PASTORAL LEADERSHIP BEHAVIORS AND THE INVOLVEMENT

OF LOCAL CHURCH LAITY

by

Christine Dodson

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Business Administration

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Abstract

This qualitative research case study explored pastoral leadership behaviors and the involvement of local church laity in local churches in the North Carolina Conference of The United Methodist Church (NCCUMC). The general problem addressed was the declining involvement of lay persons in local church service activities, specifically within local churches in the NCCUMC. The problem is applicable to business as previous studies describe the non-profit sector, including churches, filling gaps in social and economic programs previously being supplied by declining governmental assistance programs. The involvement of laity provides help needed to support mission and ministry programs in local churches and clergy provide direct leadership to laity and others in the local church setting. Research questions explored how pastors describe their primary leadership behaviors and how they attribute those behaviors to influencing levels of laity involvement in worship service and other mission and ministry programs of the local church. Ten semi-structured interviews were conducted involving a purposeful sampling of pastors of local churches reporting an increase in worship service attendance over a five-year statistical reporting period. The study was grounded in the behavioral approach to leadership. Seven common themes emerged from data analysis to include (a) empowering and equipping, (b) personality, (c) attention to spiritual disciplines, (d) relationships with others, (e) set expectations, (f) high priority placed on worship service quality, and (g) the relationship between worship service attendance and other mission and ministry programs of the church. Based on these emergent themes and review of academic literature, five recommendations for action include (a) pay attention to spiritual disciplines, (b) increase awareness, (c) identify spiritual gifts, (d) pay attention to the quality of worship services, (e) set and communicate expectations.

Key words: behavioral leadership, clergy leadership, laity involvement, local church, United Methodist Church

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____ Date: _____________

Dr. Kimberly Anthony, Committee Chairperson

____ Date: _____________

Dr. Scott Burch, Committee Member

____ Date: _____________

Dr. Ed Moore, DBA Program Director

____ Date: _____________

Dr. David Calland, Dean, Liberty University School of Business

Dedication

This work is dedicated to my sister, Anita, who was just beginning to find her place showing how intelligent and capable she was before she left us far too soon. Losing her showed me all too clearly how very brief and fragile life can be. We cannot wait for life to come to us. We have to jump in with both feet and make it happen because time passes in the blink of an eye, whether or not we are ready. This work is for her, giving some part of my life to her in the years we have to miss her until the Lord brings us back together. Rest in peace, my sister and friend, until I see you again.

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Section 1: Foundation of the Study

Churches within the North Carolina Conference of The United Methodist Church (NCCUMC) serve with a primary mission to make disciples of Jesus Christ for the transformation of the world. Within the context of a local church, the pastor provides primary oversight of all work toward that mission, including the social and missional outreach of the church. Churches provide an important service to society through social and missional outreach to fill gaps in offerings from governmental resources and what individuals are able to provide for themselves. The ability of the pastor to provide leadership that inspires involvement of lay persons in the church in the social and missional outreach influences the availability of lay people as volunteers and active contributors to outreach projects. This qualitative research case study explored the self-reported leadership behaviors of pastors of churches in the NCCUMC who have experienced an increase in worship service attendance over five years leading into 2017. Section one provides a foundation of the qualitative research case study by exploring the background and developing a problem and purpose statement for the case study. An exploration of the primary theories impacting the study is presented in a conceptual framework that leads to research questions to be addressed in the study. A professional and academic review of the literature is included identifying key themes in related literature.

Background of the Problem

The non-profit (NFP) sector has been noted to be critical to economic and social well-being around the world as the sector is increasingly providing programs and services that have been historically provided by the government (Drucker, 1996; Salamon & Toepler, 2015). As governmental program and service offerings decline, the role of the NFP sector becomes essential in filling the gap left behind (Drucker, 1996; McMurray, Islam, Sarros, & Pirola-Merlo, 2012). Non-profit organizations unite around a common social mission and embrace values such as philanthropy and voluntarism (Quarter & Richmond, 2001). The primary mission statement of the United Methodist Church (UMC) is to “make disciples of Jesus Christ for the transformation of the world” (United Methodist Church, 2016, p. 93). One process named to meet the mission is to:

> Send persons into the work to live lovingly and justly as servants of Christ by healing the sick, feeding the hungry, caring for the stranger, freeing the oppressed, being and becoming a compassionate, caring presence, and working to develop social structures that are consistent with the gospel. (UMC, 2016, p. 94)

Programs of ministry within the UMC performed to live into the goals of “healing the sick, feeding the hungry, caring for the stranger” (UMC, 2016, p. 94) can be considered social programs carried out through the UMC that help fill the gap in programs and services being provided on a decreasing basis from governmental sources (Drucker, 1996; McMurray et al., 2012).

The North Carolina Annual Conference of The United Methodist Church (NCCUMC) is the primary business unit of United Methodist local churches in eastern North Carolina (NCCUMC, 2017). The NCCUMC was formed in 1968 with the merger of the Evangelical United Brethren Church and The United Methodist Church (United Methodist Church, 2016). At the time of the merger, the newly-formed NCCUMC reported local church memberships of 208,170 and average weekly worship service attendance of 76,697 (NCCUMC, 1968). Current statistical reports for the NCCUMC report local church memberships of 226,323 and average weekly worship service attendance of 73,156 as of the end of 2016 (NCCUMC, 2017, p. 646). Over the 48 years since the beginning of the United Methodist Church denomination, the

NCCUMC local church memberships have increased membership just under ten percent and average weekly worship service attendance has decreased by almost one percent. In that same time, the population of North Carolina has doubled (United States Census Bureau, n.d.). While the total number of members has increased slightly, the percentage of members to the total population has dropped drastically. Even without considering the population growth, the number of persons in worship service attendance has declined since the formation of the UMC. Declines in local church membership in the United States over the last two decades are prompting increased attention to the role of laity in local churches across the world (Dreyer, 2015; Hunt, 2014). Church leaders are seeking to learn how to rely on involvement and participation of church laity to develop and lead church ministry and outreach (Christofides & Meiring, 2012).

Research was done primarily through the Jerry Falwell Library (JFL) of Liberty University using Proquest Central, Proquest Religion, Emerald, EBSCO, and the JFL Search Anything search functions, in addition to searches through the Google Scholar website. Using search criteria including search terms such as “clergy,” “leadership,” “laity,” “volunteer,” “worship service,” “laity involvement,” “laity volunteer,” “recruit volunteer,” “lead,” “leadership behavior,” and “leadership style,” an estimated 300 articles were reviewed. A quantitative research study was found describing the relationship of the leadership style of clergy to ministerial effectiveness (Carter, 2009), but studies were not found correlating clergy leadership style or behaviors specifically to the levels of involvement of laity in local churches. Local church membership in the United States has been on a decline over the last two decades across mainline denominations (Dreyer, 2015) and worship attendance in the UMC has declined since the formation of the UMC in 1968 (NCCUMC, 1968, 2017). In a local church setting, laity involvement in weekly worship services is one way to gauge availability of laity to participate and volunteer to be a part of social missions of the church. Skocpol and Fiorina (2004) reported that research surveys have indicated over recent decades that individuals who actively attend church are more likely to give time and money to voluntary organizations, including both churches and organizations with no apparent connection to churches. Continued decline in laity involvement in weekly worship services may indicate a decline in the likeliness of laity to support and participate in the social mission work of the church.

Following the active church attendance increases, the likelihood of volunteerism to church and other voluntary organization (Skocpol & Fiorina, 2004), fewer persons in attendance, and participation in worship services in the NCCUMC can result in fewer persons working toward the mission of the UMC to make disciples of Jesus Christ for the transformation of the world. The business and administrative work done at a local church is a vital part of the overall ministry of the church and the clergy leader provides oversight and is responsible for all parts of the ministry of the church within the UMC (United Methodist Church, 2016). United Methodist churches operate as non-profit businesses working toward the overall mission of the organization to make disciples of Jesus Christ for the transformation of the world (United Methodist Church, 2016). Additionally, churches provide support and missional services within their communities or through global missions that complement or sometimes replace offerings of other non-profit organizations or governmental services. Churches rely on lay persons to carry out the work of the support and mission services extended from the church. The impact of the clergy leader on those levels of laity involvement may influence the level of resources available that meet the goals of the organization, or complement or replace the offerings of other organizations to meet social needs. Knowledge of observed relationships of the leadership behaviors of the pastor to levels of laity involvement in local churches provides church leaders information to consider in matching the leadership gifts of the pastor to the needs of local church members in making pastoral assignments to local churches.

Problem Statement

The general problem to be addressed is the declining involvement of lay persons in local church service activities. Local church membership in the United States has been declining over the last two decades across mainline denominations (Dreyer, 2015) and worship attendance in the UMC has declined since the formation of the UMC in 1968 (NCCUMC, 1968, 2017). Skocpol and Fiorina (2004) reported that research surveys have indicated over recent decades that individuals who actively attend church are more likely to give time and money to voluntary organizations, including both churches and organizations with no apparent connection to churches. The specific problem to be addressed is the decline in involvement of lay persons in local church service activities in the NCCUMC.

Purpose Statement

The purpose of this qualitative case study was to discover the ways the leadership behaviors of pastors appointed to local churches influence levels of laity involvement in churches in the North Carolina Annual Conference of The United Methodist Church (NCCUMC). For this case study research, levels of laity involvement will be defined as the number of persons engaged in weekly worship attendance at the local church. The number of persons engaged as a percentage of total membership of the church creates comparative statistics between clergy leaders of different sized-churches. Clergy leaders report average weekly worship attendance annually as part of statistical reporting within the annual conference. The case study research focused on the descriptions of leadership behaviors attributed to increasing worship service attendance by local church pastors within the NCCUMC who report increases in worship service attendance over the previous five years of their appointments as local church pastors.

Nature of the Study

The research method and design chosen for the research study was a qualitative case study. Qualitative case study was chosen in order to explore the reflections of several local church pastors regarding their leadership behaviors and laity involvement at their local churches. Qualitative research was chosen to derive the meanings of the shared experiences of the local church pastors as told by the local church pastors. Case study was selected to study the experiences of more than one pastor within the same boundaries of time and place. The cases studied explored the pastors' perceptions of leadership behaviors in order to discover shared themes across the cases.

Research method. Three research methods considered for the research topic include qualitative, quantitative, and mixed methods studies. Creswell and Poth (2017) described qualitative research as seeking to answer questions related to the meanings that individuals apply to events or problems in the world. Stake (2010) explained qualitative research as seeking to understand how something works. Quantitative research involves the systematic analysis of data and numbers in consideration of the research question to investigate the research phenomena and evaluate any trends in the numerical data (Basias & Pollalis, 2018). Mixed methods research employs both quantitative and qualitative aspects in the research study to use numerical data to help discover meanings applied to events and understand how things work (Johnson & Onwuegbuzie, 2004). Qualitative research was chosen for the research project as the research question to be answered explores how the study participants view their experiences in leadership of local churches. Quantitative research was not chosen because the concept exploring leadership behaviors and any influence of those behaviors on laity involvement in local churches as perceived by the church pastor does not include analysis of data either through primary sources collected during the study or secondary sources readily available. Study data were collected from primary sources through interviews of local church pastors to explore the experiences of the local church pastors in order to find the common themes as described by the study participants. Without a quantitative aspect to the research method, a mixed methods study was not selected.

Research design. Within the qualitative method approach to research, Creswell and Poth (2017) described five research study designs including narrative, phenomenology, grounded theory, ethnography, and case study. Case study was selected to study the experiences of more than one pastor within the same boundaries of time and place to explore the pastors' perceptions of leadership behaviors to discover shared themes across the cases. Narrative design is most applicable to telling the story of an event or series of events from one or two study participants (Creswell & Poth, 2017). The qualitative research study includes several participants providing input on their shared experiences. Creswell and Poth described phenomenology as applicable to research questions seeking to find the "essence" or meaning of experiences shared by several individuals. Phenomenology was not selected for the qualitative study as the study seeks to gain insights on similar experiences that are not necessarily a shared phenomenon, event, or problem.

Grounded theory was described by Creswell and Poth (2017) as seeking to discover new theory to advance current understandings of a problem. Grounded theory was not selected for this research project as the research question was intended to apply current theory and applications to explore experiences related to the stated problem. Ethnography was described by Creswell and Poth as applicable to discovering shared experiences and telling stories over time in a culture-sharing group. Ethnography takes a longer time period to observe and explore the culture-sharing group in the natural environment and is not able to be completed within the time frame of this research project. As such, ethnography was not selected as the research design for this study.

Case study research design. Creswell and Poth (2017) described case study design as a form of qualitative research that gathers detailed data from multiple sources for one case bounded by time and place or multiple cases over time. The purpose of case study is to develop an in-depth understanding of a case or explore a problem using a case or multiple cases as specific illustrations of the problem or issue (Creswell & Poth, 2017). The purpose of qualitative research methods has been described as gathering an "experiential understanding" (Creswell & Poth, p. 20) of an event or series of events and to answer the questions of "how" or "why" an event would have produced the findings (Yin, 2014). Information is gathered in case study design from multiple sources and may include observations, interviews, documents, reports, and audiovisual materials (Creswell & Poth, 2017).

Creswell and Poth (2017) described several defining features of case study design that set case study research apart from other forms of qualitative research. Case study research involves the identification of a specific case to be explored or a particular problem or issue that will be explored over time using multiple cases (Creswell & Poth, 2017). Certain definite parameters, such as time and place, provide boundaries for the case (Creswell & Poth, 2017). While definite time and place boundaries may be included, Yin (2014) noted that case study is applicable when the boundaries between the phenomenon being studied and the context of the phenomenon are not clear. Boundaries of the extent of the case study are present but the boundaries between what is being studied and the influence of the context of the study are not clearly defined. The intent of a case study is instrumental, in which a problem is explored using a case to help understand the problem, or intrinsic, in which the case is unique and is explored individually because of the uniqueness of the case (Creswell & Poth, 2017). Creswell and Poth explained case study design to include in-depth data collection from multiple sources to gain a deep understanding of the case. Case themes may be identified within one case or as common themes identified across multiple cases. Case study ends by reporting conclusions from the research and applying those conclusions to deliver meaning from the research through assertions related to the research problem (Creswell & Poth, 2017).

The research study was a qualitative case study that explored the leadership behaviors of pastors of local churches that experienced an increase in worship service attendance over a five-year period as reported through statistical reports for the NCCUMC. Qualitative research design was selected for the study as the study relied on the experiences of pastors in leadership of churches reporting worship attendance growth to develop themes in leadership behaviors of the pastors that may contribute to the worship attendance growth. Case study was selected to study the experiences of more than one pastor within the same boundaries of time and place to explore the pastors' perceptions of leadership behaviors to discover shared themes across the cases.

Measures of laity involvement reported annually through local church statistical reporting in the NCCUMC include the number of persons engaged in worship attendance. The number of persons engaged as a percentage of total membership of the church creates comparative statistics between clergy leaders of different sized-churches. Decades of statistical data by pastor is available publicly through the Annual Conference Journals published on the Annual Conference website. A sampling of pastors were selected based on the statistical information documenting a growth in worship attendance over a five-year period. The study explored the experiences of these pastors with behavioral or leadership traits that the pastor believed to influence levels of laity involvement at the local church.

Summary of research design. The qualitative research method was selected for the study as the study relied on the experiences of pastors in leadership of churches reporting an increase in worship service attendance to develop themes in leadership behaviors of the pastors that may contribute to the worship attendance growth. Within the qualitative research method, case study was selected as the research design to study the experiences of more than one pastor within the same boundaries of time and place. Case study design was chosen to explore the pastors' perceptions of leadership behaviors to discover shared themes across the cases. The research study was a qualitative case study that explored the leadership behaviors of pastors of local churches that experienced an increase in worship service attendance over a five-year period as reported through statistical reports for the NCCUMC.

Research Question

The research questions addressed in a qualitative case study on the influence of pastoral leadership behaviors on laity involvement in a local church are:

RQ1. How do United Methodist local church pastors in the North Carolina Annual Conference who report increases in weekly worship service attendance over the last five years describe their primary leadership behaviors?

RQ2. How do the pastors attribute those behaviors to influencing the involvement of laity in local churches in worship service participation?

RQ2a. What are the behaviors the pastors intentionally emphasize in efforts to influence the involvement of laity in worship service participation?

RQ2b. How do pastors relate the levels of laity involvement in weekly worship services to laity participation in other social and missional activities in the local church?

Conceptual Framework

The literature reveals varying leadership theories or approaches with research studies exploring various aspects of the theories. Aspects of the theories include the impacts of those leadership approaches within various contexts. This qualitative research case study sought to explore how pastors describe their own leadership behaviors, how they attribute those behaviors in influencing levels of involvement of lay persons in worship services, what the pastor might intentionally do to try to increase worship service attendance, and how the pastors perceive levels of worship service attendance to influence levels of involvement in other service or missional activities of the local church. A conceptual view of this research indicated behavioral leadership was applicable to address the research questions of the study.

Behavioral leadership. The qualitative research case study on pastoral leadership behaviors and the involvement of local church laity was grounded in the behavioral approach to leadership. Behavioral leadership is described as focusing on what a leader does and how they act versus who the leader is or the traits the leader possesses (Muenich & Williams, 2013; Northouse, 2016). The theory of behavioral leadership was developed following studies conducted by researchers at Ohio State University based on leadership findings of Stogdill (1948), researchers at the University of Michigan, and Blake and Moulton (1964, 1978, 1985) in their development of the Leader Behavior Description Questionnaire (LBDQ; Hemphill & Coons, 1957).

Ohio State University studies. Studies at Ohio State University were based on previous work of Stogdill (1948) and used the LDBQ to assess leadership behaviors. The studies using the LDBQ identified two general types of leader behaviors to be initiating structure and consideration (Stogdill, 1974). Initiating structure is described primarily to include task behaviors such as defining job responsibilities, scheduling, and organizing work (Stogdill, 1974). Consideration is described as behaviors that support building factors important to relationships such as trust, respect, and positive feelings between leaders and followers (Stogdill, 1974). Initiating structure is related to task-level behaviors of a leader, while consideration is related to relationship-level behaviors of the leader.

University of Michigan studies. The University of Michigan studies focused of the impact of leaders' behaviors on the performance of small groups (Cartwright & Zander, 1960; Katz & Kahn, 1951; Likert, 1961, 1967). The University of Michigan studies identified primary leadership behaviors to include employee orientation and production orientation (Bowers & Seashore, 1966). Employee orientation was described as the inclination of leaders to use a strong human relations emphasis when viewing followers (Bowers & Seashore, 1966). Employee orientation takes the needs of the followers into special consideration and values the workers as individual human beings with attention being given to the personal needs of the workers (Bowers & Seashore, 1966). Production orientation approaches leadership behaviors with emphasis on the technical or production aspects of a job, viewing employees as a means to getting the job done (Bowers & Seashore, 1966).

Leadership (managerial) grid development. Blake and Moulton (1964) also described two primary measures of behavioral leadership including concern for production and concern for people. Concern for production is defined as the level of concern the leader gives to the organizational work including organizational activities such as workload, process and policy concerns, and product development, or whatever the goals of the organization may be (Blake & Moulton, 1964). Concern for people involves the concept of how the leader cares for the people doing the work of the organization, including concerns such as pay structure, trust, and working conditions (Blake & Moulton, 1964). The Leadership (Managerial) Grid was developed to model the relationship between concern for production and concern for people on two intersecting axes (Blake & Moulton, 1964). The horizontals axis measures the leader's concern for results (production) and the vertical axis represents the leader's concern for people. Each axis is measured on a scale from one to nine with one being minimum concern and nine being maximum concern.

Major leadership categories. To describe behavioral leadership represented by different points in the model, Blake and Moulton (1964) defined five major leadership categories related to the concern and related behaviors exhibited by the leader. The five major leadership categories identified in the Leadership (Managerial) Grid include the authority-compliance, country-club management, impoverished management, middle-of-the-rod management, and team management categories. Each category is noted as exhibiting different behaviors as a result of the levels of concern for production and people in the organization. In addition to the five major categories, Blake and Moulton identified paternalism/maternalism and opportunism as other behavioral leadership categories. Leaders who exhibit behaviors related to paternalism and maternalism are described as behaving in a parental fashion toward followers often viewing the organization in a familial manner. Leaders exhibiting behaviors relating to opportunism would show primary concern for how any behavior can personally benefit the leader and will change behaviors based on that personal advantage. In the case of opportunistic leaders, the concern and effort of the leader are geared toward personal benefit for the leader (Blake & Moulton, 1964).

Convergence of concepts. When considering the findings of research studies on behavioral leadership, the two primary types of behaviors fall into categories of task behavior and relationship behavior. Concepts similar to task behavior are named as initiating structure in the Ohio State studies, production orientation in the University of Michigan studies, and concern for production in work by Blake and Moulton (1964). The concept of relationship behavior is named consideration in Ohio State studies, employee orientation in University of Michigan studies, and concern for people in studies by Blake and Moulton (1964). While the studies reveal similar approaches to leadership behaviors, they differ in the idea of how the two approaches work together. The Ohio State studies considered task and relationship behaviors as two separate measures that are not related to each other (Kahn, 1956). The University of Michigan studies, however, noted the task and relationship behaviors as considered along a common spectrum with a decrease in one when there is a corresponding increase in the other. The impact of the leader’s behaviors comes in how the two primary types of behaviors are combined in interactions with others (Northouse, 2016).

Theory development. Northouse (2016) defined the central task of researchers from a behavioral approach to be determining how a leader should best mix task and relationship behaviors to produce the best outcome. The studies of the researchers at Ohio State and the University of Michigan were conducted to identify ways that the behaviors of leaders could be used in both task and relationship approaches to produce the best outcome in terms of the satisfaction and performance of followers. The behavioral approach to leadership helped develop leadership theory to include the actions of leaders and not only the personal traits or attributes of the leaders. Behavioral leadership studies underscore the importance of the impact leaders have on followers and the impact of the behaviors of leaders on the relationships with followers (Northouse, 2016).

While many studies on behavioral leadership are available in literature, Yukl (1994) described the findings of the body of work including the studies to be inconclusive and contradictory. Even with extensive research, behaviors have not been definitively linked in research to desired leadership outcomes including job satisfaction and productivity (Bryman, 1992; Yukl, 1994). The behavioral leadership theory was described as not being an organized theory that gives a clear set of leadership behaviors that produce optimal results at all times. Convergence of research studies of behavioral leadership has not been able to produce one set of defined leader behaviors that universally increase leader effectiveness. Instead, behavioral leadership is described as a framework for assessing leadership within the dimensions of task and relationship (Northouse, 2016). The leadership behaviors identified are not able to be applied consistently to all contexts to result in more effective leadership (Muenich & Williams, 2013). Without cultural context being taken into account, there is no clear definition of a best approach to leadership behavior that can be universally applied (Muenich & Williams, 2013).

Application to this study. The behavioral approach to leadership was valid and applicable to this doctoral study because the behavioral approach has been studied widely and found to be a reliable means to assess leadership. Assessment of leadership behaviors adds to knowledge available on how leaders and followers interact and can provide observations of the impact of those interactions within the context of the interaction. Individuals can use the information gained in the studies of leadership behaviors to apply and develop their own leadership behaviors toward more effective leadership (Northouse, 2016). This qualitative research case study focused on the application of behavioral leadership within the local church setting, specifically within the NCCUMC. The researcher evaluated leadership behaviors through interviews of local church pastors with the goal of exploring how the pastors describe their own leadership behaviors, how the pastors attribute those behaviors in influencing levels of involvement of lay persons in worship services, what the pastor might intentionally do to try to increase worship service attendance, and how the pastors perceive levels of worship service attendance to influence levels of involvement in other service or missional activities of the local church. The behavioral leadership approach to leadership was chosen for this doctoral study as the theory pertains to leadership behavior and what the leader does related to the interactions between leaders and followers.

Literature review of approximately 300 articles using research capabilities through the JFL did not identify studies relating theories of leadership styles, behaviors, or traits to the attitudes or actions of laity in local churches. Quantitative research studies positively correlate clergy leadership approaches with overall ministerial effectiveness through the individual consideration dimension of the transformational leadership scale (Carter, 2009). While quantitative research provides indications of correlations, qualitative research helps to explore the answers to “why” or “how” the correlation comes to be (Yin, 2014). The questions of “why” or “how” clergy leadership behaviors and any resulting impact in leadership effectiveness influence laity involvement in the local church were not addressed in the Carter (2009) study of leadership and ministerial effectiveness.

The qualitative case study sought to apply the concept of behavioral leadership to the setting of a local church. Rather than a leader and employee relationship, the study explored leadership of a pastor and the relationship between the pastor and laity in the local church.

Published studies describe levels of employee commitment and satisfaction that can be influenced by employer leadership with the knowledge the employee is being paid for the work. The qualitative case study varied from that assumption through the study of the influence of clergy leaders on volunteers who choose to participate in church worship services or other local church ministry efforts. Leadership theories as discussed in published studies for employers and employees were explored for relevance to the clergy and volunteer or church member relationship.

Summary of the conceptual framework. Local church pastors provide primary leadership of the mission and ministry of local churches within the UMC. The concept of behavioral leadership gives insight into behaviors of leaders, the relationships between leaders and followers, and how leaders may influence the behavior of followers. While the relationship between a local church pastor and lay person is not exactly the same as an employer-employee relationship, leadership theories regarding behavioral influence of followers are expected to yield similar results in the pastor-church attendee relationship. The qualitative research case study explored how local church pastors describe their leadership behaviors and how the pastors relate those behaviors to influencing involvement of lay persons in worship and service activities of the church. Descriptions of similar leadership behaviors amongst pastors in the qualitative research case study were provided by local church pastors within the study population.

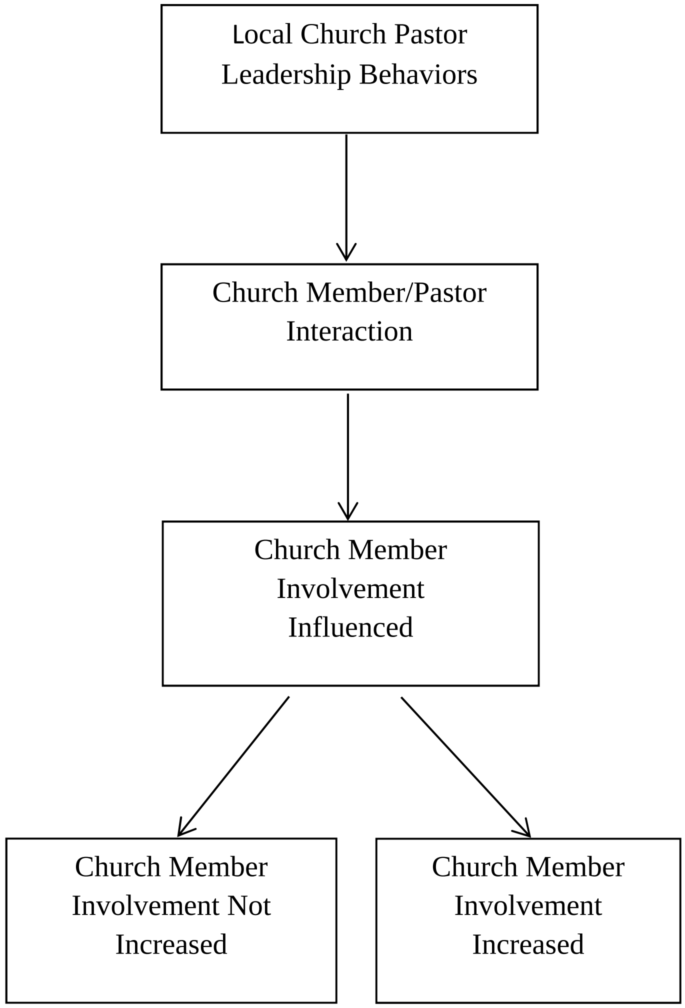

Figure 1. Conceptual framework for qualitative case study on clergy leadership behaviors and laity involvement in a local church.

Definition of Terms

Annual conference: The annual conference is the basic body of The United Methodist Church (United Methodist Church, 2016). The annual conference is comprised of all clergy and lay members of United Methodist Churches within the boundaries of the annual conference. The annual conference membership meets annually to consider and set policies that set the work of the annual conference ministries for the next year.

Church member: A person who has joined the membership of The United Methodist Church and the local church within the annual conference through baptism and profession of faith (United Methodist Church, 2016).

Local church: The basic unit of membership in The United Methodist Church. The local church is comprised of the body of members of the church (United Methodist Church, 2016).

Senior pastor: The pastor providing primary leadership within the local church (United Methodist Church, 2016).

Worship attendance: The number of persons counted and reported as attending one of any weekly worship services at a local church (NCCUMC, 2017).

Assumptions, Limitations, and Delimitations

Assumptions are facts related to the study that are accepted as true and accurate. Within the context of this qualitative research case study, statistical data reported by local churches, the way a pastor describes his or her primary leadership behaviors, and the role of the pastor as providing primary leadership in the local church are assumed to be true. Limitations refer to potential weaknesses of the study and delimitations describe the boundaries of the study. Limitations of the qualitative research case study included inherent limitations of the case study design and the limited ability to define and include other potential influences on laity church involvement. Delimitations provide boundaries to include local church pastors in the NCCUMC who have reported increases in weekly worship attendance as part of the annual local church statistical reporting.

Assumptions. Statistical information reported by local churches in the NCCUMC is assumed to be accurate and assumed to represent true reports of worship attendance at United Methodist local churches. Local church pastors are responsible for providing statistical information on an annual basis through on-line electronic reporting. Statistical information is checked for reasonableness through variance testing within ten percent of previous reports and reports outside of the ten percent corridor are pointed out to the pastor to be verified as accurate. The risk to the study of the statistical information being inaccurate was that pastors may be selected for interviews who have not actually experienced an increase in local church worship service attendance. In order to mitigate this risk, the data reported were verified with the pastor as part of the interview process.

Information gathered through interviews of local church pastors were assumed to be factual and represented the leadership behaviors of the pastors being interviewed. The primary means of data collection was through interviews of selected local church pastors. The assumption that the information gathered through interviews was factual was based on the pastors' awareness of their leadership behaviors in reality, as compared to how they may perceived them to be. The information was assumed to be based in fact and not expanded to include desired behaviors that were not in practice. The risk to the research study was that self-described leadership behaviors identified in interviews would not be actual leadership behaviors presented that might have some impact on levels of laity involvement. To mitigate the risk of perceived leadership behaviors being described instead of actual behaviors, interview questions included questions seeking examples of leadership behaviors and descriptions of impacts of specific behaviors versus ambiguous descriptions of leadership behaviors in general. Questions sought specific instances and examples of leadership behaviors.

The senior pastor being interviewed was assumed to provide primary leadership within the local church setting. In some local church settings, other staff or volunteers at a church provide leadership within defined ministry areas, such as youth ministry, in addition to the primary leadership of the senior pastor. Without definition of the roles of all persons at each local church, other church leaders can be assumed to impact the levels of laity involvement in the church in ways similar to how the senior pastor would. The risk to the study of the senior pastor not providing primary leadership within the local church setting was that any behaviors noted for the senior pastor may not have been related in any way to the impact of senior pastor leadership on levels of laity involvement, as laity involvement is influenced by other factors. As a result, a leadership behavior may seem to have or not have any influence when the actual influence may come from another leader's behaviors or other factors within the church. To mitigate this risk, interview questions were included to gauge the degree to which the senior pastor served as primary leadership for the local church. Questions were designed to address leadership behaviors of senior pastors who served as the primary leaders for the church.

Limitations. Yin (2014) described limitations of qualitative case study to include questions of study rigor, confusion with the use of case study for teaching, the extent to which case study findings can be generalized, the level of effort required for case study, and clear comparative advantage of case study to other research methods. Study rigor within qualitative case studies is questioned due to the lack of commonly used systematic approaches to case study research as compared to other well-established research methods (Yin, 2014). The limitation regarding the generalization of the findings of the case study was pertinent in the extension of study findings beyond the context of pastors within the NCCUMC who reported increases in worship service attendance over the previous five years statistical reports. Variations in findings of experiences of pastors in different demographic (e.g., rural or urban, etc.) or cultural (e.g., ethnicity makeup of congregation, etc.) settings were not specifically addressed in this qualitative case study unless explicitly stated by clergy in the study.

A limitation of this qualitative case study included the inability to define the influence of other factors in addition to pastoral leadership behaviors on laity involvement. Yin (2014) discussed the applicability of case study research to answering the questions of “why” or “how” a social phenomenon exists when clear boundaries around the phenomenon may not be apparent. In consideration of the case study of clergy leadership behaviors and laity involvement in local churches, the influence of other factors could play a part in laity involvement in addition to the influence of clergy leadership behaviors. Further, the qualitative study included consideration of the experiences of the set of pastors included in the study. Other pastors not included in the study had experiences that might have differed from the pastors included in this case study. Some local churches may have had other leadership positions at the church in addition to the pastor. The qualitative case study focused on clergy leadership of those clergy selected for the case study and did not include consideration of the influence of other church leaders on laity involvement levels, except as expressed by the clergy included in the study.

Delimitations. The scope of the study included pastors from churches that reported an increase in weekly worship attendance over a five-year period. Pastors at churches who did not report an increase in worship attendance were not included in the study. The five-year period included compared the 2016 reported average weekly worship service attendance with the 2012 average weekly worship attendance. The weekly worship service attendance was as reported in the annual local church statistical reports for the NCCUMC. Clergy in the UMC are itinerant, meaning that UMC clergy are appointed to churches by the Episcopal leader and are subject to change churches as they are reappointed by the Episcopal leader. In order to be included in the case study, the pastor had to be appointed to the church reporting an increase in worship service attendance for at least three of the appointment years included in the study (i.e., appointment years relating to the attendance reported in the 2012 through 2016 statistical tables).

Significance of the Study

The significance of the qualitative research case study was to contribute to the body of knowledge related to leadership theories and application of those theories to the local church pastor and lay person relationship. The study explored local church pastor leadership behaviors and any influence of those behaviors on the involvement of lay persons in worship and service activities of the local church. Biblical interpretation of the local church pastor leadership behaviors provided biblical meaning to the study through the lens of related Scripture. Finally, the study was significant in describing the application of the subject matter to the business of the church through the involvement of lay persons as volunteers providing the human capital needed to perform service and missional activities of the church.

Reduction of gaps. Literature is available describing the relationship of the leadership style of clergy to ministerial effectiveness (Carter, 2009) but studies were not found correlating clergy leadership behaviors to the levels of involvement of laity in local churches. The study was a qualitative case study that explored the leadership behaviors of pastors of local churches that experienced an increase in worship service attendance over a five-year period as reported through statistical reports for the NCCUMC. The significance of the qualitative case study was to help fill the gap in knowledge exploring any relationship between the leadership behaviors of pastors with the levels of involvement of church members as demonstrated through worship service attendance. Knowledge of observed relationships of the leadership behaviors of the pastor to levels of laity involvement in local churches provided church leaders information to consider in matching the leadership gifts of the pastor to the needs of local church members in making pastoral assignments to local churches.

Implications for biblical integration. The Apostle Paul claimed pastors as gifts from Christ to God's church when he wrote to the Ephesians saying,

> So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Eph. 4:11-13, NIV)

Paul claimed the identity of pastors in the listing of those things Paul considered to be gifts from Christ himself to help in equipping God's people for works of service so the body of Christ can be built. Local church pastors provide primary leadership of the mission and ministry of local churches within the UMC. Along with others included in the Apostle Paul's listing, pastors received a great responsibility in the advancement of God's people and the redemption of the fallen world seeking the "whole measure of the fullness of Christ" (Eph. 4:13, NIV). Pastors were envisioned as the gift of Christ to be integral parts of the movement of God's church and equipping God's people for service. Pastors, like all of God's people, are challenged to live putting the talents and skills given to them from God to the best use for the purpose for which they were created. The Apostle Paul issued the challenge in his letter to the Colossians saying,

> Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. (Col. 3:23-24, NIV)

Hardy (1990) described the primary calling on the life of each person to be in serving and glorifying God. The distinction to be made with the calling of a person for service as a pastor and Hardy's definition of primary calling would be that the calling is to serve God and being a pastor is the vocation chosen in order to live out the primary calling. Heeding the challenge of the Apostle Paul gives importance to recognizing that all work that is done, in the vocation of pastoral leadership or otherwise, should be done as if it is done directly for the Lord and not for humankind. This challenge would require that all persons strive for excellence in their work. Continued learning on how to be more effective in work helps individuals grow in their own contributions so they increase their effectiveness in how they live into their calling. With great levels of responsibility for the movement of Christ in the world through God's church, parables of Jesus can be considered alongside the consideration of a pastor's role in the church. The Book of Matthew described the relationship between the behaviors of leaders and the responsibilities given to those leaders as

> Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose master finds him doing so when he returns. Truly I tell you, he will put him in charge of all his possessions. (Matt. 24:45-47, NIV)

In the passage, the master has given responsibilities to the servant and returns to find the servant fulfilling the responsibilities given initially. The Scripture tells that the master will then entrust more responsibility to the servant than was previously given. Applying this Scripture to the qualitative case study, the Master is God having provided responsibility for caring for God's people to the pastors God has called to ministry. In finding the pastors dutifully carrying out God's plans as God has equipped the pastors to do, God will increase the responsibilities of the pastor and place more under the care of the pastor. The implication of this in the qualitative case study would be an assumption that a pastor dutifully performing God's plan would demonstrate leadership behaviors inspired by God that will call more of God's people into active relationship with God's church. The result of this may be shown in increased levels of involvement by laity of the church in weekly worship services. As described in the Scripture, God as the Master will find God's called pastors performing faithfully and increase their responsibilities. The qualitative case study explored ways the pastors described their leadership behaviors and changes in the involvement of laity through worship service attendance.

Relationship to field of study. The qualitative case study on local church pastor leadership behaviors and local church laity involvement is related to the leadership cognate through the study of the observed influence of leadership behaviors of pastors. The qualitative case study explored the experiences of local church pastors and how the pastors viewed the influences of their leadership behaviors on the responses of church members through participation in church worship services. The leadership cognate included the study of leadership theories and how leaders can influence the behaviors and attitudes of their followers through the leader's behaviors and actions. The qualitative case study included review of literature available related to leadership theories and ties that information to the exploration of the influence of the pastor's leadership on church laity. This exploration was important to the business setting of a local church in growing the involvement of laity in support of the mission and ministry of the local church.

Summary of the significance of the study. The qualitative research case study is significant by contributing to the body of knowledge of leadership and the influence of clergy leadership on the mission and ministry of a local church through lay person involvement. The study will help to reduce the gap in knowledge of the application of leadership theories to local church settings and the relationships between pastors and lay persons in the church. This information assists church leaders in matching leadership offerings of pastors to churches that may benefit from the leadership behaviors due to the context of the local church. This knowledge is significant to making disciples of Jesus Christ in identifying gifts of local church pastors and considering the influence of the leadership behaviors on the involvement of lay persons in worship and service activities of the church. As the UMC works toward its mission of helping and caring for God's people, the use of lay persons as volunteers in the social and missional outreach of the church is critical to providing the human capital needed to make the outreach activities happen. Without adequate involvement by lay persons, ministries may resort to using resource funding to hire persons to carry out the social and missional activities.

A Review of the Professional and Academic Literature

The review of professional and academic literature provides a definition of leadership, descriptions of primary leadership theories, the influence of a leader in the leader-follower relationship, and the impact of varying approaches to leadership. While the concept of behavioral leadership was found to be most applicable to this qualitative research case study, review of other leadership theories helps inform the broad landscape of leadership theory and focus attention on behavioral leadership's application to the case study's research questions. Leadership theories related to the behaviors of the leader are described along with discussion of leadership theories and the relationship between the leader and the follower. Leadership theories are also related to characteristics of the leader, such as the traits or skills approach. The influence of leadership behaviors and characteristics are described in literature in studies of the employee perceptions of leadership and measurement of employee metrics including employee job satisfaction and employee morale. Further literature review is provided describing specifics of the structure and reporting mechanisms within the UMC applicable to the case study.

Leadership definition. Leadership has been defined as "a combination of position, responsibilities, attitude, skills, and behaviors that allows someone to bring out the best in others, and the best in their organization, in a sustainable manner" (Vender, 2015, p. 362). The study of leadership is important to society as people try to identify what makes good leaders and individuals try to learn how to become more effective leaders (Northouse, 2016). Within the concept of leadership, many approaches, theories, and styles have been identified to try to explain the interactions between leaders and followers and determine how the interactions can be used in the most effective manner (Northouse, 2016). Jost (2013) defined leadership as being characterized by the degree of decentralization of tasks and the leader's degree of empathy toward subordinates and the subordinates' interests. The importance of leadership lies in how leaders help shape workers' perceptions and responses to organizational change and acceptance of innovation within company offerings (Aarons, 2006). While some theories or approaches to leadership are defined as separate leadership identities within themselves, other studies note significant overlap of aspects within the theories, such as describing resilient leadership as a combination of transformational and transactional theories of leadership (Dartey-Baah, 2015) or laissez-faire leadership as a form of transactional leadership (Northouse, 2016).

Leadership theories. Northouse (2016) described leadership theories based upon attributes of the leader or follower and aspects of the relationships between the leader and follower. Leadership approaches focused on characteristics or behaviors of the leader include the traits approach, skills approach, and behavioral leadership theory (Bass, 1990; Katz, 1955; Kirkpatrick & Locke, 1991; Stogdill, 1948). Approaches focused on the relationship or exchange between the leader and follower include situational, path-goal theory, leader-member exchange, and transactional theories (Burns, 1978; Graen & Uhl-Bien, 1995; Hersey & Blanchard, 1993; House & Mitchell, 1974). Assessing the attributes of the leader in the context of the relationship with the follower and the influence that relationship has on the motivation or work performance of the follower brings approaches such as transformational, authentic, servant, adaptive, and laissez-faire into consideration (Bass, 1990; Bass & Avolio, 1994; Burns, 1978; Greenleaf, 2002; Heifitz, 1994).

Traits approach. The traits approach has its roots in leadership theory that suggested that certain people were born with special traits that make them great leaders (Bass, 1990; Jago, 1982). Some of the important identified in studies of the traits approach to leadership are intelligence, alertness, self-confidence, determination, integrity, sociability, adjustment, extraversion, drive, motivation, task knowledge, and conservatism (Kirkpatrick & Locke, 1991; Mann, 1959; Stogdill, 1948). Vender (2015) added to other leadership traits to include talent, willpower, practical wisdom, loyalty, ethical behavior, emotional intelligence, self-awareness, and resilience. In addition, researchers have found a strong relationship between leadership and the traits described by the five-factor personality model (Judge, Bono, Ilies, & Gerhardt, 2002). Judge et al. (2002) described the five-factor model as measuring the correlation of neuroticism, extraversion, openness to experience, conscientiousness, and agreeableness. Extraversion was the trait most strongly associated with leadership, followed by conscientiousness, openness to experiences, low neuroticism, and agreeableness (Judge et al., 2002). This research suggests that leaders who are sensitive to their emotions and to the impact of their emotions on others may be leaders who are more effective (Zaccaro, Kemp, & Bader, 2004).

On a practical level, the trait approach is concerned with which traits leaders exhibit and who has these traits (Judge et al., 2002). Knowing the traits needed for effective leaders, organizations can use personality assessment instruments to identify how individuals will fit within their organizations (Northouse, 2016). Strengths of the traits approach have been defined to include the appeal of believing that effective leaders are simply special people (Kirkpatrick & Locke, 1991) and the traits approach is commonly validated in research and helps give a clear understanding of the leader responsibility within the leadership process. The traits approach also provides measures for leaders to work toward in trying to improve their leadership impact and potential (Northouse, 2016).

On the other side, weaknesses of the traits approach include the fact that a definitive list of leadership traits has not yet been developed and the approach does not take situational contexts into account (Stogdill, 1948). Judge et al. (2002) noted the potential for differences in the use of leadership traits within student, governmental, or other settings. Without a definitive list, research into the traits approach has led to the development of trait lists that are subjective to the researcher and not a result of reliable research (Northouse, 2016). Research by Germain (2012) used traits or skills approach together and did not differentiate between the traits approach and the skills approach, treating them as somewhat interchangeable. Additionally, research into the traits approach has not concluded a link between the traits approach of leadership and organizational outcomes such as employee performance (Northouse, 2016), though Judge et al. (2002) noted an alternative measure of the impact of the traits approach might be the leader's job level or career success. Finally, the approach that leadership traits are inherent to a person does not provide opportunity for leadership development if the individual's leadership traits do not match those found to be present in trait theory research (Northouse, 2016).

Skills approach. The skills approach to leadership brought into focus the competencies of leaders rather than traits of the leader (Katz, 1955). Germain (2012) researched both skills and traits of leaders and listed common skills to include the abilities to judge or assess, deduce, and improve along with problem-solving skills. The skills approach can be described through the three-skill approach which includes technical, human, and conceptual skills (Katz, 1955). The importance of the three skills varies between leader or manager level and defines what is needed for effective leadership at each level (Katz, 1955). For example, higher level managers are more concerned with human and conceptual skills while lower level managers are focused on technical skills (Katz, 1955). Matching leaders with the right skills to the appropriate positions matches the needs of the position to the leader's abilities and makes conditions better for more effective performance (Northouse, 2016).

In addition to the basic three-skill model for leader skills, the skills approach defines five components of effective leader performance including competencies, individual attributes, leadership outcomes, career experiences, and environmental influences (Mumford, Zaccaro, Connelly, & Marks, 2000). The leader competencies include problem-solving skills, social judgment skills, and knowledge (Mumford et al., 2000). Germain (2012) posed a connection between leader skills and the expertise of the leader through learned problem-solving and social skills, defined as leader competencies by Mumford et al. (2000). Leader competencies are influenced by the leader's personal attributes, defined to include the leader's general and crystallized cognitive abilities, motivation, and personality (Mumford et al., 2000). The leader's competencies are also affected by his or her career experiences and the environment (Mumford et al., 2000). In addition to problem-solving skills mentioned previously, career experiences further relate to leader expertise levels, described by Germain (2012) as a complement to leader skills in effective leadership.

Strengths associated with the skills approach to leadership include the approach being leader-centered and focused on the importance of how the leader's abilities can affect leader performance (Northouse, 2016). Focusing on leadership will allow individuals to develop leadership skills and improve in effective leadership giving a model for how individuals can achieve effective leadership. Organizations can use knowledge of leadership skills to develop training programs to develop leaders through programs focusing on key leadership skills such as conflict resolution, problem-solving, working together as a team, and communication (Northouse, 2016). Germain (2012) noted that organizations can develop key expertise profiles for leaders that help match leaders in the contexts in which they can be most effective.

One drawback of the skills approach in the apparent overlap with the traits approach even though the theory is defined as being different from a traits approach (Northouse, 2016). Germain (2012) referred to traits and skills together in researching the traits approach without clear delineation of the two models. Northouse (2016) noted the skills approach goes beyond a typical leadership model to include other theories such as conflict resolution, critical thinking, motivation, and personality theory. In addition to the positive features, there are also some negative aspects to the skills approach. Finally, the initial application of the skills theory is said to be weak in construct as it applied to only military personnel in the Mumford et al. (2000) studies and was not widely tested for applicability in other populations (Northouse, 2016).

Behavioral leadership. Behavioral leadership is described as focusing on what a leader does and how they act versus who the leader is or the traits the leader possesses (Muenich & Williams, 2013; Northouse, 2016). The theory of behavioral leadership was developed following studies conducted by researchers at Ohio State University based on leadership findings of Stogdill (1948), researchers at the University of Michigan, and Blake and Moulton (1964, 1978, 1985) in their development of the Leader Behavior Description Questionnaire (LBDQ; Hemphill & Coons, 1957).

Ohio State University studies. Studies at Ohio State University were based on previous work of Stogdill (1948) and used the LDBQ to assess leadership behaviors. The studies using the LDBQ identified two general types of leader behaviors to be initiating structure and consideration (Stogdill, 1974). Initiating structure is described primarily to include task behaviors such as defining job responsibilities, scheduling, and organizing work (Stogdill, 1974). Consideration is described as behaviors that support building factors important to relationships such as trust, respect, and positive feelings between leaders and followers (Stogdill, 1974). Initiating structure is related to task-level behaviors of a leader while consideration is related to relationship-level behaviors of the leader.

University of Michigan studies. The University of Michigan studies focused of the impact of leaders' behaviors on the performance of small groups (Cartwright & Zander, 1960; Katz & Kahn, 1951; Likert, 1961, 1967). The University of Michigan studies identified primary leadership behaviors to include employee orientation and production orientation (Bowers & Seashore, 1966). Employee orientation was described as the inclination of leaders to use a strong human relations emphasis when viewing followers (Bowers & Seashore, 1966). Employee orientation takes the needs of the followers into special consideration and values the workers as individual human beings with attention being given to the personal needs of the workers (Bowers & Seashore, 1966). Production orientation approaches leadership behaviors with emphasis on the technical or production aspects of a job, viewing employees as a means to getting the job done (Bowers & Seashore, 1966).

Leadership (managerial) grid development. Blake and Moulton (1964) also described two primary measures of behavioral leadership including concern for production and concern for people. Concern for production is defined as the level of concern the leader gives to the organizational work including organizational activities such as workload, process and policy concerns, and product development, or whatever the goals of the organization may be (Blake & Moulton, 1964). Concern for people involves the concept of how the leader cares for the people doing the work of the organization, including concerns such as pay structure, trust, and working conditions (Blake & Moulton, 1964). The Leadership (Managerial) Grid was developed to model the relationship between concern for production and concern for people on two intersecting axes (Blake & Moulton, 1964). The horizontals axis measures the leader's concern for results (production) and the vertical axis represents the leader's concern for people. Each axis is measured on a scale from one to nine with one being minimum concern and nine being maximum concern.

Major leadership categories. To describe behavioral leadership represented by different points in the model, Blake and Moulton (1964) defined five major leadership categories related to the concern and related behaviors exhibited by the leader. The five major leadership categories identified in the Leadership (Managerial) Grid include the authority-compliance, country-club management, impoverished management, middle-of-the-rod management, and team management categories. Each category is noted as exhibiting different behaviors as a result of the levels of concern for production and people in the organization. In addition to the five major categories, Blake and Moulton identified paternalism/maternalism and opportunism as other behavioral leadership categories. Leaders who exhibit behaviors related to paternalism and maternalism are described as behaving in a parental fashion toward followers often viewing the organization in a familial manner. Leaders exhibiting behaviors relating to opportunism would show primary concern for how any behavior can personally benefit the leader and will change behaviors based on that personal advantage. In the case of opportunistic leaders, the concern and effort of the leader are geared toward personal benefit for the leader (Blake & Moulton, 1964).

Convergence of concepts. When considering the findings of research studies on behavioral leadership, the two primary types of behaviors fall into categories of task behavior and relationship behavior. Concepts similar to task behavior are named as initiating structure in the Ohio State studies, production orientation in the University of Michigan studies, and concern for production in work by Blake and Moulton (1964). The concept of relationship behavior is named consideration in Ohio State studies, employee orientation in University of Michigan studies, and concern for people in studies by Blake and Moulton (1964). While the studies reveal similar approaches to leadership behaviors, they differ in the idea of how the two approaches work together. The Ohio State studies considered task and relationship behaviors as two separate measures that are not related to each other (Kahn, 1956). The University of Michigan studies, however, noted the task and relationship behaviors as considered along a common spectrum with a decrease in one when there is a corresponding increase in the other. The impact of the leader’s behaviors comes in how the two primary types of behaviors are combined in interactions with others (Northouse, 2016).

Theory development. Northouse (2016) defined the central task of researchers from a behavioral approach to be determining how a leader should best mix task and relationship behaviors to produce the best outcome. The studies of the researchers at Ohio State and the

University of Michigan were conducted to identify ways that the behaviors of leaders could be used in both task and relationship approaches to produce the best outcome in terms of the satisfaction and performance of followers. The behavioral approach to leadership helped develop leadership theory to include the actions of leaders and not only the personal traits or attributes of the leaders. Behavioral leadership studies underscore the importance of the impact leaders have on followers and the impact of the behaviors of leaders on the relationships with followers (Northouse, 2016).

While many studies on behavioral leadership are available in literature, Yukl (1994) described the findings of the body of work including the studies to be inconclusive and contradictory. Even with extensive research, behaviors have not been definitively linked in research to desired leadership outcomes including job satisfaction and productivity (Bryman, 1992; Yukl, 1994). The behavioral leadership theory was described as not being an organized theory that gives a clear set of leadership behaviors that produce optimal results at all times. Convergence of research studies of behavioral leadership has not been able to produce one set of defined leader behaviors that universally increase leader effectiveness. Instead, behavioral leadership is described as a framework for assessing leadership within the dimensions of task and relationship (Northouse, 2016). The leadership behaviors identified are not able to be applied consistently to all contexts to result in more effective leadership (Muenich & Williams, 2013). Without cultural context being taken into account, there is no clear definition of a best approach to leadership behavior that can be universally applied (Muenich & Williams, 2013).

Situational approach. Situational leadership is an approach to leadership that allows leaders to become effective in many contexts with varied organizational goals (Northouse, 2016). The model was developed by Hersey and Blanchard (1969) to define four situational leadership approaches ranging in leadership approach from directing followers to delegating to followers (Thompson & Glasø, 2015). The four leadership approaches as developed by Hersey and Blanchard include S1 (high directive-low supportive), S2 (high directive-high supportive), S3 (low directive-high supportive), and S4 (low directive-low supportive; Blanchard, 1985; Blanchard, Zigarmi, & Zigarmi, 2013). Within situational leadership, leadership changes based upon the leader's assessment of the development of the followers measured on a continuum of competency and commitment (Thompson & Glasø, 2015). Effective leadership occurs when the leader matches the situational leadership to the development level of the follower, assuming the leader can accurately assess the follower's development (Hersey & Blanchard, 1969).

Strengths associated with the situational leadership approach include the ease of understanding and application of the approach, which has lead the approach to be viewed as an accepted standard for leader training (Hersey & Blanchard, 1993). The situational leadership approach provides flexibility in approach for context while offering standardized suggestions for how leaders should engage followers in order to increase effectiveness of the leader (Northouse, 2016). With this flexibility comes acknowledgement that one leadership approach is not best and effective leaders will enhance their effectiveness by adapting their approach to the needs of the followers (Thompson & Glasø, 2015). Even with the common usage of the situational approach, research is not widely available to support the theory and define how leaders move followers to increasing levels of development. Thompson and Glasø (2015) noted differences in understanding of the terms competency and commitment and how ambiguity in the terms can potentially cause leaders to misdiagnose the development level and approach the situation with a less effective leadership approach than might have otherwise been chosen. In addition, the model is designed for individual follower context and the related application to groups of followers is not clearly defined (Northouse, 2016).

Path-goal theory. House and Mitchell (1974) described the path-goal theory of leadership as a contingency theory that is focused on the motivation of the follower and how leaders influence follower motivation to increase productivity and job satisfaction. Contingency theory means that the effectiveness of the leader is dependent (or contingent) upon the leader finding the right approach to leadership behaviors for the characteristics of the follower and the context of the task (House & Mitchell, 1974). Northouse (2016) defined the basic principles of path-goal theory as coming from the approach that follower motivation comes from the follower feeling competent, feeling like they will be rewarded for their work, and the results of their work are of value. The leadership approach chosen by the leader in the path-goal theory helps followers because the leader assesses the needs of the follower and leads them in the manner needed to help them accomplish their goals (House & Mitchell, 1974). Leadership approaches defined within the path-goal theory include directive, supportive, participative, and achievement oriented (House & Mitchell, 1974). The leader is charged with assessing what the follower needs for the level of task assigned to the follower and adjusting leadership to best motivate the employee (Malik, 2013).

Primary strengths of the path-goal theory are that the theory is a unique approach to leadership that is useful in understanding how leadership as defined in the model can influence follower productivity and satisfaction (Northouse, 2016). The path-goal approach includes the contingency theory in assessing the relationship between leader behaviors, what is expected of the follower and the needs of the follower to meet those expectations in exchange for some expected reward or payoff (Malik, 2013). The path-goal theory provides a model for understanding how leaders can help followers by applying the right leadership approach to the follower and task (Malik, 2013). Weaknesses of the path-goal theory include lack of clarity as to how leader behavior directly influence follower motivation levels or how the theory would be applicable in contexts outside the wide array of assumptions used in development of the model (Northouse, 2016). The approach is focused on the behaviors of the leader and do not take into account the variations in potential response by the follower to the prescribed leadership approach (Northouse, 2016). Further, claims of comprehensive results of the application of the theory are not supported in research consistently (Evans, 1996; Jermier, 1996).

Leader-member exchange theory. Babic (2014) described the leader-member exchange (LMX) theory as a leadership theory developed by Graen and Uhl-Bien in 1995 focused on the exchanges between leaders and followers (referred to as members) and the impact of those resulting exchange relationships that form between the two. In LMX theory, the leader-member relationship is central to the leadership approach with research finding that positive outcomes are produced from high-quality interactions between leaders and followers (Graen & Uhl-Bien, 1995). Leadership development within LMX makes development of high-quality exchanges between leaders and followers critical to producing positive outcomes, so attention to developing positive relationships is of primary importance (Graen & Uhl-Bien, 1995). The development of relationships in the LMX theory are described as following a path from a stranger phase to acquaintance phase and then finally to mature partnership (Babic, 2014). Attention to the exchanges between leaders and followers helps leaders develop more mature and mutually-satisfying relationships with followers (Graen & Uhl-Bien, 1995). Mature relationships are described as partnerships that demonstrate high levels of mutual trust, respect, and obligation, resulting in positive payoffs for the both the leader and the follower, which, in turn, help increase the effectiveness of the organization (Graen & Uhl-Bien, 1995). Babic (2014) explained that trust is the central characteristic of the positive relationship in the LMX theory as the follower will align their values and expectations to that of the leader when trust is present in the relationship.

One strength of the LMX leadership theory is that LMX explains clearly how leaders use some followers, referred to as in-group members, more than others, referred to as out-group members, to work toward organizational effectiveness (Dansereau, Graen, & Haga, 1975). While creating a positive impact in moving toward effectiveness, this same quality can be a weakness and have negative consequences by alienating those not viewed as part of the in-group (Dansereau et al., 1975). A benefit of focusing on the quality of the exchanges is to bring awareness to the importance of communication and building strong relationships (Babic, 2014). When strong relationships are built, the negative impacts of potential alienation might be lessened due to the trust built in the leader-member relationship (Babic, 2014). While the LMX theory seems to be counter to leadership principles of fairness and equity of treatment of followers, consideration of the LMX theory reminds leaders of the importance of paying attention to how followers are treated (Northouse, 2016). Finally, weaknesses of the LMX approach include the lack of explanation of how to build trust and respect in relationships even though they are stated to be of upmost importance to achieving high-quality interactions between leaders and followers (Anand, Hu, Liden, & Vidyarthi, 2011). Contextual adaptations are also not clearly defined for application of LMX to different scenarios and contexts (Babic, 2014).

Transformational leadership. Burns (1978) defined transforming leadership as a leadership process where leaders and followers work together to advance to high levels of morale and motivation. Burns (1978) contrasted transforming leadership to transactional leadership, which was described as a give and take relationship between the leader and follower, and found transforming and transactional leadership to be mutually exclusive. Bass (1985) expanded on Burns' (1978) definition of transforming leadership to describe the leader's level of influence on followers and how the characteristics and behavior of the leader impact the performance and motivation of the follower. Unlike Burns (1978), Bass (1985) explained that leaders can display transformational and transactional attributes simultaneously.

McMurray, Pirola-Merlo, Sarros, and Islam (2010) described transformational leadership as the link that comes between a transformational leader and the social commitment of followers in an organization. A transformational leader leads an organization by inspiring and motivating others (Aarons, 2006). Transformation leadership comes from engaging the hearts and minds of others to achieve motivation, satisfaction, and a sense of achievement within the vision of the organization (McMurray et al., 2010). Direct control is not a primary factor within transformational leadership being replaced by trust, concern, and facilitation between leaders and others (McMurray et al., 2010). Christie, Barling, and Turner (2011) defined four factors of transformational leadership to include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

McMurray et al. (2012) described the skills required to be present for transformational leadership as being concerned with establishing a long-term vision, empowering people to control themselves, coaching and developing others, and challenging the culture to change. Gabrielsson, Darling, and Seristö (2009) evaluated the impact of four approaches to leadership as part of transformational leadership team-building initiatives in cross-cultural contexts. The four approaches considered were defined as analyzer, director, creator, and connector (Gabrielsson et al., 2009). Gabrielsson et al. noted assertiveness and responsiveness as two key leadership factors as foundations of the leader's leadership approach. The leader's ability to be flexible in changing according to the situation was offered as a key requirement to allow a leader to adapt leadership to meet the requirements of a scenario and find a mutually-beneficial relationship between the leader and the organization (Gabrielsson et al., 2009).

Creating trust and understanding among people is what gives power to a leader to influence change and lead others in the organization (McMurray et al., 2012). McMurray et al. (2012) compared previous studies of transformational leadership and summarized six common actions of a transformational leader. The six common actions include being the one who articulates goals, provides an appropriate role model, and fosters the acceptance of goals (McMurray et al., 2012). The transformational leader engages with followers and sets high performance expectations, provides individual support, and provides intellectual stimulation (McMurray et al., 2012). Within transformational leadership, the needs of the followers become a critical concern to the leader (Northouse, 2016) and are focused on by the transformational leader through living out the six common actions.

Northouse (2016) described strengths of transformational leadership as the approach that has intuitive appeal that places importance on the values, needs and morals of the follower and provides a broad view of leadership that widens and complements other models. Research has linked transformational leadership to positive effects of employee wellbeing, commitment, and job satisfaction (McMurray et al., 2010; McMurray et al., 2012). Weaknesses of the transformational leadership approach are the approach is said to lack clarity on the foundational concepts of the approach and parameters of the approach are similar and overlap other leadership theories (Bryman, 1992; Tracey & Hinkin, 1998). Additionally, transformational leadership has been viewed to be a personal trait or disposition of certain leaders and not a behavior that can be learned by all (Bryman, 1992). Some view transformational leadership as elitist and refer to transformational leadership views as “heroic leadership” bias (Yukl, 1999). Finally, though transformational leaders may influence a great number of followers, not all change is positive and not all intentions are pure so transformational leadership holds the potential for abuse by leaders with intentions not focused on the good of the organization or followers (Christie et al., 2011).

Authentic leadership. Authentic leadership was considered a form of transformational leadership when first being developed (Bass, 1990). Authentic leadership is described as leadership that is based in the genuine integrity of the leader where the leader’s worldview governs one’s self-awareness and the way one thinks, values, and processes matters (Puls, Luden, & Freemeyer, 2014). Showry and Menasa (2014) attributed authentic leadership to a leader bring aware of what they do, the resources they have within themselves as leaders, and the surroundings or contexts in which they lead. A link between the knowledge required to operate as an authentic leader and living out authentic leadership was noted as the leader’s self-awareness of leadership abilities and resources available within the context (Showry & Menasa, 2014).

In addition to self-awareness, three other components of authentic leadership were noted to include internalized moral perspective, balanced processing, and relational transparency (Avolio, Walumbwa, & Weber, 2009; Puls et al., 2014). Aspects of both interpersonal and intrapersonal behaviors were noted as key to demonstrating genuine relationships and leadership, linking the self-awareness needs by a leader to be able to offer genuine integrity and transparency in leadership actions (Puls et al., 2014). Common characteristics of authentic leaders include relationships (connectedness), values (behavior), purpose (passion), heart (compassion), self-discipline (consistency; George, 2003; George & Sims, 2007). Authentic leaders are further defined with four key positive psychological attributes including hope, confidence, optimism, and resilience (George, 2003).

Strengths of the authentic leadership theory include the explicit moral dimension where leaders seek to do what is “right” and “good” (Northouse, 2016, p. 206) that help to fill a societal need for good and trustworthy leaders. The defined approach provides a broad outline for individuals who seek to be authentic leaders and gives opportunity for that through emphasis that behaviors of authentic leaders can be learned and developed (Northouse, 2016; Puls et al., 2014). Weaknesses of the authentic leadership theory are that the theory has not been fully substantiated because it is still being developed. Part of the development involves more consideration of the moral component, the inclusion of positive psychological components, and direct evidence that authentic leadership actually leads to positive organizational outcomes (Northouse, 2016).

Servant leadership. Greenleaf (2002) defined a servant leader as someone who serves first due to the leader’s natural desire to serve that brings about an aspiration to lead. Peterlin, Pearse, and Dimovski (2015) explained Greenleaf’s definition of servant leaders as leaders having the primary interest of always serving others in their roles and decisions and not serving themselves. Greenleaf (2002) offered keys to distinguishing servant leaders through the initiatives and actions of the leader. A servant leader demonstrates listening and understanding to learn what the highest priority needs of others are in order to consider how to serve others to meet those needs (Greenleaf, 2002). Empathy and acceptance is critical for a follower to see the leader showing genuine interest in their needs, which helps to develop trust of the servant leader (Greenleaf, 2002). Spears (2002) defined ten characteristics of servant leaders to include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community.

Northouse (2016) described strengths of servant leadership as providing a "counterintuitive and provocative approach" (p. 240) where leaders give up control and center leadership efforts around a primary component of altruism in leading leadership actions and decisions. The counterintuitive approach can also be seen as a weakness in the approach as some view servant leadership with a utopian ring (Gergen, 2006) that runs counter to traditional leadership approaches. Perterlin et al. (2015) argued a strength of servant leadership is in the applicability of the approach in a sustainable manner that cannot be applied to other leadership theories. Research is available showing that there are conditions under which servant leadership is not a preferred kind of leadership giving boundaries to the application of the theory (Northouse, 2016). The title servant leadership is noted to be paradoxical in nature and confusing drawing attention away from the potential use of the approach (Northouse, 2016).

Charismatic leadership. House (1976) described charismatic leadership as a form of transformational leadership that builds on the charismatic values of the leader to engage followers. Behaviors attributed to charismatic leaders include being strong role models for the values the leader would like followers to demonstrate and appearing competent to followers (House, 1976). Charismatic leaders are described as articulating ideological goals that communicate moral reasoning and engaging motives relevant to tasks including affiliation, power, and esteem (House, 1976). Charismatic leaders communicate high expectations for followers and believe the followers have the ability to meet those expectations (Avolio & Gibbons, 1988). Jung and Sosik (2006) studied the self-reported characteristics of leaders as well as perceptions of those leaders by their managers. The research found that managers who were rated as charismatic leaders self-reported high levels of the values of self-actualization, self-reporting, self-enhancement, and motivation to attain social power (Jung & Sosik, 2006).

Transactional leadership. Burns (1978) defined transactional leadership as being focused on the exchanges between leaders and followers. Washington, Sutton, and Sauser (2014) described transactional leadership as a process in which leaders recognize the needs of employees and design an exchange process to meet both the employee's needs as well as the leader's expectations for the employee's contributions to the work of the organization. Transactional leadership focuses on exchanges between the leader and others and reinforcement of those exchanges (Aarons, 2006). In transactional leadership, power is based on the notion of hierarchy and position defining the bases for the interactions and exchanges between leaders and others (McMurray et al., 2012). Typical transactional leadership theories were described as the contingent reward theory, management-by-exception that can be passive or active, and a laissez-faire approach to leadership (Bass, 1985; Washington et al., 2014). Washington et al. (2014) noted that because transactional leadership is based on an exchange between the leader and employees, transactional leadership may not be as readily accepted by some employees as other forms of leadership due to the employees feeling there is always something required of them in order to get something through the leader.

Laissez-faire leadership. Washington et al. (2014) described laissez-faire leadership as one subset of transactional leadership based on an exchange intended to meet both the employee's needs as well as the leader's expectations for the employee's contributions toward the goals of the organization. Within laissez-faire leadership, the leader is characterized by a lack of guidance to employees and neglect of supervisory duties to the organization and employees (Washington et al., 2014). The leader does not address the needs of employees and is often seen as withdrawn from the supervisory relationship (Washington et al., 2014). Bass and Avolio (1994) described laissez-faire leadership as nonleadership as compared to transactional or transformational forms of leadership. Washington et al. (2014) described laissez-faire leadership as generally the least active form of leadership and the least preferred by employees.

Adaptive leadership. Heifetz (1994) described adaptive leadership as a form of contextual leadership with the primary purpose of helping people change and adjust to new situations as they address problems. The adaptive leadership theory is a model that the leader does not solve problems for the followers but instead find ways to direct and assist the followers in solving the problems (Heifetz, 1994). The adaptive leadership approach is focused on how followers change to address problems rather than how leaders adapt their leadership to the problem to enable them to address tough challenges, as the name adaptive leadership might suggest (Heifetz et al., 2009). The role of the leader in adaptive leadership involves leadership behaviors that encourage learning, creativity, and adaptation by followers.

Based on the work of Heifetz (1994), Northouse (2016) detailed three situational challenges addressed by adaptive leaders to include technical, technical and adaptive, and adaptive challenges. Five steps to provide adaptive leadership have been defined to include creating a holding environment based on representation of all aspects of the conflict, identifying the adaptive challenge, giving the work back to the stakeholders, managing resistance to loss, and connecting followers to a purpose for the adaptive work to be done to address the technical or adaptive challenge (O'Doherty & Kennedy, 2013). Northouse (2016) described similar leader behaviors and adds a sixth additional behavior for the adaptive leader to protect leadership ideas from below the adaptive leader. A critical part of adaptive leadership prescribed by O'Doherty and Kennedy (2013) and Northouse (2016) is the idea of creating a safe space or holding environment to give boundaries to the problem. This component of adaptive leadership frees leaders and followers to consider the problem and potential alternatives with security to allow for open and creative problem-solving (Northouse, 2016).

A primary strength of adaptive leadership includes the unique way the theory describes the leadership approach to be actions the leader takes to give work back to followers and help followers assess their values so they have the best opportunity to complete the adaptive work (Northouse, 2016). Adaptive leadership recognizes the complexity of leadership interactions through psychodynamic components and dimensions as shown in the comparison to the psychodynamic approach to leadership by O'Doherty and Kennedy (2013). The recognition of the complexity of leadership is a strength of the adaptive approach as the approach is growing in development, however, with the complexity not yet clearly delineated, consideration of the adaptive approach can be overwhelming (Northouse, 2016). With adaptive leadership being developed, research is not widely available to clearly define the aspects of the approach as the concept is somewhat abstract in the application of the theory (Northouse, 2016). The recognition of a holding environment for problems while leaders and followers decide on an approach is unique to the adaptive leadership theory to ensure all stakeholders are included in the problem-solving (O'Doherty & Kennedy, 2013).

Psychodynamic approach. Northouse (2016) described the psychodynamic approach to leadership as an approach as based in the overall work of Sigmund Freud related to psychoanalytic theories of human behavior. The Clinical Paradigm was descried as the framework that defines how leaders and organizations function by looking into the underlying processes influencing human behavior not accounted for in traditional approaches (Kets de Vries & Miller, 1984). The underlying processes include subconscious motives directing behaviors that result from past experiences and what is within a person that drives the person's perception of reality (Neumann & Hirschhorn, 1999). O'Doherty and Kennedy (2013) compared a psychodynamic approach to leadership to an adaptive approach whereby leaders learn from the emotions and reactions of followers and lead based on actions that produce the best results taking the emotional or psychodynamic factors into account. While consideration of leadership in response to psychodynamic factors is still in development, Barabasz (2016) found consideration of psychodynamic factors to play an important part in the evaluation of the approach to organizational change through communication styles and recognition of the motivations of those in the organization. Northouse (2016) noted that the knowledge of individuals' underlying motives helps to influence decisions that make best use of organizational resources.

Common leadership characteristics. While leadership theories can be considered and studied separately, other research looks into the common characteristics and behaviors found in different approaches (Dartey-Baah, 2015). Definitions of leadership other than the primary ones discussed in this literature review are available to include resilient leadership (Dartey-Baah, 2015) and level 5 leadership (Collins, 2001). Dartey-Baah (2015) described three leadership theories to include transformational, transactional, and resilient leadership. Common characteristics of transformation and transactional leadership were defined as strategic thinking, emotional intelligence, adaptation/change, learning, performance orientation, and collective leadership (Dartey-Baah). Dartey-Baah (2015) concluded that the resilient leadership theory is actually a combination of transformational and transactional leadership and is not a new leadership theory in and of itself.

In addition, Vender (2015) defined common leadership traits that compared to those identified by Stogdill (1948), but also added ethical behavior to the list. This includes ethical behavior overlaps into the behavioral approach that bases leadership on the behaviors exhibited by the leader (Northouse, 2016). From an employee perspective, Washington et al. (2014) explored the relationship between servant leadership and transactional or transformational leadership and employees' perceptions of their supervisor's servant leadership. Employee perceptions of servant leadership were found to be positively related to perceptions of transformational and transactional active management and negatively related to passive transactional leadership and laissez-faire leadership (Washington et al., 2014). Washington et al. concluded that servant leadership shares common qualities with other theories of leadership and transformational leadership in particular.

Leader self-awareness. Leader self-awareness has been described as "the heart of leadership" (Ehrlich, 2015, p. 22) and noted as one of the ten leadership characteristics of effective leaders (Vender, 2015). Leader self-awareness is described as the self-examination and estimation of the leader's own personality with clear understanding of how others perceive them (Showry & Menasa, 2014). The degree to which the leader's self-assessment matches the perceptions of others is referred to as self-other agreement and is a measure of the self-awareness of the leader (Taylor, Wang, & Shan, 2012). Taylor et al. (2012) studied leadership in for-profit and non-profit organizations and noted that high self-other agreement goes along with greater effectiveness as leaders are tuned into the perceptions of their subordinates. The implications of greater self-awareness to leadership behaviors are described to include increased communication, self-regulation, and the ability to grow a team that complements the leader's weaknesses (Showry & Menasa, 2014). With respect to servant leaders, Greenleaf (2002) commented that a leader's self-awareness comes with risks but "certainly it strengthens one's effectiveness as a leader" (p. 40).

Leader self-awareness can be subject to two perception tendency biases including self-enhancement and self-degradation (Cullen, 2015). Self-enhancement involves leaders perceiving themselves to be better than others perceive them in an effort to protect personal ego and self-esteem (Showry & Menasa, 2014). Cullen (2015) concluded that a leader's biased self-perceptions are culturally sensitive and differ according to the context of the leader. Sturm, Taylor, Attwater, and Braddy (2014) found that women tend to assess themselves in a similar way to how they are assessed by their superiors but under-predict how their bosses rated their performance. Within the context of religious organizations, Puls et al. (2014) offered low self-other agreement for clergy as related to the "halo effect" where laity tend to rate clergy higher than clergy rate themselves (p. 60).

Perceptions of leadership. Research has helped to evolve thinking and knowledge of leadership and perceptions of leadership have shifted over time (Schneider & Schröder, 2012). Specifically within the United States, Schneider and Schröder (2012) noted a shift in common leadership stereotypes from a transactional to charismatic leadership. The perception of authoritative or transactional leadership is positive, powerful, and neither passive nor active (Schneider & Schröder, 2012). Charismatic or transformational leadership is perceived in a positive and powerful way, but coercive leadership is perceived as negative, powerful, and active (Schneider & Schröder, 2012). Peterlin et al. (2015) described an emerging interest in sustainable leadership as leadership being focused on approaches that help make the entire organization sustainable. The sustainable focus was offered as suitable for combination with servant leadership to form a good basis for improving the sustainability of organizations (Peterlin et al., 2015). Muenich and Williams (2013) noted that perceptions of leadership change across cultures and contexts. Data reported shows that specific aspects of leadership within charismatic/transformational and team leadership theories are applicable across cultures even while there are also attributes of effective leadership that apply only within certain cultural contexts (Muenich & Williams, 2013).

Impact of leadership. The impact of leadership on many organizational factors has been studied, including the impact on company performance (Pedraja-Rejas, Rodríguez-Ponce, & Rodríguez-Ponce, 2006), company effectiveness (Pedraja-Rejas, Rodríguez-Ponce, Delgado-Almonte, & Rodríguez-Ponce, 2006), employee satisfaction (Malero, 2007; Carol, 2010), employee performance (Limsila & Ogunlana, 2008), employee commitment levels (Muthia & Krishnan, 2015), and decision-making (Gu, Weng, & Xie, 2012; Peterlin et al., 2015; Wehman & Raheed, 2012). Leaders in both for-profit and non-profit organizations believe leadership effectiveness to be very important to achieving results in the organization (Thach & Thompson, 2007). Good leadership is important to organizational effectiveness through the capacity of the leader to elevate both individual and organizational performance and the potential harm of poor leadership through degrading culture, diminishing performance, and harming the organization (Vender, 2015). Leroy, Palanski, and Simons (2012) explained that follower performance is driven by affective commitment to the organization, which comes from the follower identifying with the organization. The follower grows to identify with the beliefs and values of the leader through leadership integrity and the follower coming to trust the consistency of the words and actions of the leader (Leroy et al., 2012). When followers come to trust the motives of the leader, leader actions can be used to enhance follower performance (Jost, 2013). Jost (2013) studied the impact of leadership in the leader's use of incentives for performance of the subordinate and how the personality of the leader affected incentive alignment and competence. The study found that optimal leadership depends greatly on the environment including the structure of decision alternatives and the associated payoffs with those alternatives (Jost, 2013). Optimal leadership is further dependent upon the personality of the leader as an agent of the incentives (Jost, 2013).

Within the same industry, differing leadership approaches can produce different results on follower behaviors within their roles in the organization (Aarons, 2006). Aarons (2006) studied the impact of transformational and transactional leadership on the acceptance of new processes, specifically evidence-based data in mental health facilities. Aarons (2006) found that both transformational and transactional leadership were positively related with positive attitudes toward the acceptance of new methods. Transformational leadership showed a negative relationship with the provider recognizing a difference in current practices and evidence-based practices (Aarons). Peterlin et al. (2015) considered servant and sustainable leadership with respect to decision-making and working toward the good of both the follower and the organization. Peterlin et al. (2015) concluded that an effective leader in the future must support and not exploit followers, and facilitate the development of followers and decision-making ways that promote the common good of both. The consequences to followers of working for ineffective and dysfunctional leaders cause harm to the followers personally and to the organization as a result (Shuck, Rose, & Berman, 2015). Consequences of working for dysfunctional leaders were found to include social isolation, emotional hijacking, erosion of emotional energy, disengagement into subpar work, exhaustion, depersonalizing behaviors, and personal isolation and mania (Shuck et al., 2015, p. 53).

Company performance. Studies have been done that consider the influence of leadership on company performance (Pedraja-Rejas et al., 2006) and workgroup performance within a company (McMurray et al., 2012). Across studies, transformational leadership was found to have a positive impact on company performance (Pedraja-Rejas et al., 2006; McMurray et al., 2012). Pedraja-Rejas et al. (2006) studied the impact that leadership has on company performance in small firms while McMurray et al. (2012) considered workgroup performance and climate within an Australian religious, nonprofit organization. Both transformational and transaction leadership were included in both studies with the addition of laissez-faire leadership in the study of leadership in small firms.

Of the three leadership approaches included in the study, only transformational leadership was found to have a positive impact on the performance of small firms (Pedraja-Rejas et al., 2006). Both transactional and laissez-faire leadership were found to have a negative impact on firm performance (Pedraja-Rejas et al., 2006). Transformational leadership was found to have a positive impact on workgroup climate and positive workgroup climate was found to have a positive impact on workgroup performance in the study involving the religious, nonprofit organization (McMurray et al., 2012). Transformational leaders were found to positively impact perceptions of participative safety, cooperation as a systemic value, and support for commitment to teamwork (McMurray et al., 2012). Characteristics common to both transformational and transactional leadership including high performance expectations and rewards were found to positively impact workgroup climate (McMurray et al., 2012). The findings across studies indicate a positive impact on company performance from transformational leadership.

Effectiveness. As the path-goal theory of leadership was explained to be associated with contingent rewards related to productivity and effectiveness (Northouse, 2016), leadership included in the path-goal theory has been studied for the impact on effectiveness. Pedraja-Rejas et al. (2006) studied the impact of leadership on the effectiveness of small firms in Chile including supportive, participative, and instrumental. Antonakis and House (2014) defined instrumental leadership as including pragmatic leadership behaviors intended to enhance worker productivity. The study found that leadership portrayed most often is supportive, next is participative, and then infrequently is instrumental leadership (Pedraja-Rejas et al., 2006). Pedraja-Rejas et al. (2006) found the supportive and participative leadership have a positive impact on firm effectiveness in small firms. Instrumental leadership was shown to have a negative impact on effectiveness in small firms (Pedraja-Rejas et al., 2006).

Decision-making. Literature was available related to the impact of leadership on decision-making as well as the impact of the leader's behaviors and personality traits on decision-making. Shoemaker, Kazley, and White (2010) studied the process used by leaders in evidence-based decision-making in health care settings to evaluate the impact of leadership on the adoption of evidence-based design concepts, indicating openness to change when change is backed by data. Wehman and Raheed (2012) studied the impact of leadership on decision-making and provided common predictions of decision-making traits by leadership approach. Shoemaker et al. (2010) found the prevalence of transformational leadership of the organization's leaders was greater than the United States average. The study concluded that organizational leadership impacted the decision-making process specifically with respect to the information-processing techniques and the degree to which the leadership was willing to rely on the data produced by the processing techniques (Shoemaker et al., 2010). This reliance on data by transformational leaders reported by Shoemaker et al. (2010) is described well in findings by Wehman and Raheed (2012) that transformational leadership was found to predict rational, intuitive, dependent, and spontaneous decision-making. Continuing the rationality in decision making for transformational leaders, Verma, Bhat, Rangnekar, and Barua (2015) studied the link between leadership and decision-making in Indian manufacturing industry leaders.

Transformational leaders were positively related to rational decision-making, and transactional leaders were found to be both rational and dependent in decision-making (Verma et al., 2015).

Wehman and Raheed (2012) further found that transactional leadership tended to predict rational, dependent, and spontaneous decision-making. Avoidant and dependent decision-making were predicted by laissez-faire leadership (Wehman & Raheed, 2012; Verma et al., 2015). Verma et al. (2015) found that Indian manufacturing leaders are most rational and least avoidant in their decision-making. In considering the context of banking environments in Pakistan, Wehman and Raheed (2012) concluded that banking employees preferred transformational and rational decision-making. Washington et al. (2014) described the laissez-faire leadership approached as generally the least preferred approach by employees.

In addition to approaches that focus on one leadership approach over another, Ridwan, Muhammad, and Ismail (2011) defined a form of leadership as the third opinion leadership to describe leaders who seek outside opinion to influence decisions to be made. Ridwan et al. noted the degree to which third opinion leadership is applicable, depends upon the relationship of the leadership of the decision maker and the quality of the decision-making from the outside influence. The implications of the approach to decision-making are in the ability of the decision maker to get information from outside influences and whether or not the outside information improves the quality of the decision being made (Ridwan et al.). Maringe (2012) studied the practices and perceptions of decision-making at different levels of leadership in higher education in the UK. Maringe (2012) found that perceptions of inclusion of employees in decision-making processes were the lowest at the top of the hierarchy within the organization. The implication of the finding is to bring to light a perception that the senior groups in the organization are the most exclusive, least transformed, most restricted, and most closely guarded groups with respect to decision-making processes (Maringe). This implication carries the concern for social justice and inclusion in decision-making processes at the top levels of organizations (Maringe) and how the tendency against seeking outside assistance impacts approaches to third opinion leadership as proposed by Ridwan et al. (2011).

Personality traits and decision-making. Riaz, Riaz, and Batool (2012) studied the impact of personality traits on the decision-making of leaders. The study found a positive prediction between extroversion and intuitive and spontaneous decision-making (Riaz et al., 2012). Gu et al. (2012) found that both transformational and transactional leadership improve decision-making speed. Within the two approaches to leadership, it was concluded that transformational leadership has more of an impact on decision-making speed than transactional leadership has (Gu et al., 2012). Considering other leadership traits that could also be found in both transformational and transactional leadership, openness to experience was related to intuitive decision-making, agreeableness to dependency, conscientiousness to a rational approach, and neuroticism to avoidant decision-making (Riaz et al., 2012). The implications of the study were to link personality traits to decision-making to help predict decision-making behavior according to the personality of the leader (Riaz et al., 2012). Phipps (2012) offered an additional trait of a leader for consideration in decision-making through the spirituality of the leader. The context of adding in spirituality was that it gives consideration of the beliefs of the leader and how those beliefs frame how a leader looks at a situation and decision alternatives (Phipps, 2012). As the study of leadership evolves, the framework was recommended as a starting point for future leadership studies that consider a leader’s spirituality in the leadership role at the organization and offered a foundation for a new study on the theoretical relationship between spirituality and leadership (Phipps, 2012).

Employee commitment levels. Muthia and Krishnan (2015) studied the relationship between the leadership approaches of servant leadership within transformational leadership and the affective and normative commitment levels of employees. Leroy et al. (2012) explained that follower performance is driven by affective commitment to an organization, which comes from the follower identifying with the organization. The follower grows to identify with the beliefs and values of the leader through leadership integrity and the follower coming to trust the consistency of the words and actions of the leader (Leroy et al., 2012). Muthia and Krishnan (2015) found the impact of servant leadership is fully realized when the level of transformational leadership is low, but does generally enhance the affective and normative commitment of employees. When the leader is recognized as a high-level transformational leader, the impact of servant leadership is not as impactful to the levels of affective and normative commitment of employees (Muthia & Krishnan, 2015).

Employee job satisfaction. Malik (2013) described the path-goal theory of leadership as a contingency theory that is focused on the motivation of the follower and how leaders influence follower motivation to increase productivity and job satisfaction. Malik (2013) posited that employee job satisfaction depends upon the leadership behavior of managers and found significant correlation between all the four path-goal leader behaviors (i.e., directive, supportive, participative, and achievement-oriented) and job satisfaction in general. Molero, Cuadrado, Navas, and Morales (2007) studied the relationship between characteristics of transformational leadership and other leadership approaches and compared the impact of transformational leadership to others on measures of employee satisfaction and performance. Molero et al. (2007) further noted literature findings that transformational leadership positively correlates with positive organizational outcomes such as employee performance, satisfaction, and extra effort.

Within the context of small veterinary hospitals, Carol (2010) studied the impact of leadership on job satisfaction and organizational culture and found that transactional leadership correlates positively with job satisfaction measures. Transformational leadership factors correlated positively with promotion, work, and supervisor factors within job satisfaction (Carol, 2010). Carol (2010) concluded that attention to training in transformational and transactional leadership could help to improve measures of worker satisfaction in these small animal hospitals.

Employee performance. In addition to impacts of leadership on overall organizational performance, research has been focused on the influence of leadership on the performance of individual employees within the organization (Limsila & Ogunlana, 2008). Limsila and Ogunlana (2008) studied the influence of leadership on leadership outcomes and the performance of employees of construction companies in Thailand. The study compared transformational leadership with transactional leadership to determine the impact of each on leadership outcomes related to employee commitment and performance (Limsila & Ogunlana, 2008). Limsila and Ogunlana (2008) concluded that transformational leadership has a higher positive association with work performance and the organizational commitment of employees than transactional leadership. This finding for the influence on individual employee performance follows suit with the findings that transformational leadership correlated positively with improvements in company performance (McMurray et al., 2012; Pedraja-Rejas et al., 2006).

Employee leadership preference. Studies of leadership approaches have concluded that without cultural context being taken into account, there is no clear definition of a best approach to leadership behavior that can be universally applied (Muenich & Williams, 2013). Within one specific context, Bennett (2009) studied how three types of leadership, including transformational, transactional, and passive/avoidant, are preferred by information technology employees. In relation to the effort exerted by employees, transformational and passive/avoidant leadership approaches were able to predict measures of employee efforts (Bennett, 2009). Employee perceptions of management effectiveness were predicted in all three leadership approaches studied (Bennett, 2009). Finally, employee satisfaction with management was able to be predicted for transformational and transactional leadership (Bennett, 2009).

Structure of The United Methodist Church. The structure of The United Methodist Church (UMC) is one of a connection of different levels within the organization working together through a “vital web of interactional relationships” (UMC, 2016, p. 98) toward the common mission of the Church. The UMC works in governing levels that include the general conference, jurisdictional or central conferences, annual conferences, districts, and local churches (UMC, 2016). The General Conference is the legislative body of the UMC (UMC, 2016, p. 363) and serves as the only voice of the UMC in setting policy and principles for how members of the UMC work with each other (UMC, 2016, p. 367). The General Conference is made up of delegates elected for service by each annual conference (UMC, 2016, p. 363) and meets every four years unless called together more often for special sessions of the general conference to deal with particular topics. Oversight of the work of the general and other levels of the UMC is provided by Episcopal leaders assigned to geographic areas within the UMC (UMC, 2016, pp. 324-325). The collection of Episcopal leaders for the entire UMC is the Council of Bishops (COB; UMC, 2016, p. 345). The COB presides over general conference policy-making sessions and COB members individually preside over annual or central conferences (UMC, 2016).

The jurisdictional conferences are subsets of the general conference within the United States (UMC, 2016). Parallel structures outside of the United States are referred to as central conferences (UMC, 2016). Jurisdictional conference set policy for any mission or administrative work within the boundaries of the jurisdictional conference at the jurisdictional level and elect bishops from that jurisdiction to serve annual conferences with the area. The jurisdictional conference is broken down into several annual conferences with annual conferences being grouped together to be served by a bishop (UMC, 2016). A bishop gives general oversight to the work of the annual conference(s) within the Episcopal area and may be assigned to serve in one or more annual conference for a four-year period between sessions of the jurisdictional conference (UMC, 2016). The jurisdictional conference meets on a quadrennial basis to set administrative policy and elect bishops as needed (UMC, 2016). Bishops are elected to serve as long as they are assigned by the jurisdictional Episcopacy Committee in the jurisdictions and are re-elected for service as needed within the central conferences, up to a mandatory retirement age (UMC, 2016).

The mission of annual conferences in the UMC is to equip local churches for ministry and provide a connectional means for ministry within the UMC beyond the local church (UMC, 2016). The UMC is a connectional church meaning that all levels of the UMC work together in ministry “through its chain of conferences” (UMC, 2016, p. 363). Members of the UMC participate in shared support of ministry through the vows of membership of the church to include the members’ prayers, presence, gifts, service, and witness (UMC, 2016). The annual conference assigns local church pastors to local churches and supports those pastors in ministry within their local contexts (UMC, 2016). The annual conference provides the administrative infrastructure to the local churches within the annual conference and provides training and development for pastors and laity within the local churches (UMC, 2016). Within the boundaries of the annual conference are districts that provide a layer of oversight between the annual conference and local churches (UMC, 2016). General supervisory oversight of the district is provided by a district superintendent, who is considered to be "an extension of the office of the bishop" (UMC, 2016, p. 342) who reports directly to the Episcopal leader assigned to the annual conference.

The BOD refers to the local church as the "most significant arena through which disciple-making occurs" (UMC, 2016, p. 147) within the UMC. Local churches are led by a pastor and lay leaders who are elected by the local church to serve as ministry and administrative leaders for the work of the local church (UMC, 2016). The local church pastor is the primary interface between the UMC as a denomination and the lay members of the UMC (UMC, 2016). Individuals who become members of a local UMC become members of the body of Christ, the UMC as a denomination, and the local church within the UMC (UMC, 2016). Local churches within the UMC report statistics annually that include demographic information about the church membership, how money was spent the previous year, and types of funding received during the previous year (UMC, 2016; NCCUMC, 2017). One of the key factors included in the local church demographic information is the average weekly worship attendance of the local church (NCCUMC, 2017). Other attendance and involvement information reported on the annual statistical reports include the number of persons involved in small group ministries, volunteers in ministry, and age or gender-related ministry groups (NCCUMC, 2017).

Social and missional programming. The mission of the UMC is to make disciples of Jesus Christ for the transformation of the world (UMC, 2016). The BOD goes on to say that one process named to meet the mission is to:

> Send persons into the work to live lovingly and justly as servants of Christ by healing the sick, feeding the hungry, caring for the stranger, freeing the oppressed, being and

> becoming a compassionate, caring presence, and working to develop social structures that are consistent with the gospel. (UMC, 2016, p. 94)

The process being named provides a means for members of the UMC to a way of operating as a church that provides social mission work to the community and world at large (UMC, 2016). In the past, the government has been seen as the provider of social help and governmental programs filled in the gap for persons unable to provide basic necessities for themselves (Solomon & Toepler, 2015). Examples of governmental assistance programs within the United States include Supplemental Security Income (SSI), Temporary Assistance for Needy Families (TANF), and Medicaid (Ewalt & Jennings, 2014). The programs are funded through tax dollars with funding being accumulated through governmental means and distributed to eligible recipients through governmental distributions to the individual (Ewalt & Jennings, 2014). Over the last several decades, dependence upon governmental support has increased at a rate greater than the funding being provided to support the assistance programs and this gap in funding has led to a shifting of social assistance from the government to the nonprofit sector of society through governmental and nonprofit partnerships (Solomon & Toepler, 2015). Nonprofits are increasingly being counted on to provide assistance to individuals who formerly received assistance from the government or whose needs have grown and assistance through governmental channels is no longer sufficient (McMurray et al., 2012).

United Methodist Churches in the United States are established as nonprofit organizations whose funding supports the primary mission of the church through its religious and social support activities (UMC, 2016). The social support activities of the UMC are intended to support the mission of making disciples of Christ by showing the love of Christ to individuals by helping meet their basic needs and alleviate suffering in the world (UMC, 2016). Churches provide social support activities in many of the same ways as provided through governmental avenues such as providing direct funding and providing goods or services to help meet needs. Examples of goods and services include food or clothing being provided through food or clothes pantries at churches or services being provided like building handicap accessibility ramps for disabled individuals or rebuilding or repairing homes following storm damage (NCCUMC, 2017). Work may also be done as a partnership between the government and social mission organizations when the government provides funding for programs and the social organizations provide labor and oversight for the program funding (Solomon & Toepler, 2015). Within the UMC, local churches serve as the primary local social mission outreach arm of the denomination (UMC, 2016). There are some social outreach activities at other levels including the disaster operations of the General Board of Global Ministry or the funding provided to Methodist Children's Homes at the annual conference levels (UMC, 2016; NCCUMC, 2017). Funding for either of these activities is provided through offerings from local church members through the annual conference budget or local church donations, making them initiated by the local church even if carried out at other levels of the church (NCCUMC, 2017).

Demographics. Local church membership in the United States has been on a decline over the last two decades across mainline denominations (Dreyer, 2015) and worship attendance in the UMC has declined since the formation of the UMC in 1968 (NCCUMC, 1968, 2017). Average weekly worship service attendance is reported for local churches within the UMC on the local church annual statistical reports (NCCUMC, 2017). At the time of the merger, the newly-formed NCCUMC reported local church memberships of 208,170 and average weekly worship service attendance of 76,697 (NCCUMC, 1968). Current statistical reports for the NCCUMC report local church memberships of 228,611 and average weekly worship service attendance of 74,450 (NCCUMC, 2017). Over the 48 years since the beginning of the United Methodist Church denomination, the NCCUMC local church memberships have increased membership just under ten percent and average weekly worship service attendance has decreased by almost one percent. In that same time, the population of North Carolina has doubled (United States Census Bureau, n.d.). Skocpol and Fiorina (2004) reported that research surveys have indicated over recent decades that individuals who actively attend church are more likely to give time and money to voluntary organizations, including both churches and organizations with no apparent connection to churches.

Laity involvement and volunteerism. Declines in local church membership in the United States over the last two decades have prompted increased attention to the role of laity in local churches across the world (Dreyer, 2015; Hunt, 2014). Church leaders are seeking to learn how to rely on involvement and participation of church laity to develop and lead church ministry and outreach (Christofides & Meiring, 2012). Affective commitment to a congregation was defined as an emotional commitment and loyalty to an organization causing the member to sense ownership of the organization and offer greater levels of effort to ensure the success of the organization than the member would have otherwise (Ghorpade, Lackritz, & Moore, 2012). Ghorpade et al. (2012) studied the correlation of four variables to affective commitment to a congregation including spiritual gains, programs and services, operating efficiency, and involvement in the church through attendance and participation. The primary findings were that study members increase affective commitment when they experience spiritual gains through congregational messages and services delivered in an efficient manner (Ghorpade et al., 2012). Becker and Dhingra (2001) studied the impact of the relationship between religious involvement and volunteering and found that church attendees tend to volunteer when they have strong social connections within the church and when the mission of the church closely aligns with their beliefs (Becker & Dhingra, 2001). Social connections were discussed as relationships between other church members, civic groups, and church leaders (Becker & Dhingra, 2001).

Building relationships. Local churches form within the UMC as new churches assigned by the annual conference with an appointed local church pastor and serve as the "Strategic base from which Christians move out to the structures of society" (UMC, 2016, p. 147). Models of doing church can be different within the UMC and relate to the community in which the local church is placed and how the members of the community best relate to each other and to the world (UMC, 2016). In addition to models within the UMC, Lee (2016) described one method of starting a new church from an entrepreneurial perspective that focuses on starting a business that builds relationships with individuals that then lead to an invitation to be a part of the mission of the church. The idea of entrepreneurial church planting consists of three models for business as mission in the world including the business of saving souls, the business of human development, and the business of holistic transformation (Lee, 2016). The business as mission (BAM) models are intended to reach unchurch people groups where Christians use their business skills to start a business that reaches unchurched people to develop relationships that eventually lead to starting a church (Lee, 2016).

Ministerial effectiveness. Ministerial effectiveness was discussed as a measure of many factors visible to others including the ability to change, risk, or dream, as well as internal motivations, integrity, and character of the pastoral leader (Puls et al., 2014). One of the core facets of ministerial effectiveness was identified as the tandem relationships built between pastoral leaders and followers (Puls et al., 2014). Local church pastors provide general oversight for the mission and ministry of the local church (UMC, 2016). Quantitative research describes the relationship of the leadership style of clergy to ministerial effectiveness (Carter, 2009). Carter (2009) identified variables within pastoral effectiveness to include strengths in shepherding duties such as preaching, counseling, and worshiping, as well as organizational development of the church through increasing membership and revenue. Transformational leadership was found to correlate positively with ministerial effectiveness significantly for individual consideration and on a limited basis with the personality and spirituality of the minister (Carter, 2009). Individual consideration was described as a pastor having the ability to determine what is important to individual congregants and behave in ways that provide meaning and stimulate growth among the congregants (Carter, 2009).

Potential themes and perceptions. Potential themes noted in the literature review that may be applicable to the qualitative research case study include the abundance of literature available related to the transformational leadership theory and the impact of those leaders on employee job satisfaction and morale in employer-employee relationships. While not related to the involvement of lay persons in social and missional activities of the church, transformational leadership was found to correlate with ministerial effectiveness (Carter, 2009). The perception of the abundance of literature may imply similar findings will result in the local church pastor and lay person relationship. A potential theme also seems to indicate that the needs of employees may be contextual and changing, leading to positive results from leaders able to adapt to situations as described for situational, adaptive, and path-goal theory leadership. The qualitative research case study explored the application of these perceptions within the local church context and the pastor-lay person relationship. This exploration will help to discover if similar trends apply in the local church context as is observed in literature.

Summary of the literature review. The review of professional and academic literature provided a definition of leadership, descriptions of primary leadership theories, the influence of leadership, and the impact of leadership. Leadership theories were included related to characteristics or behaviors of the leader as well as theories related the relationship between the leader and the follower. The influence of leadership behaviors and characteristics were described in literature in studies of the employee perceptions of leadership and measurement of employee metrics including employee job satisfaction and employee morale. Further literature review was provided describing specifics of the structure and reporting mechanisms within the UMC that are applicable to the case study.

Transition and Summary of Section 1

Section 1 provided foundational information for a qualitative research case study of local church pastor leadership behaviors in churches reporting an increase in worship service attendance. The problem to be studied was defined and background of the problem was given to provide context to the significance of the study. A review of professional and academic literature identified several leadership theories and approaches that may be in use by local church pastors. The impact of those leadership approaches to followers in an employer-employee relationship was discussed. Similar findings are expected in the context of the relationship of local church pastors to lay persons and volunteers of local church social and missional activities. Section 2 outlines specifics of the research study including the role of the researcher, participant selection, data collection, data analysis, and the reliability and validity of the collected data.

Section 2: The Project

Section 2 provides detailed information on the application of the foundational information provided in Section 1 to the qualitative research case study. The purpose of the study, the role of the researcher, and a description of how participants were chosen are included. Discussion of the research method and design is provided with rationale for the application of the chosen method and design to this study. Determination of the study population and sampling methods are described leading into discussion of the data collection and analysis techniques. Themes are identified in the data analysis and reviewed for reliability and validity in a discussion of accepted measures of such. Finally, a summary of the information presented in Section 2 is provided with a lead into the application of the information to Section 3.

Purpose Statement

The purpose of this qualitative case study was to discover the ways the leadership behaviors of pastors appointed to local churches influence levels of laity involvement in churches in the North Carolina Annual Conference of The United Methodist Church (NCCUMC). For this case study research, levels of laity involvement will be defined as the number of persons engaged in weekly worship attendance at the local church. The number of persons engaged as a percentage of total membership of the church creates comparative statistics between clergy leaders of different sized-churches. Clergy leaders report average weekly worship attendance annually as part of statistical reporting within the annual conference. The case study research focused on the descriptions of leadership behaviors attributed to increasing worship service attendance by local church pastors within the NCCUMC who reported increases in worship service attendance over the previous five years of their appointments as local church pastors.

Role of the Researcher

Stake (2010) described the role of the researcher in qualitative research to include a wide array of research tasks such as planning the study, coordinating work to carry out the study observations or interviews, conducting interviews, recording responses, evaluating responses, interpreting responses, and writing the report. The researcher is considered to be the main instrument of data collection (Stake, 2010). Within qualitative research case study, the researcher explores cases through in-depth, detailed data collection and looks for themes or trends across the data that can be applied to the case overall (Creswell & Poth, 2017). Within the qualitative research case study on pastoral leadership behaviors and the involvement of local church laity, the role of the researcher was to be the primary instrument of data collection and analysis. The researcher identified case study participants from analysis of local church statistical reports of the NCCUMC and develop a pool of potential participants. Research questions addressing the purpose of the study and interview questions addressing the research questions were used by the researcher for data collection. The researcher contacted potential participants by phone to introduce the study and provided more detailed information by email to participants. For those who agreed to participate in the study, the researcher arranged times for interviews of participants either in person, on the telephone, or through Internet meeting formats such as Google Hangouts or Skype. The researcher conducted the interviews and record responses.

After data were collected from study participants, the researcher compiled the data and used analysis methods and tools as appropriate to identify themes in the participants' responses. The researcher described the themes identified in the study responses and described how the themes addressed the case study research questions. Data security and confidentiality was the responsibility of the researcher. The researcher adhered to data security measures outlined in the research proposal and ensured that participant identity and responses were kept confidential in the ways described to the study participants when the participants agreed to participate in the study. The researcher prepared the case study report to present study findings and discussion of those findings. The researcher defended the report and underlying research observations as a part of the study approval to meet dissertation requirements.

Participants

The qualitative research case study employed purposeful criterion sampling to select study participants. Palinkas et al. (2015) described purposeful sampling as the intentional selection of study participants who are knowledgeable of the study matter, willing and available to participate, and able to communicate ideas related to the study in an articulate manner. Criterion sampling is a form of purposeful sampling where participants are selected because they meet a predefined selection criteria defined as pertinent to the research study (Palinkas et al., 2015). In the qualitative research case study of pastoral leadership behaviors and the involvement of local church laity, case study participants were identified through analysis of local church statistical reports of the NCCUMC that were publicly available on the website of the NCCUMC. Within the group of pastors who reported an increase in worship service attendance according to the local church statistical reports, pastors were invited to participate according to a purposeful sampling of all those who met the increased worship service attendance criteria. Participation by local church pastors varied due to the availability of the pastor during the time of the year the study was conducted or the pastor’s interest in the topic. Study participation was voluntary and a participant could withdraw from the study at any time.

Contact information for local church pastors is available publicly through the NCCUMC website. Within this case study, the researcher and study participants had a previously-established working relationship due to employment within the same organization. The relationship between the researcher and some participants was closer than the relationship with others due to previous work together on committees and boards within the NCCUMC. The previous relationships and knowledge of service within the NCCUMC did not come into account in the selection of study participants. Regardless, the previous relationship may have made some participants more inclined to participate than if there was no relationship otherwise. The researcher ensured that information evaluated as case study data were limited to information gathered during the case study and not information the researcher may have known about a pastor's leadership behaviors from previous encounters with the pastor. All themes or trends came from study data and not researcher inference or bias based upon the researcher's previous experiences or knowledge outside of the study.

Care was taken to ensure the confidentiality of study participants and their responses. Participants were assigned a code and interviews were tracked by code. Quotes from study participants were attributed to the participant code. The listing of code and participant information were stored in a password-protected file and were not shared outside of any institutional review of this study, if applicable. Interview recordings, transcripts, and coding will be stored in a password-protected folder for three years after the approval of this dissertation, after which they will be destroyed. At no time were specifics of this project by participants shared with the NCCUMC or any United Methodist affiliated organization. Only common themes and trends discovered as part of the data analysis for the group were shared in the final report.

Research Method and Design

The research method and design chosen for the research study was a qualitative case study. Qualitative case study was chosen in order to explore the reflections of several local church pastors regarding their leadership behaviors and laity involvement at their local churches. Qualitative research was chosen to derive the meanings of the shared experiences of the local church pastors as told by the local church pastors. Case study was selected to study the experiences of more than one pastor within the same boundaries of time and place. The cases studied explored the pastors' perceptions of leadership behaviors in order to discover shared themes across the cases.

Discussion of method. Creswell and Poth (2017) described qualitative research as seeking to answer questions related to the meanings that individuals apply to events or problems in the world. Stake (2010) explained qualitative research as seeking to understand how something works. The qualitative method was chosen for the research project as the research question to be answered explores how the study participants view their experiences in leadership of local churches. Study data were collected from primary sources through interviews of local church pastors to explore the experiences of the local church pastors in order to find the common themes as described by the study participants. Appendix A includes the interview questions used to gather the qualitative data for the study.

Discussion of design. Case study is one research design employed within the qualitative method approach to research (Creswell & Poth, 2017). Creswell and Poth (2017) described case study design as a form of qualitative research that gathers detailed data from multiple sources for one case bounded by time and place or multiple cases over time. The purpose of case study was to develop an in-depth understanding of a case or explore a problem using a case or multiple cases as specific illustrations of the problem or issue (Creswell & Poth, 2017). The purpose of qualitative research methods has been described as gathering an "experiential understanding" (Creswell & Poth, p. 20) of an event or series of events and to answer the questions of "how" or "why" an event would have produced the findings (Yin, 2014).

Case study was selected to study the experiences of more than one pastor within the same boundaries of time and place to explore the pastors' perceptions of leadership behaviors to discover shared themes across the cases. The qualitative research study includes several participants providing input on their shared experiences. Case study research is appropriate for this qualitative research study as case study involves the identification of a specific case to be explored or a particular problem or issue that will be explored over time using multiple cases (Creswell & Poth, 2017). Certain definite parameters, such as time and place, provide boundaries for the case (Creswell & Poth, 2017). While definite time and place boundaries may be included, Yin (2014) noted that case study is applicable when the boundaries between the phenomenon being studied and the context of the phenomenon are not clear. Boundaries of the extent of the case study are present but the boundaries between what is being studied and the influence of the context of the study are not clearly defined.

Creswell and Poth (2017) explained case study design to include in-depth data collection from multiple sources to gain a deep understanding of the case. Case themes may be identified within one case or as common themes identified across multiple cases. Case study ends by reporting conclusions from the research and applying those conclusions to deliver meaning from the research through assertions related to the research problem (Creswell & Poth, 2017). The research study was a qualitative case study that explored the leadership behaviors of pastors of local churches that have experienced an increase in worship service attendance over a five-year period as reported through statistical reports for the NCCUMC. Qualitative research design was selected for the study as the study relied on the experiences of pastors in leadership of churches reporting worship attendance growth to develop themes in leadership behaviors of the pastors that may contribute to the worship attendance growth. Case study was selected to study the experiences of more than one pastor within the same boundaries of time and place to explore the pastors' perceptions of leadership behaviors to discover shared themes across the cases.

Measures of laity involvement reported annually through local church statistical reporting in the NCCUMC include the number of persons engaged in worship attendance. Decades of statistical data by pastors are available publicly through the NCCUMC Journals published on the NCCUMC website. At the time of this study, the most recent published statistical information available for the NCCUMC is for the calendar year 2016 as of December 31, 2016. Statistical information were obtained from the on-line Conference Journals as of December 31, 2011, and December 31, 2016, in order to give a five-year comparison of average worship service attendance. Pastoral leadership of churches reporting an increase in worship service attendance were reviewed to determine which churches reporting an increase were served by the same senior pastor for at least the last three years of the five-year period. Out of that set of senior pastors, a sampling of pastors were selected for invitation to the qualitative research case study. Pastors invited to participate in the study were contacted by phone to explain the study and invite the pastor to participate. Pastors who agreed to receive more information were emailed with more details including the study time frame and confidentiality expectations. Pastors were asked to confirm their agreement to participate in the study in writing and an interview time was set with the pastor at the pastor's agreement to participate. Interviews were conducted by phone, video conference, or in person in the manner that suited the preference of the pastor. In person meetings with pastors were conducted at the church where the pastor was appointed, a public location such as a restaurant, or the office location of the NCCUMC.

One pastor was selected for a preliminary interview using the questions outlined in Appendix A. The purpose of the preliminary interview was to test the interview questions and make revisions to questions as needed to ensure the questions were designed to explore the research questions in a logical manner. When interview questions were determined to be as needed to address the research questions, interviews with other pastors who agreed to participate were scheduled. Information gathered during the interviews were stored on a password-protected computer with other study-related data. Pastors were assigned a number so that interview recordings and notes were identifiable by participant number instead of name for confidentiality purposes. A log of participant names and numbers were stored in a separate password-protected file on the researcher's DropBox online document storage so they were not stored along with other study data.

The study explored the experiences of these pastors with behaviors the pastor believed to influence levels of laity involvement at the local church. Interview transcripts were coded to identify themes in interview responses across the qualitative research case study participants. To ensure the validity of the study data, the individual transcripts were shared with study participants to ensure the information included in the transcript was presented in the manner the study participant intended. When study participants approved the information as presented, interviews were analyzed across the study population to explore shared experiences and common themes. Examples of shared experiences and themes were evidenced by direct quotations from study participants supporting the common theme. Themes identified in the case study were compared to information gathered in the review of available academic and scholarly literature to consider how study data aligned with literature previously available and results that were expected from this case study.

Summary of research method and design. The qualitative research method was selected for the study as the study relied on the experiences of pastors in leadership of churches reporting an increase in worship service attendance to develop themes in leadership behaviors of the pastors that may contribute to the worship attendance growth. Within the qualitative research method, case study was selected as the research design to study the experiences of more than one pastor within the same boundaries of time and place. Case study design was chosen to explore the pastors' perceptions of leadership behaviors to discover shared themes across the cases. The research study was a qualitative case study that explored the leadership behaviors of pastors of local churches that experienced an increase in worship service attendance over a five-year period as reported through statistical reports for the NCCUMC.

Population and Sampling

The pool of potential participants for the qualitative research case study included all full-time senior pastors appointed to local churches in the NCCUMC. Review of statistical data identified which local churches reported as experiencing an increase in average worship service attendance over a five-year period from 2011 to 2016. Purposeful criterion sampling was employed to choose the pastors appointed to those eligible churches to be invited to participate in the qualitative research case study. In order to be included, the pastor must have served the eligible church for three of the five years considered in the study. The study sample was large enough to reach data saturation but not large enough to be a statistical representation of the entire population so as to allow for depth of inquiry in the interview.

Discussion of population. The potential population to be included in the qualitative research case study were the senior pastors of local churches within the NCCUMC. Statistical reporting within the NCCUMC was done by church or church location. One church may have several locations that fall under the overall supervision of the anchoring church. For the purpose of this study, senior pastoral leadership considered to be invited to participate in the study was the senior pastor appointed to oversee all locations of the church. The potential pool of churches considered in the review of statistical data included 802 churches (NCCUMC, 2017). From those 802 churches, 24 were removed from the data set because the churches did not have statistical information reported for both years 2011 and 2016 (22 churches) or there were obvious errors in the data reported for average worship service attendance (two churches). The pastors of the 802 churches reporting statistical data were the potential pool of participants for the qualitative research case study.

Discussion of sampling. Palinkas et al. (2015) described purposeful sampling as the intentional selection of study participants who are knowledgeable of the study matter, willing and available to participate, and able to communicate ideas related to the study in an articulate manner. Criterion sampling is a form of purposeful sampling where participants are selected because they meet a predefined selection criteria defined as pertinent to the research study (Palinkas et al., 2015). The selection criteria for the qualitative research case study narrowed the overall potential population to those senior pastors who served churches reporting an increase in average worship service attendance as reported in statistical data for 2011 and 2016. Out of the churches reporting statistical information for both 2011 and 2016, 197 reported an increase in average worship service attendance making pastors of those churches eligible to be invited to participate in the qualitative research case study (NCCUMC, 2012, 2017). There were 32 churches that reported no change in average worship service churches. The remaining 549 churches reported a decrease in average worship service attendance between 2011 and 2016. Pastors of churches with no change or a decrease in average worship service attendance did not meet the primary criteria to participate in the qualitative research case study. For pastors of churches reporting an increase in average worship service attendance, a second criteria for eligibility required the senior pastor must have served in the eligible church for at least three years out of the five-year period from 2011 to 2016 where an increase in average worship service attendance was reported.

Yin (2014) explained that attempting to use a statistically significant sample size as part of a qualitative research case study is not appropriate. The sample size should be smaller than would be used in a quantitative study in order to allow for greater depth of inquiry in the qualitative research. Data saturation occurs when enough data has been collected such that additional data does not indicate new ideas or emerging themes related to the research questions (Glaser & Strauss, 1967). Data saturation is important in helping establish that the qualitative interview-based study used an adequate sample size to establish content validity for the study (Francis et al., 2010). While there is no set requirement for sample size in qualitative research, Francis et al. (2010) proposed a minimum sample size of ten participants for theory-based interview studies with data saturation being considered to have been reached with three interviews being completed with no new or emerging themes in interview responses. For the purpose of this qualitative research case study, the proposal was followed with a minimum sample size of ten interviews and data saturation being considered to be reached with three interviews being completed with no new or emerging themes being introduced in interview responses. Invitations to participate in the qualitative research case study were issued to eligible pastors in the order of greatest increase in average worship service attendance over the five-year period until the minimum sample size was met and data saturation was reached.

The characteristics of the selected sampling were relevant to the qualitative research case study as the selected participants met the requirement of being in leadership of a church reporting an increase in worship service attendance over the study period. The research questions addressed the description of leadership traits or behaviors and experiences of pastors meeting that requirement. Participants in the selected sampling experienced an increase in worship service attendance in the churches they lead. Participants provided insight into their own leadership behaviors and experiences that may influence the participation of local church laity in worship and service activities at the local church. Themes and ideas occurring repeatedly within the interviews of different participants within the case study provide indication of shared characteristics or experiences within the selected study sampling.

Summary of population and sampling. The potential population for the qualitative research case study included all pastors appointed to local churches within the NCCUMC. The study used purposeful criterion sampling to narrow the potential study participants to those pastors appointed to local churches that reported an increase in average worship service attendance over the five-year period from 2011 to 2016 as reported in annual local church statistical reports. This primary criterion reduced the potential participants from 802 to 197 churches or pastors. An additional criterion required the pastor was appointed to the church reporting an increase in average worship service attendance for at least three of the five years from 2011 to 2016. The sample size for the qualitative research case study was a minimum of ten participants with data saturation considered to have been reached when three interviews produced no new ideas or themes related to the research questions.

Data Collection

The primary instruments of data collection for the qualitative research case study were the researcher and the Interview Guide found in Appendix A. The interview questions were designed to address the research questions posed for the study in Section One. The relationships between the research and interview questions were described in the following section. Data collection instruments, collection techniques, and data organization techniques were described with detail provided on the treatment of study data files during the study and in the years that follow. Careful attention to the data collection procedures and techniques help ensure accountability within the study (Stake, 2010).

Instruments. Within qualitative research, the researcher is considered to be the main instrument of data collection (Moustakas, 1994; Stake, 2010). Specifically within qualitative research case study, the researcher explores cases through in-depth, detailed data collection and looks for themes or trends across the data that can be applied to the case overall (Creswell & Poth, 2017). Applying this idea to the qualitative research case study on pastoral leadership behaviors and the involvement of local church laity, the role of the researcher was to be the primary instrument of data collection and analysis. The researcher identified case study participants from analysis of local church statistical reports of the NCCUMC and developed a pool of potential participants. Research questions addressed the purpose of the study and interview questions addressing the research questions were developed by the researcher and were used for data collection. The researcher contacted potential participants and scheduled interviews for those willing to participate. The researcher used a pre-determined set of semi-structured interview questions as an instrument to gather data for the qualitative research case study. Questions used to gather data were included in the Interview Guide in Appendix A. The interview questions were intended to address the research questions posed in Section One of the study.

All interview questions were developed to ensure the questions address at least one of the research questions posed in Section One of this study. The first research question (RQ1) explored how clergy leaders describe their primary leadership behaviors. Interview questions 1 and 2 were intended to address RQ1 by gathering descriptions of the clergy's overall approach to leadership and specifically in the pastor's relationship with church members. Questions were developed to draw responses from the study participants with initial questions being followed by probing questions as needed to draw out pertinent responses. Stake (2010) suggested that open-ended questions can sometimes be better to allow the participant to comment or tell stories to share experiences or perspectives.

Interview question 3 gathers information about the pastor's remembrance of outside assessments of the pastor's leadership and was followed up with a probing question if outside assessments are remembered. Interview question 3 and the follow-up question 3a were intended to explore the leader's self-awareness as might be indicated through comparison of how closely the pastor thinks outside assessments match their own self-assessments. Cullen (2015) noted that leader self-awareness can be subject to two perception tendency biases including self-enhancement and self-degradation. Interview questions 3 and 3a were intended to explore the pastor's perception of alignment between outside assessments and their own perceptions of their approaches to leadership in consideration of Cullen's (2015) findings. Interview question 8 explored the environment in which the pastor leads at the church to find out if there were other clergy leaders also present in the church. The way a pastor relates to other clergy leaders in the church, if any, may be pertinent to how the laity respond to leadership efforts and behaviors at the church.

Research question 2 (RQ2) explored ways the pastor describes their leadership influencing levels of laity participation in the local church. The impact of leadership on many organizational factors of leader-follower relationship in employer-employee settings has been studied, including the impact on company performance (Pedraja-Rejas et al., 2006), company effectiveness (Pedraja-Rejas et al., 2006), employee satisfaction (Malero, 2007; Carol, 2010), employee performance (Limsila & Ogunlana, 2008), employee commitment levels (Muthia & Krishnan, 2015), and decision-making (Gu et al., 2012; Peterlin et al., 2015; Wehman & Raheed, 2012). The relationship between the clergy and laity in local churches is not an employment relationship but rather a leader-follower relationship in a volunteer setting as participation in worship and service activities is voluntary. Interview questions 4 and 5 explored the pastor's perceptions of which areas of laity involvement may be influenced by clergy leadership and which leadership behaviors may have an impact of levels of laity involvement. Research question 2a (RQ2a) explored leadership behaviors the pastor intentionally emphasized in efforts to influence laity involvement. Interview questions 6 and 7 related to RQ2a in addressing what the clergy leader does to encourage laity involvement in the local church and specifically in weekly worship service. Outside of specific clergy leadership behaviors, interview question 9 explored other practices the clergy leader attempts to put in place to impact laity involvement. While these practices may or may not be found to be performed by the pastor, the pastor may be providing leadership of church practices that influence the outcome of the practice. Interview question 10 follows on the ideas in question 9 asked which practices were used in the past and how successful the practice was. Interview question 10a probed further into the practices and the influence of the leadership to explore to what the pastor attributes the success of the other practices.

Interview question 11 related to RQ2 in exploring barriers or obstacles to laity involvement as described by the pastor. This question was important to understanding the factors the pastor views as influencing laity involvement either through the pastor's leadership or other factors in the church environment that the pastor may face. Interview question 12 further explored the pastor's perceptions of other influencing factors in asking for the pastor's ideas on what may have helped increase worship service attendance that is not related to the pastor's involvement. Skocpol and Fiorina (2004) reported that research surveys have indicated over recent decades that individuals who actively attend church are more likely to give time and money to voluntary organizations, including both churches and organizations with no apparent connection to churches. The relationship between laity participation in weekly worship service attendance and other ministry programs in the church is explored in interview question 13 to gain the pastor's perceptions of any link between the two areas, relating to the exploration of RQ2b. Interview question 14 also related to RQ2b in gathering the pastor's perceptions of worship service attendance and overall levels of volunteerism in the local church. The final interview question 15 provided for open-ended responses by pastors on any additional ideas or thoughts they would like to add to the data regarding clergy leadership behaviors and laity participation in weekly worship service attendance. This question tied back any closing thoughts to RQ1 and the selection criteria used for inviting the pastor to participate in the qualitative research case study. A minimum of ten interviews were conducted and interviews continued until at least three were conducted without the emergence of new ideas or themes in interview question responses, indicating data saturation.

Data collection techniques. Data were collected primarily using the Interview Guide in Appendix A through interviews of the study participants performed by the researcher. The Interview Guide uses semi-structured, open-ended questions intended to draw ideas and perceptions from the study participants related to the study research questions. Careful attention to the data collection procedures and techniques help ensure accountability within the study (Stake, 2010). Interviews are intended to gather information on the unique perspective offered by the person being interviewed, collect information from several study participants, and find out information from the participants that the researcher cannot observe (Stake, 2010). Variations of one-on-one interviews include the researcher and participant meeting face-to-face in the same place, talking face-to-face using technology for internet meetings, or talking to each other on the phone (Creswell & Poth, 2017). In addition to these in-person interviews, the researcher and interviewee can communicate electronically through email, text messaging, or on-line chat applications (Creswell & Poth, 2017). For this study, interviews were performed in person in a face-to-face setting, as an on-line electronic meeting through Skype or Google Hangouts, or through a telephone interview. The interview format was selected as needed for the convenience of the study participant. In-person interviews allowed for the greatest degree of interaction between the researcher and participant and allowed the best opportunity for the researcher to observe non-verbal communication during the interview. Electronic meetings allowed some degree of observation, and telephone interviews allowed for audio communication, but not observation of non-verbal communication.

Study journals are recommended to allow the researcher to record notes and observations pertinent to the study to gather ideas or record information needed later in the study (Stake, 2010). Observations made by the researcher during the case study interviews were kept in a hand-written journal and considered during the analysis of study data. Notes were also be kept in the journal related to the interview type and environment present during the interview. Potential types of interview environments included church office or restaurant settings for in-person interviews or home or office settings for electronic or telephone interviews. Interview length was no more than one hour per study participant.

With the permission of the study participant, the audio portion of all interviews were recorded through an electronic recording application. The recordings were transcribed and recordings will be kept for three years following approval of the dissertation. Recordings were transcribed using an electronic transcription service and were compared by the researcher to the audio recordings to ensure accuracy in the transcription. Creswell and Poth (2017) recommend deciding transcription logistics ahead of time so issues such as how to include verbal cues and utterances such as “hmmm” were known and treated consistently. For this study, the researcher left the utterances as transcribed but took them into account in making sense and interpreting the themes and central ideas within the transcription. A summary of the transcription was provided to the study participant to review for accuracy to ensure the ideas captured in the interview were expressed as intended by the study participant. To help preserve memory of the interview, the transcription of the interview were provided to the study participant within two weeks of the date of the interview.

Data organization techniques. In order to ensure accountability of the study data and the themes that may emerge from the data, data must be organized in a way to allow the researcher to draw themes and understandings based on accurate sources and data (Stake, 2010). Study data were organized by the researcher and stored on a password-protected computer accessible through password only to the researcher. Study participant data were organized by assigning a participant number to each study participant and identifying the participant in study data only by participant number. A log of participant names and numbers were stored in a separate password-protected file on the researcher's DropBox online document storage so was not stored along with other study data. Transcribed interviews were added to the nVivo 11 software by the participant number corresponding to the participant name and number log.

The hand-written research journal used participant numbers as assigned in the log to protect confidentiality in written study data. Hand-written notes and printed material were stored within a locked cabinet in the researcher's office. Electronic and printed or hand-written materials will be kept for a period of three years following the approval of the study dissertation. After that time, electronic study data files will be deleted. Hand-written or printed study data materials will be shredded three years following dissertation approval.

Summary of data collection. Study data were collected through the researcher as the primary collection instrument using the Interview Guide in Appendix A. Interviews were conducted in-person, through an electronic meeting, or by telephone. Study data were organized by participant being identified by participant number to help ensure study participant confidentiality. Data were housed on a password-protected computer and hand-written or printed materials were kept in a locked cabinet in the researcher's office. Study data will be maintained for a period of three years following the approval of the dissertation and will then be destroyed.

Data Analysis

Planning for qualitative research case study includes selecting a primary data analysis strategy and a data analysis technique within that strategy (Yin, 2014). The purpose of qualitative research is to consider human perceptions and understandings to derive and explain how things work as shown in study data (Stake, 2010). The following sections describe primary data analysis strategies, data analysis techniques, and data synthesis techniques from foundational authors on qualitative research case study (Creswell & Poth, 2017; Stake, 2010; Yin, 2014). Applications of these strategies and techniques will be applied to the qualitative research case study on clergy leadership behaviors and laity involvement in local church services and activities. Strategies and techniques chosen for this study and how they will be implemented are described in the following sections.

Data analysis strategy. Qualitative research data analysis is described as "taking things apart" and "putting things together" in order to analyze and synthesize the data collected during the study to find the common or shared meaning in the data (Stake, 2010, p. 133). Data are taken apart to pull relevant ideas and perceptions from the data and then put back together into categories to organize ideas into common themes within the data (Stake, 2010). Yin (2014) offered four general strategies to qualitative data analysis to include relying on theoretical propositions, working data from the “ground up” (p. 136), developing a case description, and examining plausible rival explanations. The purpose of the general strategy is to use the case study data to give the researcher an idea of concepts of interest so that the researcher can use those concepts of interest to give a sense of direction in analyzing the data (Yin, 2014). While there are some theoretical propositions pertinent to the qualitative research case study on leadership behaviors and laity involvement in local church, including leadership theories and leader-follower relationships, the general strategy used was to work with data from the ground up and look for concepts that emerged during the data analysis. Synthesis of the ideas that emerged included case description and consideration of theoretical propositions as well as consideration of plausible rival explanations, but these were not the primary data strategy for the qualitative research case study.

Data analysis technique. Analytic techniques used for qualitative case study data include pattern matching, explanation building, time-series analysis, logic models, and cross-case synthesis (Yin, 2014). The analytic technique used in the qualitative research case study on clergy leadership behaviors and laity involvement in the local church was pattern matching. As the patterns emerge, data were used to build explanations in study findings and synthesis were performed to find common patterns across cases within the study. Cases in the qualitative research case study included variations in local church pastor experiences in different local churches. Creswell and Poth (2017) described a qualitative research data analysis method for case study to begin with creating and organizing data files before reading through the text and making notes to form initial codes. This initial review by the researcher allows the researcher to “play” with the data and look for common or shared ideas or patterns within the data (Yin, 2014,

p. 135). Coding is a process in qualitative research data analysis that takes the sets of data and sorts or classifies them according to the ideas or patterns that are relevant to the study (Stake, 2010).

The initial data review by the researcher provides opportunity for the researcher to assign initial codes and document emerging ideas in the data (Creswell & Poth, 2017). Interview transcripts were analyzed so that data elements were assigned initial codes and emerging ideas began to be classified and organized. When considering the initial data analysis and formation of initial codes, a graphic plan may be used to organize emerging ideas and relate data locations to the codes as they are developed (Stake, 2010). The qualitative research case study included several cases through interviews with different pastors at different churches who reported an increase in worship service attendance. A graphic plan was used to track the sources and locations of initial codes to organize common codes and emerging ideas across cases. With data sorted into initial codes, the researcher begins synthesis of the data by describing and classifying codes into themes by describing the cases and their contexts (Creswell & Poth, 2017).

Qualitative research computer programs were available to assist the researcher in organizing and developing codes in the research study data. Advantages of using computer programs include providing an organized system that makes data retrieval easier, helps the researcher look more closely at larger quantities of data, helps provide visual representation of data codes and themes, and allows the researcher to link data sources to codes and themes to make reviewing the data easier and faster (Creswell & Poth, 2017). Interview transcripts were added to the NVivo 11 computer program for analysis and computer coding. Additional codes identified through the NVivo process were reviewed for analysis by the researcher for inclusion in the qualitative research case study findings. Creswell and Poth (2017) noted the use of computer programs in qualitative research does not replace the primary role of the researcher in the analysis and synthesis of research data.

Data synthesis technique. Considering the contexts of the cases and the themes that emerge across cases help to develop and assess interpretations of the data (Creswell & Poth, 2017). Themes and patterns throughout the data are established by aggregating the codes and ideas into different categories to identify where the ideas are common across cases (Creswell & Poth, 2017). Categories were considered in the context of the case, but also in relation to the applicability of the category to answering the research questions posed in the case study. Within the qualitative case study on clergy leadership behaviors and laity involvement in local church services and activities, the initial codes and computer-assisted coding were aggregated into categories related to the research questions posed in the study. Subcategories were used as needed to address finer points identified in the data analysis that were relevant to certain contexts in the data.

As a final step in qualitative case study data analysis and synthesis, the researcher uses direct interpretation to begin to represent and visualize the data (Creswell & Poth, 2017). The researcher develops naturalistic generalizations of what was learned from the data to answer the research questions posed in the qualitative research case study (Creswell & Poth, 2017). Creswell and Poth (2017) described a naturalistic generalization as a generalization that people can learn from the case themselves and apply to other populations in a similar context. The qualitative research case study data, coding and themes derived from the data, and categorization of data were used to develop findings to address the research questions posed in the study. The context of the study data was considered for influence of context on the ability to generalize the findings and apply findings to other populations.

Summary of data analysis. Primary data analysis in qualitative research was performed by the researcher. A data analysis strategy guided the direction of the data analysis and a data analysis technique described how the overall strategy was put in place. For the qualitative research case study on clergy leadership behaviors and laity involvement in the local church, the general strategy will be to work the data from the "ground up" (Yin, 2014, p. 136). The data analysis technique used pattern matching to review common ideas and themes that emerged from the data. Explanation building and cross-case synthesis were used alongside the primary technique of pattern matching. Synthesis of the data was done by the researcher to form naturalistic generalizations and was aided by computer coding through the NVivo 11 program.

Reliability and Validity

Reliability in qualitative research considers the consistency and repeatability of the study findings from one study to another while validity seeks to measure if the study findings actually represent what the findings are said to represent (Creswell & Poth, 2017; Yin, 2014). Both reliability and validity are important to establishing the credibility of the study and the degree to which the study findings can be relied upon to produce consistent results in other studies or contexts. The following sections describe reliability and validity and discuss measures to be taken with this qualitative research case study to increase both. Potential researcher bias is important to note and account for in the study so the researcher, participants, and report reviewers are aware of how bias could influence study findings (Stake, 2010). Validation strategies through the researcher's and participant's lenses are described to increase study validity.

Reliability. Reliability in qualitative research is defined as the degree to which study findings are consistent and repeatable from one study to another (Yin, 2014). Reliability in qualitative case study research is increased through the use of a consistent case study protocol (Yin, 2014). To ensure that differences in data do not come from the way research is conducted, the researcher follows consistent guidelines and procedures within all cases and across cases for multiple case research (Yin, 2014). To help ensure consistency in data collection and increase reliability of the qualitative research case study, the Interview Guide included as Appendix A was followed for each interview. Initial questions were posed in the Interview Guide along with follow-up questions to probe further if the initial question did not generate a full and complete description or response.

Consistency and repeatability of findings in qualitative research can be seen when research data yield the same findings across cases or contexts (Creswell & Poth, 2017). Within the research study, data saturation occurs when enough data has been collected such that additional data does not indicate new ideas or emerging themes related to the research questions (Glaser & Strauss, 1967). For the purpose of this qualitative research case study, a minimum of ten interviews were conducted with data saturation being considered to be reached when three interviews were completed with no new or emerging themes being introduced in interview responses. Qualitative research coding is the process of analyzing research data and noting the consistent or recurring themes or ideas within the data (Creswell & Poth, 2017). Within this case study, coding was performed by the researcher manually as well as through the coding functions using word and text frequency queries available within the NVivo 11 software. Recurring themes or ideas were identified by the researcher and compared to findings noted from analysis of the data in the NVivo 11 software.

Data triangulation within the qualitative research case study refers to convergence of data from multiple sources to support a consistent idea within the multiple data sources (Yin, 2014).

Multiple sources of data may include documents, archival records, interviews, observations, and surveys (Yin, 2014). For the purpose of the qualitative research case study on clergy leadership behaviors, potential triangulation of study data included convergence of sources to include study participant interviews and researcher observations. Observations made by the researcher during the case study interviews were kept in a hand-written journal and considered during the analysis of study data. Notes were kept in the journal related to the interview type and environment present during the interview. Interview responses and journal entries were compared for convergence of ideas between the data sources.

Validity. Creswell and Poth (2017) described validity in qualitative research as attempting to assess the accuracy of the findings of the study to determine if the study measures what is being reported. While standards of validity vary within qualitative research, validation is offered as a strength of qualitative research due to the time spent with study participants, the rich descriptions developed through qualitative data analysis, and the close proximity of the researcher to study participants during data collection adding value and accuracy to the study (Creswell & Poth, 2017). Validation of the processes and procedures within qualitative research is compared to verification of study findings within quantitative research and words used historically for qualitative research such as trustworthiness or authenticity (Creswell & Poth, 2017). To increase validity within qualitative research, Creswell and Poth (2017) recommended researchers consider validation strategies within two of three perspectives of qualitative research including perspectives from the researcher's lens, the participant's lens, and the reviewer's lens. Validation strategies from the researcher's lens include triangulation of data from multiple sources, disconfirming evidence or negative case analysis, and clarifying researcher bias or engaging in reflexivity (Creswell & Poth, 2017). From the participant's lens, validation strategies include member checking or seeking additional feedback, extended engagement and persistent observation in the field, and collaborating with study participants (Creswell & Poth, 2017). The third validation strategy considers the lens of the study reviewer and includes enabling external audits, providing a rich, thick description, and having a peer review or debriefing of the research process (Creswell & Poth, 2017). For this study, validation strategies from the researcher's and the participant's lenses were incorporated to increase study validity.

Considering validation strategies from the researcher's lens, clarifying researcher bias or engaging in reflexivity were used. Clarifying researcher bias involved identifying potential bias before the interviews and keeping the potential biases in mind during the interviews and data analysis. Within this case study, the researcher and study participants had a previously-established working relationship due to employment within the same organization. The relationship between the researcher and some participants was closer than the relationship with others due to previous work together on committees and boards within the NCCUMC. The researcher ensured that information evaluated as case study data were limited to information gathered during the case study and not information the researcher may have known about a pastor's leadership behaviors from previous encounters with the pastor. All themes or trends came from study data and not researcher inference or bias based upon the researcher's previous experiences or knowledge outside of the study. This potential researcher bias was noted in the journal and considered during the interview and data analysis. Identification of potential researcher bias was important in being mindful and attentive to ways researcher bias may influence any level of the qualitative research study from data collection to data analysis to reporting the research findings.

Stake (2010) described qualitative research validation to include recognizing and constraining researcher bias and incorporating additional data checking to increase validity, while noting that biased data interpretation will still result. Stake (2010) noted the importance of subjectivity in providing a depth of perception to the data analysis while maintaining the need to clarify any biases the researcher may bring to the data collection and analysis. To allow both objectivity and subjectivity to thrive in research, researchers must use better designs, skepticism, and triangulation to reduce potential error from researcher biases and beliefs (Stake, 2010). One way to reduce potential error involves engaging in reflexivity as a process to reflect on ways the researcher may influence the outcome of the study through social interactions between the researcher and study participant or how the researcher interprets participant responses (Yin, 2014). Moustakas (1994) described a starting point for qualitative research as epoche, where a researcher's old ideas are cleared in order to prepare a clean slate for research without preconceived notions of the researcher influencing the outcomes. The study journal was used to note or bracket potential researcher bias for each interview and for the study as a whole, as described above regarding previous working relationships of the participants and researcher. These notes informed the researcher during collection, analysis, and presentation of findings of potential biases so that careful attention was given to ensure data collection and analyses were done as independently as possible from the potential biases.

Considering validation strategies from the participant's lens, member checking, seeking additional feedback, and collaborating with study participants was utilized. To ensure the validity of the study data, a summary of the individual transcripts was provided to the study participant to review for accuracy to ensure the ideas captured in the interview were expressed as intended by the study participant. To help preserve memory of the interview, a summary of the major themes and ideas identified from the interview was provided to the study participant within two weeks of the date of the interview. As data analysis was performed, participants were contacted to provide more information if a response was not clear in the analysis. This collaboration between the researcher and study participant helped to ensure the data were presented as intended by the study participant and not from a biased perspective of the researcher.

Within qualitative research case study, from both the researcher's and participant's lenses, threats to validity must be considered within each case and across different cases within multiple case study (Yin, 2014). The qualitative research case study on clergy leadership behavior and involvement of laity in worship and service activities of a local church involved individual cases for each study participant within the participant's context. Data for multiple cases were collected which allowed for consideration of themes and patterns across the cases. Yin (2014) described case study pattern matching as one way to consider and document consistency in findings from each individual case within the larger multiple case study. Where validation strategies are important within each individual case, the same strategies must be considered when analyzing data across multiple cases. This can be assisted by considering rival propositions found in each case as they apply to the whole and looking for pattern matching across the multiple cases (Yin, 2014).

Summary of reliability and validity. Procedures were employed in the qualitative research case study to increase the reliability and validity of the study. Reliability was considered through procedures to ensure the consistent collection and analysis of study data. Focus on study validity was provided through validation strategies geared toward assessing validity through the lenses of the researcher and the study participant. These procedures included member checking, seeking additional data, clarifying researcher boas, and engaging in reflexivity. Both reliability and validity were important to establishing credibility in the study so that study findings may be applied consistently within other studies and contexts.

Transition and Summary of Section 2

Section 2 outlined specifics of the qualitative research case study on clergy leadership behaviors and the involvement of laity in local churches including details of how the qualitative research study was conducted. The role of the researcher was defined to be the primary instrument of data collection for the study. In addition, participant selection, data collection, data analysis, and the reliability and validity of the collected data were described in detail. Section 3 will present the findings of the data described in Section 2. The application of these findings to professional practice and Biblical teachings will be presented with recommendations for action and further study.

Section 3: Application to Professional Practice and Implications for Change

Section 3 provides detailed information on the findings of the qualitative research case study and the application of those findings to professional practice. Information will include an overview of the study, anticipated findings, and presentation of study findings. The study findings will be applied to professional practice and recommendations for actions and further study will be presented. Reflections on the study will include discussion of the researcher's experience with the study and any potential biases or preconceived notions. Finally, a summary of the study will be provided with restatement of study findings and resulting conclusions.

Overview of the Study

The qualitative research case study was intended to answer the research questions posed in Section 1 to identify self-reported leadership behaviors of local church pastors in churches in the NCCUMC who reported an increase in worship service attendance over a five-year reporting period. In order to gather the study participants' perceptions of leadership behaviors, semi-structured interviews were conducted using the Interview Guide included as Appendix A. Persons invited to participate in the study were selected from purposeful sampling of statistical data reported by NCCUMC pastors as shown in the Conference Journals for applicable study years (NCCUMC, 2012, 2017). The sampling included pastors of churches within the NCCUMC where worship service attendance was reported as an increase over the five-year reporting period, where the pastor was appointed to the church for at least three of the five-year reporting period. Each participant answered approximately 15 questions addressing their leadership behaviors, relationships with others, their perceptions of the influence of worship service attendance on other activities at the church, and how their leadership behaviors influence others. The objective of the interviews was to address the interview questions found in the Interview Guide in Appendix A and to further address the research questions posed in Section 1.

Multiple themes emerged which support the research questions and contribute to the body of knowledge on the leadership behaviors of pastors and the influence of those behaviors on worship service attendance. The themes included the following:

1. Empowering and equipping: Leadership behaviors reported by most study participants were intended to empower and equip others in the church for service and leadership.
2. Personality: The personality of the pastor was reported as influencing the overall personality and culture of the church.
3. Attention to personal spiritual disciplines: Participants reported close attention to personal spiritual disciplines including prayer, reading Scripture, and meditation or reflection.
4. Relationships with others: Participants reported high priority is given to fostering relationships with church staff, church members, and the community around the church.
5. Set expectations: Expectations for participation within the church are set on different levels and communicated to those within the applicable groups.
6. High priority placed on worship service: Participants reported placing a high priority on the worship service to include worship planning and expectations for the quality of the worship service experience.
7. Relationship between worship service attendance and other social and missional activities of the church: In general, participants reported observing a positive

relationship between worship service attendance and participation in other social or missional activities of the church.

Anticipated Themes/Perceptions

A pastor's intentional work to build relationships with church members was anticipated to be found as a primary theme from study participants. While the study participants did mention the importance of getting to know church members and their needs, the intentional work toward relationships with church members was not mentioned by study participants as the greatest priority. A positive relationship between worship service attendance and participation in other social and missional activities of the church was anticipated based on findings in previous studies (Skocpol & Fiorina, 2004). Study participants reported observing this positive relationship but noted that it tends to be a general relationship and not a multiplying factor for generating involvement in other church activities. Further, one participant noted an observation that there is no relationship and any evaluation of a relationship should be considered from the opposite direction of participation in other activities influencing worship service attendance.

Presentation of the Findings

While numerous leadership theories and approaches were evaluated for this study, the study is grounded in the behavioral leadership theory specifically to address the research questions related to the behavior of clergy leaders. Interviews were conducted with ten study participants using the Interview Guide found in Appendix A. Seven themes were developed from the analysis of interview transcripts, written notes, the conceptual framework, and the literature review. The seven themes identified include:

1. Empowering and equipping
2. Personality

3. Attention to spiritual disciplines
4. Relationships with others
5. Set expectations
6. High priority placed on worship service
7. Relationship between worship service attendance and other ministry or mission programs of the church

Empowering and equipping. The first theme that emerged during the study interviews was the frequent description of the leadership behaviors of the pastor as empowering and equipping others for service in the church. All study participants noted the ways they help to identify or discern spiritual gifts of other persons, including church staff and laity involved in the church, and help them develop those gifts for service to the church. Spiritual gifts are described in Scripture as different for different people but still being given by God as "there are different kinds of gifts, but the same Spirit distributes them (1 Cor. 12:4, NIV). The Apostle Paul goes on the describe the different types of gifts saying,

> To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. (1 Cor. 12:8-11, NIV)

Recognizing the offerings of God as gifts to God's people, study participants described ways they assist others to identify their gifts to help live into the purpose God had for gifting them in that way. Several pastors reported using formal or structured ways to help with identification and some described informal ways to assess giftedness. Formal or structured ways to identify spiritual gifts were described as structured spiritual gifts inventories or Bible studies that intentionally help persons consider spiritual giftedness. Informal ways to assess giftedness include discernment by the church leadership following observation of how the person interacts with others and what they naturally choose to do within the church, as well as the use of strengths of the pastor in discernment in identifying giftedness in others. One study participant described trying to discern gifts in others as trusting his "gut" (P3) to find where "their hearts burn" (P3) to place them in roles where they are best able to live out their passion in service to Christ in the church. This goal was described as a leader helping people in "finding their place of passion and anointing" (P8). Another study participant described the work of identifying spiritual gifts as acknowledgement that each person is "shaped by God in specific ways" (P7) and the role of the leader is to help the person identify those ways and put them in use in their church.

When spiritual gifts of others are identified, study participants reported intentional work to find ways to plug those gifts into opportunities for service to the church. The Apostle Paul advised Timothy regarding gifts of preaching and teaching "do not neglect your gift" (1 Tim. 4:14, NIV) offering advice study participants continue to offer to others through equipping and empowering behaviors. Pastors noted the practice of personal invitation as being successful in getting others involved or at least trying out an opportunity to serve in the church. Study participants noted a high rate of commitment when the pastor or church leadership personally invites persons into service and specifically when they tell them they have noticed giftedness in a particular area and would like to invite them to live into that giftedness in a certain way.

Commitment to finding ways to incorporate gifts into service at the local church was described by a study participant in the intentional work to bring new church members into leadership positions in the church. The church leadership works under a policy to make sure to get someone on every committee who has been with the church for less than three years. This effort is intended to find ways to get new people involved in the church and bring new ideas to the committee or program ministry work. In addition, this gives opportunity for those who have served on a particular committee to go to another committee and be “involved in other aspects of what the church is about” (P9). This practice was described by another study participant as one of four covenants church leadership makes, specifically a covenant that the leadership will continue to bring in new lay leadership on leadership teams of the church (P8).

Four participants noted “busyness” (P1, P7, P10, and P11) as an important obstacle to increasing laity involvement in the church. Study participants discussed ways they work to address this obstacle as a way they equip laity for service in the church. For example, one study participant described how their church began a weekday worship service for those who were consistently away on Sundays due to youth sports programs (P1). The church worked proactively to make opportunities for worship around people’s schedules and determined they would “do whatever we can to reach the 90,000 unchurched people” (P1) in their area. Another participant explained that it is difficult to get their laity together through the week so they intentionally plan their events on Sunday afternoon or evening with activities for the whole family so the entire family can attend at the same time and reduce potential scheduling conflicts (P8). All four participants noted that they preach and teach about busyness and the ways that can pull people away from church. One participant described preaching on this topic as telling people the truth so they recognize what is pulling them away, see how to place priority of what they do in their normal routines, and not "make them their God" (P10), where "them" may be sports activities or any other use of time that draws people away from placing a priority on their spiritual lives. The participant noted that people may not know how to "reorder their lives" (P10) to make church a priority or simply may not want to. To try to address this issue, the local church has established a new family ministries team to try to provide a "holistic approach to how family and church are woven together" (P10).

Study participants described a perspective on empowering others to be the ways they delegate responsibilities and then "get out of the way" (P3 and P10) and let others fulfill their responsibilities. Three participants commented on the ability of the leader to give away responsibility as being critical to the growth of the church (P3, P8, and P10). The participants noted if the leader cannot or will not delegate responsibility, the church will only grow to the size that the pastor can personally manage (P8 and P10). One study participant described proper delegation of responsibilities as an effort to "try to not steal ministry" (P3) and labeled the role of clergy leaders as being "chief equippers and not chief doers" (P3). Study participants further described their leadership behaviors as being encouraging and the "chief cheerleader" (P10) of the church. One participant noted that when people feel appreciated for who they are and what they offer, they will do more the next time they are asked or offered an opportunity to serve. Behaviors reported included talking to people, thanking them for their service, and staying on top of noticing ways people are gifted to offer new opportunities for service and growth. One participant described this work of encouragement as finding out "what they need to be successful" (P2) and then "empower staff and create structure" (P2) to allow them to do what is needed.

Hardy (1990) described each person’s calling as being to serve Christ and their vocation as what they do to live out that calling. Two study participants described a barrier to laity involvement in local church services and activities as a feeling by some laity that they “do not feel adequate to be involved” (P11) and so they fear becoming involved and not knowing what to do. Study participants commented that each person has spiritual gifts and part of the work of the leader is to help them figure out what those gifts are and find ways to live into those gifts in service to Christ to overcome feelings of inadequacy and fear. One study participant described his church efforts to help people discover common callings and personal callings. Common callings were described as the primary calling from which everything flows including spiritual disciplines and what helps people “dig deep” (P6) in their callings. Personal callings are taken in light of the common calling and help discover “what you have been made to do” (P6). Part of this work relates to the Ohio State studies that identified task-level behaviors of initiating structure and relationship-level behaviors in consideration of the person (Stogdill, 1974). Behaviors that help to identify or discern spiritual gifts of others and put them in place help to initiate structure and finds places of service for individuals. This work helps support the mission and ministry of the church but also provides an outlet for service and appreciation for the giftedness of others. Leaders are challenged to help in “getting people to take the first steps to engage” (P2), described as working to “encourage and prod” (P2). Helping people find places of service also helps build relationships with individuals as they feel appreciated and find satisfaction in living into their gifts. One study participant commented that “people need to know they are needed” (P8). These efforts relate to the relationship-level leadership behaviors described as consideration behaviors by Stogdill (1974) in the Ohio State studies.

Interview questions that explored this theme were questions 1, 2, 4, 5, 6, 7, 9, 10, 11, and 15. These questions addressed the primary leadership approach of the study participant, their self-reported leadership behaviors, and their reflections on how those behaviors influenced participation in worship service and other activities in the church. This theme was common to all study participants and data saturation was reached within the study population. No new or emerging ideas related to this theme were identified for at least three of the last interviews that were conducted. A summary of the primary ideas expressed during interviews was sent to the study participants for review and feedback, if applicable. Interview transcripts, summaries, interview journal notes, and available literature were synthesized together and found to support the common theme as described.

Personality. Study participants noted the importance of the personality of the pastor in influencing the personality or culture of the church and how the "attitude and personality of the leader seeps into the organization" (P11). Participants noted intentional behaviors in trying to be "contagious" (P1) and lead in a way that helps get people excited about the mission and ministry of the church. Pastors commented their observations have been the church tends to take on the personality of the pastor and the pastor makes a "personality imprint" (P2) that has a "trickle-down effect" (P2) in the church. The ways the pastor relates to church staff and church members and the behaviors exhibited by the pastor relate to the relationship behavior aspect of the behavioral leadership theory, also referred to as the consideration type of leadership behavior in the Ohio State studies (Stogdill, 1974).

One example of a behavior exhibited by a study participant to build excitement was the pastor's intentional work to express thankfulness as often as possible and frequent use of the term "Praise the Lord!" (P11). The study participant explained the importance of being positive and expressing thankfulness to be seen as a “joyful” leader (P11). Demonstrating joyfulness and happiness in service within the church was offered as a way the pastor leads by example in impressing excitement and joy for ministry within the culture of the church in order to “foster a thankful environment” (P11) and learn how to “count successes instead of failures and yeses instead of noes” (P11). This sentiment was also expressed by another study participant as he described ways he works to show his “joy at being a pastor” and that he is “happy to be there” (P3). While these comments note the importance of leading toward a culture of excitement and optimism in the church, two study participants also noted the importance of behaving in a manner that matches the situation at the church. One study participant noted being “optimistic and pretending everything is okay” (P10) did not produce the results the pastor was seeking and offered that the leader must be transparent and “truth-telling” (P10) when providing a vision for the church. Another study participant noted a time the participant received leadership feedback from a church member that noted the member felt the pastor was sometimes too positive for the reality of the church, which lead to the church member thinking they may not be able to trust the pastor to give accurate answers to questions about how the church is doing (P5). Differing commentary indicates a balance is needed where leadership is provided in a way that promotes excitement and encourages positivity in others while being transparent and making sure the behaviors and attitude match the current context within the church. One study participant described this balance as the need to “joyfully speak the truth in love with each other” (P11).

Interview questions that explored this theme were questions 1, 2, 3, 4, 5, 6, 7, 9, 10, and 15. These questions address the overall leadership approach of the pastor, the behaviors of the pastor, how those behaviors influence other persons at the church, and what results the pastor observes from those behaviors. This theme was common to several study participants and data saturation was reached within the study population. No new or emerging ideas related to this theme were identified for at least three of the last interviews conducted. A summary of the primary ideas expressed during interviews was sent to the study participants for review and feedback, if applicable. Interview transcripts, summaries, interview journal notes, and available literature were synthesized together and found to support the common theme as described.

Attention to spiritual disciplines. A theme related to behaviors exhibited by study participants indicates intentional attention being given to frequent and routine patterns of spiritual discipline in the lives of study participants themselves. Spiritual disciplines are described in Scripture as the things that people do to stay in a committed relationship with God as they follow the teachings of Jesus and imitate the ways Jesus himself kept in relationship with God. Rather than being gifts or inclinations being given to God's people, spiritual disciplines are intentional actions by God's people to follow the examples of Jesus. The Apostle Paul's first letter to Timothy defines the importance of these practices as Paul encourages Timothy to "train yourself to be godly" (1 Tim. 4:7, NIV) and to "watch your life and doctrine closely" (1 Tim. 4:16, NIV).

Seven out of the ten study participants reported devoting time daily to spiritual disciplines of devotional time, prayer, reading Scripture, and meditation or intentional "me-time" (P8). Even within the constructs of staff meetings, study participants noted intentional prayer and worship time with staff and efforts to keep staff grounded spiritually and focused on the primary work of the church to make disciples of Christ. One study participant offered the importance that the pastor "knows who he or she is in Christ and can humble themselves" (P8) as critical to the pastor's success in pastoral ministry. Two study participants offered intentional attention being given to learning and making sure they are open to new ideas and growing personally as a disciple of Christ even as they lead others. Examples of ways the study participants continue learning are through routinely listening to leadership podcasts to stay current on new ideas and topics (P1) and meeting with other clergy leaders to learn what they are doing and ways they are leading in their churches (P9).

Routine practices reported by the study participants indicate task-level behavior as described in the Ohio State studies as initiating structure (Stogdill, 1974). While also initiating structure, time spent with staff and church members also leads by example and builds the relationship between them, leaning to the consideration or relationship-level type of leadership behavior identified in the studies (Blake & Moulton, 1964, 1978, 1985; Hemphill & Coons, 1957; Stogdill, 1974). The Ohio State studies posited that task and relationship-level behaviors are separate and not related to each other while the University of Michigan studies explained them as happening along a spectrum with an increase in one corresponding to a decrease in the other. Concurrent existence of both is demonstrated through attention to spiritual disciplines by clergy leaders in their personal lives as well as in how they related to staff or other church members. Routine staff meetings further demonstrate task-level behavior and production orientation as defined in the University of Michigan studies in helping keep staff and church volunteers on schedule and working together toward the common mission of the church.

Interview questions that explored this theme were questions 1, 2, 4, 5, and 15. These questions addressed the leadership approach of the study participants, their observations of areas of laity involvement impacted by the participant's leadership approach, and what behaviors the participants attribute to impacting laity involvement. This theme was common to seven study participants and data saturation was reached within the study population. No new or emerging ideas related to this theme were identified for at least three of the last interviews conducted. A summary of the primary ideas expressed during interviews was sent to the study participants for review and feedback, if applicable. Interview transcripts, summaries, interview journal notes, and available literature were synthesized together and found to support the common theme as described.

Relationships with others. An emergent theme discussed by all study participants in some way was in the explanation of how the clergy person lives in relationships with others. Three primary types of relationships were discovered through the clergy person's relationship with God, the relationship with staff members at the church, and the relationship with church members and the community. One study participant noted three different roles for the clergy leader in the church depending on the person or group of people the pastor is interacting with at the time. The first role is a "priestly role" (P11) that is the role taken leading worship service opportunities. The "managing leader" (P11) role is taken with staff members and with church volunteers in committee or other organizational business meetings. The third role was described as an "individual" (P11) focus where the leader provides personal attention to people and takes time to be warm and caring, listening and praying with church and community members. Each of these roles coincides with the three primary types of relationships described by study participants within the work of the clergy leader.

The relationship between study participants and God was demonstrated as the participants credited the work of the Holy Spirit in increasing involvement of laity in worship service and other activities of the church. When asked what does the pastor observe influencing the involvement of laity that is not related to the pastor, study participants were quick to credit the Holy Spirit as the greatest influence in the movement of the church (P1, P3, P5, P10, and P11). The attention to spiritual disciplines theme described previously demonstrates the intentional work by study participants to stay “grounded” (P2) in their own personal faith and focused on why the participant does what they do. The relationship with God is then seen as feeding into other work in relationship with others at the church. One study participant noted “when it's less me, and more Spirit, it feels like I'm a better leader” (P3) and another explained the importance of staying in relationship with God as

> I've always believed that the best thing I can do in my leadership for the church is make sure I'm as well centered and grounded as I need to be in my own walk and personal faith and even in my own spirit. (P2)

Study participants noted the importance of “self-nurturing and self-care” (P2) as ways to stay in relationship with God. One form of self-care was described as a person taking care of themselves by taking Sabbath time to be spiritually filled (P11). The participant noted that finding the balance needed to stay filled spiritually helps the pastor so that the pastor be prepared so that the pastor can then lead others to Christ (P11).

Responses from study participants noted importance being placed on relationships with staff members that reveal both task and relationship behaviors with the work to build strong and fruitful relationships. Study participants noted that they realize that staff members look to the clergy person to be a “visionary leader” (P10) or “vision caster” (P8) while also looking for some routine support and direction on how to implement the vision. The routine support was described primarily as regular and consistent time spent with staff whether in staff meetings or in regularly scheduled one-on-one meetings. Routine staff meetings introduce task-level leadership behaviors as described in the behavioral leadership theory and specifically around initiating structure within the Ohio State studies based on the work of Stogdill (1974). Task-level leadership behaviors coincide with importance being placed on the relationship between the clergy leader and the staff member. Study participants reported including prayer and devotion time as part of the routine staff meetings as a way to keep staff in line with God, each other, and the vision of the church.

Relationships with staff members were described as good, close relationships with some being described as "family" (P8) and "my closest friends" (P6). Study participants described the importance of the staff member knowing that the clergy leader wants to be in relationship with them and truly cares about them as individuals and about how the staff member is doing with their work for the church (P10). One participant described the approach to relationships with church members as being modeled after Jesus and the disciples in that the pastor spends a "disproportionate amount of time" (P6) with the leadership of the church so that they can be empowered to go to spend time with and lead others in the same way. The study participant noted that Jesus devoted a great amount of time and teaching to the disciples and encouraged and equipped the disciples to reach out to others with the message of Christ. The participant explained his approach to spending the greatest amount of his time with the few in church leadership as intentionally following the example of Jesus in his investment in the disciples.

Study participants described varying ways they intentionally work to be in relationship with church members and the community. As with church staff, one participant noted that a "disproportionate amount of time" (P6) is also spent with church members in leadership positions with the church. Other study participants noted their intentional work to build some sort of relationship with church members through spending time with them, participating in mission and service activities of the church with them, and leading or participating in small group activities such as Bible study with them. The point of the investment of time and energy in church members was described as getting to know them, where they are in their lives, what they need to grow in their relationships with Christ, and how they can best be involved in the life of the church. Specific behaviors noted to build relationships with church members included being available during church activities to meet and talk with church members and attendees (P1, P9), being with them in small groups that may meet outside of the church (P6), and participating with them in church activities such as Vacation Bible School (P9) and school-related community activities (P1).

Study participants described the importance of the relationship with church and community members having a positive impact on participation in worship service or other activities of the church due to the church member’s positive response to invitations from the pastor when they are in a good relationship. One study participant noted the importance of being mindful of who is “missing in worship” (P7) and reaching out to them. Identifying those who are not in attendance and reaching out to them lets the individuals know they are missed and helps build the relationship between the church and individual or, in cases where the pastor reaches out, between the pastor and the individual. Some persons coming to worship service may be coming for the “connection with other people” (P7) and want to be together with people who “love and care about each other” (P7). The connection can help to build “momentum” (P2) because the “greatest advocates” are “where you get a key group of people that are being formed and honestly finding such vitality and excitement in what's going on and when they share that message with people” (P2). One study participant commented a barrier to local church involvement for is the negative image of Christians in society (P11). The participant noted that a way to overcome that barrier is to improve the image of Christians through service. Service in the community builds relationships between the pastor and church and community members. Another way church members relate to each other and the pastor was noted by three participants in the church's use of consensus for decision-making rather than voting on a particular issue. Study participants described leading conversations in meetings in a way to bring the group to consensus on a decision so the group can have buy-in on the decision and move forward together (P2, P8, and P11). Leading through decisions in this way impacts the relationship the pastor has with church members as well as how the church members relate to others and gives room to "include lots of voices" (P2). In the Ohio State studies, these relationship-level behaviors are described as consideration behaviors and follow along with the employee orientation from the University of Michigan studies and concern for people in Blake and Moulton's (1964, 1978, 1985) managerial grid.

Another factor important to the discussion of relationships between clergy and church members relates to the first emergent theme of empowering and equipping. Study participants noted that intentional work being done to identify spiritual gifts in church members and development of relationships with church members assist in the discernment process to help identify gifts and use that information to find opportunities for service within the church in areas of giftedness for the church member. Matching giftedness in individuals to opportunities for service helps initiate structure (task-level behaviors) in placing individuals in opportunities for service and also provides consideration for the individual (relationship-level behaviors) in helping the person find an outlet for gifts and living into what God may be calling the person to do. Study participants further described the importance of relationships with church staff and members as building trust, authenticity, and transparency in who the pastor is personally, the pastor's relationship with Christ, and the motives behind the pastor's work so the pastor leads by example.

Interview questions that explored this theme were questions 1, 2, 3, 4, 5, 6, 7, 8, 11, and 15. These questions addressed the study participant's leadership approach, leadership behaviors, areas of laity involvement impacted by the approach and behaviors, relationships with others, and what the participant does to encourage participation. This theme was common to all study participants within at least one of the three relationship contexts identified and data saturation was reached within the study population. No new or emerging ideas related to this theme were identified for at least three of the last interviews conducted. A summary of the primary ideas expressed during interviews was sent to the study participants for review and feedback, if applicable. Interview transcripts, summaries, interview journal notes, and available literature were synthesized together and found to support the common theme as described.

Set expectations. One of the themes identified in the qualitative research case study is the leadership behavior described by several study participants of clearly setting expectations. Expectations were described for varying contexts including staff expectations for work, laity expectations as a participant in the church, worship service attendance expectations, and clergy and laity expectations for worship service quality. Study participants noted intentional work to set clear expectations within the varying contexts and clearly communicate those expectations to impacted individuals. One participant defined the importance of setting expectations by saying that one of the greatest barriers to laity involvement in the local church is from not setting expectations and taking the "left-overs" (P3) for whatever church members are willing to do after they have completed all of their other commitments. Three participants named a "consumer mindset" (P1, P3, and P6) as a barrier to laity involvement where people come to church for what they receive out of it instead of seeing it as a primary way they serve Christ through service in a church. Study participants offered that helping equip others for service in the church by identifying gifts and finding places to serve helps address this barrier as well as calling it out clearly and preaching about the topic. One study participant noted the approach to preaching and teaching on the topic of consumerism in the church is to “say it’s from the devil, unapologetically” (P6). One study participant did not explicitly name consumerism as a barrier but offered discussion that he works to clearly set expectations with church members that “membership is not a benefit” (P10) and there are expectations for service to the church in membership.

Within the first context, study participants noted the importance of setting clear expectations with church staff. Clear expectations help keep staff working toward the common vision of the church and support a good relationship between the pastor and church member. Setting expectations help staff to know what is expected of them and study participants reported that staff members are told they can trust the pastor to back them up if they are working toward those expectations (P6, P8, and P10). Study participants also noted the importance of setting expectations for church members related to worship service attendance as well as other activities in the church. Several study participants described setting an expectation that everyone in worship service attendance be involved in at least one other activity within the church such as small groups, mission groups, or youth programs. In addition to consistent discussion of expectations, one study participant also noted an example of setting a seasonal expectation for all church members to participate in a small group Bible study during the Lenten season one year. The study participant noted the result of the expectation as a success with about half of the church participating in small groups during that season (P1). Another study participant described intentional work to set and communicate expectations for all church members to grow according to a discipleship pipeline defined by the church to be friend, family, disciple, and missionary

(P6). The goal is for all persons to be missionaries and expectations for each level along the discipleship pipeline are set and communicated to those involved in the church. Additionally, church members (family in the discipleship pipeline) sign a covenant that includes a vow of presence within local church worship opportunities. Within this local church context, a worship opportunity may include weekly worship service or worship in small group settings outside of the weekly worship service.

Study participants also noted the importance of setting clear expectations in relation to the quality of the worship service. Several participants reported a great amount of time goes into worship service planning and execution as they consider the worship service to be the highest priority activity they do in the church. Church staff observe the flow of the worship service, talk about what went right and what went wrong, and discuss in staff meetings how to make sure any deficiencies in the worship service are remediated. One study participant described the importance of expectations for high quality worship services as “God deserves our best” (P1). Study participants also noted they are aware that laity have come to expect high quality in the worship service experience not in production value but in encountering God during the worship service and experiencing the “joy that comes from the Lord” (P11) during the worship experience.

The work to set expectations and communicate those to individuals impacted falls within task-level leadership behaviors to initiate structure, described in the Ohio State Studies, and to show concern for production as described in the University of Michigan studies. Study participants noted intentional work for high quality worship services but also follow-up with those attending the services to ensure the experience met the goal to encounter God during the service experience. Setting expectations and ensuring the tasks are done also work toward fostering positive relationships and address relationship-level behaviors within the behavioral leadership theory. Following up with church members lets the members know their growth in discipleship is important to the leader and helps the pastor get to know more about the church member. Study participants reported that setting clear expectations for staff performance enhances the relationship with church staff in letting the staff know the pastor has a “safety net under them” (P10) and that “the more responsibility you have, the more I am for you” (P6). One study participant noted a process of setting expectations with laity in that the church staff leadership will support laity visions for ministry as long as the laity are willing to do the work. The church will support and equip them, but will not do the ministry for them or hire staff to do the ministry for them. The expectation lets members know they are supported but they are expected to live into the ministry to which they are being called (P5).

In relation specifically to worship service attendance, study participants noted an importance of clearly setting expectations for worship service attendance, tracking performance on those expectations, and following up with individuals who are not meeting the expectations. Specific behaviors study participants reported related to this topic include preaching often on the expectation for worship service attendance and teaching why attending worship service is important within the life of a disciple. Teaching why worship service attendance is important was referred to as “connecting the dots with worship attendance and [spiritual] formation” (P3). One study participant noted that when individuals have missed worship service in their church for three weeks in a row, a congregational care team reaches out to them and invites them to return to service. The participants stated the results of those efforts are they usually see the family “step back into attendance” (P5).

Interview questions that explored this theme were questions 1, 2, 3, 4, 5, 6, 7, 10, 11, and 15. These questions addressed the study participant's leadership approach, leadership behaviors, areas of laity involvement impacted by the approach and behaviors, relationships with others, what the participant does to encourage participation, what practices have impacted involvement in the past, and barriers or obstacles to participation. While this theme was anticipated prior to the study interviews, the importance of the theme was expected to be higher than study participants indicated. Study participants explained a difference in priority of relationships in churches of different size with different time commitments for pastors. This theme was common to over half of the study participants and data saturation was reached within the study population. No new or emerging ideas related to this theme were identified for at least three of the last interviews conducted. A summary of the primary ideas expressed during interviews was sent to the study participants for review and feedback, if applicable. Interview transcripts, summaries, interview journal notes, and available literature were synthesized together and found to support the common theme as described.

High priority placed on worship services. Six study participants defined the worship service as the highest priority of the church and the best method for reaching the greatest number of persons in the church. The worship service experience was described as the "heart of church life" (P7) and "central as it begins and ends in coming together" (P3). An extensive amount of time was reported as being spent planning for worship services to ensure time to get everyone involved working together and moving in the same direction. One study participant noted that the worship service priority is important enough to be listed as one of the four primary focus areas of the church (P1). In this local church, the four focus areas are referred to as the 4 E's defined as excellence in worship, engaging spiritual formation, extra mile caring, and expressive faith sharing. Commitment to excellence in worship in this church lead to the development of a Pastor of Worship Design position, created to function as a producer making sure the service lines up properly.

One aspect of excellence in worship in other churches was described by other study participants as intentional time being devoted to planning worship services in advance. One participant noted sermon planning a full year in advance including staff and volunteers in execution plans closer to the date of the worship service (P8). The intention behind planning that far in advance was described as making sure the flow of worship services make sense within the big picture of the mission of the church. Even within one worship service alone, careful attention is given to making sure the service "runs a thread through the whole worship service" (P7) to tie a consistent message through the sermon, hymns, prayers, Scripture, and any other parts of the worship service. All study participants described preaching in sermon series with one sermon building on another as part of an overall series instead of just independent in each service. Sermon series planning is part of the overall priority given to worship service planning and bringing service participants to worship service more than once to receive the message and be part of the church community. Study participants described planning sermon series on focus areas of the church or community and working to communicate the sermon series outside of the church as a way to invite others to the worship service. One participant described using postcards, social media posts, and other communication avenues to encourage people to attend the worship service series (P7).

In addition, one church works to accomplish high quality worship through the use of worship teams (P5). Worship teams in that context are eight or nine individuals who are in charge of worship services for one weekend. The church has three locations so the same worship team produces all services that weekend with the same music, liturgy, and sermon. The pastor plans services months in advance and the worship team meets a few weeks in advance of the service for bringing all of the elements of the service together. The pastor explained that this approach brings new ideas to the worship service and helps to not wear out the same people over and over again if the worship teams were responsible for the services every week.

Within the context of individual local churches, study participants described effort to incorporate different ideas on worship service style to meet the preferences of those coming to worship service. One participant noted that a contemporary style of worship service is important in the local church context in which he serves so that the service participants feel more comfortable in the setting. Other study participants described different worship styles being offered at different times in their churches with different groups of people being more attracted to one worship style or another. Study participants noted, however, that regardless of the style of the worship service, all services are "meant to point people to Christ" (P1). As such, service offerings must be kept in alignment with that goal rather than just the preferences of service participants. Making "other things worshipful" was noted as an extension of the primary worship service and how to extend the "central act" of worship in places "where the community is gathered" (P10).

Study participants also noted intentional efforts to include laity in the worship services through prayers, reading Scripture, and other opportunities to participate in the execution of the service. One study participant described the role of the clergy leader as "critical" being the one with the responsibility to

> frame the worship experience for everyone in the room, and so how we go about it, how we utilize people in the congregation, how we frame whether folks are there as

> participants or there as an audience, all of those subtle cues that we give reshape how people approach their life in church. (P3)

Another study participant described preparing fill-in-the-blank outlines to follow along with the sermon that church attendees use to take notes of the sermon to increase their involvement in the service (P8). When asked what encourages laity participation the study participants deem to be not related to their leadership behaviors, several study participants commented on great music and strong youth programs. In some cases, these two are intertwined with youth music programs and were noted to consistently increase worship service attendance when youth music programs are involved in the worship service. Two study participants commented that one thing particularly related to the high priority and quality of worship services is the focus of the pastor on “staying true to the Word of God” (P1). The participants explained they observe that people coming to church have a desire for good theology over service production and preaching Scripture as written in the Bible will influence their willingness to attend routinely or come back if they are first-time visitors (P1 and P5). The participants noted intentional work in their sermon preparation to prepare sermons that reflect clear theology and give Scripture related to the sermon topic. These efforts follow the advice of the Apostle Paul to Timothy to “Preach the word; be prepared in season and out of season; correct, rebuke and encourage, with great patience and careful instruction” (2 Tim. 4:2, NIV) and highlight the importance to the study participants of preaching Scripture and the participants’ theological bases for their sermon messages.

As described with the emergent theme of setting expectations, study participants noted the importance of the quality of the worship service to not just produce a service that runs smoothly but to also ensure service participants encounter God in the worship service. One study participant commented that the quality of the service may not be in the production value but in the way participants experience God during the service and know they are in a place where "they are loved" and "they feel safe" (P8). The worship service should allow them to "come with the expectation that God can and will use them in a worship service" (P8). The way the study participants live out the high priority they place on worship service is shown through both task and relationship-level behaviors. The task-level behaviors correspond to the initiating structure leadership type described in the Ohio State studies in the ways the study participants reported planning worship services and organizing teams to carry out the plans for the services. Methods are incorporated to receive feedback on worship services with meetings that follow to discuss the feedback and find ways to incorporate applicable feedback to make the services better. Relationship-level behaviors as described in the University of Michigan studies include building teams for worship and including church laity in the service. Including laity in the service relates to the primary theme of empowering and equipping. Study participants work to identify giftedness in other persons and allow those gifts to be used during worship services to help enable persons to live out the calling that God has placed on their lives through their giftedness.

Interview questions that explored this theme were questions 1, 4, 5, 6, 7, 9, 11, and 15. These questions addressed the study participant's leadership approach, leadership behaviors, areas of laity involvement impacted by the approach and behaviors, relationships with others, what the participant does to encourage participation, and barriers or obstacles to laity participation. This theme was common to six study participants and data saturation was reached within the study population. No new or emerging ideas related to this theme were identified for at least three of the last interviews conducted. A summary of the primary ideas expressed during interviews was sent to the study participants for review and feedback, if applicable. Interview transcripts, summaries, interview journal notes, and available literature were synthesized together and found to support the common theme as described.

Relationship between worship service attendance and other ministry or mission programs of the church. Interview question 13 explored observations of any relationship between worship service attendance and participation in other ministry or mission programs of the local church from the study participants' perspectives. Nine of the ten study participants reported observing a relationship between the two factors. One study participant described the relationship as "proportional but not exponential" (P3). Most study participants described laity worship service attendance as casting a "wide net" (P2 and P10) as the place or opportunity to reach the most people at the same time. One participant described this as seeing one function of laity worship service attendance to be a way to funnel people to other activities within the church (P10). One study participant noted that the relationship between worship service attendance and involvement in other ministry or mission programs in the church depends on the program (P11). For example, the study participant noted that an increase in worship attendance seems to increase youth program participation but participation in United Methodist Women programs is not impacted. The participant commented that participation in the United Methodist Women's program seems unaffected by other activities of the church and participation in the United Methodist Women's program is "rock solid" (P11). Two study participants noted that generally about half of those who regularly attend worship service seem to be engaged in some other activity of the church, but the number engaged increases or decreases with the number of persons in worship service. Study participants further noted an observation that worship service attendance increases when a mission program is scheduled around the worship service time or when youth group activities are involved in the worship service, such as the youth choir.

One notable exception to the theme explained the observation of that study participant is any relationship between the two would be the other way around and any increase in worship service attendance would come from the person’s involvement in other ministry or mission programs of the church. The participant noted in interview question 10 about programs or practices that have proven or not proven to produce results that when the participant tried to make worship service the priority, the effort did not produce the results being sought. The results being sought were found when the church leadership “fought to make church like family” and “make the building less central” (P6) to the life of the church. The participant offered that the focus should be turned around so the focus is on getting people involved in small groups and Bible studies to build community and learning and then people may be more interested in what the church is doing in worship service. Even with that, the study participant noted that involvement in small groups may not drive those persons to weekly worship service attendance though they are growing on the church’s discipleship pipeline from family/member to disciple to missionary. The worship service was said to be a “place to empower missionaries and not a place to provide to consumers” (P6).

Interview questions that explored this theme were questions 13 and 14. These questions address the study participants’ perceptions of any relationship between laity participation in worship services and other ministry or mission programs of the church or other levels of volunteerism in the church. The positive relationship described by study participants was anticipated based on previous study findings (Skocpol & Fiorina, 2004). This theme was common to nine study participants and data saturation was reached within the study population.

The one notable exception to this theme described previously was not anticipated prior to study interviews. No new or emerging ideas related to this theme were identified for at least three of the last interviews conducted. A summary of the primary ideas expressed during interviews was sent to the study participants for review and feedback, if applicable. Interview transcripts, summaries, interview journal notes, and available literature were synthesized together and found to support the common theme as described.

Relationship of themes/patterns to research questions. The first research question posed in Section 1 of this study asked “How do United Methodist local church pastors in the North Carolina Annual Conference who report increases in weekly worship service attendance over the last five years describe their primary leadership behaviors?” (RQ1). The first emergent theme primarily addresses this research question as participants described their leadership behaviors as empowering and equipping. Behaviors noted as empowering and equipping include intentional work to identify spiritual gifts in others and helping find ways for those gifts to be used in service within the church. In addition, several study participants described leadership behaviors within the emergent theme of attention to spiritual disciplines with their personal daily or routine behaviors including intentional devotional time, Bible study, and prayer. The emergent theme referred to as relationships with others described ways the study participants get to know others and the different contexts in which they encounter and lead others in the church. These behaviors include intentional work to meet people at church functions, work in the community to come to know people in the community, and participate in church activities with others. Study participants also described specific leadership behaviors related to the emergent theme involving the high priority placed on worship services. Study participants noted great attention given to planning worship services in advance and including others in the service planning and execution.

The second research question posed in Section 1 asked “How do the pastors attribute those behaviors to influencing the involvement of laity in local churches in worship service participation?” (RQ2). The primary emergent theme addressing this research question found that all study participants except one reported observing a relationship between worship service attendance and other ministry or mission programs of the church. A subquestion of this research question asked “What are the behaviors the pastors intentionally emphasize in efforts to influence the involvement of laity in worship service participation?” (RQ2a). Similar to the first research question about primary leadership behaviors, the primary emergent theme of empowering and equipping describes the efforts study participants intentionally emphasize in efforts to influence involvement of laity. Behaviors reported by study participants related to the identified themes of relationships with others, set expectations, and high priority placed on worship services also address this research question. These behaviors included intentional work done by study participants to get to know others, clearly establish and communicate expectations within the context of the relationships with others, and establishing priority for high quality planning and execution of worship services.

The second subquestion related to research question 2 asked “How do pastors relate the levels of laity involvement in weekly worship services to laity participation in other social and missional activities in the local church?” (RQ2b). An emergent theme identified that all study participants except one relate the levels of laity involvement in weekly worship services to participation in other ministry and mission programs of the church in a positive way. Study participants noted this relationship in a positive way meaning that they observe increases in participation in other ministry and mission programs when there is an increase in worship service attendance. This relationship was observed as a general relationship but not “exponential” (P3). The personality theme addresses this research question as the study participants described their observations that the personality of the pastor influences the overall personality or culture of the church. Study participants described ways they behave to lead by example with participation in other ministry and mission programs and how they preach about participation in other programs in worship services. Study participants further addressed this research question in the central themes of relationships with others and set expectations. Participants observed laity becoming involved in other activities of the church through relationships with others and as part of expectations that are set and preached about during worship service. Participants’ perceptions of the worship service as the greatest time to influence the greatest number of persons supports their observations of the influence of worship service attendance on participation in other ministry and mission programs in the church.

Summary of the findings. Seven common themes were identified through the analysis of the interview responses in the qualitative case study. Ten semi-structured interviews were performed using the Interview Guide found in Appendix A and responses coded and analyzed to identify emerging themes and ideas. The seven common themes address the research questions posed in Section 1 of this study. Common themes related to study participants’ primary leadership behaviors identified in the interviews that address the first research question include empowering and equipping, attention to spiritual disciplines, relationships with others, and high priority placed on worship service. Common themes related to the relationship between worship service attendance and other ministry or mission programs of the church addressing the second research question and subquestions include empowering and equipping, personality, relationships with others, set expectations, high priority placed on worship service, and participants' observations of the relationships addressed in the research question. Data saturation was reached within the ten interviews as no unique ideas or observations were identified in at least the last three interviews performed.

Applications to Professional Practice

As discussed in Section 1, this qualitative research case study focused on the declining involvement of laity in local church service activities (Dreyer, 2015) and specifically within the NCCUMC since the formation of the UMC in 1968 (NCCUMC, 1968, 2016). In attempting to address this decline, this study explored leadership behaviors of local church pastors in churches reporting an increase in worship service attendance over the five-year study period from 2011 to 2016 (NCCUMC, 2012, 2017). This decline is important to economic and social well-being as the non-profit sector is increasingly providing programs and services that have been historically provided by currently waning governmental program and service offerings (Drucker, 1996; McMurray et al., 2012; Salamon & Toepler, 2015). Skocpol and Fiorina (2004) reported research surveys have indicated over recent decades that individuals who actively attend church are more likely to give time and money to voluntary organizations, including both churches and organizations with no apparent connection to churches. Continued decline in laity involvement in weekly worship services may indicate a decline in the likeliness of laity to support and participate in the social mission work of the church.

The specific research questions addressed how study participants describe their primary leadership approaches and how they attribute their leadership behaviors to influencing laity involvement in weekly worship services. Questions further explored what behaviors the study participants specifically emphasize in influencing laity involvement and how the participants relate worship service attendance to other social and missional activities in the local church. While several leadership theories and approaches were discovered in the literature review, the study was grounded in the behavioral leadership theory that focuses more on what a leader does instead of certain traits or characteristics the leader may possess through the foundational work of Stogdill (1974), Blake and Moulton (1964), Kahn (1956), Bowers and Seashore (1966), and the studies of Ohio State University and the University of Michigan using these foundational works. The convergence of ideas in the foundational work of the theory breaks behavioral leadership into two types of behaviors including task and relationship-related behaviors.

The results of this study and developed themes are relevant to the problem of declining worship service attendance as they are geared toward discovering what leadership behaviors the study participants perceive to have a positive impact on laity worship service attendance. As the findings indicate, the study participants overwhelming perceive some relationship between worship service attendance and a person's increased involvement in other ministry or mission programs of the church. With this positive relationship, increases in worship service attendance result in increases in involvement in other ministry or mission programs. This increase in involvement in other ministry or mission programs relates to the issue of those in the non-profit sector being relied upon more and more to fill the gap of programs and services being offered on a declining basis through governmental options. Increasing participation in church ministry and mission programs increases the volunteer and human capital needed to carry out the work of the programs and services previously carried out by governmental staff, agencies, and programs.

While the study interview questions were not biblically-based questions, the study participants were ministers pastoring churches in the NCCUMC and the developed themes are Biblical concepts related to the Biblical grounding described in Section 1 in the Implications for

Biblical Integration section. The Apostle Paul claimed pastors as gifts from God important to equipping God's people for works of service in building God's kingdom (Eph. 4:11-13). The primary theme discovered in this study included the description of the primary leadership approach of study participants as empowering and equipping. The study participants described engaging in behaviors that help identify spiritual gifts in others and helping them find ways to live into that giftedness in service to the Christ through the church. Building up God's people for service also supports the theme involving the pastor's relationships with others. Study participants described ways they encourage others and build them up for service, just as the Apostle Paul guided others to "therefore encourage one another and build each other up" (1 Thess. 5:11, NIV).

Study participants also described ways they intentionally work to remain grounded in their own faith and stay focused on the primary work of making disciples of Christ. This intentional work was included in the study finding of attention to spiritual disciplines. Intentional prayer, devotion, reading, and meditation were described as ways study participants keep focus on doing God's work. The prophet Isaiah implored others to pay attention to the visions given by God with his admonition to "listen and hear my voice; pay attention to what I say" (Isaiah 28:23, NIV) as he relayed God's message to God's people. Study participants noted specific ways they try to hear God's message through study of Scripture and devotional reading and listen for God's leadership through prayer and meditation. These practices work together to keep the study participants focused following the advice of James that they "come near to God and he will come near to you" (James 4:8, NIV).

Recommendations for Action

To address the problem of declining laity involvement in worship service in the NCCUMC, this study focused on the leadership behaviors of pastors in churches reporting an increase in worship service attendance over the five-year reporting period included in the study. Considering the seven themes discovered in analysis of the interviews of study participants, five primary actions are recommended for others to learn from the leadership behaviors of study participants and work to address the problem of declining involvement within their local contexts. The five recommendations include paying attention to personal spiritual disciplines, increasing awareness, identifying spiritual gifts, paying attention to the quality of worship services, and setting and communicating expectations.

Pay attention to personal spiritual disciplines. All study participants described their personal spiritual disciplines and noted the importance of those disciplines in keeping them focused on God's mission for the church. A recommendation for action is for pastors to evaluate the ways they intentionally make time to connect with God and prioritize their time to routinely include prayer, devotion, reading Scripture, and meditation in their daily lives. Commitment to personal spiritual disciplines also helps pastors to lead by example as others notice how the pastors live out their own personal commitment to Christ. Several pastors noted the barrier to laity involvement of busyness with other things that draw attention away from God. Spiritual disciplines help pastors combat the busyness in their own lives that may also draw their attention away from what God would have them to with their lives. The Apostle Paul advised Timothy on matters of training oneself to be godly to "Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Tim. 4:15-16, NIV).

Increase awareness. With the nature of this study involving leadership behaviors of pastors, a recommendation for action is that leaders spend time generating an awareness of the reality of the situation in their churches and how their own leadership behaviors may influence that reality. For example, clergy leaders should know the statistics for their local church and how laity involvement in the church is tracking within their context. Pastors should assess how spiritual gifts are identified within their church and if anyone is encouraging or empowering others to put their spiritual gifts to use. Considering how those assessments or discernment is done may lead to consideration of relationships within the church with staff, laity, and the community to look into how those relationships may be influencing laity involvement. One of the findings detailed the personality imprint the pastor leaves on the culture of the church. Pastors should pay attention to how their own personality is being reflected in the culture of the church and the influence that personality may be having on laity involvement. One leadership behavior included in the personality of the pastor may be the degree to which the pastor delegates responsibility and empowers others to complete their work.

Pastors should consider the level of management they are providing and assess if that is the appropriate level for the context or are there ways others should be empowered to carry out parts of ministry. Pastors should consider their own levels of awareness of their own leadership behaviors with openness to discovering new ideas and opportunities to implement behaviors as needed for the benefit of the church, even if the behavior is not what comes natural to the pastor. Finally, pastors should consider their own honesty and transparency with themselves and others to do their best that their self-assessments reflect the reality of their leadership and the contexts in which they lead. Increasing awareness in all of these areas helps pastors develop and implement leadership behaviors that address the problem of declining laity involvement rather than shielding themselves with the problem so that they do not require themselves to work to be part of the solution.

Identify spiritual gifts. All of the study participants noted the importance of assessing or discerning spiritual gifts in others and helping find ways to put those spiritual gifts to use. If they are not already familiar with those processes, pastors should educate themselves on how to use spiritual gifts inventories and learn how to use the results to provide opportunities for service. This not only provides opportunities for laity service that will increase involvement in the local church, it also helps laity grow in discipleship as they come to realize their gifts and the call God has placed on their lives through those gifts. Getting to know others and the gifts they offer helps build relationships between the pastor and others that can help increase accountability and trust in the pastor as the leader of the church. While forms of relationships may vary between pastors and laity in the church due to the church size, the way the pastor interacts with others, and empowers and equips them for service builds into a strong relationship appropriate within their church context.

Pay attention to the quality of worship services. Study participants noted the importance of the worship service and described ways they work to plan services well in advance to make sure service is high quality. High quality in this case means that each service is done in a way to offer opportunity for everyone to encounter God and feel God's presence during the service. This recommendation for action is that pastors pay attention to the quality of the worship service. Plans should be made in advance and include others in the execution of the worship service as much as possible to give others personal ownership of the service. All involved in the service should be working together toward this high quality and making sure the service is a placed where the joy of the Lord is felt that brings people closer to God and more interested in knowing the source of this joy and love. Practical applications of this from study participants included involving others in the service, high quality music, well-planned sermons (with many utilizing sermon series rather than lectionary preaching), and intentional communication of the worship service to help generate an excitement and expectation that God's love will be shown during the service. Pastors should devote time to noticing the quality of the worship service and work personally and with others to foster a worship environment that is welcoming to others that shows God's love in a way that the person will desire being there because they know they will encounter God's presence during the service. Pastors should ask for feedback from staff and laity, cast a vision for the worship service, and empower and equip others to be part of this important part of the life of the church.

Set and communicate expectations. One theme discovered in this case study was the importance of setting expectations. Expectations included expectations for the work of church staff, laity expectations as a participant in the church, worship service attendance expectations, and clergy and laity expectations for worship service quality. A recommended action is that pastors discern what is currently being expected in each of these areas and then discern with church leaders what the expectations should be. With any goal or expectation, if the church or those impacted by the expectation are not close to meeting the expectation, action steps can be developed to move toward meeting the expectation in smaller and more realistic steps. If the pastor is not experienced in setting goals or expectations, there are options for learning and continuing education to help learn about setting realistic goals and changes that might be needed to move toward those goals. When expectations in any area are decided upon, a critical factor to the success of the effort is to communicate the expectations clearly to those involved. Study participants noted communicating with staff through direct meetings, laity through electronic communication as well as preaching on expectations, and through classes on topics such as what it means to be a disciple of Christ. The most important factor in this recommendation is working with intentionality. Working with intentionality includes the pastor intentionally evaluating the current expectations being set and communicated to others, even if there are none, discerning what expectations should be, making plans to meet expectations, and communicating the expectations to others. Church growth and increases in worship service attendance come from intentional work and having expectations of how to do the work of the Holy Spirit to make that happen and not from a passive view that people will come on their own if you just have a worship service.

Recommendations for Further Study

A review of available professional literature did not find studies exploring pastoral leadership behaviors and the influence of those behaviors on the involvement of laity in local churches. While this qualitative case study helps to fill that gap in knowledge, further research could lead to further findings applicable to addressing the problem of declining laity involvement in worship service activities as described in Section 1. This qualitative case study was focused on study participants in churches reporting an increase in worship service attendance over a five-year reporting period. Recommendations for further study include focusing the study population on pastors in churches either reporting a decline or no change in worship service attendance. Comparison of the intentional behaviors of pastors working toward a common goal of increasing worship service attendance in churches showing an increase and those not showing an increase would be interesting to explore if the behaviors are similar and produce different results in different contexts.

Further study could also include exploring pastoral leadership behaviors in local churches in different demographical settings. Examples of differing demographical settings include church size (small or large-sized churches), rural or urban churches, churches with different majority member ethnicities or cultures, and churches with different levels of financial health. Further study could also explore any differences in findings if pastors from other denominations or non-denominational churches were included to explore if denominational polity or grounding influences the behaviors of clergy leadership. In addition, purposeful sampling considering factors related to the pastors could also be used to focus the study on pastors within selected age groups, different levels of experience in their pastoral careers, and different cultures to explore differences in leadership behaviors demonstrated by pastors meeting criteria other than those based on worship service attendance. Exploring the impact of pastoral leadership in these different contexts provides insight into clergy leading in such a way as to influence greater participation in local church activities, providing more participation in social and mission programs of the church.

In addition to exploring other contexts and participant populations in further qualitative study, quantitative or mixed methods studies are recommended to evaluate the priority of the qualitative study findings and rank the priority of those findings. Ranking the priority of the findings can help focus the importance and recommended order of the recommendations for action to produce the greatest benefit to address the problem. Additional studies can also be done to explore the leadership styles of pastors in relation to primary leadership theories other than the behavioral leadership theory. Exploration of leadership styles could be done through a qualitative method like this qualitative case study or through a quantitative or mixed methods study using leadership assessment instruments such as the Multifactor Leadership Questionnaire

(MLQ). Use of an assessment instrument like the MLQ can help widen the study scope to include input from local church laity or staff to provide their reflections on the leadership style or behaviors of the pastor. Inclusion of the local church laity and staff will provide their perspectives on clergy leadership and provide opportunity to explore how they observe clergy leadership influencing their motivation to be involved in church worship and service activities.

Reflections

The purpose of this study was to explore the perceptions of local church pastors on their own leadership behaviors, how those behaviors influence laity participation in local church worship services, and how they perceive worship service attendance to influence laity participation in other ministry and mission programs of the church. The study included ten personal interview with pastors selected through the purposeful selection criteria described in Section 2. Due to previous working relationships between the researcher and study participants, intentional care was given to ensure what was included in the findings of the study was based solely on the interviews and not from previous experiences between the researcher and participants. The study and interviews took place during a busy season for pastors in the NCCUMC so there was an expectation that it may be difficult to schedule interviews and find time meet for an interview that could have taken as long as an hour to complete. Study participants were found to be gracious and generous with their time and scheduling interviews was not problematic at all even during the busy time of the year. Study participants showed an eagerness to participate in the study which could be due to their own personal commitment to the topic of laity participation in local churches and also due to previous relationship or friendship with the researcher.

Prior to the study, the researcher expected the primary finding on the leadership behaviors of local church pastors to be the importance of building relationships with local church members. While relationships with others were found to be important, the finding did not carry the weight within the study that was expected. The difference in possible relationships with church laity was described by the participants to depend largely on the size of the church and, therefore, the numbers of persons with whom the clergy is trying to be in relationship. This distinction makes sense as explained by study participants in simply having to prioritize available time as there would not be enough time to build the same kinds of relationships in large churches as in smaller churches with fewer lay persons. Pastors explained investing time in relationships with those for whom they have the most opportunity for impact, such as church staff and lay leaders in the church, and leading those persons to have positive relationships with others within their areas of influence.

An unexpected finding noted by every study participant described the participants' attention to their own spiritual disciplines and how they described those disciplines as leadership behaviors. Study participants are pastors so it is not unexpected that they routinely participate in spiritual disciplines, but the way they described the disciplines in relation to their leadership behaviors was unexpected. The findings of the study are useful to the researcher in considering how laity also lead in churches and applying those concepts within local churches. The majority of the local churches in the NCCUMC are in decline in both membership and worship attendance. As denominational leaders look to rely more on laity in church leadership as described by Dreyer (2015) and Hunt (2014), the same information on leadership behaviors will be useful to clergy and lay leaders alike even though the laity relationship is different in a local church.

The findings of the case study seem to indicate study participants who are invested in their work as the leader of a local church, willing to do the hard work necessary to do the work with excellence, and deeply devoted to their callings from God to lead other people to Christ. The culture of the church in the United States has changed since the inception of the UMC and membership trends indicate that people no longer necessarily feel a drive to belong to a church or place priority of church over other interests in their lives. Study participants described behaviors that reflect the hard work they are willing to do in service to Christ in the best way they can discern to do the work. Devotion to Christ as evidenced through this commitment to hard work brings to mind the Apostle Paul's admonition to the people of Colossae that "whatever you do, work at it with all your heart, as working for the Lord, not for human masters" (Col. 3:23, NIV). The behaviors of participants in this case study live out that admonition and demonstrate the participants' commitment to Christ in their lives.

Summary and Study Conclusions

The general problem addressed in this qualitative case study was the declining involvement of lay persons in local church service activities and specifically in local churches in the NCCUMC. Research surveys have indicated over recent decades that individuals who actively attend church are more likely to give time and money to voluntary organizations, including both churches and organizations with no apparent connection to churches (Skocpol & Fiorina, 2004). The purpose of this qualitative case study was to discover the ways the leadership behaviors of pastors appointed to local churches influence levels of laity involvement in churches in the NCCUMC. The study included interviews with ten local church pastors in the NCCUMC in churches reporting an increase in worship service attendance over the five-year reporting period from 2011 to 2016. Interview responses were evaluated and common themes identified as applicable across the interviews to provide for seven general findings of the study.

Seven general findings presented in the study include empowering and equipping, personality, attention to spiritual disciplines, relationships with others, set expectations, high priority placed on worship service, and participants' observations of the relationships between worship service attendance and participation in other ministry or mission programs of the local church. Common themes related to study participants' primary leadership behaviors identified in the interviews include empowering and equipping, attention to spiritual disciplines, relationships with others, and high priority placed on worship service. Common themes related to the relationship between worship service attendance and other ministry or mission programs of the church include empowering and equipping, personality, relationships with others, set expectations, high priority placed on worship service, and participants' observations of the relationships addressed in the research questions.

Based on these study findings, five recommendations for action include paying attention to personal spiritual disciplines, increasing awareness, identifying spiritual gifts, paying attention to the quality of worship services, and setting and communicating expectations. The findings of this study and recommendations for action could contribute to positive changes in the involvement of laity in local church worship services as well as other ministry and mission programs of the church. Church leaders, both lay and clergy, can use these findings to learn from the study participants' experiences and evaluate how their own leadership behaviors match with those described in the study. Increasing involvement in local church worship services helps individuals grow in their relationships with Christ and can help show them a path to grow in their own spirituality and discipleship. Christians growing in discipleship and service increases involvement in social and missional programs of the church and helps address the gaps in social and economic programs previously provided through declining governmental assistance programs. Even more so, however, leaders helping others grow in Christian discipleship and service helps live into our greatest callings from Jesus in the great commission to “therefore go and make disciples of all nations” (Matt. 28:19, NIV) through the commandments to “love the Lord your God with all your heart and with all your soul and with all your mind” (Matt. 22:37, NIV) and to “love your neighbor as yourself” (Matt. 22:39, NIV).

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Appendix A: Interview Guide

The interview questions posed in this Interview Guide are intended to prompt ideas and thoughts related to the research questions identified for this qualitative research case study. The questions are open-ended and semi-structured in a pre-determined format to allow for consistency in interviews between study participants. Each interview should take no longer than one hour to complete. The qualitative research case study questions are as follows:

1. How do you describe your leadership approach?
    a. How do you describe your relationship with other staff members at the church, if any?
    b. What kind of a leader do you aspire to be?
    c. Please describe a time you were facing a leadership challenge in the local church and how you handled it.
    d. How do you think others would describe your leadership?
    e. Do you have specific leadership behaviors or routines you use in your day-to-day work? If so, describe those behaviors or routines.
    f. How involved are you in the day-to-day work of the church?
2. How do you describe your leadership behaviors specifically in your relationship with church members?
    a. In what ways do you relate to church members?
    b. Are there differences in relationships according to groups of church members? Describe any differences in relationships.
3. Do you receive leadership feedback, such as 360 evaluations or other leadership assessments?

a. If so, how closely do your self-assessments match feedback you receive from others?

b. Do you recall learning anything you did not expect from a leadership assessment?

4. What areas of laity involvement do you feel are impacted by your leadership approach?

   a. What areas of laity involvement do you feel are not impacted by your leadership approach?

5. What leadership behaviors do you attribute to having an impact on levels of laity involvement?

   a. What leadership behaviors do not seem to impact levels of laity involvement? What are the impacts of those behaviors?

6. What do you do to encourage laity involvement in the local church?

   a. In which activities do you try to encourage laity involvement in the local church?

   b. Are there times when you do not encourage laity involvement? What are the activities that you would not target to encourage laity involvement?

7. What do you do to encourage laity involvement in weekly worship services?

   a. What do you find to be the results of your encouragement?

   b. Are there times when you do not specifically encourage laity involvement in weekly worship services? Do you observe a difference when you encourage laity involvement versus when you do not?

8. Do you have other clergy leaders in your local church?

   a. If so, describe your relationship with other clergy leaders in the local church.

9. What other practices do you work to put in place to impact laity involvement?

a. How are others involved in encouraging laity involvement in local church activities? What do you observe to be the results of the efforts of others in encouraging laity involvement?

b. In what ways do you influence others to encourage laity involvement?

10. What practices have you used in the past that have proven to produce or not produce the impact you desired?

    a. To what do you attribute the success or lack of success of those initiatives?

11. What barriers or obstacles have you encountered to laity involvement in your local church?

    a. How have you addressed the barriers or obstacles to laity involvement in your local church?

    b. Were you able to overcome the barriers or obstacles? What do you think attributed to overcoming or not overcoming the barriers or obstacles?

    c. What else could be done to address the barriers or obstacles? How do you think you influence the barriers or obstacles?

12. What has helped you increase laity involvement in weekly worship services that you deem to be not related to your involvement as pastor?

    a. To what or whom do you attribute increasing laity involvement in weekly worship services unrelated to your involvement as pastor? What is your relationship with the person(s) or activities influencing the increase in laity involvement?

13. What relationship do you observe between laity participation in worship services and other ministry or mission programs?

a. Do you observe a change in participation in other ministry or mission programs when participation in worship service changes? If so, what change do you observe? What are examples of ministry or mission programs impacted by changes to worship service participation? To what do you attribute that change?

14. What relationship do you observe between laity participation in worship services and other levels of volunteerism in the church?

    a. Do you observe a change in other levels of volunteerism in the church when participation in worship service changes? If so, what change do you observe? What are examples of volunteer levels or activities impacted by changes to worship service participation? To what do you attribute that change?

15. What would you add to the discussion of clergy leadership behaviors and the participation of laity in weekly worship services?

Interviews will be electronically transcribed and reviewed by the researcher for accuracy. A summary of the transcription will be provided to study participants for review to ensure the essence of what was intended to be shared by the study participant is adequately represented in the transcription. All transcriptions and recordings will be identifiable only by the participant number to ensure confidentiality of participant data.