

The complex role of the pastor

A quantitative study among Pentecostal pastors

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ABSTRACT

This study explores the role of the pastor, which has evolved over time and surpasses simply being a spiritual leader. Success as a pastor also requires leadership, administrative, and relational skills. This study focuses on the pastor's role within the Pentecostal movement in Norway. A survey was conducted among 69 Pentecostal pastors to analyze their role and the resource allocation. The study argues that spiritual leadership among pastors comprises both liturgical and organizational leadership and reveals that pastors in the Pentecostal movement in Norway aspire to be spiritual leaders rather than administrative leaders. The life cycle theory (Jenssen, 2020) and the SERVE model (Tangen, 2024) are utilized to illuminate how the pastor's role can be most effective based on church size.

Keywords: Pentecostal Movement in Norway, the SERVE model, practical theology, pastoral leadership, life cycle theory.

INTRODUCTION

Every Sunday, priests and pastors stand at pulpits in various churches to preach the Word of God. Thousands of individuals gather for worship on this holy day, where the priest or pastor plays a central role and seemingly has their busiest workday, while the day after initiates the workweek for many churchgoers. Individuals may thus wonder how the priest or pastor utilizes their working hours throughout the week.

Therefore, this article discusses how pastors allocate their working hours. The study falls within the academic discipline of practical theology and is based on a quantitative survey among pastors in the Pentecostal movement in Norway. The study aims to describe the pastor's many roles and enhance understanding of pastoral leadership, particularly within the Pentecostal movement in Norway. The pastor has a complex role as a leader of a church, the volunteers, the staff, and in many cases, each individual member (Nauss, 1995). The study also aims to identify patterns that can expand one's knowledge about the pastor's role based on the size of the church by drawing from central leadership theories. Therefore, the study is relevant in a broader context, as there is a need for further research on pastoral leadership within the Free Church tradition and Pentecostal movement in Norway.

This study addresses the following research questions: 1) *How do Pentecostal pastors allocate their working hours?* 2) *How would the pastors prefer the distribution of work to be?* and 3) *What activities are deemed most beneficial for them to allocate their working hours to?*

To address the third research question, I synthesize findings from my study with previous research and theory from practical theology. The results of this study provide pastors an opportunity for self-reflection on their workday; they also allow church leadership to adjust the pastor's workday. Additionally, the article enables theological educational institutions to evaluate the academic competence they provide to students.

Previous Research

Regarding relevant research conducted in the context of pastoral leadership and management, the work of Kuhne and Donaldson (1995) is exceptional. They applied Mintzberg's (1973) levels of management theory—Mintzberg has long been a central figure in the field of management, and his theoretical perspectives are elaborated upon later in this article. Kuhne and Donaldson's study among five American pastors demonstrated that the pastoral role is multifaceted, often consisting of complex, short-term, and fragmented tasks. Kuhne and Donaldson (1995) built upon Buchanan's research (1989), which lists 10 different focus areas for pastors: counseling (pastoral care), preaching, evangelism and outreach, worship, educational, administration, informational, personal development, koinonia, and unknown.

In the 1950s, Blizzard (1956) conducted a study among 690 Protestant pastors regarding their preferences in allocating their working time. Blizzard categorized the pastoral role into six categories, ranked according to how pastors themselves perceive the importance of each role: preacher, pastor, priest, teacher, organizer, and administrator. The preacher role involves preparation and delivery of sermons, while the pastor role focuses on interpersonal relationships—visitation, pastoral care, and counseling for individuals. The priest role involves acting as a liturgist and leading people in spiritual practices, and the teacher role includes teaching that is not part of worship services, such as teaching sessions, confirmation classes, Bible study groups, or similar activities. The organizer role entails leadership, participation, and planning at a higher level—including regional or national work, and finally, the administrator role involves the operational management of the church, such as board meetings, staff meetings, finances, administration, and other practical tasks related to the functioning of the congregation. Blizzard (1958) also identified three levels of the pastoral role: 1) the master role—how

pastors perceive their ministry at a higher level, either theologically or functionally, which differs from other professions—for example, serving as a servant of God; 2) integrative roles—14 different roles in interaction with people, groups, and the organization the pastor works with—for example, evangelist, liturgist, shepherd, role model, and scholar; 3) the practitioner role—such as preacher, pastor, teacher, priest, administrator, and organizer; addressing the specific and practical aspects of the profession. Blizzard documented that even at that time, pastors preferred to be preachers, pastors, and priests but felt compelled to spend considerable time and effort on being administrators and organizers. The study also revealed that the greater the gap between preferred roles and actual roles, the lower the pastor's satisfaction. Moreover, the study showed that the pastor's understanding of their own job and role was different from that of the church members.

Kirkpatrick and Cooper (2010) conducted a study among Baptist pastors on their pastoral education, leadership roles, and styles. According to the study, most pastors feel that their pastoral education did not provide them with enough knowledge and preparation to become proficient administrators. The study also highlighted the need for mentoring, especially for new pastors, and the need for greater emphasis on building networks among leaders.

Nauss (1995) conducted a study among 421 Lutheran priests to examine patterns in leadership styles using the Leader Behavior Description Questionnaire (LBDQ) instrument. Nauss divided the priests into congregation sizes of 1–99, 100–249, 250–499, 500–799, and 800 or more members. In each congregation, the effectiveness level of the pastors was explored. The study showed that the priests have an intentional-oriented leadership style, sometimes combined with a participative leadership style.

Other relevant research addressing the same theme in a Norwegian context includes Sandtorp (2011). In “How Is the Pastoral Profession Practiced in Baptist Churches?” Sandtorp explored three Baptist pastors’ schedules through interviews and an observational study using Mintzberg's leadership role theories (1973, 2009). The results revealed that pastors' workdays largely consist of planned meetings and office work and that pastors mainly work internally within the congregation. The awareness among pastors regarding their leadership actions varies. Sirris (2013, 2014, 2016) and Sirris & Askeland (2021) have discussed the relationship between pastors’ exercise of leadership and their understanding of their own leadership roles in the Church of Norway. Church of Norway is an Evangelical-Lutheran church with a high church tradition, which served as the state church until 2012. Sirris (2013, 2014, 2016) documents peculiarities in pastors’ time allocation and tasks. Sirris also used Mintzberg's categorization as a basis for her research and found that pastors’ workdays share similarities with leadership routines in other industries. Pastors spend 13% of their working time on pastoral services and 65% of their working time in meetings.

The aforementioned studies have sought to identify patterns among American pastors and priests, as well as pastors in the Church of Norway, with the exception of Sandtorp's study. How does the pastoral role appear in Norwegian Free Churches, and specifically in the Pentecostal movement in Norway? Several of the studies also do not consider the size of the church. Hence, this study seeks to find connections between the appearance of the pastoral role in relation to the size of the church.

Context of the Study

The Pentecostal movement in Norway comprises more than 340 local churches nationwide, with over 50,000 members and attendees (Pinsebevegelsen, 2021). The Pentecostal movement is founded upon evangelical theology and is regarded as a low church tradition (McGrath, 1999); in Norway, the Pentecostal movement follows a congregationalist structure (Anderson, 2004), wherein a church, also known as a congregation, is often led by a pastor alongside a

council of elders or a board. A pastor can be likened to a priest, although the requirement for education and ordination is absent within the Pentecostal movement in Norway.

The term "pastor" is derived from the Latin word "pastor," meaning shepherd. The shepherd metaphor is well-established in the Bible, both in the Old Testament (Psalm 23) and the New Testament (John 10:1–30), symbolizing care and leadership for the flock. A pastor is akin to a shepherd for the congregation, providing spiritual guidance and leadership through preaching, pastoral care, and administration (Nauss, 1995). As the Pentecostal movement in Norway is a lay movement, the term "pastor" is used quite broadly. In this article, the term "pastor" primarily refers to the senior pastor or leader of the congregation, i.e., the highest-ranking among any additional pastors in the church. Historically, pastors in local churches, such as those in the Pentecostal movement, have evolved from being primarily focused on preaching and pastoral care to becoming church leaders who also manage an organization, lead staff and volunteers, facilitate change processes, and develop visions and goals.

The congregations within the Pentecostal movement in Norway (based on 2019 figures provided by the Pentecostal movement in Norway) are distributed as follows: 30 congregations with 1–20 members, 127 congregations with 21–80 members, 91 congregations with 81–200 members, 39 congregations with 201–800 members, and 9 congregations with 800 or more members. Sixteen of these churches bear English names, indicating a majority of immigrant members. Additionally, 18 of the congregations are part of a multi-site church, and 7 churches have an unknown size. Notably, 46% of Pentecostal congregations in Norway have 80 or fewer members.

Theoretical Framework

Practical Theology and Church Development

This study falls within the field of practical theology, specifically at the intersection of pastoral leadership and management studies. Saxegaard (2009) argues that pastoral leadership can be understood through a three-dimensional model comprising the following dimensions that complement each other: symbolic, strategic, and relational leadership. Symbolic leadership pertains mostly to the clergy's leadership as liturgist and preacher but also as a guide in the zone of sanctity. Strategic leadership expresses the clergy's shared responsibility for congregational leadership that extends beyond the liturgical aspect, such as strategic work aimed at identity and core values. The last dimension in Saxegaard's model, relational leadership, addresses areas concerning personnel and collegiality. Sirris (2022) contends that pastoral leadership can be understood from two main perspectives. The narrow understanding of pastoral leadership is the leadership that occurs through the Word and sacraments, where individuals are guided toward faith. A broader understanding, which this study adheres to, encompasses a more overarching and holistic responsibility in and for the congregation. Practical theology can be understood as "church development," which serves as a unifying term for the academic effort involved in seeking to clarify and shape the development of God's congregation (Skjævesland, 1993). Church development has also become part of practical theology (Råmunddal, 2020); it can be defined as a targeted effort to enable the congregation to better fulfill its role (Hegstad, 2003). Practical theology can also be understood as a practice intersecting beyond the clerical and the academic paradigm, with an emphasis on renewing sub-disciplines (Kaufman & Danbolt, 2020). It advocates that practical theology is a middle ground between the academic and clerical paradigms and between the empirical-hermeneutical and theological-normative, where theory and practice are mutually related. This study contributes to elucidating aspects of this intersection with a focus on pastoral leadership.

Råmunddal (2015) posits that church development consists of two dimensions and their dual context: the theological dimension and the sociological dimension of the congregation. The theological dimension concerns the congregation as a spiritually created community; this dimension concerns the relationship between God and humans, the relationship between God and the congregation, and God's intervention in this world. God is the initiator and sustainer of the mission to approach the world with the good news. The sociological dimension entails the human aspect of the congregation, which is a community of people that also requires arrangements, structure, and organization. Jenssen and Mella (2023) have delineated six propositions regarding the pastor's role in fostering change and growth within the church. 1) The pastor, as the senior leader, is vital for team development, change, and growth. 2) The personality traits and gifts of the pastors are important. 3) To increase change and growth, the senior pastor must emphasize a change-promoting leadership role and style, moderated by the roles and styles of the leadership team members. 4) A change- and task-oriented style must be moderated and reinforced - probably more so than in other organizations - by a transformational and relational leadership style. 5) The pastor should build an influential top-leader team to create direction, strategy, and change. Diversity facilitates the necessary discussion within the team. A common goal and appealing vision contribute positively to cooperation within the team. 6) Leadership should not only be understood as what the leader or pastor does but also as a complex interaction with other actors and the context. Building trust and good relationships with subordinate leaders and coworkers is thus vital for change and growth.

Leadership Theory

In order to address pastoral leadership, I elucidate relevant theories before summarizing 27 roles and tasks for pastors. Sirris and Askeland posit that a "role" constitutes the sum of norms and expectations associated with a position or status (Sirris & Askeland, 2021), including formal mandates such as position, organizational chart, and authority (Mintzberg, 2009).

In this article, I employ the SERVE model (Tangen, 2024) as the theoretical framework. To describe the SERVE model, I provide its foundation—Mintzberg's levels (2009) and Yukl's model (2012).

As previously mentioned, Mintzberg has been a central figure in leadership research. Mintzberg (1973) studied how leaders spend their time and observed that they are busy organizers who are frequently interrupted by individuals or events. Their tasks are diverse, fragmented, and succinct. In the 1990s, Mintzberg further developed the theory from 1973. He identified three different levels of roles for the leader: interpersonal roles (figurehead, leader, liaison), informational roles (monitor, disseminator, spokesperson), and decisional roles (entrepreneur, disturbance handler, resource allocator, negotiator). In 2009, he revisited his earlier studies and re-examined the work and role of leaders, leading to Mintzberg's (2009) model of managing. The model describes three levels to lead through: action plane, people plane, and information plane. Each level describes an internal aspect occurring within the organization and an aspect occurring in the external environment. Internally, at the action plane, leadership involves leading projects and managing disturbances, while externally, it entails negotiating, building coalitions, mobilizing support, making agreements, and establishing consensus. At the people plane, internal leadership involves leading, mobilizing, developing, team-building, driving cultural development, encouraging, and equipping employees, while the external focus is on linking, networking, representing, persuading, and establishing buffers. In the information plane, internal leadership involves communicating, monitoring, being an information center, governing, structuring, delegating, assigning, distributing, and evaluating. The external aspect entails communicating, being a spokesperson, being an information center, and disseminating information. In summary, Mintzberg refers to six leadership roles. Internally within the

organization, leadership involves acting (action plane), leading (people plane), and communicating (information plane). Externally, in contact with the environment, leadership involves negotiating (action plane), linking (people plane), and communicating (information plane). Mintzberg argues that a leader must fulfill all three levels of leadership and all six leadership roles (Mintzberg, 2009). More recently, he noted that organizational development has a greater impact than management development (Mintzberg, 2010, 2011).

In addition to Mintzberg, Gary Yukl (2010, 2012) provides valuable insights into understanding the leadership role. Yukl further developed the Michigan studies, which examined the effect of relationship-oriented and task-oriented leadership (Brochs-Haukedal, 2010). Yukl (2010) expanded it by indicating that there are four different leader orientations: task orientation, relationship orientation, change orientation, and external orientation. Each of these meta-categories has different leadership tasks. For instance, task-oriented leader behavior includes effective use of resources and personnel; it involves planning, clarifying, monitoring, and problem-solving. Relational leader behavior involves building trust and willingness to collaborate among participants; a leader must provide support and recognition, develop skills, equip and delegate, and build mutual trust and cooperation. Change-oriented behavior is directed toward improvement, and external orientation entails adaptations to the environment. The leader's behavior involves monitoring the external environment, identifying and formulating vision and strategy, implementing changes, and encouraging innovative thinking.

Tangen (2024) utilizes both Mintzberg's levels (2009) and Yukl's (2010) model to create the SERVE model. As an empirical basis, Tangen uses his own study of organizational identification (Tangen, 2012); he argues that Mintzberg's and Yukl's categorizations are not sufficient as models within practical theology. Both Mintzberg and Yukl overlook what Tangen identifies regarding Weber's charismatic leadership, which is rooted in a belief in various attributes that may have a pseudo-transcendent function, such as emotions, events, and experiences that are non-material or unobserved. Tangen argues that leadership has a spiritual dimension. He calls this "liturgical-charismatic leadership," which is a necessary meta-category in the study of Christian leadership. By liturgical leadership, Tangen means practices aimed at the worship, spiritual, and transcendent aspects. It does not involve leading God but involves leading the community through, among other things, preaching and teaching in connection with the divine. One facilitates interaction with God, leads people in relation to God, and is simultaneously present for individuals in pastoral care and conversation. By combining Mintzberg's levels and Yukl's model with liturgical leadership, Tangen establishes what he calls the SERVE model. SERVE is an acronym for spiritual leadership, effective leadership, relational leadership, visionary leadership, and evangelical hospitality (external relations). The visionary leader role encompasses Mintzberg's informational roles and information competence, as well as Yukl's change-oriented behavior. Similarly, the effective organizer role addresses Mintzberg's decisional roles and action competence and Yukl's task-oriented behavior. Moreover, the relational leader role addresses Mintzberg's interpersonal roles and interpersonal competence, along with Yukl's relationship-oriented behavior. Specifically, the worshipper role addresses liturgical leadership. The SERVE model builds on Jesus' hospitality as it appears through the Gospel of Luke (Tangen, 2018a); it draws heavily from Tangen's previous research on Christian leadership, which comprehensively covers empirical (Tangen, 2012), biblical (Tangen, 2018a; Tangen, 2018b), historical (Tangen, 2023; Tangen, 2017), conceptual (Tangen, 2014), and critical (Tangen and Åkerlund, 2017) perspectives, effectively summarizing his findings.

The distinction between Råmunddal's (2015) two dimensions, Tangen's (2024) four meta-categories, and Saxegaard's (2009) three-dimensional model is not new. The distinction between the theological and sociological dimensions of the congregation, as described by

Råmunddal, or Tangen's liturgical leadership versus Mintzberg's and Yukl's categorizations, could be discerned even in the 1950s. Blizzard (1956, 1958) indicated something similar when he described the three levels of roles: master role, integrative roles, and practitioner roles. This distinction also underlies a study regarding the Church of Norway's leaders (Sirris, 2019); the author explains that there is a research gap in how ecclesiastical staff balance spiritual leadership and organizational leadership. He thus conducted a micro-study of how religious leaders in a specific context balance spiritual and managerial responsibility.

Life Cycle Theory and Church Sizes

Greiner (1972) was one of the pivotal researchers in the development of the life cycle theory for organizations. This perspective likens organizations to living organisms and proposes the existence of various stages or phases of growth. Although Branches presented a model illustrating the evolution of an organization over time, it has been criticized for its linear and detailed depiction of growth (Huy, 2001; Phelps, Adams, & Bessant, 2007; Jenssen, 2020). Jenssen (2020) built upon the life cycle theory, drawing from Greiner (1972) and George and Bird (2017), the latter applying the perspective in an ecclesiastical context. Referencing several scholars, Jenssen argued that the development of organizations is more flexible than Branches portrays it. Organizations progress through phases, but the duration and content of these phases can vary according to organizational type and top leadership style. Simultaneously, Jenssen linked the life cycle theory to practical theology. He presented a list of various problems and solutions that need to be addressed to facilitate growth: strategy-related issues, main pastor and leadership styles, organizational structure, organizational culture, networking, leadership systems, and buildings.

Jenssen (2019, 2020) suggested possible categorizations of churches based on size, drawing from the life cycle theory. The six categories are the house church (20 to 70–80 active individuals), the small traditional church (20 to 70–80 active individuals), the newcomer (20 to 70–80 active individuals), the intermediate church (80 to 200–250 active individuals), the large church (250–300 to 700–800 active individuals), and the megachurch (801 or more active individuals).

In this study, I utilize Jenssen's categorization as the basis, but I exclude the house church and focus on congregations gathered in a church building. Notably, Nauss (1995) employed nearly the same categorization of types of congregations as Jenssen. Moreover, as noted by Bass (1990), the larger the groups of people one leads, the greater the structural complexity, filtered and delayed information, social distance, structured and formalized relationships, and span of control. This point aligns with Jenssen's depiction of growth and phases in an ecclesiastical context.

In his article "The Pastor as Leader: Shepherd, Rancher, or ...?" Nauss (1995) highlighted the distinction between a pastor as a shepherd and a pastor as a rancher. The rancher metaphor was borrowed from Wagner (1984): a rancher operates through several intermediaries to get the work done, as opposed to the shepherd, who maintains a personal relationship with each individual. In his study, Nauss presented a growth barrier of 200 members for a shepherd working alone.

Methodology and Empirical Material

Survey research is a valuable tool to map and describe a field of practice. The survey regarding pastors' working hours was conducted through a quantitative inquiry utilizing nettskjema.no. Response options comprised six alternatives (6 = Large part of the job, 5 = Relatively large part of the job, 4 = Moderate part of the job, 3 = Some part of the job, 2 = Small part of the

job, 1 = Not a part of the job). Subsequently, I employ the term "points," referring to the average of responses from the respondents.

The invitation to participate in the survey was disseminated by the Pentecostal movement in Norway on two occasions and presented at the Pentecostal movement's staff gathering. The study was delineated to senior and associate pastors within the Pentecostal movement in Norway. A total of 69 Pentecostal pastors responded to the survey, which was anonymous. To maintain the anonymity of the survey, neither age nor region was queried. Consequently, the study was not reported to the Norwegian Agency for Shared Services in Education and Research (SIKT). Microsoft Excel was employed as the analytical tool to systematize and process the collected data.

This study would have benefited from a larger number of respondents. The Pentecostal movement's 340 congregations are part of the lay movement, where each congregation is autonomous and independent. Hence, the Pentecostal movement in Norway lacks information regarding all congregations' size, leadership structure, and presence of a pastor—many of the smaller churches are led by a senior elder or an elder board and thus fall outside the scope of this study. Thirty of the Pentecostal movement's congregations have 20 or fewer members, and 127 congregations have 20–80 members. Among these 157 congregations, 46% do not have a pastor. Moreover, 16 congregations in the Pentecostal movement in Norway contain names indicating that the majority of the congregation are immigrants. Hence, language may be a factor causing some pastors of foreign origin to abstain from participating in surveys such as this one. Hence, the basis of this study ranges approximately from 170 to 200 pastors, leading to a response rate of 35–40%. Moreover, there are only five respondents in the 20 congregations with 251–800 active individuals, which is a weakness of this study.

More effort in data collection and respondent follow-up would have benefited this study, but since the study was a master's thesis, time was limited. The study could have also been expanded with interviews or observations to achieve broader data collection. A quantitative study using a questionnaire has clear limitations when respondents cannot provide either free text responses or any form of justification for their answers. Naturally, there is some bias when respondents are asked about their own working conditions, as personal characteristics, life situations, and other physical and psychosocial factors may influence how pastors assess these aspects. Nevertheless, I believe that 69 respondents generate sufficient data to make assertions about the role of pastors in the Pentecostal movement in Norway.

Presentation of 27 Roles and Tasks

In my survey, respondents were presented with 27 different roles and tasks for a pastor, based on the theoretical chapters by Blizzard (1956), Buchanan (1989), Kuhne and Donaldson (1995), Mintzberg (1973, 2009), Yukl (2010, 2012), and Tangen (2024). I undertook the phrasing, conjoining, and clarification based on my own experience as a pastor in a Pentecostal church. The aim was to connect theory and practice by differentiating various nuanced aspects of the pastoral role. To simplify the different roles and tasks, I categorized them into Blizzard's (1956) six categories:

- Preacher Role: 1) Preaching and teaching (including preparation and delivery); 2) Personal prayer (prayer, Bible reading, worship, silence, and other Christian practices alone [and possibly with spouse]); 3) Spiritual discernment (time and resources for spiritual discernment and reflection, prophetic understanding, and listening to the Spirit)
- Pastor Role: 1) Counseling (pastor care); 2) Conflict management; 3) Personal development; 4) Courses and education; 5) Conversations with a mentor/coach or other individuals believed to provide good advice

- Priest Role: 1) Spiritual facilitator (spiritual practices such as prayer and worship, in large gatherings, smaller groups, and counseling); 2) Performance of ritual acts (worship, child blessing, communion, baptism, wedding, and funeral [excluding preaching]); 3) Other discipleship of church members (not service work or other ritual activities)
- Teacher Role: 1) Preaching and teaching (including preparation and delivery)
- Organizer Role: 1) Decision-making; 2) Change work, including development of new services/works (innovative work); 3) Guidance, mentorship, and one-on-one follow-up of staff and volunteers; 4) Work with and for the church board (elders, church council); 5) Leadership of leaders and volunteer workers (both formal and informal); 6) Monitoring trends and exercising supervision to understand the state of various parts of the church; 7) Networking (activities aimed at building relationships, sharing information, and seeking potential collaborators for the organization); 8) Representation—Internal (presence within the church, such as being a face outwardly, being present in various forums based on one's position, and speaking on behalf of the organization); 9) Representation—External (representation outside the church, such as being a face outwardly, being present in various forums based on one's position, and speaking on behalf of the organization); 10) Regional and/or national events; 11) Regional and/or national roles or positions
- Administrator Role: 1) Participation in and preparation of leadership meetings; 2) Coordination and planning of various tasks within the church; 3) Finances, budgeting, and accounting oversight; 4) Other administration; 5) Tasks in the church that pastors perceive are not part of the pastoral role in the congregation

Presentation of Participants

Jenssen's (2019, 2020) classification of four distinct categories of congregations formed the basis for my survey and subsequent analysis. Respondents were tasked with self-assigning to one of these four categories. Notably, the discussion herein pertains to active participants rather than nominal members, as delineated by statistics from the Pentecostal movement in Norway. Table 1 provides an overview of the respondents.

Table 1: Respondents

Respondents (N=69)	Number	Percentage
20–80 active participants	30	44%
81–250 active participants	27	39%
251–800 active participants	5	7%
800 or more active participants	7	10%
Women	13	19%
Men	56	81%

As part of the survey, respondents were also asked to disclose their theological education. Among pastors, 20% hold four years or more of tertiary theological education, while 26% reported having completed 1–3 years of such education. Additionally, 35% have attended Bible school or its equivalent, and 19% possesses no formal theological education. Furthermore, a discrepancy in theological education between pastors in smaller versus larger congregations is observed. In smaller congregations, 43% possess advanced theological education, compared to 66% in larger ones. Table 2 delineates the distribution of theological education among pastors based on congregation size.

Table 2: *Theological education among respondents*

Theological Education (N=69)	20–250 active	251 or more active	All respondents combined
No theological education	21%	8%	19%
Bible school or equivalent	37%	25%	35%
1–3 years of tertiary theological education	25%	33%	26%
4 years or more of tertiary theological education	18%	33%	20%

DATA ANALYSIS

In order to address the first two research questions in this study, namely how pastors in the Pentecostal movement in Norway allocate their working time and how they would prefer the distribution to be, I present them under four headings: 1) How does the pastoral role appear. 2) How would the pastor prefer the distribution of work to be. 3) Where do the pastors identify the greatest need for change. 4) Findings from the four types of churches.

How Does the Pastoral Role Appear?

In addressing the inquiry regarding the appearance of the pastoral role, participants were posed the question: “How do Pentecostal pastors allocate their working hours?” The five roles/duties that respondents accorded the highest scores were: 1) Preaching and teaching: 4.9 points; 2) Decision-making: 4.7 points; 3) Performing ritualistic acts: 4.3 points; 4) Participation in and preparation for leadership meetings: 4.2 points; and 5) Other leadership of leaders and volunteer staff: 4.1 points. By summarizing the findings on the actual nature of the pastoral role, one may assume that the primary responsibilities of pastors involve ministry life and the planning and coordination of church activities. Table 3 presents the respondents' comprehensive responses to the question of the roles and tasks for pastors within the Pentecostal movement in Norway.

Table 3: *How much of your job do you spend on the following tasks*

	Pastors' roles and tasks (N=69)
4.9	Preaching and teaching (including preparation and delivery)
4.7	Decision-making
4.6	Coordination and planning of various tasks within the church
4.4	Performance of ritual acts (worship, child blessing, communion, baptism, wedding, and funeral [excluding preaching])
4.3	Participation in and preparation of leadership meetings
4.1	Leadership of leaders and volunteer workers (both formal and informal)
4.1	Spiritual facilitator (spiritual practices such as prayer and worship in large gatherings, smaller groups, and counseling)
4.0	Personal prayer (prayer, Bible reading, worship, silence, and other Christian practices alone (and possibly with spouse)
3.9	Work with and for the church board (elders and church council)

3.9	Guidance, mentorship, and one-on-one follow-up of staff and volunteers
3.8	Change work, including development of new services/works (innovative work)
3.8	Representation—Internal (presence within the church, such as being a face outwardly, being present in various forums based on one's position, and speaking on behalf of the organization)
3.7	Other administration
3.7	Monitoring trends and exercising supervision to understand the state of various parts of the church
3.7	Spiritual discernment (time and resources for spiritual discernment and reflection, prophetic understanding, and listening to the Spirit)
3.6	Networking (activities aimed at building relationships, sharing information, and seeking potential collaborators for the organization)
3.5	Other discipleship of church members (not service work or other ritual activities)
3.4	Personal development
3.2	Conflict management
3.2	Counseling (pastor care)
3.2	Representation—External (representation outside the church, such as being a face outwardly, being present in various forums based on one's position, and speaking on behalf of the organization)
3.2	Tasks in the church that you perceive are not part of the pastoral role in the church
2.9	Finances, budgeting, and accounting oversight
2.9	Regional and/or national events
2.5	Conversations with a mentor, coach, or other individuals believed to provide good advice
2.5	Courses and education
1.9	Regional and/or national roles or positions

Preaching and teaching, encompassing both preparation and delivery, emerge as the paramount tasks among pastors, garnering 4.9 points. Across small, medium, and large congregations, preaching and teaching consistently top the list, scoring 4.8, 5.0, and 5.1 points, respectively. In large congregations, preaching and teaching, alongside decision-making, share the first position. However, in the megachurch setting, preaching ranks fourth with 4.1 points.

Decision-making is the second-highest task, scoring 4.7 points overall. It ranks third in small congregations, with 4.6 points; second in medium-sized congregations, with 4.8 points; and first in both the large and megachurch contexts, scoring 5.0 and 4.7 points, respectively.

The third highest task involves coordinating and planning the church's various activities, which scores 4.6 points. There are notable discrepancies among different congregation sizes, with larger congregations placing this task lower on their priority list. It scores 4.7 points (second place) in small congregations, 4.6 points in medium-sized congregations (third place), 4.8 points in large congregations (fourth place), and 4.0 points in megachurches (seventh place).

Ritualistic acts, such as worship services, child blessings, communion, baptism, weddings, and funerals (excluding preaching), rank fourth among pastor roles and tasks, scoring 4.4 points. In small congregations, it scores 4.6 points (fourth place), while in medium-sized

congregations, it scores 4.0 points (seventh place). Notably, in large congregations, this role/task receives only 3.6 points, ranking fourteenth. In megachurches, it scores 4.0 points, placing it in eighth position.

The fifth and final role/task examined herein pertains to participation in and preparation for leadership meetings, which scores 4.3 points. In small congregations, it scores 4.3 points (fifth place), while in medium-sized congregations, it scores 4.1 points (also fifth place). However, in large congregations, it scores 4.8 points (third place), while in megachurches, it scores 4.0 points, placing it in sixth position.

In summary, and with additional details, a depiction can be drawn as shown in Table 4, containing responses from participants regarding the pastor role, distributed across the four distinct congregation types.

Table 4: *How does the pastoral role manifest across various types of churches*

20–80 active; Small, Traditional Church (N=30)	81–250 active; Intermediate Church (N=27)	251–800 active; Large Church (N=5)	801 or more active; Megachurch (N=7)
1) Preaching and teaching (5.1)	1) Preaching and teaching (5.1)	1) Decision-making (5.0)	1) Decision-making (4.7)
2) Coordination and planning (4.7)	2) Decision-making (4.8)	2) Preaching and teaching (5.0)	2) Follow-up of staff and volunteers (4.6)
3) Decision-making (4.6)	3) Coordination and planning (4.6)	3) Leadership meetings (4.8)	3) Leadership of leaders and volunteer workers (4.3)
4) Performance of ritual acts (4.6)	4) Leadership of leaders and volunteer workers (4.2)	4) Coordination and planning (4.8)	4) Preaching and teaching (4.1)
5) Leadership meetings (4.3)	5) Leadership meetings (4.1)	5) Follow-up of staff and volunteers (4.8)	5) Spiritual facilitator (4.1)
6) Other administration (4.1)	6) Performance of ritual acts (4.1)	6) Leadership of leaders and volunteer workers (4.8)	6) Leadership meetings (4.0)
7) Personal prayer (4.1)	7) Follow-up of staff and volunteers (4.0)	7) Monitoring and exercising supervision (4.6)	7) Coordination and planning (4.0)
8) Spiritual facilitator (4.1)	8) Spiritual facilitator (4.0)	8) Personal prayer (4.6)	8) Performance of ritual acts (4.0)
9) Work with and for the church board (4.0)	9) Work with and for the church board (4.0)	9) Personal development (4.0)	9) Change work (4.0)
10) Representation—internal (3.9)	10) Change work (3.9)	10) Work with and for the church board (3.8)	10) Work with and for the church board (3.7)

It is noteworthy to observe the hierarchical delineation of the 27 distinct roles and tasks inherent to the pastoral profession. Occupying the lowest echelon of this taxonomy are regional and/or national roles or mandates, garnering a mere 1.9 points. Following closely behind is the dual category encompassing educational pursuits, including courses and professional development, alongside consultations with one's personal mentor, coach, or other individuals perceived to offer valuable counsel, each scoring 2.5 points.

How Would the Pastor Prefer the Distribution of Work to Be?

In order to articulate the desired configuration of pastoral roles, participants were asked: "How would you prefer the distribution of work to be?" The five roles/tasks that received the highest scores from respondents were: 1) Preaching and teaching: 5.1 points; 2) Personal prayer chamber: 4.9 points; 3) Spiritual facilitator: 4.6 points; 4) Spiritual discernment: 4.5 points; and 5) Personal development: 4.4 points. Summarizing the findings on the actual pastoral role and the desired role, pastors require transitioning from operational duties toward the spiritual dimension within the congregation while concurrently nurturing their own character and competence.

Preaching and teaching rank first both in the actual role and the desired role, with scores of 4.9 points and 5.1 points, respectively. Evidently, even though preaching and teaching receive significant resources, there is a desire for further investment. Personal prayer chamber, ranking second, rises from 4.0 in actual state to 4.9 points in desired state. Spiritual facilitator, third in desired state, increases from 4.1 to 4.6 points, while spiritual discernment, at fourth place, sees an increase from 3.7 to 4.5 points. Personal development occupies fifth place, rising from 3.4 points in actual state to 4.4 points in desired state. Table 5 presents the respondents' complete responses regarding their desired roles and tasks.

Table 5: How would the pastors wish the distribution of tasks to be

Pastors' roles and tasks (N=69)	
5.1	Preaching and teaching (including preparation and delivery)
4.9	Personal prayer (prayer, Bible reading, worship, silence, and other Christian practices alone [and possibly with spouse])
4.6	Spiritual facilitator (spiritual practices such as prayer and worship in large gatherings, smaller groups, and counseling)
4.5	Spiritual discernment (time and resources for spiritual discernment and reflection, prophetic understanding, and listening to the Spirit)
4.4	Personal development
4.3	Decision-making
4.3	Change work including development of new services/works (innovative work)
4.2	Guidance, mentorship, and one-on-one follow-up of staff and volunteers
4.1	Work with and for the church board (elders and church council)
4.0	Participation in and preparation of leadership meetings
4.0	Performance of ritual acts (worship, child blessing, communion, baptism, wedding, and funeral [excluding preaching])
4.0	Leadership of leaders and volunteer workers (both formal and informal)
4.0	Other discipleship of church members (not service work or other ritual activities)

3.9	Monitoring trends and exercising supervision to understand the state of various parts of the church
3.9	Networking (activities aimed at building relationships, sharing information, and seeking potential collaborators for the organization)
3.8	Courses and education
3.6	Counseling (pastor care)
3.6	Conversations with a mentor, coach, or other individuals believed to provide good advice
3.6	Representation—internal (presence within the church, such as being a face outwardly, being present in various forums based on one's position, and speaking on behalf of the organization,)
3.5	Coordination and planning of various tasks within the church
3.3	Representation—external (representation outside the church, such as being a face outwardly, being present in various forums based on one's position, and speaking on behalf of the organization)
3.0	Regional and/or national events
2.8	Conflict management
2.5	Regional and/or national roles or positions
2.4	Finances, budgeting, and accounting oversight
2.4	Other administration
1.9	Tasks in the church that you perceive are not part of the pastoral role in the congregation

Equally intriguing are the roles/tasks that rank lowest on the list. The tasks at the bottom of the desired situation list are those within the church that respondents perceive not to be part of the pastoral role within the congregation, scoring 1.9 points. Although the specific intentions of individual respondents are difficult to ascertain, they may pertain to pastors repeatedly undertaking tasks that others could adequately fulfill. Within a congregation, a plethora of diverse duties and tasks must be executed. Based on the survey, pastors wish they had more support to accomplish tasks outside the scope of the pastoral role. Following closely, at 2.4 points, are miscellaneous administration tasks, with financial management, budgeting, and accounting oversight also scoring 2.4 points. This result suggests that pastors prefer to dedicate their time to spiritual and relational duties rather than the administrative aspects of running a congregation. Toward the bottom of the list are regional and/or national roles or positions, scoring 2.5 points, along with conflict resolution at 2.8 points.

In Table 6, the desires of pastors concerning workload allocation based on the type of congregation are delineated. Pastors aspire to allocate the majority of their work time to personal spiritual development, preaching, and teaching. Spiritual facilitation, spiritual discernment, and personal growth are also prominent on the list. These roles/tasks involve the spiritual dimension and the cultivation of personal character and competence. Regarding administrative roles/tasks or operational work, in small churches, the first two tasks rank seventh and eighth, respectively, and in intermediate churches, they rank fourth and fifth. Meanwhile, in both large and megachurches, they rank third and fifth, respectively.

Table 6: *How would the pastors wish the distribution of tasks to be, based on the various types of churches*

20–80 active; Small, Traditional Church (N=30)	81–250 active; Intermediate Church (N=27)	251–800 active; Large Church (N=5)	801 or more active; Megachurch (N=7)
1) Personal prayer (5.1)	1) Preaching and teaching (5.2)	1) Personal prayer (5.2)	1) Preaching and teaching (4.7)
2) Preaching and teaching (5.1)	2) Personal prayer (4.5)	2) Preaching and teaching (5.0)	2) Personal prayer (4.7)
3) Spiritual facilitator (4.9)	3) Spiritual facilitator (4.3)	3) Decision-making (4.8)	3) Decision-making (4.4)
4) Spiritual discernment (4.8)	4) Decision-making (4.2)	4) Spiritual discernment (4.8)	4) Spiritual facilitator (4.4)
5) Personal development (4.7)	5) Change work (4.2)	5) Leadership meetings (4.6)	5) Change work (4.4)
6) Performance of ritual acts (4.6)	6) Personal development (4.1)	6) Personal development (4.6)	6) Leadership meetings (4.3)
7) Change work (4.5)	7) Leadership of leaders and volunteer workers (4.0)	7) Work with and for the church board (4.4)	7) Follow-up of staff and volunteers (4.0)
8) Follow-up of staff and volunteers (4.3)	8) Spiritual discernment (4.0)	8) Change work (4.2)	8) Networking (4.0)
9) Decision-making (4.2)	9) Monitoring and exercising supervision (4.0)	9) Follow-up of staff and volunteers (4.0)	9) Personal development (4.0)
10) Work with and for the church board (4.1)	10) Follow-up of staff and volunteers (4.0)	10) Spiritual facilitator (3.8)	10) Spiritual discernment (4.0)

Where Do the Pastors Identify the Greatest Need for Change?

Exploring the need for change is both useful and intriguing. It pertains not to the placement of roles/tasks within responses but rather to identifying the areas experiencing the most significant increase irrespective of their position. This study reveals that the three roles/tasks exhibiting the highest desired change in terms of scoring are related to self-development. Pastors express the greatest desire for change in courses and further education, with a change of 1.3 points (actual = 2.5, desired = 3.8). Additionally, pastors seek changes in conversations with their own mentor, coach, or other individuals believed capable of offering sound advice. Here, the change is 1.1 points (actual = 2.5, desired = 3.6). Pastors also express a desire for change in their personal development, with a change of 1.0 point (actual = 3.4, desired = 4.4). Table 7 displays the five highest roles/tasks that Pentecostal pastors desire more of.

Table 7: *What do the pastors desire more of?*

	Pastors' roles and tasks (N=69)
1.3	Courses and education
1.1	Conversations with a mentor/coach or other individuals believed to provide good advice
1.0	Personal development
0.9	Personal prayer
0.8	Spiritual discernment

The areas in which pastors wish to allocate fewer resources are also intriguing. The study reveals that two of the roles/tasks they seek to diminish are also among those ranked lowest on their priority list. Both tasks within the church that they perceive as not integral to the pastoral role within the congregation and general administration are situated at the bottom of the desired spectrum, albeit they exhibit a change differential of 1.3 points. Additionally, coordination and planning of various church activities are identified as high-priority areas for reduction. In this regard, the change differential is 1.1 points (actual = 4.6, desired = 3.5). Table 8 delineates the roles/tasks that Pentecostal pastors aspire to decrease.

Table 8: *What do the pastors desire less of?*

	Pastors' roles and tasks (N=69)
-1.1	Coordination and planning of various tasks within the church
-1.3	Other administration
-1.3	Tasks in the church that you perceive are not part of the pastoral role in the church

Findings From the Four Types of Churches

Based on the responses, several intriguing findings can be discerned regarding the four types of churches. A notable distinction arises between serving as a pastor in a small church of 20–80 active individuals versus a mega-congregation with 801 or more active participants (Nauss, 1995). Both the organization and staff are larger in the latter scenario (Jenssen, 2020), with more branches of activity to organize and more volunteers to oversee.

The pastors in small churches with 20–80 active individuals exhibit the greatest need for training and further education, as well as the greatest requirement for personal development. Additionally, these pastors express the strongest desire to allocate more resources toward transformative efforts. Conversely, they wish to devote less time to financial matters, budgeting, and accounting oversight. Moreover, these pastors have the greatest need to reduce resource expenditure on general administration tasks. This inclination for change, particularly regarding tasks unrelated to pastoral duties, may suggest a lack of support or collaboration within their daily endeavors. Compared to other types of churches, pastors in small churches allocate the fewest resources toward leading other leaders and volunteers; yet, they invest more in discipling church members. Hence, they express the greatest need for changes in overall resource allocation compared to their counterparts.

Pastors in intermediate churches with 81–250 active individuals allocate the most resources toward preaching (5.1 points). They are also the most invested in transformative efforts (equal to megachurches) and demonstrate the least need for changes in overall resource allocation compared to other pastors. These pastors also express the greatest desire for assuming national and regional roles or positions.

Pastors in large churches of 251–800 active individuals desire to allocate fewer resources (a substantial 2.2 points less than current) toward coordinating and planning church activities. They also seek to reduce resource allocation toward counseling, mentoring, and providing one-on-one support for staff and volunteers compared to their counterparts. These pastors allocate fewer resources toward performing ritualistic actions and are less of a spiritual facilitator compared to pastors in other church types.

Pastors in megachurches with 801 or more active individuals express the greatest need (1.5 points) for mentorship/coaching. They desire to spend more time discipling church members and exhibit the least need for changes in coordinating and planning church activities. They allocate more resources toward counseling, mentoring, and providing one-on-one support for staff and volunteers than any other pastors. However, although they assign the fewest resources toward preaching (1.0 point less than intermediate congregations), they express the greatest desire for change in resource allocation for preaching activities. They also apportion fewer resources toward coordination and planning compared to other congregation types and invest fewer resources in general administration tasks. Additionally, they allocate fewer resources toward exercising spiritual discernment and the fewest resources toward tasks outside the pastoral role compared to other pastors.

DISCUSSION REGARDING FINDINGS IN LIGHT OF THEORY

In order to address the final research question, regarding the most beneficial activities that deserve more working hours, I wish to synthesize the findings from my study with the mentioned research and theory. Here, I particularly apply contributions from Blizzard (1956, 1958), Tangen (2024), and Jenssen (2020). I have divided the discussion into two parts: I first examine the pastoral role generally and then analyze what activity is most advantageous based on congregation size.

My findings indicate that pastors in the Pentecostal movement in Norway aspire to dedicate more time to being a spiritual leader rather than an administrative one. Overall, my study shows that pastors desire to spend the most time on preaching and teaching, engaging in personal prayer, being a spiritual facilitator, and exercising spiritual discernment. Regarding findings about the actual pastoral role and how pastors envision their role, it involves transitioning from operational work to the spiritual dimension of the congregation and building their own character and competence.

Blizzard (1956) found that pastors preferred roles in this ranked order: preacher, pastor, priest, teacher, organizer, and administrator. However, my findings are slightly different, revealing that pastors rank these roles as follows: preacher, priest, organizer, teacher, pastor, and administrator. My findings suggest that the pastor's role has evolved notably in two areas. Firstly, the organizational role has gained more prominence, meaning leadership at a higher level has become more important. Secondly, Blizzard's definition of the pastoral role—being present for individuals in pastoral care, conflict resolution, or visitation—has become less significant. Pastors today seem to have shifted from working closely with individuals to focusing more on leading the church through middle managers.

Therefore, Nauss' (1995) distinction between shepherd and rancher is understandable in this context. More pastors seem to prefer being a rancher to a shepherd. As churches grow and volunteerism decreases, churches need to employ more staff and expand their teams. Hence, it is natural that the pastor's attention and the church's operation shift slightly from individuals to middle managers. Moreover, the increased societal focus on leadership and organizational development in recent decades has influenced churches to emphasize leadership

and organizational building. This emphasis could ultimately affect the accessibility of the individual pastor to each member. My study suggests that pastoral care, conflict resolution, and other disciple-making activities rank relatively low compared to how pastors utilize their working hours.

Jenssen's (2020) contribution regarding the life cycle theory highlights the need to strengthen organizational aspects as the congregation grows. An important point that Bass (1990) also notes is that the larger the groups of people one leads, the greater the structural complexity, filtered and delayed information, social distance, structured and formalized relationships, and span of control. However, there is a potential danger: If the pastor solely becomes a spiritual leader who de-emphasizes organizational development such as strategies, structures, systems, culture, and networking, they may remain a spiritual facilitator but not a church developer. Church development involves purposeful work aimed at better equipping the church to be what it is called to be and do what it is called to do (Hegstad, 2003). More pastors could perhaps beneficially view themselves as ranchers rather than just shepherds. A rancher leads through others (Nauss, 1995) and does not necessarily have to be an administrative leader but a spiritual and visionary leader with strong middle managers who together prepare the church to be what it is called to be and do what it is called to do. However, the rancher must still be a shepherd. The pastor must not only become a director who leads from a distance through preaching and middle managers; the rancher must be close to the congregation but have enough distance to be a leader through preaching and middle management.

Regarding the most beneficial activities that deserve pastors' time, I believe that the pastor must find a balance between being both a shepherd and a rancher. Hence, Blizzard's pastoral role should have been elevated higher than it appears in my findings. Perhaps a better-ranked order of Blizzard's roles could have been: preacher, priest, organizer, pastor, teacher, and administrator.

Applying my findings to Tangen's (2024) SERVE model, it is clear that pastors prefer the meta-category of liturgical and charismatic leadership, called spiritual leadership (S). The four roles and tasks in my study with the highest scores fall under this category. Therefore, pastors aim to facilitate interaction with God by leading the community and being spiritual facilitators. Regarding the remaining roles and tasks, based on SERVE, they are well-distributed among visionary storytelling, relational leadership, and effective organization. However, the role of effective organizer influences the lower part of the respondents' answers.

The challenge of dividing work into different levels, meta-categories, or dimensions is that it can easily create a potential dichotomy between liturgical leadership and organizational leadership. Råmunddal (2015), Tangen (2014), and Saxegaard (2009) identify the contrasts between these two sides in different ways. One could perceive that the spiritual dimension is in opposition to the organizational dimension of church operation. Sirris' (2019) microstudy documents that ecclesiastical leaders manage being both spiritual and organizational leaders. However, it seems that the alleged conflict between these two aspects of the work does not exist. Nevertheless, I would argue that awareness of the differences between the two sides is essential.

I would also argue that these two dimensions of church work must not become opposites or disconnected from each other. Both liturgical leadership and organizational leadership can and should contain spirituality, but they may be expressed in different ways. Ultimately, one needs to bring God's presence and leadership into all aspects of the church's activities. The concept of spirituality is about how faith is expressed in one's life; for instance, McGrath's definition of Christian spirituality states, "[...] refers to the way in which the Christian life is understood and the explicitly devotional practices which have been developed to foster and sustain the relationship with Christ" (McGrath, 1999, p. 3). With such an

approach to spirituality, the dimension of faith should be just as present in organizational leadership as in liturgical leadership. The liturgical perspective should influence how the church is organized, and vice versa. The purpose of administration is to facilitate the liturgical side of the congregation; similarly, the liturgical dimension must be evident in budgeting, planning, distribution, and strategic work.

I propose that the pastor's spiritual leadership consists of two dimensions that influence each other: liturgical leadership and organizational leadership. Here, liturgical leadership is a collective term for practices aimed at the worship, spiritual, and transcendent aspects such as preaching and being a spiritual facilitator, which facilitate interaction with God and lead people in relation to God. Organizational leadership is considered a collective term for spiritual discernment to make decisions, facilitate change efforts, lead strategic work, work with budgeting, and work for and with the church board. I consciously use the term "spiritual discernment" here to emphasize the importance of the liturgical dimension in organizational leadership. The danger may be that the liturgical and organizational sides become disconnected, which can lead to the pastor's spiritual focus not influencing the congregation's strategies, development, and future since other leaders manage the organizational side. Tasks such as hiring, construction, planning, and budgeting may seem outside the pastor's role; one might think that they are not included in the liturgical dimension. However, I argue that the liturgical dimension should be present in these tasks. The present and future of the congregation are planned through such processes, and the pastor should be a natural part of this work. A pastor should actively participate in the big picture to work with vision, strategy, and direction, while also being a liturgical leader who facilitates interaction with God.

I also argue that Tangen's (2024) SERVE model is a suitable way to describe leadership in practical theology, especially the pastoral role. My findings suggest that the meta-category of liturgical and charismatic leadership, spiritual leadership (S), will and should receive the most attention. There should be a mutual interaction between the other four meta-categories: effective leadership (E), relational leadership (R), visionary leadership (V), and external relations (E).

The discussion about liturgical leadership and organizational leadership also appears in Jenssen's (2020) summary of various findings from research and literature in light of the life cycle theory. Based on the life cycle theory, Jenssen argues that organizations go through phases of growth, but the length and content of the phases can vary. He highlights the need for strategies, structures, systems, leadership styles, culture, and networking as a basis for church growth. Jenssen's growth factors create a strong framework for healthy growth, but I believe that in his presentation, the spiritual side of the pastoral role is not visible enough. Moreover, Jenssen succeeds in emphasizing the organizational aspects of church development but is weaker regarding the spiritual dimension. Similarly, his categories, such as strategies, structures, systems, leadership styles, culture, and networking, are essential for church growth, but these should be developed in parallel with the spiritual side of the congregation. Using Saxegaard's (2009) three-dimensional model, Jenssen's categories respond well to strategic leadership and interactive leadership. However, he has to strengthen what Saxegaard calls symbolizing leadership or Tangen (2024) calls liturgical leadership.

Nevertheless, Jenssen (2020) responds well to reflections on possible categorizations of churches by size, based on the life cycle theory and how pastors can work to develop the church. The resources needed to develop the structure of the organization differ based on the number of active individuals in the church. Moreover, both horizontal and vertical differentiation must be developed (Jacobsen and Thorsvik, 2016). Therefore, Nauss' (1995) concepts of shepherd and rancher are understandable when considering the church as an organization that grows. I believe that Jenssen's tables provide valuable insights into how different church sizes

can work to develop the organization. It should be noted that my study and Jenssen's (2020) life cycle theory consider the ecclesiastical context from two different perspectives. This study focuses on the pastor's role, i.e., the top leader in the organization, while Jenssen focuses on the entire organization from an organizational perspective. Therefore, my study cannot be fully compatible with Jenssen's theories.

I argue that the pastoral role in the Pentecostal movement in Norway is complex and varies depending on the local context, training, and congregation size. My study shows, considering congregation size, that in the scale from the small congregation to the megachurch, the pastoral role gradually shifts from the operational pastor toward the strategic pastor.

FINAL DISCUSSION

This study documents several findings concerning the roles and tasks of the pastor. A pertinent question to pose in light of these findings is whether the pastor's numerous administrative duties overshadow their focus on the spiritual and theological dimensions. In order for the pastor to fulfill their calling, there is a collective need to reflect on what the pastoral role should entail within the local church. The findings from my study can stimulate dialogue within theological educational institutions, the Pentecostal movement in Norway, and local Pentecostal congregations.

A useful reflection that this study considers is how the educational journey at theological institutions for pastors is structured. The study emphasizes preaching and teaching as primary tasks for pastors. A relevant question, therefore, is whether educational institutions provide sufficient foundational theories, methods, and practices in preaching, spiritual facilitation, and spiritual discernment. Could educational institutions also provide greater opportunities for pastors to pursue further education while in full-time ministry?

The findings of this study can also initiate meaningful conversations in local churches about the role and functions of the pastor. For instance, how can local church leadership increase competence or engage in mentorship conversations? Moreover, how can pastors shift their focus from administrative leadership to becoming spiritual leaders for the congregation? Nordby (2017) discussed role dissonance; one must consider if the pastor's own understanding of the pastoral role aligns with the expectations of the leadership and the congregation. Similarly, Sirris and Askeland (2021) documented discrepancies between perceived time spent and the importance of tasks among deans and church wardens.

Another potential effect of this study could be the direction the Pentecostal movement in Norway takes in the future, for instance, how it further elevates preaching. Nevertheless, it is heartening to see that during their staff days, the Pentecostal movement directs attention toward the pastor's inner life, the leader's role, collegial fellowship, and relationships, which aligns well with the findings highlighted in this study.

CONCLUSION

This article argues that spiritual leadership, pastorally understood, comprises both liturgical leadership and organizational leadership, which mutually influence each other. Liturgical leadership involves practices directed toward the worship, spiritual, and transcendent aspects, while organizational leadership concerns spiritual discernment in operating and developing the congregation to be what it is called to be. The manifestation of these leadership dimensions varies depending on the size of the congregation, local context, and personal attributes. The

life cycle theory (Jenssen, 2020) and the SERVE model (Tangen, 2024) offer valuable insights into the potential configurations of this role. My findings indicate that pastors within the Pentecostal movement in Norway aspire to allocate more time and resources to being a spiritual leader rather than an administrative one. Pastors rank their roles as follows: preacher, priest, organizer, teacher, pastor, and administrator. These findings suggest that pastors prioritize allocating the most resources to preaching and teaching, their own spiritual growth, and serving as a spiritual facilitator, while dedicating fewer working hours to coordination, planning church tasks, and other administrative duties.

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