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A QUANTITATIVE STUDY OF THE INFLUENCE OF EMOTIONAL INTELLIGENCE ON THE MINISTERIAL EFFECTIVENESS OF EXECUTIVE PASTORS AS SCORED BY THEIR LEAD PASTORS.

Thomas P. Frisinger
Southeastern University - Lakeland

A Quantitative Study of the Influence of Emotional Intelligence on the Ministerial Effectiveness of Executive Pastors as Scored by Their Lead Pastors.

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Thomas P. Frisinger

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Southeastern University

This is to certify that the dissertation prepared by:

Thomas Paul Frisinger

A QUANTITATIVE STUDY OF THE INFLUENCE OF EMOTIONAL INTELLIGENCE ON THE MINISTERIAL EFFECTIVENESS OF EXECUTIVE PASTORS AS SCORED BY THEIR LEAD PASTORS.

Has been approved by his/her committee as satisfactory completion of the dissertation requirement for the degree of Doctor of Philosophy

Approved By:

Jennifer Carter, Ph.D., Chair

Jannetides College of Business, Communication, and Leadership

Thomas Gollery, Ph.D., Committee Member

College of Education

Jeremy W. Chambers, Ph.D., Committee Member

Northwest University

Southeastern University Institutional Review Board Approval:

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Abstract

Over the past two decades, churches have expanded their pastoral staff to include executive pastors (XP) to support lead pastors (LP) by mitigating stress and enhancing effectiveness (Krenz-Muller, 2022; Tidwell, 2020) in finances, facilities, and governmental entities, and staff oversight and development. This study involved an examination of the relationship between the emotional intelligence (EI) levels of XPs, using the TEIQue-SF (Cooper & Petrides, 2010), and their perceived ministerial effectiveness (ME) as assessed by LPs on the Ministerial Effectiveness Survey (MES; Dobrotka & Frisinger, 2024). The aim of the study was to identify any significant correlation between XPs and ministerial ME ratings provided by LPs and explore the impact of the variables of age, length of ministry, and education level. Data were collected from 30 LPs and their XPs (60 participants) across the United States. The findings revealed that all XP participants self-assessed as having extremely high EI, and LPs rated their XPs equally high in ME. However, no significant correlation between XP EI levels and ME was found due to a lack of variability. This study contributes to the literature by confirming that XPs self-rate highly in EI and supports the assertion that successful leaders possess high EI (Goleman, 2005; Goleman & Boyatzis, 2017). Despite the inability to correlate EI and ME significantly, the dynamic relationship between LPs and XPs concerning EI and ME warrants further investigation.

　　　Keywords: emotional intelligence, executive pastors, lead pastors, ministerial effectiveness, pastoral staff.

Dedication

I dedicate this work to my Heavenly Father (Abba), my Lord and Savior, Jesus Christ, and the Holy Spirit, who started me on this academic journey four years ago. This dissertation is also dedicated to my wife, Connie, who quietly supported my work in the program to completion. I also dedicate this dissertation to my lifelong friend and brother in Christ, Dr. Jeremy Chambers. Dr. Chambers believed in me and worked with the Holy Spirit to motivate and encourage me to take this PhD path. Finally, I dedicate this dissertation to my family members, especially my siblings, Paula Lambuth and brother Mark Frisinger, my son, Jeremy Frisinger, daughter-in-law Marissa, and my daughter, Lindsey Frisinger. Their sacrifice, dogged belief in me, and persistent prayer got me through life and these last four years. To my grandchildren, Malachi Thomas, Emelia Grace, and Judah Isaac, may your Papa's trust in Jesus and grit and determination challenge you to follow Jesus wherever He leads (even back to school at age 60). To God be all the glory! I love you all!

Acknowledgments

In ninth grade, at age 15, I wept in prayer because I could not read beyond a first-grade level due to undiagnosed dyslexia. My desire was simply to read the Bible. Despite years of remedial reading classes, I struggled. Encouraged by the Holy Spirit, I began reading the King James Bible every night, even if only a few sentences. After ten months, I found myself reading and comprehending at a level far beyond my previous capabilities. This breakthrough began my journey as a lifelong learner and a student of God's Word.

I extend my heartfelt thanks to the excellent staff and leadership at Faith Journey Church and Gaarde Christian School, where I served for over 27 years, and which inspired many of my qualitative studies and research papers. To my operations/ executive pastor at FJC of 15 years, Kelly Grosjacques, thank you for supporting my educational journey from the beginning and creating time and space for me to study.

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Lastly, I thank my peers in Cohort-Five's Pan-Academics, especially those in Band's "Hour of Power," as your support was invaluable. We stood by each other through challenging times, never ceasing to support one another in prayer and academic endeavors. Cohort Five was born during a worldwide pandemic, and nothing would stop us, and it did not! Thank you all. I am so grateful for you. I love you and pray for our Lord's best in your lives.

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Chapter 1 – Introduction

The needs of lead pastors (LPs) have significantly changed over the last two decades, leading to the advent of associate-level pastoral positions (Tidwell, 2020). To mitigate the lead pastors' increased responsibilities and enhance their effectiveness and productivity, many churches have expanded their pastoral staff to include executive pastors (Krenz-Muller, 2022). The growing number of executive pastors (XPs) hired would suggest a perceived value in the XP role (Bosch, 2020). Despite the expectation of greater ministerial effectiveness (ME) with hiring XPs, there is a significant financial investment in hiring efforts, salary, and benefits without a clear, measurable return on investment (ROI; Bosch, 2020). This financial commitment necessitates a more accurate ME measurement within the individual church context.

Assessing ministerial/clergy effectiveness (ME/CE) is not new to the church. In the 1st-century church, the Apostle Paul found it vital to evaluate his young pastors, Timothy, in Ephesus, and Titus, in Crete (1 Timothy 3:1-7; Titus 1:7-9). Establishing an ME standard in the church pastorate is as significant today as it was for the early church. However, until Dobrotka (2018), there was no empirical measure of ME. One of these measurement points is examining the influence of emotional intelligence (EI) on ME.

Research has shown the considerable influence of EI on a leader in two vital areas: career success (Sharma & Tiwari, 2023) and job performance (Joseph et al., 2015; Naz et al., 2022). The leadership attribute of EI is essential to understanding ME (Roth, 2011). In the last 13 years, only two studies focused on the influence of EI on the LP regarding ME (Oney, 2010) and turnaround churches (Roth, 2011). However, studies on the relationship between the executive pastor's EI levels and their perceived ME as scored by their senior pastor/LP are lacking (Sansom, 2022). This study involved an examination of the ME of the XP through the lens of EI and the clergy effectiveness scale (Dobrotka, 2018). The dimensions of EI examined were self-awareness, self-management, social awareness, and relational awareness (Goleman & Boyatzis, 2017). Also examined in this study were three CE categories

of professional competency, social adeptness, and inclination to lead (Dobrotka, 2018), four significant areas of EI—emotionality, self-control, sociability, and well-being—and two auxiliary dimensions of adaptability and self-motivation (Petrides, 2009). The last component examined in this study was the correlation between the four key attributes of EI and the three perceived categories of ME for significance.

Statement of the Problem

The Executive Pastor Role

The XP's role is often misunderstood (Tidwell, 2020). Before the 1980s, the position that most resembled the XP position was the all-inclusive assistant pastor. In churches, XPs are responsible for the finances, facilities, and governmental entities, such as Human Resource Departments, Occupation Safety and Health Administration, the Department of Education (if they have a Christian school), Health Departments, and staff oversight and development. The XPs uniquely combine business skills/savvy and a pastoral heart (Sansom, 2022). They often oversee the lead team (church staff) while working on the senior/lead pastor's vision and mission. The XP is in the church's number two position (second chair) but often must act as though they are in the first (chair) position (Bonem & Patterson, 2012). Powell (2009) described the XP position as the chief operations officer (COO), chief financial officer (CFO), and chief of staff to an LP as the chief executive officer (CEO). Taylor (2015) suggested that the personality of the LP affects the overall scope of the XP's assignment. Understanding the LP-XP relationship is central to the success of the tandem. The XP is involved in church leadership and must navigate their emotions, others' emotions (LPs), and tense situations, as expressed in Oswald's (2016) EI traits. The XP must do all the above while remaining transparent and approachable (Myers, 2017). However, those called to pastoral ministry are frequently ill-prepared for leadership as a staff member or congregational ministry (Myers, 2017; Van Nguyen, 2008). Denominations have sought to provide adequate preparation and continuing education, but they are slow to respond to the leadership demands of the XP (Hammond, 2016).

The combination of the business and ministry aspects of the position makes the XP position a complex blend. Therefore, the XP's taxonomy is specific to the relationship with the LP and is vital in understanding the symbiotic relationship between the two positions (Hawco, 2005). The growing number of local churches (non-mega churches) investing in the management, salaries, and church staff relationships in the XP ministry suggests a positional value, real or imagined (Bosch, 2020). According to Vanderbloemen (2023), an XP's average salary is about $88,637 annually. LifeWay (2022) estimated that the average compensation for an XP in Florida is $97,221, and the average pay package is $116,730. As stewards of the church's finances, pastors, particularly the LP, understand that having an ROI is part of proper stewardship (Bosch, 2020). Jesus, in the parable of the dishonest manager in Luke 16, gives the outcome of biblical ROI when he asserted, "One who is faithful in very little is also faithful in much, and whoever is dishonest in a very little is also dishonest in much" (*English Standard Version [ESV]*, 2001/2016, Luke 16:10). Making the same point from a data-driven perspective of stewardship, Sansom (2022) asserted, "Without solid, data-driven support for the XP position, church leaders must currently rely on anecdotal evidence to evaluate and justify the need for an XP" (p. 5). Jordan et al. (2010) asserted that it is vital to determine the influence of EI in various contexts. Boyatzis et al. (2011) were more specific when they posited, "Pastors typically go unexamined in organizational leadership studies" (p. 192). Finally, there is no examination of EI in the church context and relationally to XP-LP positions concerning ME.

The exploration of the influence of EI on the XP in correlation to ME levels is significant to understanding ministerial success (Kay, 2021). It is vital to explore the value placed on the position of the XP beyond the numerical, financial, and departmental numbers. The aim of this quantitative study was to answer the question whether EI is a factor, positively or negatively, in the ME of the XP.

Emotional Intelligence and its Connection to Leadership Effectiveness

As far back as 1920, according to Wouters et al. (2017), Thorndike proposed an option for cognitive intelligence, which he penned as social

intelligence. Wouters et al. posited that Thorndike defined social intelligence as "the ability to manage people" (p. 1). Later, Gardner (1983) asserted seven distinct types of intelligence. Of those seven, four stand out concerning the future directions of EI: knowing and understanding oneself, intrapersonal intelligence, interpersonal intelligence, and understanding and working well with others (Gardner, 2011).

The initial recognizable examination into EI began in psychology in 1990 with Salovey and Mayer's (1990) seminal work, *Emotional Intelligence*. Salovey and Mayer, influenced by Thorndike and Gardner's theories on intelligence, were the first to define EI and its underlying theory and traits (Salovey & Mayer, 1990). However, 8 years later, Goleman (1998) authored his foundational book on EI, and the topic emerged as a primary focus in research and leadership circles (Goleman, 2005). Goleman (2005) defined EI as "the capacity for recognizing our feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and our relationships" (p. 43). Thus, Goleman asserted that EI is the most significant differentiating factor in determining a leader's success (Goleman, 2005; Goleman & Boyatzis, 2017; Tai & Kareem, 2019). If, as Goleman asserted, the level of EI is a critical determining factor in a leader's success, then the level of EI among XPs could be a significant factor in their ME scores.

Based on research, EI is considered a discrete intelligence that can understand emotions (Mayer et al., 2016). According to Deshotels (2020), a significant aspect of EI is the leader's ability or inability to manage and self-regulate impulses and urges and respond rather than react to situations. Adiguzel and Kuloglu (2019) placed this assertion within the context of a for-profit or nonprofit organization, as they suggested that a leader's high EI levels influence how they and others manage emotions and help people stay calm and think correctly. Similar to members of any other organization, church membership, church leadership (boards), and pastoral staff have high moments of significant stress and need for calm, thoughtful, and correct (biblical) thinking. Emotionally intelligent leadership focuses on the inner connectedness of the leader's emotions

and their positive emotional influence on others (McClellan et al., 2017). Goleman and Boyatzis (2017) identified four domains and 12 competencies related to EI:

- **Category 1:** [self-awareness] Emotional self-awareness;
- **Category 2:** [self-management] Emotional self-control, adaptability, achievement orientation, and positive outlook;
- **Category 3:** [social awareness] Empathy, organizational awareness; and
- **Category 4:** [relational awareness] Influence, coaching and mentoring, conflict management, teamwork, and inspirational leadership (Goleman & Boyatzis, 2017).

According to Miao et al. (2018), three categories of EI are linked to leadership effectiveness: self-reported EI, ability EI, and mixed EI. For example, Deshotels (2020) equated the EI trait of empathy to a spiritual gift that is meant "as a source of healing for those who need it" (p. 136). Therefore, the aim of this study was to identify which of the three EI categories best fits the XP-LP church dynamics.

An essential aspect of an XP's leadership style is exhibiting high trait levels of EI (Oswald, 2016). EI is vital, enabling pastors to establish trusting relationships with their congregants, ultimately facilitating transformative changes in individual lives (Oswald, 2016). Isohola-Esan's (2019) study involved 120 Baptist pastors, revealing that EI was a requisite skill for leadership effectiveness. The study showed a significant relationship between EI and effective pastoral leadership. Outside of the adverse effects (Oswald, 2016) of low EI, existing leadership literature has revealed EI's positive psychological/leadership impacts on the practical outcomes of relationships (McClellan et al., 2017). In other words, it is not just a pastoral leader focusing on controlling their negative emotions, but the considerable influence of expressing positive emotions. The basis for the conceptual framework in this study was whether the XP's trait EI levels influence the LP's perception of the XP's ME. Specifically, I explored the relationship between XPs' trait EI levels and their corresponding scores on the Clergy Effectiveness Survey (CES). The study encompassed an investigation of whether XPs exhibit low and high levels of trait EI, demonstrating analogous scoring

patterns on the CES or displaying an absence of correlation altogether. Therefore, this study seeks to answer the question whether EI is a factor, positively or negatively, in the ME of the XP.

Purpose of the Research

The purpose of this study was to examine the relationship and influence (if any) of emotional intelligence theory (independent variables) on the ministerial effectiveness (dependent variable) of the executive pastor. The participant's personal characteristics (XP and their LP) included background information such as age, total years in ministry, and the highest level of education. The independent variables of EI traits were self-management, social awareness, and relational awareness (Goleman & Boyatzis, 2017). Finally, the predictor-dependent variable of ME examined included three elements: social adeptness, professional competence, and the inclination to lead others (Dobrotka, 2018). I collected quantitative data on the XP and LP with the Trait Emotional intelligence self-assessment, TEIQue-SF (Cooper & Petrides, 2010) and the modified Clergy Effectiveness Scale (Dobrotka, 2018) for analysis.

Research Questions

- RQ1: To what degree did participants identified as executive pastors (XP) perceive themselves as emotionally intelligent?
- RQ2: To what degree did participants identified as lead pastors (LP) perceive their executive pastors as effectual professionally in the ministry?
- RQ3: To what degree will executive pastor perceptions of emotional intelligence associate with and predict ministerial effectiveness as perceived by their lead pastors?
- RQ4: To what degree will participant demographic variables moderate the relationship between emotional intelligence and perceptions of ministerial effectiveness of executive pastors?

Research Hypotheses

- H1: The numbers of XP's self-scoring the TEIQue-SF will be low.

- H2: The numbers of XP's self-scoring the TEIQue-SF will be moderate.
- H3: The numbers of XP's self-scoring the TEIQue-SF will be high.
- H4: There will be a statistically significant relationship between EQ and XP.
- H5: EQ and XP will not have a statistically significant relationship.
- H6: XPs who score higher on the Emotional Intelligence Questionnaire TEIQue-SF (Cooper & Petrides, 2010) will score higher on the Clergy Effectiveness Scale (Dobrotka, 2018).
- H7: XPs who score lower on the Emotional Intelligence Questionnaire TEIQue-SF will also show a significant decrease in their scores (results) on their Clergy Effectiveness Scale test.

Significance of the Research

There has been little research on the XP position over the last 20 years, primarily through doctoral dissertations. Only one study has been conducted on the XP-LP lead team over the last 20 years (Hawco, 2005), and no studies exist on the LP's perceptions of XP's ME. Whether the substantial investment in the XP positions shows a measurable outcome through ME has not been studied. Further, there is no examination of the self-scoring trait EI measurements of XPs or studies of the possibility of the influence of the EI levels of XPs on their LP's ME scores of their XPs. Thus, this quantitative study significantly adds to the literature in these areas. The aim of this quantitative empirical research was to fill a literature gap in examining the XP trait EI self-scored levels and the ME of the XP.

Theoretical Framework

This quantitative methodology study included an examination of two theoretical components: emotional intelligence (EI) and ministerial effectiveness (ME) within the context of the XP-LP leadership team. As a discrete intelligence (Mayer et al., 2016), EI encompasses the ability to recognize and manage one's understanding of the emotions of others, demonstrate self-motivation, and adeptly handle the emotional dynamics in oneself and in relationships (Goleman, 2005). EI has four domains: self-awareness, self-management, social awareness, and

relational awareness (Goleman & Boyatzis, 2017). According to Goleman and Boyatzis (2017), EI is the most significant differentiating factor in determining a leader's success.

The second theoretical component, ME, is defined and measured in this study using the performance scoring of the three categories of the Clergy Effectiveness Survey: professional competency, social adeptness, and inclination to lead (Dobrotka, 2018). This study's investigation into the interplay of EI and ME within the XP-LP leadership team holds significant value for church pastoral leadership studies. This research contributes to the broader body of literature on leadership in the church, particularly in EI and ME.

Methodology

Research Design

This study involved a quantitative design to measure the influence of EI traits among Assembly of God (AG) XPs and correlated to their ME as perceived by LP at their AG. The above-mentioned four research questions and hypotheses (above) guided my choice of this design. First, the question was, what, if any, is the influence of the independent variables of strong EI traits among XPs with the dependent variable of ME of the XP? Further, this study included a cross-sectional (single-stage) nonprobability (convenient) sample (Creswell & Creswell, 2018; Terrell, 2023) drawn from the XPs and their LPs.

Participants and Sampling

The XPs received one questionnaire and their LPs will received another. First, the XPs received the modified (language changed from "pastor" to executive pastor") Trait Emotional Intelligence Questionnaire TEIQue-SF consisting of 30 items and four factors/subscales by Petrides and Furnham (2000). The TEIQue-SF short version was further validated and recommended by Hjalmarsson and Dåderman (2022), O'Connor et al. (2017), and O'Connor et al. (2019) and is available at psychometriclab.com. Another aspect examined in this study was the LP's scoring of their XP on the 14-item three-scale Clergy Effectiveness Scale (Dobrotka, 2018). Factor 1, the CES, has five factors, Factor 2 has five factors, and

Factor 4 has four items. I also examined 60 AG XPs and LP participants consisting of 30 XPs and 30 LPs in a convenience cross-sectional sample from various regions of the United States. All participants were guaranteed anonymity, as all related survey materials will be held by the researcher and destroyed upon the dissertation's completion and the approval of the dissertation committee chair.

Instrument and Data Collection

After receiving permission to email the potential participants, I sent out participation emails using MailChimp (https://mailchimp.com). I collected responses (self-assessments) by the XPs to the TEIQue-SF and by the LPs to the CES using SurveyMonkey.com. Finally, I purchased a one-year "Team Advantage" plan for $300 to make the two surveys available online for participation and data collection.

Data Analysis Procedures

Data analysis occurred using a statistical computer program (IBM SPSS Statistics for Windows & Mac) to test the study's research question, as Creswell and Creswell (2018) explained. Creswell and Creswell also asserted that the inferential question in the study "relate variables or compare groups in terms of variables so that inferences can be drawn from the sample population" (p. 157). Thus, to answer the inferential research question of the influence of independent variables of strong EI in the XPs' leadership role, I compared the independent variables with the dependent variable of ME.

Scope and Limitations

This study contributes insights into the connection between the EI of XPs and ME. However, it is essential to acknowledge that the study's scope has limitations. The study's scope included AG XPs and their LPs from various regions of the United States, but not all regions or AG networks were represented. Other denominations or nondenominational groups were not represented in the sample.

Definition of Terms

Emotional Intelligence: Emotional intelligence, a discrete intelligence (Mayer et al., 2016), involves recognizing one's feelings and other's emotions, self-motivation, and adeptly handling emotions in oneself and in one's relationships (Goleman, 2005).

Executive Pastor: The executive pastor, as the second chair (Bonem & Patterson, 2012), works alongside the LP as a direct report (Bosch, 2020), overseeing church administration (Kay, 2021) and ensuring the implementation of the church's vision and direction (Hawco, 2005). This oversight involves the governance of ministry teams, ministry effectiveness, staff accountability, fiscal oversight, and facility use and maintenance (Bosch, 2020).

Inclination to Lead: The inclination to lead comprises four areas: goal-oriented, showing initiative, willingness to assume a leadership role, and taking risks when required (Dobrotka, 2018).

Lead Pastor: The lead pastor traditionally serves as the first-chair primary teaching pastor (Bonem & Patterson, 2012), assumes the role of the church's primary visionary leader or vision caster (Hawco, 2005; Sansom, 2022), often acts as the board chair, and is responsible for the overall spiritual development of the congregation (Kay, 2021).

Ministerial Effectiveness: This study involved evaluating ME solely based on the performance scoring of the three categories of the Clergy Effectiveness Survey: professional competency, social adeptness, and inclination to lead (Dobrotka, 2018).

Professional Competency: Professional competence consists of five competencies: business and financial knowledge (Bosch, 2020), the principles of teamwork dynamics (Sansom, 2022), staff leadership and training (Kay, 2021), corporate management, and theology and knowledge of the biblical text (Dobrotka, 2018).

Relational Awareness: Relational awareness consists of excellence in four crucial areas: influence, coach mentoring; conflict management; teamwork; and inspirational leadership (Goleman & Boyatzis, 2017). This domain involves

fostering positive and productive relationships by effectively leading and inspiring others, resolving conflicts, and collaborating in a team-oriented manner (Goleman & Boyatzis, 2017).

Self-awareness: This emotional awareness intelligence domain refers to the trait of recognizing and deeply comprehending one's emotions, weaknesses, strengths, needs, and drives (Goleman, 2009; Goleman & Boyatzis, 2017).

Self-management: The self-management intelligence domain denotes the ability to regulate one's emotions, actions, thoughts, and feelings in adaptable ways that lead to desired outcomes (Goleman, 2009; Goleman & Boyatzis, 2017).

Social Adeptness: Social adeptness consists of five areas: emotions and behaviors in social settings, socially perceptive, adaptability, inspires and motivates people, and functioning well as a team member (Dobrotka, 2018).

Social Awareness: The social awareness domain is the ability to accurately discern the emotions of others and "read" situations appropriately (Goleman, 2009; Goleman & Boyatzis, 2017). Consequently, those with social awareness are proficient networkers with excellent social skills (Andrei et al., 2016).

Summary

Over the past two decades, LPs' changing needs have led to the emergence of associate-level pastoral positions (Tidwell, 2020). Before the 1980s, the position that most resembled the XP was the all-inclusive assistant pastor. The XP position started in the early 1980s and was held solely for the megachurch; however, the megachurch's sole use of the XP role is no longer true (Kay, 2021; Sansom, 2022). The complexity of church dynamics and the changing landscape of the church environment have led to the XP position becoming a more prominent role in the church.

In any context, EI has been a significant factor in leadership success (Goleman, 2005; Goleman & Boyatzis, 2017; Tai & Kareem, 2019). This study focused on four key areas of EI: self-awareness, self-management, social awareness, and relational awareness (Goleman & Boyatzis, 2017). I also evaluated the correlation between these EI attributes and three perceived categories of

ministerial effectiveness: social adeptness, professional competency, and inclination to lead (Dobrotka, 2018). To date, the underlying relationship and influence (impact) of EI on the ME of the XP has not been explored.

The foundation for the theoretical framework of this study was EI as a discrete intelligence and ME as measured using the clergy effectiveness scale (Dobrotka, 2018). The research design employed was a quantitative methodology, using the Trait Emotional Intelligence Questionnaire Short Version TEIQue-SF (Cooper & Petrides, 2010) for XPs and the Clergy Effectiveness Scale (Dobrotka, 2018) for LPs. I analyzed the data using IBM SPSS to answer four research questions and test hypotheses. Therefore, the purpose of this quantitative linear regression study was to examine the relationship and influence (if any) of emotional intelligence theory (independent variable) on the ministerial effectiveness (dependent variable) of the executive pastor. The aim of this study was to increase the understanding of the relationship between EI and ME among XPs. Finally, the study was intended to offer valuable insights into church leadership and advance the understanding of pastoral leadership in contemporary church settings.

Chapter 2 – Literature Review

This study involved an investigation to examine and understand the relationship between EI levels among XPs and their perceived ME levels as scored by their LPs. My goal for this study was to determine any significant correlation between XP trait EI levels and the ME of the XP as scored by the LP. In this chapter, a context to the research is provided by synthesizing the existing literature on trait EI and how EI levels impact the ME levels of the XP. The theoretical framework for this study was based on two theoretical components: EI from Goleman and Boyatzis (2017) and ME from Dobrotka (2018). The four categories of EI studied were emotional self-awareness, emotional self-management, social awareness, and relational awareness (Goleman & Boyatzis, 2017). Also explored in this chapter are the three categories of ME: professional competency, social adeptness, and inclination to lead (Dobrotka, 2018). Finally, this chapter concludes with a background to the study, focusing on six areas of existing literature: the need for the XP, the role of the XP, EI, CE/ME, and the connection to ME, and the four independent variables of EI.

Section 1: The Executive Pastor: The Definition and Need for the XP
The Executive Pastor Defined

The XP position is a complex pastoral staff position that serves the LP and encompasses many different areas of responsibility. The XP is defined as a pastoral staff member who is a second chair (Bonem & Patterson, 2012) and works alongside the LP (first chair) as a direct report (Bosch, 2020), overseeing church administration (Kay, 2021) and ensuring the implementation of the church's vision and direction (Hawco, 2005). The XP's oversight and management role involves the governance of ministry teams, ministry effectiveness, staff accountability, fiscal oversight, and facility use and maintenance (Bosch, 2020).

The Executive Pastor: As a Member of the Pastoral Staff

Thompson (2017) defined a pastoral staff member as a spiritual leader who helps people have a more intimate relationship with Jesus Christ. The definition of XP is an expression of both aspects of the title, "executive" and "pastor" (Taylor,

2015). As such, the XP, as a pastoral staff member, is a unique expression of both the "executive" (management and operation/organization) and "pastor," who helps people more effectively serve Christ. The XP's oversight involves the governance of ministry teams, ministry effectiveness, staff accountability, fiscal oversight, and facility use and maintenance (Bosch, 2020). As an executive, the XP administrates and manages the church and LP's vision and mission (Bonem & Patterson, 2012) while providing administrative ministry relief for the LP. As a pastor, the XP often fulfills Thompson's definition by working with ministry staff and lay volunteers, preaching, teaching, and performing special services as needed (Taylor, 2015). The percentage of each defining descriptor, executive and pastor, is based on the church's job description and the desires of the LP as the first chair (Bonem & Patterson, 2012; Taylor, 2015). Determining the percentage applied to the "X" or the "P" side relies on the XP's skill sets, the LP's requirements, and the congregation's size.

The XP is the second chair to the LP (Bonem & Patterson, 2012) and works alongside the LP as a direct report (Bosch, 2020), overseeing church administration (Kay, 2021) and ensuring the implementation of the church's vision and direction (Hawco, 2005). The XP's oversight and management responsibilities involve the governance of ministry teams, ministry effectiveness, staff accountability, fiscal oversight, and facility use and maintenance (Bosch, 2020). For this study, the terms executive, administration, and management, as well as their secondary responsibilities, are used interchangeably to describe those who express what some would be described as non-ministry functions.

The Need for Executive Pastor – The Problem

It has been over two millennia since the inception of the early church, and the duties and roles of the local pastors have significantly increased (Tidwell, 2020). Accompanying these new pastoral duties and roles is the commensurate escalation in the responsibilities and requisites of the position (Powell, 2009). No individual is equipped to flourish and be effective in every area of service to the body of Christ, nor are they gifted to lead in every area of ministry (Kay, 2021). The complexity of church dynamics and the changing landscape of the church

environment have increased the LP's responsibilities and made the XP position more prominent (Kay, 2021). Hartwig and Bird (2015) suggested the following:

> Leadership doesn't have to be lonely. Leadership teams combat isolationism in several ways: placing senior leaders in mutually accountable relationships, sharing burdens of personal issues, resource conflicts, and difficult decisions that rise to the top of any organization, and developing camaraderie and trust among co-laborers. (p. 103)

Over six decades ago, Blizzard's (1956) study of 700 LPs revealed that pastors felt least competent in organization and administration. Hawco (2005), in their seminal study, recognized that pastors consistently expressed feelings of inadequacy in handling administrative tasks. What compounds these feelings of inadequacy is that LPs are often hired for their preaching and teaching skills, not for their administrative giftings. According to Hawco, many LPs retain the misperception that administration is not ministry. However, LPs need not serve the Lord in isolation but rather work in partnership with the XP (Krenz-Muller, 2022) and fulfill the scripture that "two are better than one because they have a good reward for their toil" (ESV, 2001/2016, Ecclesiastes 4:9). Biblical partnership and sharing the ministry load is nothing new, from Moses and Joshua (Exodus & Deuteronomy), Jesus sending out the disciples two by two (ESV, Luke 9:1-2), to Paul and Barnabas laboring together on the mission field (The Book of Acts); working in tandem and sharing the ministry load is a biblical principle.

Section 2: The Role of the Executive Pastor

The literature concerning management and the church setting has increased over the last three decades; nevertheless, scholarly research on organizational structure, management competencies, and the local church application is very little. Understanding the integration of management business into the local church setting in pastoral ministry and changing the perceptions of what is spiritual within executive management principles is essential (Bosch, 2020). Consequently, congregations often misunderstand the XP's role (Tidwell, 2020).

A crucial factor in the XP-LP relationship is that of the lead team leading together (Kay, 2021). Powell (2009) described the XP position as the COO, CFO, and chief of staff to an LP as the CEO. The XP is in the church's number two position (second chair) but often must act as though they are in the first (chair) position (Bonem & Patterson, 2012). Thus, one common perspective of the lead team is that the XP is considered the second chair of the leadership duo (XP-LP), and the XP is equated to the "engineers of their church's futures" (Griffin, 2009, p. ii). Bonem and Patterson (2012) defined the term second chair as "a person in a subordinate role whose influence with others adds value throughout the organization" (p. 2). Kay (2021) referred to the role of XP as the chief supporter who provides relational, operational, and subordinate leadership support to the LP. Whereas the LP (first chair) leads the congregation by creating a vision, expressing and inspiring advancement toward that vision, the XP (second chair) drives all the LP's energy into managing the processes and production of that vision (Griffin, 2009). The question of how the position's executive and pastoral aspects meld together is as confusing as the preconception that "business and ministry do not mix." Both women and men occupying the position also mix their strengths between the executive and pastor portions. Taylor (2015) called this unique mix the capital "E" leaning XPs and the capital "P" leaning XPs. Some XPs lean more toward the executive roles of finance, business, and staffing, whereas others lean more heavily toward the pastor role of spiritually nurturing staff and more congregational aspects.

This two-sided approach to the XP position is understood in the varied responsibilities of the XP. Powell (2009) asserted that classical and modern management approaches are enlisted when examining the XP role. Thus, the XP position encompasses various responsibilities; however, the role has several aspects normalized for the position. XPs are responsible for the finances, facilities, and governmental entities, such as HR departments, OSHA, the Department of Education (if they have a Christian school), health departments, and staff oversight and development. Carnes (2020) suggested seven accepted XP responsibilities:

- Scheduling and leading church staff meetings;

- Managing the staff organizational chart;

- Handling new staff hiring and onboarding;

- Developing the annual church and ministry budgets;

- Maintaining staff policies, procedures, and best practices; and

- Solving interpersonal conflicts or other team challenges. (p. 1)

The modified Carnes (2020) list of eight XP responsibilities were used for the purpose of this study:

- Scheduling and leading church staff meetings;

- Managing governmental agencies;

- Handling new staff hiring and onboarding;

- Staff oversight and development and maintain org-chart (Bosch, 2020). *addition

- Developing and [overseeing] the annual church and ministry budgets;

- Maintaining staff policies, procedures, and best practices; and

- Solving interpersonal conflicts or other team challenges;

- Supports the mission and vision of the LP (Hawco, 2005). *addition

The XP fills the pulpit, preaches in the LP's absence, and oversees additional campuses if the church is multi-site. The XP uniquely combines business skills/savvy and a pastoral heart (Sansom, 2022). XPs often oversee the lead team (church staff) while working on the senior/LP's vision and mission. Taylor (2015) suggested that the personality of the LP affects the overall scope of the XP's assignment.

Understanding the LP-XP relationship is essential to the success of the tandem. The XP is involved in church leadership and must navigate their emotions, others' emotions (LPs), and tense situations, as expressed in Oswald's (2016) EI traits. In churches, XPs must do "all the above" while remaining transparent and approachable (Myers, 2017). However, those called to pastoral ministry are frequently ill prepared for leadership as a staff member or congregational ministry (Myers, 2017; Van Nguyen, 2008). Denominations have sought to provide adequate preparation and continuing education, but they are slow to respond to the leadership

demands of the XP (Hammond, 2016) and its complexity. The combination of the business and ministry aspects of the position makes the XP position a complex blend (Sansom, 2022). Therefore, the XP's taxonomy is specific to the relationship with the LP and is vital in understanding the symbiotic relationship between the two positions (Hawco, 2005). Nevertheless, churches continue to invest in the XP position without data to support the effectiveness of the individual XP.

The growing number of local churches (non-mega churches) investing in the management, salaries, and church staff relationships in the XP ministry suggests a positional value, real or imagined (Bosch, 2020). According to Vanderbloemen (2023), an XP's average salary is about $88,637 annually. LifeWay (2022) estimated that the average compensation for an XP in Florida is $97,221, and the average pay package is $116,730. As stewards of the church's finances, pastors, particularly the LP, understand that having an ROI is part of proper stewardship (Bosch, 2020). Jesus, in the parable of the dishonest manager in Luke 16, gives the outcome of biblical ROI when he asserted, "One who is faithful in very little is also faithful in much, and whoever is dishonest in a very little is also dishonest in much" (*ESV*, 2001/2016, Luke 16:10). Making the same point from a data-driven perspective of stewardship, Sansom (2022) asserted, "Without solid, data-driven support for the XP position, church leaders must currently rely on anecdotal evidence to evaluate and justify the need for an XP" (p. 5). Conversely, the ability to score the ministry's effectiveness using the Clergy Effectiveness Survey (Dobrotka, 2018) of the XP could potentially aid in validating the XP role.

The Background and History of the Executive Pastor

The XP position is a new position on the pastoral staff. Church staffing, in general, only became necessary at the beginning of the industrial age in the late 1800s as the population began to change or increase in the cities during the industrial age, driven by the need to require more staff (G. Martin & McIntosh, 1999). During the 1950s, denominations experienced a considerable increase in the demand for organizational guidelines and operational ministry structure due to church growth (Powell, 2008). Before the 1980s, the position that most resembled the XP position was the all-inclusive assistant pastor. As churches grew, the LP

often found themselves unable to provide the church's overall leadership spiritual direction and managerial and administrative demands (Sansom, 2022). The XP position was first implemented experimentally during the early 1960s but became more prevalent in the 1990s (Fletcher, 2004). According to Fletcher (2004), as of 2004, there were over 5,000 XPs in the United States.

In pursuit of doing all things with excellence (Bosch, 2020), the church has sought a partner for the LP to manage and engineer the mission and vision of the church (Griffin, 2009). Therefore, out of the need for church growth (Kay, 2021), greater operational efficiency (Powell, 2008), more stringent requirements for more church staff, and the LP's growing need for a second chair to assist them with administrative and operational demands (Sansom, 2022), the XP position was created.

The Background and History of the Lead Pastor

The leadership models in the first-century church in the New Testament propose significant fluidity and flexibility, as the governance patterns are descriptive of what was and not prescriptive of what should take place (Assemblies of God, 2019). One example of early church governance and leadership is Acts 15 at the Jerusalem Council, where the apostles and elders met to discuss the matter of Gentile believers. Models and structures of leadership and governance were the work of the Holy Spirit moving to organize the leadership structure consisting of elders (1 Peter 5:1-4), deacons (Acts 6), and overseers (1 Timothy 3:1) to support the Spirit's work. The qualifications for elders, overseers, or ruling pastors, as well as today's LPs are given in Titus and 1 Timothy. Paul's qualifications for Timothy encompassed moral and behavioral aspects. Pastoral qualifications, such as teaching ability, are also assessed to measure performance and effectiveness (Myers, 2017).

In the local church, the lead/senior pastoral position began in the first century with the establishment of the church in Acts 2 at the outpouring of the Holy Spirit. After 2,000 years, the elder/overseer position, in terms of responsibilities and scope, has changed with the church's needs through the direction of the Holy Spirit

through church leadership. The local church leader has moved from Acts 6 and the Apostles, focusing on "prayer and ministry of the Word" (ESV, Acts 6:4b).

Today, LPs traditionally serve as the first chair and the primary teaching pastor (Bonem & Patterson, 2012), assume the role of the church's primary visionary leader or vision caster (Hawco, 2005; Sansom, 2022), assimilate new attenders into the congregation (Grusendorf, 2017), often act as the board chair, and are responsible for the overall spiritual development of the congregation (Kay, 2021). Finally, during the last decade, in the AG, there has been a significant move from the local pastor title of "Senior Pastor" to a more prominent term, "Lead Pastor" (Assemblies of God, 2019). In 2019, the AG national convention adopted a position paper titled "Leadership and Governance in the Local Church." In this paper, when referencing the local pastoral position, the authors used the title "Lead Pastor" exclusively, not senior pastor (Assemblies of God, 2019).

The Relationship and the Role of the Executive Pastor to the Lead Pastor

The creation of the XP role emerged out of the modern demands of the LP position, and the LP's natural temperament as a leader motivated them toward more personal transparency and an aggressive state to recognize their position's limits and abilities to improve things (Bonem & Patterson, 2012). Thus, the XP, as the second chair (Bonem & Patterson, 2012), works alongside the lead pastor as a direct report (Bosch, 2020), overseeing church administration (Kay, 2021) and ensuring the implementation of the church's vision and direction (Hawco, 2005). This oversight involves the governance of ministry teams, ministry effectiveness, staff accountability, fiscal oversight, and facility use and maintenance (Bosch, 2020). The goal of an LP hiring an XP, as suggested by Bosch (2020), is that Christ Jesus wants His church to pursue perfection and excellence as one of its most lofty goals (Matthew 5:48). As the early church grew, in Acts 6, the apostles could no longer maintain the ministry alone; therefore, the Holy Spirit recalibrated church leadership and "empowered others to do ministry and the church grew again" (R. A. Jones, 2016, p. 264). The pursuit of ministerial excellence must take place without discarding administrative and managerial duties as non-compensable, unspiritual, or menial (Genesis 2:15; Proverbs 12:11; 1 Corinthians 9:9; Colossians

3:23). The Apostle Paul in 1 Corinthians 12:27-29 explicitly names the gift of administration among the *charis* (grace) gifts distributed to individuals by the Holy Spirit. Hiring the XP to collaborate with the LP can be likened to the bone and tendons in the human body. As the XP and LP work together, they contribute to the overall well-being of the body of Christ.

The description of the relationship and role of the XP to the LP as leading together (Kay, 2021) includes examples such as that of a COO and CFO (the XP) and that of a CEO (the LP; Powell, 2009). Further, the XP-LP relationship can be equated to that of the chief of staff to the President of the United States (Taylor, 2015). The XP is in the church's number two position (second chair) but often must act as though they are in the first (chair) position (Bonem & Patterson, 2012). Thus, one common perspective of the lead team is that the XP is considered the second chair of the leadership duo (XP-LP), equivalent to the "engineers of their church's futures" (Griffin, 2009, p. ii).

The Roles of Executive Pastor and the Lead Pastor: A Biblical Perspective

In this section, I briefly examine the biblical and theological groundwork for LP assistance and the XP position in church leadership. The church must create new pastoral roles that meet its needs, such as the XP, but they must be founded on the scripture as a baseline for ministry (Taylor, 2015). In the New Testament, 1 Timothy and Titus contain elder/LP qualifications, whereas all other pastoral qualifications and guidelines originate within the culture and context of the time period (Taylor, 2015). Further, the qualifications written by the Apostle Paul to his two young pastors, Timothy and Titus, are character mandates rather than ability-based requirements. With the change in the culture and context of the church and the community, the needs of the people who make up the church also change. Consider many churches' response to the COVID-19 pandemic lockdown and government forbidding or mandating limits on public meetings and the church's need to pivot to online services. These contemporary cultural events and contexts created adaptive challenges in churches and ministries (Ward, 2023). Uncharted territory for the church requires adaptive change and leaders willing to respond to a changing cultural terrain (Bolsinger, 2018). In response, churches adapt and adopt

new positions, such as pastors of technology and online pastors who shepherd the online flock. Adaptive leadership (Heifetz, 1994) and leaders assisting others in doing the work they need to accomplish in the face of new challenges are at the heart of establishing the XP position. Many scholars believe that the XP position was created out of the need to lighten the load of the LP and allow pastors with business acumen, leadership skills, and administrative and management giftedness a place in the pastoral team (Bosch, 2020; Hawco, 2005; Kay, 2021; Powell, 2009; Sansom, 2022).

From the beginning of the early church, there has been a need for problem-solving at the managerial level. Acts 6:1-4 is an excellent biblical example of managerial and operational problem-solving:

> 1 Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. 2 And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. 3 Therefore, brother pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. 4 But we will devote ourselves to prayer and to the ministry of the word (ESV, 2001/2016).

Two profound issues faced the church in this biblical text. The first was a complaint over the perceived neglect of the Hellenistic widows in daily food distributions. The second was the idea that others should address these issues, providing more time for the Apostles to devote to prayer and preaching. The solution to both issues was to choose others to oversee this type of work. The "Jethro Principle" of sharing the administrative load, as seen in Exodus 18, is not a new leadership principle in the church (ESV, 2001/2016, Exodus 18:13-23). This principle is seen as Moses, a leader, mentors leaders to share the leadership load. The "Jethro Principle" is an excellent leadership principle that is vital to the modern church as it was at its early inception.

Section 3: Emotional Intelligence

The Background and History of Emotional Intelligence

Greek and Roman philosophers discussed EI some 2000 years ago as they sought to find the relationship between emotions and thought (Khosravi et al., 2020). In modern times, as far back as 1920, according to Wouters et al. (2017), Thorndike proposed an option for cognitive intelligence, which he penned as social intelligence. Wouters et al. posited that Thorndike defined social intelligence as "the ability to manage people" (p. 1). According to Sharma and Tiwari (2023), Beldoch (1964) was the first to use the term emotional intelligence. Later, Gardner (1983), in this theory on multiple intelligences, proposed seven distinct types of intelligence. Of those seven, four stand out concerning the future directions of EI: knowing and understanding oneself, intrapersonal intelligence, interpersonal intelligence, and understanding and working well with others (Gardner, 2011). A modified definition of EI by Sharma and Tiwari, as posited by Salovey and Mayer (1990) and Mayer et al. (2016), is "the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately, and to use emotional information to guide thinking and behavior" (p. 189).

The initial recognizable examination into EI began in psychology in 1990 with Salovey and Mayer's (1990) seminal work, *Emotional Intelligence*. Salovey and Mayer, influenced by Thorndike and Gardner's theories on intelligence, were the first to define EI and its underlying theory and traits (Salovey & Mayer, 1990). In defining EI, Mayer and Salovey (1997) posited four constructs: the ability to perceive, assimilate, understand, and regulate the emotions of self and others (Khosravi et al., 2020). Eight years after Salovey and Mayer's (1990) study, Goleman (1998) authored his foundational book on EI, and the topic emerged as a primary focus in research and leadership circles (Goleman, 2005). Petrides and Furnham (2001) identified 15 characteristics creating the dimensional domains of trait EI (Hjalmarsson & Dåderman, 2022). In another study, Jordan and Troth (2004) suggested that EI is a primary element in leadership that promotes and influences relationships in the workplace. Goleman (2005) defined emotional

intelligence as "the capacity for recognizing our feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and our relationships" (p. 43).

Goleman also asserted that EI is the most significant differentiating factor in determining a leader's success (Goleman, 2005; Goleman & Boyatzis, 2017; Tai & Kareem, 2019). Santos et al. (2018) found that particular EI abilities were significant in critical decision-making. If, as Goleman asserted, the level of EI is a crucial determining factor in a leader's success and a contributing factor vital in decision-making (Santos et al., 2018), then the level of trait EI among XPs could be a significant factor in the XP's perceived ME as scored by their LP.

The Theory of Emotional Intelligence: Trait, Ability, and Mixed Emotional Intelligence

Trait EI and ability EI are unique but not mutually exclusive streams of theory (Andrei et al., 2016), as the two constructs are divided mainly on the methodology and instruments used to measure each construct (Mayer, 2014; Siegling et al., 2015) and not on their particular elements (Siegling et al., 2015). The trait EI stream originates from Petrides and Furnham (2001), whereas the ability EI group originates from Salovey and Mayer (1990). A significant overlap exists between trait and ability EI, and the instrumentation distinguishes between the two major streams of EI theories (Siegling et al., 2015). The ability EI and trait EI literature developed independently, with research into trait EI being multiple times more extensive in scope than ability EI (Siegling et al., 2015). Trait EI is a self-scoring participant instrument wherein participants evaluate and score their EI attributes (Siegling et al., 2015).

Conversely, ability EI measures the participant's ability to recognize and respond to EI scenarios by posing situational scenarios to solve, followed by examining the ensuing patterns of accurate responses (Mayer, 2014). In contrast, mixed EI draws from both trait and ability EI and unknowingly captures a sampling of various well-known constructs from areas in the psychology field (Joseph et al., 2015). Its measurement instruments also distinguish mixed EI from trait and ability EI and their unique construct elements (Siegling et al., 2015).

Trait Emotional Intelligence

Trait EI, or emotional self-efficacy, is a personality trait (Andrei et al., 2016) representing a collection of emotional discernments at the lower levels of one's personality hierarchy (Pérez-González & Sanchez-Ruiz, 2014; Petrides et al., 2007). Essentially, trait EI pertains to an individual's self-perceived emotional competencies, offering a comprehensive perspective encompassing the affective aspects of personality (Andrei et al., 2016). In this dissertation study, the conceptualized work of Petrides and Furnham (2006) is used to define trait EI. Petrides and Furnham (2001, 2006) defined trait EI as a group of emotional traits and self-awareness interrelated to the adept handling of emotion-related information. This definition is multi-faceted, including expression, perception, and regulation of one's emotions, as well as optimistic dispositions and self-control (Celik & Storme, 2017; Perera & DiGiacomo, 2013; Petrides & Furnham, 2001, 2006). Petrides (2009), when creating The Emotional Intelligence Questionnaire (TEIQue), synthesized the prominent trait EI concepts (i.e., Bar-On, 1997; Goleman, 1995; Salovey & Mayer, 1990) and created four distinct and interrelated EI dimensions (Andrei et al., 2016): "emotionality, self-control, sociability, and well-being" (Andrei et al., 2016, p. 85). Petrides added a fifth factor of auxiliary facets, including self-motivation and adaptability. Goleman and Boyatzis (2017), drawing from Salovey and Mayer (1990), posited the EI dimensions of self-awareness (emotional self-awareness), self-management (emotional self-control, adaptability, achievement orientation, and positive outlook), social awareness (empathy and organizational awareness), and relational awareness (influence, coaching, and mentoring, conflict management, teamwork, and inspirational leadership; Goleman & Boyatzis, 2017). The comparison in Table 1 depicts a considerable overlap between the two perspectives of the four categories of each perspective of trait EI.

Table 1

A Summary of Petrides and Goleman and Boyatzis' Four Dimensions of EI

Categories	Petrides"' (2009) Four Dimensions of Emotional Intelligence	Goleman and Boyatzis"' (2017) Four Dimensions of Emotional Intelligence
Category 1	**Emotionality:** In touch with one's emotions and others, perceive and express emotions in developing and sustaining close relationships	**Self-awareness:** Emotional self-awareness
Category 2	**Self-control:** Have a healthy degree of control over urges and desires, excel at regulating external pressures and stress, and balanced emotional expression	**Self-management:** Emotional self-control, adaptability, achievement-oriented, and positive outlook
Category 3	**Sociability:** Emphasizes social relationships and social influence, emotionally agile in social contexts, excellent at social interaction, **g**ood listener and communicator, good negotiator, networker, and confidence keeper	**Social awareness:** Empathy, organizational awareness
Category 4	**Well-being:** Reflect a general sense of well-being, express positivity, happiness, and fulfillment	**Relational awareness:** Influence, coaching, mentoring, teamwork, conflict management, and inspirational leadership

Note. Adapted from Petrides (2009, pp. 94–95) and Goleman and Boyatzis (2017, p. 1).

In the first three categories among Petrides and Furnham (2001), Petrides (2009), and Goleman and Boyatzis (2009), there is an overlap of dimensions. In Category 4, Petrides focuses on inward well-being and Goleman and Boyatzis focused their final category on relational awareness and the overall influence of others. For the purpose of this study and to align with the EI testing instrument used to examine XP EI levels (TEIQ-sf; Petrides, 2009), I used Petrides's four categories. The measurement instruments are the most significant differentiating factor between these EI theories (Siegling et al., 2015). Ability EI has some familiar constructs with trait EI and some unique ones.

Ability Emotional Intelligence

The initial concept and definition of ability EI, or cognitive-emotional ability, is the ability to perform exact reasoning about emotions and the ability to use emotions and emotional knowledge to improve thought (Mayer et al., 2008), which stresses EI as an actual ability, or aspect of intelligence (Daus & Ashkanasy, 2005; MacCann et al., 2014). Mayer et al. (2003) posited a shorter definition of ability EI as "a set of skills concerned with the processing of emotions-relevant information and measured with ability-based scales" (p. 97). The foundation or guiding principles of ability EI represent how an individual thought about EI and was initially drawn from emotion, intelligence, psychotherapy, and cognition (Salovey & Mayer, 1990). Salovey and Mayer (1990) developed the first model of EI and initially posited four hierarchical aspects of ability EI: perceiving, using, understanding, and managing. Mayer et al. (2016) proposed the ability stream of thought on EI, consisting of seven principles. They include EI is a mental ability best measured as ability; intelligence does not correspond neatly to behavior; test content must cover the area of problem-solving; test material must be drawn from relevant human mental abilities; EI is a broad intelligence; and EI is a construct of broad intelligence that focuses on hot information processing, which is information related to reward, emotion, and motivation (Mayer et al., 2016).

Finally, the main focus of ability EI is the problem-solving areas of identifying emotional content, facilitating thinking by drawing on emotions, understanding the meaning of emotions, and managing one's emotions and those of others(Mayer et al., 2016). Moreover, ability EI's second primary focus is on one's reasoning and aims to achieve the desired emotional states and experiences in oneself and others (Mayer et al., 2016). Ability EI focuses on individuals' ability to identify emotions in themselves and others (Côté, 2014).

Mixed Emotional Intelligence

Mixed EI draws from both trait and ability EI and unknowingly, according to Joseph et al. (2015), captures various well-known constructs from areas in the psychology field, such as conscientiousness, extraversion, and self-related qualities.

The mixed EI model is referred to as such because it comprises a mixture of behavioral and personality items (Mayer et al., 2000). Compared to trait and ability EI, mixed EI has unique elements and measurement instruments (Joseph et al., 2015). Mixed EI is also concerned with whether a theoretical model "mixes" personality traits and cognitive abilities (Siegling et al., 2015). Initially, mixed EI covered four constructs: achievement motivation; control-related qualities, such as flexibility and impulse control; gregariousness and assertiveness; and self-related qualities, such as self-efficacy (Joseph et al., 2015). Joseph et al. (2015), when studying EI and job performance, created the following seven dimensions of mixed EI: "ability EI, emotional stability, cognitive ability, conscientiousness, general self-efficacy, self-rated job performance, and extraversion" (p. 302).However, overall, mixed EI studies do not have a consensus on the construct of the theory (Joseph et al., 2015). One of the reasons studies on mixed EI focus on measurement is because of the uncertainty about the construct of the theory (Joseph et al., 2015). Unlike the focus on the measurement differences (operationalization) between ability and trait EI, the distinction between mixed and ability EI does not consider the measurement differences (Siegling et al., 2015). Thus, the three streams of EI often focus on the testing instruments used for each theory.

The Testing Instruments for Emotional Intelligence

The theoretical progress in any construct raises the level of construct validation and scale development, as the burden is on the researchers to create a case for interpretation in terms of a processes-based theory (Boyle et al., 2015). EI has emerged as a central theory for describing intelligence beyond traditional cognitive concepts in mainstream psychology and other disciplines (Siegling et al., 2015). As noncognitive intelligence, EI theories lean toward loose definitions and considerable overlap of sampling domains between the theories. One way to separate the three streams of theories is by their testing instruments. A distinguishing aspect of trait and ability EI is that they are often labeled as self-reporting and maximum-performance measurements (O'Connor et al., 2019; Siegling et al., 2015). Finally, conversely, in terms of trait and ability EI, mixed EI

measurements contain varied content domains and domain sampling from other theories (Joseph et al., 2015).

Ability Emotional Intelligence Testing Instrument

Ability EI testing instruments measure an individual's problem-solving skills; they involve posing problems to the individual to solve and studying the response patterns of correct answers (Mayer et al., 2012, 2016). Mayer et al. (2016) defined "correct answers" as "those that authorities identify within the problem-solving area" (p. 291). Ability EI testing is based on Mayer et al.'s seven principles of EI:

- EI is an emotional intelligence;
- EI is best measured as an ability;
- Intelligence problem-solving does not correspond neatly into intelligent behavior;
- A test's content must be clearly specified as a precondition for the measurement of human mental abilities;
- Valid tests have well-defined subject matter that draws out relevant human mental abilities;
- EI is a broad intelligence; and
- EI is a member of the class of broad intelligence focused on hot information processing. (pp. 290-292)

Ability EI testing measures four branches: managing emotions, understanding emotions, facilitating thought using emotion, and perceiving emotion (Mayer et al., 2016). According to Mayer et al. (2016), these four branches of ability EI characterize emotional problem-solving generally. The Mayer-Salovey-Caruso (2003) Emotional Intelligence Test (MSCEIT; Mayer et al., 2016; Siegling et al., 2015) represents the most prominent measure of ability EI instrument.

Finally, the most considerable opposition to ability EI instruments is their built-in subjectivity to the emotional experience of the individual tested (Siegling et al., 2015; Watson, 2000). In contrast to cognitive ability tests, ability EI testing are limited by the lack of objective scoring. The challenge arises because most

emotion-related constructs related to emotions lack well-defined solid criteria for determining a definitive or accurate (vertical) response (Watson, 2000).

Trait Emotional Intelligence Testing Instrument

Trait EI is the second stream of EI. Petrides (2009) created The Emotional Intelligence Questionnaire (TEIQue) by synthesizing the prominent trait EI concepts (i.e., Bar-On, 1997; Goleman, 1995; Salovey & Mayer, 1990). Petrides posited four distinct and interrelated EI dimensions (Andrei et al., 2016): "emotionality, self-control, sociability, and well-being" (Andrei et al., 2016, p. 85). The TEIQue is a 15-facet, four-factor questionnaire comprising 153 items (Petrides, 2009). Cooper and Petrides (2010) created a short version of the TEIQ. The Emotional Intelligence Questionnaire Short Version (TEIQue-SF) is a 1–7-Likert-type scale comprising 30 questions (Petrides et al., 2018). Since Cooper and Petrides's (2009) validation of the TEIQue-SF, Andrei et al. (2016) and O'Connor et al. (2017) have done incremental validation studies confirming TEIQue-SF validity. I used the TEIQue-SF (Cooper & Petrides, 2010) for analysis in this study.

Mixed Emotional Intelligence Testing Instrument

Mixed model EI, the third stream of EI measures, was constructed through domain sampling from numerous well-known psychology fields (Joseph et al., 2015). Thus, mixed EI testing combines competencies and social skills while overlapping with other personality traits (O'Boyle et al., 2011). Joseph et al. (2015) posited that mixed EI studies "likely capture" six content domains: conscientiousness, self-related qualities, extraversion, emotional stability, cognitive ability, and ability EI. The most notable mixed method EI testing instrument model is the Emotional Intelligence Inventory developed by Bar-On (1997), a self-judgment inventory (Mayer et al., 2008). Bar-On assessed four mixed EI competencies and skills: intrapersonal aspects of self-awareness and self-expression; interpersonal competencies of social awareness and interpersonal relationships; stress management and regulation; adaptability skills of change management, and general mood, which consists of self-motivation (Bar-On, 2006).

The Biblical Perspective on Emotional Intelligence

God created humans as emotional beings, making decisions processed through emotions, and the pastor (XP) filters their decisions through those emotions (West et al., 2018). The Bible is replete with the servants of the Lord having to manage their emotions. From the lonely and depressed Elijah (1 Kings 19:4-14) to Peter cutting off Malchus's ear (John 18:10-11), learning to understand and manage one's emotions as a religious leader, internally and externally, is vital to successful ministry and mission. West et al. (2018), in their book *Emotional Intelligence and Religious Leaders,* suggested that for pastoral leaders to survive the emotional challenges of ministry and be productive in their responsibilities, they need to be able to "identify, comprehend, and manage [their] emotions both internally and externally" (p. 18). As a pastor, an XP is expected to display a leadership style characterized by high trait levels of EI (Oswald, 2016). EI is vital, enabling pastors (XP) to establish trusting relationships with their congregants, ultimately facilitating transformative changes in individual lives (Oswald, 2016).

In ministry, XPs can apply trait EI to aid others in developing a deeper walk of faith in Christ Jesus, growing as individuals, and serving the Lord with commitment (West et al., 2018). When applying trait EI in ministry, the XP balances reason and theological training with feelings or emotions. This balance allows the XP to "cultivate reason in emotion, as well as emotion in reason" (LaMothe, 2010, p. 23). A biblical example of this application is found in Acts 9:23-31 as Barnabas demonstrated EI when the other disciples did not believe Paul was a disciple of Jesus and were afraid to trust Paul. Being cognizant of the disciples' fears, Barnabas brought Paul to them and retold Paul's salvation experience on the road to Damascus (West et al., 2018). Barnabas used the EI traits of social awareness (empathy and organizational awareness) and relational awareness (his influence and conflict management) and physically brought Paul to the disciples so they could see and hear Paul's miraculous salvation story, assuaging their fears.

The Apostle Paul and Barnabas were not the only New Testament characters who exemplified EI. Notably, Jesus demonstrated significant mastery of

EI during a pivotal incident in the Gospel of John when he rescued the woman caught in adultery (John 8:2-11). Emotions were running high as the scribes and the Pharisees orchestrated a calculated maneuver to entrap Jesus when they brought a woman caught in adultery to Him. The religious leaders believed that He was not fully following the law. Amid the onlookers, the scribes (experts in Jewish law), was the woman accused of committing an executable offense, and right there in the middle of all the chaos was Jesus. When asked what should happen to this woman, Jesus, in a display of exceptional EI, stooped down to write on the ground to give Himself time to work out how to manage the emotionally charged situation (Oswald & Jacobson, 2015). Jesus defused the situation, the challenge to this woman, and the accusation of His failure to follow the Torah, demanding that they follow the law by casting the first stone. Jesus used all four EI traits of self-awareness, self-management (emotional self-control), social awareness (empathy and organizational awareness), and relational awareness (his influence and conflict management) to defuse the situation of possible danger to the woman and Himself (Oswald & Jacobson, 2015).

Isohola-Esan's (2019) study involving 120 Baptist pastors revealed that EI was a requisite skill for leadership effectiveness. The researcher found a significant relationship between EI and effective pastoral leadership. The study revealed that Southwest Nigerian churches, which required EI as a vital skill for pastoral leadership, increased their effectiveness in prevailing and consistent conflicts. Key EI components that showed the most significant correlation were self-awareness and self-management. Existing leadership literature also reveals EI's positive psychological/leadership aspects on the practical outcomes for relationships (McClellan et al., 2017). In other words, it is not just a pastoral leader focusing on controlling their negative emotions, but the significant influence of expressing positive emotions. The basis for the conceptual framework in this study was whether the XP's trait EI levels influence the LP's perception of the XP's ME.

Section 4: Clergy/Ministerial Effectiveness

The Background and History of Clergy/Ministerial Effectiveness

For the Ancient Greek philosopher Aristotle, excellence was not an accidental occurrence but a result of intentionality, execution, and effort (J. Martin & Samels, 2015). Wesley (1756) asked the question, as overseers of the church," "what manner of men ought we to be, in gifts as well as grace" (p. 1). Wesley suggested three areas for what he considered a "high degree of work in ministry" (p. 1): (a) gifts of a good understanding (sound judgment and the capacity to reason), (b) a broad knowledge, and (c) willingness to learn. Moore (1936) administered psychological assessments to identify inclinations toward ministry (Cunningham, 2022). Over 60 years ago, Blizzard (1955) promoted the idea that pastors must reexamine their roles in the local church and create ways of making doctrine more practical. Blizzard's point was that local pastors needed to adjust their methods to increase ME in their communities. Until this time, there was no explicit call for pastors to have robust administrative skills because the pastor's primary role was to feed the flock with little consideration for strategic and intentional leadership growth. Blizzard's (1956) study of 700 pastors about effectiveness revealed that pastors felt least competent in organization and administration growth. Later, Kling (1958) identified six categories of effective ministerial behaviors: community/social involvement, priest/preacher, personal/spiritual development, administrator, teacher, and visitor/counselor.

Schuller et al. (1980) conducted a study that involved over 5,000 participating pastors and laypeople from 47 denominations, one of the most extensive studies on the perceptions of ME. The researchers found 11 general aspects of ministry that influenced the perceptions of ME (Schuller et al., 1980):

- Having an open, affirming style;
- Caring for those under stress;
- Showing evidence of congregational leadership;
- Being a theologian in both life and thought;
- Undertaking ministry from a personal commitment to the faith;
- Developing fellowship and worship;

- Having denominational awareness;

- Evidencing ministry to the community and the world, being priestly-sacramental in ministry;

- Manifesting (exhibiting) a lack of a legalistic style; and

- Lacking disqualifying personal and behavioral characteristics. (pp. 5-10)

Malony and Majovski (1986) found that Schuller et al.'s (1980) 11 general areas of ME were a more accurate assessment of the theory than psychological assessments.

Nauss (1974) posed the question, "How may we describe the effective minister?" (p. 37). Nauss established 13 total pastoral characteristics, 10 scriptural and three from denominational studies and leaders. He continued work on pastoral qualifications and characteristics in 1983 in his seminal work, *Seven Profiles of Effective Ministers,"* on leadership styles and ministerial effectiveness. Nauss established three key ME aspects that give the appearance of ME: overall positiveness, the motivation that arises from job satisfaction and job dimensions, and the use of feedback. Nauss (1989) would add the dimension of an evangelist to Kling's (1958) six dimensions of effective ministerial behavior, and later, in 1994, he added equipper, personal enabler, and minister to youth/children.

Malony and Majovski (1986) condensed Schuller et al.'s (1980) 11 facets of effectiveness into eight primary dimensions of effectiveness and created the Ministerial Effectiveness Inventory in 1986 (K. M. Jones, 2020). K.M. Jones' (2020) eight dimensions included the following: an open and affirming style, caring for persons under stress, congregational leadership, theologian in life and thought, ministry from a personal commitment to faith, development of fellowship and worship, denominational awareness and collegiality, and not demonstrating disqualifying personal and behavioral characteristics (Malony & Majovski, 1986). The qualitative data that support the above ME theories, instruments, and analyses are over six decades old (Dobrotka, 2018).

Over the last 25 years, only five quantitative studies have been conducted to assess ME. The first three of those four empirical studies were Butler and Herman (1999), Carter (2009), Puls et al. (2014), and Loucks (2017). The fifth and most recent study was Dobrotka (2018). Dobrotka aimed to create a Likert-type scale to

measure ME among clergy. The researcher conducted their research based on the premise that "a difference exists between a good pastor and an effective pastor" (Dobrotka, 2018, p. 14). Dobrotka asserted that good pastors exhibit characteristics and behaviors commonly expected of pastors. In contrast, effective pastors are individuals capable of accelerating the progress of the church toward agreed-upon goals and objectives. Dobrotka's research built upon the study by DeShon's (2010) who identified 64 characteristics believed to augment ME. Dobrotka's ME instrument consisted of 14 items and three construct scales: social adeptness, professional competence, and an inclination to lead. These three constructs fall within four categories: skills, knowledge, abilities, and personal characteristics (Dobrotka, 2018).

Testing Instruments for Ministerial Effectiveness

The aim of this quantitative study was to answer the question whether EI is a factor, positively or negatively, in the ME of the XP. Thus, assessing ME in ministry studies (MS) in the local church context is vital. The ability to evaluate empirically ME in MS first emerged in prominence with Kling's (1958) creation of the Ministerial Activities Scale (MAS). Following Kling's MAS, Nauss (1989, 1994, 1996) and Bunn (1998) developed adaptations of the MAS. Dobrotka (2018) posited that a reliable ME instrument founded on contemporary qualitative data relevant to this century did not exist until DeShon (2010). DeShon identified 64 facets to enhance ME that entail four constructs of skills, knowledge, abilities, and personal characteristics. More recently, Dobrotka's Clergy Effectiveness Scale (CES) is the most contemporary qualitative ME measurement instrument. Dobrotka closely followed DeVellis's (2017) eight-step process of establishing an empirically sound methodology to develop and validate a measurement instrument. Their CES measurement instrument consisted of 14 items and three construct scales: social adeptness, professional competence, and an inclination to lead. For the present study, I used a modified Dobrotka CES for analysis, as it correlated with EI (see Appendix A).

Theoretical Basis for Measuring Ministerial Effectiveness

A theoretical basis and instrumentation are needed for measuring ME among newly created church staff positions, including XPs. The theoretical basis for assessing ME/CE and the biblical foundation for pastors began in the 1st century. In the early church, the Apostle Paul determined it vital to assess both of his young pastors, Timothy, in Ephesus, and Titus, in Crete (1 Timothy 3:1-7; Titus 1:7-9). Undeniably, leadership in the 1st-century church differed considerably from today's church (Dobrotka, 2018). Guy (2011) posited that the New Testament leadership was more concerned with function over appointments to certain offices. Leadership roles, organizational structures, and titles continuously evolved in the early church (Dobrotka, 2018). The Apostle Paul described the early church congregational leadership as consisting of overseers/bishops (Philippians 1:1; 1 Timothy 3:1; Titus 1:7), elders (Titus 1:5), and pastors (Ephesians 4:11). Guy depended heavily upon primary sources originating from the 1st through the 4th century in examining and describing the development of the early church. He suggested that the Pauline epistles helped establish the premise that the church lacked clear classifications of ministry roles in the early church. The New Testament language allowed room for the development of the pastoral role (Dobrotka, 2018; Guy, 2011) and the need for the Apostle Paul to assess the young pastors Timothy and Titus he mentored. Paul's criteria for assessing Timothy and Titus were multifaceted, encompassing moral and behavioral aspects and their performance and effectiveness in teaching (Myers, 2017).

More recently, the complex and rapidly changing ministerial additions to church staff created the need to evaluate ME. As early as the 19th century, Moxcey (1922) identified several published articles from the end of the 19th and 20th centuries depicting local pastors' quickly changing functions and responsibilities. The researcher further asserted a need to emphasize training to augment "executive ability" (Moxcey, 1922, p. 5). Moxcey's study showed that statistical analysis was used to assess ME for nearly 100 years or longer (Dobrotka, 2018). Similar questions were used by Moxcey and DeShon (2010), demonstrating that though 100 years apart, the attributes of enhanced ME have not changed significantly

(Dobrotka, 2018). Boyle et al. (2015), in *Scales and Measures,* posited, "Theoretical progress raises the bar for construct validation in scale development. The onus is on researchers to establish a case for interpreting psychometric scores in terms of processed-based theory" (p. 5). Formulating a robust theoretical framework and devising precise empirical metrics for assessing ME in the context of pastoral ministry standards is imperative. An ME theoretical framework and measurement metrics remain as significant in contemporary times as they were during the nascent stages of the church. In 2018, Dobrotka, building on the work of DeShon (2010), created an empirical instrument to measure ME.

Section 5: Emotional Intelligences' Connection to Ministerial Effectiveness

As early as 1958, Blizzard documented eight integrated categories of pastoral roles, and one of those eight was the interpersonal relations specialist, a vital aspect of EI and ME. An essential element of an XP's leadership style is exhibiting high trait levels of EI (Oswald, 2016). An effective pastor uses EI and finds ways to connect to their congregation, not just specific segments of the flock. EI is vital, enabling pastors to establish trusting relationships with their congregants, ultimately facilitating transformative changes in individuals' lives (Oswald, 2016). Isohola-Esan's (2019) study involving 120 Baptist pastors revealed that EI was a requisite skill for leadership effectiveness. The findings indicated a significant relationship between EI and effective pastoral leadership.

According to Oswald (2016), low EI in pastors tends to sabotage ministry effectiveness in several ways:

- They are averse to criticism and avoid personal conflict;
- There is a failure to apply the theology of grace to congregants;
- The minister has a lack of control over their temper;
- Depression is a norm for the pastor, and work production suffers;
- They tend to micro-manage staff and volunteers and are unaware of the effect on the people they lead;
- The perception of the pastor is that they are introverted and unable to connect significantly with congregants; and

- The pastor with low EI takes credit for successes and positive achievements and is unaware of how this impacts others emotionally. (p. 103)

Outside of the adverse effects of low EI on ME, existing leadership literature has revealed EI's positive psychological/leadership effects on the practical outcomes for relationships (McClellan et al., 2017). In other words, it is not just a pastoral leader focusing on controlling their negative emotions, but the considerable influence of expressing positive emotions. The basis for the conceptual framework for this study is whether the XP's trait EI levels influence the LP's perception of the XP's ministerial effectiveness. Specifically, this study involved an examination of the relationship between XP's trait EI levels and their corresponding scores on the CES. Also investigated was whether XPs exhibit low and high levels of trait EI, demonstrating analogous scoring patterns on the CES or displaying an absence of correlation altogether. Therefore, the aim of this study was to answer the question whether EI is a factor, positively or negatively, in the ME of the XP.

The Relationship Between Emotional Intelligence and Ministerial Effectiveness

The exploration of the influence of EI on the XP in correlation to ME levels is essential to understanding ministerial success (Kay, 2021). Emotionality within organizations and emotion dimensions "pervades every spectrum of human behavior and interactions" (Ashkanasy, 2003, p. 10). Churches are no exception to this spectrum of behavior or interactions. Organizations that fail to assess negative emotionality correctly will directly affect managerial and organizational effectiveness (Ashkanasy & Nicholson, 2003; Beyer & Niño, 2001). Research on emotionality in organizations has strengthened the theoretical support for exploring EI and leadership effectiveness (Oney, 2010).

The leadership attribute of EI is critical to understanding ME (Roth, 2011). Research has indicated the considerable influence of EI on a leader in two vital areas: career success (Sharma & Tiwari, 2023) and job performance (Joseph et al., 2015; Naz et al., 2022). Khosravi et al. (2020) found that "EI positively influences project performance; the ability to understand and manage emotions effectively

should be a major consideration for top managers in project organizations when employing project managers and team members" (p. 43). Ashkanasy and Daus' (2015) study of the influence of EI and addressing conflicts related to strategic decisions revealed that EI had a significant positive effect on "strategic decisions and indirectly through relational leadership" (p. 1). Project performance, managing emotions (Khosravi et al., 2020), strategic decision-making (Alharbi & Alnoor, 2022; Alzoubi & Aziz, 2021), and relational leadership (Alharbi & Alnoor, 2022) are central to EI, ME, and the XP position. Isohola-Esan (2019), in a study of Southwestern Nigerian pastors, found that EI had a significant effect on the leaders' success. Exploring the value placed on the position of the XP is vital in assessing the leader beyond the numerical, financial, and departmental numbers. The aim of this quantitative study was to answer the question whether EI is a factor, positively or negatively, in the ME of the XP.

Section 6: Emotional Intelligence Independent Variables

Petrides' (2009) TEIQue captured the prominent trait EI concepts (i.e., Bar-On, 1997; Goleman, 1995; Salovey & Mayer, 1990) and created four distinct and interrelated EI dimensions (Andrei et al., 2016): "emotionality, self-control, sociability, and well-being" (p. 85). Within these four categories are 15 TEIQue facets: trait empathy, emotion expression, relationships, emotion management, assertiveness, social awareness, self-esteem, trait optimism, trait happiness, emotion regulation, impulsiveness (low), stress management, adaptability, and self-motivation (Petrides, 2009). Petrides' study showed that the four TEIQue dimensions were inter-correlated due to the trait EI hierarchical structure. Persons who "perceive themselves as emotionally capable (Emotionality), tend also to believe they are socially capable (Sociability), have more willpower (Self-control), and are better adapted overall (Well-being)" (Petrides, 2009, p. 10). For the sake of this study and to align with the EI testing instrument used to examine XP EI levels (TEIQ-sf; Petrides, 2009), I used Petrides's four categories.

Trait Category One: Self-Control

The trait EI dimension of social control consists of emotion regulation, stress management, impulsivity (low), adaptability, and self-motivation (Petrides, 2009). Trait EI self-control entails controlling emotions (Andrei et al., 2016). Individuals who score high on self-control have healthy control over urges and desires, excel at regulating external pressures and stress, and balance their emotional expression. Conversely, those who score low are prone to impulsive behavior and can find it challenging to manage stress (Petrides, 2009).

Trait Category Two: Well-being

The state of well-being exhibits a general sense of well-being, expressing positivity, happiness, fulfillment (Andrei et al., 2016), optimism, and self-esteem (Petrides, 2009). Individuals scoring high on this dimension reflect a sense of well-being, projected from their achievements toward future expectations (Petrides, 2009). High scorers in well-being tend to feel happy, positive, and fulfilled. In contrast, those who score low in this area lean toward low disappointment about their present life and display low self-regard (Petrides, 2009).

Trait Category Three: Sociability

The third trait category of sociability consists of assertiveness, emotion management, social awareness, and self-esteem (Petrides, 2009). The dimension of sociability encompasses social relationships and social influence. Individuals who score high in sociability are emotionally agile in social contexts, excel at social interaction, and are good listeners, excellent communicators, negotiators, networkers, and capable confidence keepers (Petrides, 2009). High scorers can also influence others' emotions; are more assertive, frank, and forthright; and assert their rights. Low scorers tend to believe they do not significantly affect others' emotions and are likely poor networkers and negotiators (Andrei et al., 2016). They have difficulty knowing what to say in social settings, and because of their uncertainty, they appear reserved and shy (Petrides, 2009). Sociability, unlike emotionality, emphasizes social relationships and social influence.

Trait Category Four: Emotionality

Gardner (1983) suggested that emotionality is the key to personal intelligences. Emotionality encompasses emotional perception, trait empathy, emotional expression, and relationships (Petrides, 2009). Individuals with high levels of emotionality are conscious of their emotions and those of others, and perceive and express emotions in developing and sustaining close relationships. High scorers in emotionality can also perceive and express their emotions and use these qualities to cultivate and maintain close relations with important others (Petrides, 2009). Individuals with high levels of trait EI emotionality can also consider others' perspectives, communicate their feelings, and have fulfilling relationships (Andrei et al., 2016). Further, those with high levels of emotionality express confidence in their abilities to perform career-related tasks successfully (C. Brown et al., 2003; Pong & Leung, 2023). Conversely, according to Petrides (2009), those with low scores in emotionality find it challenging to recognize their internal emotional state and convey their feelings to others, which can lead to satisfying personal relationships.

Auxiliary Dimensions: Adaptability and Self-Motivation

The trait EI auxiliary dimensions of adaptability and self-motivation contribute directly to the global trait EI score without going through any specific factor (Petrides, 2009). Individuals with high levels of adaptability are "flexible and willing to adapt to new conditions" (Andrei et al., p. 262). Those with high self-motivation are driven and not likely to give up when faced with challenging times and harsh conditions. Conversely, those with low self-motivation are more likely to be inflexible in adapting to new situations and potential relationships. Finally, low scorers are less driven not to give up when faced with tough times.

Figure 1

Petrides' (2009) Four Dimensions and Fifteen Facets of TEIQue Trait EI
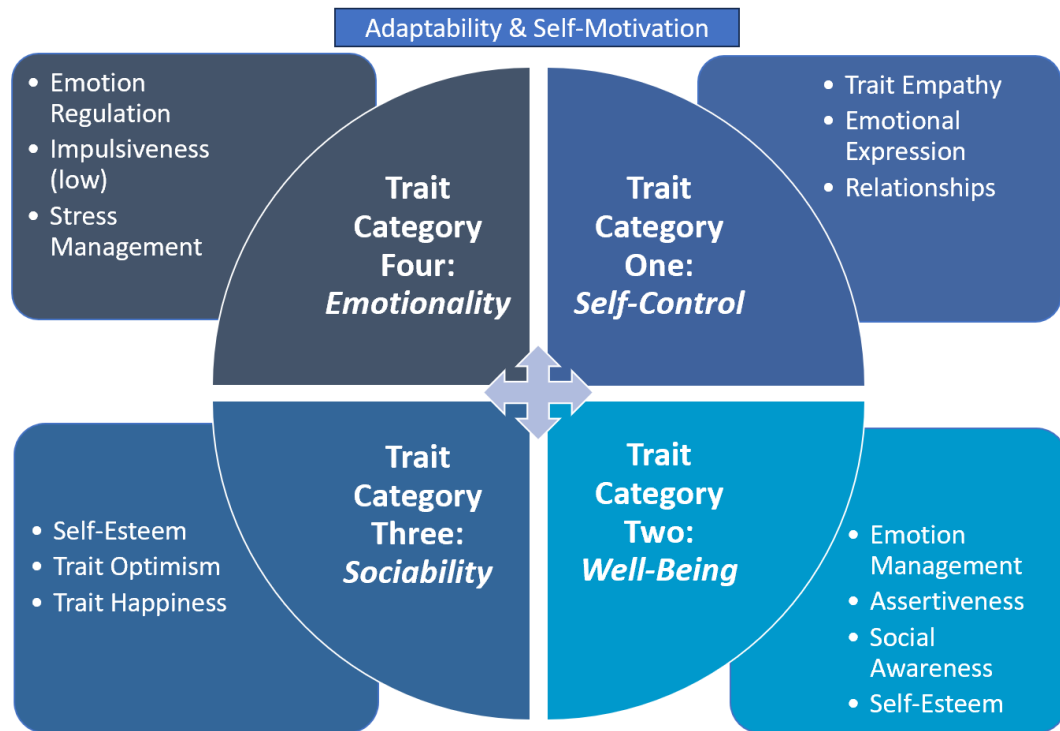
Note. Adapted from *The Fifteen Facets of the TEIQue*, by K. V. Petrides, 2009, p. 9. Copyright K. V. Petrides, 2009.

Summary of Emotional Intelligence and Ministerial Effectiveness

The two foundational theoretical constructs underpinning this study were EI, as conceptualized by Salovey and Mayer (1990), and the framework of ME, as articulated by Nauss (1974). Specific to this study are Petrides et al.'s (2018) four-dimension model of trait EI—self-control, well-being, sociability, and emotionality—and Dobrotka's (2018) three-factor ME scale of professional competence, socially adept, and inclination to lead. The foundational rationale underpinning this study was predicated upon the organizational aspiration to do things with excellence in all respective endeavors (Bosch, 2020). This chapter focused on the background of ME and how ME can be used strategically in the church today. In this literature review, I presented how churches have historically pursued collaborative and strategic partnerships for the LP to manage and engineer the mission and vision of the church (Griffin, 2009); the same is true today.

The need for church growth (Kay, 2021), greater operational efficiency (Powell, 2008), and more stringent requirements for church staff have increased the LP's growing need for a second chair. The XP role was conceptualized and subsequently instituted as an operational imperative (Sansom, 2022). Finally, I provided the objective correlational patterns between Petrides's (2009) four-dimensional framework of EI and Dobrotka's (2018) three dimensions of ME. The leadership attribute of EI is highly significant to understanding ME (Roth, 2011).

Finally, Table 2 depicts the connections between the four RQs and the modified Dobrotka's (2018) CES (see Appendix A), Cooper and Petrides' (2010) TEIQue-SF (see Appendix B), and Carnes' (2020) modified XP responsibilities (see Appendix C). The connection between Dobrotka's CES and Carnes' list of XP responsibilities can be seen in the fourth column below. The four research questions are connected in Column 1, and the CES is shown in Columns 1 and 3. What seems to be a close connection between the CE and TEIQue-SF questions is challenged in Chapter 4 after data collection.

Table 2

Connection Between the Research Questions and the Modified CES, the TEIQue-SF, and the Modified Carnes XP Responsibilities

Research Questions: RQ1-RQ4	CES Related Survey Questions (modified)	TEIQue-SF Survey Questions	Related XP Responsibilities
RQ1: To what degree did participants identified as executive pastors (XP) perceive themselves as emotionally intelligent?	**Sect. 3: Socially Adept** ScQ9 -In social settings, my pastor is aware of the emotions and behaviors of others. ScQ10 -My executive pastor (XP) is socially perceptive. ScQ11 -My XP is adaptable. ScQ12 -My XP motivates others by relating to people in	**TEIQue-SF Questions 1-30**	**Related XP Resp.** XPRs -#1 Scheduling and leading church staff meetings. XPRs -#7 Solving interpersonal conflicts or other team challenges XPRs -#8 Supports the mission and vision of the LP.

Research Questions: RQ1-RQ4	CES Related Survey Questions (modified)	TEIQue-SF Survey Questions	Related XP Responsibilities
	a way that inspires them to do their best. ScQ13 -My XP functions well as a member of a team.		
RQ2: To what degree did participants identified as lead pastors (LP) perceive their executive pastors as effectual professionally in the ministry? **RQ3:** To what degree will executive pastor perceptions of emotional intelligence associate with and predict ministerial effectiveness as perceived by their lead pastors?	**Sections 2: Professional Competence** ScQ4 -To what extent do you believe your XP has knowledge of church finances? ScQ5 -To what extent do you believe your XP has knowledge of the management of ministry teams? ScQ6 -To what extent does your XP manage staff policies, procedures, practices, and governmental agencies? ScQ7 -To what extent do you believe your XP, as the second chair, fully supports you as first chair lead pastor? ScQ8 -To what extent does your XP oversee ministry effectiveness and staff accountability? **Section 4: Inclination to Lead** ScQ14 -My XP is goal-oriented.	**TEIQue-SF Questions** SQ -3 On the whole, I'm a highly motivated person. SQ -6 I can deal effectively with people. SQ -11 I'm usually able to influence the way other people feel. SQ -18 I normally find it difficult to keep myself motivated. SQ -21 I would describe myself as a good negotiator. SQ -29 I find it difficult to bond well, even with those close to me.	**Related XP Resp.** XPRs -#2 Managing governmental agencies. XPRs -#3 Handling new staff hiring and onboarding. XPRs -#4 Staff oversee, develop, and maintain the organizational chart. XPRs -#5 Developing and [overseeing] the annual church and ministry budgets. XPRs -#6 Maintaining staff policies, procedures, and best practices.

Research Questions: RQ1-RQ4	CES Related Survey Questions (modified)	TEIQue-SF Survey Questions	Related XP Responsibilities
	ScQ15 -My XP shows initiative in taking on challenges and accomplishing goals. ScQ16 -My XP is willing to assume a leadership role when necessary. ScQ17 -My XP will take risks if the situation requires it.		
Q4: To what degree will participant demographic variables moderate the relationship between emotional intelligence and perceptions of ministerial effectiveness of executive pastors? *years of service, age, and level of education.	**Section 1: Individual Demographics** ScQ1 -How many years have you been a lead Pastor? ScQ2 -What is your age? ScQ3 3 -What is your highest level of education completed?	**Individual Demographics** SQ31 -How long have you been an executive pastor (XP)? *in years SQ32 -What is your age? SQ32 -What is your highest level of education completed?	

Note. The contributions of two additional XPRs were added to Carnes' (2020) based on Bosch (2020) and Hawco (2005).

Chapter 3 – Methodology

The purpose of the study was to evaluate the relationship between emotional intelligence theory and the perceptions of the ministerial effectiveness of the executive pastor. Chapter 3 contains a presentation of the essential elements of the study's methodology. Specifically, the study's research design, methodology, sample of participants, research instrumentation, procedures, research questions, and data analyses are addressed within this chapter. The following represents the presentation of the essential elements of the study's methodology.

Research Design and Methodology

I used a nonexperimental, quantitative research design (Fraenkel et al., 2018) to address the study's topic. Nonexperimental research designs allow studying a respective topic naturally and as it occurs. These designs are ideally suited for instances where the researcher is not confined to a cause-and-effect research problem (Adams & Lawrence, 2019). Quantitative research designs produce objective data that can be precisely communicated using numbers and statistical techniques. They also promote objectivity, replication, statistical rigor, generalizability of study findings, and data-based decision-making.

A survey research approach represented the study's specific methodology. Survey research is a unique way of gathering information from a large cohort of individuals. According to T. Jones et al. (2013), some advantages of using a survey research methodology include generating statistical power and gathering large amounts of information on a research topic. The study incorporated a cross-sectional (single-stage) nonprobability (convenient) sample of participants (Creswell & Creswell, 2018; Terrell, 2023) delimited to XPs and their LPs.

Sample of Participants

I used a nonprobability, convenient, and purposive sampling technique to access the study's sample of participants. The rationale for using convenience sampling relates to my background as an AG LP and XP and the availability of AG LPs and XP participants for the survey. Creswell and Creswell (2018) asserted that

the researcher selects participants by convenience sampling because they are conveniently available as part of the population. The study's sample was delimited to 60 AG XPs and LP participants consisting of 30 XPs and 30 LPs representing diverse geographic regions within continental United States.

The XPs received one questionnaire, and their LPs received another. First, the XPs self-scored their EI levels using the Trait Emotional Intelligence Questionnaire, TEIQue-SF, consisting of 30 items and four factors/subscales by Petrides and Furnham (2000). The LPs then scored their XPs using the 14-item three-scale Modified Clergy Effectiveness Scale (Dobrotka, 2018). The modification was reflected in the change in wording from "pastor" to "executive pastor." I also modified questions in Section 1 of the CES on professional competence based on the XP's job responsibilities found in Bosch (2020). The demographics of participating XPs and LPs were broken into several groups, including years in ministry, age of participants, and educational level, and analyzed for moderation. Finally, all participants were guaranteed anonymity, as all related survey materials will be held by the researcher and destroyed upon the dissertation's completion and the approval of the dissertation committee chair.

Statistical Power Analysis

I conducted statistical power analysis using the G*Power software (3.1.9.2, Universität Düsseldorf, Germany) in advance of the study for sample size estimates for statistical significance testing purposes (Faul et al., 2009). The study's statistical power analysis was delimited to anticipated medium and large effects, a power $(1 - \beta)$ index of .80, and a probability level of .05.

The analysis for RQ1 and RQ2 involved the simple linear regression statistical technique for predictive and statistical significance testing purposes. An anticipated medium effect $(f^2 = .15)$ would require 55 participants to detect a statistically significant finding. An anticipated large effect $(f^2 = .35)$ would require 25 participants to detect a statistically significant finding. For RQ3, I used formal moderation analysis to evaluate the moderating effect of study participants' demographic variables upon the relationship between participant EQ and

perceptions of ministerial effectiveness of XP's. An anticipated medium effect (f^2 = .15) would require 68 participants to detect a statistically significant finding. An anticipated large effect (f^2 = .35) would require 31 participants to detect a statistically significant finding.

Research Instrumentation

The study's data were collected using two standardized research instruments: The Clergy Effectiveness Scale and the Trait Emotional Intelligence Questionnaire (TEIQue-SF). Factor one, the Clergy Effectiveness Scale (Dobrotka, 2018), is a 1–7 Likert-type scale comprising a 14-item three-scale. The scale has five factors, factor two [has] five factors, and factor four [has] four items. The Emotional Intelligence Questionnaire Short Version (TEIQue-SF) is a 1–7 Likert-type scale (Petrides et al., 2018). The TEIQue-SF consists of 30 items and four factors/subscales by Petrides and Furnham (2000).

Study Procedures

I sent emails to AG district networks in my email list with a bulleted explanation of the study and the link/QR code to complete the survey. After receiving permission to email the potential participants, I sent each a participation email with a survey link and a QR code to XP/LP tandems using MailChimp (https://mailchimp.com). Responses to the TEIQue-SF self-assessments by the XPs and CES by the LPs were collected using SurveyMonkey.com. All participant responses remained anonymous by assigning a value to each respondent. The two survey links were open for 2 weeks. All data were secured in a password-protected file on a personal computer that was locked using password protection. All questionnaire results were assigned a numeric value, and input was made into the analysis software program in SPSS. The survey data were then prepared and organized for analysis.

Research Questions

Four research questions guided this study. The research questions formally stated in the study are as follows:

- RQ1: To what degree did participants identified as executive pastors (XP) perceive themselves as emotionally intelligent?

- RQ2: To what degree did participants identified as lead pastors (LP) perceive their executive pastors as effectual professionally in the ministry?

- RQ3: To what degree will executive pastor perceptions of emotional intelligence associate with and predict ministerial effectiveness as perceived by their lead pastors?

- RQ4: To what degree will participant demographic variables moderate the relationship between emotional intelligence and perceptions of ministerial effectiveness of executive pastors?

Data Analysis

Preliminary study data analysis occurred before the formal analysis of data associated with the study's four research questions. I used descriptive statistical techniques to assess the study's demographic variables by applying the statistical techniques of frequencies (*n*) and percentages (*%*). Descriptive statistical techniques also helped assess the study's survey item response data. The study's survey item response data were specifically addressed using frequencies (*n*), measures of typicality (mean scores), variability (minimum/maximum; standard deviations), standard errors of the mean (SE_M), and data normality (skew; kurtosis).

The study's extent of missing data at the person level and with the survey item response sets was assessed using the descriptive statistical techniques frequencies (*n*) and percentages (*%*). Little's MCAR statistical technique was used to assess the randomness of data missingness. The internal reliability of study participant responses to survey items represented on the study's research instruments was evaluated using Cronbach's alpha (α). I applied the conventions of alpha interpretation proposed by George and Mallery (2020) to Cronbach's alpha values achieved in the internal reliability analyses. The probability level selected at the study's outset was $p \leq .05$ to represent the threshold value for findings to be considered statistically significant. Numeric effect sizes achieved in the study's

analyses associated with the research questions and hypotheses were interpreted using the conventions of effect size interpretation proposed by Sawilowsky (2009).

For RQ1 and RQ2, I used simple linear regression to assess the predictive ability of participant EQ and perceptions of XP's ME. The assumptions associated with the use of simple linear regression were addressed by statistical means (independence of error, normality of residuals, and influential outliers) and visual inspection of scatter plots (linearity and homoscedasticity). For RQ3, I conducted a formal moderation analysis. The assumptions associated with the use of moderated regression analysis were addressed by statistical means (independence of error, normality of residuals, and influential outliers; homogeneity of error variances) and visual inspection of scatter plots (linearity and homoscedasticity). The specific tool used to conduct moderation analysis for RQ3 was Andrew Hayes' Process Macro (4.1) software through IBM's 29th version of its Statistical Package for the Social Sciences (Hayes, 2022).

Chapter 4 – Results

The purpose of this study was to evaluate the relationship between executive pastor perceptions of emotional intelligence and lead pastor perceptions of their ministerial effectiveness. The study's research methodology was a survey research approach with a quantitative, nonexperimental research design. Two distinct constructs were evaluated using standardized research instruments: EI and ME. I accessed the study's sample through a nonprobability, purposive approach. Four research questions were formally stated. Data analysis consisted of descriptive and inferential statistical techniques.

Findings: Descriptive Statistical Analysis

Demographic Variables: Executive Pastor (XP) Participants

The demographic information of the participants identified as XPs was analyzed using descriptive statistical techniques of frequencies (*n*) and percentages (*%*). Table 3 contains a summary of the results of the descriptive statistical evaluation of the participant XPs' years as XP, age, and educational level.

Table 3

Descriptive Statistics Summary Table: Executive Pastor Demographic Variables (Years as an Executive Pastor, Age, and Level of Education)

Demographic Variable	*N*	*%*	Cumulative *%*
Years as Executive Pastor			
1 to 3 Years	11	36.67	36.67
4 to 7 Years	5	16.67	53.33
8 to 11 Years	7	23.33	76.67
12 to 15 Years	2	6.67	83.33
16 to 19 Years	1	3.33	86.67
25 Years or More	4	13.33	100.00
Missing	0	0.00	100.00
Executive Pastor Age			
26 to 30	1	3.33	3.33

Demographic Variable	N	%	Cumulative %
31 to 35	3	10.00	13.33
36 to 40	4	13.33	26.67
41 to 45	7	23.33	50.00
46 to 50	2	6.67	56.67
51 to 55	4	13.33	70.00
56 & Older	9	30.00	100.00
Missing	0	0.00	100.00
XP Education Level			
High School	2	6.67	6.67
Undergraduate Degree	17	56.67	63.33
Graduate Degree	10	33.33	96.67
Doctoral Degree	1	3.33	100.00
Missing	0	0.00	100.00

Demographic Variables: Lead Pastor Participants

The demographic information of the participants identified as LPs was analyzed using descriptive statistical techniques of frequencies (*n*) and percentages (*%*). Table 4 contains a summary of the results of the descriptive statistical evaluation of the LPs' years as LP, age, and educational level.

Table 4

Descriptive Statistics Summary Table: Lead Pastor Demographic Variables (Years as Lead Pastor, Lead Pastor Age, and Lead Pastor Level of Education)

Variable	N	%	Cumulative %
Years as Lead Pastor			
1 to 3 Years	3	10.00	10.00
4 to 7 Years	5	16.67	26.67
8 to 11 Years	6	20.00	46.67
12 to 15 Years	3	10.00	56.67
16 to 19 Years	4	13.33	70.00
20 to 24 Years	4	13.33	83.33
25 Years or More	5	16.67	100.00
Missing	0	0.00	100.00

Variable	*N*	*%*	Cumulative *%*
Lead Pastor Age			
31 to 35	1	3.33	3.33
36 to 40	2	6.67	10.00
41 to 45	11	36.67	46.67
46 to 50	6	20.00	66.67
51 to 55	5	16.67	83.33
56 Years & Older	5	16.67	100.00
Missing	0	0.00	100.00
Lead Pastor Education Level			
High School	2	6.67	6.67
Undergraduate Degree	8	26.67	33.33
Graduate Degree	11	36.67	70.00
Doctoral Degree	9	30.00	100.00
Missing	0	0.00	100.00

Descriptive Statistics: Study Constructs

Descriptive statistical techniques were used to assess the survey response data for XPs' perceptions of EI and LPs' perceptions of their XPs' ME. The descriptive statistical techniques used for this analysis included frequencies (*n*), measures of central tendency (mean scores), variability (minimum/maximum; standard deviations), standard errors of the mean (SE_M), and data normality (skew; kurtosis).

Table 5 contains a summary of the findings from the descriptive statistical analysis of the survey response data for XPs' perceptions of EI and LPs' perceptions of their XPs' ME.

Table 5

Descriptive Statistics Summary Table: XP Perceptions of Emotional Intelligence and Lead Pastor (LP) Perceptions of XP Professional Efficacy

Constructs	*M*	*SD*	*n*	SE_M	Min	Max	Skew	Kurtosis
XP Emotional Intelligence	5.57	0.57	30	0.10	4.41	6.72	-0.05	-0.74
LP Perceptions of XP Efficacy	6.11	0.55	30	0.10	4.14	7.00	-1.68	4.36

Internal Reliability. The internal reliability of the study participants' responses to the survey items represented in the study's research instruments was evaluated using Cronbach's alpha (Field, 2024). The internal reliability achieved for the participants' responses to the survey items for the EI and ME constructs were considered good to very good (Taber, 2018).

Executive Pastor Perceptions of Emotional Intelligence. Table 6 contains a summary of the findings from the evaluation of the internal reliability of XPs' perceptions of EI across the 29 survey items represented in the study's research instrument for the construct of EI.

Table 6

Internal Reliability Summary Table: Executive Pastor Perceptions of Emotional Intelligence

Scale	# of Items	α	Lower Bound	Upper Bound
Emotional Intelligence	29	.88	.82	.93

Note. The lower and upper bounds of Cronbach's α were calculated using a 95.00% confidence interval.

Lead Pastor Perceptions of Executive Pastor Ministerial Efficacy. Table 7 contains a summary of findings from the evaluation of the internal reliability of LPs' perceptions of the ME of their XPs across the 14 survey items represented in the study's research instrument for the construct of ME.

Table 7

Internal Reliability Summary Table: Lead Pastor Perceptions of Executive Pastor (XP) Ministerial Efficacy

Scale	# of Items	α	Lower Bound	Upper Bound
XP Ministerial Efficacy	14	.84	.77	.91

Note. The lower and upper bounds of Cronbach's α were calculated using a 95.00% confidence interval.

Emotional Intelligence/Ministerial Efficacy. Table 8 contains a summary of finding for the evaluation of the internal reliability of LPs' perceptions of the

ME of their XPs and XPs' perceptions of EI across the 43 survey items represented in the study's research instruments for the constructs of ME and EI.

Table 8

Internal Reliability Summary Table: Executive Pastor (XP) Emotional Intelligence and Lead Pastor Perceptions of Executive Pastor (XP) Ministerial Efficacy

Scale	# of Items	α	Lower Bound	Upper Bound
Emotional Intelligence/ XP Efficacy	43	.87	.81	.92

Note. The lower and upper bounds of Cronbach's α were calculated using a 95.00% confidence interval.

Findings by Research Questions

Four research questions guided this study. The following is a report of the study findings from the analyses associated with each of the four research questions stated in the study.

Research Question 1

For this study, RQ1 was, "To what degree did participants identified as executive pastors (XP) perceive themselves as emotionally intelligent?" A one-sample *t*-test (Banda, 2018) was used to evaluate the statistical significance of participant XPs' perceptions of EI. The data normality assumption was addressed by inspecting the dependent variable's skew and kurtosis values. The skew value of -0.05 and kurtosis value of -0.74 for the dependent variable of XPs' perceptions of EI were well within the parameters of data normality (see George & Mallery, 2020).

The XP mean score perceptions of EI of 5.57 ($SD = 0.57$) was statistically significant ($t_{(29)} = 15.19$; $p < .001$). The magnitude of effect for the XPs' perceptions of EI was large at $d = 2.77$ (Sawilowsky, 2009). Table 9 contains a summary of the findings from the evaluation of the statistical significance of the XP's mean score perceptions of EI.

Table 9

Summary Table: Executive Pastor (XP) Perceptions of Emotional Intelligence

Construct	M	SD	M	t-value	p	d
XP Perceptions of Emotional Intelligence	5.57	0.57	4	15.19	< .001	2.77

Note. Degrees of Freedom for the *t*-statistic = 29. *d* represents Cohen's *d*.

Research Question 2

For this study, RQ2 was, "To what degree did participants identified as lead pastors (LP) perceive their executive pastors as effectual professionally in the ministry?" A one-sample *t*-test (Banda, 2018) was used to evaluate the statistical significance of participant LPs' perceptions of their XPs' ME. The data normality assumption was addressed by inspecting the dependent variable's skew and kurtosis values. The skew value of -1.68 and kurtosis value of 4.36 for the dependent variable of LPs' perceptions of their XPs' ME were within the parameters of data normality (George & Mallery, 2020).

The LPs' mean score perceptions of XPs' ME of 6.11 ($SD = 0.55$) was statistically significant ($t_{(29)} = 21.19$; $p < .001$). The magnitude of effect for LPs' perceptions of their XPs' ME was large at $d = 3.87$ (Sawilowsky, 2009). Table 10 contains a summary of the findings from the evaluation of the statistical significance of LPs' perceptions of their XPs' ME.

Table 10

Summary Table: Lead Pastor Perceptions of Executive Pastor Ministerial Efficacy

Construct	M	SD	M	t	P	D
LP Perceptions of XP Efficacy	6.11	0.55	4	21.19	< .001	3.87

Note. Degrees of Freedom for the *t*-statistic = 29. *d* represents Cohen's *d*.

Research Question 3

For this study, RQ3 was, "To what degree will executive pastor perceptions of emotional intelligence associate with and predict ministerial effectiveness as perceived by their lead pastors?"

Correlation Finding. A Pearson Product-Moment Correlation Coefficient was conducted between LPs' perceptions of their XPs' ME and XPs' perceptions of

EI. The results indicated that the mathematical relationship between LPs' perceptions of their XPs' ME and XPs' perceptions of EI was small and non-statistically significant ($r = .13$; $p = .51$). Table 11 contains a summary of the findings from evaluating the mathematical relationship between LPs' perceptions of their XPs' ME and XPs' perceptions of EI.

Table 11

Correlation Summary Table: The Association between Executive Pastor (XP) Perceptions of Emotional Intelligence and lead Pastor Perceptions of Executive Pastor (XP) Ministerial Efficacy

Variable Combination	R	95.00% CI	n	p
XP Pastor Efficacy- XP Emotional Intelligence	.13	[-.25, .46]	30	.51

Predictive Finding. Simple linear regression was used to evaluate the predictive relationship between XPs' perceptions of EI and LPs' perceptions of their XPs' ME. The assumptions of linear regression were addressed through statistical means (independence of error) and visual inspection of scatter plots (normality of residual, homoscedasticity, normality of residuals, and extreme outliers).

The predictive model was non-statistically significant (F (1,28) = 0.45, $p = .51$, $R^2 = .02$), indicating that XPs' perceptions of EI did not explain a significant proportion of variation in LPs' perceptions of their XPs' ME. Considering the overall predictive model's non-statistical significance, the independent predictor variable in the model was not examined further in the analysis. Table 12 contains a summary of findings from the evaluation of the predictive relationship between XPs' perceptions of EI and LPs' perceptions of their XPs' ME.

Table 12

Predictive Model Summary: Executive Pastor (XP) Perceptions of Emotional Intelligence Predicting Lead Pastor Perceptions of Executive Pastor Ministerial Efficacy

Model	B	SE	95.00% CI	β	t	p
(Intercept)	5.44	1.01	[3.37, 7.51]	0.00	5.38	$< .001$
XP Emotional Intelligence	0.12	0.18	[-0.25, 0.49]	0.13	0.67	.51

Research Question 4

For this study, RQ4 was, "To what degree will participant demographic variables moderate the relationship between emotional intelligence and perceptions of ministerial effectiveness of executive pastors?" Formal moderation analysis was used to evaluate the possible moderating effect of the XPs' demographic variables upon the predictive relationship between XPs' perceptions of EI and LPs' perceptions of their XPs' ME.

Years of Experience. A formal moderation analysis was conducted to determine whether XPs' years of experience and perceptions of EI exerted a moderating effect on LPs' perceptions of their XPs' ME. Mean centering was used for the variable of XPs' perceptions of EI.

The overall moderation model was non-statistically significant ($R^2 = 0.11$, F (3, 26) = 1.08, $p = .38$), indicating the predictors in the model did not account for a substantial proportion of the variance in LPs' perceptions of their XPs' ME, indicating that there is insufficient evidence to support the existence of a moderating effect (see Table 13).

Table 13

Moderation Analysis Summary Table: Lead Pastor Perceptions of Executive Pastor Ministerial Efficacy Predicted by Executive Pastor (XP) Perceptions of Emotional Intelligence Moderated by Executive Pastor Years of Experience

Predictor	B	SE	β	T	p
(Intercept)	6.03	0.13	0.00	45.42	< .001
XP Emotional Intelligence (EI)	0.41	0.25	0.42	1.60	.12
XP Years of experience (Category 8 Years or More)	0.14	0.20	0.13	0.70	.49
EI x XP Years of experience (Category 8 Years or More)	-0.54	0.36	-0.39	-1.50	.15

Age Category. A formal moderation analysis was conducted to determine whether the XPs' age category and perceptions of EI exerted a moderating effect on LPs' perceptions of their XPs' ME. Mean centering was used for the variable of XPs' perceptions of EI.

The overall moderation model was non-statistically significant ($R^2 = 0.03$, F (3, 26) = 0.30, $p = .83$), indicating the predictors in the model did not account for a substantial proportion of variance in LPs' perceptions of their XPs' ME, indicating that there is insufficient evidence to support the existence of a moderating effect.

Table 14

Moderation Analysis Summary Table: Lead Pastor Perceptions of Executive Pastor Ministerial Efficacy Predicted by Executive Pastor Perceptions of Emotional Intelligence Moderated by Executive Pastor Age Category

Predictor	B	SE	β	t	p
(Intercept)	6.14	0.15	0.00	41.91	< .001
XP Emotional Intelligence (EI)	0.26	0.29	0.27	0.91	.37
XP AGE (Category 46 Years & Older)	-0.06	0.21	-0.05	-0.28	.78
XP EI x XP AGE (Category46 Years & Older)	-0.24	0.38	-0.19	-0.63	.54

Educational Level. A formal moderation analysis was conducted to determine whether the XPs' educational level and perceptions of EI exerted a

moderating effect on the LPs' perceptions of their XPs' ME. Mean centering was used for the variable of XPs' perceptions of EI.

The overall moderation model was non-statistically significant ($R^2 = 0.08$, F (3, 26) = 0.76, $p = .53$), indicating the predictors in the model did not account for a substantial proportion of variance in LPs' perceptions of their XPs' ME, indicating that there is insufficient evidence to support the existence of a moderating effect.

Table 15

Moderation Analysis Summary Table: Lead Pastor Perceptions of Executive Pastor Ministerial Efficacy Predicted by Executive Pastor Perceptions of Emotional Intelligence Moderated by Executive Pastor Education Level

Predictor	B	SE	β	t	p
(Intercept)	6.21	0.13	0.00	48.83	< .001
XP Emotional Intelligence (EI)	0.07	0.22	0.07	0.30	.76
XP Ed Category (Graduate/Doctoral Degree)	-0.28	0.21	-0.25	-1.32	.20
XP EI x XP Ed Category (Graduate/Doctoral Degree)	0.07	0.39	0.04	0.17	.87

Summary of Results

Chapter 4 included a detailed account of the findings and results obtained from this study. This quantitative analysis involved an investigation of the potential relationship between XP participants' self-reported EI levels and ME, as assessed by their LPs using the modified Ministerial Effectiveness Scale. The first notable finding is that the good levels of internal reliability were reflected in XPs' perceptions of EI and ME. The XPs' perceptions of EI and ME reached statistically significant levels with concomitant huge response effects. Non-statistically significant associative and predictive effects were reflected in XPs' perceptions of EI and ME. Participant demographic variables of years of experience, age category, and educational level had non-statistically significant moderation effects upon the predictive relationship between perceptions of EI and ME. Chapter 5 of this dissertation contains a discussion of the study's findings.

Chapter 5 – Discussion

In this chapter, the problem and purpose of the study are revisited, and preliminary findings, detailed findings for each research question, and implications of the study are presented. This study addressed a gap in the literature concerning the relationship between XPs' levels of EI and their perceived ME. Recommendations for further research and improvements for future studies are provided. The final section includes a summary of the entire study.

Over the last two decades, LPs' needs have significantly changed, leading to the advent of associate-level pastoral positions (Tidwell, 2020). To mitigate the LPs' increased responsibilities and enhance their effectiveness and productivity, many churches, including non-mega and multi-campus churches, have expanded their pastoral staff to include XPs (Krenz-Muller, 2022). The growing number of XPs hired would suggest a perceived value in the XP role (Bosch, 2020). Despite the expectation of greater ME with hiring XPs, there is a significant financial investment in hiring efforts, salary, and benefits without a clear, measurable ROI (Bosch, 2020). This financial commitment necessitates a more accurate ME measurement within the individual church context.

Previous studies on EI and ME have focused not on XPs but on LPs. No studies have been conducted to examine the relationship between the XP's EI levels and their perceived ME as scored by their senior pastor/LP (Sansom, 2022). The aim of this research was to fill a gap in leadership literature by examining the EI of XPs and their perceived ME as rated by LPs. Despite expectations of greater ME, no clear, measurable ROI has been demonstrated (Bosch, 2020). Therefore, I aimed to determine whether a significant correlation exists between XPs' self-assessed EI and LPs' ratings of their ministerial effectiveness. Specifically, this study addressed the following research questions:

1. RQ1: To what degree did participants identified as executive pastors (XP) perceive themselves as emotionally intelligent?

2. RQ2: To what degree did participants identified as lead pastors (LP) perceive their executive pastors as effectual professionally in the ministry?

3. RQ3: To what degree will executive pastor perceptions of emotional intelligence associate with and predict ministerial effectiveness as perceived by their lead pastors?

4. RQ4: To what degree will participant demographic variables moderate the relationship between emotional intelligence and perceptions of ministerial effectiveness of executive pastors?

Overview of the Study

Four research questions and nine hypotheses related to the XP and LP guided this study (see Table 16). The research methodology consisted of a quantitative, nonexperimental research design to address the study's topic. I used convenience sampling due to my background as an AG LP and XP and the availability of AG LPs and XP participants for the survey. Creswell and Creswell (2018) asserted that the researcher selects participants by convenience sampling because they are conveniently available as part of the population. The study's sample was delimited to 60 AG XPs and LP participants consisting of 30 XPs and 30 LPs, representing diverse geographic regions within continental United States.

The study's research methodology was a survey research approach. Two distinct constructs were evaluated using standardized research instruments: EI and ME. The study's sample was accessed through a nonprobability, purposive approach. Four research questions were formally stated. Data analysis involved descriptive and inferential statistical techniques. I conducted statistical power analysis using the G*Power software (3.1.9.2, Universität Düsseldorf, Germany) in advance of the study for sample size estimates for statistical significance testing purposes, as Faul et al. (2009) recommended. The study's statistical power analysis was delimited to anticipated medium and large effects, a power $(1 - \beta)$ index of .80, and a probability level of .05.

For RQ1 and RQ2, I used simple linear regression to assess the predictive ability of participant EI and XPs' perceptions of ME. For RQ3, I conducted a formal moderation analysis using Andrew Hayes' Process Macro (4.1) software through IBM's 29th version of its Statistical Package for the Social Sciences (Hayes, 2022). Finally, for RQ4, formal moderation analysis was used to evaluate the possible moderating effect of the study's XP demographic variables on the predictive relationship between XPs' perceptions of EI and LPs' perceptions of their XPs' ME. The findings revealed that most XPs rated themselves as having very high levels of EI (RQ1), but no significant correlation was found between EI levels and ME (RQs 2-4).

Discussion of Data Analysis Findings

The study of self-assessed ME in XP and the influence of those EI levels on the ME of those XPs was examined by analyzing 30 pairs of LPs and XPs, a total of 60 individuals ($n = 60$) with no missing data. Cooperation among over 2,600 LPs and XPs over 2 months with multiple follow-ups yielded a 2.3% participation rate. The data set for this study was complete, comprehensive, and 100% intact with no missing data. The completeness of the data set adds to the validity of the analysis of the research questions. Using Cronbach's alpha, the internal reliability achieved for participant response to survey items represented in the research instruments for the constructs of EI and ME were considered good to very good, respectively, at $\alpha =$ .88 (based on a 95% confidence level), supporting the survey instruments' value and merit in producing data that addressed the study's construct.

Discussion of Major Findings for Each Research Question
RQ1: Description and Findings on XP Levels of Emotional Intelligence

Chapter 2 included a detailed explanation and examination of the need for investment in the church and the LP in the XP position, as well as EI and ME. A crucial aspect of an XP's leadership style is exhibiting high trait levels of EI (Oswald, 2016). The level of EI is a critical determining factor in a leader's success (Goleman, 2005; Goleman & Boyatzis, 2017). High EI levels enable pastors to establish trusting relationships with their congregants, ultimately facilitating

transformative changes in individual lives (Oswald, 2016). Research highlights two critical areas where, according to research findings, EI profoundly impacts a leader: career success (Sharma & Tiwari, 2023) and job performance (Joseph et al., 2015; Naz et al., 2022). Both career success and job performance are vital in assessing an XP's ME. The leadership attribute of EI in the XP position is essential to understanding their ME (Roth, 2011). In other words, the self-assessed trait EI levels among XPs should influence the XP's perceived levels of their XP's ME. The issue that will soon become apparent is not that the XPs scored themselves high on their self-assessment but that all of them gave themselves high marks for the most part. This outcome resulted in minimal variability in the study to assess any correlation between EI and ME, as their counterparts, the LPs, scored the XPs equally high on ME.

Given the existing literature on the topic and the data outcomes, however, the current study's findings were both significant and insignificant. For RQ1, the extent to which participants identified as XPs perceived themselves as emotionally intelligent was examined. As previously stated, the self-assessments of the XP on their survey reflected extremely high levels across the board for XPs. The mean score for XPs' perceptions of EI was 5.57 ($SD = 0.57$), which was statistically significant ($t(29) = 15.19$; $p < .001$). The effect size for XPs' perceptions of EI was substantial, with Cohen's $d = 2.77$. The XPs in this study self-reported their EI levels significantly higher than the standard deviation of 0.57, indicating a huge effect.

Existing research underscores the critical role of EI in determining a leader's success (Goleman & Boyatzis, 2017). The present study's findings are congruent with the expectation that (XPs who have achieved this selective position should have high EI scores. As previously noted, EI is a key determinant of a leader's success (Goleman, 2005; Goleman & Boyatzis, 2017). However, the exceptionally high EI scores among XPs were unexpected. These scores suggest that the XP participants in this study, as measured based on self-assessments using TEIQue-SF, perceived their EI skills as exemplary. At high levels, the XPs assessed their emotional self-efficacy in self-control, emotionality, sociability, and well-being

(Andrei et al., 2016). These findings suggest an inquiry into why the XP self-assessments on EI were so skewed toward the exceptionally high end. Three areas, or effects, might have influenced the XPs' EI scores.

Researchers from various disciplines, including social, clinical, and personality psychology, industrial-organizational psychology, health sciences, neuroscience, and philosophy, have long debated the extent to which self-evaluations are biased, potentially skewing either positively or negatively (J. D. Brown, 2012; Craig et al., 2020; Dunning et al., 2004; Ferris et al., 2017; Foster et al., 2018; Zell et al., 2020). The first issue to consider is the self-assessment bias that can arise when individuals score themselves. This phenomenon, known as the better-than-average effect (BTAE; Pendregon et al., 2012), is positively correlated with the psychological well-being of the participants. High levels of EI affirm the presence of healthy feelings of psychological well-being (Petrides, 2009; *see Table 1, Category 4). The state of well-being exhibits a general sense of well-being, expressing positivity, happiness, fulfillment (Andrei et al., 2016), optimism, and self-esteem (Petrides, 2009). Individuals scoring high on this dimension of EI reflect a sense of well-being, projected from their achievements toward future expectations (Petrides, 2009). As XP participants in this study scored themselves high in all categories of EI, well-being scores were also self-assessed as being high. Congruent with the findings in this study, high scorers in well-being tend to feel happy, positive, and fulfilled. In contrast, those who score low in this area lean toward low disappointment about their present life and display low self-regard (Petrides, 2009). Therefore, having a high sense of well-being could have influenced the XP's trait EI self-assessments.

Over the past 20 years, EI has been highly valued as a critical leadership attribute. In practice, EI is crucial in assessing leadership potential (Goleman & Boyatzis, 2017). In this study, the XP participants self-assessed themselves in four vital categories and 15 TEIQue facets: trait empathy, emotion expression, relationships, emotion management, assertiveness, social awareness, self-esteem, trait optimism, trait happiness, emotion regulation, impulsiveness (low), stress management, adaptability, and self-motivation (Petrides, 2009). If the BTAE were

strong among XPs, these high EI scores would be expected. However, the question whether these high scores reflect BTAE or are influenced by their psychological well-being as pastors remains. Additionally, does the XP's role as the second chair, rather than the first (the LP), play a part in these assessments? Therefore, not bearing the burden of first-chair ministry may lead to higher feelings of well-being.

Researchers from diverse fields—including social, clinical, and personality psychology, industrial-organizational psychology, health sciences, neuroscience, and philosophy—have long debated the extent to which self-evaluations are biased, which can result in either positive or negative distortions (J. D. Brown, 2012; Ferris et al., 2017; Zell et al., 2020). Theoretically, the average person in a sample (the XPs in this study) should consider themselves to be of average ability, assuming a normal distribution. However, when the average person, the XP, believes they are above average, it indicates a directional bias, suggesting that these individuals tend to evaluate themselves more favorably than is realistic (Foster et al., 2018; Zell et al., 2020). This overestimation often stems from general self-esteem, self-confidence, and misconceptions about unbiased assessments of their EI levels. Consequently, they score themselves based on how they wish to perceive their abilities rather than their actual performance. For instance, participants using self-assessment tools such as Cooper and Petrides' (2010) TEIQue-SF often engage in wishful thinking when scoring themselves. People are generally poor at accurately gauging their EI levels (Mayer et al., 2019). Also, "motives still matter" (J. D. Brown, 2012) regarding BTAE and self-assessment surveys. There is no way to completely divorce oneself from possible hidden motivations; one must be mindful of them while taking the survey. This issue is addressed further in the recommendations section of this dissertation.

The second potential influence on the high self-assessments of XPs is their desire to demonstrate their value (Zell et al., 2020), protect their self-esteem (D. Brown et al., 2017), and promote their self-efficacy (Vancouver et al., 2017). Despite the anonymity of the surveys, XPs may still perceive their high compensation and the value placed on their position by LPs to the church board as necessitating proof of their effectiveness. The idea of assessing the XP based on the

health of the church's financials (bottom line), staff chemistry, volunteer teams, HR, ministry departments, and facilities is difficult to quantify. The failure to assess these areas and produce an ROI is due primarily to LP's vision and the church board controlling much of the more significant expenditures such as staff salaries, benefits, major facility improvements, and budgetary approval (Bonem & Patterson, 2012; Bosch, 2020; Kay, 2021; Taylor, 2015). Without a practical way of measuring the XP's ME, this perceived need for validation could influence the XP's self-evaluations. In this study, the ROI for churches and LPs was explored, mainly by examining the potential correlation between the TEIQue-SF and the Modified Ministerial Effectiveness Scale. Further exploration of ideas for assessing the ROI of the XP position are provided in the Recommendations for Future Studies section.

The final factor potentially influencing the XP's perceived extremely high self-evaluation inflation on their EI self-assessment in this study is the possibility that the group genuinely possesses high levels of EI. Achieving the position of an XP in a church with an attendance ranging from 350 to 5,000 requires significant leadership skills (Bonem & Patterson, 2012; Bosch, 2020) and a certain level of confidence. This role involves maintaining a close relationship with the LP (Bonem & Patterson, 2012) and working collaboratively with teams (Kay, 2021; Sansom, 2022), HR (Dobrotka, 2018), and experienced church boards (Bosch, 2020). Despite the limited variability in the study, the consistently high scores given by nearly all LPs on the MES scale when evaluating their XPs may accurately reflect the LPs' unbiased and non-endowment effect observations. The endowment effect, where individuals overvalue their possessions (Jaeger et al., 2020), is discussed further in the section on the findings related to RQ2.

RQ2: Description and Findings on Perceived XP Ministerial Effectiveness

For RQ2, how LPs perceive the professional efficacy of their XPs in ministry was explored. The findings from this study align with existing literature, as the LPs in this study significantly rated their XPs as effective because they significantly aid them in advancing the church's progress toward its agreed-upon goals and objectives (Dobrotka, 2018). As such, the LPs in this study evaluated

their XPs using the Modified MES, focusing on three constructs within four categories that express the areas needed to move those goals ahead: skills, knowledge, abilities, and personal characteristics (Dobrotka, 2018). Every LP in the study rated their XP highly in all three constructs: social adeptness, professional competence, and inclination to lead (*see Table 2). The LPs assessed their XPs highly in all eight Modified Carnes (2020) XP responsibilities, which overlapped with the three MES constructs. These eight responsibilities are as follows:

- Scheduling and leading church staff meetings;

- Managing governmental agencies;

- Handling new staff hiring and onboarding;

- Staff oversight and development and maintain org-chart (Bosch, 2020). *addition for modification

- Developing and [overseeing] the annual church and ministry budgets;

- Maintaining staff policies, procedures, and best practices; and

- Solving interpersonal conflicts or other team challenges;

- Supports the mission and vision of the LP (Hawco, 2005). *addition for modification

The MES survey data indicated that the LPs overwhelmingly believed their XPs had mastered every MES category (Dobrotka, 2018) and all eight XP responsibilities (Carnes, 2020). The results showed that the LPs rated their XP as exemplary in all categories, well above the statistical average.

The data analysis revealed that the mean score for LPs' perceptions of XP ME was 6.11 ($SD = 0.55$), which was statistically significant ($t(29) = 21.19$, $p < .001$). The effect size for LPs' perceptions of XP ME was substantial, with a Cohen's d of 3.87 (Sawilowsky, 2009). This finding is meaningful to the study, as it indicates that LPs rated their XPs extremely high, scoring them on the MES on average approximately 11 times greater than the mean. However, the high scores and lack of variability in the responses indicate that LPs consistently viewed their XPs as highly effective. This lack of variability in RQ1 and RQ2 data sets meant that the study could not establish a significant correlation between the XPs' self-assessed EI levels and their perceived ME as rated by the LPs.

There are, however, four possible reasons for the LP's ME of their XPs. The first possible reason is that Vroom's (1964) expectancy theory motivated the LPs (unconsciously). Vroom posited in their expectancy theory, a transactional theory, that people in the workplace are motivated by what others might expect of them. The primary motivation for this study was clearly stated in the packets emailed with the surveys that included the research questions. This unusually high data point was influenced by the desire of one of their AG peers (this researcher) to see them succeed and provide what was perceived as necessary support, resulting in high evaluations for the XPs. The expectancy theory seems less likely, as most of the LPs in the survey did not have any working relationship with me, only the bonds of our ministerial affiliation.

The second potential influence on the LPs' high ratings of their XPs on the MES is the endowment effect. This effect suggests that LPs might have inflated the value of their XPs' ME because they regard these individuals as their own. As a result, they may be inclined to give higher scores out of a sense of ownership and loyalty, considering them "fellow laborers in Christ Jesus" (ESV, 2001/2016, I Corinthians 3:9). In the AG, there is a strong emphasis on honoring fellow workers and refraining from downgrading another elder. As described earlier in Chapter 1, the relationship between the LP and XP being symbiotic and relationally close would lend credence to the LP not disparaging his XP/second chair on the MES. This high view is a commendable and credible explanation for this phenomenon. However, although this cultural value is admirable, it may not benefit the objectivity required in this study.

A third possibility is related to the previous point concerning the endowment effect. Many LPs at the level that necessitates or permits an XP tend to exhibit significant egos (Bonem & Patterson, 2012). This phenomenon has been observed firsthand during my tenure as an LP for over 30 years, where I experienced and witnessed this type of inflated self-perception. Numerous LPs within the AG fellowship and others have publicly admitted to possessing significant self-perceptions (Jackson, 2009; Ketterling, 2022; King, 2018). Many LPs require an XP (second chair) who understands the need for continual ego

reinforcement. LPs who achieve high levels of ministerial success do so with substantial confidence and, as a result, may not perceive their selection of an XP as being inferior. This dynamic leads to a subjective evaluation of their choice, with the LPs' ego influencing their assessment of their XPs' capabilities.

The final potential influence on the LPs' overwhelmingly high ratings of their XPs' ME is the genuine effectiveness of the XPs across all three levels of the MES. The participating LPs may have rated their XPs as highly effective because these XPs indeed demonstrated high performance in all measured aspects of ME. As stated earlier, the XPs achieving their positions with churches averaging in attendance from 350 to 5,000 requires significant leadership skills. These high scores could reflect XP abilities among this group of participants. Again, without variability between RQ1 and RQ2, there can be no significance or correlation.

RQ3: Description and Findings: Predictability of XP Ministerial Effectiveness

For RQ3, the degree to which XPs' perceptions of EI are associated with and predict ME as perceived by their LPs was examined. Understanding the influence of EI on XPs concerning ME is crucial for comprehending ministerial success (Kay, 2021). Emotionality impacts all aspects of human behavior and interactions within organizations, including churches (Ashkanasy, 2003). Key areas such as project performance, emotion management (Khosravi et al., 2020), strategic decision-making (Alharbi & Alnoor, 2022; Alzoubi & Aziz, 2021), and relational leadership (Alharbi & Alnoor, 2022) are central to EI, ME, and the XP role. Churches that fail to accurately assess or predict negative emotionality risk diminishing their managerial and organizational effectiveness (Ashkanasy & Nicholson, 2003; Beyer & Niño, 2001). LPs should prioritize understanding the impact of EI when hiring operational managers, such as XPs. They should also focus on identifying candidates with high levels of EI. For LPs and their boards, identifying XPs with high EI is invaluable for the success of both the first and second chair teams. Understanding the ROI and the link to predictability is crucial when relational, financial, and staff health is entrusted to the XP. It is evident from the high scores the LPs gave their XPs on the XP's ME that the LPs in this study believe they are getting a high ROI concerning their choice of XP. Unfortunately,

the findings from this study concerning the predictability factor could not be confirmed due to the lack of data support for variability.

The predictive findings for RQ3 in this study indicate no mathematical relationship between LPs' perceptions of XPs' ME and XPs' perceptions of EI. The correlation was small and non-statistically significant "($r = .13$; $p = .51$)". These findings suggest that XPs' perceptions of their EI do not explain a substantial proportion of the variation in LPs' perceptions of their ME. The lack of variability in this study for RQ3 implies no predictability between these variables.

RQ4: Description and Findings on Demographic Variables

For RQ4, the extent to which participant demographic variables—years of experience, age, and education level—moderate the relationship between EI and perceptions of ME of XP was analyzed. The findings for RQ4 showed insufficient evidence to support the existence of years of experience as a moderating effect on LPs' perceptions of their XPs' ME ($R^2 = 0.11$, $F(3, 26) = 1.08$, $p = .38$), indicating no significant variance (see Table 14). The second moderating variable, age, was also non-statistically significant ($R^2 = 0.03$, $F(3, 26) = 0.30$, $p = .83$)", indicating insufficient evidence to support the existence of a moderating effect (see Table 14). Finally, under the moderating category of participants' educational level, no statistical significance was found ($R^2 = 0.08$, $F(3, 26) = 0.76$, $p = .53$). The data revealed insufficient evidence to support the existence of education as a moderating effect on the participants' scoring.

Table 16

Connection Between the Hypotheses and the Resulting Answers

Hypothesis #	Hypotheses	Hypotheses Results
H1	The numbers of XP's self-scoring the TEIQue-SF will be low.	H1 *failed* to be affirmed as the number of XPs scoring was extremely high.
H2	The numbers of XP's self-scoring the TEIQue-SF will be moderate.	H2 *failed* to be affirmed as the number of XPs scoring was extremely high.
H3	The numbers of XP's self-scoring the TEIQue-SF will be high.	H3 was ***affirmed*** (significant) because the number of XPs scoring was extremely high.

Hypothesis #	Hypotheses	Hypotheses Results
H4	There will be a statistically significant relationship between EQ and XP.	H4 *failed* to be affirmed as the correlation data was insignificant.
H5	EQ and XP will not have a statistically significant relationship.	H5 was ***affirmed*** because the data showed no significant statistical data or relationship.
H6	XPs who score higher on the Emotional Intelligence Questionnaire TEIQue-SF (Cooper & Petrides, 2010) will score higher on the Clergy Effectiveness Scale (Dobrotka, 2018).	H6 *failed* to be affirmed as the correlation data was insignificant, showing no correlation.
H7	XPs who score lower on the Emotional Intelligence Questionnaire TEIQue-SF will also show a significant decrease in their scores (results) on their Clergy Effectiveness Scale test.	H7 *failed* to be affirmed as the correlation data was insignificant, showing no correlation.

Summary

In conclusion, I sought to answer four primary research questions. RQ1 focused on the extent to which XP participants perceive themselves as emotionally intelligent. RQ2 was concerned with investigating how LPs perceive the professional efficacy of their XPs in ministry. For RQ3, the degree to which XPs' self-perceptions of EI are associated with and predict their ME as perceived by their LPs was explored. Finally, RQ4 addressed the extent to which participants' demographic variables moderated the relationship between EI and the perceived ME of XPs.

The majority of XP participants in this study rated their EI levels as statistically significantly high. However, this lack of variability in self-perceptions posed a challenge, as it did not provide sufficient data for meaningful correlation analysis between the EI levels of XPs and their ME. The LPs also rated their XPs' ME as extremely high. Although both XPs and LPs rated the XPs overwhelmingly high in EI and ME, respectively, the lack of variability in these scores prevented the establishment of a correlation between XPs' EI levels and LP assessments of

XPs' ME. Both scores, from the TEIQue-SF and the MES, were consistently high with no moderate or low scores, thus impeding any tracking of correlations. Finally, the participants' demographic variables of age, length of time in ministry, or years of education did not moderate the relationship between EI and the perceived ME of XPs.

Implications

The results of this study indicate that most XPs self-assessed highly in EI and expressed a BTAE score, thus greatly valuing their proficiency. Denominations have historically sought to provide adequate preparation and continuing education but have been slow in responding to the leadership demands of the XP (Hammond, 2016). This study offers valuable insights that AG district leaders, churches, LPs, and educational institutions can use in three key areas. The first set of implications and actions is directed toward the AG network/district officials, emphasizing the need for a more comprehensive understanding of EI's role in an XP's ministry. Given the growing emphasis on church staff functioning within team structures, where EI is crucial for effectively coaching and mentoring staff, managing conflicts, and providing inspirational leadership (Goleman & Boyatzis, 2017), network officials must have a foundational understanding of EI. Therefore, it would greatly benefit the network/district officials to facilitate teaching sessions led by guest experts, either in-person or online, at the district level to discuss EI and its relationship to leadership success in ministry.

Given the limited and targeted support for this relatively new role, alongside the increasing number of mid-sized churches adopting the XP position, AG network leaders must recognize the significance of this new pastoral team member. Although network/district officials excel in supporting LPs, youth and children's pastors, and worship pastors, district support for XPs appears to be lacking. Network LPs could designate a district leader, preferably the financial lead at the network, to support XPs, which would be highly beneficial. Further, with the operations leads, the districts could establish cohort support groups that XPs could engage in and find support. Within each AG network/district among the churches,

numerous experienced and successful XPs could work with the network operations lead to facilitate these cohorts. A natural progression in ministry that leads to a pastor in one area of ministry, such as youth pastors becoming LPs, which leads to the XP position, appears to be lacking. Therefore, having a better EI-educated network/district staff and creating these XP lead cohorts could improve this transition.

There is a continually increasing emphasis on church staff operating within team structures, and EI is essential for influence, coaching, mentoring, conflict management, and inspirational leadership (Goleman & Boyatzis, 2017). Effective leaders also exhibit a high level of EI (Goleman, 2005). A greater understanding of EI is needed in all areas of ministry. Therefore, AG networks/districts could offer breakout sessions on EI and ability EI testing, possibly using the MSCEIT. These breakout sessions would benefit XPs at the district network level during annual and sectional meetings.

Church boards and LPs should recognize the interdependent relationship between the LP and their XP. Following this study, where the ROI concerning the XP position remains uncertain, there is a need for ongoing examination of the effectiveness of the XP role. Given the close working relationship within the lead team, it is essential to step back and evaluate this dynamic objectively periodically. This study revealed that LPs consistently rated their XPs as highly effective in ministerial roles. Therefore, church boards and LPs should conduct comprehensive 360-degree analyses of the XP's ME. Involving board members, staff members, and specific lay staff in these analyses using the modified MES (Dobrotka & Frisinger, 2024) could provide the necessary variability to establish or refute a correlation between XP ability and EI, as well as gain insights from the 360-degree modified surveys. Implementing a 360-degree model to survey the board, staff, and lay staff could mitigate the endowment effect on these ratings. My final recommendation is to conduct the MES longitudinally, starting after the first year and then biennially after that.

The final area of implications pertains to institutions responsible for ministry training, such as Christian colleges and schools of ministry. These

institutions, which prepare students for vocational ministry, would benefit significantly from emphasizing EI in ministry, the dynamics between the LP and XP leadership team, and the broader concept of ME. The current study revealed that most XP participants self-assessed their EI levels as high, and their LPs rated them highly regarding ME. Therefore, ministerial training programs should incorporate focused classroom studies on the advantages of EI, strategies for its development, and a comprehensive understanding of ME. Currently, there is no specific class in AG colleges and universities dedicated to the training and study of the XP position. The prevalent mindset among many AG church staff members, who operate under the belief "I work at the pleasure of my lead pastor," raises questions about whether this approach alone is a sufficient measure of ME. Given that EI is the most significant differentiating factor in determining a leader's success (Goleman, 2005; Goleman & Boyatzis, 2017; Tai & Kareem, 2019), ministry training institutions should prioritize the development of EI within their curricula.

Limitations

General Study Limitations

I employed convenience sampling, and Creswell and Creswell (2018) noted that this technique may present a limitation to the research. Furthermore, the participants voluntarily self-selected for this research, introducing potential self-selection biases (Creswell & Creswell, 2018). The surveys were also self-reported, potentially leading to unintended biases. These biases could be significant in showing a difference between those who responded and those who did not, thus leaving a gap in the findings.

The current study involved a convenience cross-sectional sample from various regions of the United States. A cross-sectional sample can be a potential limitation due to the errors associated with causal inference (CI) and common method variance (CMV). The influence of the validity of survey-based cross-sectional research is problematic and cannot always be avoided (Lindell & Brandt, 2000; Podsakoff et al., 2003). Collecting longitudinal data is preferable for

reducing CMV and CI when (a) the temporal nature of a phenomenon is explicit, (b) intervening events are unlikely to confound follow-up studies, or (c) alternative explanations cannot be controlled with a cross-sectional method (Rindfleisch et al., 2008).

Denominational Study Sample Limitations

An additional limitation may be linked to the demographic sample used in the current study. Specifically, the sample participants were all LPs and their XPs from AG churches in the United States. The study focused on AG LPs and XPs and thus limited the scope of the study to other Pentecostal groups such as the Four Square and the Church of God. Non-Pentecostal churches such as the Church of the Nazarene (Myers, 2017), Baptist (Cunningham, 2022), and Wesleyan churches (Hammond, 2016) have done similar studies on LPs, which might have led to a larger cross-section of participants in this present study. Finally, limiting participation to the AG fellowship also limited the sample size over 2 months to 60 participants.

Emotional Intelligence Survey Instrument Limitations

Another limitation is the self-assessment bias that can arise when individuals evaluate themselves. This phenomenon, known as BTAE, positively correlates with participants' psychological well-being. High EI levels affirm healthy psychological well-being (Petrides, 2009). To the XP overestimating their EI on trait EI surveys such as the TEIQue-SF (Cooper & Petrides, 2010), it would be more effective to use an ability-based EI instrument, such as the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT). The MSCEIT measures four branches of ability EI: managing emotions, understanding emotions, facilitating thought using emotion, and perceiving emotion (Mayer et al., 2016). These branches characterize emotional problem-solving skills. Ability EI testing involves posing problems to participants and analyzing their response patterns to identify correct answers, as defined by authorities in problem-solving areas (Mayer et al., 2012, 2016). The MSCEIT is scored based on external criteria for correctness rather than self-assessment (Fiori et al., 2014). Participants are evaluated on their responses to situational circumstances (Mayer et al., 2002). Using the trait EI

survey (TEIQue-SF) instead of the ability test (MSCEIT) limited this study. Employing the MSCEIT could have mitigated the BTAE in XPs' self-assessments, leading to more accurate evaluations of their EI.

Number of Sample Participants Limitations

The number of participants in the survey was a fraction of what the survey could have used, which limited the data outputs and possibly the variability of the study. A more significant number of participants from a larger group, such as Pentecostal churches, would have provided a more robust sampling. Limiting the study to AG LPs and XPs reduced the possible number of survey participants as national cooperation from the AG reduced the availability of and access to many churches with LPs and XPs on staff. Participation from the AG in the Pacific Northwest was substantial, and the participation of other AG pastors across the country with XPs was respectable. Although this study had access to over 2,600 AG LPs with a 2.3% participation yield, the total numbers could have been substantially greater with support from the national AG headquarters and district cooperation. A more significant number of participants could have provided the missing variability to achieve significance in the data showing a correlation between high levels of EI in XPs and MES scoring by LPs.

Lead Pastor and Executive Pastor Symbiotic Relationship Limitations

Another limitation of this study relates to the unique responsibilities of the XP, which are intricately tied to their relationship with the LP. Understanding this symbiotic relationship is crucial, as the XP's role is to assist the LP with administrative and operational demands (Hawco, 2005; Sansom, 2022). The XP must deeply understand the LP's vision, heart, and mind to effectively act on behalf of the LP (Bonem & Patterson, 2012). This close relationship can introduce bias into the survey responses of LPs when assessing the ME of XPs. Because LPs personally select XPs, they may have a subjective view of the XPs' performance. LPs who have achieved high levels of ministerial success often possess substantial confidence and may not perceive their selection of an XP as flawed. This dynamic can lead to an inflated evaluation of the XP's capabilities due to the LPs' self-perception. This influence is related to the endowment effect theory, a cognitive

bias where individuals overvalue their possessions (Jaeger et al., 2020). Therefore, this potential cognitive bias could affect the study's results, as LPs might have overrated the ME of their XPs due to their close and dependent relationship. A potential method to mitigate the endowment effect and obtain a more objective perspective on the XP's performance is to use the modified MES with individuals outside the LP-XP relationship, such as church board members.

Limitations Summary

This study has six limitations: convenience and cross-sectional sampling, self-reported responses, EI survey instrument, participation numbers, and the LP-XP symbiotic relationship. These limitations may have contributed to the lack of significance in the study's findings. Nevertheless, these limitations also offer valuable insights and informed the recommendations for future research.

Recommendation for Future Research

There are four recommendations for future research. First, the study should be replicated with a larger sample size to increase the number of LP-XP participants. A more extensive data set could provide the variability necessary to show correlation or even predict whether the EI levels of the XPs influence the levels of ME as scored by the LPs. Additionally, a larger data set could provide insights into the skewed data concerning the exceptionally high EI levels as self-assessed by the XPs and the unusually high ME levels of the XPs as scored by the LPs. Two possible ways to increase participation would be to replicate this study by extending involvement at the national level within the AG fellowship. For future studies, it is recommended that a researcher with more significant influence and stronger connections collaborate with the AG USA. This collaboration could involve having the AG District Network Offices (led by the lead district pastor or their assistant lead) conduct surveys among XPs and LPs. Expanding the current study could also be achieved by including participants from other denominations, such as the Foursquare Church and the Church of God, or replicating the study among non-Pentecostal groups. Both of these recommendations could draw from more lead teams available and thus expand the possible participants beyond the 2,600 of this study and 2.3% return rate, creating a more extensive data set.

The second recommendation for future research is to examine the EI levels of XPs using the ability-based MSCEIT instead of the trait-based EI survey (TEIQue-SF). The MSCEIT would eliminate the BTAE in the XPs' EI assessments. By eliminating the trait EI instrument and replacing it with the ability model of the MSCEIT, future studies would potentially eliminate the limitations of this current study. These limitations do not exist because the MSCEIT uses external criteria for correctness (scored by EI experts for proper responses) rather than self-assessment (Fiori et al., 2014). In MSCEIT, participants are evaluated based on their responses to situational circumstances (Mayer et al., 2002), not by self-assessment.

Finally, to mitigate the endowment effect theory and obtain a more objective perspective on the XP's performance, future studies should involve church board members in scoring the XP on the modified MES rather than relying solely on the LP-XP symbiotic relationship. Finally, a qualitative phenomenological study involving the same five to eight lead team participants out of the 30 in this study, or even different sets, could shed some light on this study's data. The proposed qualitative study would include five to eight lead team groups of LPs and XPs. The recommendation also provides for the use of individual interviews to avoid any peer pressure. The semistructured interview format consists of open-ended questions for structure (Saldana & Omasta, 2021). As Galletta and Cross (2013) suggested, these questions will be a three-phase model. These guided questions will reveal attitudes, perceptions, and beliefs toward the XP-LP experience (Terrell, 2023). Such a study could be foundational for providing a series of questions for both group studies and individual interviews. The study findings and the EI instrument (MSCEIT) will guide partial questions during the group study for the XPs and the modified MES for the LPs.

Conclusion

This chapter included a summary of the study problem and purpose, as well as a presentation of preliminary findings, detailed findings for each research question, and implications of the study. This study addressed a gap in the literature concerning the relationship between XP's levels of EI and their perceived ME.

Finally, recommendations for further research and improvements for future studies were provided.

The current study also showed that although XP self-assessments were statistically significant, the XPs overwhelmingly rated their EI levels as high, but the data showed a lack of variability. The LPs' modified ME scores of their XPs were statistically significant; however, the lack of variability did not contribute to the overall significance of establishing a correlation. Although there may be several reasons for these high outcomes, as previously stated in this chapter, the overall findings were insignificant. Predictability could not be established without variability in either the XPs' EI scores or the LPs' ME scores. The study also revealed that demographic variables such as age, years in service, and educational level had no moderating effect. In summary, there were no statistically significant findings to show that high levels of EI self-assessed by XPs correlate with LPs' perceptions of their ME, nor do demographic variables moderate either EI or ME scores.

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Appendix A

Modified Dobrotka-Frisinger Clergy Effectiveness Scale

*Individual Demographics *circle one

1. How many years have you been a lead Pastor?
   1-3   4-7   8-11   12-15   16-19   20-24   25+

2. What is your age?
   20-25   26-30   31-35   36-40   41-45   46-50   51-55   56+

3. What is your highest level of education completed?
   High School   Graduate Level   Post-Graduate Masters Level

   Doctoral Level

*Professional Competence (Bosch, 2020; Dobrotka, 2018, 2020 *category)

4. To what extent do you believe your XP has knowledge of church finances?
   never—   1   2   3   4   5   6   7—always

5. To what extent do you believe your XP has knowledge of the management of ministry teams?
   never—   1   2   3   4   5   6   7—always

6. To what extent does your XP manage staff policies, procedures, practices, and governmental agencies?
   never—   1   2   3   4   5   6   7—always

7. To what extent do you believe your XP, as the second chair, fully supports you as first chair lead pastor?
   never—   1   2   3   4   5   6   7—always

8. To what extent does your XP oversee ministry effectiveness and staff accountability?
   never—   1   2   3   4   5   6   7—always

Socially Adept (Dobrotka, 2018, 2020)

9. In social settings, my pastor is aware of the emotions and behaviors of others.
   never—   1   2   3   4   5   6   7—always

10. My executive pastor (XP) is socially perceptive.
    never—   1   2   3   4   5   6   7—always

11. My XP is adaptable.
    never—   1   2   3   4   5   6   7—always

12. My XP motivates others by relating to people in a way that inspires them to do their best.

    never—   1   2   3   4   5   6   7—always

13. My XP functions well as a member of a team.

    never—   1   2   3   4   5   6   7—always

Inclination to Lead (Dobrotka, 2018, 2020)

14. My XP is goal-oriented.

    never—   1   2   3   4   5   6   7—always

15. My XP shows initiative in taking on challenges and accomplishing goals.

    never—   1   2   3   4   5   6   7—always

16. My XP is willing to assume a leadership role when necessary.

    never—   1   2   3   4   5   6   7—always

17. My XP will take risks if the situation requires it.

    never—   1   2   3   4   5   6   7—always

(Dobrotka, 2018; Dobrotka & Frisinger, 2024)

(*Sections 2 is modified (Frisinger, 2024) and 2-4 of this scale is others-rated)

Appendix B

Trait Emotional Intelligence Questionnaire Short Form

Instructions: Please answer each statement below by putting a circle around the number that best reflects your degree of agreement or disagreement with that statement. Do not think too long about the exact meaning of the statements. Work quickly and try to answer as accurately as possible. There are no right or wrong answers. There are seven possible responses to each statement ranging from 'Completely Disagree' (number 1) to 'Completely Agree' (number 7). The exceptions are questions 31-33.

1 . . . . 2 . . . . 3 . . . . 4 . . . . 5 . . . . 6 7
Completely   Completely
Disagree   Agree

	1	2	3	4	5	6	7
1. Expressing my emotions with words is not a problem for me.	1	2	3	4	5	6	7
2. I often find it difficult to see things from another person's viewpoint.	1	2	3	4	5	6	7
3. On the whole, I'm a highly motivated person.	1	2	3	4	5	6	7
4. I usually find it difficult to regulate my emotions.	1	2	3	4	5	6	7
5. I generally don't find life enjoyable.	1	2	3	4	5	6	7
6. I can deal effectively with people.	1	2	3	4	5	6	7
7. I tend to change my mind frequently.	1	2	3	4	5	6	7
8. Many times, I can't figure out what emotion I'm feeling.	1	2	3	4	5	6	7
9. I feel that I have a number of good qualities.	1	2	3	4	5	6	7
10. I often find it difficult to stand up for my rights.	1	2	3	4	5	6	7
11. I'm usually able to influence the way other people feel.	1	2	3	4	5	6	7
12. On the whole, I have a gloomy perspective on most things.	1	2	3	4	5	6	7
13. Those close to me often complain that I don't treat them right.	1	2	3	4	5	6	7
14. I often find it difficult to adjust my life according to the circumstances.	1	2	3	4	5	6	7
15. On the whole, I'm able to deal with stress.	1	2	3	4	5	6	7
16. I often find it difficult to show my affection to those close to me.	1	2	3	4	5	6	7
17. I'm normally able to "get into someone's shoes" and experience their emotions.	1	2	3	4	5	6	7
18. I normally find it difficult to keep myself motivated.	1	2	3	4	5	6	7
19. I'm usually able to find ways to control my emotions when I want to.	1	2	3	4	5	6	7
20. On the whole, I'm pleased with my life.	1	2	3	4	5	6	7
21. I would describe myself as a good negotiator.	1	2	3	4	5	6	7
22. I tend to get involved in things I later wish I could get out of.	1	2	3	4	5	6	7
23. I often pause and think about my feelings.	1	2	3	4	5	6	7
24. I believe I'm full of personal strengths.	1	2	3	4	5	6	7
25. I tend to "back down" even if I know I'm right.	1	2	3	4	5	6	7
26. I don't seem to have any power at all over other people's feelings.	1	2	3	4	5	6	7
27. I generally believe that things will work out fine in my life.	1	2	3	4	5	6	7
28. I find it difficult to bond well even with those close to me.	1	2	3	4	5	6	7
29. Generally, I'm able to adapt to new environments.	1	2	3	4	5	6	7
30. Others admire me for being relaxed.	1	2	3	4	5	6	7
Individual Demographics Section (Not part of the TEIQue-SF)*cirlcle one							
31. How long have you been an executive pastor (XP)? *in years	1-3	4-7	8-11	12-15	16-10	20-24	25+
32. What is your age?	20-25	26-30	31-35	36-40	41-45	46-50	51+
32. What is your highest level of education completed?	HS	Grad-Sc		Post-G		Doc	

Appendix C

Carnes Suggested Six and Modified Seven Accepted XP Responsibilities

Carnes (2020) suggested seven accepted XP responsibilities:

- scheduling and leading church staff meetings;

- managing the staff organizational chart;

- handling new staff hiring and onboarding;

- developing the annual church and ministry budgets;

- maintaining staff policies, procedures, and best practices; and

- solving interpersonal conflicts or other team challenges. (p. 1)

The modified Carnes (2020) list of eight XP responsibilities will be used for the purpose of this study:

- Scheduling and leading church staff meetings;

- Managing governmental agencies;

- Handling new staff hiring and onboarding;

- Staff oversight and development and maintain org-chart (Bosch, 2020). *addition

- Developing and [overseeing] the annual church and ministry budgets;

- Maintaining staff policies, procedures, and best practices; and

- Solving interpersonal conflicts or other team challenges;

- Supports the mission and vision of the LP (Hawco, 2005). *addition

Appendix D

Southeastern University IRB Approval

SOUTHEASTERN UNIVERSITY

NOTICE OF APPROVAL FOR HUMAN RESEARCH

DATE: January 16 2024

TO: Jennifer Carter, Thomas P. Frisinger

FROM: SEU IRB

PROTOCOL TITLE: The Influence of Emotional Intelligence on the Ministerial Effectiveness of Executive Pastors

FUNDING SOURCE: NONE

PROTOCOL NUMBER: 24 MT 01

APPROVAL PERIOD: Approval Date: January 16, 2024   Expiration Date: January 15, 2025

Dear Investigator(s),

The Institutional Review Board (IRB) for the protection of human subjects has reviewed the protocol entitled, The Influence of Emotional Intelligence on the Ministerial Effectiveness of Executive Pastors. The project has been approved for the procedures and subjects described in the protocol.

Any changes require approval before they can be implemented as part of your study. If your study requires any changes, the proposed modifications will need to be submitted in the form of an amendment request to the IRB to include the following:

> Description of proposed revisions;
> *If applicable*, any new or revised materials;
> *If applicable*, updated letters of approval from cooperating institutions

If there are any adverse events and/or any unanticipated problems during your study, you must notify the IRB within 24 hours of the event or problem.

At present time, there is no need for further action on your part with the IRB.

This approval is issued under Southeastern University's Federal Wide Assurance 00006943 with the Office for Human Research Protections (OHRP). If you have any questions regarding your obligations under the IRB's Assurance, please do not hesitate to contact us.

Sincerely,

Rustin Lloyd
Chair, Institutional Review Board
irb@seu.edu

Appendix E

Email Participation Letter to LPs and XPs

Subject: Invitation to Participate in Groundbreaking Pastoral Leadership Research

Dear Assembly of God Pastors,

I hope this message finds you well. My name is Tom Frisinger, a fellow servant in Jesus and an Assembly of God pastor with over three decades of ministry as a Lead Pastor and Executive Pastor in the great Pacific Northwest. I am currently in the culminating phase of my Ph.D. journey at Southeastern University, focusing on a pioneering research endeavor.

Title of Research: "A Quantitative Study of the Influence of Emotional Intelligence on the Ministerial Effectiveness of Executive Pastors (XP) as Assessed by Their Lead Pastors (LP)"

Purpose: This research is breaking new ground. There is a conspicuous gap in scholarly literature regarding the role of Executive Pastors, particularly concerning the impact of their emotional intelligence on ministerial effectiveness. My study aims to fill this void, offering novel insights into the dynamics of church leadership and contributing significantly to our understanding of pastoral leadership in the modern church context.

Your Participation: Integral to this study are two meticulously designed surveys - The Emotional Intelligence Questionnaire Short Version (TEIQue-SF) for the Executive Pastor and the Clergy Effectiveness Survey for the Lead Pastor. The constructive interaction of responses from both these surveys is crucial for the validity and richness of the research.

Here is how you can contribute to this pioneering study:

1. Simply scan the attached QR codes to access the surveys.
2. Please allocate 5 to 10 minutes of your time to complete your respective survey thoughtfully.

Key Points to Note:

- Anonymity and confidentiality are the cornerstones of this study.
- For *question two of each survey*, you will be asked to **enter the last three numbers of your church's main phone number** as a unique team identifier. If your church does not have a primary phone number, use the last three digits of the Lead Pastor's cell phone number.
- Completion of both surveys (by the XP and LP) is essential for inclusion in the study.
- Upon completion, all participants will receive exclusive access to the research findings and a copy of the dissertation study.

Your involvement in this study contributes to academic research and is a step towards enhancing our collective understanding of emotional intelligence in pastoral leadership, particularly among our fellowship. I sincerely hope you will consider participating in this significant endeavor. Please find below the QR codes for each survey or copy and paste the URL link provided.

Thank you for your time, consideration, and continual service in Christ.

Together in His Service,

Thomas Frisinger

Thomas (Tom) Frisinger