailed, 2,055 were returned, resulting in a 61% return rate.

In the Robbins and Francis (2014) study, the Scale of Emotional Exhaustion in Ministry (SEEM) and the Satisfaction in Ministry Scale (SIMS) were utilized to assess the level of burnout of the participants. The only personal factor reviewed was age. The Eysenck Personality Questionnaire (revised in 1985) gathered data about the participants in the area of
extraversion, neuroticism, and psychoticism, as well as it gathered data using a 12-item lie scale. Additional theological factors were assessed using three seven-point semantic differential grids comparative to those revised by Village and Francis (2009) (as cited in Robbins & Francis, 2014).

The results of the SEEM scale in the Robbins and Francis (2014) study indicated that greater than 40% of the clergywomen said that “they feel drained by fulfilling their ministry roles (46%), that they find themselves frustrated in their attempts to accomplish tasks important to them (42%), and that fatigue and irritation are a part of their daily experience (41%)” (p. 270).

Indicators from the SIMS scales noted more than 80% of the clergy responded to areas of having gained satisfaction from working with those in their current ministry, having feelings of making a positive impact on the lives of others, being glad that they entered ministry, and receiving appreciation from those they serve. However, only 56% thought they were effective at dealing with difficulties among the congregants they currently serve. As per the psychological factors, neuroticism, extraversion, and lie scale scores “were all significantly correlated with both emotional exhaustion in ministry and satisfaction in ministry” (Robbins & Francis, 2014, p. 272).

Overall, the following were the concluding statements by Robbins and Francis (2014) from this study:

1. Clergywomen enjoyed a high level of satisfaction in ministry; however, two out of five, or 40%, marked three of the indicators of emotional exhaustion in ministry. This is a predictor of clergy who are worrying, which can lead to professional fatigue.
2. Psychological factors (personality) are greater predictors of burnout than personal factors, theological factors, or contextual factors.

3. The number of churches that the clergywoman was responsible to serve, rather than the location of the church, was a better predictor of emotional exhaustion; however, the greater predictor is satisfaction in ministry, which is consistent with the findings in other studies.

**American Baptist Church**

The American Baptist Churches USA (ABCUSA) share with more than 42 million Baptists around the world a common tradition which began in the early 17th century, and it’s found in more than one million members worshipping in almost 5,000 congregations (American Baptist Churches USA, 2018). “That tradition has emphasized the Lordship and atoning sacrifice of Jesus Christ, believers’ baptism, the competency of all believers to be in direct relationship with God and to interpret Scripture, the importance of the local church, the assurance of freedom in worship and opinion, and the need to be Christ’s witnesses within society” (American Baptist Churches, USA 2018). According to Jones (2001), Baptist clergy also provide leadership for diverse organizations and churches. The contexts of many of these churches vary by geographic locations, socioeconomic status, educational achievement, and race (as cited in Cohall, 2007). Most American Baptist churches exercise a congregational form of polity, which allows the congregation to have authority in decision making for the organization. Other churches are organized where the church leadership is passed from father to children. American Baptist churches choose their pastors from a pool of qualified applicants, and the congregation chooses the most qualified candidate. There are few instances within the ABCUSA of pastoral lineage remaining in one family; therefore, this type of transference of leadership
should not be a factor when considering pastors entering the ministry or their satisfaction, longevity, and efficacy (Cohall, 2007).

The main purpose of the Cohall (2007) study was to determine how race, gender, church size, and location impacted leadership effectiveness, job satisfaction, and vocation longevity within the ABCUSA organization. Pastors serving in the American Baptist churches throughout the United States of America were the target population for the study. Cohall gathered data from the American Baptist Churches Information System (ABCIS). Pastoral data from Black churches in New York, Maryland, and Virginia and White churches throughout regions of the United States were collected in a stratified sample process. This process permitted Cohall to ensure that the sample was an appropriate representation of the body of pastors within the organization. Of the 255 respondents, 199 (78%) were White; 51 (20%) were Black; and, five (2%) of the participants were grouped as Other. The 213 males (83.5%) constituted the majority of the sample when compared with the 42 females (16.5%). The instruments for this study included the Pastoral Education, Accomplishments, and Church Efficacy (PEACE) scale/inventory and a survey instrument that consisted of three main categories. PEACE is an original survey instrument designed for American Baptist pastors to measure effectiveness, job satisfaction, and vocational longevity. The additional survey instrument was designed to gather a series of data. The first section as designed to gather demographic and personal background information. The second section, a 24-item questionnaire was designed to document responses in the areas of perceptions of preparation, leadership roles, and leadership styles. The final section addressed the dependent variables; job satisfaction, efficacy, and vocational longevity.

Cohall’s (2007) study reported the major findings in four sections. Sections of data reviewed began with the demographic analysis which included population, age, gender,
background, educational level and other church related demographics. The second section provided comparisons of specific groups like gender, race, age, and educational degree with job satisfaction, efficacy and vocational longevity. The comparisons were determined using analysis of variance ANOVA. The third section reported the findings from a multivariate correlation analysis which was used to determine whether relationships exist between different sets of variables; leadership style and job satisfaction, leadership style and efficacy, and leadership style and vocational longevity. The final section related findings garnered from multiple regression analysis. The analysis was performed to predict the strength of relationships among variables and a single dependent variable, as well as determine how much of any noted variance in satisfaction, efficacy, and longevity is due to the variables.

Within the first section, the demographic information was analyzed and Cohall (2007) noted the return rates of the survey’s mailed out in demographic groups. Of the population of pastors in the ABCUSA, a total of 5,184 (830 African Americans, 2,360 Euro American, and, 1,994 Other) 700 surveys were mailed. However, only 51 African American pastors, 199 Euro American pastors and 5 Other pastors responded with completed surveys. Within the second section that continued analysis of demographics, it is noteworthy to report that 27% of pastors were 59 years or older. This number included pastors who reported being in their second career or had previous vocational tracks. The findings suggest a more mature view within pastoral leadership; however, having older individuals in a second-career track as a pastor comes with its struggles. For the American Baptists church, the concern with this finding pertains to the longevity of the pastors. If pastors within this organization follow the retirement trend of retiring at age 65, then this creates a matter of leadership continuity for this organization to address.
Another finding of Cohall’s (2007) study revealed that within the ABCUSA, pastors possessed varying degrees of leadership styles, which have different impacts on the churches they serve in areas of political activism, job prestige, and congregational care. Cohall summarized his findings, noting that the differences in leadership styles between men and women affect how parishioners view pastoral leadership on social and political issues.

The data findings also noted that ABCUSA pastors served congregations of varied sizes, with the Black pastors serving the largest population. Of the Black pastors who responded to the PEACE survey, 18.5% served congregations with more than 700 attendees as compared with the 1.5% White pastors serving churches of similar sizes. Data from the demographic analysis also revealed that 46.3% of American Baptist pastors are in the age range of 48 to 58 years, yet the greatest degree of satisfaction is experienced by ministers whose age group is less than 48 years old and greater than 59 years old. Therefore, Cohall (2007) suggested that a large majority of the pastors within this study could not identify themselves as being satisfied in the ministry.

Additional findings of the Cohall (2007) study suggested no significant difference in the satisfaction of pastors who possessed a graduate or doctoral degree. Baptist pastors receive their seminary training from many different seminaries throughout the United States. Half of the pastors attended seminary that promoted Baptist theology and practices, and half of the pastors did not. Results showed that a greater percentage of Black pastors (54%) earned a doctoral degree, while only 18% of White pastors earned a doctorate. While academic training is important and sometimes required for this vocation, the data suggested that personal mentoring was more impactful than any degree obtained as it relates to the perception of job satisfaction of pastors. The analysis of the data revealed that degree status did not impact job satisfaction, efficacy, or longevity among pastors.
The Cohall (2007) study concluded with a few recommendations. Specifically, Cohall believed that this study should be replicated in other Baptist groups like Southern Baptist and the Conservative Baptist Convention. The replication within the identified church groups should allow for additional comparative measures between minorities such as Asians or Hispanic Americans, as these groups (especially Hispanics) represent one of the largest and fastest-growing minority groups within the United States of America. Also, Cohall reasoned that the varied cultural and religious interpretations on the roles and functions of male and female pastors might provide additional understanding to their leadership styles and sense of efficacy as ABCUSA pastors.

**Reformed Church**

The Reformed Church in America (RCA), the Reformed Church (that is, the denomination in the Netherlands), and the Dutch Reformed Church (that is, the denomination in Holland) operate autonomously, yet they share the same biblical views and operational structure. The current doctrinal order is similar to that of the Lutheran and Presbyterian churches and, therefore, has led to strong ecumenical agreements between these organizations. Through a document known as “A Formula of Agreement,” the Reformed Church in America has full communion with the Presbyterian Church (USA), the United Church of Christ, and the Evangelical Lutheran Church in America (The Reformed Church in America, 2018).

Randall (2004), Beebe (2007), Chandler (2010), and McDuff and Mueller (2000) have all noted in prior research studies multiple factors that impact the pastor’s tenure. The factors and predictors utilized in the Evers and Tomic (2003) study were not new to the current literature in that regard; however, the study increased the number of new denominations analyzed. Within the current work of Evers and Tomic (2003) research on how one factor affected Dutch
Reformed pastors was investigated. The definition of burnout cited within the study was gathered from Maslach (1993), which stated that burnout is “a psychological syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with other people in some capacity” (p. 329). The purpose of their study was to determine the degree of burnout among Dutch Reformed pastors and aspects that may be conducive to the onset of burnout when compared with other human services professionals. Twelve hundred ten registered pastors within the organization were sent survey packages. There was a 60% completion and return rate, of which 82% were male and 18% were female. Evers and Tomic (2003) utilized the Dutch version of the Maslach and Jackson questionnaire (MBI-NL) to measure the level of burnout among the pastors.

Results from the Evers and Tomic (2003) study indicated that within this population of pastors, and when compared with other human services personnel, a noteworthy number (11%) reported suffering frequently from emotional exhaustion, while less than 3% indicated that they suffered from feelings of depersonalization. In addition, an overwhelming 62% reported that they felt accomplished in their work. Evers and Tomic (2003) concluded that the more pastors suffered from emotional exhaustion, the more they showed symptoms of depersonalization and the less they felt a sense of personal accomplishment.

Within one year of the study on the Dutch Reformed Church, a similar study was conducted utilizing the same denomination in the Netherlands. Tomic, Tomic, and Evers (2004) defined how burnout occurs, as they explained that it is “developed in a prolonged process of (harmful) stress which is brought about by the interaction between demanding working conditions and the ensuing personal reaction” (p. 229). As data were reviewed and examined for comparisons with other studies, the researchers noted consensus with the Hall (1997) study that
the areas to be given more oversight in a pastor’s life to reduce and avoid burnout are the pastor’s emotional well-being, stress levels, marital status, family relations, and personal shortcomings.

In order to increase the probability for a representative sample and study, all registered ministers within the Reformed Church of the Netherlands ($n = 895$) were sent questionnaires to complete (Tomic et al. 2004). Of this number, 424 (55%) opted to complete and return the surveys. Of the respondents, 83% were male and 17% were females, with ages that ranged from 29 to 68. The survey instrument was divided into three subcategories: (a) demographic and job-related questions, (b) Maslach Burnout Inventory, and (c) questions that measured extroversion and emotional stability of the participants.

The Tomic et al. (2004) study revealed the following: (a) the pressure of the pastoral vocation correlated negatively with age, (b) social support received within the home environment positively correlated with age, (c) extroversion and emotional stability correlated positively with the pressure of the vocation, (d) emotional exhaustion correlated positively with the pressure of the vocation, and (e) personal accomplishments correlated negatively with the pressure of the job and extroversion. These results led the researchers to believe that Reformed pastors in the Netherlands appear to suffer from burnout to almost the same degree as their counterparts in the Dutch Reformed Church. Some of the suggestions on how to reduce the pressure of the job included “transfer and delegate tasks to competent volunteers, to attend fewer meetings, to decrease the number of religious services and sermons, and to employ administrative and secretarial support” (p. 243).
Pentecostal Churches

Pentecostal churches can be defined in various ways; however, the following definition of a Pentecostal church was utilized:

Pentecostals are members of distinct Protestant denominations or independent churches that hold the teaching that all Christians should seek a post-conversion religious experience called the baptism of the Holy Spirit. These denominations and churches teach that those who experience the baptism of the Holy Spirit may receive one or more spiritual gifts, including the ability to prophesy or utter messages from God, practice physical healing, speak in tongues or spiritual languages (glossolalia), and interpret tongues. Pentecostalism has roots in the 19th-century Holiness Movement, which promoted intense personal piety. It emerged as a distinct religious movement in the U.S. in the early 20th century. Pentecostal denominations include the Assemblies of God and the Church of God in Christ (Hackett, Grimm, Skirbekk, Sonawski, & Goujon, 2011, pp. 69).

The research about the Pentecostal movement and church covers many aspects of the organization and its leadership. For example, studies raised questions about issues related to a pastor’s role, current realities among laity, the presbytery, and levels of satisfaction among pastors (McClure, 1988; Shirey, 2001). In their book Personality Type and Leadership Development, Oswald and Kroeger (1988) shared that, of all the occupations they have studied, parish clergy or church pastors have among the highest incidences of physical and emotional breakdowns (as cited in Shirey, 2001). One in every five clergy is severely burned out.

Burnout has become a key contributing factor to short-term pastoral tenure. Specifically, Shirey (2001) of the International Pentecostal Holiness Church examined whether using support
systems assisted pastors in reducing occupational burnout and increased spiritual well-being. Participants included pastors from the Appalachian Conference (Western Virginia and Eastern Kentucky), the Alpha Conference (Alabama, Western Florida, and Southeastern Mississippi), the Heartland Conference (Oklahoma), and the Pacific Western Conference (California). The participants received mailed packages with three surveys to complete. The instruments were used to gathered data on (a) use of support systems, (b) pastor burnout, and (c) levels of spiritual well-being.

In the Shirey (2001) research a total of 334 pastors were mailed a survey containing the Spiritual Well-Being Scale, the Maslach Burnout-Human Services Indicator, and a Self-Care Support Systems Inventory. A total of 142 pastors, or 43%, returned the surveys. Eleven of the responses had major incompletions, so only 131 were used for analysis of data.

The findings of this research were enlightening. First, Shirey (2001) noted the high and unexpected return rate of surveys was substantial. In fact, he asserted that the denomination had not participated in any large-scale data collection before. Another unexpected finding was that there was almost no exhaustion noted among the older pastors when reviewing the question about burnout. Shirey attributes minimal exhaustion among the pastors to the fact that pastors with longer tenures remained committed to pastoring, not out of a feeling of guilt, but because they have an intense love for the vocation.

The third major finding of the Shirey (2001) study dealt with using support systems to reduce incidences of burnout among pastors. Shirey made it clear that, when analyzing support systems for pastors, that there are two main categories: internal and external. Internal support came from family, denominational, congregational, and personal sources. The external factors were interdenominational and community. This study showed that within the International
Pentecostal Holiness Church, the external factors were rated extremely low by pastors. This indicates that the pastors and clergy are not creating accountability and camaraderie outside of the organization, which is an indicator of a “closed-off nature” of the denomination. The researcher recommended that the denomination make a more conscientious effort to create bonds and strategic alliances with pastors and churches with similar doctrinal views.

**Presbyterian Churches**

According to the Presbyterian Church (USA) organization (The Presbyterian Church USA, 2018), Presbyterians affirm that God came to His people with grace and love through Jesus Christ, who lived, died, and rose again so that all who believe in Him will have eternal and abundant life. As Christ’s disciples called to ministry in his name, believers seek to continue his mission of teaching the truth, feeding the hungry, healing the broken, and welcoming strangers. God sends the Holy Spirit to dwell within each life and provide the energy, intelligence, imagination, and love to be Christ’s faithful disciples in the world. The Presbyterian Church (USA) is the spiritual home of more than two million people (The Presbyterian Church USA, 2018). Believers of the Presbyterian faith are worshiping in 10,000 congregations throughout the United States, are engaging in the communities in which they live, and serving with God’s love (The Presbyterian Church USA, 2018).

Francis, Village, Robbins, and Wulff (2011) conducted a study of Presbyterian clergy and researched how work-related psychological health affected them in ministry. Francis et al. (2011) began their study by randomly sampling 744 clergy serving in the Presbyterian Church (USA). Of those in the sample group, 539 were male and 205 females. The Scale of Emotional Exhaustion in Ministry (SEEM) and the Satisfaction in Ministry Scale (SIMS) were used as assessment tools to identify psychological factors. In addition, the Maslach Burnout Inventory, a
self-reporting tool, was included, as well as the extraversion and neuroticism scales of Eysenck’s dimensional model of personality.

The population used to gather data for the Francis et al. (2011) study included solo pastors, heads of staff/executive pastors, associate pastors, co-pastors, and designated pastors. Within this group, 12% of the pastors were less than 40 years old, 24% were in the 40s, 40% in the 50s, 20% in the 60s, 3% in the 70s or greater, and 2% did not provide an answer. The population analyzed was comprised of clergy who were married (83%), not married (16%), as well as some who did not identify a marital status.

The results of the Francis et al. (2011) study revealed that the clergy who serve the Presbyterian Church (USA) are aware of the destructive consequences of allowing ministry to create unhealthy conditions in their lives. As suggested by the data gathered, 7% of the pastors reported that they are suffering from burnout to a “great extent,” and 25% noted that there is burnout only “to some extent.” When taken in conjunction with the responses from the work-related psychological measure, there appears to be a better overview: 44% of pastors reported “that they cannot say they always have enthusiasm for their work”, 39% “felt drained by fulfilling their ministry duties”, and 33% reported that “fatigue and irritation are part of their daily experience” (p.15). Francis et al. (2011) noted that the results were supported by the theory of balanced affect that suggested that pastors who continue to be enthusiastic about work, even though they are physically drained with feeling of fatigue and irritation, are able to continue serving due to the satisfaction they receive from their vocation. In fact, 91% of pastors feel that their “pastoral ministry has a positive influence on people’s lives”; 86% feel that they have “accomplished many worthwhile things in their current ministry”; and 84% remain “really glad that they entered the ministry” (p.16). The findings demonstrated the importance of continued
professional development with clergy. Additional training should remain focused on assisting clergy to reduce and eliminate negative factors that support poor psychological health and help them to build on the positive factors.

Warner and Carter (1984) conducted a comparative study that assessed how loneliness, a change in marital status, and burnout affect those in ministry (and their spouses) when compared with male and female lay persons within the same denomination. The participants of the study were all from the Presbyterian Church (USA) denomination. This procedure was used to provide support for the basis of the control group and ensure a control of theological and doctrinal beliefs. All of the participants received their assessment packets at the general assembly of a particular division of the Presbyterian Church (USA). Each received a letter of invitation and instruction, the assessment inventory, and a postage-paid envelope to return the assessment to the investigators. The study had a 28% response rate, with 189 individuals completing and returning the assessments. Of those who responded, 33 were pastors, 28 pastors’ wives, 64 male lay persons, and 64 female lay persons. Within the population, Warner and Carter noted that the respondents were not all paired couples. The mean age of the pastors and pastors’ wives was 46. The mean age of the lay persons, males and females, was 47. The following assessment tools were utilized to gather data: (a) Dyadic Adjustment Scale, (b) the revised UCLA Loneliness Scale, (c) the Maslach Burnout Inventory, (d) the MMPI, (e) the L and K scales, and (f) a demographic survey.

After analyzing the data Warner and Carter (1984) concluded that, in comparison with the non-pastoral males and females, those in a pastoral role experience the negative effects of loneliness, burnout, and diminished marital adjustment. It appears that, due to the demands of the pastoring role and duties, those in ministry submerge themselves in their roles and
responsibilities, which explained the negative effects. By default, within the congregation, the pastor’s wife also takes on additional emotional exhaustion. Due to additional emotional stresses, pastors and their wives tend to withdraw from each other and experience loneliness and less marital satisfaction. In addition, increased emotional exhaustion can be a byproduct of the congregational expectations regarding the pastoral teams’ need for friendship and their need for relief from some of the unspoken expectations of congregants. The results showed that, in this group of participants, the pastors’ wives had the highest level of emotional exhaustion, burnout, and loneliness (Warner & Carter, 1984).

Another factor contributing to the increased scores noted in the Warner and Carter (1984) study of the pastors’ wives may be the unspoken role responsibilities. Mace and Mace (1980) stated that traditional attitudes frequently demand that the pastors’ wives function in the role of assistant pastor (as cited in Warner & Carter, 1984). Hartley (1978) also states that pastors’ wives assume many other responsibilities in the church, as well as perform some of the husband’s duties in his absence (as cited in Warner & Carter, 1984).

From all of the results, Warner and Carter (1984) concluded that pastors and their wives differ significantly from lay persons when placed on a spectrum of interpersonal involvement. In addition, the data suggested the pastors and pastors’ wives experience a great deficit in same gender friendships and marital relationships with other couples while having interpersonal involvement with many solely due to their role. Pastors generally are engaged with the congregation they serve; however, much of the involvement does not translate to deep or trusting relationships.
Grouped Denominations (Other)

Although research in the areas of pastoral tenure, emotional well-being, and efficacy has been conducted with the larger denominations, some studies encompass multiple denominations. One such study was conducted by Jinkins (2002), who reported on the multiple stressors and challenges that face clergy during their ministerial tenure. To facilitate the research, Jinkins was provided with the mailing list of Austin Seminary alumni and distributed 272 surveys; 161 were completed and returned, indicating a 59% return rate. In order to gain further insight into pastoral responses, a focus group was formed and included 15 of the pastors from the original survey pool. Demographic data revealed that included in the focus group were pastors from the Presbyterian, United Methodist, Episcopalian, and Baptist denominations. More than 70% of the respondents were between 25 and 56 years of age.

Survey results from the Jinkins (2002) study revealed that 74% of the pastors stated that there were too many demands on their time. Additionally, 47% of them felt drained when fulfilling functions within their congregations. Respondents in the focus group further explained that there were many demands on their time, but they did not know how to adequately determine priority among competing values. The focus group participants stated that marital and ministerial fatigue or “drain” occurred because of interpersonal conflicts, betrayal, and apathy within the congregations they served.

Another revealing statistic, 62% of pastors indicated they did not have a disciplined time for biblical study. Similarly, about half (51%) of the pastors surveyed admitted that they lacked a structured time for prayer in their personal lives. Moreover, only 22% of these pastors sought counsel from a spiritual elder when they needed help. When focus group participants were asked
to share more about these statistics, they responded that they simply did not practice what they preached but knew their spiritual health is important in ministry (Jinkins, 2002).

Jinkins’ (2002) study captured several key factors, including competing or over commitment, conflict, and personal wellness, as significant contributors to burnout. He added that these factors, among others, explained why many clergy leave congregations within three years, often wounded and sometimes spiritually damaged. He encouraged further research to explore more deeply why so many clergy did not seek or utilize the spiritual and relational resources available to them.

While the data gathered in Jinkins’ (2002) study was almost 20 years old, research about burnout and tenure is still intriguing, but also lacking more Charismatic, Pentecostal and even non-denominational congregations. While Jinkins disaggregated data based on age and gender, no data were reported on race. Further, the data were only descriptive in nature; therefore, a deeper analysis is also warranted to further explain the subgroups within ministries.

A more recent study conducted by Chandler (2010) examined what spiritual practices contributed to pastors’ emotional and spiritual well-being and, in contrast, what factors contributed to pastoral burnout. Chandler’s study was a relevant qualitative examination of the pressures associated with pastoral tenure and the factors that support or hinder pastoral leaders’ years in ministry. Participants were senior, associate, assistant and, executive pastors between the ages of 41 and 61 years; three were women, and five were men. The congregation size ranged from 18 to 700 members.

The design was a structural texture qualitative analysis and was developed using standardized protocols and twelve questions that helped to answer the research the following research questions: (a) What spiritual practices contribute to pastors' emotional and spiritual
well-being? and (b) What factors contribute to pastoral burnout? Chandler (2010) used this study to examine the relationship between burnout and the pastoral practices of spiritual renewal, rest-taking and engaging in an active support group. Thirty-four categories emerged that were then coded, permitting descriptive analysis. The author noted that the data were cross checked for accuracy.

The results of the Chandler (2010) investigation revealed six major themes or factors: (a) personal and spiritual well-being, (b) ministry demands that threatened personal boundaries, (c) self-worth tied to numeric indices, (d) gender issues for female pastors, (e) relational support and coaching, and (f) marital relationships. Spiritual well-being was defined as time set aside to be in fellowship with God, independent of ministry demands; in other words, the best practice of spiritual well-being is embedded in serving with delight not duty. Chandler (2010) stated that personal well-being is centered on time management (inclusive of time away from ministry); physical exercise; establishing monthly goals; and keeping one’s identity separate from ministry accomplishments. Examples of ministry demands included pleasing people, taking on multiple ministry roles, and operating in a manner and area of ministry that is contrary to a believer’s personal leadership passion. Determining self-worth based on ministry success was the third factor. Additionally, pastors’ internalizing success or failure based on large or small church attendance was not healthy behavior. Gender issues were specific to female pastors. They expressed concerns about being viewed as controlling, needing to perform like men, and experiencing greater stress because of conflicts with male pastors. Relational support was analogous to having a coach to help pastors be reassured, to be accountable, and to remain focused on their goals. Finally, the last factor was nurturing relationships within marriage and
family. Essentially, support and balance in the home reflected greater ministry effectiveness (Chandler, 2010).

Much like the previous studies reviewed, Beebe (2007) noted that the number and levels of burnout indicators among clergy “point toward a looming crisis in pastoral leadership affecting the ability of denominations to provide adequate numbers of clergy to provide for the ritual and spiritual needs of their membership” (p. 258). Beebe proposed a model that predicted the relationships between self and role, burnout, conflict management style, and rate of turnover. Participants eligible to be included in the study included 290 members of the clergy (including recently retired) in the New York area. Racial or ethnic demographics revealed mostly White clergy (93%), with Black and Hispanic clergy at 2%, respectively. Of the 290 respondents, 66 were female, representing 23% of the sample. Denominational representation came mostly from the United Methodist Church (40%), United Church of Christ (22%), and the Lutheran Church (15%). No Pentecostal or non-denominational churches were identified.

Beebe (2007) reported that the five surveys were randomly ordered and placed in an envelope for each participant, with a cover letter that explained the purpose of the study and showed approved support from the respective denomination’s governing body. The survey return rate was 31.2%, which according to Beebe was a normal return rate based on the number of instruments sent to potential participants. The first survey instrument was the Differentiation of Self and Role – Clergy version (DSR-C). It was included to assess self-perception of clergy role and role identification. Likert-type questions (i.e., “not very characteristic of me” to “very characteristic of me”) made up five subscales: (a) fusion with others, (b) fusion with role, (c) the I position, (d) the I position in role, and (e) the emotional cutoff subscale. The author reported validity and reliability scores of .80 or higher. The second instrument utilized was Maslach’s
Burnout Inventory – Educators Survey (MBI-ES). Its three subscales assessed emotional exhaustion, depersonalization, and personal accomplishment. Respondents were required to respond to statements in a Likert format ranging from never to every day.

Occupational Stress Inventory-Revised was the third survey used in the Beebe (2007) study. It was made up of 20 questions which together assessed perceived roles in the workforce. The role overload subscale examined job demands and the available resources to accomplish tasks, while role ambiguity assessed perceived clarity of expectations. Similar to the MBI-ES, a Likert scale was used. Reliability and validity measures for this inventory appeared adequate (i.e., convergent validity correlations ranged from .38 to .48; Cronbach’s alpha scores were .80 or higher) (Beebe, 2007).

Beebe (2007) utilized the Thomas Kilman Conflict Mode Instrument (TKI) to capture the conflict management style of the participants. The 30-item questionnaire outlined five modes or indicators of conflict management: competing, collaborating, compromising, avoiding, and accommodating. The higher the score, the more likely the conflict management style was the primary mode under investigation. Although no validity scores were reported for this instrument, its reliability scores (i.e., Cronbach’s alpha and test-retest reliability) were moderately strong. The final assessment given was related to turnover and tenure. Participants reported the number of years they served as pastor. The mean tenure was nine and a half years.

Results from the Beebe (2007) study about burnout and differentiations of self and role were assessed using multiple regression analysis. The independent variables were role overload, role ambiguity, and the DSR-C score. The dependent variables were the three dimensions (i.e., emotional exhaustion, depersonalization, and personal accomplishment) of the MBI-ES assessment. Overall, there was a significant association between burnout and role perception.
Role overload (i.e., demands outweighing resources) had a stronger association with burnout when compared with clarity of expectations; however, both areas of role perception were significant. When scores from the DSR-C were considered, Beebe found that pastors who scored high on differentiation between self and role appeared to be less at risk for emotional exhaustion and depersonalization (e.g., indifference). Moreover, higher scores on differentiation of self and role suggested higher levels of personal accomplishment. Another statistical measure used to examine the relationship between conflict management styles and differentiation with self and role was a canonical correlation. Results from this inferential statistic revealed that there was an overall association between the DSR-C and conflict management styles. However, it was noted that the compromising mode of handling conflict was not significant to the model, and therefore, for purposes of analysis, the TKI model for compromising were excluded.

Finally, Beebe (2007) described a structural equations model that confirmed through examination the relationship between differentiation of self and role, role perception, burnout, and the four subscales of conflict management (competing, collaborating, avoiding, and accommodating) along with the turnover. Consistent with the other analyses, differentiation of self and role was indicative of less burnout. The model also suggested that higher ability with differentiation of self and roles led to a competing and/or a collaborative management style, while pastors who exhibited lower differentiation of self and role led to higher avoidance and accommodation management styles. Surprisingly, none of the correlational associations (e.g., differential of self and management style turnover) yielded significant results.

Beebe’s (2007) study is consistent with the literature relative to burnout, role perception, differentiation of self, and conflict management. As noted earlier, the results about turnover were surprising. A limitation in Beebe’s study was the absence of aggregated data by subgroups.
For example, Beebe questioned whether the results were similar or different for the clergy serving in the United Methodist and Evangelical Lutheran churches. This question, along with an examination of gender, race or ethnicity, and/or regional differences, remains open for further exploration.

The Church of God of Prophecy

The COGOP has a 100-year history, with humble beginnings birthed in the hearts of believers worshipping in the rural mountains of Cherokee County, North Carolina (The Church of God of Prophecy, 2017). In the early days, the believers gathered to study Scriptures and later formed themselves as a Christian Union in a schoolhouse near Camp Creek in 1886. The group was led by an energetic young pastor from Indiana named A. J. Tomlinson. In 1903, they were formally organized as the Church of God. The church relocated its main offices to neighboring Cleveland, Tennessee, soon after. Due to internal differences, there was an organizational split in 1924, which required the group that followed the founder, Tomlinson, to add “of Prophecy” to their name for clarity in legal matters (The Church of God of Prophecy, 2017).

The century that followed was momentous for the organization. Today, the COGOP is an international body of believers who share the same intensity of worship and desire to share the gospel of Jesus with all who need to know his love. The Church of God of Prophecy has more than one-and-a-half million members worshiping in more than 10,000 churches and missions in 125 nations of the world. Almost 90% of the global membership is outside of North America. In contemporary theological terms, the Church of God of Prophecy is a Protestant, evangelical, Wesleyan holiness, Pentecostal movement that believes in man’s free will regarding salvation (The Church of God of Prophecy, 2017). The COGOP hosts bi-annual meetings called the General Assembly, during which time the gathering of the membership conducted church
New policies and recommendations regarding support for the presbytery and laity are documented and published in minutes by the General Assembly (The Church of God of Prophecy, 2017).

Despite the COGOP’s monumental membership growth and doctrinal changes within the last 30 years, little research has been conducted on factors that affect pastoral burnout or pastor tenure internationally or within the United States. McClure (1988) conducted the only accessible research-based study that included COGOP participants, titled “Realities and Expectations: Roles of the Pentecostal Pastor.”

The purpose of McClure’s (1988) study was “to compare the expectations of state overseers, pastors, and laity concerning the role priorities of pastors and to compare these expectations with reality in terms of the pastors’ role priorities as they report them to presently exist in their ministries” (p.20). It was anticipated that information gained from this study would help identify areas of conflict, if any, in the role expectations of pastors. A survey developed by McClure was utilized to gather data about the expectations of the three groups under study. At the time of the study, there were 47 state overseers in the Church of God of Prophecy in the United States and 140 pastors in the Church of God of Prophecy in Tennessee. Surveys were sent to all eligible participants. Surveys were also sent to 700 subjects selected from the laity in the Church of God of Prophecy in Tennessee. Second, responses were analyzed for differences between the expectations and the realities. Participants responded to statements using a Likert scale format. For clarity in presentation of the data, McClure (1988) categorized the results in four groups: the demographics of the sample, the testing of the hypotheses, the comparisons where there no significant relations are described, and the summary of the entire data group.
The results of the McClure (1988) study varied within each of the groups that were analyzed. The demographic data for each of the groups were as diverse as the groups themselves. There were groups that had more females than males, and groups that varied in age. The summary of the results noted by McClure (1988) stated that

Pentecostal overseers, pastors, and laity generally agree that the pastor’s personal devotional life involving prayer, meditation, and Bible reading and his or her care of the family, in the role of spouse and parent, should have highest priority in relation to the pastor’s public roles of ministering to his congregation and to the community. (p. 61)

According to McClure (1988), the study also indicated that there is a significant need for clarification of expectations by all who are involved with the pastor. Expectations should be communicated clearly to the pastor from laity and overseers. In addition to clearly stating expectations, everyone involved with the pastor should also make clear the value they place on a pastor’s personal time and devotions. Clear communication should be engaged as a way to eliminate any unnecessary stress and/or conflict with the church.

Summary

A review of the past 30 years of research surrounding pastoral tenure has revealed that pastors deal with similar concerns independent of denominations (Brglez, 1999; Chang, 2005; Shirey, 2001; Warner & Carter, 1984). Moreover, the research appeared consistent about factors relative to support (e.g., marital support, pastoral mentoring) in comparisons with the factors that increase the likelihood of (e.g., emotional stability) pastoral burnout.

Review of research in the area of pastoral tenure has also highlighted the insufficiency of research surrounding minority groups and/or small organizations including women in pastoral roles, Asians in ministry, and conservative Pentecostal movements such as the Church of God of
Prophecy. Within the Church of God of Prophecy (COGOP), only one accessible major research study had been conducted about this organization at the time of this study by McClure (1988).
III. METHODOLOGY

The study was quantitative, non-experimental, and survey research by specific methodology. A purposive sample was used to represent the study’s data source. Pertinent study data were collected from the lead pastoral body of the Church of God of Prophecy (COGOP) within the state of Florida region via a researcher-constructed survey instrument. The study’s independent variables consisted of the following: size of congregation; economy of the church; contentment, marital status, and leadership style of the pastor; and ministerial and regional location within the state of the Florida. The primary dependent variable was pastor tenure within the COGOP organization. The study also represented as its focus the satisfaction and contentment of pastors.

Research Questions

In order to address the study’s stated research problem, the following research questions were posed:

1. What is the overall level of contentment of pastors within the COGOP?
2. Does pastor level of perceived efficacy in ministry represent a predictor of overall satisfaction with ministry and calling to the ministry?
3. Considering pastor education level, size of congregation, and economics of the church, which represents the most robust, statistically significant predictor of pastor tenure within the COGOP?
4. Considering pastor marital status, ministry position, and ministry status, which best predicts pastoral tenure within the COGOP?

5. Considering pastor-perceived efficacy in the ministry, leadership/personality style, and satisfaction with his/her ministry, which represents the most robust predictor of tenure?

6. Considering leadership styles, which represented the most prominent style adopted by participant ministers?

Sample and Sample Selection

Communication began with the state presbyter of the Church of God of Prophecy (COGOP), Florida, and written permission was received to contact all of the COGOP lead pastors within the state to participate in this study (see Appendix B). Participant pastors serve in ministry in Florida from Key West in the south, to Jacksonville in the northeast, to Tallahassee in the northwest. Some participant pastors were identified as bi-vocational, while others serve in fulltime ministry. The total population of pastors varied in age from the early 40s to the mid-80s. The marital status of pastors also varied, including single, married, and widowed. The primary ethnicities of participant pastors were Caucasian Americans, African Americans, and Caribbean Americans. Participant pastors were all made aware that participation in this study was voluntary. Consent forms were included in each survey packet provided to the pastors. The packets included a self-addressed, stamped envelope so that participants could return the completed surveys. In addition, participants were given the option to scan and email the completed package.
Instrumentation

The judgment phase of the establishment of the survey instrument’s content validity was executed through unstructured interviews and discussions with subject matter experts (SMEs), in this case the pastors within the state of Florida in ministry with the COGOP. Determining the validity of an instrument is strongly connected to the instrument measuring all that it is supposed to measure. Content validity relates to the survey instrument’s ability to yield accurate and relevant representation of the factors or content under review (Gay et al., 2012). As a result of the preliminary interviews and discussions, SMEs provided the specific framework for the development and refinement of specific items that would be included on the eventual research instrument.

Reliability addresses the stability of an instrument and the degree of consistency of participant response to items on the instrument (Gay et al., 2012). The reliability in testing of an instrument is accomplished when the instrument yields consistent results, which in turn increases the researcher’s confidence in results yielded from the study. The study’s research instrument packet was researcher-designed and was validated through formal reliability analysis (Cronbach’s alpha) and formal dimension reduction procedures (exploratory factor analysis using principal components analysis).

Procedures

Formal measures were used to ensure that all lead pastors of active Florida COGOP congregations were provided with a voluntary survey packet. The packet included a survey instrument with a consent form for signature, demographic and leadership questionnaire, as well as a strategic Likert-type survey instrument that included questions used to identify predictors that affected pastoral tenure and contentment among the group. At the outset of the process, 132
packets were mailed to each active pastor using the online directory of the organization. The initial return rate of completed packets was 18.9%. The researcher then engaged in two additional follow-up requests to yield a higher return rate from the original pool of study participants. First, known email addresses were used to send electronic requests to pastors (see Appendix C), asking for additional participation in the study. Next, the state office of the COGOP Florida partnered with the researcher to send an automatic “callout” message to all potential participants. The wording of the call has been included (see Appendix D).

Data Analysis

Prior to the analysis of the research questions posed in the study, preliminary analyses were conducted. Preliminary analysis of data included a review of missing data, internal consistency (reliability) of participant response, essential demographic information, and dimension reduction of survey items.

Missing data were analyzed using descriptive statistical techniques. Specifically, frequency counts (n) and percentages (%) were utilized for illustrative purposes. The randomness of missing data was assessed using Little’s MCAR test statistic. An MCAR value of $p > .05$ was considered indicative of sufficient randomness of missing data.

Internal reliability of participant response to the survey instrument was assessed using Cronbach’s alpha (a). Statistical significance was evaluated through the application of an $F$ test. $F$ values of $p < .05$ were considered statistically significant.

Essential demographic information was analyzed using descriptive statistical techniques. Frequency counts (n) and percentages (%) were utilized for illustrative purposes. Dimension reduction (factoring) of the study’s survey items were conducted using exploratory factor analysis (EFA). The specific EFA technique utilized was the principal components analysis.
(PCA). Factoring model fitness was assessed through the interpretation of both Kaiser-Meyer-Olkin (KMO) test and Bartlett’s sphericity values. KMO values of .40 were considered indicative of sampling adequacy for the factoring process. Bartlett sphericity values of $p < .05$ were considered indicative of an adequate amount of significant correlations for factoring purposes.

**Analyses by Research Question Posed**

Stated research questions were addressed broadly using a variety of descriptive and inferential statistical techniques. Frequency counts ($n$), measures of central tendency (mean scores), and variability (standard deviation) represented the primary descriptive statistical techniques used in the five research questions. Research Questions 3, 4, and 5 were predictive in nature, employing multiple independent predictor variables. As such, the multiple linear regression test statistic was employed to assess predictive robustness of the respective independent variables in each question. Predictive model fitness was assessed through the interpretation of the ANOVA table $F$ value. An $F$ value of $p < .05$ is considered representative of a viable predictive model. Variable slope ($t$) values represented the means by which the statistical significance of independent variables was interpreted. Values of $p < .05$ were considered statistically significant. Adjusted $R^2$ values were utilized as the basis for effect size measurement and for comparative purposes. The formula adjusted $R^2 / 1 – \text{adjusted } R^2$ was applied to each predictor for comparative purposes. Effect sizes of $\leq .35$ were suggestive of a large magnitude of predictive effect.

The assessment of statistical significance of mean scores Research Question 1 was conducted using the single sample $t$ test. The threshold for statistical significance was set at $p <$
.05. The magnitude of effect was assessed using Cohen’s $d$. Cohen’s conventions were utilized in the interpretation of effect size measures.

Research Question 2 was predictive in nature, utilizing one independent predictor variable. To address the question, the linear regression test statistic was utilized. Predictive model fitness was assessed through the interpretation of the ANOVA table $F$ value. An $F$ value of $p < .05$ was considered indicative of a viable predictive model. The variable slope ($t$) value represented the means by which the statistical significance of independent variables was interpreted. Values of $p < .05$ were considered statistically significant. Adjusted $R^2$ values were utilized as the basis for effect size measurement. The formula adjusted $R^2 / 1 –$ adjusted $R^2$ was applied to the predictor variable to assess magnitude of predictive effect. An effect size of $\leq .35$ was considered indicative of a large magnitude of predictive effect.
IV. RESULTS

The purpose of the study was to investigate the factors that influence pastoral tenure and satisfaction within the ministry in three distinct regional areas of the state of Florida for the Pentecostal denomination of the Church of God of Prophecy (COGOP). The identification of critical factors that impact and predict pastor satisfaction and tenure were used to develop region-specific pastoral development documents and tools to support the current pastors in their ministries. Moreover, study findings may also represent a means by which future pastors within the Florida COGOP region might be better prepared to serve with longevity and efficacy in ministry leadership roles.

Preliminary Analyses

A variety of preliminary analyses were conducted using the study’s data set in advance of the formal address of research questions posed. Specifically, missing data, internal consistency (reliability) of participant response to the study’s research instrument, and essential demographic data were analyzed using both descriptive and inferential statistical techniques.

Missing Data

The study’s data set reflected a minimal degree of missing data points \( n = 6; .01\% \). The missing data were evaluated for randomness, and as such were determined to be sufficiently random in nature (Little’s MCAR \( \chi^2_{(42)} = 30.06, p = .92 \)). In light of the MCAR finding,
it was not necessary to consider missing data using Expectancy Maximization (EM) or Multiple Imputations (MI) as it was not considered necessary for subsequent analytic purposes.

**Internal Reliability**

The omnibus internal reliability of participant to the study’s research instrument items was $a = .66, p < .001$. The omnibus internal reliability value manifested in the current study closely approximates what might be expected for researcher-developed instruments ($a = .70$). Table 1 contains a summary of noteworthy ($a \geq .70$) disaggregated internal reliability values manifested according to participant demographic identifiers.

Table 1

**Noteworthy Internal Reliability Values by Demographic Identifier**

<table>
<thead>
<tr>
<th>Demographic Identifier</th>
<th>$a$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bi-Vocational Ministers</td>
<td>.79***</td>
</tr>
<tr>
<td>Ministers possessing AA Degrees</td>
<td>.70***</td>
</tr>
<tr>
<td>Ministers of Congregations of up to 50 Members</td>
<td>.74***</td>
</tr>
<tr>
<td>Ministers Overseeing Budgets of $50,000 or less</td>
<td>.77***</td>
</tr>
</tbody>
</table>

***$p < .001$

**Essential Demographics**

Regarding gender of study participants, 81.6% were male ($n = 31$), and 18.4% ($n = 7$) were female. A majority of participants identified themselves as married (92.1%), with the remaining 7.9% stating they were single. Nearly 40% of participants were identified as White by ethnicity ($n = 15$), and more than one-third of participants (34.2%; $n = 13$) identified as Black. Participants identified as Caribbean-American comprised one-fourth (23.7%; $n = 9$) of the study’s sample, and the remaining 2.6% ($n = 1$) of the sample identified as Hispanic.
Considering total years of service in formal ministry, nearly 40% of participants \((n = 14)\) identified as having served 20 years or fewer. Participants serving 21 years or more accounted for 63.2% of the study’s sample. Approximately one in five participants \((21.1\%)\) of participants have served in formal ministry for 41 years or more \((n = 8)\). One-half of participants ministered to congregations of 50 or fewer members \((n = 19)\). Only four participants \((10.5\%)\) ministered to congregations of 101 or more members.

Nearly half \((46.2\%)\) of participants claimed oversight of budgets of $51,000 to $100,000, and 19.2% oversee budgets that exceeded $100,000. Slightly more than 80% \((81.6\%)\) of participants possess a college degree, and within the group of pastors who possess some college education, the largest group was represented by those who possessed an associate’s degree \((34.2\%)\). The participant sample was evenly represented by those identified as ordained ministers \((n = 19)\) and those who hold the position of bishop \((n = 19)\). The majority of participants claimed fulltime ministry status \((63.2\%; n = 24)\), while the remaining 36.8% identified as bi-vocational \((n = 14)\).

**Analysis and Findings by Research Question**

**Research Question 1:** What is the overall level of contentment of pastors within the COGOP?

In the first research question, 95% of participants responded to the issue of overall contentment within their pastorates in the COGOP. The participant mean score on the five-point Likert scale was 3.73 \((SD = 0.93)\) with a level of agreement (strongly agree and agree) and the statement that they are “satisfied with their ministry and calling to ministry” at 73.0%.

Assessing the statistical significance of participant response to Research Question 1 was accomplished using the Single Sample \(t\) test. As a result, the participant mean score of 3.73 was found to be statistically significant \((t_{(36)} = 4.76; p < .001)\). The magnitude of effect, or effect
size, for participant response to the issue of contentment in Research Question 1 of $d = .78$ is considered approximating a large effect ($d = .80$).

In light of the finding in Research Question 1, a between-subjects evaluation of participant overall satisfaction with ministry and calling to the ministry was conducted using the essential demographic identifiers for comparative purposes. The $t$ test of independent means test statistic was used in comparisons involving two distinct mean scores, and the one-way analysis of variance (ANOVA) test statistic was used in comparisons involving more than two mean scores.

In all between-subjects comparisons conducted, whether by $t$ test of independent means or one-way ANOVA, none of the mean score comparisons were found to reach a statistically significant level ($p < .05$). Although sample size may have represented a limiting role in providing the necessary statistical power in some comparisons, the findings indicated an unbiased impact across the essential participant demographic identifiers upon the variable of overall satisfaction with ministry and calling to the ministry. Table 2 contains a complete summary of findings for the impact of essential participant demographic identifiers upon perceived overall satisfaction with ministry and calling to the ministry.
Table 2

**Summary of Pastor Demographic Variables Impact upon Overall Satisfaction**

<table>
<thead>
<tr>
<th>Demographic Variable</th>
<th>t/F</th>
<th>df</th>
<th>p*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>0.85</td>
<td>35</td>
<td>.40</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>0.42</td>
<td>3, 33</td>
<td>.74</td>
</tr>
<tr>
<td>Marital Status</td>
<td>0.76</td>
<td>35</td>
<td>.45</td>
</tr>
<tr>
<td>Full Time/Bi-Vocational</td>
<td>0.08</td>
<td>35</td>
<td>.94</td>
</tr>
<tr>
<td>Ordained Minister/Bishop</td>
<td>0.05</td>
<td>35</td>
<td>.96</td>
</tr>
<tr>
<td>Years Served</td>
<td>0.74</td>
<td>3, 33</td>
<td>.53</td>
</tr>
<tr>
<td>Congregation Size Grouping</td>
<td>2.21</td>
<td>3, 33</td>
<td>.11</td>
</tr>
<tr>
<td>Church Budget</td>
<td>0.64</td>
<td>2, 22</td>
<td>.54</td>
</tr>
<tr>
<td>Education Level</td>
<td>1.52</td>
<td>3, 33</td>
<td>.23</td>
</tr>
<tr>
<td>Leadership Style</td>
<td>1.28</td>
<td>3, 33</td>
<td>.30</td>
</tr>
</tbody>
</table>

*All comparison values \( p > .05 \)

**Research Question 2:** Does pastor level of perceived efficacy in ministry represent a viable predictor of overall satisfaction with ministry and calling to the ministry?

Using the simple linear regression test statistic for predictive purposes, participant perception of efficacy in ministry represented a robust, statistically significant predictor and correlate \( (r = .72; p < .001) \) of participant overall satisfaction with ministry and the calling to ministry. The predictive model was viable \( (F_{(1, 34)} = 37.08; p < .001) \). The independent predictor variable “perceived efficacy” accounted for 52.2\% \( (R^2 = .522) \) of the explained variance in the model’s dependent variable “overall satisfaction,” representing a very large predictive effect \( (d = 2.16) \). Interpreted, for every full unit of increase in participant perceived efficacy, it is
predicted that a .75 unit of increase will manifest with participant perceived overall satisfaction.

Table 3 contains a summary of the findings inherent in the predictive analysis of Research Question 2.

Table 3

*Predicting Pastor Perceived Overall Satisfaction by Perceived Efficacy in Ministry*

<table>
<thead>
<tr>
<th>Model</th>
<th>$\beta$</th>
<th>SE</th>
<th>Standardized $\beta$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercept</td>
<td>1.12</td>
<td>0.44</td>
<td></td>
</tr>
<tr>
<td>Perceived Efficacy</td>
<td>0.75</td>
<td>0.12</td>
<td>.72***</td>
</tr>
</tbody>
</table>

***$p < .001$***

**Research Question 3:** Considering pastor education level, size of congregation, and economics of the church, which represents the most robust, statistically significant predictor of pastor tenure within the COGOP?

The results of the multiple linear regression test statistic used for predictive modeling purposes determined that none of the independent predictor variables in the predictive model represented statistically significant predictors of overall pastor tenure. The predictive model was not found to be viable ($F_{(3, 22)} = 1.12; p = .36$). The confluence of the three independent predictor variables accounted for 13.2% of the explained variance in the model’s dependent variable pastor tenure ($R^2 = .132$), representing a value between weak and moderate with regard to predictive effect ($d = .30$). The independent predictor variable “educational level” manifested the greatest degree of relationship with the dependent variable pastor tenure ($r = -.36$) of the three independent variables in the predictive model. Table 4 contains a complete summary of the predictive model findings inherent in Research Question 3.
Table 4

*Predicting Pastor Tenure from Educational Level, Congregation Size, and Economics*

<table>
<thead>
<tr>
<th>Model</th>
<th>$\beta$</th>
<th>SE</th>
<th>Standardized $\beta$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercept</td>
<td>39.44</td>
<td>11.86</td>
<td></td>
</tr>
<tr>
<td>Education Level</td>
<td>-6.09</td>
<td>3.54</td>
<td>-.36</td>
</tr>
<tr>
<td>Size of Congregation</td>
<td>-1.76</td>
<td>6.56</td>
<td>-.07</td>
</tr>
<tr>
<td>Church Economics</td>
<td>5.79</td>
<td>6.30</td>
<td>.25</td>
</tr>
</tbody>
</table>

**Research Question 4:** Considering pastor marital status, ministry position, and ministry status, which best predicts pastoral tenure within the COGOP?

Using the multiple linear regression test statistic for predictive modeling purposes, it was determined that one of the independent predictor variables in the predictive model, pastor ministry position (ordained minister, bishop), represented statistically significant correlates ($r = .41; p = .006$) and predictors ($p = .02$) of overall pastor tenure. The predictive model was found to be marginally viable ($F_{(3, 34)} = 2.48; p = .07$). The confluence of the three independent predictor variables accounted for 18% of the explained variance in the model’s dependent variable pastor tenure ($R^2 = .18$), representing a value approximating a moderate predictive effect ($d = .44$). Table 5 contains a complete summary of the predictive model findings inherent in Research Question 4.
Table 5

*Predicting Pastor Tenure from Marital Status, Ministry Position, and Ministry Status*

<table>
<thead>
<tr>
<th>Model</th>
<th>$\beta$</th>
<th>SE</th>
<th>Standardized $\beta$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercept</td>
<td>14.32</td>
<td>23.79</td>
<td></td>
</tr>
<tr>
<td>Marital Status</td>
<td>-6.44</td>
<td>9.66</td>
<td>-.10</td>
</tr>
<tr>
<td>Ministry Position</td>
<td>13.07</td>
<td>5.34</td>
<td>.39*</td>
</tr>
<tr>
<td>Ministry Status</td>
<td>-3.03</td>
<td>5.51</td>
<td>-.09</td>
</tr>
</tbody>
</table>

*p = .02

**Research Question 5:** Considering pastor perceived efficacy in the ministry, leadership/personality style, and satisfaction with his/her ministry, which represents the most robust predictor of tenure?

Using the multiple linear regression test statistic for predictive modeling purposes, it was determined that none of the independent predictor variables in the predictive model represented statistically significant predictors of overall pastor tenure. The predictive model was not found to be viable ($F_{(3, 32)} = 0.65; p = .59$). The confluence of the three independent predictor variables accounted for 5.8% of the explained variance in the model’s dependent variable “pastor contentment” ($R^2 = .058$), representing a weak predictive effect ($d = .12$). The predictor variable “leadership style” represented the most robust correlate of the three independent variables in the predictive model ($r = .25; p < .10$). Table 6 contains a complete summary of the predictive model findings inherent in Research Question 4.
### Table 6

**Predicting Pastor Tenure from Overall Satisfaction, Perceived Efficacy, and Leadership Style**

<table>
<thead>
<tr>
<th>Model</th>
<th>β</th>
<th>SE</th>
<th>Standardized β</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercept</td>
<td>1.84</td>
<td>0.97</td>
<td></td>
</tr>
<tr>
<td>Overall Satisfaction</td>
<td>-0.12</td>
<td>0.32</td>
<td>-.10</td>
</tr>
<tr>
<td>Perceived Efficacy</td>
<td>0.05</td>
<td>0.33</td>
<td>.04</td>
</tr>
<tr>
<td>Leadership Style</td>
<td>0.23</td>
<td>0.16</td>
<td>.25</td>
</tr>
</tbody>
</table>

**Research Question 6:** Considering leadership styles, which represented the most prominent style adopted by participant ministers?

Five distinct leadership styles were represented in the current study. The most frequently adopted style selected by participant pastors was that of agreeableness, closely followed by consciousness. Both styles exceeded the hypothesized null value of 9.5. Using the single sample chi square test statistic, it was determined that the overall distribution of participant identifications with a particular leadership style did not represent a statistically significant finding ($p > .05$) for pastor preferred leadership style. Table 7 contains a summary of finding for Research Question 6.
Table 7

Summary of Leadership Style Findings

<table>
<thead>
<tr>
<th>Leadership Style</th>
<th>n</th>
<th>Difference Hypothesized “Null” (9.5)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agreeableness</td>
<td>13</td>
<td>+3.5</td>
<td>34.2%</td>
</tr>
<tr>
<td>Consciousness</td>
<td>11</td>
<td>+1.5</td>
<td>28.9%</td>
</tr>
<tr>
<td>Openness to New Experiences</td>
<td>9</td>
<td>-0.5</td>
<td>23.7%</td>
</tr>
<tr>
<td>Extroversion</td>
<td>5</td>
<td>-4.5</td>
<td>13.2%</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>0</td>
<td>-9.5</td>
<td>0%</td>
</tr>
</tbody>
</table>

\[ \chi^2(3) = 3.68; \ p = .30 \]
V. DISCUSSION

Introduction

The question of pastoral tenure and contentment holds importance to the ministry and pastoral career of the researcher as a relatively new pastor within the Church of God of Prophecy (COGOP). The questions investigated in this study were those that the researcher posed and that have been brought up at round-table discussions with COGOP pastors new to the ministry. As the researcher met with pastors new to ministry, the following questions were paramount: Are there variables that are predictive of pastoral tenure? Are there factors that represent deterrents to the vocation and calling? If those deterrents are clearly identified and steps to avoid the traps are provided, can new ministers in the pastoral journey be spared a fall or delay on the journey?

The research on pastoral tenure or burnout, and the predictive factors that have been identified, vary from denomination to denomination and have garnered varying results. Jinkins (2002), Chandler (2010), and Beebe (2007) all conducted research that crossed over denominational lines and found that the results among each of the groupings of ministers were expectedly similar yet different, due to organizational and personal expectations and personal and family needs. Knowing that the COGOP can be categorized with most Pentecostal and Holiness organizations as it relates to basic doctrinal teachings and culture, the researcher predicted that the results of similar studies, like the ones previously mentioned, would provide comparative results.
The preliminary analysis of the demographic data provided a great overview of the pastors who participated in the study. Of the 132 mailed packets, 38 responses were completed and returned. Although a 28% response rate is not unusual for mailed surveys, it was noted that the low return rate might have been due to pastors not having updated mailing addresses. Of the 38 participants, 36 provided race/ethnicity background information; 13 White, 13 Black, 9 Caribbean American, and 1 Hispanic. Of the respondents, 63.2% had been serving for more than 21 years in formal ministry, and just over 20% had served for more than 41 years in formal ministry. Statistical results for the length of service were consistent with the culture of the Church of God of Prophecy. Pastors are passively encouraged to serve for as long as they are physically able to serve their congregation. Some pastors serve beyond their spiritual calling primarily not to disappoint the leaders who hired or appointed them. Some pastors also serve beyond what they know to be their appointed time of ministry because they have not properly prepared for retirement by means of finances and/or preparing a successor. The observed history of the COGOP organization has demonstrated that the unspoken viewpoint on the calling of pastors is until death.

Another demographic overview of the data revealed that almost half of the pastors had oversight of a budget between $51,000 to $100,000. The amounts noted represent a relatively small budget for a congregation that desires to grow and thrive, considering the budget holds responsibility for all church expenditure, including payroll and benefits. The data results were corroborated by the report of McDuff and Mueller (2000), who shared that one of the differences between the pastoral vocation and employees of other industries includes lack of a healthy pay rate and benefit plan. For other denominations, relevant research findings on the topic contain evidence supportive of the notion that many individuals enter the pastorate as a second career, so
they can provide financial stability to their families before entering the vocation (Schafer, 2006). These data also support the fact that within this study, 36.7% of the pastors were bi-vocational.

Upon initial review of the analysis on the education level of the pastors who responded, it appeared to be a slightly unexpected result. The data indicated that 81.6% of the pastors who responded possessed a college degree. This statistic did not align with the researcher’s knowledge of the current status of pastors within the COGOP and the requirements for hire or appointment to pastoral positions; however, after further review, the data were able to support the researcher’s first thought premises. There were 132 packets that were mailed for participation. Of the 38 surveys returned, 80% of the participants possessed a college degree. Therefore, the 80% of the 38 records represented 23% of the total possible responses. Since the COGOP did not require any college education to become a pastor within the organization, the less than 50% calculation was more representative of the expected outcome. The international leaders of COGOP encourage all pastors to complete organizational training and internal education courses, but no theological or other studies are required. The amount of the ministerial positions recorded was evenly split between ordained minister and bishop, with 19 of each. Many pastors strive to receive the title of bishop, which is a biblical title that represents the highest rank of elder within the COGOP.

The primary intent of the current investigation was to add to the existing professional literature by examining factors that contribute to tenure and the overall contentment of pastors from a Pentecostal movement within the state of Florida. The findings of each question within the study demonstrated how studies investigating similar variables produced differing results. Each question was analyzed based on a myriad of criteria and was comparatively discussed based on previous studies.
The specific questions addressed were:

1. What is the overall level of contentment of pastors within the COGOP?

2. Does pastor level of perceived efficacy in ministry represent a predictor of overall satisfaction with ministry and calling to the ministry?

3. Considering pastor education level, size of congregation, and economics of the church, which represents the most robust, statistically significant predictor of pastoral tenure within the COGOP?

4. Considering pastor marital status, ministry position, and ministry status, which best predicts pastoral tenure within the COGOP?

5. Considering pastor perceived efficacy in the ministry, leadership/personality style, and satisfaction with his/her ministry, which represents the most robust predictor of tenure?

6. Considering leadership styles, which represented the most prominent style adopted by participant ministers?

**Research Question 1:** What is the overall level of contentment of pastors within the COGOP?

The use of a descriptive analysis allowed the researcher to conclude that almost 75% of the participants considered themselves to be content or satisfied in ministry. The use of inferential analysis allowed the researcher to infer that the results obtained were most likely not by chance ($p < .001$). Moreover, the large effect ($d = .80$) reinforced the fact that almost three-quarters of the participants rated their contentment within the range of strongly agree or agree. The results above were consistent with the literature on pastoral contentment or satisfaction in
ministry. For example, Evers and Tomic (2003) reported that almost two-thirds of the pastors in their study in the Reformed Church were satisfied in pastoral ministry. Later studies by Cohall (2007) and Randall (2004) supported these findings. It is noteworthy that satisfaction is found across denominations, even within Pentecostal churches, as the current research has observed.

A one-way ANOVA to determine the statistical significance between contentment and the ten demographic variables was not statistically significant (see Table 2). In fact, the \( p \) values for ethnicity, work status (fulltime/bi-vocational), level of eldership (ordained minister/bishop), number of years served, and overall church budget all appeared to have no impact on satisfaction. These findings were mostly supported by the literature. For example, Beebe (2007) reported that the association between burnout or pastoral tenure and management style was not significant.

The association between education level and overall personal satisfaction was also insignificant (\( p = .23 \)). However, a finding by Cohall (2007) indicated no difference between graduate-level and doctorate degrees and therefore raised questions about whether there would be a significant relationship between education and satisfaction if the two factors were graduate level versus two years of college.

In contrast, marital status, gender, congregation size, and leadership styles minimally affected overall satisfaction. Although none of these factors were significant, it is possible that the small sample size affected the statistical outcome. Of interest is the fact that the literature has suggested that gender, marital status, and leadership style all affect satisfaction (Somers, 2004; Strunk, 2015). For example, the results from the present study indicated that the relationship between overall satisfaction and congregation size was not statistically significant (\( p = .11 \)). Although this finding is not significant, a reflection on the American Baptist Church and
COGOP research study is warranted. Specifically, both groups function such that the congregants or assembly contribute in a significant way to the decision-making process. Cohall (2007) reported that within the ABCUSA, larger churches were often led by Black pastors but did not report a direct relationship between congregation size and satisfaction. Results revealed that 68% of the respondents in this current study chose to classify themselves as Black or Caribbean American pastors.

**Research Question 2:** Does pastor level of perceived efficacy in ministry represent a viable predictor of overall satisfaction with ministry and calling to the ministry?

The predictive analysis performed with the data pertaining to perceived efficacy and overall satisfaction in ministry reflected a large predictive effect \(d = 2.16\) on the population. In addition, perceived efficacy had a beta coefficient of .75 (standardized \(\beta = .72\)). The data gathered for this question were obtained through the following items on the survey: (1) Overall, I am satisfied with my ministry and my calling to ministry, and (2) Overall, my ministry is very effective in reaching souls for Christ.

Within the literature reviewed, there was corroboration for this result provided by the Beebe (2007) study. The analysis provided by Beebe demonstrated that the more a pastor or clergyman has clarity and is able to differentiate between self and role, the greater the levels of personal accomplishment. Other studies, like the study of clergywomen in the Anglican Church performed by Randall (2004), summarized that female pastors experienced a high level of satisfaction, even though two out of five indicated that they were emotionally exhausted in ministry. In contrast, the Cohall (2007) review of ABCUSA pastors suggested that a large majority of the pastors within the study could not identify themselves as being satisfied in the ministry.
It was the researcher’s desire to analyze efficacy and satisfaction based on regions (Northern, Central, and Southern Florida) and ethnicity (White, Black, and Caribbean-American). However, it was determined that the \( n \) was too small for an analysis by region; therefore, only an analysis by ethnicity was conducted. A one-way ANOVA revealed that ethnicity was not statistically significant in satisfaction \( (p = .74) \) or efficacy \( (p = .12) \). Due to the small sample size, there was insufficient data to open a discussion on regional and ethnic differences among pastors within the COGOP state of Florida. A larger sample size would assist with gathering this information.

As it relates to the COGOP, the results in the current study indicated that the more a pastor feels he is fulfilling the requirements of the calling, the more likely the pastor will experience overall satisfaction in ministry. Understanding the dynamics of state and international leadership is needed to determine how a pastor defines the expectations of the role of pastor and would help with the overall clarification of perceived efficacy in ministry. No definition of perceived efficacy was provided to the pastors of this study to answer this question; therefore, each pastor’s definition of perceived efficacy could be different. However, the fact that most of the pastors indicated a high level of effectiveness in ministry, which in turn is highly predictive of their satisfaction in their call, can be indicative of strong vision and direction on the part of the pastors within the COGOP.

In the first question of this study, none of the demographic variables analyzed had a significant effect on the level of contentment in ministry of a pastor. Additional research may be needed to determine what the pastors believe make them effective in ministry and, by extension, what they believe make them content or satisfied in their ministry and calling.
Research Question 3: Considering pastor education level, size of congregation, and economics of the church, which represents the most robust, statistically significant predictor of pastoral tenure within the COGOP?

Based upon the predictive analysis of the data, none of the independent predictor variables were statistically significant in determining overall pastoral tenure. The predictive effect \( d = .30 \) was considered to have a “weak and moderate value.” Of the three variables assessed, education level had the greatest degree of relationship \( r = -.36 \).

The corroborations with previous studies provided credibility and strength to these results. The Cohall (2007) study revealed similar findings among the pastors of ABCUSA and the pastors within the COGOP, Florida. Cohall noted that, even though a greater percentage of Black pastors served the larger congregations (more than 700 attendees) as opposed to their White counterparts, it did not affect tenure among this group of pastors. Pastors within the COGOP are passively taught that the size of the congregation is not a predictor of the success of the pastor or the ministry. The limited responses received by the participants when reflecting on church size and how it affected the mission, vision, and/or viability of tenure was most likely a byproduct of the way of thinking of many pastors. Additional analysis by Cohall revealed that a pastor’s education level did not impact longevity of the pastor’s tenure. Moreover, Cohall noted that among the pastors within the ABCUSA, the analysis revealed that education level did not have an impact on job satisfaction or efficacy. Within the COGOP worldwide, at the time this study was conducted, there are no set requirements for advanced educational degrees in order to qualify to serve in the ministry. Due to the lack of an education requirement for ministry, the question looms for COGOP pastors who serve with degrees as to whether the current pastorate is a second career or whether the majority of that segment of pastors are bi-vocational.
Furthermore, analysis on what type of college degree the pastor holds should be considered to determine if the degree correlates to the ministry, given that the organization does not require a ministerial degree to serve in ministry.

**Research Question 4:** Considering pastor marital status, ministry position, and ministry status, which best predicts pastoral tenure within the COGOP?

The predictive analysis conducted with regard to this question provided results that represented a potentially new phenomenon for this aspect of the literature. The results of the analysis of this question determined that only one of the three variables represented (e.g., marital status, ministry position, and ministry status) was a statistically significant predictor of pastoral tenure. The variable “ministry position” significantly correlates to ($r = .41; p = .006$) and predicts ($p = .02$) overall pastoral tenure.

In a previous study conducted by Warner and Carter (1984), it was investigated and analyzed how marital status played a part in pastor tenure or ministry satisfaction; however, no studies were found that analyzed the predictive effect of ministry position (ordained minister, bishop) and/or ministry status (fulltime, bi-vocational). The lack of prior research is due in part to the structure and ministry requirements of the COGOP organization. Within many other mainline denominations, pastors are all given the same title; there are no differentiations. In addition, none of the research reviewed indicated that pastors were allowed to operate in a bi-vocational role; however, it was understood and expected that pastors operated full time in ministry.

Warner and Carter (1984) conducted a comparative study that assessed how loneliness, marital adjustment, and burnout affected those in ministry and their spouses when compared with lay persons in the same denomination. The results of the study suggested that married couples in
ministry experienced high levels of emotional stress while serving, as compared with lay persons of the same denomination, with the wife exhibiting the higher level of stress and emotional exhaustion. The stress experienced by the couple was a byproduct of unspoken expectations and became a factor in the longevity of the pastor in ministry. Even though not statistically significant in the current study, it could be hypothesized that the results may be different if clear expectations were provided to married couples in pastoral ministry. Warner and Carter continued with the suggestion that what is best for both the pastor spousal team and the congregation are clear expectations for all involved in the emotional relationship of roles and expectations. Due to the researcher’s status as a current pastor within the COGOP Florida, the researcher is aware that most of the pastors are married, and unlike the Mace and Mace (1980) study, many of the spouses were not expected to function in the role of assistant pastor (as cited in Warner & Carter, 1984). The expectation of the role of assistant pastor or co-pastor is not automatically perceived within the COGOP.

The statistically significant predictor of ministry status aligns with the underlying beliefs of the membership and leadership within the COGOP. The ministry position of bishop is not conferred lightly or within a few years of being in ministry (The Church of God of Prophecy, 2016). Many pastors who have been ordained as a bishop by the COGOP have usually served in pastoral ministry for more than 10 years; however, there is no minimum requirement on the number of years before a minister can be ordained (The Church of God of Prophecy, 2016). After being ordained as a bishop, many clergy are subtly encouraged to remain in pastoral ministry until they are no longer able to physically or spiritually serve. Also, the ministry status of bishop is viewed as a position of honor and esteem by many within the COGOP, and, therefore, those who are bishops are not easily removed from front-line ministry even though
they are subject to the order of ministry of their local churches (The Church of God of Prophecy, 2016). With this overview in mind, the results align with the unspoken culture of the church at this time.

**Research Question 5:** Considering pastor perceived efficacy in the ministry, leadership/personality style, and satisfaction with his/her ministry, which represents the most robust predictor of tenure?

A predictive statistical analysis was conducted to determine if perceived efficacy in ministry, leadership style, and satisfaction with ministry were viable predictors of years of tenure. None of the above factors were statistically significant as a predictor of pastoral tenure. When the three independent variables were combined, a generated weak predictive effect $d = .12$ was obtained. However, of the three variables analyzed, “leadership style” presented the strongest correlation within the predictive model.

The results do not quite align with the literature as described by Francis et. al (2011) on how the psychological health of pastors affects the longevity of ministry. The results of that study, which included 744 Presbyterian Church (USA) leaders, showed that large percentages of pastors noted that they experienced feelings of satisfaction with the pastoral ministry’s influence and feelings of accomplishment; they felt excited that they remained in the ministry. The experiences above are all markers for healthy psychological well-being. Increased well-being in the above study was an indicator of increased tenure.

Considering the organizational culture of the COGOP, it is difficult to understand why and how the breakdown of the correlation between the independent variables and tenure occurred. The assumption for this study was that at least one of the variables in each question would present as statistically significant. With that being said, it was determined that if
perceived efficacy was a predictor of overall satisfaction, then adding those two predictive factors to this question would have indelibly added to the conversation by being a statistically significant predictive factor for tenure. The following question remains: If a pastor is highly satisfied with the ministry, has a high level of perceived effectiveness, and has a good leadership style, what is the missing factor which would sync them as predictors of longevity?

Research does not address the core of this question as it has been presented, but Cohall (2007) addressed the question of whether a pastor’s leadership style affects the way some individuals view the pastor and how the pastor responds to congregational care while in ministry. The results of the study determined that a pastor’s leadership style affects the way the congregation views and responds to pastoral leadership. Determining the predictive factors of pastoral tenure can be affected both positively or negatively by the statistical analysis of independent variable. For organizations in which pastors are hired and released by an executive board, the utilization of historical predictive factors on the pastor’s tenure may result in outcomes that align with previous studies. However, the decision of tenure is more fluid in churches similar to the COGOP, as it is a combined decision between the church’s executive board, the congregation, and the state presbyter, on how pastoral tenure is managed. In addition, pastors may decide independently that the leadership style they possess does not align with the congregations they serve, and the pastor may make the solemn decision to vacate the position of pastor.

**Research Question 6:** Considering personality/leadership styles, which represented the most prominent style adopted by participant ministers?

To address the final research question, an analysis was conducted to determine the preferred leadership style among the participants. In light of the results of the analysis, the
majority of the pastors ($n = 13$) considered themselves to utilize the “agreeableness” personality/leadership style, followed by the “conscientiousness” ($n = 11$) style. The remaining preferences were characterized by nine participants identifying with “openness to new experiences”, and five self-reported as adopting the “extroversion” style. Daft’s (2015) definitions of the personality/leadership styles were modified and utilized in the survey as follows:

**Extroversion** – People with this personality type prefer being in large groups, feel comfortable around people, and can talk to a lot of different people at social gatherings. This personality also has a preference for being the center of attention.

**Neuroticism** - People with this personality type can feel highly critical of themselves and can find themselves being envious of others. This personality can be described as temperamental (moody or shifting) and frustrated easily by circumstances.

**Agreeableness** - People with this personality type are kind and sympathetic and always have a good word for everyone. They can never insult individuals, and they put others ahead of themselves.

**Openness to New Experiences** – People with this personality type are considered imaginative and are described as curious and willing to try new ideas. They probably really enjoy artistic events and activities. They would consider themselves lifelong learners.

**Conscientiousness** – People with personality type are considerably more systematic and efficient. They are the ones who pay attention to details. They can be described as the ones who are always prepared for any activity. They are also the persons who will put things back where they belong.
With more than one-third of the participants having chosen to categorize themselves as having the personality/leadership style of agreeableness, the style may account for some of the pastoral longevity seen in the data. The number of pastors with the agreeableness trait in leadership roles in churches can be problematic for certain congregations if the pastor attempts to make everyone happy and does not spend sufficient time with God. The contra to a ruined pastoral tenure due to poor management of the agreeableness trait is a pastor that is good at balancing the work load and managing the roles of pastoring. If the pastor operates in this manner, then the organization will benefit greatly from individuals serving as senior pastors across the state within the COGOP.

**Limitations of the Study**

The recognition of limitations within any process acts as the first step needed to enhance that process. There were areas within the process of gathering and analyzing data for this study which may have affected the validity of the findings. The first limitation of the study was identified as the low return rate. Even though the return rate of the study (28.7%) allowed for data to be reliably analyzed, the strength of the study could have been enhanced with a larger sample size. The low rate of return led to a small sample size, and the small sample size affected the generalizability of the results of the study to other denominations and other states.

Additionally, the cultural influence of the organization as an international and local body was not taken into account as the results were analyzed. The cultural differences of the COGOP organization, when compared to the other denominations, might have been a direct hindrance to the data collection process. For example, the pastors in this study were reluctant to disclose their financial information. The lack of this data point could have played a part in the need for a missing data analysis, which could have made the study results more robust.
Many studies have been conducted using data from just one denomination; however, the scope to which the results can be generalized into other denominations that may possess similar doctrinal and organizational structure is limited. Moreover, when one denomination is the basis of the population, data gathered for study reflects any passive organization teachings, and any results determined would have been received from the same vantage point and lack true individuality from respondents.

**Implications for Professional Practice**

The information gathered with this study may be helpful in assisting the presbytery of the COGOP Florida to review the current state of pastors and to determine if there are processes that can be implemented to assist new pastors and those who have greater than 20 years in the ministry. The results indicated that the factor showing most statistical significance toward pastor tenure within the organization is ministerial status (ordained minister, bishop). The ministry position of bishop is not conferred lightly and is rarely conferred on a pastor with fewer than 10 years of pastoral tenure within the COGOP organization. Also, not many pastors or clergy within most of the other Protestant denominations reviewed (e.g., the Episcopal Church) or even within some Pentecostal churches (e.g., Assemblies of God) confer the title of bishop for ministers who pastor churches. It is then possible that that office of bishop (a) encourages those ministers who do not have the title to remain pastors in hopes of being elevated to the position, and (b) encourages bishops to remain in pastoring because of the status of the office.

If these factors are at play, several implications for institutional practice might be considered. First, the presbytery within the COGOP organization should review all eligible ministers for the bishopric annually. The review should be based on a standardized measure or rubric that assigns a numeric value to the qualitative biblical data that is currently used by the
state presbytery and congregants. In this way, pastors will be confident that they will have equal opportunities of attaining the office of bishop. Second, the annual review should also include assessment data that examine burnout levels among pastors in an effort to reduce the effects of burnout. In essence, there may be pastors who are not healthy physically, emotionally, or even spiritually but continue to serve because of the desire to maintain a bishop’s status. Finally, annual assessments should also be followed by meeting needs where necessary. The presbytery of the COGOP should provide their bishops and ordained minister pastors with a fully paid sabbatical every seven to ten years. The irony is that sabbaticals are biblical, yet provisions are seldom made for well deserving pastors. The COGOP presbytery might be well served to examine other denominational sabbatical models or develop a model of its own. For example, the presbytery may consider the following models as ways to refresh individuals in the bishopric: (a) fully structured sabbaticals that involve classroom and field hours, or (b) fully unstructured sabbaticals, that encompass simple rest and relaxation, should be considered.

**Recommendations for Future Research**

Reflections on the process and outcome of the current study has generated recommendations for probable future study that may be beneficial to the participants and the leadership of church denominations. When denominational leadership has all the tools to support local church pastors and the desire to make, implement, and support necessary change, there is an increased possibility of success.

As the COGOP and other denominations move forward toward positioning for stronger organizations in all levels of ministry, the importance of each leader having been equipped with the information needed to provide instruction and guidance to ensure efficient pastoral tenure is pertinent with growth and strategic planning. In order to gather the information that church
leaders require, helpful information could be derived from the similarities and differences between pastors who have served more than one congregation. Through this kind of investigation information pertaining to the details of why pastors have served more than one congregation can be gathered. In addition, an analysis of the factors of ministry that were successful and unsuccessful can be reviewed and streamlined to assist others as they are on their pastoral journey.

Another aspect of pastoral tenure that warrants investigation is a detailed look at the effect of leadership styles on tenure with pastors who have served for more than 25 years. The instrument should be one that can be completed by both the pastor and congregants. The importance for this study would be to determine how congregants view the leader and what they desire in a leader. A comparison of the two sets of results would be helpful in creating a database for the presiding bishop when working with churches to hire qualified candidates to serve certain churches. The hypothesis of this future study would reflect that many do not possess the right leadership style for the congregations they serve. Although many good leaders can adapt in leadership style, the natural and first desire is to lead in the style that is not forced, rehearsed, or tolerated (Linskey & Heifetz, 2011). None of the current research documented in the review captures this level of leadership style analysis.

The results of the current study provided useful statistics for the church leadership within the state of Florida, and therefore, a replication of this study in another state would allow for a comparative review within the COGOP. Undertaking replication with the aforementioned process would be supported by the studies conducted by Evers and Tomic (2003) and Tomic et al., (2004). Both studies investigated the pastors within the Reformed Church, with the first study performed in the Netherlands and the complementary study performed among Dutch
pastors. Further, a review of this study in other states could highlight that there are some factors that are specific to Florida or the comparative state. A replication with noted parameters may also reveal that some of these factors are specific to the culture within the COGOP.

Although the current research may be considered a data point in time, a comprehensive review of research on pastoral tenure maybe warranted. Therefore, for a future study, conducting a meta-analysis of the research on pastoral tenure within the last 30 years could provide a better understanding of factors that are predictive of pastoral tenure. The information gathered from this type of study can be used to assist a denomination or an independent church that needs to review and change growth and succession leadership strategies.

Considering that the only factor that was identified as a predictor of longevity was ministerial status (ordained minister/bishop), the state leadership may want to explore and determine the reasons why “the bishop” factor was more relevant than age, marital status, ethnicity, size of the congregation, and leadership style. Developing focus groups across the state based on confidentiality may help reveal the heart of pastors and bishops. Annual pastor retreats might help the presbytery develop healthier pastors, if these sessions examined the many factors of pastoral tenure (e.g., age, marital status, and ethnicity) that were investigated in this study.

Lack of preparedness can be detrimental to the future of any organization (Weiner, 2009). It is important that the church, like every other organization, is working with the most efficient resources available.

**Conclusion**

Based on the results of this study, there is still more work to be done to assist the COGOP church leadership in fully understanding the underlying predictive factors of pastoral tenure. As
pastoral ministry becomes more familiar to the researcher, and the ability to navigate ministry stumbling blocks become clearer, a burden to ensure that other pastors are equipped to charter the unforeseen grows. When consideration is given to the content and context of a pastor’s tenure, including having turmoil in ministry, marriage, and personal life, it is crucial that denominational church leadership possess all of the appropriate tools and skill sets to ensure that pastors are positioned to serve effectively. According to Shirey (2001), not enough pastors currently take advantage of the resources available to them, including support systems, to avoid burnout and to increase spiritual well-being. It is crucial that, along with the information on how to maximize pastoral tenure, pastors are provided the necessary steps and tools to support implementation. In effect, if church leadership ignored the hard work of understanding and serving those that lead congregations, then pastors will continue to suffer from emotional exhaustion, depersonalization, and a sense of personal accomplishment (Evers & Tomic, 2003).
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Appendix A

Greetings, Pastor:

My name is Romeika Ferguson-Adderley. I currently serve with my husband on the pastoral team at the Forest Hills Church of God Prophecy (COGOP), Tampa, Florida, and I am a current doctoral candidate in Organizational Leadership with the College of Education at Southeastern University, Lakeland, Florida. Thank you for agreeing to assist me with my dissertation, which is in partial fulfillment of the doctoral program. The purpose of this survey is to gather data that will assist in answering the following question, “What factors influence pastoral tenure across subcultural groups in the Church of God of Prophecy (COGOP), Florida District?”

Your participation in this research project is completely voluntary. You may decline altogether, or leave blank any questions you don’t wish to answer. There are no known risks to participation beyond those encountered in everyday life. Your responses will remain confidential and anonymous. Data from this research will be kept under lock and key. No one other than the researchers will know your individual answers to this questionnaire.

If you agree to participate in this project, please answer the questions on the questionnaire as best you can. This survey should take you approximately 15 minutes. You have been provided a postage-paid, self-addressed envelope to return the completed package. If you would kindly return the packages postmarked prior to January 31st, 2018, that would be appreciated.

If you have any questions and or concerns please connect with me via email: rmferguson@seu.edu or phone: 813.731.9377.

Blessings

Romeika Ferguson-Adderley
Doctoral Candidate
Southeastern University
529306

Dr. Emile Hawkins
Professor of Organizational Leadership
Chair-Department of Entrepreneurial Leadership, Southeastern University

Statement of Consent: I have read the above information, and have received answers to any questions. I affirm that I am 18 years of age or older. I consent to take part in the research study of “What factors influence Pastoral tenure across subcultural groups in the Church of God of Prophecy (COGOP), Florida District?”

_______________________________   ________________
Participant’s Signature    Date
Survey Instrument

Please respond to the following:

(1) Church Zip Code: __________
(2) Pastor Age: __________
(3) Pastor Gender: Male ____ Female _____
(4) Pastor Marital Status: Married _____ Single _____
(5) Pastor Ethnicity:
   ___ Black
   ___ White
   ___ Hispanic
   ___ American Indian
   ___ Caribbean-American
   ___ Other

(6) Length of service (in years) in Ministry _______
(7) Length of service (in years) within the Church of God of Prophecy _______
(8) Length of service (in years) within other denominations _______
(9) Size of current congregation ___________ (attendees not members)
(10) Church approximate annual budget ____________________
(11) Pastor Educational level:
     ___ High School
     ___ Some College
     ___ AA Degree
     ___ Bachelor Degree
     ___ Graduate Degree

(12) Ministry level: ___ Lay Minister
     ___ Ordained/Licensed Minister
     ___ Bishop

(13) Fulltime _____ Bi-vocational _______
XIII. Please identify your **main** leadership/personality style using the definitions provided below (choose one):

___ Extroversion  
___ Neuroticism  
___ Agreeableness  
___ Openness to New Experiences  
___ Conscientiousness

**Five Personality Dimensions Defined**

**Extroversion** - This personality type prefers being in large groups, they feel comfortable around people and can talk to a lot of different people at social gatherings. This personality also has a preference for being the center of attention.

**Neuroticism** - This personality can feel highly critical of themselves and can find themselves being envious of others. This personality can be described as temperamental (moody or shifting) and is frustrated easily by circumstances.

**Agreeableness** - This personality is kind and sympathetic, always has a good word for everyone. They can never insult individuals and they put others ahead of themselves.

**Openness to New Experiences** - This personality is considered imaginative and describes themselves as curious and willing to try new ideas. They probably really enjoy artistic events and activities. They would consider themselves lifelong learners.

**Conscientiousness** - This personality is considerably more systematic and efficient. They are the ones who pay attention to details. They can be described as the one always prepared for any activity. They are also the person that will put things back where they belong.
XIV. Please answer the following questions based on your present condition in ministry. Use the scale below, circle the number that is most appropriate:

5- Strongly Agree  4- Agree  3- Uncertain  2- Disagree  1- Strongly Disagree

1. The size of my congregation is ideal for my church’s vision and mission.
   5 4 3 2 1

2. My church’s budget (income) is appropriate in engaging my church’s vision for ministry
   5 4 3 2 1

3. My educational level has proven adequate toward my ability in ministering to my congregation effectively
   5 4 3 2 1

4. My preferred leadership style has proven effective in addressing strife within the congregation
   5 4 3 2 1

5. I am as passionate now about my calling to ministry as when I was first ordained into the ministry
   5 4 3 2 1

6. Length of time in the ministry is the most important predictor of effectual ministry
   5 4 3 2 1

7. Fulltime ministry is a more effective means than Bi-Vocational ministry in leading a congregation in fulfilling the mission and vision of a church
   5 4 3 2 1

8. A pastor’s leadership style should be “situational” rather than attached to one specific theory in the overall scheme of managing the church organization and operation
   5 4 3 2 1

9. The greater the size of a congregation, the greater the influence its ministry has within a community
   5 4 3 2 1
10. Pastor “burnout” is best prevented by frequent change of church assignment within the denomination

   5  4  3  2  1

11. Overall, I am satisfied with my ministry and my calling to ministry

   5  4  3  2  1

12. Overall, my ministry is very effective in reaching souls for Christ

   5  4  3  2  1
December 14th, 2017

Institutional Review Board
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1000 Longfellow Blvd
Lakeland, FL 33801

To Whom It May Concern:

Re: Doctoral Candidate Romeika Ferguson-Adderley

This letter certifies that the above named student is a member of this organization and has shared her research interests, relative to pastoral tenure within the Church of God of Prophecy (Florida), with this office. We further certify that we have approved her request to contact all of our pastors regarding completing her survey with the understanding that pastors will not be penalized in any way if they refuse participation.

We wish Romeika every success with her study and look forward to her sharing the results with this office once the study is completed.

Sincerely

[Signature]

Bishop R.F. Davis, Jr.
FL State Overseer
Church of God of Prophecy
Word for email sent to pastor participants

Good afternoon, fellow pastors in ministry,

My name is Romeika Ferguson-Adderley. I currently serve with my husband on the pastoral team at the Forest Hills Church of God Prophecy (COGOP), Tampa, Florida, and I am a current doctoral candidate in Organizational Leadership with the College of Education at Southeastern University, Lakeland, Florida.

I am working on completing my dissertation with a graduation date set for May 3rd, 2018. The purpose of the study is to gather data that will assist in answering the following question, “What factors influence Pastoral tenure across subcultural groups in the Church of God of Prophecy (COGOP), Florida District?

Your participation in this research project is completely voluntary. However, please note that I have received permission from our State Bishop to contact all pastors and request their participation. All data will be held in the highest confidence and kept under lock and key.

I mailed survey packages to all of the churches in the state, unfortunately, quite a few were returned. I need a minimum of 40 responses to complete the study and at this time I have received 25 responses. If you would be so kind as to complete the survey attached, scan or take a pic of all completed pages and send to me via this email or my phone 813.731.9377 (for completion purposes)....before putting it in the mail (Romeika Ferguson-Adderley 5307 Tummel Ct. Wesley Chapel FL 33545)... I apologize for those individuals whose packages were returned as it included a prepaid envelope.

If you agree to participate, I would truly appreciate a return of the surveys by Thursday February 8th.

If you have any questions and or concerns, please email me or call me and I will do my best to answer your concerns.

Thank you to the pastors that have already responded - your participation was greatly appreciated.
Appendix D

Wording for call-out read by the Florida State Presbyter of COGOP

Good afternoon, pastors in the state of Florida,

This call is being made on behalf of your fellow worker in the kingdom, Romeika Ferguson-Adderley, who is currently serving with her husband on the pastoral team at the Forest Hills Church of God of Prophecy (COGOP), Tampa, Florida. She is also a current doctoral candidate in Organizational Leadership at Southeastern University, Lakeland, Florida.

She is working on completing her dissertation with a graduation date set for May 3rd, 2018. She is in the process of gathering data to help her answer the question, “What factors influence Pastoral tenure across sub-cultural groups in the Church of God of Prophecy (COGOP), Florida District?”

Your participation in this research project is completely voluntary. However, please note that she has received my permission to contact all pastors and request their participation. All data will be held in the highest confidence and kept under lock and key.

A survey package was mailed to all of the churches in the state; unfortunately, quite a few were returned. If you have received a packet from her and are willing to participate, please go ahead and complete the questionnaire and return it to her post-marked by Thursday, February 8th, she has provided you with a postage-paid envelope.

If you have not received a package - maybe yours is in the number that has been returned to her - please email her at rmferguson@seu.edu or call her at 813.731.9377 and she will provide you with an electronic copy to print, complete, and mail to her.

If you have any questions and or concerns, please free to connect with her.

Thank you to all of the pastors that have already responded - your participation was greatly appreciated.