

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

EXEMPLARY NONVOCATIONAL MINISTRY LEADERSHIP PRACTICES IN
PREDOMINANTLY BLACK SOUTHEASTERN CONNECTICUT CHURCHES: A
QUANTITATIVE STUDY

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Stephenie R. Guess

Liberty University, Lynchburg, VA

2020

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March 2020

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ABSTRACT

The purpose of this quantitative study was to determine how nonvocational (unpaid) ministry leaders demonstrated exemplary leadership practices while ministering in predominantly Black Southeastern Connecticut churches. The study also showed how much theological training nonvocational ministry leaders received. Volunteer leadership is a critical resource for the church. Purposive nonprobability sampling produced a sample from an unknown population of nonvocational ministry leaders serving predominantly Black Southeastern Connecticut churches. Surveys distribution was via U.S. mail to pastors at 20 churches identified from e-mail distribution lists and social media posts. Sixty-eight participants completed the survey, which incorporated a demographic questionnaire and the Leadership Practices Inventory. Researchers use the Leadership Practices Inventory to measure 5 leadership practices: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Exploratory data analysis and descriptive statistics showed that most nonvocational leaders demonstrated encourage the heart leadership ($M = 8.78$), with challenge the process the least reported ($M = 7.98$). Spearman's correlations measured the correlations between theological training (years of experience and education) and leadership practices. The findings showed significant, inverse correlations between years of experience on challenge the process and enable others to act. None of the Spearman's correlations was significant between level of education and leadership practices.

Keywords: nonvocational, ministry leader, volunteer, exemplary leadership

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Dedication

To my late father, Alick C. Furtick, Senior, for your love and encouragement.

Because of you, I remember to never give up when challenges arise. Most of all, thank you for the introduction to the almighty God who makes all things possible. Lord, thank you for peace, provision, and endurance on this journey.

Acknowledgments

Thank you, Dr. Robert Van Engen, Dr. Troy Matthews and Dr. Gary Bredfeldt, for your incredible support, encouragement—and most of all—prayer, throughout this journey. Thank you, Justin D'Souza for the statistics consultation and Dr. Laura Hamlett Schlater, for your superior editing assistance. Thank you to my family for your patience and unwavering support.

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List of Abbreviations

Leadership Practices Inventory (LPI)

Multifactor Leadership Questionnaire (MLQ)

Statistical Package for the Social Sciences (SPSS)

CHAPTER ONE: RESEARCH CONCERN

Introduction

Because church ministry requires nonvocational ministry leaders, church members, religious leaders, and researchers must learn more about how these ministry leaders exercise their leadership. Sunday school teachers and youth ministry leaders fill important roles as volunteer ministry leaders (Bean & Martinez, 2015; Heflin et al., 2014; Hoge et al., 1998; Warren, 2018). These unpaid leaders have significant church responsibilities and influence churchgoers who seek to learn about God, grow spiritually, and transform into Christ's image both individually and in their communities (Kilner, 2015; Pettit, 2008; Samra, 2008). Nonvocational ministry leaders also include titled lay leaders (Bae, 2013; Bean & Martinez, 2015; Birckhead, 2018; Harrison, 1960; Hayward & Krause, 2014; Huffman, 2008; MacDonald, 2017; Warren, 2018).

The use of full-time, paid ministry leaders is declining (Chang, 2004; MacDonald, 2017); accordingly, and vital nonvocational ministry leaders fill the gap by serving Christ's body in various ministerial roles (Chang, 2004; Heflin et al., 2014; Hoge et al., 1998; MacDonald, 2017). Hoge et al. (1998) suggested that volunteers are valuable resources and discovered that half of church members volunteered within their congregations. As Nelson (1984) noted, volunteers who work in ministry are "the heart of a religion's witness" (p. 142).

According to Barna (2001), volunteer ministry leaders can transform a significant number of lives. Barna stated:

The bottom line in ministry is whether people accept Jesus Christ as their Savior and how devoted they are to becoming more Christ-like. Lay leadership teams facilitate such commitments and the resulting life change because the church becomes more ministry-

minded but less dependent upon the pastor, it releases a greater wealth of gifts and talents through the lay leaders God brought to the church, and the church's ministry vision becomes more central to the daily operations of the ministry. (para. 6)

Nonvocational ministry leaders are essential to the church's mission, but the literature provides little evidence about how they lead. This study fills that gap.

Chapter 1 includes the study's background and an explanation of why the literature on this population is insufficient. Also included is an explanation of why researchers should further investigate how nonvocational ministry leaders demonstrate leadership within the study's theological, historical, sociological, and theoretical contexts. The chapter also provides a statement of the problem, purpose statement, and guiding research questions, followed by assumptions and delimitations, the research design's limitations, definitions of terms, the study's significance, and a summary of the study's design.

Background of the Problem

Nonvocational ministry leaders function in roles that include pastors, ministers, deacons, Sunday school teachers, children and youth ministry leaders, ushers, music ministry leaders, and evangelism team leaders. From a theological perspective, the Great Commission describes how Christian leaders should teach and make disciples (Matthew 28:16-20). Historically, nonvocational ministry leaders accepted the great responsibility to teach and lead God's people through ministries such as Sunday school (Anthony & Benson, 2003; Hoge et al., 1998). From a sociological perspective, nonvocational ministry leaders are servers and helpers who meet the people's spiritual, emotional, and practical needs (Anthony & Benson, 2003; Weber, 2017). From a theoretical perspective, researchers must develop a leadership framework to understand effective leadership practices. To fulfill the biblical mandate to make disciples, nonvocational

ministry leaders and followers must foster dynamic relationships in which both leaders and followers develop interactions and feel nurtured (Burns, 1978; Cooper, 2005).

Authors, doctoral students, and researchers seek to understand more about highly influential nonvocational ministry leaders critical to the church's mission. MacDonald (2017) described nonvocational ministry leaders as "motivated" and said that church leaders have "reimagined" their roles. MacDonald asserted that nonvocational ministry leaders' roles are "inextricably linked to their congregation's destiny" (para. 1-40). Although the literature includes descriptions of some attributes, values, and leadership development recommendations, there is a dearth of research on what nonvocational ministers do as leaders. Nonvocational ministry leaders play a vital role in helping churches to function, and the theological, historical, sociological, and theoretical contexts indicate the need to learn more about nonvocational ministry leadership practices.

Theological Framework

The Bible shows God's desire for relationships with people and people's relationships with each other. The omnipotent God designed humans for fellowship and provided all that humans need for both natural and spiritual growth (1 Corinthians 3:6). The people of God must learn about Him as the creator and the source of all growth, and discover the necessary ingredients for prosperous and fruitful lives. God made humans in His image and after His likeness as part of His creation (Genesis 1:26). He created Adam and then woman when he decided that man should not be alone. His creative works show His desire for fellowship and family, as He created humans especially for Himself. God calls believers His children. In the Scripture, God says that "even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (Isaiah 43:7). God's children are His

workmanship created in Christ Jesus unto good works (Ephesians 2:10). His children have a special place in the heart and kingdom of God. According to Erickson (2015) and Kilner (2015), one must understand and learn about God and His image based on Scripture. God made His children a priority and desires relationships with all His creation.

Believers must understand the image of God to foster their relationships with God as well as with fellow human beings. As God is His word, believers must familiarize themselves with Scripture to know and understand God's intention for humanity (John 1:1). The image of God is a foundational doctrine, and the renewal of God's image in humanity is a recurring biblical theme that undergirds all people's training and development (Kilner, 2015). God established a relational framework in the Great Commission to direct His children on how to conform to His image. In the Great Commission, God charged ministry leaders to make disciples.

God charged ministry leaders with the Great Commission, which provides the study's theological framework. The Bible says, "So, Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers," presenting the various leadership roles God provided the church for ministry (Ephesians 4:11). Leaders can use Scripture-specific actions aligned with God's desire for His kingdom to interact with and develop followers.

In the Great Commission, Jesus and told ministry leaders to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28: 19-20). Jesus is the ultimate leader because He invested in the development of others and lived out the values of the Great Commission in His leadership practices (Oswald & Jacobson, 2015; Puls et al., 2014; Shaw, 2006; Shepson, 2012). Leaders who exemplify biblical leadership transform believers into the image of God, and leaders must connect with followers to engage in

discipleship. Lemke (2017) emphasized the importance of Scripture and disciple-making in the ministry, and the need for mutual learning in the dynamic relationships between leaders and followers as they learn to make differences in their churches, homes, communities, and workplaces. Mitchell (2010) identified a model for teaching and leading believers in which teachers promoted discipleship integration and exceptional service to others whether believers are operating in the school, home, or church. Believers cannot conform to Christ's image independent of others, which is central to believers' growth.

Transformational teaching and leadership approaches include the assumption that everyone has a purpose: to serve others (Kilner, 2015; McMaster, 2013; Wilhoit, 1986). "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:10). According to the Apostle Peter, "As every man hath received the gift, even so, minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10). Jesus stated, "But he that is greatest among you shall be your servant (Matthew 23:11). Finally, Paul told believers to serve one another by equipping each other for saintly perfection, ministry, and the edification of Christ's body (Ephesians 4:12). Ministry leaders received the critical and significant charge to make disciples in the Great Commission.

As disciple-makers, ministry leaders must invest time in one another through instruction and service to one another. The Apostle Paul said, "And do not forget to do good and to share with others, for with such sacrifices God is pleased" (Hebrews 13:16). Believers must edify or build each other up to become more like Christ. Paul urged believers to comfort and edify one another (1 Thessalonians 5:11) and to follow after peace and things that edify (Romans 14:9). Paul also told Christians to watch over one another and bear one another's burdens (Galatians

6:1-2) and to confess their faults to one another and to pray for one another (James 5:16).

Believers are accountable to God and one another. Therefore, the leadership practices of ministry leaders are vital.

According to Howell (2003), leaders should be authoritative, exhortative, accountable, affirmatory, sacrificial, and missional. Biblical leaders “tak[e] the initiative to influence people to grow in holiness and to passionately promote the extension of God’s kingdom in the world” (Howell, 2003, p. 3). Ministry leaders play vital roles in believers’ lives. Jesus stated, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Matthew 5:19). Because nonvocational ministry leaders do not receive compensation for their time and services, their sacrificial, unpaid leadership provides the study’s theological framework.

Historical Framework

Nonvocational ministry leaders’ sacrificial service has historical roots. Sunday school, for example, is a historical educational institution within the church. According to Anthony and Benson (2003), Sunday school was a popular way to provide Christian education throughout England. The Sunday school movement began in 1780 and spread quickly to the United States. The first Sunday school program “depended on the passion and perseverance of volunteers” (Anthony & Benson, 2003, p. 279). The movement caused revival and “awakened the upper and middle classes to their responsibility to make a meaningful contribution to society, the development of curriculum materials” and “aroused a desire for adult education” (Anthony & Benson, 2003, p. 265). By the early 19th century, millions of individuals attended Sunday

school, and hundreds of thousands of volunteer teachers were involved in educational ministry.

According to Anthony and Benson:

Some of the greatest and most lasting movements in Christianity have been founded by volunteers. . . . Two hundred fifty years of Sunday school have taught us that the strongest programs were those that remained faithful to the original message of evangelism, instruction in God's word, and responsiveness to social need. (Anthony & Benson, 2003, pp. 279-281).

Raikes, a newspaper owner and passionate reformer who significantly influenced the Gloucester, England, community, highlighted problems within the prison system and the lack of rehabilitation. Raikes actively worked to prevent incarceration and attempted to help "juvenile delinquents who were running wild in the streets after work and on Sunday" by creating a "makeshift classroom" in the rented kitchens of a local woman (Anthony & Benson, 2003, pp. 261-262). The woman could not manage the unruly children and resigned. Raikes hired additional female teachers who struggled to manage the stress of educating children from disadvantaged and complex backgrounds. Raikes "was not a trained theologian or clergyman" (Anthony & Benson, 2003, p. 263) and hired untrained teachers. Discussing nonvocational ministry leaders and Sunday school teachers, Anthony and Benson stated:

They were laypeople who simply had a love for children in need and a desire to see the Great Commission fulfilled in their own neighborhoods. Although they were untrained by the world's standards and ill-equipped by anyone's valuation, these servants set themselves to the task of winning the poorest of the poor for Christ. (p. 263)

Nonvocational ministry leaders are important resources and continue to advance the Great Commission.

According to Heflin et al. (2014), church leaders should help volunteer leaders to develop their skills. The researchers asserted, “The calling and responsibilities of volunteer teachers are much greater than managing a group of people for an hour. Their task is to help inspire faith in disciples who are growing in Christ-likeness. This type of skill requires education” (Heflin et al., 2014, p. 30). According to Kyrch (2006), volunteer teachers act in “one of the most important positions in the church.” Forty percent of churches do not provide training to educational ministry volunteers (Parr, 2010), although volunteers with various levels of theological and secular education have always had important roles in church operations. Hoge et al. (1998) stated that volunteers are valuable resources for churches. Sunday school teachers are just one example of the many nonvocational ministry leadership roles within the church, which indicates the need for further investigation of the leadership practices of those who freely give their time and service to the church.

Sociological Framework

Because people historically seek help in the church, nonvocational ministry leaders who freely give their time and services are vital. An organization is complex due to multiple and concurrent moving parts that include people who bring their backgrounds, culture, skills, and capabilities to work. As defined by Tosi (2009), an organization is a “system of interrelated social behaviors of a number of participants” (p. 94). Herbert A. Simon defined organizations as human systems and as complex systems with many parts that interact in a “non-simple way” (Simon, 1962, p. 468). Nonvocational ministry leaders are integral parts of this complex system. Systems theory is a relevant framework, presenting organizations as a collection of systems in which the goal is for all parts to work together as efficiently and effectively as possible. Effective organizational performance requires collaboration and cooperation of leaders and followers in

the complex systems within which they operate (Yukl, 2013). Nonvocational ministry leaders and followers must interact in dynamic ways, and the leaders must demonstrate effective leadership to fulfill the Great Commission's transformational mandate.

According to Posner (2015), "Volunteers accept the responsibility of leadership but lack the authority inherent in paid leadership positions" (p. 887). Like Sunday school teachers in educational ministry, nonvocational ministry leaders can also influence their followers in the areas of health and wellness. According to Idler et al. (2019), ministry leaders "represent and shepherd their communities to make positive health-related changes, alongside their own faith-related goals and ends" (p. 347). Asomugha et al. (2011) investigated how faith leaders implemented health interventions within their church, stating that church leaders interacted in complex social networks and served as "critical vehicle[s] for creating social-norm change related to health" (p. 3). Ministry leaders influence their members' health behaviors and directly and indirectly influence decisions using Scripture (Heward-Mills et al., 2018). Nonvocational ministry leaders within the context of the church as a helpful organization present opportunities to obtain a greater understanding of their leadership practices.

Theoretical Framework

Nonvocational ministry leaders strive to make disciples and help others transform their lives by focusing on serving God and others. Transformational leaders can cause organizational and personal change. Burns (1978) introduced the concept of transformational leadership in a descriptive research study of political leaders, noting that transformational leadership occurs when both leaders and followers interact with and elevate one another to higher motivational and moral levels. Burns focused on both leaders' and followers' motives, needs, and values and suggested that leader-follower relationships are dynamic and mutual. Transformational leaders

are those who focus on followers' needs and development. Bass (1985) expanded upon Burns' research and identified leadership as leaders' abilities to stimulate followers' awareness and interest in the mission or organization, enhance subordinates' confidence, and motivate followers to develop and reach their full potential.

Bennis and Nanus (1985) identified four effective leader strategies for organizational transformation. Leaders must visualize clearly their organizations' future state and function as social architects who shape and direct organizational values. Leaders should build trust by clearly defining and acting in their positions with integrity. Transformational leaders use positive self-regard and are aware of their strengths and weaknesses, thereby integrating their senses of self and the work they are performing. Leaders' positive self-regard indicated higher follower confidence levels and higher expectations. Additionally, leaders who demonstrated self-awareness expressed a commitment to continuous learning and education.

Bass and Avolio (2004) further expanded the concept of effective transformational leadership and developed the Multifactorial Leadership Questionnaire (MLQ) to assess transformational leadership. Scholars use the MLQ to measure idealized influence (attributed), idealized influence (behavior), inspirational motivation, intellectual stimulation, and individual consideration. With idealized influence (attributed), leaders act confidently and powerfully with an emphasis on ethics. Leaders who demonstrate idealized influence (behavior) focus on values, beliefs, purpose, and senses of mission. With inspirational motivation, a leader clearly and assertively communicates the organization's future and compels followers to set aside their interests for the greater good. Leaders who demonstrate intellectual stimulation create and foster environments in which followers feel empowered and comfortable challenging norms and taking

risks. Leaders who exhibit individual consideration intentionally encourage followers to build confidence and to reach their fullest potential.

Yukl (2013) identified guidelines for transformational leadership, also known as inspirational leadership. Transformational, or inspirational, leaders must articulate a clear and appealing vision; explain how to attain the vision; act with confidence and optimism; express confidence in followers; use dramatic, symbolic actions to emphasize key values; and lead by example. Transformational leaders demonstrate their beliefs and values in their everyday behavior. Transformational leaders facilitate the conditions for change through their leadership and practices.

Transformational leaders successfully guide others to change. Kouzes and Posner (2017) enhanced the concept of transformational leadership developed by Burns (1978) and expanded upon by Bass (1985), Bennis and Nanus (1985), and Avolio and Bass (2004). Kouzes and Posner discovered that effective leaders encouraged leader-follower dynamics and proven practices for results. According to Northouse (2016), Kouzes and Posner's model of exemplary leadership closely aligned with transformational leadership and provided the trust that followers needed to follow their leaders. For example, transformational leadership models indicate that role models promote individual and organizational success by inspiring others to achieve a common vision and by challenging assumptions.

Kouzes and Posner (2017) asserted that leaders at their personal best exhibit five central practices. In 1987 and 2002, Kouzes and Posner interviewed over 1,300 middle and senior managers and asked them to describe their best experiences as leaders. The researchers used content analysis to develop a leadership model often viewed from a transformational perspective. According to Northouse (2016), "The Kouzes and Posner model consists of five fundamental

practices that enable leaders to get extraordinary things accomplished” (p. 174). Kouzes and Posner presented their study as the leadership challenge and asserted that leaders affect extraordinary organizational change by modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. Leaders who used the model reported high-performing teams, generated new energy and recommitment to organizational mission, and enlarged church congregations. To measure the behaviors presented in the model, Kouzes and Posner developed the Leadership Practices Inventory (LPI), an instrument that scholars widely use to assess individual leadership practices. According to Kouzes and Posner, “exemplary leadership matters,” and “learning leadership takes practice” (pp. 298-301).

Researchers have used the LPI for decades to measure exemplary leadership in the industries of business, healthcare, education, nonprofit organizations, government, and religion. Scholars also used the LPI to examine volunteer leadership practices in various settings. The model and tool indicate leaders’ behaviors or leadership practices—not their motivations or personalities. According to Posner (2016b), the LPI and MLQ closely correlate. Practitioners widely use the LPI, whereas researchers tend to use the MLQ for published empirical research. Because the Great Commission is about doing, this exemplary transformational leadership perspective is well-suited for research on nonvocational ministry leaders. This study does not present followers’ personalities, performances, or actual changes; rather, findings indicate exemplary nonvocational ministry leadership practices church leaders can use to create conditions for change and success.

Because nonvocational ministry leaders occupy prominent church leadership positions and facilitate change and growth in others while they, too, are growing, it is necessary to

understand how they lead. An examination is thus needed regarding the leadership practices of unpaid leaders to successfully fulfill the Great Commission.

Statement of the Problem

There is insufficient literature on nonvocational ministry leaders. The Internet has numerous blogs, articles, and how-to guides authored by scholars and religious leaders who advise pastors and clergy leadership on how to train, engage, motivate (Faulkner, 2014; McGlothlin, 2016; Ministry Grid, n.d.), and hold nonvocational ministry leaders accountable (Stetzer, 2018). According to Faulkner, “As a church staff or nonvocational ministry leader, you can learn valuable and unique lessons from several biblical characters” (para. 1). The Bible is a guide that contains many examples of distinctively Christian leadership that contemporary Christian leaders should emulate (Cooper, 2005; Howell, 2003; Ledbetter et al., 2016; Lemke, 2017; Oswald & Jacobson, 2015;). A highly researched subject, Christian leadership is both effective and transformational (Bennis, 2009; Cooper, 2005; Howell, 2003; Ledbetter et al., 2016; McMaster, 2013). As noted by Burns (1978), transformation occurs when leaders dynamically influence others and elevate both leaders and followers to higher motivational and moral levels. According to Howell (2003), biblical leadership involves “taking the initiative to influence people to grow in holiness and to passionately promote the extension of God’s kingdom in the world” (p. 3). Kouzes and Posner (2004) asserted that leadership is a “relationship between those who aspire to lead and those who choose to follow” (p. 119).

Volunteer leadership is a necessary construct; as such, church leaders should examine leadership practices (Bowers, 2012; Posner, 2015; Siriwoharn, 1995). Scholars have applied Kouzes and Posner’s (2017) highly researched five practices of exemplary leadership model in studies of educational and nonprofit volunteer leaders and their practices. Successful

transformational leaders must model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Scholars have used the field-tested LPI to identify and measure effective leadership behaviors (Bowers, 2012; Kouzes & Posner, 2017; Posner, 2015). However, little research is available on the application of this framework to volunteer church leaders. In the Great Commission, Jesus told leaders to serve and teach others, stating, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). Nonvocational ministry leaders’ practices are essential to examine within this theological framework. Practice is about doing. De Vries (2015) asserted that volunteering is an essential component of Christians’ relationships with God, as He calls believers to serve and lead others.

Some literature on nonvocational ministry leaders is available. Scholars, including doctoral students, have demonstrated an interest in this population with investigations of nonvocational ministry leaders in texts, journal articles, and dissertations. Some scholars examined many characteristics of nonvocational ministry leaders. Nonvocational ministry leaders need adequate leadership development; they need intentional identification, selection, and recruitments processes to develop their characters, knowledge, and skills (Bae, 2012; Birckhead, 2018). Saccone and Saccone (2012) also asserted the importance of leadership development through the identification, recruitment, and mentoring of leaders selected from the community. Banks (2001) found that church volunteers and leaders supported the use of human resource principles to recruit, train, supervise, and evaluate church volunteers. Along with Banks, some researchers have shown the perceptions of nonvocational ministry leaders. Donihoo (2017) found that volunteer ministry leaders may experience burnout and suggested effective training to reduce and prevent burnout.

Research also indicates the church satisfaction of nonvocational ministry leaders. Huffman (2008) identified a positive correlation between church vitality and higher levels of church satisfaction among nonvocational ministry leaders. Older volunteer leaders reported greater satisfaction with their church than did younger volunteer leaders. With regard to the variable of age, some research indicated that nonvocational ministry leaders might influence physical ability and better health in older age (Hayward & Krause, 2014). Bean and Martinez (2015) asserted that nonvocational ministry leaders such as Sunday school teachers hold significant power as political opinion leaders. Solansky et al. (2008) suggested that for the church to succeed in its mission, nonvocational ministry leaders must have the same decision-making values, goals, and thoughts as paid ministry leaders.

Nonvocational ministry leaders are critical to the church's mission; however, many of these leaders are ill-equipped, poorly trained, and lack the skills to successfully provide quality biblical instruction (Bramer, 2007; Ham & Beemer, 2009; Reck, 2012). Wilhoit and Ryken (2012) stated that biblical instruction is a "subject of neglect in the contemporary church" (p. ix). Nonvocational ministry leaders often receive little or varied theological training, and quality Bible teaching may not occur in many contemporary churches (Heflin et al., 2014; Parr, 2010). Heflin et al. (2014) stated that church leaders cannot expect volunteer leaders to effectively teach and help others grow if they do not receive adequate training themselves. Theological training in correlation to leadership practices may be an important variable for the study of nonvocational ministry leaders. Past and current researchers have shown a keen interest in nonvocational ministry leaders; however, more information is needed about actual nonvocational ministry leadership practices.

Overall, unpaid volunteers fill key roles in helping organizations (Asomugah et al., 2011; Heflin et al., 2014; Parr, 2010; Posner, 2015). Church members, church leaders, and researchers may benefit from learning more about this population. The literature on nonvocational ministry leaders is abundant, but a gap exists on the leadership practices of nonvocational ministry leaders who are key to church operations and expected to fulfill the imperatives of the Great Commission, which provides the study's theological framework. This study fills the literature gap by presenting nonvocational ministry leadership practices with Kouzes and Posner's (2017) exemplary leadership model as the study's theoretical framework. Specifically, the LPI was the means to measure the exemplary leadership practices of nonvocational ministry leaders.

Purpose Statement

The purpose of this quantitative study was to examine the exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches.

Research Questions

The guiding research questions were:

RQ1. Which exemplary leadership practices, as measured by the LPI, do nonvocational ministry leaders demonstrate?

RQ2. What is the theological training of nonvocational ministry leaders?

Assumptions and Delimitations

Scholars use assumptions and delimitations to frame a study. Assumptions provide the researcher with a starting point, and delimitations offer helpful boundaries for what a researcher does and does not undertake in a study.

Research Assumptions

The first assumption was that the study's guiding theories and framework were accurate, well-researched, and applicable. The theoretical construct of Kouzes and Posner's effective leadership model, the five practices of exemplary leadership, served as the study's framework. Used extensively in research, the LPI was a means to measure exemplary leadership practices. Despite past use of the model to examine volunteer leadership practices, little to no research was available on nonvocational ministry leaders.

Delimitations of the Research Design

This research was delimited to adult males and females who self-identified as nonvocational, unpaid ministry leaders. Participants were 18 years and older. This research was further delimited to nonvocational adult ministry leaders who led predominantly Black Southeastern Connecticut churches, an area familiar to and easily accessed by the researcher. The sample included nonvocational ministry leaders from predominantly Black Southeastern Connecticut churches, regardless of church size or denomination.

Definitions of Terms

1. *Christian*: An individual who holds the following evangelical beliefs: (a) the Bible is the highest authority, (b) it is important to encourage non-Christians to trust Jesus Christ as their Savior, (c) Jesus Christ's death on the cross was the only sacrifice that could remove the penalty of sin, and (d) only those who trust in Jesus Christ alone as their Savior receive God's free gift of eternal salvation (LifeWay, 2015).
2. *Educational ministries*: Ministries that provide education in a Christian church. They include Sunday school, youth ministry, and Bible study. Teaching ministers within the church are directly responsible for members' faith formation.

3. *Ministry*: In the Bible, ministry is service to God and other people (Mark 10:45; Matthew 20:28).
4. *Nonvocational ministry leader*: An ordained or unordained church leader who does not receive payment for his or her services.
5. *Practice*: A predictable, recurring pattern of behavior exhibited by a person in response to a specific environment (Bell & Dudley, 2002).
6. *Predominantly Black church*: Churches in which most congregation members are Black or of Black descent.
7. *Theological training*: Training and education that consists of classes, both formal and informal, to prepare individuals for church leadership roles. Training can occur in church Sunday schools, Bible studies, colleges, Bible colleges, and seminaries. Environments include correspondence courses, online courses, and in-person formats (Esterline et al., 2013). Formal training levels in this study are colleges, Bible colleges, and seminaries.
8. *Volunteer*: An individual who does not receive payment for services rendered; an unpaid employee.

Significance of the Study

This study adds to that known about nonvocational ministry leaders by examining their exemplary leadership practices. This study also adds to the literature by showing the theological training levels of nonvocational ministry leaders. Church ministers must engage with and teach God's word to all people, as asserted by Christ in the Scriptures (Matthew 28:19). According to Jadhav (2014), it is necessary that:

our interactions with others should be based on the understanding gained through Scripture. . . . Our interactions with others should be based on the premise that we are

created in the image of God, and the truth that the grace of God transforms us by his grace into his holy character. (p. 109)

Pastors can use this study to identify important training opportunities and to equip nonvocational ministry leaders for more successful leadership, as nonvocational ministry leaders may be unprepared, ill-equipped, poorly trained, and without leadership skills (Bramer, 2007; Ham & Beemer, 2009; Reck, 2012). This study fills the gap in the literature on nonvocational ministry leadership practices. Kouzes and Posner's (2017) exemplary leadership model provided the framework used to determine if nonvocational ministry leaders demonstrated any of the LPI's five leadership practices. This study also showed their theological training levels.

Summary of the Design

The researcher conducted purposive nonprobability sampling for this quantitative study. Of the population of adult nonvocational ministry leaders of predominantly Black Southeastern Connecticut churches, the sample included only those who responded to the survey. The researcher created a questionnaire that included researcher-developed demographic questions and verbatim LPI questions. Participating nonvocational ministry leaders answered the demographic questions and provided information about their genders, ages, years as ministry leaders, number of people they led, and theological education levels. The measurement of theological training was by years as a ministry leader and theological education level. The identification of all churches was through lists known to the researcher and through existing Southeastern Connecticut church associations, with addresses, phone numbers, and e-mail addresses collected through these sources.

The researcher telephoned the pastor of each church and requested to meet to discuss the study and its benefits. The researcher emphasized participant and church anonymity in the study

and offered to share the study's results with each pastor. The pastors received paper copies of the survey and an explanatory letter; participants received postage-paid envelopes to mail the completed surveys to the researcher. The letters included a survey link for nonvocational ministry leaders who preferred to take the survey electronically. Letters with survey links went via e-mail to pastors with known e-mail addresses for electronic distribution to their nonvocational ministry leaders. Letters went via e-mail and U.S. mail to those pastors who declined in-person meetings but agreed by telephone to distribute the surveys to their nonvocational ministry leaders. Pastors who did not respond to telephone messages also received e-mails and letters sent via U.S. mail. Respondents received access to both paper and web versions of the survey, which they would complete anonymously.

The researcher enabled the "anonymize response" feature in Qualtrics to avoid storing respondents' IP addresses. Respondents provided demographic information without identifying their names and churches. Qualtrics' "prevent ballot box stuffing" feature prevented multiple submissions, keeping participants from retaking the survey in the same browser. Respondents could still take the survey more than once had they used different computers, cleared their cookie caches, or used different browsers. There was also a chance that respondents submitted both paper and web-based surveys.

LinkedIn and Facebook posts provided study information as well as the anonymous survey link. All correspondence contained the criteria for study participants, which included that all participants must be 18 years or older and serve as nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches. Collected data underwent analysis using descriptive statistics to identify nonvocational ministry leadership practices. Correlational statistics enabled the examination of correlations between the demographic variables and Kouzes

and Posner's (2017) five practices of exemplary leadership, which served as the theoretical foundation for the study. The researcher created a survey utilizing the LPI, an existing valid and reliable tool, first obtaining permission from Kouzes and Posner through the online process established by Wiley. Descriptive statistics were a way to describe nonvocational ministry leaders, with correlational statistics used to analyze the extent and nature of the variable correlations. Qualtrics and IBM SPSS software served as tools for data analysis.

CHAPTER TWO: LITERATURE REVIEW

Overview

Nonvocational ministry leadership practices merit study and understanding. Although the Bible provides believers with instructions on how to interact and engage with people, research on leadership presents leadership's impact. Effective and exemplary leaders demonstrate transformational qualities and influence their followers' values, beliefs, attitudes, and perceptions for a common goal (Avolio & Bass, 2004; Bass, 1985; Bennis & Nanus, 1985; Burns, 1978; Kouzes & Posner, 2017). Effective leaders should act as role models, inspire a common vision, innovate and take risks, foster collaboration and trust, and demonstrate genuine concern for others (Kotter, 2012; Kouzes & Posner, 2017). In the Great Commission, Jesus told leaders to make and teach disciples (Matthew 28:19-20). To get followers to follow, a leader must effectively lead. However, current literature on nonvocational ministry leaders is sparse, with research on their leadership practices is even less common. Despite a growing body of literature on volunteer leaders in various settings such as education, business, and nonprofit organizations, there is little on volunteers in ministry settings. Because many churches function with nonvocational ministry leaders, determining these leaders' practices is essential if the church is to fulfill the Great Commission's transformational mandate successfully.

Chapter Two includes information on the study's theological and theoretical frameworks, followed by a review of related literature. The chapter ends with a summary of the literature and a restatement of the gap in the literature this study fills.

Theological Framework

The Great Commission served as the study's theological framework. The Bible provided instructions on what leaders ought to do. Doing equates practice. When Jesus told His disciples

to go and make other disciples, He provided expectations for leaders' practices as believers (Matthew 28:19-20). To prepare leaders for discipleship, God established an understanding of what leaders' relationships should be with God and other humans. God created humans for fellowship with Him (1 Corinthians 1:9; Genesis 1:27). God also created humans for fellowship with one another; as such, believers should help and encourage one another (Hebrews 10:25).

Jesus instructed His believers:

Love the Lord your God with all your heart and with all your soul and with all your mind.

This is the first and greatest commandment. And the second is like it, love your neighbor as yourself. All the Law and the Prophets hang on these two commandments. (Matthew 22:36-40)

Jesus commanded leaders to love one another as God loves them; by adhering to this, believers show the world they are disciples of Jesus Christ (John 13:34-35). Scripture reveals the importance of the ministry leaders' demonstration of love for God and humanity through disciple-making.

Jesus stated that if believers love Him, they will do as He instructs (John 14:15). Jesus further presented the Great Commission to believers, which is the foundation for loving God and His people. Jesus said:

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age. (Matthew 28:19-20)

Jesus further stated:

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another. (John 13:34-35)

Christian leaders play essential roles in training and helping others to live out their faith effectively. Nonvocational ministry leaders must understand the image of God, His expectations for relationships and growth, and disciple-making for successful leadership practices. The literature undergirds God's expectations in the Great Commission to make and nurture disciples.

Image of God and Christian Worldview

Genesis provides the historical and theological foundation for the rest of the Bible and for how God expects believers to interact with one another. Genesis introduces readers to the image of God, the distinctive nature of God, and God's creation of humans according to His image. Because God made humans in His image, He paves the way for redemption for a fallen people. According to Erickson (2015) and Kilner (2015), the substantive view is that God is present in all humanity. This view also presents the capacity of all humans, which includes the capacity to make connections with all of God's creation.

God created everyone in His image (Genesis 1:26-27). Since God made all people in His image, He is no respecter of person (Acts 10:34; Romans 2:11). This substantive view has been the most accepted throughout "the history of Christian theology" (Erickson, 2015, p. 187). People have inherent value and worth, regardless of their backgrounds. According to Kilner (2015), the substantive view is a more inclusive view of the image of God and shows the "humanity community" (p. 5) involved in His image.

Reck (2012) asserted that individuals' beliefs significantly predict their worldview and actions. The New Testament presented Christ as the image of God (Colossians 1:15; 2

Corinthians 4:4). According to Erickson (2015) and Kilner (2015), God desires humans to conform to His image. Because God is the author of all creation and the sustainer of life (Pettit, 2008), He is the only one who can bring about change in the body of Christ. God utilizes ministry, particularly ministry leaders, as transformational tools for discipleship and training. Therefore, church leaders must examine nonvocational ministry leaders and their actions from a theological perspective based on the foundation of the image of God and what He has to say about relationships.

Image of God and God's Desire for Relationship

The Bible provides rich accounts of God's desire for relationships with His creation with himself and one another. God desires relationships with all of His creation and not just a select few people. The omnipotent God designed man for fellowship and provided all that man would need to grow both naturally and spiritually. As God, the creator, is the source of all growth, it is imperative for God's people to learn about Him to discover the necessary ingredients for living prosperous and fruitful lives. When God created Adam and saw that man should not be alone, He created woman. His creative works showed His desire for fellowship and family, and He created humans especially for Himself. God calls believers, or His creation, His children. Scripture says, "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (Isaiah 43:7). God's children are His workmanship created in Christ Jesus unto good works (Ephesians 2:10). His children have a special place in the heart and kingdom of God. One must understand and learn about God and His image based on Scripture (Erickson, 2015; Kilner, 2015).

Understanding the image of God is critical for believers' relationships with God and with fellow human beings. As God is His word, believers must foster a necessary familiarity with

Scripture to know and understand God's intentions for humanity. According to Kilner (2015), the image of God is a foundational doctrine, and the renewal of God's image in humanity is a recurring theme throughout the Bible that undergirds the education and development of all people. Examining nonvocational ministry leaders from the perspective of relationships to others is vital for exploring their leadership practices.

Relationship of Man to One Another in Community

God did not create man to function in isolation, but created humans as a community and for community. According to Pettit (2008), the "epic history of salvation unfolds the restoration of community between God and humanity, and between the individual and the rest of society" (p. 75). As noted by Kilner (2015), God desires that humans foster quality and productive relationships with people as part of the renewal process. People can meet each other's needs, advocate for social justice, practice forgiveness, pray for others, and serve others. In the body of Christ, the biblical community consists of both leaders and followers.

Members of the Christian community build one another up and develop friends or companions. According to Pettit (2008), God designed companionship to help people through good and bad times. Believers indicate their love for God by how they treat others, as humans must love their brothers and sisters as they love God (1 John 4:20-21). Believers must obey God's instructions, as given in the Bible. According to Erickson (2015), "The inerrancy of Scripture is the doctrine that the Bible is fully truthful in all of its teachings" (p. 60).

The Bible is the authoritative truth that all Christians should live by, and in Scripture, God reveals His will for His children. Without an understanding of Scripture, believers cannot understand how God expects His children to connect. Paul stated, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in

them” (Ephesians 2:10). Peter also asserted, “As every man hath received the gift, even so, minister the same one to another, as good stewards of the manifold grace of God” (1 Peter 4:10). Additionally, Jesus said, “But he that is greatest among you shall be your servant” (Matthew 23:11). Finally, God charged believers to serve one another by equipping each other for saintly perfection, ministry, and edification of Christ’s body (Ephesians 4:12). Nonvocational ministry leaders function as disciples but must also make disciples. This perspective provides an essential foundation for understanding the leadership practices nonvocational ministry leaders use to help others grow.

Discipleship and Spiritual Growth

As believers, ministry leaders must minister to and establish meaningful connections and influences with God’s people. Jesus’s authority is a prominent theme throughout Matthew. In both Matthew 20:28 and Mark 10:45, Jesus stated that He did not come to be served but to serve and give His life as a ransom for humanity. Jesus washed His disciples’ feet to show the importance of being an example and doing for others as leaders. Jesus charged His disciples to spread the Gospel and make disciples. The Bible shows growth and transformation or change. Paul urged individuals “to be not conformed to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Romans 12:2). Paul also stated, “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18). Leaders who exhibit discipleship help followers transform into the image of God, Jesus Christ.

Nonvocational ministry leaders must spread the Gospel, develop followers of Jesus Christ, and act as leaders that others will follow. According to Anders (2011):

In the Great Commission, Jesus pointed to his authority as the means to our fulfillment of the worldwide task. We are to go making disciples in the authority of the One who spoke authoritatively, healed authoritatively, exorcised demons authoritatively, commanded nature authoritatively, confronted evil authoritatively, and conquered death authoritatively. We are to do it as people under authority. (p. 467)

Scripture clearly shows the importance of making disciples in God's authority. The literature shows support for the assertions made in the Bible as well as the necessity of equipping others to grow spiritually and transform into the image of God.

Shepson (2012) stated that spiritual maturity occurs as a result of helping relationships. Because God intended for His creation to operate in harmony with each other, believers should support and build each other up. Both the Old Testament and the New Testament provide biblical examples of figures who operated according to the relational model and who supported and influenced spiritual growth. The creation of Eve as Adam's helper shows the importance of relationships and helping others. Therefore, nonvocational ministry leaders serve as ministerial helpers.

Howell (2003) traced the servant theme of leadership throughout the Old Testament and New Testament, distinguishing the theme from secular writings on leadership. The author emphasized the importance of Scripture for understanding leadership and serving others through ministry. Jesus Christ was the "equippers of equippers" (Howell, 2003, p. 129) and showed how believers critically need to make disciples transform into the image of Christ. According to Shaw (2006), leaders are vulnerable to the authority of God.

Kilner (2015) emphasized the doctrine of the image of God from a perspective of humanity, sin, and the renewal of humanity in the image of God. Kilner provided historical,

biblical, and theological insights into humanity as God's cherished creation and reinforced the notion that sin does not mar the image of God. The author emphasized the dignity and destiny of human beings centered on Christ as the image of God and that man should aspire to emulate and live out the image of God. Making disciples teaches others to live out that image of God.

Samra (2008) provided a study of maturity within the framework of the Pauline epistles that contains a central theme of the Apostle Paul's ministry of helping others conform to the image of Christ. Paul's motivation was the maturation of his converts; accordingly, Samra analyzed five components of the maturation process: identifying with Christ, enduring suffering, experiencing the presence of God, receiving and living out wisdom from God, and imitating godly examples.

Pettit (2008) suggested and provided biblical support for conforming to the image of Christ from a community-oriented approach. The biblical concept of community is integrated throughout the text and reciprocal training (leader and follower) should result in growth into Christlike believers. According to Pettit, "Spiritual formation should be the primary focus of life" (p. 157). Pettit (2008) and Samra (2008) suggested that both spiritual growth and transformation occur in the community. Churches, where nonvocational ministry leaders operate, are examples of communities in which mutual growth occurs.

Teo (2017) stated that different denominations and churches have different definitions of spiritual formation, and "churches require leaders with competency and strategic ability to formulate and implement a roadmap for spiritual formation to occur effectively" (p. 146). The author suggested that spiritual formation is complex. Both Pettit (2008) and Teo (2017) asserted that believers' spiritual formation is reflective of their growth and maturation; spiritual formation

requires the Bible, God's Spirit, and God's people. According to Pettit, Christians are under construction and in process for influence. The author asserted:

Spiritual formation is the holistic work of God in a believer's life whereby systematic change renders the individual continually closer to the image and actions of Jesus Christ . . . and the change or transformation that occurs in the believer's life happens best in the context of authentic, Christian community and is oriented as service towards God and others. (p. 19)

According to Teang (2014), the three goals of spiritual formation are that believers become Christlike at the personal level, believers become people of God at the community level, and believers establish the Kingdom of God at the missional level. The three goals show the progression of God's influence from the individual level to the community level to the greater mission of people around the world becoming Christlike. Mitchell (2010) identified a model for teaching and leading believers that consists of discipleship integration and excellent service to others, whether believers operate at school, home, or church. Believers cannot conform to Christ's image independent of others, something that is central to believers' growth.

Scripture indicates the importance of mimicking Jesus's disciple-making practices by helping others grow and develop spiritually. Discipleship requires a relationship between the learner and the teacher in an ongoing growth process. The Bible presents Jesus Christ as the ultimate teacher who made disciples and taught them to obey God; if disciples state that they love Him, they follow his directions (John 14:15). Jesus called on His disciples to submit their lives to God and to commit their lives to serve the kingdom of God. Jesus selected and trained the 12 disciples, providing instructions on how to live out God's image. As a leader, Jesus expected His followers to obey (Acts 5:29; John 14:15). He exemplified how to live

compassionately and righteously (Colossians 1:10; Ephesians 4:29-32) and emphasized that disciples need to reach the lost (1 Corinthians 9:19-23; Mark 16:15). Jesus also delegated ministerial responsibilities to disciples (Ephesians 4:12; 2 Timothy 2:2; Titus 1:5) and called upon them to help Him train others (Proverbs 22:6; 2 Timothy 3:16-17). Further, Jesus held His disciples accountable (Ezekiel 33:8; Matthew 12:36-37) and taught them how to act as productive good stewards of God's gifts and the talents with which He equipped them (Acts 20:35; 1 Peter 4:10).

Equipping people through ministry is vital to the church and its mission to develop God's people, the kingdom of God. Because believers who make disciples advance the church's mission, leaders must lead successfully. According to Watt (2014):

The Church needs to identify and provide leaders with the knowledge, skills, and abilities necessary to reach today's culture. Current church leaders need to prepare others for effective leadership by educating, equipping, enriching, and empowering them for the work of the Church in general, and life in the world at large. (p. 125)

The leadership of Jesus was about doing. He gave his disciples the Great Commission so His believers could continue developing and enabling others to act and grow. The literature on discipleship and spiritual growth consistently shows the importance of godly relationships and spiritual maturation in the community. Nonvocational ministry leaders are charged in the Great Commission to teach and lead others and to make disciples.

Ministry Leaders' Character and Leadership

The literature also shows the characteristics of successful leaders who act with biblical principles and support transformation. Effective leaders equip others, operate with integrity, encourage others, and influence others in ways that cause change. In a journal article on the

leadership theory of a Protestant minister, Green (2001) noted that a personal theory of leadership includes both secular and spiritual leadership dimensions. Green utilized case studies, personal stories, and self-reflection to suggest that effective leaders actively learn the culture, use creativity and imagination, use adaptive work tactics, close gaps and find common values, inspire a shared vision, and transform common activities into a ministry partnership.

Writing about contextual and biblical leadership for contemporary ministry, Cooper (2005) focused on Apostle Paul's transformational leadership and character. After his conversion, just as passionately as he persecuted Christians, Paul passionately embraced his new life and took charge of leading others to the kingdom. He preached about Christ, proclaimed Jesus as God's son, and accepted his position as a chosen vessel (Acts 9:15). Those who heard Paul preaching could not believe he was the same man who had persecuted the church. Paul "increased the more in strength," confusing the Jews living in Damascus and proving that Jesus was the Messiah (Acts 9:22). As Paul became a stronger and more powerful preacher of the Gospel, a central theme of his ministry was conforming to Christ's image (Samra, 2008; Shepson, 2012; Tannehill, 2012).

According to Kouzes and Posner (2004), exemplary leaders are role models who inspire others to embrace a shared vision, are willing to take risks, encourage teamwork, and show care and concern for others. These leadership practices align with Scripture and indicate support for the study's theological framework. First, leaders must establish relationships and connect with followers to make disciples for Jesus Christ, the leader. Leaders must exemplify what they want others to emulate. Paul said, "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (Hebrews 13:7). Second, exemplary leaders must instill hope and inspire a shared vision. According to Proverbs, "Where

there is no vision, the people perish” (Proverbs 29:18). Third, an effective leader must take risks and challenge the process. Jesus said, “The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted” (Matthew 23:11-12). Next, Kouzes and Posner stated that effective leaders serve in and create trusting and collaborative environments to encourage others to act. Paul stated, “Let us think about each other and help each other to show love and do good deeds” (Hebrew 10:24). Finally, successful leaders serve with others in mind and genuinely intend to encourage followers’ hearts. Jesus said:

Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many. (Matthew 20:25-18)

Jesus Christ significantly exemplifies biblical leadership. His exemplary practices were critical for discipleship and His followers’ transformations.

Howell (2003) presented Jesus Christ as the “equippers of equippers” (p. 129) and identified the critical need of disciple-making to transform others into Christ’s image. According to Howell, leadership requires initiative and influence. Howell defined character as an individual’s “moral constitution” (p. 296) based on a stable set of values. Additionally, leaders should be authoritative, exhortative, accountable, affirmatory, sacrificial, and missional. As Howell noted, “Whether the exercise of such leadership is constructive or unhealthy depends on the leader’s character, motives and agenda” (p. 1). Because leaders significantly influence the lives of other believers, leaders should align their motives and action with Scripture. Howell defined biblical leadership as “taking the initiative to influence people to grow in holiness and to passionately promote the extension of God’s kingdom in the world” (p. 3).

According to Erickson (2015), leaders should engage with others with impeccable integrity. Erickson defined integrity as attributes that include truthfulness, genuineness, and faithfulness. Some studies indicated a link between educational experiences and ethical formation (Lemke, 2017; McMaster, 2013), which shows the importance of leaders engaging with followers in accordance with how Jesus interacted with His followers. According to Ledbetter et al. (2016), “The spiritual and/or religious dimensions of leadership are most accessible at the intersection of leadership and ethics. . . . The influence religion/spirituality has on ethical decision-making and ethical leadership is significant” (p. 47). Puls et al. (2014) found that self-awareness, integrity, and character are important leadership traits.

According to McMaster (2013), transformational leaders conduct themselves with high ethical and moral characteristics. McMaster identified Jesus and the Apostle Paul as great biblical leaders and great teachers who showed genuine concern for people, acted with integrity, and understood God’s will. According to McMaster, “All of life is used by God to develop the capacity of a leader to influence” (p. 70). Both Jesus and the Apostle Paul served as leaders whom ministry leaders should emulate.

Whereas Howell (2003) stated that personal integrity indicates accountability to God, Jesus said that believers would be known by their fruit or what they do (Matthew 7:16). According to Sampson (2011), some of the most influential leaders did not have high-level titles; however, Sampson did not specifically address ministry leaders, but leaders in general. Sampson described accountability as “the ability to be liable, responsible, or answerable” (p. 182). Morality is a powerful attribute one can apply to those who influence others in the absence of an official title. Nonvocational ministry leaders may not hold high-level titles in the church but

often serve as influential leaders. As teachers and leaders, they support transformation and serve as spiritual and moral role models for upright behavior that shows God's will and His character.

Scholars who write about Christian leadership utilize the Bible as a foundation for discipleship and character-building. Great leaders such as Jesus and Paul demonstrate the characteristics of effective ministry. The literature shows correlations with integrity and ethical and moral character to leadership and the ability to influence and transform others. Ministry leaders are ethically and morally responsible for leading God's people. Faulkner (2014), a former senior pastoral ministry specialist for LifeWay Christian Resources, observed, "As a church staff or volunteer ministry leader, you can learn valuable and unique lessons from several biblical characters" (para. 1). Faulkner suggested that effective leaders commit to the bigger mission, develop God-given gifts in themselves and others, identify the best individuals to bring to the table, help others respect different opinions, persevere despite criticism, courageously speak up, and demonstrate resilience in difficult situations. The characteristics and practices mentioned by Faulkner align with the literature on effective leadership from both theological and theoretical perspectives. Examining nonvocational ministry leaders within these contexts provided guidance for this study.

Theoretical Framework

The study's theological framework aligned with the study's theoretical framework, which indicates biblical leadership qualities and practices that leaders can use to help followers develop and transform. Transformational leadership provided the conceptual framework for examining nonvocational ministry leadership practices. According to Burns (1978), leadership includes relationships between those who lead and those who follow, with the mutual expectation and recognition that the influence exercised over followers will affect change.

Leadership

De Pree (2004) and Kotter (2012) found that leaders use a set of processes to create organizations, adapt to changing circumstances, and drive innovation. According to Sohmen (2016), leadership is a “deliberate endeavor actuated by vision, ambition, purpose, and values—and even a deep sense of destiny” (p. 103). Edwards et al. (2015), De Pree, and Sohmen concurred that leaders define what the future should look like to create useful change and a new reality. According to Kouzes and Posner (2017), who are leaders and researchers in the field of leadership practice, exemplary leaders model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart.

According to Bilanich (2011) and Oswald and Jacobson (2015), successful leaders in complex environments communicate excellently, are self-aware, and develop meaningful relationships. Leaders establish direction, align people, and motivate and inspire others (Kotter, 2012). Leaders define reality, leave a legacy, and maintain momentum. According to De Pree (2004) and Ledbetter et al. (2016), leaders are also responsible for identifying and developing future leaders by providing opportunities for personal development. Leaders who invest in future leaders create an interesting shift in the power differential. According to Chin (2015) and Edwards et al. (2015), good leaders share credit for success, share power, and distribute power among others. Their keen and powerful abilities to motivate, inspire, and develop others may indicate individual and organizational culture transformation.

Kotter (2012) identified transformation, or leading change, as an eight-step process. Leaders must create a sense of urgency, build a guiding coalition, develop a strategic vision, enlist volunteers, enable action by removing barriers, generate short-term wins, maintain

movement toward the goal, and implement change. Great leaders can communicate the vision and engage in ways that cause change.

Transformational leadership is a theory of change that indicates improved follower performance and development to their greatest potentials (Avolio & Bass, 2004; Burns, 1978; Bennis & Nanus, 1985; Northouse, 2016). Exemplary leadership is transformational. As the study's theological framework included helping others develop, change, and transform into God's image, transformational leadership provided a helpful conceptual framework to examine exemplary nonvocational ministry leader practices.

Transformational Leadership

Transformational leaders lead people and organizations through a process of change or transformation. Burns (1978) developed the term "transformational leadership" and described such leaders as those who demonstrate effective approaches to leading subordinates or followers toward change. Burns, who was initially studying political dimensions of leadership, found that effective leadership had little to do with power and dominance and more to do with engaging a common purpose and collective need. Successful leaders tapped into followers' aspirations. Burns described transformational leadership as a process in which "leaders and followers raise one another to higher levels of morality and motivation" (p. 20). According to Yukl (2013), in Burns's conceptualization of the process of transformational leadership, both leaders and followers produce a collective focus on the greater good over time. Other terms for transformational leadership include visionary leadership and inspirational leadership.

Building on Burns's (1978) concept of transformational leadership, Bass (1985) identified leadership as a leader's ability to stimulate followers' awareness and interests in the mission or organization, enhance subordinates' confidence, and motivate followers to develop

and reach their full potential. Avolio and Bass (2004) enhanced the existing model of transformational leadership by focusing on performance and followers' development, which indicates change, innovation, and organizational goal attainment.

Bennis and Nanus (1985) also contributed to transformational leadership theory by identifying four common leadership strategies used for organizational transformation. Bennis and Nanus conducted a study of 90 leaders and asked respondents about their strengths and weaknesses, past events they used to adjust their leadership approaches, and impactful career moments. Findings showed that transformational leaders have a clear vision of the future to allow followers to see how they fit in, create values and norms for shared organizational meaning, create trust by clearly and consistently communicating and implementing directions, and use self-awareness to understand their competencies and elicit follower confidence in their work and leadership. According to Northouse (2016), the Bennis and Nanus study showed that leaders "were committed to learning and relearning, so in their organizations, there was a consistent emphasis on education" (p. 173). In another study, Bennis (2009) suggested that leaders should develop the characteristics of authenticity, creativity, flexibility, and adaptation if they expect others to follow them. Bennis strongly asserted the necessity of reflection, knowing oneself, and the world to successfully navigate organizational problems.

Yukl (2013) identified the guidelines for transformational leadership, also known as inspirational leadership. Transformational, or inspirational, leaders must articulate a clear and appealing vision; explain how to attain the vision; act with confidence and optimism; express confidence in followers; use dramatic, symbolic actions to emphasize key values; and lead by example. Transformational leaders demonstrate their beliefs and values through their everyday behavior; they facilitate conditions for change through their leadership and practices. This study

was not about followers' personalities, performances, or actual demonstrated changes; rather, findings show the exemplary leadership practices of nonvocational ministry leaders who create the conditions for change.

According to Bass and Avolio (2004), transformational leadership includes the following five factors measured with the MLQ: idealized influence (attributed), idealized influence (behavior), inspirational motivation, intellectual stimulation, and individual consideration. Leaders who use idealized influence (attributed) are confident, powerful, and driven by ethics. Idealized influence (behavior) involves leaders focusing on values, beliefs, purpose, and senses of mission. Idealized influence, also known as charisma, is an emotional element in leaders who act as role models whom followers desire to emulate (Northouse, 2016). Leaders who exhibit inspirational motivation are clear and confident communicators of the organization's future and compel followers to set aside their interests for the greater good. Leaders who exhibit intellectual stimulation create and foster environments in which followers feel empowered and comfortable challenging norms and taking risks. Leaders who show individual consideration intentionally develop each follower's confidence and encourage followers to reach their fullest potential.

Exemplary Leadership

In 1987 and 2002, Kouzes and Posner (2017) interviewed more than 1,300 middle and senior managers and asked them to describe their best leader experiences. Based on content analysis, they developed a leadership model useful to understand the nature of transformational leadership. According to Northouse (2016), "The Kouzes and Posner model consists of five fundamental practices that enable leaders to get extraordinary things accomplished" (p. 174). Kouzes and Posner asserted that credibility is the foundation of leadership. To achieve extraordinary organizational change, leaders must display the five practices of exemplary

leadership: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Kouzes and Posner, like other scholars of transformational leadership, recognized the importance of leaders setting examples, communicating the importance of a shared vision, taking risks, fostering collaboration and trust, and demonstrating genuine care and concern for others. These practices also include behaviors that indicate leaders' commitment to followers. Kouzes and Posner next identified 10 behaviors known as the ten commitments of leadership, applying two commitments to each of the five practices of exemplary leadership.

Model the way. Kouzes and Posner (2017) asserted that leaders must exemplify and demonstrate the behavior they expect from followers. Posner (2015) noted, "When actions are contrary to words, followers do not develop the trust needed for a strong relationship" (p. 888). For the first commitment, leaders must practice "clarifying values by finding your voice and affirming shared values" (p. 24). In the second commitment, leaders must "set the example by aligning actions with shared values" (p. 24). According to Kouzes and Posner, "Titles are granted, but it's your behavior that wins you respect. . . . Exemplary leaders know that if they want to gain commitment and achieve the highest standards, they must be models of the behavior they expect of others" (p. 14). The researchers suggested that leaders be highly visible, spend dedicated time with followers, and earn their respect. According to Kouzes and Posner, people will follow the leader and then the plan.

Inspire a shared vision. Kouzes and Posner (2017) asserted that to engage people in a mission or vision:

Leaders must know their constituents and speak their language. . . . To enlist support, leaders must have intimate knowledge of people's dreams, hopes, aspirations, visions,

and values. . . . Leaders breathe life into the hopes and dreams of others and enable them to see the exciting possibilities that the future holds. (p. 15)

Effective leaders understand and purposefully and passionately communicate the vision and new reality (Edwards et al., 2015; Kotter, 2012; Sohmen, 2016). According to Posner (2015), leaders know what the future should look like and communicate how leaders and followers should work together to make that vision a reality. Leaders must maintain close relationships and engage with followers so they embrace the organization's vision. The first commitment identified by Kouzes and Posner (2017) was to "envision the future by imagining exciting and ennobling possibilities" (p. 24). In the second commitment, the leader enlists "others in a common vision by appealing to shared aspirations" (p. 24). When communicating about the future, exemplary leaders demonstrate energy and passion and encourage others to follow.

Challenge the process. Kouzes and Posner (2017) asserted that leaders take risks and should be pioneers who "step out into the unknown . . . know well that innovation and change all involve experimentation, risk, and failure" (p. 17). According to Posner (2015), leaders should address and help followers navigate uncertainty. Maintaining the status quo does not result in change and transformation. The first commitment for this practice is to "search for opportunities by seeking innovative ways to change, grow, and improve. In the second commitment, leaders "experiment and take risks by constantly generating small wins and learning from mistakes" (p. 24). Followers feel supported when leaders challenge the process; thus, followers become more open to partnering with the leader in the risk. Posner asserted that leaders view mistakes as learning opportunities.

Enable others to act. Kouzes and Posner (2017) asserted that for leadership to occur, both leaders and followers must work as a team. Leaders tap into followers' talents and skills to accomplish the work; hence, leaders "make it possible for others to do good work" (p. 18). The first commitment of enabling followers to act is for leaders to "foster collaboration by promoting cooperative goals and building trust" (p. 24). In the second commitment, leaders "strengthen others by sharing power and discretion" (p. 24). According to Posner (2015), leaders create more leaders by "fostering collaboration and building trust. They promote building relationships between themselves and their followers, as well as among members of the team" (p. 889). Effective leaders share power and successes to promote follower confidence (Chin, 2015; Edwards et al., 2015).

Encourage the heart. Kouzes and Posner (2017) argued that leaders must recognize and show appreciation for followers' work contributions. Encouragement is "how leaders visibly and behaviorally link rewards with performance" (pp. 19-20). The first commitment of this practice is for leaders to "recognize contributions by showing appreciation for individual excellence" (p. 24) and the second commitment is for leaders to "celebrate the values and victories by creating a spirit of community" (p. 24). Successful leaders show genuine care and concern, "the result [of which] is a strong sense of community and collective identity within the group" (Posner, 2015, p. 889). Leaders who care about their followers' hearts and show appreciation are more likely to keep followers engaged in work.

The five practices of exemplary leadership (Kouzes & Posner, 2017) and the associated 10 commitments provided specific practices that bring about change and transformation. This leadership framework is useful for examining nonvocational ministry leadership practices, as the practices align with both biblical leadership (Cooper, 2005; Howell, 2003; Puls et al., 2014) and

successful transformational leadership qualities (Chin, 2015; Edwards et al., 2015; Kotter, 2012; Kouzes & Posner, 2017; Posner, 2015; Sohmen, 2016). To measure the behaviors described in the model, Kouzes and Posner (2017) developed the LPI, an instrument widely used for assessing individual leadership practices. The LPI includes a set of statements of 30 important leadership behaviors and actions. Measured on a 10-point Likert scale, these behaviors and actions align with the five practices of exemplary leadership and the 10 commitments. A higher Likert value indicates a greater behavioral frequency.

Researchers have extensively used the LPI to measure exemplary leadership practices in the fields of education, business, nonprofit, and health care (Bowers, 2012; Catano et al., 2001; Goewey, 2012; Posner, 2015). Leaders' responses to the LPI-Self indicate which practices they demonstrate more frequently, less frequently, or not at all. Leaders can receive feedback from followers with the LPI-Observer questionnaire. Scholars have also used the LPI to examine volunteer leaders' practices (Bowers, 2012; Posner, 2015), as well as pastoral and church leadership practices (Bell & Dudley, 2002; Holman, 2008; Irving, 2012; Tilstra, 2007; Zook, 1993). The Leadership Challenge website includes a research repository of LPI assessments of religious leadership practices.

Exemplary Leadership Research and Church Ministry

Zook (1993) investigated leadership practices in large Protestant congregations of different denominations. Zook compared religious leaders' practices with business leaders' practices. The author administered the LPI-Self to pastors of megachurches in 28 states with varied denominations, ages, and pastoral tenures. Zook gathered similar demographic information from business leaders, subsequently conducting in-person interviews with participating pastors and business leaders. Results showed that leadership practices varied as a

function of denominational practice, not by pastor tenure. Pastors generally scored higher than business leaders in each of the exemplary leadership practices areas; however, both pastors and business leaders demonstrated effective leadership practices regardless of their organizational focus and mission. Zook (1993) found that pastors specifically demonstrated exemplary leadership practices by challenging their congregation members to get out of their comfort zones, embrace new opportunities, and take risks. Pastors also enlisted others to embrace shared visions for the future through their preaching and with their passion. In addition, these leaders mentored and empowered other leaders, set examples, and celebrated accomplishments.

Bell and Dudley (2002) conducted a quantitative study to examine correlations between graduate ministerial training and successful pastoral leadership in the North American division of the Seventh-Day Adventist Church. Successful pastoral criteria emerged based on the literature and a purposive sample of 66 above-average pastors and 56 average pastors. For example, church growth was a criterion that indicated success. Three nonvocational ministry leaders from each congregation participated in the study. The pastors completed the LPI-Self, and nonvocational ministry leaders under the pastors' leadership completed the LPI-Observer. On each of the five leadership practices (challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart), highly successful pastors scored significantly higher than pastors with average success ratings. Bell and Dudley found a positive correlation between graduate ministerial training and pastoral success. The researchers did not investigate nonvocational ministry leadership practices; however, the pastoral practices assessed with the LPI provided helpful information about the interest in researching effective nonvocational ministry leadership practices.

In an unpublished pilot study, Holman (2008) examined the leadership practices of a select group of Filipino American pastors. Eighteen Filipino American pastors completed the LPI-Self, and eight to 10 congregation members completed the LPI-Observer. Church members rated their pastors consistently higher on the five leadership practices if the pastors had founded their churches. The ranked order of the practices was the same. Encourage the heart and enable others to act were the two most frequent leadership practices demonstrated, followed by model the way, inspire a shared vision, and challenge the process. Although consistently lower than the church member scores, the LPI-Self scores were in the same rank order. Some lay leaders or volunteer ministry leaders also took the LPI-Observer. Holman taught a seminar on Kouzes and Posner's (2017) model and found that nonvocational ministry leaders communicated an understanding of the conceptual framework of the five practices of exemplary leadership. Although Holman did not investigate nonvocational ministry leadership practices, this study showed the importance of nonvocational ministry leaders' church presence as observers.

Tilstra (2007) conducted an exploratory study of the leadership elements in seminary curriculum. Tilstra studied the correlations between curriculum with leadership-focused coursework and curriculum without leadership-focused coursework and seminary-trained pastoral leadership practices in Master of Divinity programs. Perhaps surprisingly, the author found that graduates of the program with a curriculum that did not include leadership practices engaged more frequently in the five practices of exemplary leadership than did graduates from the programs with a leadership-focused curriculum. Tilstra found only statistically significant differences in the categories of inspiring a shared vision and encouraging the heart. Gender and ethnicity differences were not significant. LPI scores were statistically significant depending on age, and scores increased with age. These findings indicated that gender and ethnic variables

might be irrelevant, whereas the variable of age may have statistical significance in a study of transformational leadership practices. This study presents such variables in the development of the research questions' hypotheses as well as null hypotheses on the demographic variables.

Irving (2012) conducted a study with the goal of training lay leaders, specifically Baptist deacons, in servant leadership principles. The researcher administered a pretest before the 60-minute leadership training program and again after the training, using the LPI-Self for a pre- and postintervention. Irving found higher scores on the posttest, asserting that leaders felt better equipped to function as servant leaders after receiving leadership training. There was little information regarding the specific methods and scores of particular elements of the leaders' practices. Although Irving examined nonvocational ministry leaders, the focus of the training was servant leadership and not transformational leadership constructs. Findings indicated some overlap might exist between the conceptual frameworks of servant and transformational leadership.

Although scholars have used the LPI to assess church ministry leadership practices, little research emerged regarding nonvocational leadership practices. The reviewed studies were of pastors, and some of the researchers used nonvocational ministry leaders as observers who rated their pastors' practices (Bell & Dudley, 2002; Holman, 2008). Irving (2012) included nonvocational ministry leaders but conducted servant leadership intervention training as opposed to transformational leadership practices. Tilstra (2007) did not present church ministry practices, but the practices of pastors previously trained in Master of Divinity programs. Pastors who did not receive training with leadership-focused curricula scored higher in some areas of exemplary leadership practices than pastors who received training with leadership-focused curricula. Zook (1993) compared the leadership practices of pastors and business leaders and found that

successful leaders committed to their organization and mission and demonstrated effective leadership practices that aligned with the five practices of exemplary leadership. Further, the study indicated the importance of exploring different demographic variables, such as age, gender, years of service, and some aspects of theological training when investigating leadership practices. Similarly, this study presented the correlation between years of service as nonvocational ministry leaders and theological training.

Although many researchers over the decades have investigated church ministry leadership practices and leadership education within theological training programs, little research is specific to nonvocational ministry leadership practices. Because church members rely on nonvocational ministry leaders, and not solely pastors, to lead and transform, this population needs study.

Criticism of Transformational Leadership Perspectives

Northouse (2016) emphasized that the Kouzes and Posner (2004) model is not about personality but about prioritizing practice. However, critics of transformational leadership (e.g., Northouse, 2016; Yukl, 2013) assert it “lacks conceptual clarity” because it includes a broad set of characteristics that make defining parameters challenging. Researchers have also questioned the MLQ’s validity because the stated elements closely correlate with one another, which makes distinction difficult and indicates that those elements too closely correlate with other leadership models (Northouse, 2016; Tejada et al., 2001). A third criticism of the transformational leadership model is that the theory presents leadership as a “personality trait or personal disposition rather than a behavior that people can learn” (Bryman, 1992, pp. 100-102).

Nonvocational ministry leaders’ personalities and traits did not undergo assessment in this study, nor did the characteristics, beliefs, or behaviors of their church members. This

researcher sought to determine demographic characteristics, theological training, and exemplary nonvocational leadership practices, not specific leadership outcomes of their respective churches or congregations. A researcher-developed tool enabled the capture of relevant demographic information that included the 30 LPI exemplary leadership statements.

The LPI is well-suited for a study that presents nonvocational ministry leadership practices because leaders in influential church positions help to transform Christ's body. Little research is available on exemplary nonvocational ministry leadership practices; however, the literature on volunteer leadership, nonvocational ministry leadership motivation, shared values and decision-making, leadership development, and theological education provided critical context for this study. The following section provides a greater context for the need to investigate nonvocational ministry leaders' leadership practices.

Related Literature

This section shows why it is essential to research nonvocational ministry leadership practices. Included literature pertains to volunteer leadership, motivation, shared values and decision-making, leadership development, and theological education.

Volunteer Leadership

Volunteer leadership is an important construct for examining leadership practices. Some researchers studied volunteer leaders in a variety of contexts, consistently finding such leaders helped followers accomplish organizational goals (Bowers, 2012; Catano et al., 2001; do Nascimento et al., 2018; Dwyer et al., 2013; Posner, 2015; Schreiner et al., 2018; Solansky et al., 2008). Volunteer church ministry leaders have influential voices, promote shared values and decision-making, and provide leadership development.

Volunteer Leaders in Church Ministry

There is sparse and varied literature on nonvocational ministry leaders. Scholarship includes some doctoral dissertations and journal articles presenting several claims on the roles of nonvocational ministry leaders as opinion leaders and their values for serving, leading, and transforming God's people. Research is also available related to church satisfaction and nonvocational ministry leadership development.

Opinion Leader

Bean and Martinez (2015) recognized nonvocational ministry leaders, particularly Sunday school teachers, as significant and influential opinion leaders. They compared leaders across different denominations using the 2005 Baylor Religion Survey. Bean and Martinez found that nonvocational ministry leaders, specifically nonordained leaders, strengthened and fostered political cohesion within their denominations. They emphasized the power of the nonvocational ministry leaders' voices in their congregations.

Shared Values. When paid leaders and volunteer church leaders share values, organizational performance improves. Solansky et al. (2008) conducted an empirical study of 37 churches, finding that organizational effectiveness improves when paid leaders and volunteer leaders have common values about decision-making and goals. Paid and unpaid leaders can share mental models to move toward the same goals.

Satisfaction. A correlation is apparent between church vitality and nonvocational ministry leader satisfaction levels. Huffman (2008) examined the satisfaction of rural Minnesota Protestant lay, or nonvocational, ministry leaders, as well as general church satisfaction variables. Older nonvocational ministry leaders reported higher satisfaction than did younger leaders. Huffman did not find correlations between satisfaction and congregation size,

denomination, gender, or pastoral status. Huffman suggested that nonvocational ministry leaders' satisfaction with their church correlated with active and robust churches.

Leadership Development. Research shows the necessity of leadership development and indicates that nonvocational ministry leaders need an intentional identification, selection, and recruitment process to develop their characters, knowledge, and skills. Saccone and Saccone (2012) also asserted the importance of leadership development through the identification, recruitment, and mentoring of leaders selected from the community.

Ledbetter et al. (2016) distinguished between leadership development and leader development. Leadership context changes over time, whereas leader development is “a process of increasing self-knowledge and self-awareness of one’s strengths and challenges, one’s blind spots and cravings” (p. 113). Leadership development is inclusive to teams, organizations, and communities; leader development is inward-focused. Ledbetter et al. described a comprehensive leadership development approach that included technical, relational, conceptual, and ethical skill attainment. Leaders who gain skills to support leader development also support overall leadership development. According to Ledbetter et al., research has begun to show the relationships between leaders and followers. Emerging conceptual frameworks provide a follower-centered perspective that indicates followers as recipients of leadership, moderators of leadership, substitutes for leadership, constructors of leadership, leaders who share leadership, and co-producers of leadership.

Bae (2012) facilitated a project to help lay or nonvocational ministry leaders in a Korean church create a leadership development process. Local church leaders must incorporate purpose, philosophy, people, process, practice, progression, and persistence into the leadership development process. Birckhead (2018) examined how nonvocational ministry leaders enhanced

their church's organizational identification, conducting a single-site descriptive case study of Black Protestant church leaders who participated in a leadership development process. The author was interested in the outcome of an extensive leadership development program within the church. Self-esteem, ministry roles and responsibilities, church mission and values, and the early lives of nonvocational ministry leaders indicated organizational identification (Birckhead, 2018).

Banks (2001) found that church volunteers and leaders supported the use of human resource principles to recruit, train, supervise, and evaluate church volunteers. The author conducted nine focus groups across the country, asking church members, including volunteer leaders, their perceptions. Banks discovered that respondents favorably viewed training, evaluating, and working with volunteers following human resources principles within the church environment.

Like Banks (2001), some researchers investigated the perceptions of nonvocational ministry leaders. In a qualitative study, Donihoo (2017) collected data from 10 church leaders on their strategies for preventing church volunteer burnout. Findings showed that church volunteers felt sustained by relational leadership, role modeling, and placement in positions that fit as opposed to merely filling needed positions. Successful training included the provision of resources, support, and spiritual growth (Donihoo, 2017).

Nonvocational ministry leaders are critical to the church's mission, but these leaders may be ill-equipped, poorly trained, and lack the skills for quality Bible instruction (Bramer, 2007; Ham & Beemer, 2009; Reck, 2012). Wilhoit and Ryken (2012) stated that Bible instruction is a "subject of neglect in the contemporary church" (p. ix). Nonvocational ministry leaders often have little or varied forms of theological training; as such, quality Bible instruction may not occur in today's church (Heflin et al., 2014; Parr, 2010). Heflin et al. (2014) asserted that pastors

should not expect their volunteer leaders to effectively teach and help others grow if they do not receive adequate training themselves. Theological training with transformational leadership may be important variables to examine in nonvocational ministry leaders. Past and current literature shows a keen interest in nonvocational ministry leaders; however, more information is needed about these leaders' actual leadership practices.

The reviewed literature showed the importance of nonvocational ministry leaders in church ministry and in fulfilling the Great Commission's charge to make and teach disciples. Also apparent was that successful leadership correlated with education and training.

Theological Education

Theological education is important not only for Biblical instruction and application to daily life, but for leaders' and educators' development. Formal and traditional theological education can occur in churches, colleges, Bible colleges, and seminaries through educational environments including online, ground, and correspondence. Between 2011 and 2013, a Global Survey conducted was a joint research project by The Institute for Cross-Cultural Theological Education, McCormick Theological Seminary in Chicago, Ecumenical Theological Education Program, World Council of Churches, Geneva, The Center for the Study of Global Christianity, and Gordon-Conwell Theological Seminary, Boston (Esterline et al., 2013). Over 1,650 church leaders, individual theological educators, and those who worked at institutions received a 70-item questionnaire to identify current theological education developments, challenges, and significant trends. The respondents were from different denominations and lived across the globe. The researchers sought to understand what church leaders in the theological educators' regions expected from theological education institutions and programs (Esterline et al., 2013). Ninety-three percent of respondents selected "preparation for church ministry," stating that they

desired to enhance cross-cultural communication and practical church ministry skills in theological education. “Developing specific skills for communicating the Gospel” was the second most-selected response, followed by “spiritual formation” and “increasing Biblical knowledge.” Respondents consistently identified a greater interest in increasing spiritual formation than in preparing and equipping for engagement with social issues. Overall, respondents ranked theological education as “most important” for worldwide Christianity.

Critique of Theological Education

Although some scholars tout the importance of theological education for teaching the Gospel, some experts assert that teachers should consider Biblical instruction more broadly and creatively. Chester and Timmis (2008) suggested integrating Biblical instruction into everyday activities, not limiting it to the confines of church study activities or the “isolation of residential theological colleges” (p. 118). The authors asserted that both Paul and Jesus trained people as they served in their communities in highly dynamic and interactive ways. Chester and Timmis recommended theological instructors switch their focus to “apprenticeships in the context of ministry” and on-the-job training, where “ministry and mission set the agenda” (p. 118). Foster (2015) asserted:

Lacking a coherent and widely shared perspective on the relationship of religion and education, Protestant religious education, particularly in the mainline denominations, was generally not prepared to engage challenges it encountered in the churches and culture of North America since the 1970s. Despite those challenges, the agencies of its efforts have not ceased. Congregations still sponsor Sunday schools and youth groups. Judicatories have camping programs and national church agencies, and denominational publishing houses still conduct training events for teachers and religious education leaders. Some

colleges and seminaries still offer degrees to persons preparing for professional practice in religious education. A few doctoral programs continue to train future teachers and scholars in the field. The field as it was defined by its primary interpreters up to and through the 1960s, however, is but a shadow of itself. Little consensus exists in either the churches or the academy about its theological assumptions and strategies, its leadership and the kind of preparation they need. These and related changes in Protestant religious education and the education of its educators are deeply rooted in the changing relationship of the education of Protestant churches to their cultural context. (pp. 551-552)

Religious education continues in a variety of modalities within and outside church confines. According to Pettit (2008), there is no correlation between spiritual formation and theological training; rather, “spiritual growth is best cultivated outside the classroom” (p. 87). Although seminarians, for example, enhance skills, they cannot independently develop spiritual character (Pettit, 2008; Reisz, 2003).

Christian Education as Distinctively Christian

Educational approaches may take many forms, environments, and contexts; however, there are common elements in all education. Estep et al. (2008) identified education as consisting of seven elements: purpose and objectives, role of the teacher, role of the student, relationship between teacher and student, learning environment and methods, and means of evaluation. Christian education should look different from secular education, with a basis on principles that contain a biblical worldview (Anthony & Benson, 2003; Estep et al., 2008; Knight, 2006).

Knight (2006) asserted that education is a lifelong process in which not only teachers, but the media, family, peers, and church members, contribute to education. Teaching is a ministry

and students are children of God with “infinite and eternal possibilities” (Knight, 2006, p. 210). Knight viewed the educational process as one in which students “unwrap their God-given gifts” (p. 217) and promote service to God and others.

Role of the Christian Educator

Education is a vital function of the church. Volunteer ministry leaders often serve in educational ministries, as Christian education is a form of ministry. According to Bredfeldt (2006), there is a dearth of research on the role of teaching in leadership practice. Leaders do not always have rank or titles, and teachers, as leader-teachers, should receive acknowledgment for the powerful positions they hold in learning environments. Bredfeldt stated, “Teachers are powerful leaders. And among those teachers who lead most effectively are those who teach God’s Word with accuracy, enthusiasm, and faithfulness” (p. 10).

Pazmino (2008) identified the importance of an evangelical Christian worldview to education and the educational process. The author asserted the criticality of an integrated approach to education. Teachers must assess the readiness of learners to participate in education as well as the educator’s ability to relate and integrate cultural variables into the curriculum, a critical educational component. Richards and Bredfeldt (1998) noted the importance of creativity in educational ministry. Bible instructors should enlighten and equip students for discipleship and ministry. Students need a curriculum that engages and focuses them on transformation and life change across their lives.

Baumann (2011) stated that educators should encourage students to rely on the Bible to address spiritual concerns and to adopt a different worldview than unbelievers. Educators should adopt a Christian worldview where education results in transformation. In an educational environment, according to Baumann, teachers focus on students’ development of their hearts and

minds, encourage communal learning, and emphasize believers as apprentices rather than students, something considered a biblical discipleship model.

Hulme et al. (2016) evaluated Christian higher education institutions and advocated for educational institutions to maintain their Christian identities while challenging the traditional and mundane educational approaches. In a chaotic world where people long for stability, Christian educators should develop innovative leaders by reenvisioning curriculum, education, and living environments; embracing technology; and encouraging students to be interactive and engaged learners.

Reynolds and Wallace (2016) identified the need for Christian universities to be flexible and adaptable, adopting innovation to sustain themselves while remaining mission-focused and Christ-centered. The authors recommended acknowledging new student demographics, embracing students as lifelong learners, and finding new ways to collaborate and better equip students for change and innovation. Wilhoit (1986) emphasized the importance of Christian education and its correlation to humans' search for purpose and meaning. The author recommended a transformative approach to learning that includes a focus on God-centered service and a commitment to serving and building up community members. Wilhoit also noted the importance of education to lead others to change.

A significant amount of literature provides historical and biblical contexts for Christian education and leadership, including several trends and issues on how leaders influence followers' or other believers' lives. Christian education and formation are evident in the literature, as faith communities are critical to believers' spiritual formation and the fulfillment of the Great Commission. Bible-based education is intricately tied to the identification and development of Bible-based leadership. Nonvocational ministry leaders should emulate Jesus's and the Apostle

Paul's characters and practices for effective and fruitful ministry in alignment with God's vision for His kingdom. This emulation correlates with the intentional leadership development that appears throughout the literature and undergirds discipleship.

Rationale for Study and Gap in the Literature

Leaders are not necessarily identified by title or designated authority. Sampson (2011) noted that individuals who are not in formal authority positions are often those who influence others to act. Nonvocational ministry leaders often fall in this category of leaders who engage followers in the transformation process; however, little to no literature is specific to nonvocational leadership practices. Although the literature shows some attributes, values, and leadership development recommendations, there is limited information about what they do as leaders.

Successful and transformational leaders engage followers in the mission, communicate the agenda, take risks, enable others to act, and set examples (Antonakis et al., 2003; Bass, 1985; Bass & Riggio, 2006; Burns, 1978; Kotter, 2012; Kouzes & Posner, 2017; Northouse, 2016; Yukl, 2013). The leader-follower dynamic requires exemplary leadership practices that result in change in others.

Theological/Christian education provides both spiritual formation and effective leadership, as evidenced by the great biblical and disciple-making leadership of Jesus Christ and the Apostle Paul (Cooper, 2005; Lemke, 2017; Mitchell, 2010). Church leaders and theological educators who completed the Global Survey on theological education expressed the need for church ministry preparation, spiritual formation, and specific skills for communicating the Gospel and increasing biblical knowledge (Esterline et al., 2013). According to Roehlkepartain

(1993), “Effective Christian education is the most powerful single influence on congregations have on maturity of faith” (p. 496).

Although nonvocational ministry leaders are critical for the church’s mission, many are ill-equipped, poorly trained, and absent the skills to conduct quality biblical instruction (Bramer, 2007; Ham & Beemer, 2009; Reck, 2012). Wilhoit and Ryken (2012) identified biblical instruction as a “subject of neglect in the contemporary church” (p. ix). Nonvocational ministry leaders often receive little or nonstandardized forms of theological training, and quality biblical teaching may not occur in today’s church (Heflin et al., 2014; Parr, 2010). Heflin et al. (2014) stated that churches cannot expect their volunteer leaders to effectively teach and help others grow if they do not receive adequate training themselves.

Believers who receive Christian education should change and lead lives pleasing to God (Wilhoit, 1986). Christian or theological education comes in many formal and informal ways, yet the expectation is that nonvocational ministry leaders act as teachers and followers of the Gospel, as evidenced by their practices. In addition, nonvocational ministry leaders, although sometimes untrained, significantly influence and act as opinion leaders whom others will follow (Bean & Martinez, 2015), which shows their critical ministerial roles. Pastors can use this study to identify meaningful opportunities to train and equip their nonvocational ministry leaders to lead more effectively. This study fills the literature gap in nonvocational ministry leadership practices, providing information about the exemplary leadership practices of nonvocational ministry leaders who lead predominantly Black Southeastern Connecticut churches.

Profile of the Current Study

This study presents findings on exemplary nonvocational ministry leadership practices. Demographic data collected were respondents’ gender, age, years leading in ministry, the

number of people they lead, and nonvocational ministry leaders' amount of theological training. A quantitative study with survey methods and descriptive and correlational statistics was well-suited to identify leadership practices and any associations or correlations between the variables of theological training and Kouzes and Posner's (2017) five practices of exemplary leadership. A sample population of nonvocational ministry leaders completed surveys, providing information about exemplary leadership practices and demographic variables. These leaders were active ministers in predominantly Black Southeastern Connecticut churches who functioned in volunteer or unpaid leadership positions. Because the researcher lived in southeastern Connecticut, the population was accessible. A quantitative survey approach and a statistical analysis included descriptive and correlational statistics, thus filling a gap in the literature.

CHAPTER THREE: RESEARCH METHODOLOGY

The purpose of this quantitative study was to determine exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches. The organization of this chapter is as follows: research design synopsis, population, sampling procedures, limitations of generalization, and ethical considerations.

Research Design Synopsis

The Problem

Nonvocational ministry leaders hold prominent leadership positions in church ministry and must fulfill the Great Commission by discipling followers and facilitating the change process. The existing literature on nonvocational ministry leaders is sparse and indicates aspects of being opinion leaders (Bean & Martinez, 2015), sharing values with paid leaders (Solansky et al., 2008), church satisfaction (Huffman, 2008), and leadership development (Bae, 2013; Birkhead, 2018; Ledbetter et al., 2016); however, little to no research is available on nonvocational ministry leaders' leadership practices. Wilhoit and Ryken (2012) stated that biblical teaching is a "subject of neglect in the contemporary church" (p. ix). Nonvocational ministry leaders often receive little or inconsistent forms of theological training, and some researchers assert that quality Bible teaching does not occur in today's church (Heflin et al., 2014; Parr, 2010). Exemplary leaders help individuals and organizations transform by modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes & Posner, 2017). As the Great Commission is about doing, more understanding about nonvocational ministry leadership practices is needed.

The Pew Research Center indicated that nearly eight in 10 Blacks identify as Christian and are more likely to be Protestant (Masci, 2018). The Black Protestant church has a long

history of nonvocational ministry leaders who teach and reach people, with the church considered a haven and a place of affirmation (Ellis & Morzinski, 2013; Mellowes, n.d.). Nonvocational ministry leaders who lead in predominantly Black churches are a unique group; however, there is a gap in knowledge about their leadership practices. It is, therefore, necessary to investigate these highly influential church leaders.

Purpose Statement

The purpose of this quantitative study was to present the exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches.

Research Questions and Hypotheses

The study's research questions were:

RQ1. Which exemplary leadership practices, as measured by the LPI, do nonvocational ministry leaders demonstrate?

RQ2. What is the theological training of nonvocational ministry leaders?

Research Hypotheses

According to Creswell (2014), quantitative hypotheses are predictions about the expected variable correlations. The following null hypothesis supported the research questions and guided this study:

H₀2: No statistical correlation between theological training and exemplary nonvocational ministry leadership practices.

Research Design and Methodology

This quantitative research study incorporated descriptive survey methods, with descriptive statistics used to describe nonvocational ministry leaders. Correlational statistics were a means to determine the correlation between the variables of theological training (years as

a nonvocational ministry leader and theological education) and nonvocational ministry leadership practices. According to Creswell (2014), researchers can use quantitative research with statistical analysis to test objective theories by examining variable correlations. A variable is “a characteristic or attribute of an individual or an organization that can be measured or observed and that varies among the people or organization being studied” (Creswell, 2014, p. 250). Scholars use quantitative research methods to establish how and why things vary and determine how differences in one variable correlate with differences in another (Curtis et al., 2016).

Transformational leadership is effective leadership (Avolio & Bass, 2004; Bennis & Nanus, 1985; Burns, 1978; Kouzes & Posner, 2017; Northouse, 2016; Yukl, 2013). Ministry leaders and the mandate of the Great Commission require effective leadership and the process of influencing change (Erickson, 2015; Kilner, 2015; Lingenfelter, 2008; Pettit, 2008). Christian education should differ from secular education; teachers should base Christian education on principles that contain a biblical worldview (Anthony & Benson, 2003; Estep et al., 2008; Knight, 2006; Wilhoit, 1986).

Participating nonvocational ministry leaders completed surveys of their leadership practices, first describing their characteristics through variable measurements (gender, age range, years in ministry leadership, number of people they lead, and theological education). With descriptive quantitative research, a scholar “examines a situation as it is” and either identifies “the characteristics of an observed phenomenon” or explores “possible associations among two or more phenomenon” (Leedy & Ormrod, 2016, p. 136). A descriptive survey design was the means to describe the selected population of nonvocational ministry leaders and the correlations between years in ministry leadership, theological training, and leadership practices. Researchers

use surveys to “generalize from a sample to a population so that inferences can be made about some characteristic, attitude, or behavior” (Creswell, 2014, p. 157); in this case, inferences pertained to the nonvocational ministry leader population. According to Leedy and Ormrod (2016), “Survey research involves acquiring information about one or more groups of people perhaps about their characteristics, opinions, attitudes, or previous experiences by asking them questions and tabulating their answers” (p. 141). Descriptive survey research generally includes in-person interviews, telephone interviews, or written questionnaires (Leedy & Ormrod, 2016). This researcher administered both paper and web-based questionnaires. The developed instrument contained demographic questions and related questions on exemplary leadership practices from the LPI. Kouzes and Posner (2017) provided permission to use the LPI.

Participants and Setting

The research population consisted of adult men and women aged 18 years or older who self-identified as nonvocational, unpaid ministry leaders. The researcher assumed that participating nonvocational ministry leaders actively participated in their church congregations and attended church regularly, as evidenced by their self-identified ministry leadership roles. Church ministries in which these leaders functioned included educational ministries such as Sunday school, Bible study, youth ministry, evangelism and outreach ministry, health and wellness ministries, or other ministries that inspire spiritual growth and discipleship. Participating nonvocational ministry leaders led ministries in predominantly Black Southeastern Connecticut churches.

Sampling Procedures

Qualitative researchers use sampling to generate statistic data representative of a target or participant population (Norwood, 2010). Nonprobability sampling was appropriate without the

ability to predict or ensure the representation of each population member (Leedy & Ormrod, 2016). Probability sampling enables random selection from a larger population, which was not the case in this study. A purposive nonprobability sampling method required a nonparametric technique. With a nonparametric technique, researchers do not make assumptions about the sample size nor assume that the data came from a normal distribution (Leedy & Ormrod, 2016).

To the researcher's knowledge, there are 20 predominantly Black churches in Southeastern Connecticut. These churches have varied congregation sizes. Assumed was that each church had a minimum of five nonvocational ministry leaders., thus indicating that 100 nonvocational ministry leaders were available for sampling. A purposive sample is a nonprobability sample selected based on population characteristics and the study's purpose (Creswell, 2014). The researcher sought to obtain specific information on nonvocational ministry leader characteristics and leadership practices, not the churches or organizations within which the leaders they functioned. The researcher resided in southeastern Connecticut and was familiar with individuals and groups with access to this population of unknown size. Inclusion criteria directed the sample of a population with specific characteristics and for the study's purpose. Participating ministry leaders had to be 18 years or older, must have served as a nonvocational ministry leader, and must have served in a predominantly Black Southeastern Connecticut church.

Research centered on this population based in a small geographic area per the inclusion criteria. According to Leedy and Ormrod (2016), if the population is small, a researcher should sample the entire population. Because of the unknown overall population of nonvocational ministry leaders, it was necessary to establish an appropriate sample size. Given the estimated

population size of 100, to reach a 95% level of confidence with a seven percent margin of error, the study required 66 respondents.

Limits of Generalization

This quantitative study was limited to adult (18 years of age and older) nonvocational ministry leaders who led in predominantly Black Southeastern Connecticut churches. This study did not include ministry leaders who functioned in churches outside of southeastern Connecticut, nor did it. This study did not apply to paid or vocational ministry leaders or nonvocational ministry leaders under the age of 18. Also excluded were churches that were not predominantly Black. Because of the limitations, the findings are not generalizable to the entire population of nonvocational ministry leaders in the region, state, or greater United States.

Ethical Considerations

According to Creswell (2014), researchers should anticipate and actively address ethical issues in their research. The researcher met all permission criteria to engage in the study from the Liberty University Institutional Review Board (IRB), the researcher's dissertation advisor, and the committee (see Appendix A). Kouzes and Posner permitted the use of the LPI via the online request process developed by Wiley (see Appendix B). The researcher strictly followed all LPI guidelines and requirements. Because confidentiality and anonymity are critical for research, paper-based surveys and links to a web-based survey did not collect any identifying information, such as participant or church names. The only basic demographic information collected were gender, age range, years leading in ministry, number of people led, and theological training level. The identification of respondent surveys was by alphanumeric code (e.g., NVL1, NVL2), and only the researcher accessed all paper and online surveys. Because this researcher may have been familiar with some of the respondents through her faith community or personal affiliation, she

emphasized anonymity within the pastor permission letters, nonvocational ministry leader recruitment letters, informed consent forms, e-mails, and survey body (see Appendices C, D, E, F, G, and H).

The respondents knew that the survey was anonymous. After using Qualtrics to create the survey, the researcher enabled the “anonymize response” feature to avoid storing the respondents’ IP addresses. Demographic information did not include the respondents’ names or churches. The Qualtrics “prevent ballot box stuffing” feature kept participants from retaking the survey using the same browser due to cookie placement. Respondents could have still retaken the survey, however, if they used different computers, cleared their cookie caches, or accessed the survey from a different browser. Because paper surveys were also available, respondents were able to have submitted and completed both a paper and an online survey.

Liberty University’s IRB (see Appendix A) provided approval before quantitative survey research commenced. Participants received consent statements that provided information on the study background and purpose, time and length, involved risks, and potential benefits. Respondents did not receive compensation. With an emphasis on confidentiality, participants read about the private nature of all study records with no identifying information published. Finally, participants read about secure data storage, including that no one would be able to link participant identity with the data. The consent form included the disclosure of any conflicts of interest as well as the voluntary nature of participation. The participants received contact information for the researcher and the researcher’s dissertation advisor for questions or concerns. Potential participants must receive adequate information to ensure they make educated decisions to participate. IRB approval and careful attention to procedure and protocols, along with

continuous attention to ethical issues, provided an environment in which participants' rights remained protected during data collection (Creswell, 2014).

Instrumentation

Surveys and questionnaires are helpful data collection methods in a quantitative study. The research purpose was to “generalize from a sample to a population so that inferences can be made about some characteristic, attitude, or behavior” of the population (Creswell, 2014, p. 157). Similarly, Leedy and Ormrod (2016) stated, “Survey research involves acquiring information about one or more groups of people, perhaps about their characteristics, opinions, attitudes, or previous experiences by asking them questions and tabulating their answers” (p. 141). Descriptive statistics and correlational statistics enabled the researcher to determine nonvocational ministry leadership practices, as well as any variable correlations. As Leedy and Ormrod noted, “When human beings are the focus of an investigation, the data might include test scores, ratings assigned by an expert observer, or frequencies of certain behaviors” (p. 138).

Questionnaires, surveys, rating scales, checklists, standardized tests, and biophysical measures are ways to directly or indirectly measure variables (Creswell, 2014; Curtis et al., 2016; Leedy & Ormrod, 2016). Direct measures include demographic information on personal characteristics such as age, gender, and educational level. Indirect measures show variable attributes, enabling a researcher to draw inferences about the studied phenomenon. According to Curtis et al. (2016), “Good quality data result from good quality research, which is partially due to meticulous decisions about data collection and measurement; reliable data are objective, accurate, valid (measure what they are supposed to), free from error and usable” (p. 22).

Participants provided demographic data with a researcher-created data collection instrument, subsequently reporting exemplary leadership practices assessed with the LPI (see Appendix C). A description of the instrument follows.

Demographic Data

This researcher developed a brief survey to identify nonvocational ministry leaders' demographic characteristics (see Appendix C). Collected data included participants' gender, age, years as ministry leaders, and the number of people they led. Questions also pertained to participants' highest theological training level (i.e., no theological training, some Bible college or seminary school, certificate, associate degree, bachelor's degree, Master's degree, doctoral degree). For each identified level of theological training, the survey provided open-ended responses so participants could specify their certificate or degree. The survey also included an open-ended section for participants to provide additional information about their education and training.

According to Posner (2016b), the LPI scores have been generally unrelated to various demographic characteristics (age, marital status, years of experience, education), a finding that applies to professionals in health care, business, education, and government, as well as pastors of large congregations. Additionally, gender differences in various populations were not statistically significant in studies of leadership practices. Little to no research has taken place using the LPI on nonvocational ministry leaders (Kouzes & Posner, 2017; Posner, 2016a, 2016b). An assumption was that nonvocational ministry leaders' demographic characteristics would be consistent with the research in other roles and settings.

Exemplary Leadership Practices

In addition to demographic questions, the instrument included questions about the exemplary personal and organizational transformative leadership approaches identified in the literature (see Appendix C). Participants completed the LPI-Self of nonvocational leadership practices. Kouzes and Posner (2004, 2017) developed an Observer survey to determine followers' perceptions of their leaders' practices and allow participants to provide feedback to their leaders. This study did not include followers' perceptions of leaders; the sole examination was of nonvocational ministry leadership practices.

Researchers have extensively used the LPI to measure exemplary leadership practices of leaders in the fields of education, business, nonprofits, and health care (Bowers, 2012; Catano et al., 2001; Goewey, 2012; Posner, 2015). Leaders can respond to the LPI-Self version to discover which practices they demonstrate more frequently, less frequently, or not at all. Scholars have also used the LPI to examine the practices of volunteer leaders (Bowers, 2012; Posner, 2015), as well as the leadership practices of pastors and some church leaders (Bell & Dudley, 2002; Holman, 2008; Irving, 2012; Tilstra, 2007; Zook, 1993). The Leadership Challenge website has an LPI research repository on leadership assessments in the religious sector.

Triangulating qualitative and quantitative research methods and research studies, Kouzes and Posner (2017) developed the LPI to assess individual leadership practices. After conducting in-depth interviews and case studies of leaders who described their personal best leadership experiences. The authors then developed the conceptual framework comprising the five practices of exemplary leadership: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes & Posner, 2017; Posner, 2016a, 2015).

The framework for the five practices came from developing 30 behavioral statements of effective leadership. These behaviors and actions align with the five practices of exemplary leadership, with the corresponding 10 commitments measured on a 10-point Likert scale. Calculating the scale score for each of the five leadership practices entails adding the numeric scale responses of the statements. Each of the five practices includes six statements: model the way, inspire a shared vision, enable others to act, challenge the process, and encourage the heart (Kouzes & Posner, 2017). A higher value indicates frequent demonstration of a particular behavior. Using a 10-point behavioral scale, respondents rated themselves 1 = *almost never do what is described in the statement*, 2 = *rarely*, 3 = *seldom*, 4 = *once in a while*, 5 = *occasionally*, 6 = *sometimes*, 7 = *fairly often*, 8 = *usually*, 9 = *very frequently*, and 10 = *almost always do what is described in the statement* (Posner, 2016b).

Sample statements include “follows through on promises and commitments he/she makes,” “treats others with dignity and respect,” “talks about future trends that will influence how our work gets done,” “challenges people to try out new and innovative ways to do their work,” and “praises people for a job well done” (Kouzes & Posner, 2017). According to Posner (2016a), the actions of the five practices were translated into behavioral statements and “were tested and refined through several iterative psychometric processes,” with a resulting instrument that has been “administered to well over five million respondents since its original development” (p. 2). The means and standard deviations of each LPI-Self scale showed that leaders frequently enabled others to act, followed by modeling the way, encouraging the heart, challenging the process, and inspiring a shared vision. The LPI is a valid and reliable instrument.

Validity of the LPI

Validity occurs when an instrument measures what it reports to measure and when the scores are useful to the studied population (Creswell, 2014; Leedy & Ormrod, 2016). Factor analysis in this study was a means to identify the extent to which the instrument items measure the element areas of model the way, inspire a shared vision, enable others to act, challenge the process, and encourage the heart. The LPI has undergone testing multiple times, both in and outside of the United States. According to researchers who studied leadership practices around the world, both English and non-English speakers can easily understand the LPI's 30 straightforward behavioral statements (Posner, 2016b). The LPI is available in English, Spanish, Simplified Chinese, Brazilian Portuguese, Mongolian, and Arabic (Posner, 2016a). According to Posner (2016a), leadership scores consistently and significantly indicate other important leadership measures. The scholar stated:

The LPI is quite robust in assessing individuals' leadership capabilities and demonstrates that the five practices of exemplary leadership make a difference at the personal, interpersonal, small group, and organizational level. The LPI has proven quite capable of assessing individuals' leadership behaviors and in providing feedback useful for developing and enhancing leadership capabilities. (p. 16)

The LPI has both face and predictive validity. Face validity indicates that the instrument is easy to understand and that the results make sense to people. Posner (2016a) stated:

Given that the items on the LPI are related to the qualitative findings from interviews with leaders and echo the comments that workshop and seminar participants generally make about their own or others' personal-best leadership experiences, respondents have found the LPI to have excellent face validity. (p. 11)

Predictive validity indicates that the results significantly correlate with various performance measures and can be used to make predictions of effective leadership. According to Posner (2016a), “Studies have shown that leadership scores are consistently associated with important aspects of managerial and organizational effectiveness such as workgroup performance, team cohesiveness, commitment, satisfaction, and credibility” (p. 12). In addition to having strong validity, the LPI is also a highly reliable exemplary leadership assessment tool.

Reliability of the LPI

Consistency or repeatability indicates research reliability. A reliable instrument should repeatedly provide the same result (Leedy & Ormrod, 2016). According to Posner (2016b) and Posner and Kouzes (2002), LPI items highly correlated within each scale, and test-retest reliability was high. Cronbach’s alpha is a way to estimate psychometric test reliability. The LPI indicates consistent internal reliability when measured using Cronbach’s alpha, with all scales above the .75 level. Posner (2016a) noted that the “test-retest reliability for the five leadership practices has been consistently strong, generally at the .90 level and above” (p. 5). Reliable instruments above .60 are considered good, with those above .80 considered very strong.

The LPI-Self questions/statements are highly reliable (Posner, 2016a). LPI-Self questions/statements that indicate modeling the way and measure .814 include “I set a personal example of what I expect of others” and “I follow through on the promises and commitments that I make.” LPI-Self questions/statements that indicate inspiring a shared vision and measure .903 are “I talk about future trends that will influence how our work gets done” and “I describe a compelling image of what our future could be like.” LPI-Self questions/statements that indicate challenging the process and measure .846 include “I seek out challenging opportunities that test my own skills and abilities” and “I challenge people to try out new and innovative ways to do

their work.” LPI-Self questions/statements that indicate enabling others to act and measure .829 include, “I develop cooperative relationships among the people I work with” and “I actively listen to diverse points of view.” Finally, LPI-Self questions and statements that indicate encouraging the heart and measure .900 are “I praise people for a job well done” and “I make it a point to let people know about my confidence in their abilities.”

Posner (2016a) stated, “Researchers have reported sound levels of internal reliability in their studies, across a very wide range of sample populations, representing a variety of populations and organizations” (p. 4). Therefore, the LPI was well-suited for this study on transformational nonvocational ministry leadership practices. Existing studies do not show transformational nonvocational ministry leadership practices, per Posner and Kouzes (2002) and Posner (2017). However, reliabilities range from .73 to .88 for Southern Baptist pastors, .61 to .85 in another study of the same population, and .65 to .86 for Willow Creek Association pastors (Posner, 2016a). Although the literature on the LPI’s reliability does not specifically show nonvocational ministry leaders, the proven reliability across leadership positions and organizations indicates reliability in similar settings.

Empirical tests of differences between leaders (using the LPI-Self survey) and their observers or followers (using the Observer survey) present no statistically significant differences (at the .001 level of probability) between these two groups on challenging the process and modeling the way. According to Kouzes and Posner (2017), although statistically significant, the mean differences between these two groups on inspiring a shared vision, enabling others to act, and encouraging the heart have minimal practical significance, except to indicate that leaders less frequently rated themselves as inspiring a shared vision and encouraging the heart. Leaders also reported practicing enabling others to act slightly more than their followers rated that practice.

The results provided continued empirical support for the conceptualization of various leadership behaviors within the five practices (challenging, inspiring, enabling, modeling, and encouraging). This research did not include the Observer survey; however, Posner (2016b) reported that the LPI-Self remains reliable when used on its own. Survey questions/statements include “I appeal to others to share an exciting dream of the future,” “I publicly recognize people who exemplify commitment to shared values,” and “I speak with genuine conviction about the higher meaning and purpose of our work.” Because scholars have tested and retested the LPI multiple times, the researcher felt confident using the LPI to reliably capture survey responses that indicated exemplary nonvocational ministry leadership practices.

Research Procedures

Conducting systematic research requires a chronological list of procedures so other researchers can easily replicate the study. The researcher obtained the necessary permissions and approvals, procured training to utilize survey and statistical software adequately, and assembled the data collection tool. The researcher also recruited the study participants, established informed consent and anonymity, administered and collected the data, and analyzed the data.

Permissions and Approvals

The first step for this research study was to obtain approval from the Liberty University IRB, advisor, and administration (see Appendix A). The researcher also received permission to utilize the LPI from Wiley, the global publishing organization that manages LPI research administration (see Appendix B).

Researcher Training

The second step in the research procedure involved receiving software training. Qualtrics was the means to create and distribute the web-based survey, as well as to conduct preliminary

data collection and analysis. The software was available free of charge through Liberty University, with training required before access and use. The researcher completed all of Liberty University's necessary online training and tutorials. As SPSS statistical package software was another tool for data analysis, the researcher also completed Liberty University's SPSS training and tutorials.

Assembling of Data Collection Tool

The third step in the research procedure included questionnaire creation for participants' demographic information. Via Qualtrics, an online survey tool, the researcher created and distributed the questionnaire, with data preliminarily analyzed in a single location. The demographics survey required participants to identify their gender, ethnicity, age range, number of years as ministry leaders, number of people they led, and the highest level of completed theological education from a Bible college or theological seminary.

The researcher utilized the LPI to determine exemplary nonvocational ministry leadership practices. A single survey included the LPI's demographic questions and 30 behavioral statements (see Appendix C). Behavioral statements from the LPI included "I set a personal example of what I expect of others" and "I praise people for a job well done." The participants selected responses from a 10-point behavioral scale that ranged from 1 = *almost never do what is described in the statement* to 10 = *almost always do what is described in the statement*. A single web-based questionnaire included the LPI's demographic questions and all 30 behavioral statements. Participants who preferred filling out a physical copy or who did not have computer access were able to complete a paper survey. Responses to survey questions provided data to answer the study's research questions regarding exemplary nonvocational ministry leadership practices in predominantly Black Southeastern Connecticut churches.

Recruitment of Research Participants

The fourth step in the research procedure was participant selection and recruitment. The researcher sought participation from nonvocational ministry leaders of predominantly Black Southeastern Connecticut churches. The researcher lived in Southeastern Connecticut and was familiar with the names and addresses of a majority of the predominantly Black churches in the region, thus creating a list of the 20 qualifying churches to compared to known lists and the lists of the local church associations. The list contained church names, telephone numbers, mailing addresses, and e-mail addresses. The researcher attempted to call each pastor of the identified predominantly Black churches to schedule a meeting to describe the study, share benefits, and obtain support with survey promotion and distribution, ultimately leaving voicemail messages for 12 numbers with such capability. Two pastors and five pastor-designated individuals returned the researcher's calls, at which time the researcher said they would receive a letter via e-mail or U.S. mail with information on the study to request permission to access their nonvocational ministry leaders (see Appendix E). The individuals also learned they would receive separate forms to grant the researcher permission to access their nonvocational ministry leaders. This form also contained a checkbox that denoted the pastor was requesting a copy of the study results upon completion and publication (see Appendix F). The individuals who returned the researcher's phone calls also learned they would receive a self-addressed, stamped envelope to return the document.

All seven individuals who returned the researcher's calls requested to review the survey before granting access to their nonvocational ministry leaders. None of the individuals thought an in-person meeting to discuss the study was necessary but expressed interest in the study. The researcher distributed the pastor informational letter and permission documents by U.S. mail to

the individuals who represented the seven churches (see Appendices E and F). The researcher also included paper copies of the survey (see Appendix C), the informed consent form, and the nonvocational ministry leader recruitment letter (see Appendix G). In addition to paper surveys, the recruitment letter also contained a link to the online survey. Nonvocational ministry leaders received self-addressed, stamped envelopes so they could return their completed surveys to the researcher. Five paper surveys went to each of the seven churches. Packets containing the pastor letter, pastor permission form, nonvocational ministry leader recruitment letter, informed consent, and paper survey also went by U.S. mail and e-mail to the pastors of the remaining 13 predominantly Black Southeastern Connecticut churches that the researcher was unable to reach by telephone. The researcher obtained e-mail distribution lists from a contact at a local church association and e-mailed the recruitment letter and survey link to those distribution lists to reach potential nonvocational ministry leaders who led in predominantly Black Southeastern Connecticut churches.

Facebook and LinkedIn posts were other means to reach potential participants. Although the researcher utilized the option of paper surveys, using the Internet to communicate, distribute, and collect data is a convenient and effective way to organize and manage the researcher's time. It also serves as a suitable response method for potential participants in this digital age (Creswell, 2014; Leedy & Ormrod, 2016).

The e-mail, social media, and written correspondence included information on the study and provided the participant inclusion criteria. The participants had to be 18 years of age or older and to lead in a predominantly Black Southeastern Connecticut church. The participants were also required to serve in ministry as unpaid volunteer leaders.

The researcher mailed pastor letters and nonvocational ministry recruitment letters with the survey link to the appropriate churches 2 weeks after the initial letters went out, with these churches and e-mail distribution lists receiving reminder e-mails 2 weeks after the initial letter and survey link distribution. Also repeated was posting the survey link on social media 2 weeks after the initial posting. The e-mail, social media, and written correspondence contained information about the researcher, informed consent, and a statement that included the survey's voluntary and anonymous nature.

Informed Consent and Anonymity

The fifth step in the research procedure was obtaining informed consent for participation (see Appendix D). The e-mail and written correspondence included a link to the Qualtrics questionnaire. When participants clicked on the link, they saw the first page of the web-based survey, which contained information on the researcher and the study's purpose. This page served as informed consent, alerting individuals that their participation was anonymous and completely voluntary and they could withdraw at any time before survey completion. The researcher enabled the Qualtrics "anonymize response" feature to avoid storing the respondents' IP addresses. Despite the collection of demographic information, neither the names of respondents nor their churches were part of these data. To prevent participants from taking the survey more than once, the researcher utilized the Qualtrics "prevent ballot box stuffing" feature. With this option, participants could not retake the survey in the same browser due to cookie placement in the respondents' browser. However, respondents could still take the survey more than once if they used different computers, cleared their cookie caches, or used different browsers. The participants clicked the "submit" button at the end of the survey if they wanted their responses

included in the study. Participants who preferred to fill out the paper surveys or who did not have computer access received paper consent forms.

There were no known risks for individuals who consented to participate. Participants did not receive compensation. The informed consent form presented a possible benefit of the study to be learning more about nonvocational ministry leadership practices and potential leadership development opportunities. Participants received the researcher's telephone number and e-mail address for questions or concerns. Participants learned the researcher would maintain all data in a confidential location, which was a password-protected platform and locked cabinet accessible only to the researcher. The consent form noted that the survey would take approximately 10 to 15 minutes to complete.

Survey Administration and Data Collection

The sixth step in the research procedure was survey administration and data collection for individuals who consented to participate. Qualtrics was the means to collect and store the survey data. The researcher provided the link to the survey platform, which was available for 1 month. Paper surveys were also available for respondent convenience and to increase the rate of return. As a reminder and to maximize survey return, e-mail and written correspondence again went to churches and e-mail distribution lists, with subsequent posts on social media sites 2 weeks after initial distribution, and again 5 days before the survey closed. To maximize survey return rate, Leedy and Ormrod (2016) suggested consideration of timing, good first impressions, motivating or incentivizing potential participants, offering to share study results, being courteous, and being persistent. The researcher logged into the Qualtrics platform weekly to assess survey completion status, also checking the U.S. mail daily to monitor receipt of paper surveys. Due to the slow survey responses, meeting the minimum sample size of 66 surveys did not occur by the end of

the month-long survey timeframe. Due to slow responses, the researcher kept the survey open an additional month to achieve the minimum sample size. Ultimately, invited individuals completed 27 paper surveys and 42 online surveys for a total of 69 participants.

Analyzing the Data

The seventh and final step in the research procedure was data analysis of participant responses to demographic questions and the 30 leadership behavioral statements. Web-based surveys and paper surveys manually entered into Qualtrics underwent preliminary analysis using Qualtrics' statistical and analytical capabilities. After running descriptive statistics (frequencies, percentages) in Qualtrics, the researcher entered data into SPSS for further analysis. Descriptive statistics (frequencies, percentages, means, medians, standard deviations) indicated demographic variable trends. Exploratory data analysis and Spearman's correlations provided data to address the research questions.

Data Analysis and Statistical Procedures

When a researcher identifies the problem and formulates the research questions and hypotheses, it is necessary to use appropriate data collection and analysis methods to describe the population and answer the research questions, in this case by describing and identifying nonvocational ministry leadership practices. Quantitative research design and distribution of descriptive surveys or questionnaires presented nonvocational ministry leaders' demographics and theological training. An exploratory analysis indicated exemplary nonvocational ministry leadership practices, with correlational statistics showing correlations between variables and leadership practices.

The selection of appropriate statistics is important. Descriptive statistics indicate "what the data look like, where their center or midpoint is, how broadly they are spread, how closely

two or more variables within the data are intercorrelated, and the like” (Leedy & Ormrod, 2016, p. 217). According to Curtis et al. (2016), it is helpful to summarize obtained data using frequencies and descriptive statistics. Frequencies are counts of data and are useful for examining the number and percentage of participants in each demographic category, in this case, gender, age, years as a ministry leader, and education level. Scholars who engage in descriptive survey research use large samples attained in systematic processes. The purpose of sampling in descriptive survey research is to provide statistically representative data that indicate the generalization of findings to the target population (Curtis et al., 2016; Leedy & Ormrod, 2016). The study’s sample population was not large, and the data could not be generalized to the larger nonvocational ministry leader population. The data collected in this study came from a specific population of participating nonvocational ministry leaders of predominantly Black Southeastern Connecticut churches. Therefore, descriptive statistics indicated the population’s demographics and practices.

This researcher also utilized exploratory data analysis for survey data analysis, specifically the responses to the 30 behavioral statements included in the LPI-Self, an existing valid and reliable instrument administered in web and paper versions. Scholars use the LPI-Self to measure five leadership practices: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Computation of each leadership practice scale was possible by taking an average of six survey items that correlated to leadership practice. There are six behaviors associated with each of the five leadership practices. Possible scores on the scales ranged from 1.00 to 10.00.

Researchers have widely used the LPI to measure leadership behaviors; accordingly, it is accepted as a reliable instrument. A Cronbach’s alpha of the 30 leadership practice statements

was calculated to determine the reliability, or internal consistency, of a psychometric test.

Internal reliability of the LPI, measured with Cronbach's alpha, was consistently strong, with all scales above the .75 level. According to Posner (2016a), the "test-retest reliability for the five leadership practices has been consistently strong, generally at the .90 level and above" (p. 5). Consistency or repeatability indicates reliability. Reliable instruments above .60 are considered good, and those above .80 are considered very strong. This reliability indicated that the LPI repeatedly provided the same results, assuming that being measured does not change.

Finally, the researcher sought to determine exemplary nonvocational ministry leadership practices, theological training levels (years as a ministry leader and theological education), and any correlations between theological training and exemplary leadership practices. Data analysis and interpretation are critical correlational analysis aspects, as the aim is to use statistical analysis to determine variable correlations. Researchers use correlational analysis to determine the dependency of two variables and understand the correlational strength, if any, between two variables.

Several statistical techniques are appropriate to assess the nature and strength of the correlations in the collected data. A commonly used statistical calculation is the correlation coefficient (r), a number between -1 and +1 that numerically indicates correlational direction. This direction can be positive or negative and indicates the variable correlation. The correlational coefficient also indicates the correlational strength between the variables. For example, if a researcher is studying two closely related variables and knows the level of one variable, it is possible to accurately predict the level of the other variable (Creswell, 2014; Leedy & Ormrod, 2016). A Spearman's rank correlation is appropriate when testing two-way variable correlations and measuring at least one variable at an ordinal level (Pagano, 2009). Theological training

measurement occurred in two ways: years as a ministry leader and highest level of completed theological education and training. Both years as ministry leaders and education levels were ordinal measurements.

Qualtrics and SPSS statistical software enabled analysis. Statistical packages have many advantages in that they include a wide range of statistical procedures and accommodate “large data sets, multiple variables, and missing data points”; are user-friendly; test for assumptions; and “allow the researcher to summarize and display data in tables, pie charts, bar graphs, or other graphics” (Leedy & Ormrod, 2016, pp. 242-243). Despite not having a large sample, the researcher used Qualtrics and SPSS in this quantitative study to collect data, run statistics, analyze the variables, and visually present data.

Chapter Summary

The study was well-suited for a quantitative approach because the researcher used descriptive survey methods, exploratory analysis, and correlational statistics to determine nonvocational ministry leaders’ characteristics and exemplary leadership practices. The dissertation committee and the IRB (see Appendix A) provided approval for the study. Purposive, nonprobability sampling with nonparametric techniques were appropriate to draw and estimate the number of nonvocational ministry leaders needed for the study. This researcher surveyed 69 nonvocational ministry leaders who led in predominantly Black Southeastern Connecticut churches and self-identified as volunteer, unpaid ministry leaders.

This researcher created and utilized a questionnaire that included Kouzes and Posner’s (2017) 30 LPI behavioral statements to record demographic data and exemplary leadership behaviors. Participating nonvocational ministry leaders received e-mails and written correspondence via U.S. mail from their respective churches, e-mail lists, and social media sites.

E-mails and written correspondence included information on the study and the researcher and the study's voluntary nature, emphasizing participant anonymity in survey responses and study write-ups. Paper surveys were available to churches, as was a Qualtrics link to the web-based survey, online survey distribution, and data analysis. SPSS enabled analysis of the data collected from Qualtrics and paper surveys.

CHAPTER FOUR: ANALYSIS OF FINDINGS

The purpose of this quantitative study was to examine and present the exemplary leadership practices of nonvocational (unpaid) ministry leaders in predominantly Black Southeastern Connecticut churches. This chapter presents statistical data statistical analyses and description. Descriptive statistics indicate demographic variable trends. Exploratory data analysis and Spearman's correlations provided data to address the research questions. Bar charts and scatterplots visually represent the data. A conventional statistical significance level of $\alpha = .05$ was assessed.

Compilation Protocol and Measures

An unknown number of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches received surveys. Pastors of 20 churches received surveys via direct U.S. mail, e-mail distribution lists, and social media posts. Ultimately, 69 participants submitted questionnaires; one participant did not respond to any portion of the survey, necessitating removal. The remaining participants completed the majority of the survey, leading to a final sample size of 68.

A demographic questionnaire and the LPI were the primary surveys used for data collection. Participants measured five LPI leadership practices: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Each leadership practice scale was computed, averaging the six survey items. Possible scale scores ranged from 1.00 to 10.00.

Demographic and Sample Data

Frequencies and percentages indicated nominal-level variable trends. Participants consisted of 32 men, 34 women, and two nonresponses. Participants' ages ranged from 18 to 65

years, with most participants between 55 to 64 years old ($n = 23$, 33.8%). Most participants reported 0 to 5 years of ministerial experience ($n = 22$, 32.4%). The majority of participants did not report education from Bible colleges or seminary schools ($n = 46$, 67.6%); those who received some level of education held biblical studies majors or concentrations ($n = 11$, 16.2%). Participants led between one to 50 people in their ministries, with an average of 13 ($SD = 10.70$). Table 1 presents the nominal level variable frequencies.

Table 1*Frequency Table for Nominal Variables*

Variable	<i>n</i>	%
Gender		
Male	32	47.1
Female	34	50.0
No response	2	2.9
Age		
18–24	6	8.8
25–34	6	8.8
35–44	6	8.8
45–54	14	20.6
55–64	23	33.8
65 and older	13	19.1
Years as ministry leader		
0–5 years	22	32.4
6–9 years	11	16.2
10–15 years	12	17.6
16–19 years	10	14.7
20 or more years	11	16.2
No response	2	2.9
Highest level of theological education/training attained		
No Bible college or seminary school	46	67.6
Some Bible college or seminary school	10	14.7
Certificate	2	2.9
Associate's degree	4	5.9
Bachelor's degree	4	5.9
Master's degree	0	0.0
Doctoral degree	2	2.9
For highest level of theological education/training attained, specify the major/concentration		
Biblical studies	11	16.2
Christian counseling	3	4.4
Christian leadership	1	1.5
Ministerial leadership	1	1.5
Pastoral ministry	1	1.5
Pastoral theology	1	1.5
Religious studies	2	2.9
No response	48	70.6
Other education/training you'd like to share		

Most participants reported receiving other education and training ($n = 41$) more than high levels of theological education/training. It was not possible to sufficiently categorize data due to varied and open-ended responses. Participating nonvocational ministry leaders reported three associate degrees, 15 bachelor's degrees, and three Master's degrees in nontheological majors. Many respondents reported obtaining various social science and helping profession degrees. Respondents also reported in-progress church and secular employment degrees and workshops. One respondent reported on-the-job-training (theological training) within the church setting.

Cronbach's alpha is a frequently used statistical analysis for the reliability or internal consistency of a psychometric scale (Field, 2013). Interpretation of the reliability coefficients for this study were with George and Mallery's (2016) guidelines, in which $\alpha \geq .9 = excellent$, $\alpha \geq .8 = good$, $\alpha \geq .7 = acceptable$, $\alpha \geq .6 = questionable$, $\alpha \geq .5 = poor$, $\alpha < .5 = unacceptable$. All five scales met the acceptable threshold for internal consistency ($\alpha \geq .70$). Table 2 presents each scale's Cronbach's alpha coefficients.

Table 2

Cronbach's Alpha for LPI Scales

Leadership practice	α
Model the way	.70
Inspire a shared vision	.79
Challenge the process	.84
Enable others to act	.74
Encourage the heart	.81

Data Analysis and Findings

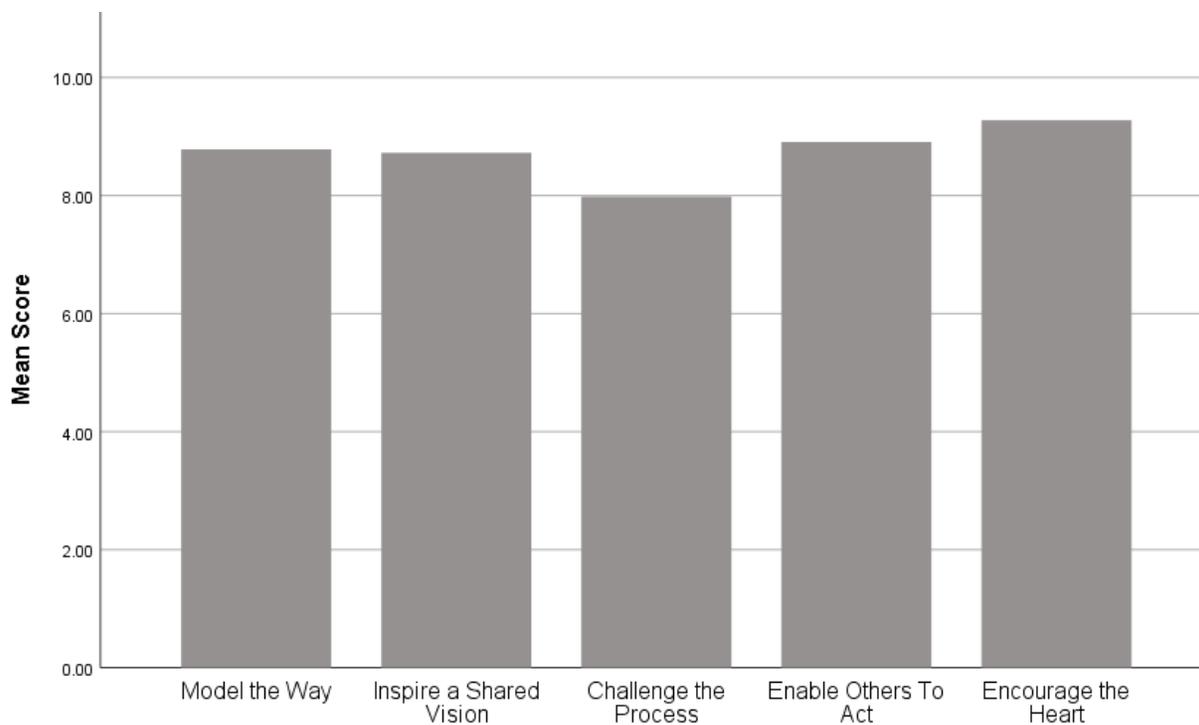
RQ1. Which Exemplary Leadership Practices, as Measured by the LPI, Do Nonvocational Ministry Leaders Demonstrate?

The researcher conducted exploratory data analysis on five leadership trends to address the first research question. After rounding out the mean scores, each leadership practice had at least an 8.00 value, which indicated the use of all leadership practices to some extent. Nonvocational ministry leaders most demonstrated encourage the heart ($M = 8.78$). Participants “recognize[d] contributions by showing appreciation for individual excellence” (Kouzes & Posner, 2017, p. 24). In addition, participants tended to “celebrate the values and victories by creating a spirit of community” (Kouzes & Posner, 2017, p. 24). Nonvocational ministry leaders least demonstrated challenge the process ($M = 7.98$). Table 3 presents the descriptive statistics for the leadership practice scales. Figure 1 shows a bar chart of each leadership practice’s mean scores.

Table 3

Descriptive Statistics for Leadership Practices Scales

Leadership practice	<i>n</i>	Min	Max	<i>M</i>	Median	<i>SD</i>
Inspire a shared vision	68	4.17	10.00	8.73	8.83	1.06
Challenge the process	68	4.17	9.83	7.98	8.33	1.34
Enable others to act	68	6.00	10.00	8.91	9.17	0.77
Encourage the heart	68	5.00	10.00	9.28	9.50	0.83

Figure 1*Bar Chart for Leadership Practices***RQ2. What Is the Theological Training of Nonvocational Ministry Leaders?**

H₀: No Statistical Correlation Between Nonvocational Ministry Leaders' Theological Training and Exemplary Leadership Practices

Spearman's correlations indicated the correlation between nonvocational ministry leaders' theological training levels and leadership practices. Spearman's correlation is appropriate when testing a two-way variable correlation and measuring at least one variable on an ordinal level (Pagano, 2009). Measurement of theological training was in two ways: years as a ministry leader and the highest level of theological education/training. Both years as a ministry leader and level of education were ordinal measurements. Cohen's standard (Cohen, 1988) enabled assessment of correlational coefficient strength, in which coefficients between .10 and

.29 indicate a small association, coefficients between .30 and .49 indicate a moderate association, and coefficients above .50 indicate a strong association.

Years as a Ministry Leader. A significant correlation existed between years as a ministry leader and challenge the process leadership ($r_s = -0.39, p = .001$). The correlation coefficient, $r_s = -0.39$, indicated a moderate, inverse correlation between years as a ministry leader and challenge the process scores. As years as a ministry leader increased, challenge the process scores tended to decrease. Further examination of the mean scores showed that more years of experience indicated lower scores on challenge the process (see Table 4). Figure 2 shows a scatterplot between the variables.

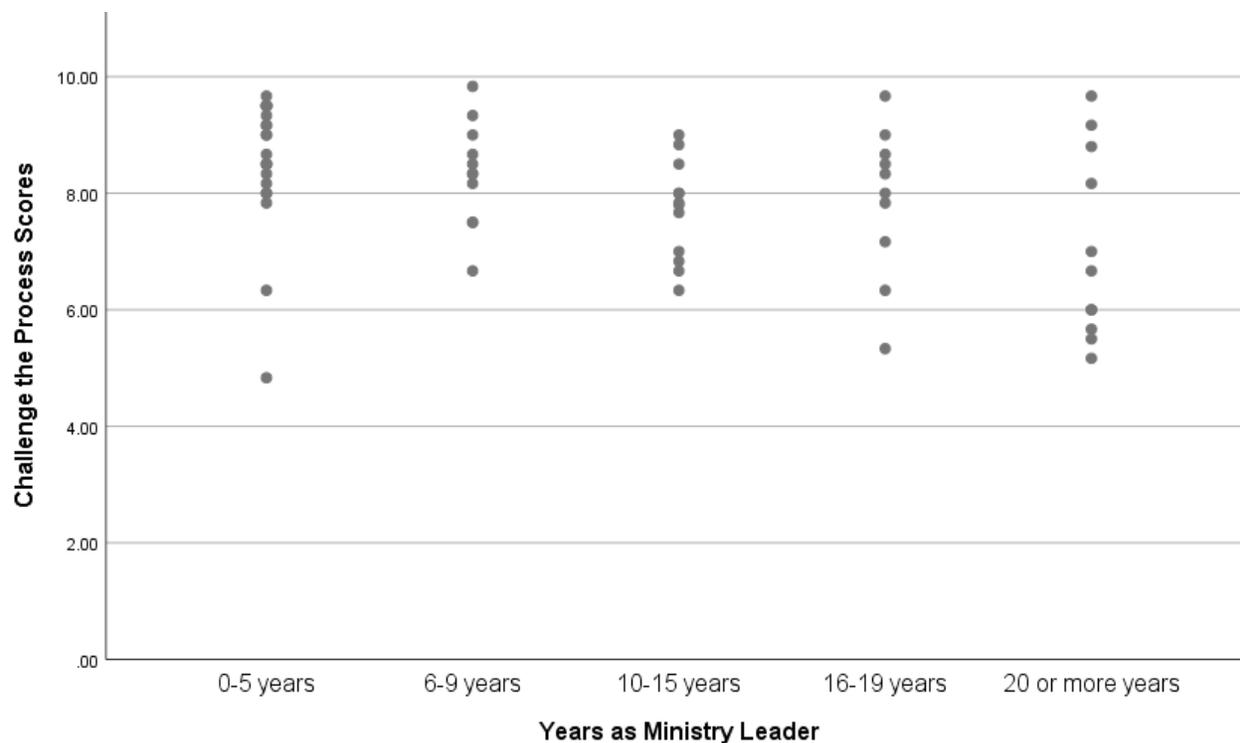
Table 4

Challenge the Process Scores by Years as a Ministry Leader

Years as a ministry leader	Challenge the process		
	<i>n</i>	<i>M</i>	<i>SD</i>
0–5	22	8.57	1.15
6–9	11	8.35	0.90
10–15	12	7.71	0.85
16–19	10	7.88	1.29
20 or more	11	7.07	1.61

Figure 2

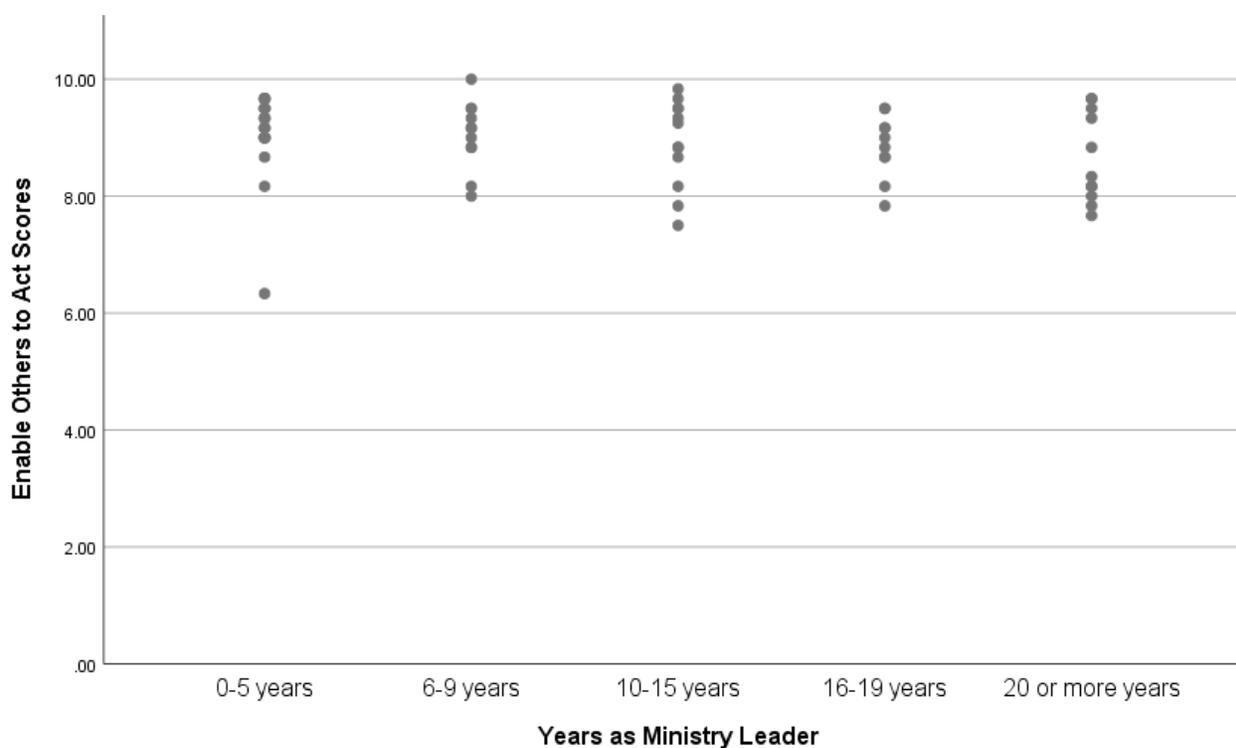
Scatterplot Between Years as a Ministry Leader and Challenge the Process Scores



A significant correlation emerged between years as a ministry leader and enable others to act leadership ($r_s = -0.26, p = .038$). The correlation coefficient, $r_s = -0.26$, indicated a small, inverse correlation between years as a ministry leader and enable others to act scores. As years as a ministry leader increased, enable others to act scores decreased. Further examination of the mean scores indicated that more years of experience correlated to lower enable others to act scores (see Table 5). Figure 3 shows a scatterplot between the variables.

Table 5*Enable Others to Act Scores by Years as a Ministry Leader*

Years as a ministry leader	Enable others to act		
	<i>n</i>	<i>M</i>	<i>SD</i>
0-5 years	22	9.11	0.72
6-9 years	11	9.05	0.58
10-15 years	12	8.91	0.75
16-19 years	10	8.85	0.54
20 or more years	11	8.65	0.77

Figure 3*Scatterplot Between Years as a Ministry Leader and Enable Others to Act Scores*

The other three leadership practices (model the way, inspire a shared vision, and encourage the heart) did not significantly correlate to years as a ministry leader. Due to the

significance of two of the leadership practices, the null hypothesis (H_0) for Research Question 2 was rejected. Table 6 presents the Spearman's correlations between years as a ministry leader and leadership practices.

Table 6

Spearman's Correlations Between Years as a Ministry Leader and Leadership Practices

Leadership practices	Years as a ministry leader	
	r_s	p
Model the way	0.09	.475
Inspire a shared vision	-0.22	.076
Challenge the process	-0.39	.001
Enable others to act	-0.26	.038
Encourage the heart	-0.12	.326

Highest Level of Education

There were no statistically significant Spearman's correlations between the highest level of education and leadership practices. However, each of the correlation coefficients was negative, indicating a slight inverse correlation between level of education and leadership practices scores. Table 7 presents Spearman's correlations between education level and leadership practices.

Table 7*Spearman's Correlations Between Education Level and Leadership Practices*

Leadership practices	Education level	
	r_s	p
Model the way	-0.11	.375
Inspire a shared vision	-0.15	.214
Challenge the process	-0.21	.084
Enable others to act	-0.23	.064
Encourage the heart	-0.19	.120

Evaluation of Research Design

A quantitative study with survey methods was appropriate for the research and the associated research questions. The purpose of this quantitative study was to present exemplary leadership practices of nonvocational (unpaid) ministry leaders in predominantly Black Southeastern Connecticut churches. The population size was unknown, with purposive nonprobability sampling used. From the statistical analysis findings, frequencies and percentages indicated the demographic variables. A Cronbach's alpha internal consistency test showed that all five LPI leadership practices reached the acceptable reliability threshold. Research Question 1 was addressed through exploratory data analysis. The findings indicated that nonvocational ministry leaders most demonstrated encourage the heart. An analysis of Spearman's correlations between theological training (years of experience and education) and leadership practices occurred to address the second research question. The findings showed significant, inverse correlations between years of experience for challenge the process and enable others to act. There were no significant Spearman's correlations between level of education and leadership practices. In the next chapter, findings undergo further examination by connecting the statistical results to the existing literature.

CHAPTER FIVE: CONCLUSIONS

Research Purpose

The purpose of this quantitative study was to present the exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches.

Research Questions

The study's research questions were:

RQ1. Which exemplary leadership practices, as measured by the LPI, do nonvocational ministry leaders demonstrate?

RQ2. What is the theological training of nonvocational ministry leaders?

The following null hypothesis supported the research questions and guided this study:

H₀2: No statistical correlation between theological training and exemplary nonvocational ministry leadership practices.

Research Conclusions, Implications, and Applications

Volunteer Leaders Are Critical to the Church

This quantitative study was an examination of the exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches. Volunteer leadership is an important construct for examining leadership practices (Bowers, 2012; Posner, 2015; Siriwoharn, 1995). The study's participants self-identified as unpaid nonvocational ministry leaders who led between one and 50 people. De Vries (2015) stated that volunteering is critical for Christians' relationships with God, as He calls believers to serve and lead others. Overall, unpaid volunteers fill key operational roles in helpful organizations (Asomugah et al., 2011; Heflin et al., 2014; Parr, 2010; Posner, 2015). Although nonvocational ministry leaders could be untrained, others might follow these influential opinion leaders (Bean & Martinez,

2015). The study's participants can significantly influence their followers, their churches, and their communities. Participants' LPI responses indicated all exemplary leadership practices to some extent. Participating nonvocational ministry leaders actively disciplined others.

Discipleship and Exemplary Leadership Practice

God charged believers to serve one another by equipping each other for saintly perfection, ministry, and edification of Christ's body (Ephesians 4:12). Nonvocational ministry leaders function as disciples but must also make disciples. This perspective provides an important foundation for understanding how nonvocational ministry leaders help others to grow. In the Great Commission, Jesus charged leaders to serve and teach others, stating, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). Nonvocational leadership practices leaders are critical to examine within this theological framework. According to Kouzes and Posner (2017), "exemplary leadership matters" and "learning leadership takes practice" (pp. 298-301). Exemplary leaders help others and organizations transform by modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. As the Great Commission is about doing, it is necessary to better understand nonvocational ministry leadership practices.

Nonvocational Ministry Leaders Demonstrate Exemplary Leadership

Kouzes and Posner (2017) stated that credibility is the foundation of leadership. Leaders affect extraordinary organizational change when they model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart, practices referred to as the five practices of exemplary leadership. Kouzes and Posner, like other transformational leadership scholars, recognized the importance of setting examples, communicating the importance of

shared visions, taking risks, fostering collaboration and trust, and demonstrating genuine care and concern for others. In this study, each leadership practice had a value of at least 8.00, indicating that participants demonstrated all leadership practices to some extent.

Nonvocational ministry leaders most demonstrated encourage the heart ($M = 8.78$). These leaders are highly likely to engage their followers in their mission and their work. Kouzes and Posner (2017) asserted that leaders must recognize and show appreciation for followers' work contributions. Encouragement is "how leaders visibly and behaviorally link rewards with performance" (Kouzes & Posner, 2017, pp. 19-20). Leaders must first "recognize contributions by showing appreciation for individual excellence" and "celebrate the values and victories by creating a spirit of community" (Kouzes & Posner, 2017, p. 24). Exemplary leadership requires genuine demonstration of care and concern, the result of which according to Posner (2015), "is a strong sense of community and collective identity within the group" (p. 889). Influential and inspirational leaders are concerned with followers' hearts and show appreciation.

Nonvocational ministry leaders least demonstrated challenge the process ($M = 7.98$). These leaders may be less likely to take risks and embrace the necessary innovation for transformation. Kouzes and Posner (2017) asserted that exemplary leaders take risks and should be pioneers who "step out into the unknown . . . know well that innovation and change all involve experimentation, risk, and failure" (p. 17). Leaders should address uncertainty and help followers navigate uncertainty (Posner, 2015). Maintaining the status quo does not indicate change and transformation. First, leaders must "search for opportunities by seeking innovative ways to change, grow, and improve" (Kouzes & Posner, 2017, p. 167). Second, leaders must "experiment and take risks by constantly generating small wins and learning from mistakes" (Kouzes & Posner, 2017, p. 171). Followers feel supported when leaders challenge the process,

and they become open to partnering with leaders in taking risks. According to Posner (2015), leaders view mistakes as learning opportunities. Participating nonvocational ministry leaders should develop and strengthen this area.

This study presented both the exemplary leadership practices and theological training of participating nonvocational ministry leaders. Participants' theological training included both education and years of experience as ministry leaders. Respondents practiced all five exemplary leadership practices to some extent, and most leaders did not receive education or training from Bible colleges or seminary schools. There was no statistical significance or correlation between participants' highest educational level and exemplary leadership practices. Posner (2016b) stated that LPI scores are generally unrelated to various demographic characteristics (age, marital status, years of experience, education), a finding equally applicable to professionals in health care, business, education, and government as well as for pastors of large congregations. This study's findings are consistent with the literature on education and LPI scores; however, results are inconsistent with the research on years of experience. A significant correlation existed between years as a ministry leader and challenge the process leadership ($R_s = -0.39, p = .001$). As years as a ministry leader increased, challenging the process scores decreased. Nonvocational ministry leaders tend to seek innovation less and to take fewer risks. Nonvocational ministry leaders, particularly those who have served as leaders for many years, may benefit from leadership development in this area. These experienced nonvocational ministry leaders may feel comfortable with what they know or with what they have always done. If nonvocational ministry leaders must make disciples to fulfill the Great Commission in this diverse world, they must actively seek out opportunities to challenge the status quo and help others form into God's image.

A significant correlation existed between years as a ministry leader and enable others to act ($R_s = -0.26, p = .038$). As years as a ministry leader increased, enable others to act scores tended to decrease, which indicated that nonvocational ministry leaders who have led for many years might need support to foster collaboration, facilitate self-determination, and ensure followers' growth. Both Pettit (2008) and Teo (2017) asserted that spiritual formation is reflective of believers' growth and maturation of the believer and requires the Bible, God's Spirit, and God's people. According to Pettit, Christians are under construction and in process for influence. The author noted:

Spiritual formation is the holistic work of God in a believer's life whereby systematic change renders the individual continually closer to the image and actions of Jesus Christ . . . and the change or transformation that occurs in the believer's life happens best in the context of authentic, Christian community and is oriented as service towards God and others. (Pettit, 2008, p. 19)

The findings of years as a ministry leader and leadership practices resulted in the rejection of the null hypothesis of no statistical correlation between theological training (years as a ministry leader) and exemplary nonvocational ministry leadership practices. This finding contrasts with that of Zook (1993), who discovered that exemplary leadership practices did not correlate with tenure (years in ministry); however, Zook examined pastors and not nonvocational ministry leaders. Zook also discovered that exemplary leadership practices correlated with different denominational practices. In this study, the researcher did not include or ask the participants their denominations.

Theological Education and Training of the Nonvocational Ministry Leader

Most participants had no Bible college or seminary school experience. From the perspective of formal theological training, this finding was consistent with literature that indicated that nonvocational ministry leaders might be unprepared, ill-equipped, poorly trained, and lacking in leadership skills (Bramer, 2007; Ham & Beemer, 2009; Reck, 2012). However, some researchers assert that pastors must educate and prepare unpaid leaders. According to Heflin et al. (2014), pastors should help volunteer leaders develop their skills. The authors stated, “The calling and responsibilities of volunteer teachers are much greater than managing a group of people for an hour. Their task is to help inspire faith in disciples who are growing in Christ-likeness. This type of skill requires education” (Heflin et al., 2014, p. 30). According to Kyrch (2006), “Volunteer teachers are considered one of the most important positions in the church.” Parr (2010) found that 40% of pastors do not offer training to volunteers who lead in educational ministries.

Volunteers with various levels of theological and secular education have always been important in church operations, and Hoge et al. (1998) stated they are highly valuable resources for churches. This study did not present information on different ministry types, such as educational ministries, in which the participating nonvocational ministry leaders volunteered. For example, it is unknown to the researcher whether the leaders functioned as Sunday school teachers, worship leaders, health and wellness ministry leaders, or evangelism team leaders. Participants led between one and 50 people in their ministries, with an average of 13 people.

Most participants who reported education indicated biblical studies majors or concentrations. Many study participants reported receiving training in church through workshops and other leadership and ministry educational activities.

Theological education is not only important for teaching the Bible and its application to daily life, but for leaders' and educators' development. Theological education can be both formal and traditional and occur in churches, colleges, Bible colleges, and seminaries. Wilhoit (1986) emphasized the importance of Christian education and its connection to humans' search for purpose and meaning. The author recommended a transformative educational approach that includes God-centered service and a commitment to serving and building up other community members. The author further asserted the importance of education to lead others to change. In a global theological education survey conducted between 2011 and 2013, church leaders and theological educators expressed the need for church ministry preparation, spiritual formation, specific skills for communicating the Gospel, and an increase in biblical knowledge (Esterline et al., 2013). As Roehlkepartain (1993) noted, "Effective Christian education is the most powerful single influence on congregations have on maturity of faith" (p. 496). Heflin et al. (2014) stated that pastors cannot expect their volunteer leaders to effectively teach and help others grow if they are not adequately trained themselves.

Implications for Reenvisioning Christian Education and Training

A critique of theological education consistent with this study's findings (no relationship between education and exemplary leadership practices) indicated that teachers should more broadly and creatively consider Christian education. Participating nonvocational ministry leaders reported varied levels of theological training levels, and a few reported education at formal Bible colleges or seminary schools. In open-ended responses on other theological education and training, some study participants noted having participated in ministry training theological education and leadership training within their churches or larger church conferences, sometimes identified as on-the-job training.

Chester and Timmis (2008) stated that Bible instruction should be integrated into everyday life and should not be limited to the confines of church study activities or the “isolation of residential theological colleges” (p. 118). The authors asserted that both Paul and Jesus trained people while they served their communities in highly dynamic and interactive ways. Chester and Timmis recommended that theological instructors switch their focus to “apprenticeships in the context of ministry” and on-the-job training where “ministry and mission set the agenda” (p. 118). Ministerial education continues in a variety of modalities within and outside church confines. No correlation exists between spiritual formation and theological training (Pettit, 2008). The authors stated that “spiritual growth is best cultivated outside the classroom” (p. 87). Although students in seminary, for example, enhance skills, they cannot independently develop spiritual character (Pettit, 2008; Reisz, 2003). Pastors and volunteer ministers should explore current nonvocational ministry training and discipleship practices to identify effective methods, best practices, and leadership development activity or program recommendations.

Implications for Ministry and Leadership Development

Pastors can use this study to identify important training opportunities to equip their nonvocational ministry leaders for more effective leadership within their congregations and communities. Christian leaders play essential roles in training and helping others live out their faith effectively. The image of God, His expectations for relationship and growth, and disciple-making are critical for understanding expected nonvocational ministry leadership practices. The literature undergirds God’s expectations to fulfill the Great Commission by making disciples and nurturing them toward change.

The Great Commission provided the study’s theological framework. Leaders can look to the Bible for instruction, and doing equates to practice. When Jesus told His disciples to go and

make other disciples, He provided the expectation of leaders' practices as believers (Matthew 28:19-20). To prepare leaders for discipleship, God established an understanding of what leaders' relationship should be with both God and man. God created humans for fellowship with Him (1 Corinthians 1:9; Genesis 1:27). God also created humans for fellowship with one another; accordingly, Paul reminded believers to help and encourage one another (Hebrews 10:25). Jesus told believers

Love the Lord your God with all your heart and with all your soul and with all your mind.

This is the first and greatest commandment. And the second is like it, love your neighbor as yourself. All the Law and the Prophets hang on these two commandments. (Matthew 22:36-40)

God commands leaders to love one another as He loves them, and disciples who adhere to this allow all to know that they are Jesus Christ's disciples (John 13:34-35). Scripture indicates the importance of ministry leaders' demonstration of love for God and humanity through disciple-making.

Applications for Ministry and Leadership Development

The participants in this study displayed all exemplary leadership practices to some extent, but most frequently demonstrated encouraging the heart and less frequently demonstrated challenging the process. Although participating nonvocational ministry leaders overall performed effective leadership practices, there was room for skill development, particularly in taking risks and actively seeking out innovative ways to improve. Historically, church activities are embedded in longstanding traditions, with the Bible often viewed as the only tool or resource people need to conform to God's image. Some churchgoers may view innovation and incorporation of nontraditional outreach and instructional methods as contrary to religious or

denominational beliefs or as a failure to totally depend on God. Venturing into the unknown, taking risks, and learning from failure are critical for individual and organizational growth and transformation.

Because nonvocational ministry leaders are critical resources for churches, their development in challenging the process is vital for discipleship and developing others. First, nonvocational ministry leaders need to be aware of their leadership practices. Assessments such as the LPI may provide helpful feedback on their practices. Leaders could identify their least-demonstrated practices to seek opportunities for developing more effective leadership skills. For example, participating nonvocational ministry leaders least demonstrated challenge the process and exposure to innovation; accordingly, leaders can participate in leadership development programs to improve experimentation, risk-taking, and learning from missteps when things do not go as planned. Pastors and nonvocational ministry leaders may benefit from partnering with members of other churches who are implementing innovative learning, teaching, and discipleship approaches. Churches may also benefit from incorporating specific and intentional nonvocational ministry leadership training, regardless of ministry leaders' years of experience. If the Great Commission is a guiding mission, reenvisioning leadership training will be critical for the ministry's growth and effectiveness.

Research Limitations

The small number of participants limited the study. The number of individuals who comprised this population was unknown to the researcher. A purposive nonprobability sampling technique was the means to draw the sample from the potential population of nonvocational ministry leaders who served in the 20 predominantly Black Southeastern Connecticut churches. A total of 69 self-identified nonvocational ministry leaders participated in the study, 68 of whom

responded to the survey questions. As a courtesy, the researcher contacted the pastors of the 20 churches and asked for permission to contact their nonvocational ministry leaders. The responses to telephone messages, e-mails, and letters sent via U.S. mail were slow and limited, which made the population of unknown number challenging to access. The researcher also attempted to recruit participants through social media posts on Facebook and LinkedIn. Because the sample was small, the results could not be generalized to the larger population of unpaid ministry leaders in predominantly Black churches.

The researcher accessed Black Southeastern Connecticut churches in the area to make the study more manageable and to determine an appropriate sample of an unknown population. According to the Pew Research Center, nearly eight in 10 Blacks identify as Christian and are more likely to be Protestant (Masci, 2018). Considered a safe haven and a place of affirmation (Ellis & Morzinski, 2013; Mellowes, n.d.), the Black Protestant church has a long history of utilizing nonvocational ministry leaders to teach and reach people. Nonvocational ministry leaders in predominantly Black churches were an intriguing group to examine, as there was a gap in knowledge about their leadership practices. It was important to find out more about these highly influential church leaders.

It was not possible to draw inferences in this quantitative study with descriptive survey methods due to the limited number of participants. Of the responding 68 nonvocational ministry leaders of predominantly Black Southeastern Connecticut churches, there were 32 men and 34 women; two did not respond to this question. Participants' ages ranged from 18 to 65 years, with the majority between 55 to 64 years. There were no data on race, ethnicity, or church names collected due to the specific geographic location and small sample size. Because of the researcher's familiarity with many of the area churches, it might have been possible to identify

participants based on their responses to the demographic questions. A larger sample could have provided more generalizable results that better indicated this population of nonvocational ministry leaders.

Most participants in the study had 0 to 5 years of experience as nonvocational ministry leaders. Although the majority of participants were between the ages of 55 and 64 years, most nonvocational ministry leaders had limited experience leading in ministry. Drawing inferences was not possible regarding the results of the entire population of nonvocational ministry leaders, as study participants were those who chose to respond to the survey. There was no information collected about the respective churches, denomination, years of operation, leadership structure, or their congregations' demographic compositions to draw any conclusions about the age range and number of years leading in ministry.

Because this was a quantitative study, limited conclusions were possible about the population's leadership. As the survey had multiple-choice options, Likert-scale responses, and limited open-ended response opportunities, no information was available on participants' knowledge, perceptions, or attitudes about ministerial leadership.

Further Research

Although this study filled a gap in the literature of exemplary leadership practices and the theological training of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches, findings did not provide data on their overall leadership. Following this study's findings, several areas would benefit from further research:

1. A quantitative survey of a larger sample of nonvocational ministry leaders that is not limited to predominantly Black churches in a small geographical area could provide robust information generalizable across the entire population of nonvocational ministry

leaders. Demographic data of denomination and race/ethnicity could provide more opportunities to examine and understand any relationships or differences in leadership practices across groups. Additionally, the collection of data about churches' congregation size, leadership structure, and number and types of ministries might contribute more understanding for the context within which nonvocational leaders operate.

2. In-depth, qualitative interviews with nonvocational ministry leaders may indicate their knowledge, perceptions, and attitudes about their leadership and leadership in general. A mixed methods research approach utilizing the LPI-Self or another assessment tool and individual interviews or focus groups could provide rich insight into nonvocational ministry leadership practices.
3. It would also be helpful to capture the experiences and perspectives of nonvocational ministry leaders' followers through the administration of the LPI-Observer assessment tool, in which followers score leaders on five exemplary leadership practices. Focus groups or individual interviews may indicate followers' thoughts, feelings, and attitudes. An examination of nonvocational ministry leaders' effectiveness could also provide rich insight.
4. A quantitative or qualitative exploration of nonvocational ministry leader practices from the perspectives of pastors who lead nonvocational ministry leaders could also be beneficial to show the training, including leadership development, if any, offered to nonvocational ministry leaders.
5. Further exploration of nonvocational ministry leaders' challenge the process leadership and the feelings and experiences that prevent them from actively searching for innovative ways to improve could provide additional insight.

Nonvocational ministry leaders are an intriguing population to study because they are volunteers who have accepted central church roles. The expectations of these leaders who often have little or varied levels of theological or leadership training are high, as the church strives to uphold and fulfill the mandates of the Great Commission. Jesus told believers, especially leaders:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

(Matthew 28:19-20)

Because nonvocational ministry leaders serve as God's instruments to transform believers into His image, it is imperative to know how they live out their leadership. Further research is required to determine how nonvocational ministry leaders transform believers into the living image of God and connect with followers for discipleship purposes. Exemplary, influential leaders not only move others to follow but genuinely care about and invest in the lives and futures of others. Jesus said:

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another. (John 13:34-35)

Nonvocational ministry leaders are the present and the future of individual and church transformation. Therefore, a deeper understanding of their leadership practices is essential.

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APPENDICES

Appendix A: IRB Approval**LIBERTY UNIVERSITY.**
INSTITUTIONAL REVIEW BOARD

October 2, 2019

Stephenie R. Guess

IRB Approval 3931.100219: Exemplary Leadership Practices of Non-Vocational Ministry Leaders in Predominantly Black Churches in Southeastern Connecticut: A Quantitative Study

Dear Stephenie R. Guess,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval e-mail.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b)(3). This listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,


G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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Appendix B: Permission to Use LPI

WILEY

October 15, 2019

Stephenie Guess
Liberty University
31 Concord Court
Groton, CT 06340

Dear Stephenie Guess:

Thank you for your request to use the LPI®: Leadership Practices Inventory® in your research. This letter grants you permission to use either the print or electronic LPI [Self/Observer/Self and Observer] instrument[s] in your research. You may *reproduce* the instrument in printed form at no charge beyond the discounted one-time cost of purchasing a single copy; however, you may not distribute any photocopies except for specific research purposes. If you prefer to use the electronic distribution of the LPI you will need to separately contact Joshua Carter [REDACTED] directly for further details regarding product access and payment. Please be sure to review the product information resources before reaching out with pricing questions.

Permission to use either the written or electronic versions is contingent upon the following:

- (1) The LPI may be used only for research purposes and may not be sold or used in conjunction with any compensated activities;
- (2) Copyright in the LPI, and all derivative works based on the LPI, is retained by James M. Kouzes and Barry Z. Posner. The following copyright statement must be included on all reproduced copies of the instrument(s); “Copyright © 2013 James M. Kouzes and Barry Z. Posner. Published by John Wiley & Sons, Inc. All rights reserved. Used with permission”;
- (3) One (1) **electronic** copy of your dissertation and one (1) copy of all papers, reports, articles, and the like which make use of the LPI data must be sent **promptly** to my attention at the address below; and,
- (4) We have the right to include the results of your research in publication, promotion, distribution and sale of the LPI and all related products.

Permission is limited to the rights granted in this letter and does not include the right to grant others permission to reproduce the instrument(s) except for versions made by nonprofit organizations for visually or physically handicapped persons. No additions or changes may be made without our prior written consent. You understand that your use of the LPI shall in no way place the LPI in the public domain or in any way compromise our copyright in the LPI. This

license is nontransferable. We reserve the right to revoke this permission at any time, effective upon written notice to you, in the event we conclude, in our reasonable judgment, that your use of the LPI is compromising our proprietary rights in the LPI.

Best wishes for every success with your research project.

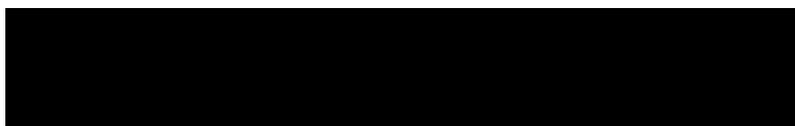
Cordially,



Mélanie
Mortensen
Rights
Coordinator



WILEY



Appendix C: Nonvocational Ministry Leaders Leadership Practices Survey

Demographic Questions

This survey is anonymous, and participation is voluntary. Please mark the response that best applies to you.

- | | |
|--|--|
| <p>What is your gender?</p> <ul style="list-style-type: none"> <input type="radio"/> Male <input type="radio"/> Female | <p>What is your age range?</p> <ul style="list-style-type: none"> <input type="radio"/> Under 18 <input type="radio"/> 18 – 24 <input type="radio"/> 25 – 34 <input type="radio"/> 35 – 44 <input type="radio"/> 45 – 54 <input type="radio"/> 55 – 64 <input type="radio"/> 65 and older |
|--|--|

How many years have you been a non-vocational (unpaid) ministry leader?

- 0 – 5 years
- 6 – 9 years
- 10 – 15 years
- 16 – 19 years
- 20 or more years

As a non-vocational ministry leader, how many people are you leading? _____

What is your highest level of theological education/training attained? Please specify your major or concentration.

- No Bible college or seminary school
- Some Bible college or seminary school (major/concentration) _____
- Certificate (major/concentration) _____
- Associate's degree (major/concentration) _____
- Bachelor's degree (major/concentration) _____
- Master's degree (major/concentration) _____
- Doctoral degree (major/concentration) _____

Other education or training you'd like to share:

To what extent do you engage in the following behaviors? Choose the response number that best applies to each statement and record it on the line to the right of that statement. The Rating Scale runs from 1 to 10. Choose the number that best applies to each statement.

1= Almost Never 2= Rarely 3= Seldom 4= Once in a While 5= Occasionally
6= Sometimes 7= Fairly Often 8= Usually 9= Very Frequently 10= Almost Always

1. I set a personal example of what I expect of others. _____
2. I talk about future trends that will influence how our work gets done. _____
3. I seek out challenging opportunities that test my own skills and abilities. _____
4. I develop cooperative relationships among the people I work with. _____
5. I praise people for a job well done. _____
6. I make certain that people adhere to the principles and standards that have been agreed upon. _____
7. I describe a compelling image of what our future could be like. _____
8. I challenge people to try out new and innovative ways to do their work. _____
9. I actively listen to diverse points of view. _____
10. I make it a point to let people know about my confidence in their abilities. _____
11. I follow through on the promises and commitments that I make. _____
12. I appeal to others to share an exciting dream of the future. _____
13. I actively search for innovative ways to improve what we do. _____
14. I treat others with dignity and respect. _____
15. I make sure that people are creatively recognized for their contributions to the success of our projects. _____
16. I ask for feedback on how my actions affect other people's performance. _____
17. I show others how their long-term interests can be realized by enlisting a common vision. _____
18. I ask "What can we learn?" when things don't go as expected. _____
19. I involve people in the decisions that directly impact their job performance. _____
20. I publicly recognize people who exemplify commitment to shared values. _____
21. I build consensus around a common set of values for running our organization. _____
22. I paint the "big picture" of what we aspire to accomplish. _____
23. I identify measurable milestones that keep projects moving forward. _____
24. I give people a great deal of freedom and choice in deciding how to do their work. _____
25. I tell stories of encouragement about the good work of others. _____
26. I am clear about my philosophy of leadership. _____
27. I speak with genuine conviction about the higher meaning and purpose of our work. _____
28. I take initiative in anticipating and responding to change. _____
29. I ensure that people grow in their jobs by learning new skills and developing themselves. _____
30. I get personally involved in recognizing people and celebrating accomplishments. _____

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Appendix D: Consent Form

The Liberty University Institutional
Review Board has approved
this document for use from
10/2/2019 to 10/1/2020
Protocol # 3931.100219

Exemplary Leadership Practices of Non-Vocational Ministry Leaders in Predominantly Black Churches in Southeastern Connecticut: A Quantitative Study

Stephenie R. Guess

Liberty University

EdD in Christian Leadership/School of Divinity

You are invited to participate in a research study on the leadership practices of nonvocational (unpaid) ministry leaders in various ministries of predominantly Black Southeastern Connecticut churches. You were selected as a possible participant because you are age 18 years of age or older, a nonvocational (unpaid) ministry leader, and serve in a predominantly Black Southeastern Connecticut church. Please read this form and ask any questions before agreeing to be in the study.

Stephenie R. Guess, a doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

Background Information: The purpose of this study is to present the exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches. The study will also present their theological training levels.

Procedures: If you agree to be in this study, please complete the anonymous survey, which should take you approximately 10 to 15 minutes.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from taking part in this study.

By determining the exemplary leadership practices and theological training of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches, opportunities for leadership development may be identified. The identification and development of effective leadership practices may benefit nonvocational ministry leaders' congregations and communities.

The Liberty University Institutional

Review Board has approved
this document for use from
10/2/2019 to 10/1/2020
Protocol # 3931.100219

Confidentiality: The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. The paper records will be stored in a locked file cabinet and maintained for a minimum of 3 years after the study's conclusion. The electronic data will be stored in a password-protected platform for a minimum of 3 years after the study's conclusion. Only the researcher will have access to the data.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any questions or withdraw at any time prior to submitting the survey without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, simply do not complete and return/submit the survey.

Contacts and Questions: The researcher conducting this study is Stephenie R. Guess. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [REDACTED]. You may also contact the researcher's faculty chair, Dr. Robert Van Engen, at [REDACTED].

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Suite 2845, Lynchburg, VA 24515 or e-mail at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Please take the survey and return to the researcher in the self-addressed stamped envelope.

Appendix E: Sample Mail/E-Mail Permission Letter – Pastor Support

October 22, 2019

Dear Pastor:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements of the EdD program in Christian Leadership. The title of my research project is Exemplary Nonvocational Ministry Leadership Practices in Predominantly Black Southeastern Connecticut Churches: A Quantitative Study, and the purpose of my research is to present exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches.

I am writing to request your permission to contact nonvocational (unpaid) ministry leaders within your church who are 18 years of age or older and invite them to participate in my research study.

Participants will be asked to complete an anonymous, online survey. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time. Thank you for considering my request. If you choose to grant permission, please respond by e-mail to [REDACTED]. A permission letter document is attached for your convenience.

Sincerely,

Stephenie R. Guess
Student Researcher

Appendix F: Permission To Access Nonvocational Ministry Leaders

October 22, 2019

Stephenie R. Guess
Student Researcher



Dear Stephenie Guess:

After careful review of your research proposal entitled Exemplary Nonvocational Ministry Leadership Practices in Predominantly Black Southeastern Connecticut Churches: A Quantitative Study, I have decided to grant you permission to access our nonvocational ministry leaders and invite them to participate in your study.

Check the following box, as applicable:

I am requesting a copy of the results upon study completion and/or publication.

Sincerely,

Your Name _____

Your Title _____

Your Church _____

Appendix G: Sample Paper Recruitment Letter – Nonvocational Ministry Leader

October 28, 2019

Dear Nonvocational Ministry Leader:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements of the EdD program in Christian Leadership. The purpose of my research is to determine the exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches. I am writing to invite you to participate in my study.

If you are 18 years of age or older, serve as a nonvocational (unpaid) ministry leader in a predominantly Black Southeastern Connecticut church, and are willing to participate, you will be asked to complete either an online or paper survey and select the responses that best apply to you. It should take approximately 10 to 15 minutes for you to complete the survey. Your participation will be completely anonymous, and no personal, identifying information will be collected.

To participate, you can go to https://liberty.co1.qualtrics.com/jfe/form/SV_9uCmYmPc4eN2JVj and complete the survey online or complete the paper survey provided with this letter.

A consent document is stapled to the survey. If you choose to complete the paper survey, simply read the attached consent document, complete the paper survey, and place your completed survey in the provided envelope. Please mail the survey to me in the postage-paid envelope. The consent document contains additional information about my research, but you do not need to sign and return it.

Please call me at [REDACTED] or e-mail me at [REDACTED] with any questions you may have about this study.

Sincerely,

Stephenie R. Guess
Student Researcher

Appendix H: Sample Social Media Recruitment Letter – Nonvocational Ministry Leader

October 28, 2019

Dear Nonvocational Ministry Leader:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements of the EdD program in Christian Leadership. The purpose of my research is to determine the exemplary leadership practices of nonvocational ministry leaders in predominantly Black Southeastern Connecticut churches. I am writing to invite you to participate in my study.

If you are 18 years of age or older, serve as a nonvocational (unpaid) ministry leader in a predominantly Black Connecticut church, and are willing to participate, you will be asked to complete either an online or paper survey and select the responses that best apply to you. It should take approximately 10 to 15 minutes for you to complete the survey. Your participation will be completely anonymous, and no personal, identifying information will be collected.

To participate click on the link provided:

https://liberty.co1.qualtrics.com/jfe/form/SV_9uCmYmPc4eN2JVj You can also participate by completing a paper survey at the church.

A consent document is provided as the first page you will see after you click on the link. Please also click on the survey link at the end of the consent information to indicate that you have read the information and would like to take part in the survey. If you choose to complete the paper survey, consent information will be stapled to the survey. The consent document contains additional information about my research, but you do not need to sign and return it.

Please call me at [REDACTED] or e-mail me at [REDACTED] with any questions you may have about this study.

Sincerely,

Stephenie R. Guess
Student Researcher

Exemplary Leadership Practice	Practice Statements
Enable others to act	 The practice statements for 'Enable others to act' are redacted with black bars. There are approximately 10 lines of text, with varying lengths and positions of redaction.
Encourage the heart	 The practice statements for 'Encourage the heart' are redacted with black bars. There are approximately 10 lines of text, with varying lengths and positions of redaction.