

Liberty University

**EQUIPPING MINISTRY LEADERS FOR SERVICE AT MOUNT CALVARY BAPTIST  
CHURCH**

A Thesis Project Submitted to  
The Faculty of Rawlings School of Divinity  
In the Candidacy for the Degree of  
Doctor of Ministry

Department of Christian Leadership and Church Ministries

by

Vodricka L. Epps

Lynchburg, Virginia

Spring 2020

Copyright © 2020 by Vodricka L. Epps

All Rights Reserved

**Liberty University Rawlings School of Divinity**

**Thesis Project Approval Sheet**

---

Mentor  
Dr. Dwayne Milioni

---

Reader  
Dr. Seth A. Bible

## ABSTRACT

### EQUIPPING MINISTRY LEADERS FOR SERVICE AT MOUNT CALVARY BAPTIST CHURCH

Vodricka Epps

Liberty University School of Divinity, 2020

Mentor: Dr. Dwayne Milioni

This thesis project will examine the congregational need for ministry leaders to develop leadership skills. Mount Calvary Baptist Church, located in Hopewell, Virginia, serves as the framework of this investigation. The problem addressed by this research is derived from ten ministry leaders currently serving at Mount Calvary who have servants' hearts but lack leadership skills to develop their ministries. With adequate training and continuing education, leaders are more equipped to lead ministries. Without leaders who are adequately equipped to lead ministries, it is difficult for the church to carry out its mission and remain active.

The findings of this research are positioned within biblical-theological analysis and scholarly literature to identify practical approaches for developing leadership skills for the work of ministry. Specific practices conducted include interviews and surveys to gauge the problem. Furthermore, intervention efforts like workshops, seminar venues, along with teaching and preaching, assist in drawing attention to perspective changes. Utilizing the research and the intervention endeavors, this project aims to present Mount Calvary Baptist Church with practical approaches for equipping and developing current leaders with leadership skills to develop ministries.

**Abstract length: 182 words**

## Contents

<b>CHAPTER ONE: INTRODUCTION</b> .....	1
<b>The Ministry Context</b> .....	1
<b>Problem Statement</b> .....	9
Significance of the Study.....	12
<b>Basic Assumptions</b> .....	12
<b>Definition, Limitations, and Delimitations</b> .....	13
Definitions .....	13
Limitations.....	14
Delimitations .....	15
Thesis Statement .....	15
<b>CHAPTER TWO: CONCEPTUAL FRAMEWORK</b> .....	16
<b>Overview</b> .....	16
<b>Literature Review</b> .....	16
<b>Theoretical Foundation</b> .....	23
Identifying and Qualifying Leaders.....	23
Equipping Leaders.....	30
<b>Theological Foundation</b> .....	39
Leadership Paradigms.....	39
Leadership Characters and Leader Qualities .....	45
A Culture of Learning and Development .....	46
<b>CHAPTER THREE: METHODOLOGY</b> .....	47
<b>Purpose and Objective Overview</b> .....	47
Research Objective .....	48
Research Questions.....	49
<b>The Research Design</b> .....	50
General Description of the Research Design.....	50
Research Philosophy.....	53
The Rationale for Choosing a Positivism Approach .....	54
<b>Research Approaches</b> .....	54
The Complimentary Approach .....	55
Mixed-Method Approach .....	56

<b>Research Methods</b> .....	59
Variables .....	59
Non-experimental Cross-sectional Survey .....	60
Questionnaire.....	62
Literature Review .....	64
<b>Data Collection</b> .....	65
Location, Sample and Sampling Procedures for the First Phase of Research.....	65
<b>Ethical Considerations</b> .....	66
Confidentiality, Privacy, and Data Security .....	67
Voluntary Participation and Informed Content .....	68
Risk, Compensation, and Benefits.....	68
<b>Research Procedures</b> .....	68
Data Collection Materials and Protocols.....	69
<b>Analysis and Evaluation Methods</b> .....	70
Data Transformation.....	70
Data Correlation and Comparison .....	71
Analysis of Conclusions and Inferences.....	71
Ensuring Reliability and Validity .....	72
<b>CHAPTER FOUR</b> .....	75
<b>PRESENTATION, ANALYSIS, AND INTERPRETATION OF RESULTS</b> .....	75
Chapter Overview .....	75
Reliability Test .....	75
Descriptive Statistics .....	77
Inferential Statistics.....	80
Interpretation of Results .....	90
Level of Leadership Deficiency at Mount Calvary Baptist Church .....	90
Themes and Applications Critical in Developing Leaders at Mount Calvary Baptist Church .....	90
<b>CHAPTER FIVE: CONCLUSION</b> .....	92
<b>Chapter Overview</b> .....	92
<b>Summary of Findings</b> .....	92
<b>Discussion of Findings</b> .....	93
Equipped to Serve.....	93

Inclusion in Decision-Making .....	94
Commitment to Regular Devotions .....	96
Developing Others to Lead and Succeed.....	97
Commitment to Service .....	98
Conflict Resolution.....	99
Optimism and Enthusiasm Towards Ministry .....	100
<b>Strategies for Implementation .....</b>	<b>101</b>
Coaching, Mentoring, and Modeling.....	104
Educational Programs.....	105
Training, Retreats, Conferences, and Summits .....	105
Communication and 360° Feedback .....	105
Reward.....	106
<b>Implications for Practice and Future Research.....</b>	<b>106</b>
Bibliography.....	108
Appendix A: Questionnaire.....	117
Institutional Review Board Approval .....	120

## Table and Figures

Figure 1: Adopted from Earle-Whites' COGALS in Action.....	311
Figure 2: Model of Effective Leadership Development Programs.....	355
Figure 3. The Research Process Onion.....	52
Figure 4: Triangulation.....	74

## Chapter One

### Introduction

#### The Ministry Context

Leadership is a topic of discussion more than ever before, especially in sacred spaces. As the impact of popular culture against religion continues to intensify, churches are continuously considering new ways of attracting and bringing people to church. Shorter service times, cool lights, creative stage props, contemporary worship, and subjective messages have been effective magnets for increasing congregations. Nonetheless, existing research shows that attracting and maintaining a God-fearing congregation demands continuous addition of leaders, which entails helping members discover and make effective use of their gifts and talents that God has given them.

Leadership development is an essential topic for the church, especially the African-American church. Historically, and currently, the black church has been in need of equipping its own leaders (Allen, Davey, and Davey,<sup>1</sup> Ammerman et al.,<sup>2</sup> Brown and Brown,<sup>3</sup> Livingston et al.,<sup>4</sup> Watt<sup>5</sup>). For centuries, the black church has stood as the only institution built and owned by the community to foster individual, systematic, and political change within the community. In the black church, African-Americans found refuge, courage, hope, strength, and comfort.

---

<sup>1</sup> Argie J. Allen, Maureen P. Davey, and Adam Davey, "Being Examples to the Flock: The Role of Church Leaders and African-American Families Seeking Mental Health Care Services," *Contemporary Family Therapy*, (2009), 117–134.

<sup>2</sup> Ammerman et al. "Research Expectations among African-American Church Leaders in the PRAISE! Project: A Randomized Trial Guided by Community-Based Participatory Research," *American Journal of Public Health*, (2003), 1720–1727.

<sup>3</sup> Brown R. K. and R. E. Brown, "Faith and Works: Church-Based Social Capital Resources and African-American Political Activism," *Social Forces*, (2003), 617–641.

<sup>4</sup> Livingston et al. "Feeling No Ways Tired," *Journal of Black Studies*, (2017), 279–304.

<sup>5</sup> Willis Watt, "Relational Principles for Effective Church Leadership," *Journal of Leadership Education*, (2014), 125–139.

Born out of the quest for freedom, justice, and equality, the black church has been the voice for the African-American community when it comes to addressing economic, social, and political injustices that have for long exasperated its people. As a source of the community's strength, the black church must always remain steadfast to serve as a safe haven for the community, develop safe ecclesial spaces for worship and to empower the rebuilding of the various social fabrics.

To remain steadfast in their predominant role, the church, led by the pastor and other leaders, require mastering the art of service, which as per Jesus' life, is built upon three pillars: love, humility, and service.<sup>6</sup> To serve one another in a manner that is meaningful, "by love serve one another,"<sup>7</sup> by "being completely humble and gentle, being patient bearing with one another in love, and making every effort to keep the unity of the spirit through the bond of peace."<sup>8</sup>

Love, service, and humility are critical Christian virtues that black church leaders cannot afford to discount, particularly given their significant role in the community. Compared to other churches, black church pastors wield more influence in the community. Some research by Harmon, Strayhorn, Webb, and Hebert on the influence of African-American pastors revealed that the historical and current prominence of African-American church exalts pastors, "making them important gatekeepers within AA communities."<sup>9</sup> These men and women of God provide strength and guidance to those whom they serve and perpetuate cohesiveness within the community. Barnes proves that historically, and even currently, that church leaders have played a

---

<sup>6</sup> Anton Wessels, *Van Gogh, and the Art of Living: The Gospel According to Vincent van Gogh*, Eugene: Wipf and Stock Publishers, (2013), 2.

<sup>7</sup> Galatians 5:13.

<sup>8</sup> Ephesians 4:1-4.

<sup>9</sup> Harmon B. E., S. Strayhorn, B. L. Webb, and J. R. Hébert, "Leading God's People: Perceptions of Influence Among African-American Pastors" *Journal of Religion and Health* (2018), 1516.

fundamental role in stimulating the church priestly (other-worldly) and prophetic (this-worldly) functions.

In their priestly role, African-American leaders provide religious symbols, lead worship, and organize religious events to foster their members' relationship with God, and motivates them to look forward to a more promising afterlife.<sup>10</sup> Faith is paramount to achieving priestly goals. In the words of Harry Hosier, a renowned African-American Methodist preacher during the Second Great Awakening, "I sing by faith, pray by faith, preach by faith, and do everything by faith." Hosier's words are reinforced by Lincoln and Mamuya who contend:

A deep religious faith can be the bedrock for sustaining a person in courageous political acts of liberation. Religious piety does not have to be an opiate; it can be an inspiration to civil rights militancy. Other-worldly religious transcendence can be related dialectically to the motivation, discipline, and courage needed for this-worldly political action.<sup>11</sup>

Black pastors require mastering the art of proclaiming liberation by challenging the status quo and promoting the willingness to mobilize collective efforts towards societal improvements. Both prophetic and priestly functions must go hand in hand. Gerth and Mills showed that congregations in African-American churches are more likely to follow a prophetic voice on social problems, such as unemployment, poverty, and disease prevalence.<sup>12</sup> Despite the efforts put in place by the black church and their pastors, various researchers are still convinced that they are still challenged to develop creative and proactive methods of dealing with both new and

---

<sup>10</sup> Sandra L. Barnes, "Priestly and Prophetic Influences on Black church Social Services," (*Social Problems* 2004), 214.

<sup>11</sup> Lincoln C. E., Lawrence H, Mamiya, and Lawrence H, Mamiya, *The Black church in the African-American Experience*, Durham: Duke University Press, (1990), 234.

<sup>12</sup> Hans Gerth, and C. Wright Mills, *From Max Weber: Essays in Sociology*, London: Routledge, (2014), 127.

chronic problems (Aydin, Fischer,<sup>13</sup> Barnes,<sup>14</sup> Komives et al.<sup>15</sup>). In this study, it is hypothesized that such loopholes are relatable to leadership issues and can be solved through proper leadership training. The literature review section explores this question in detail. To this point, the author narrows down the study to Mount Calvary Baptist Church.

The early history<sup>16</sup> of Mount Calvary Baptist church was passed down from generation to generation. Over the years, the strength and spirit of family have enriched each generation. In 1876 Rev. William Willis and a few faithful Christians started Mount Calvary Baptist Church. In the early days, members would attend worship service by going from house to house. The members initially met in homes and around campfires for services and walked miles to attend regular services. Later, Rev. Willis left, and Rev. Norman Dugger became Mount Calvary's second pastor.

Along with a few members, Pastor Dugger built a small 15 x 25-foot building. The church would use this building for almost 30 years. By February 1910, church records show that Mount Calvary no longer had a regular pastor.

Pastor Dugger's health would fail him, leading to his retirement. However, by the end of August 1910, church members selected Rev. W. H. Wiggins as their pastor. Pastor Wiggins' would lead the church for several years. He actively took part in building a new church and was paid for his carpentry work, including work on a church hall. After several years of earnest work Pastor, Wiggins resigned in late 1915.

---

<sup>13</sup> Nilüfer Aydin, Peter Fischer, and Dieter Frey, "Turning to God in the face of ostracism: Effects of social exclusion on religiousness," (*Personality and Social Psychology Bulletin* 2010), 742-753.

<sup>14</sup> Sandra L. Barnes, "Priestly and Prophetic Influences on Black church Social Services," 202-221.

<sup>15</sup> Susan R. Komives, Nance Lucas, and Timothy R. McMahon, *Exploring Leadership: For College Students Who Want to Make a Difference*, (Hoboken: John Wiley & Sons, 2009), 595-625.

<sup>16</sup> Mount Calvary Repository and Archives.

In January 1916, a pulpit committee was established to find another pastor. Church leaders, such as Deacon Archer Lipscomb, Deacon Henry Young, Helen Roach, and others, were a stable force during this time without a pastor. In October of 1916, Rev. A.M. Kent became Mount Calvary's fourth pastor. By 1917 Mount Calvary was 72 members strong, and records show they were arranging a choir ensemble; however, this was also a turbulent year for the church.

After recently building a church, the U.S. government took the church's property to build a portion of Camp Lee (present-day Fort Lee) during World War I. In 1918, the church would have meetings and services at the treasurer's (Deacon Archer Lipscomb) home. His property was only a few tracts down from Mount Calvary's current property. Later the church would rent different buildings, including a schoolhouse in Washington Heights (present-day Arlington Heights) to hold service. In the fall of 1918, church records reference a rebellion, and it appears during this time Rev. Kent left the church. It was said that some faithful members stayed at Mount Calvary while others went to First Baptist City Point. The church was without a pastor and a concrete building of its own, but with strong leadership, Mount Calvary endured.

During the next year, many ministers provided services, and a few times, ministers would be presented for a vote as pastor. Ultimately, Mount Calvary would call Rev. Chaplin as its next pastor in January 1920. That same year, Prince George County property records confirm that the trustees of the church purchased the church's current property in April from Mr. Joseph and Ms. Mary Butor for \$175.00. The Pastor suggested a building committee and construction began on a new sanctuary.

At the end of 1920, Pastor Chaplin's health began to fail, and in April of 1921, the church called Rev. Dr. Gordon as its next pastor. In his brief time as pastor, he implemented the idea of

monthly leadership meetings and quarterly church meetings in place of monthly church meetings. Following Rev. Dr. Gordon, the church was pastored by Rev. Whitfield beginning in 1922 and then Rev. W.E. Saunder. Both pastors served until their deaths.

In 1941 God sent the church's longest-serving pastor, Rev. Dr. L.W. Jacobs. During Pastor Jacobs's time as pastor Mount Calvary built its current facility on Courthouse Road in approximately 1950. Pastor Jacobs was highly active in the community as pastor of up to five churches at one time. He would lead Mount Calvary for 46 years. In 1987 the church installed Rev. Dr. Joseph D. Morrison as its 10<sup>th</sup> pastor.

During Pastor Morrison's years of service, the church had several renovations and changes. In 2000 the church completed an extensive renovation, including the addition of a fellowship hall. Joseph Bennett led construction with the assistance of the men of the church. At completion, the fellowship hall included a kitchen, additional bathrooms, and classrooms. The main sanctuary was renovated with new windows, lights, carpeting, and a new piano. Also, a new church sign and a heated Baptismal pool were installed. Later the parking lot was paved, and a handicap ramp was added to the back of the church. Lastly, during his tenure, the church purchased land for future growth. Pastor Morrison served for 27 years until his death in 2014.

In July of 2016, Mount Calvary installed its 11<sup>th</sup> pastor, Vodricka L. Epps. He has already orchestrated the upgrading of the Children's education rooms with smart technology. The sound system in the sanctuary also received enhancements, which include two independent Choir speakers, new wiring, and a new soundboard. Most importantly, more souls have joined the body of Christ under his leadership.

For many years Mount Calvary held membership in the Bethany Baptist Association. The church has contributed to the American Red Cross, American Diabetes Association,

American Cancer Society, Alzheimer’s Association, Feed-more, and the Minister Wives and Widow Foundation.

The history of Mount Calvary Baptist Church reflects a church that is deeply rooted in both priestly and prophetic service. The history “indicates a continuous effort to develop safe and better ecclesial space for worship, which not only satisfies the expectations of the congregation but also glorifies” God. As a necessary complement to its continuous development, the church has a responsibility to ensure more people know God ‘and go to Him as the living stone, rejected indeed by men, to build their spiritual house and offer spiritual sacrifices to God through His son Jesus Christ.’<sup>17</sup> The church has indeed attempted to remain faithful to his noble call.

Mount Calvary Baptist Church mission is to empower the faith community by encouraging all to *Know* God, to *Grow* in Faith, and *Go* in Power. Simply put, the church encourages all its members and non-members to “*Know, Grow, and Go.*” Its vision is ingrained in growing the community that actively models the life of Christ through “Relationship, Reconciliation, and Restoration.” This is catalyzed by its belief that a worship experience should neither begin nor end on Sunday but instead should continue daily. The church passionately believes that preaching, singing, and fellowship are not the ultimate determinants of a Godly service and that it extends beyond that. It states in its philosophy:

“The Calvary Experience is, therefore, not all about the singing, preaching, and the fellowship so much; but, about our decision to live lives pleasing to God. It is about our love for one another and our patience with each other.”<sup>18</sup>

---

<sup>17</sup> 1 Peter 2:4-5.

<sup>18</sup> Mount Calvary Repository and Archives.

Mount Calvary Baptist Church has a long history of lifting up the name of Jesus through spiritual songs and hymns for the past 143 years. Mount Calvary continues to be instrumental in supporting the needs of the local community by donating to worthy causes by supporting local food banks, visiting the sick and shut-in, and, most importantly, bringing lost souls to Christ through the word of God. While many great men and women have come through our doors, none other stands taller than the late great Dr. L.W. Jacobs, who served faithfully for over 46 years.

The church must ensure that the candles of outstanding leaders such as the late Dr. L.W. Jacobs remain aflame to perpetuity. The only way to achieve this is by ensuring that its leaders are always prepared and skilled to serve wholeheartedly and with God's guidance. Warren Bennis once wrote:

“A leader is not simply someone who experiences the personal exhilaration of being in charge. A leader is someone whose actions have the most profound consequences on other people's lives, for better or for worse, sometimes forever and ever.”<sup>19</sup>

Attaining the level of leadership that Bennis describes demands that leaders fully understand the context and circumstances in which they operate, the community they serve, and the broader environment, which affects their practice. This is something difficult to achieve without proper leadership development plans and implementation strategies in place. In their study of local church leadership, MacIlaine, Stewart, and Barfoot argued that fully-fledged spiritual leadership is ascertained when leaders, consciously living in God's presence, lead through a skillful servant-influence.<sup>20</sup> All the arguments in this section converge to one point the

---

<sup>19</sup> Warren Bennis, *An Invented Life: Reflections on Leadership and Change*, Los Angeles, CA: Figueroa Press, 2003, 65.

<sup>20</sup> MacIlvaine III, W. Rodman, William C. Stewart, and D. Scott Barfoot, “A Biblical Theology and Pastor Survey on Local Church Leadership,” *Journal of Ministry & Theology* (2016), 125–143.

need for continuous leadership programs in churches, specifically Mount Calvary Baptist Church.

### **Problem Statement**

Leadership continues to be a frequent topic of discussion. This is primarily fueled by the fact that “everything rises and falls on leadership.”<sup>21</sup> Nowhere is this subject-matter more critical than at Mount Calvary Baptist Church. The story of this church is a mirror image of the leadership enshrined from past to present. For decades, this church continues to be enthralled by who its leaders are and what its leaders do. Its story began in 1876 when a small group of believers launched a new ministry work under the umbrella of Mount Calvary Baptist Church. They would host their first service in the living room. However, the problem is that although the ministry leaders have servant's hearts, they lack the necessary skills to develop their ministries. As a result, the presence of leadership was not immediately felt.

The church's desire to have influential leaders is indeed prevalent, but equipping leaders to lead a multi-facet ministry is absent. While there have been astounding efforts made within the Body of Christ, few have been gained regarding the difficulties of practicing sound leadership. In the 21<sup>st</sup> century church, leaders are called upon to serve in ways that require more than a good heart. Although the willingness and the heart to serve are solid foundations for leaders to build upon to serve today, it requires the leading of the Spirit, preparation, and education.

There was a time when church leaders were thriving on the solid foundation of Jesus Christ as the role model for all others to emulate regarding leadership. Notably, Jesus would come to serve and not be served. His leadership prototype was to attend others and not just be in

---

<sup>21</sup> John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*, New York: HarperCollins Leadership, (2007), 28.

attendance. John Chrysostom is quoted as declaring, “the bee is more honored than other animals, not because she labors, but because she labors for others.”<sup>22</sup>

Furthermore, Jesus proclaimed in the Gospel, according to Mark, “if anyone would be first, he must be last of all and servant of all.”<sup>23</sup> Regrettably, leaders of Mount Calvary throughout the years were moving in the opposite direction of the model before them, as evidenced by attendance and lack of involvement in the community and city where the church is to serve. Additionally, the church is experiencing stagnation in the number of Baptists and new converts to Christianity. The church is adrift without the presence of developed and prepared leaders to steer the ship.

Often leaders are called upon to be social activists, counselors, teachers, influencers, and motivators for those they are called to shepherd. Church leaders and members alike are showing a growing sensitivity to the need for the work of the church to be done decently and in order.<sup>24</sup> In the case of Mount Calvary, things were being done; however, how often they were done decently and in order.

As a result, in July 2016, by the leading of the Holy Spirit, the church called the project supervisor to become its 11<sup>th</sup> pastor, while still attending the Samuel Dewitt Proctor School of Theology at Virginia Union University to serve as a bi-vocational pastor. Although the requirement was to serve bi-vocationally, he serves full-time to restore and rebuild the church and its leaders on a solid foundation. The project supervisor, having served 22 years in multiple

---

<sup>22</sup> Tom Yeakley, *Growing Kingdom Character: Practical, Intentional Tools for Developing Leaders*, Carol Stream: Tyndale House, (2014), 73.

<sup>23</sup> Mk 9:33–35.

<sup>24</sup> Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry*, B & H Academic, (1985), 11.

leadership positions in the United States Army and three years in pastoral ministry in the black church, has personally experienced the extremes lows of being unprepared and the highs of being equipped to serve. Visitors would immediately flock to the church. The church would begin to grow in areas designated by the project supervisor as “The Big Three” spiritually, financially, and physically. Membership grew, and soon, the church was using the baptismal pool every month. Suddenly the lack of developed leaders became obvious and needed to be addressed. As the church expanded, the counsel of wise leadership escalated with it. The project supervisor's completion of the John C. Maxwell Certification Program, his years of military service, and multiple leadership conferences, provided him with the aptitude to carry out this research.

Developing leaders to serve the people of God in the church will address the needs of the kingdom servants. The study’s mixed-method research structure will examine what it takes to prepare leaders to serve in the church. With the effectual leading of the Holy Spirit, coupled with education and preparation, leaders will find themselves more equipped to handle the complex realities of church leadership.

The project supervisor’s goal of this thesis project is to identify the state of the current ministry leaders in Mount Calvary and then submit themes and applications for developing leadership skills to develop ministries. As a result of equipping leaders to develop their ministries, it is projected that the church will be more active in carrying out its mission and will be better placed to empower the faith community by encouraging all to *Know* God, to *Grow* in Faith, and *Go* in Power. Additionally, ministry leaders will be more equipped for the ongoing demands of church ministry.

## **Significance of the Study**

As previous sections and review of literature suppose, there is a leadership vacuum not only in Mount Calvary Baptist Church but in African-American churches in general. The God-gifted leaders are deficient of effective leadership skills that jeopardize their call to service.<sup>25</sup> As servants in society, church leaders need robust and competent leadership at every level of the ministry and administration to be as fruitful as possible. Instead of waiting for ‘good leaders,’ establishing a leadership development program would help in refilling the leadership vacuum. As leaders grow stronger in their leadership role, it is supposed that they would be in a position to set better goals for the ministry, make better decisions, and communicate better to promote the Word of God and foster social change.

## **Basic Assumptions**

This study is built on various assumptions. First, it assumes that church leaders have received God’s calling and are motivated to serve. As Paul writes to the Colossians, the study believes that the leaders are people gifted into doing their work, “not by way of eye-service, as people-pleasers, but with sincerity of heart fearing the Lord.”<sup>26</sup> Given their servant’s hearts, it is therefore assumed that developing their necessary leadership skills will be paramount in strengthening their service and ministries.

Additionally, it is assumed that the church will be willing to support leadership development programs. It is only with the support that the researcher will be in a position to implement various aspects of leadership development programs. It is assumed that the targeted church leaders will be willing to participate in the training program fully and commit necessary

---

<sup>25</sup> Harmon et al. “Leading God’s People: Perceptions of Influence Among African–American Pastors,” *Journal of Religion and Health* (2018), 1509–1523.

<sup>26</sup> Colossians 3:22.

resources such as time and finances. Finally, it is assumed that the targeted group will be truthful and honest in their involvement and responses.

### **Definition, Limitations, and Delimitations**

#### **Definitions**

*Church:* A place or space where Christians gather habitually to worship and adore God and serve each other according to His Word.

*African-American Church/ AA/ the Church/ Black church:* Christian churches with predominantly African-American congregations within the United States.

*Mount Calvary Baptist Church/ MCBC:* A predominantly African-American Church located in Hopewell, Virginia, with a mission to encourage all to know God, grow in faith, and go in power.

*African-American Pastor/ AA Pastor:* A pastor with an African-American origin serving in an African-American Church.

*Bi-vocational Pastor:* A pastor who shepherds a church while at the same time taking part in formal employment to supplement their livelihood.

*Clergy:* An individual licensed to lead religious worship in a church.

*Leadership:* The art of influencing others to act or behave in a certain way to accomplish a common purpose for the benefit of all

*Leadership development:* The process of implementing activities that aim at improving the skills, abilities, and confidence of a leader.

*Altruistic Calling:* An inner motivation to help people achieve happiness spiritually and financially

*Godly Service:* Human Service to God and to people who glorifies God's name and make Him look supremely valuable in Himself.

### **Limitations**

As this research seeks to introduce a practical model for ministry leader development in Mount Calvary Baptist Church, it was the aim of this author to target ministry leaders of any church who have servants' hearts but lack the skills to develop their ministries. However, this author recognizes that the results, outcomes, and methods introduced will best work in churches running eighty-five to one hundred in average weekend attendance.

The scope and intention of this project are to connect with current ministry leaders, train and equip them to develop ministries in Mount Calvary. This project will not recruit new leaders or attempt to develop leaders outside of Mount Calvary, although many principles and approaches may apply in a broader context.

Finally, this project is dependent on leadership being developed, beginning with pre-existent discipleship methods. The project supervisor researched multiple leadership programs that were, in essence, discipleship programs. He contends that for leaders to lead in Mount Calvary, they must first be followers of Christ. Therefore, both discipleship and leadership systems are needed in the church. Furthermore, the Bible, in Ephesians 4:12, calls for equipping the saints for the work of ministry. However, this author contends that in order to equip leaders, the church must have disciples to develop for biblical leadership. There is a need for a leadership model that develops leaders who have the heart to serve but lack the necessary leadership skills. This project investigates to institute such a program.

Also, this author found that although many leaders may have the heart to serve, there is also a general misunderstanding between the heart to serve and being equipped to serve. This

author contends that while having the heart and passion for serving God's people is a solid foundation for which to build, it must be combined with training and continuing education in order to develop ministries in the church. Serving others and leading others is not the same. While we all are created to be disciples and serve, the leading of ministry is something leaders must be equipped to perform.

### **Delimitations**

While leadership is a significant problem in most African-American churches, the scope of this study narrows down to Mount Calvary Baptist Church. Having served in the church for a while as a bi-vocational pastor, the author of this study is convinced that leaders in the church have the heart to serve but are deficient in necessary leadership skills. Narrowing the scope of the study to the church induce a tailored understanding of the problem, thereby prompting a more effective solution.

Given the scope of the study, the findings of the study are primarily applicable to the Mount Calvary Baptist Church. Including clergy from other churches would have improved the problem inquiry process and generated more generalizable results. While there are numerous causes of the problems that the church experiences, the author supposes that lack of proper leadership skills among leaders is the core from which other problems stem.

### **Thesis Statement**

Church leaders who are more trained in ministerial service and leadership stand a better chance to fulfill the priestly and prophetic needs of their congregation. Trained leaders are well-positioned to stretch their abilities to fully utilize their calling to foster their personal and congregational growth.

## Chapter Two

### Conceptual Framework

#### Overview

Leadership remains one of the topics that have been widely subjected to research, especially within the last century.<sup>27</sup> This topic is getting more complex and “fuzzier” than ever before. However, most researchers agree that continued research is needed to develop new leadership models and approaches that would address our evolving needs. This section delves into developing a deeper understanding of the concept of leadership, what it entails, and how to develop leaders by reviewing relevant books and articles. The review will develop a foundation for understanding the research problem and why addressing it is necessary.

#### Literature Review

Various researchers have attempted to define ‘a leader’ and ‘leadership.’ Littleton M. Maxwell wrote in his book *The Leader’s Handbook: a Guide to Inspiring Your People and Managing the Daily Workflow* that “leadership is an art, an inner journal, a network of relationships, a mastery of methods, and much, much more.”<sup>28</sup> His definition introduces leadership as a multifaceted topic that can never be fully defined in one sentence. After reviewing over 3,000 studies related to the topic of leadership, Stogdill concluded that “there are many definitions of leaders as there are persons who have attempted to define the concept.”<sup>29</sup> To

---

<sup>27</sup> George T. Lewis, Buck, and Douglas A. Blaze, “Training Leaders the Very Best Way We Can,” *Tenn, L*, (2015), 771.

<sup>28</sup> Littleton M. Maxwell, “The Leader's Handbook: A Guide to Inspiring Your People and Managing the Daily Workflow,” *Personnel Psychology* (1999), 545.

<sup>29</sup> Ralph M, Stogdill, *Handbook of Leadership: A Survey of Theory and Research*, New York: Free Press, (1974) 7.

this point, it is indeed far from certain as to why the topic remains fuzzy despite centuries of research.

However, most of the definitions share standard features. Words such as influence, direction, and change are commonly used in defining leaders.<sup>30</sup> It is about transforming the value of people or something by influencing and inspiring others to act in a certain way and move towards a particular direction to implement change in a certain way.<sup>31</sup> This definition is indeed broad and accepts both the negative and harmful actions of humans as leadership. Any person who gets others to follow his or her goals for change, of course – either for good or for evil – qualifies as a leader as per this definition. Therefore, people such as Hitler,<sup>32</sup> Osama bin Laden, as well as Jesus of Nazareth, Abraham Lincoln, Martin Luther King Jr., and Winston Churchill all qualify as leaders.<sup>33</sup>

This simple definition casts a shadow on the concept of leadership. If it is that uncomplicated, why is it so fuzzy? One of the common reasons might be due to the incongruence of ideas concerning the origin of leadership. Contentions such as ‘are leaders born or made,’ ‘is leadership a concept on nature or nurture,’ and ‘are there generic characteristics that one is born with that provide distinct inclination towards leadership’ have clouded the efforts to understand the topic since time immemorial clearly. As cited by Richard Arvey, Sorcher, and Brant

---

<sup>30</sup> David C. Walters, “Exploring a definition of leadership and the biography of Dr. Frank B. Wynn,” (2009), 74.

<sup>31</sup> See Bennis Warren G, *The 4 Competencies of Leadership*, 1984: Greenleaf, Robert K, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*, New York: Paulist Press, 2002: Burns, James M, “Transactional and transforming leadership,” *Leading organizations* 5,3 (1998), 133–134: Fairholm, Gilbert W, *Leadership and the Culture of Trust*, Santa Barbara: Greenwood Publishing Group, 1994.

<sup>32</sup> *Times* named Hitler as the Man of the Year in 1938 because he had the greatest political influence globally.

<sup>33</sup> John C. Maxwell, *Developing the Leader Within You*, (Nashville: Thomas Nelson, 2005), 75.

articulated, “Our experience has led us to believe that much of leadership talent is hardwired in people before they reach their early or mid-twenties.”<sup>34</sup>

Beyond this experience, Professor Richard D. Arvey, Head of the Department of Management and Organization, National University of Singapore, has done extensive research on the possibility of the correlation of genetics and leadership capabilities.<sup>35</sup> Arvey collected data from a sample of 646 male twins in Minnesota. He requested them to fill a survey concerning their leadership role occupancy in the work setting. The study revealed that genes influenced personality and cognitive factors. He concluded that genetics influences leadership variables. However, the research made zero efforts to identify the specific genes associated with leadership capabilities. Nonetheless, the research showed that genetic factors account for 39% of a person’s leadership potential, while the environment defines the remaining 61%. The complexity of human behavioral phenomena makes it inappropriate to ultimately assume these figures and establish the effects of genetics and environment on leadership semantics with absolute specificity.

Given the environment and human behavioral factors, it can be assumed, to a higher degree, that it is absolutely possible to influence an individual’s leadership makeup. Taking this assumption into consideration, although there is little research on genetics and leadership, facilitating positive environmental factors and suppressing negative behavioral factors have an immense potential to endorse leadership potential in individuals.

---

<sup>34</sup> Arvey et al. *The Determinants of Leadership: The role of Genetic, Personality, and Cognitive Factors*, (2006), 1–20.

<sup>35</sup> Arvey et al. *The Determinants of Leadership: The role of Genetic, Personality, and Cognitive Factors*, (2006), 1–20.

In the book *Overcoming The Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, McIntosh and Rima argue that if not kept a check, behavioral attributes such as inner urges, compulsions, and dysfunctions are likely to lead to ‘emotional explosion.’<sup>36</sup> They argue, “Our personalities have been slowly intermingled with examples, emotions, expectations, experiences that over a lifetime have created our dark side. If not tended, the mixture will ultimately explode with great ferocity.”<sup>37</sup> Thus, they argue, inhibiting the dark side requires people to acknowledge and redeem it to accomplish the most over the long run. Humans, as part of original creations, have the authority to exercise dominion and to rule by doing the right things and not merely doing things right.<sup>38</sup>

The authors argue that the dark side develops when leaders begin to feel a vague sense of ambition, a profound need to be approved, an irritating fear that their efforts are inadequate, a profound need to be perfect, and a feeling to gain absolute control.<sup>39</sup> In all circumstances, leaders need to strive to deal with the raw materials of their dark side – pride, selfishness, and self-deception –and conquer their failure. From this, a normative question arises; does dealing with the dark side and the resultant failures make leaders more productive?

Peter Scazzero, in his book *The Emotionally Healthy Leader*, approaches this question from a different dimension. From his perspective, leaders with a dark side – whom he refers to as unhealthy leaders – are destructive to themselves and the people they lead. Scazzero notes that church leaders who are emotionally unhealthy harbors low self-awareness, prioritize ministry

---

<sup>36</sup> Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, New Delhi: Good Times Books, (2010) 15.

<sup>37</sup> Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, New Delhi: Good Times Books, (2010) 10.

<sup>38</sup> Warren G. Bennis, *Why Leaders Can't Lead: The Unconscious Conspiracy Continues*, Jossey-Bass Pub, (1997), 9.

<sup>39</sup> *Ibid.*, 10.

over marriage or singleness, do more activity to God than their relationship with God can sustain, and lack work/Sabbath rhythm.<sup>40</sup> He argues that emotionally healthy leaders show exceptional interest in dealing with their own ‘shadows’ where he defines a shadow as the accumulation of untamed emotions, less-than-pure motives, and thoughts that have an exceptional influence on behavior.

As leaders move up in their leadership roles, there is a need for a higher level of maturity to build emotionally healthy cultures and teams. As problem solvers, leaders must learn to deal with personal factors that Scazzero considers unhealthy, one at a time, to gain emotional maturity, reconstitute their spirituality, and synchronize themselves with the rhythms of God. How then can leaders deal with their dark side and unhealthy elements?

Rick Warren wrote in his book, *The Purpose Driven Church*, that it is time the contemporary churches deeply consider their purpose instead of being driven by forces.<sup>41</sup> He identifies five purposes of the church from the Great Commandments and the Great Commission, according to Matthew. According to him, every church needs to be driven by its purpose to worship, ministry, evangelism, fellowship, and discipleship. He argues that the foundation of a healthy church that promotes each of these purposes, “is by clarifying in the minds of everyone involved exactly why the church exists and what it is supposed to do. There is incredible power in having a clearly defined purpose statement.”<sup>42</sup>

Rick Warrens’ arguments are consistent with that of Albert Mohler Jr. in his book, *The Conviction to Lead*. Mohler develops an argument that authentic leadership does not emerge

---

<sup>40</sup> Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World*, (2015), 47.

<sup>41</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, Zondervan, (2007), 80.

<sup>42</sup> *Ibid.*, 86.

from a vacuum but starts with a purpose.<sup>43</sup> In his argument, there is a significant difference between purpose in a secular perspective and purpose from a Christian perspective. He argues, “Wherever Christian leaders serve, in the church or in the secular world, their leadership should be driven by distinctively Christian conviction.”<sup>44</sup> Christian conviction is primarily built on faith and encompasses a commitment to Scripture as the central point of authority, construction of beliefs and ideas based on the Scripture, and developing the courage to act on the beliefs and ideas in faith. Given Christian conviction as the focal point of a Christian leader, Mohler laments that “many leaders are masters of change and organizational transformation, but they lack the center of gravity in truth.”<sup>45</sup> He developed 25 principles for leadership that he believed matters.

Warren provides a strategic process to develop leaders that can be easily adapted into every church, bringing higher productivity and effectiveness. For instance, he says, “spiritual growth is intentional; it requires commitment and effort to grow.”<sup>46</sup> Warren’s model of leadership is primarily built on promoting practical elements, which might obscure the traditional gospel and generate a false assurance. At the same time, it is absolutely necessary to develop a modern church. It is vital to strike a balance between this-worldly and the other-worldly to meet the goals that God designated for the church.

Addressing McIntosh and Rima’s dark side, Scazzero’s emotional unhealthiness,” and promoting Warren’s purpose-driven church demands an inner motivation to develop and improve personal leadership capabilities. Great leaders show unceasing efforts in learning how to

---

<sup>43</sup> Albert Mohler, *Conviction to Lead - 25 Principles for Leadership That Matters*, Baker Publishing Group, (2014) 29.

<sup>44</sup> Albert Mohler, *Conviction to Lead - 25 Principles for Leadership That Matters*, Baker Publishing Group, (2014) 18.

<sup>45</sup> *Ibid.*, 20.

<sup>46</sup> *Ibid.*, 332.

use their influence to improve their thinking and way of life and, most importantly, get more genuine followers in an attempt to leave an impact.

John C. Maxwell, in his book *Developing the Leader Within You 2.0*, asserts, “he who thinketh he leadeth and hath no one following him is only taking a walk.”<sup>47</sup> Maxwell defines a leader as a person who knows the way, goes the way and shows the way. He firmly believes that leaders are not *born* but made. In this regard, efforts put in place to improve personal leadership capabilities are to surely fruit into a more significant and positive influence. He outlines ten critical factors necessary for effective leadership and practical strategies for growth in each of these. Maxwell adds to Warren's perspective of growth, stating, “Your capacity to grow will determine your capacity to lead.”<sup>48</sup>

Commitment to growth is the primary determinant that substantiates between those who succeed and those who do not. It prepares leaders to develop and expand their skill sets to better deal with emerging and future leadership issues. Maxwell is convinced that leaders who want to grow must learn what they did not know yesterday, unlearn that which stifled their leadership yesterday and relearn the good things that contribute to their positive change. In this sense, leaders require finding ways of promoting their God-given gifts, addressing their weaknesses for overall improvement, and improving their relationship with God and with others.

In another book, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential*, John C. Maxwell develops a premise that it is possible to multiply the efficiency of an organization by devoting to developing the potential leaders around you.<sup>49</sup> In his argument

---

<sup>47</sup> John C. Maxwell, *Developing the Leader within You*, (Nashville: Thomas Nelson, 2005) 32.

<sup>48</sup> Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission*, Zondervan, (2007) 45.

<sup>49</sup> John C. Maxwell, *Developing the leaders around you: How to help others reach their full potential*, HarperCollins Leadership, (1995) 28.

that leadership without succession is no success, he holds that leaders who fail to develop others around them are subject to failure in the long turn irrespective of how successful they might be. This confirms the need for continuous efforts for growth lack of which leadership topples.

To this point, the paper has identified the complexity of the leadership concept and attempted to put forward a more generalizable definition. The review thus far has tried to solve the fuzziness of leadership semantics and explicitly discuss the concept of leadership in relation to genetics and the environment. The concepts of ‘dark side’ and ‘emotional unhealthiness’ have been valuable in understanding factors that suffocate leadership potential. Contributions by Rick Warren and John C. Maxwell have set the pace for regenerating outstanding leadership potential, especially in churches. However, the review makes little effort in identifying the attributes that make up a leader and how well leaders can equip themselves with leadership skills that meet contemporary service demands. The following section introduces a theoretical review to shed further light on the concepts.

## **Theoretical Foundation**

### **Identifying and Qualifying Leaders**

Various researchers have committed different degrees of effort in establishing the attributes and characteristics that an ‘effective leader ought to have. Li recognized that leadership is becoming increasingly important in the international environment in the 21<sup>st</sup> century. Li examined how the leadership concept varies across cultures and how cultures influence the definition of leadership.<sup>50</sup> After applying Hofstede’s cross-cultural model in developing an understanding of similarities and differences in leadership concept as perceived by different

---

<sup>50</sup> Haipeng Li, “Leadership: An international perspective,” (*Journal of library administration* 2001), 177–195.

cultures, the researcher concludes that “although leaders in different countries or cultures share some basic values and qualities of leadership, the ways in which these countries define the concept of leadership are different, sometimes drastically and sometimes to a lesser degree.”<sup>51</sup>

Of particular interest was his identification of leadership according to the American culture.

Li opines that individual freedom remains a central theme in the life of every American. Many micro-cultural groups migrated to the ‘land of opportunity’ in search of freedom and a better life. The belief in freedom has indeed promoted the concept of individualism and an entrepreneurial spirit. Thus, from his argument, a leader is a person with a central interest in promoting individual rights and freedoms and has unique individuality to move things forward.

This definition explicitly applies to the African-American community which, through its political and church leaders, has been in constant calls for equity, equality, and truthful application of the Declaration of Independence; “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.” Black Americans are still to a higher degree fall deficit of these unalienable Rights. Church leaders, since the beginning of the black church, have been at the center of black liberation. Thus, African-American church leaders need to learn their role as liberators of soul, mind, and body.

Eales-White, in developing the COGAL concept, perceives leaders as people who see themselves as creators of growth and learning in themselves and in those for whom they are responsible.<sup>52</sup> Leaders, who commit to continuous learning and growth, as Eales-White explains, are better placed to optimize their performance and maximize benefits to the organizations and

---

<sup>51</sup> Ibid., 182.

<sup>52</sup> Rupert Eales-White, “The COGAL concept of leadership,” (*Industrial and Commercial Training* 2003) 203-206.

clients they serve. An interesting point in his argument is that “we will still have problems if the words we use internally – our self-talk – are “leader” and “follower”<sup>53</sup> effective leadership is attained when leaders begin to see those whom they lead as essential contributors to their leadership and when they accept the teachings of one another.

Eales-White argues that effective leaders focus on developing others, leading by example, putting the followers’ work into context, developing their followers, and providing support for their followers. He holds that effective leaders enjoy at least 70 percent of their work,<sup>54</sup> which points to the fact that effective leaders willingly and wholeheartedly commit their time and resources in serving others and themselves. Achieving Eales-White’s prognosis is difficult unless a leader is passionate about not only serving others but also learning how to serve others effectively.

Northouse emphasizes that contemporary leaders require authentic leadership now than ever before.<sup>55</sup> Northouse defines authentic leadership as a leadership model primarily built on ethics and values that guide society.<sup>56</sup> Learning and mastering a society’s values and ethics is thus exceptionally imperative in not only but superseding their expectations. Fortunately, Walumbwa et al. point out that authentic leadership is a concept that leaders can learn over time. A common aspect of leadership ethics is accountability. Fredrick, Wood, West, and Winston hypothesized that leadership accountability variables, including responsibility, openness, and

---

<sup>53</sup> Ibid., 204.

<sup>54</sup> Rupert Eales-White, “The COGAL concept of leadership,” *Industrial and Commercial Training* (2003) 203–206.

<sup>55</sup> Northouse Peter G. *Leadership: Theory and Practice*, Thousand Oaks: SAGE, (2010) 39.

<sup>56</sup> Ibid., 43.

answerability, affects employees' perception of their leaders' authentic leadership.<sup>57</sup> The study results from a cross-sectional quantitative study of 324 employees revealed that responsibility, openness, and answerability as antecedents to accountability predicts employees' perception of authentic leadership. Previous studies also predict a robust psychometric relationship between accountability and authentic leadership.<sup>58 59 60</sup> Fredrick et al. suggest that people who wish to be perceived as authentic leaders should focus on developing proactive accountability elements, including responsibility, openness, and answerability.

In his review on ethical leadership, David Armstrong exclaims that “the world is in desperate need of ethical leaders.”<sup>61</sup> Lack of it has led the world to an abyss of hatred, anarchy, and violence, thereby generating an urgent need for authentic, ethical leaders who are willing to dedicate themselves to service for the common good enthusiastically. He establishes specific attributes that define a successful ethical leader. First, ethical leaders have a clear vision of what they want and where they intend to take the organizations they serve. They are willing to make sacrifices, get rid of their unhealthy habits, wisely select those whom they want to work with and prioritize the problems they wish to overcome. Second, ethical leaders must have a plan to implement their visions. Having a positive attitude towards the implementation of plans is a critical ingredient for success. Other attributes of an ethical leader as per Armstrong's analysis consists of the following:

---

<sup>57</sup> Heidi R. Fredrick, James A “Andy Wood Jr, George R “Bud West, and Bruce E, Winston, “The Effect of the Accountability Variables of Responsibility, Openness, and Answerability on Authentic Leadership,” *Journal of Research on Christian Education* (2016), 302–316.

<sup>58</sup> Margaret Diddams, and Glenna C. Chang, “Only human: Exploring the nature of weakness in authentic leadership,” *The Leadership Quarterly* (2012), 593–603.

<sup>59</sup> Peter A. Fuda, “Leadership transformation: what does it take for a traditional manager to transform into a contemporary leader?” (2010), 57.

<sup>60</sup> John C. Reynolds, *The effect of a strengths-oriented approach to leadership development*, (2012), 17.

<sup>61</sup> David A. Armstrong J.D. *Ethical Leadership*, 13.

- An ethical leader led by example
- An ethical leader finds and works with people with a shared vision
- An ethical leader holds people accountable for the plan
- An ethical leader builds the foundation of his or her leadership on service to others
- An ethical leader makes ethically acceptable decisions when faced with dangerous and dilemmatic moments

However, the concept of ethical leadership cannot be limited to Armstrong's attributes. Leadership is a volatile concept subject to change as human problems continue to evolve. In the words of Robert Wright in his book, *A Short History of Progress*, "We have progressed so rapidly as a society that the skills and customs we learned as children are outdated by the time we are thirty. In a sense, we struggle to keep up with our own culture."<sup>62</sup> Wright's arguments necessitate continuous leadership development programs to equip leaders with current skill sets and knowledge. It can then be perceived that Burns' argument that effective leaders must be judged by their ability to make social changes not only to those whom they lead but also to themselves is more appropriate.

To achieve the intent of ethical leadership, Burns suggests that it is time to stop being preoccupied with power and instead seek potential motives critical in satisfying the followers' higher needs and engaging the followers fully in developing sustainable mutual benefits for change and growth. He advocates for transformational leadership, which leans on four pillars; charisma, intellectual stimulation, individualized consideration, and communication.<sup>63</sup> Based on

---

<sup>62</sup> Ronald Wright, *A short history of progress*, House of Anansi, 2004, (words as paraphrased by John Stewart) 2.

<sup>63</sup> James M. Burns, "Transactional and transforming leadership," *Leading organizations*, (1998), 133–134.

Greenleaf's findings on servant leadership,<sup>64</sup> which emphasizes the value of virtue, Spears<sup>65</sup> developed ten characteristics of a servant leader. He argues that a servant leader empathizes, heals, listens, persuades, conceptualizes, foresees, has a high degree of awareness, fosters stewardship, and commits to building the community and growing the people they serve.

The arguments in the above section provoke the urgent need for learning. Armstrong raises a vague but an interesting question on this topic: Can ethical leadership be taught? In his position that leaders are neither born nor made, Burns argues that leaders evolve from a structure of values, goals, and motivation. Burns' definition predisposes leadership as a product of environmental and cognitive factors, thus completely learnable. Armstrong is also convinced that robust ethical studies have a focal role in engendering ethical decision-making.

Researchers acknowledge that the relationship between learning about leadership and the ability to lead is a special one. The fact that something can be learned does not necessarily mean that it can be taught. Numerous researchers have argued that although some leadership abilities and skills are utterly attainable through teaching, some are of innate qualities and cannot be taught, and the best that education can do is to enhance them through a learning experience.

A review by Jonathan Doh on whether leadership can be taught revealed that the effectiveness of leadership training and education remains uncertain.<sup>66</sup> However, the review uncovered that effective application of heuristic approaches such as mentoring, coaching, trial-and-error experiences, and patterning could significantly contribute to the development of

---

<sup>64</sup> Robert K. Greenleaf, *Servant leadership: A journey into the nature of legitimate power and greatness*, Paulist Press, 2002.

<sup>65</sup> Spears, L. C., "Practicing servant-leadership [Electronic version]," *Leader to Leader* (2004), 7–11.

<sup>66</sup> Jonathan P. Doh, "Global Governance, Social Responsibility and Corporate–NGO Collaboration," 279–304.

leaders. Jay Conger,<sup>67</sup> a contributor to Doh's commentary, suggested that "leadership training must teach managers and executives how to anticipate what is in their industry horizon and how to mobilize their organization to shape the future."<sup>68</sup> Irrespective of the type of industry or organization, learning leadership dimensions, be it through the mainstream school system or heuristic approaches, is indispensable.

Sharon Daloz Parks provides a viewpoint to Jonathan Doh's position. In her book, *Leadership can be Taught: A Bold Approach for a Complex World*, she argues that leadership is not all about having specific traits perceived to be 'right' but instead encompasses behaviors that can be taught and translated into doable tasks.<sup>69</sup> She also points out the vitality of learning by doing through personal experiences.

Research by Goodwin, Goh, Verkoeyen, and Lithgow on whether students can be taught to articulate employability skills confirmed its hypothesis. The quantitative research done at a large Canadian University (the authors do not specify) revealed that student's previous exposure to leadership experiences affected student's skills articulation ability more than classroom-based activities.<sup>70</sup>

To this point, it can be argued that an unremitting approach to learning is a vital component of developing superior leadership capabilities. However, classroom-based efforts are insufficient in developing leaders. Although we might wish to encourage heuristics approaches,

---

<sup>67</sup> Jay Conger was a senior professor of organizational behavior at London Business School at the time of his contribution.

<sup>68</sup> Jonathan P. Doh, "Global Governance, Social Responsibility and Corporate-NGO Collaboration," 279-304.

<sup>69</sup> Sharon D. Parks, *Leadership can be taught: A bold approach for a complex world*, Harvard Business Review Press, (2005), 98.

<sup>70</sup> Jill T. Goodwin, Joslin Goh, Stephanie Verkoeyen, and Katherine Lithgow, "Can Students Be Taught to Articulate Employability Skills?" *Education Training* 61, no. 4, August (2019), 445-60.

including mentoring, coaching, trial-and-error experiences, and patterning, there is no single primary research to confirm if they contribute to developing leadership potential. The study aims at exploring this gap, at least partially, by examining whether leadership development approaches, which are, of course, heuristic, can lead to improved leadership capabilities at Mount Calvary Baptist Church. It then goes forth to develop themes and models critical to leadership development, at least to the church. What efforts then have previous studies put in place to develop and adequately equip leaders?

### **Equipping Leaders**

From the previous section, developing leaders is a core determinant of an organization's long-term success. In the words of Eales-White, "if we do the right things at the right time in the right way, we will all be brilliant leaders. We can grow into our leadership role and do not have to be born leaders."<sup>71</sup> As such, it is paramount that leaders endure as learners and use every opportunity they have to equip themselves and develop new leadership skill sets and more exceptional aptitude. Eales-Whites' "COGALS" framework generates an idea on specific areas of leadership that attracts attention for development.

---

<sup>71</sup> Rupert Eales-White, "The COGAL concept of leadership," *Industrial and Commercial Training* (2003), 204.

What?

Develop Themselves



How?

- Think about their leadership role
- Develop self-awareness
- Focus on their followers
- Implement plans to improve

Lead by Example



- Are honest and encourage honesty
- Acknowledge own short-comings and mistakes
- Display confidence and commitment
- Create team spirit

Put their Followers' work into context



- Develop and share the vision and values
- Create the big picture
- Set clear and agreed goals
- Monitor and review performance

Develop their followers



- Provide direction and guidance
- Coach
- Give feedback
- Provide more challenging work

Provide support to their followers



- Are available and approachable
- Encourage and praise
- Listen and are receptive to ideas
- Are a safety net

Figure 1: Adopted from Earle-Whites' COGALS in Action

From Eales-Whites' framework, an effective leadership development program should equip leaders with skills and competence on how they can develop themselves, led by example, put their followers' work into context, develop their followers and provide support to their followers. Improving competence in each of the above leadership roles are expected to translate into improved performance through better influence, vision, attitude, character, and service to others.

Jock Encombe, in his research on how to build leadership capability for success in the 21<sup>st</sup> century, posited that "organizations that have adapted to the new complexities are best

positioned to create invigorating cultures.”<sup>72</sup> He argues that for people to be genuinely engaged and committed to ethical leadership in the 21<sup>st</sup> century,<sup>73</sup> they need to:

- Have an invigorating sense of purpose
- Have an outstanding ability to connect history and values
- Live a positive brand
- Generate clear positive impact
- Aim at achieving self-actualization
- Maintain rewards and work-life balance
- Have a sense of belonging

To achieve these, he adds, leadership development programs should help leaders improve in four critical values in successful leadership, including creativity, coherence, compassion, and courage.<sup>74</sup> Leaders who have gained mastery in these four values are better placed to adopt new ways of doing things, re-frame issues and generate tranquility where there is chaos, engage with organizations in a meaningful way, connect meaningfully with people around them, and envisage new realities that determine their cause of action.

In their study on the best way to train leaders, Lewis and Blaze suppose that it is time that vertical leadership development is integrated into leadership development programs. They recognize that conventional programs focused on horizontal leadership development, which is built on the acquisition of new skills, behaviors, and abilities which are transmitted from an expert.<sup>75</sup>

---

<sup>72</sup> Jock Encombe, “Equipping leaders for the 21st century,” *Strategic HR Review* 7, (2008), 101.

<sup>73</sup> *Ibid.*, 102.

<sup>74</sup> *Ibid.*, 26.

<sup>75</sup> George T. Lewis, Buck, and Douglas A. Blaze, “Training Leaders the Very Best Way We Can,” *Tenn, L*, (2015), 771.

On the contrary, vertical leadership development recognizes that leadership development is a complex process that cannot be adequately addressed through expert-student relationship.<sup>76</sup> Instead, as Lewis and Blaze hold, leadership development needs to focus on discrete stages of development where specific learning experiences are designed to boost progress from stage to stage.<sup>77</sup> Lewis and Blaze's model prompt a learner-centered approach to learning where instructors and learners are equally active and cooperative in the learning process.<sup>78</sup>

A complement to this, Petrie supposes that combining both horizontal and vertical leadership development strategies is critical in increasing the effectiveness of leadership training.<sup>79</sup> The success of Petrie's suggestion highly depends on the ability of educators and society to enhance leader development efforts and boost leader self-efficacy. Murphy and Johnson make a powerful point on this:

“If our goal as educators and as a society is to increase our leadership pool, then we need to find ways to give a greater number and more diverse group of individuals' accesses to leadership experiences. We need to ensure that emerging leaders know that leadership can be developed, that it is likely to involve successes and failures...”<sup>80</sup>

One of the ways of increasing the leadership pool, as Murphy and Johnson advocates are through mentoring. Crisp and Alvarado-Young did an extensive review of the role of mentoring in leadership development. From their analysis, it is eminent that a mentoring effort needs to focus on providing emotional and psychological support, goal setting support, and role

---

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

<sup>78</sup> Dianne Ebert-May, Terry L. Derting, Timothy P. Henkel, Jessica Middlemis Maher, Jennifer L. Momsen, Bryan Arnold, and Heather A. Passmore, “Breaking the Cycle: Future Faculty Begin Teaching with Learner-Centered Strategies after Professional Development,” *CBE—Life Sciences Education* 14, no. 2, (2015), 67.

<sup>79</sup> Nick Petrie, *Future Trends in Leadership Development*, Ctr. Creative Leadership (2014), 71.

<sup>80</sup> Susan E. Murphy, and Stefanie K. Johnson, “The benefits of a long-lens approach to leader development: Understanding the seeds of leadership,” (2011), 459–470.

modeling.<sup>81</sup> The researchers provide seven evidence-based recommendations for designing, implementing, and evaluating leadership programs.

Although they developed their recommendations in the context of the mainstream education system, some of the recommendations apply to develop practicing ‘professionals.’ For instance, they provide that leadership programs require focusing on the holistic set of mentoring support.<sup>82</sup> They also suggest recruiting different types of mentors, considering mentors' prior experiences and identities in the matching process, taking time to train mentors and orient learners, and continuously striving to improve program activities.

However, Campbell et al. are convinced that the mere presence of a mentor does not automatically translate into leadership development. They argue, “it is not merely the fact that a student has a mentor that matters in leadership development, but what process takes place in that relationship.”<sup>83</sup> Thus, in their relationship, it is essential for mentors to apply and instill knowledge on approved theories and models such as servant leadership as developed by Greenleaf, relational leadership, as developed by Komives, Lucas, and McMahon, authentic leadership by Northouse and transformational leadership developed by Burns.

Holt, Hall, and Gilley did qualitative research to determine the essential components of leadership development programs.<sup>84</sup> In their analysis, the three searchers identified poor

---

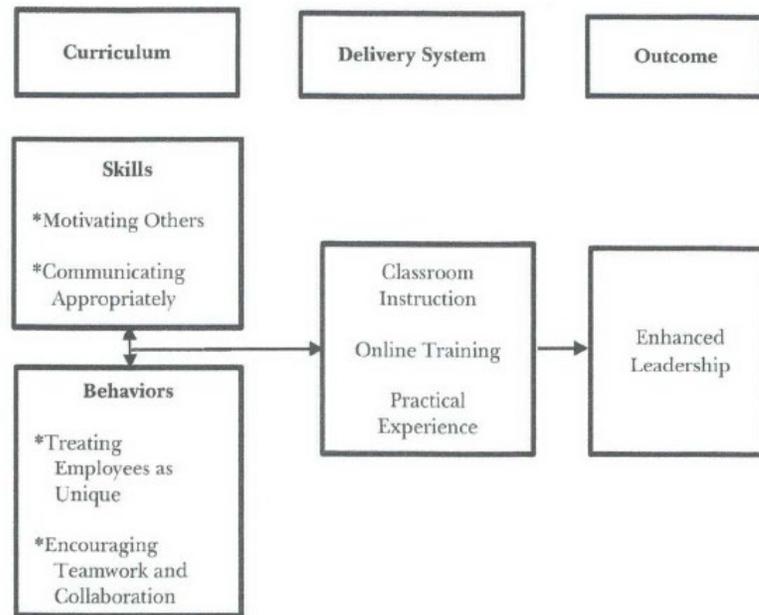
<sup>81</sup> Gloria Crisp, and Kelly Alvarado-Young, “The Role of Mentoring in Leadership Development,” *New Directions for Student Leadership* 2018, no. 158 (2018), 42.

<sup>82</sup> *Ibid.*, 45.

<sup>83</sup> Campbell et al. “Mentors and College Student Leadership Outcomes: The Importance of Position and Process,” *The Review of Higher Education*, 595–625.

<sup>84</sup> Spencer Holt, Ashley Hall, and Ann Gilley, “Essential components of leadership development programs,” *Journal of Managerial Issues* (2018), 115–214.

leadership as a primary reason for failure in various large and small organizations. They developed the following model to aid effective leadership development programs.<sup>85</sup>



**Figure 2: Model of Effective Leadership Development Programs**

According to this model, enhancing leadership gravitates around four components, including motivating others, communicating appropriately, treating employees uniquely, and encouraging teamwork and collaboration. Notwithstanding its simplicity, reviews in the previous sections would confirm that this model is subtly abstract in implementing a fully-fledged leadership development program. Nonetheless, it provides ample ground for implementing such programs.

Campbell, Dardis, and Campbell developed another leadership development model in which they divided the program and its related content into two viewpoints, including “what to develop” and “how to develop. Under “what to develop,” the researchers mentioned

<sup>85</sup> Ibid., 223.

intrapersonal attributes, interpersonal qualities, cognitive abilities, communication skills, and task-specific skills. Under how to develop, they pinpointed mentoring and modeling, formal executive training, planned job assignments and experiences, formal feedback, and reflective self-evaluation.<sup>86</sup> A unique point that Campbell et al. makes is that the implementation of leadership development programs can only be a success if leaders are motivated to revitalize and improve their leadership potential. This is an area that has been well thought out in the previous sections of this study.

Leonard and Lang developed the concept of developing leadership through action learning, where they define action learning as learning built on high priorities. Instead of fixing learning on a predetermined pedagogy, Leonard and Lang suggest that the leadership development process should allow leaders to focus on the skills that they consider high priorities to them.<sup>87</sup> For this to be achieved, they argue, 360-degree feedback between individual learners and their trainers, mentors, or advisors is paramount. The researchers presented a list of competencies that can be implied in the action learning framework.<sup>88</sup> From the list, leadership competencies can be placed into four clusters practical, including cognitive skills, execution skills, relationship skills, and self-management skills. Under each cluster is a list of specific leadership skills or behavior that a learner is likely to choose from and prioritize. For instance, they identified cognitive skills to include analytical skills, strategic thinking, creativity, and a

---

<sup>86</sup> Campbell et al. "Enhancing Incremental Influence: A Focused Approach to Leadership Development," *Journal of Leadership & Organizational Studies*, 29–44.

<sup>87</sup> Skipton Leonard, H, and Fred Lang, "Leadership Development via Action Learning," *Advances in Developing Human Resources* (2010), 225–240.

<sup>88</sup> *Ibid.*, 229.

global perspective.<sup>89</sup> The researchers are convinced that it is time to develop the ability of leaders to learn rapidly in real-time to meet the needs of contemporary organizations and that action learning does this better.

Zheng and Douglas purport that although leadership has been focusing widely on identifying and improving individual skills, the learning process can be hampered by an individual's deeper level, hidden self-knowledge that affects how the person processes information and constructs meaning.<sup>90</sup> They argue out that identifying how people construct and develop their leader identity is imperative in fostering the learning process that shall eventually transform them.<sup>91</sup> They adopted the meaning of leader identity from Burke and Day and Harrison. Burke defined identity as “a set of meanings applied to the self in a social role or situation that defines what it means to be who one is.”<sup>92</sup> Day and Harrison defined leadership identity as “the sub-component of one's identity that relates to being a leader or how one thinks of oneself as a leader.”<sup>93</sup>

The study revealed that people develop their leader identity through a multi-faceted process and that identity development is not a one-dimensional event.<sup>94</sup> Leader identity development encompasses expanding boundaries, recognizing interdependencies, and discerning

---

<sup>89</sup> Skipton Leonard, H, and Fred Lang, “Leadership Development via Action Learning,” *Advances in Developing Human Resources* (2010), 225–240.

<sup>90</sup> Wei Zheng and Douglas Muir, “Embracing leadership: a multi-faceted model of leader identity development,” *Leadership & Organization Development Journal* (2015), 630–656.

<sup>91</sup> *Ibid.*, 642.

<sup>92</sup> Peter J. Burke, “Identity processes and social stress,” (*American sociological review* 1991), 836–849.

<sup>93</sup> David V. Day, and Michelle M. Harrison, “A Multilevel, Identity-Based Approach to Leadership Development,” *Human Resource Management Review* (2007), 360–73.

<sup>94</sup> George T. Lewis, Buck, and Douglas A, Blaze, “Training Leaders the Very Best Way We Can,” *Tenn, L*, (2015), 771.

purpose. Expanding boundaries is about reframing self-perspective by evolving from seeing self as a non-leader to a leader. Recognizing interdependencies facet concerns influencing others, capturing a deeper level of cognitive structure, and gaining an authority figure. To discern the purpose, leaders start to articulate a larger-than-self purpose by being concerned about and developing mutual relationships with the people whom they lead.

Zheng and Douglas emphasize that each of the three leadership development facets is not a dichotomy but rather a continuum.<sup>95</sup> Outstanding leadership begins in the third facet of the model. In agreement with Kenny and Whittle, leadership effectiveness is achievable when leadership identity is tightly entrenched in social relations.<sup>96</sup> In the context of the church, leaders must fully understand what serving God, and His people entails and use that to develop deeper relations with those whom they serve.

To this point, the review has attempted to establish the complexity and fuzziness of leadership concepts and to provide possible definitions. It has also focused on determining the magnitude of leadership and its semantics delving deeper into its importance and consequences of its lack thereof. It has also explored aspects, elements, and attributes that identify an individual as a leader and circumstances under which a leader might be perceived as ‘qualified.’ It then provides answers to what constitutes an effective leadership development program and how well leaders can improve their competencies to serve their ‘followers better.’ The following section shifts to a theological perspective of leadership and leadership development. It takes particular interest in determining the applicability of leadership concepts as analyzed in the

---

<sup>95</sup> Ibid., 642.

<sup>96</sup> Kate Kenny, Andrea Whittle, and Hugh Willmott, “Organizational Identity,” *Oxford Handbooks Online*, (2016), 74.

literature review section to a religious context. What do scriptures and theologian pedagogics say about leadership, and how well can leaders be developed to meet the context they provide?

## **Theological Foundation**

Jesus Christ inaugurated the church on the Day of Pentecost, ushering in a new era of God's mission through the Holy Spirit. Begun by only 120 men and women who were present when the Holy Spirit poured in,<sup>97</sup> over 2000 years later, the church has grown, and all the 195 countries across the planet feel its presence and vitality. It can be argued that the prophetic words of Jesus about the growth of the church<sup>98</sup> have come to pass.

On the other side of the dichotomy, demographics indicate that church attendance, especially in the West, has been reducing over the last decade.<sup>99</sup> The church continues to contend with various issues such as finances, and unresolved conflicts, which stifles its growth. Although the reasons behind the decline might be unclear, it can be juxtaposed that improving leadership quality is pivotal for every leader to lead in accordance with Jesus' commandment in the Great Commission.<sup>100</sup> To effectively achieve the church's goal, the following leadership aspects are worth consideration from both physical and theological dimensions.

## **Leadership Paradigms**

### **Shared Leadership**

As the inclusivity, dynamic, and flexible leadership rise, leadership is transforming. There is an increasing need for for-profit and non-profit organizations to empower individuals by

---

<sup>97</sup> Acts 1:15 (the number of names together were about a hundred and twenty).

<sup>98</sup> Mathew 16:18 (I say unto thee, that thou art Peter, upon this rock I will build my church; and the gates of hell shall not prevail against it).

<sup>99</sup> Pew Research Center, "America's Changing Religious Landscape: Christians Decline Sharply as Share of Population: "Unaffiliated and Other Faiths Continue to Grow," accessed May 15, 2015.

<sup>100</sup> Matt 18-20.

granting them opportunities to practice leadership in their areas of expertise. Sharing leadership is critical in promoting innovation and positive behavior, reenergizing teams, fostering teamwork, cultivating a climate where every person is free to talk and take part in decision making, and escalating successful results. The following shared leadership paradigms are not only overwhelmingly supported by theories and peer-reviewed researches but are also deeply embedded in the Scripture.

### **Servant Leadership**

Greenleaf, as cited by Van Dierendonck, developed a servant leadership model where he argued that a servant leader should be at the center of empowering others, showing humility with authenticity, providing the right direction, accepting people the way they are and taking stewardship towards service.<sup>101</sup> As Gumusay reiterates, the effectiveness of a leader's service can be improved by servitude to a higher being.<sup>102</sup> Greenleaf acknowledges that the word 'servant' appears 1300 times in the bible,<sup>103</sup> making it a concept worth considering.

Throughout the Scriptures, Moses is repeatedly called the servant of God,<sup>104</sup> leading the people of Israel from the land of bondage (Egypt) to the Promised Land (Canaan). Despite his leadership role, he was the humblest man on earth, lived a life of faith, and served his people with an open heart throughout the pilgrimage.<sup>105</sup> Jesus, being God, made service to others an integral part of His mission. Despite being the very nature of God, Jesus took the very nature of a

---

<sup>101</sup> Dirk Van Dierendonck, "Servant leadership: A review and synthesis," *Journal of management* (2011), 1228–1261.

<sup>102</sup> Ali A. Gümüşay, "Embracing Religions in Moral Theories of Leadership," *Academy of Management Perspectives* (2019), 292–306.

<sup>103</sup> Greenleaf 1977.

<sup>104</sup> Examples include Exodus 14:31, Deuteronomy 34:5:10-12, Joshua 1:1, NT Revelation 15:3.

<sup>105</sup> Numbers 12:3.

servant<sup>106</sup> when he fed the poor, healed the sick, supported the meek, and eventually gave His life so that the relationship between humans and God may be abridged (Mark 10:45).

Jesus made numerous points concerning servant leadership during His life. At one point, when He was on His way to Jerusalem, he called His disciples together and told them:

“You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, 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.” (Matt 20:25-28, NIV)

From His words, being a servant is a prerequisite to effective leadership. On the other hand, Greenleaf emphasizes a type of leadership where service to God and others comes first.

Greenleaf’s perspective is analogous with Christ’s account of servanthood. Apart from Greenleaf, researchers such as Spears and Williams<sup>107</sup> see leadership as leading by serving. This again marries with the biblical perspective of leadership. A servant leader from the biblical perspective is about having a great urge to serve others.

### **Shepherded Leadership**

A shepherd (leader) walks alongside his sheep (people) having deep mastery on how to provide the best care for them, and they follow him, knowing that he is a good master.

Throughout the bible, the word “sheep” is metaphorically used to denote God’s people and Shepherd to connote God or a great leader of His people.<sup>108</sup> The shepherd leadership is built on

---

<sup>106</sup> “the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45).

<sup>107</sup> Williams (1998) Spears, Larry C. and Michele Lawrence, *Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness*, New York: Jossey-Bass, (2004), 92.

<sup>108</sup> For examples see Jeremiah 23:1, Zachariah 3:2, Psalm 23, Mathew 9:36, John 10:11.

the assumption that leaders take a deep interest in developing deep personal relationships with each member of their flock, are skilled to lead yet kind, and are firm to guide yet gentle.

Resane posits that as shepherds, church leaders must tend to their flock's needs by tending to their spiritual and physical needs through restoration, feeding, watering, grooming, protection, guidance, and encouragement.<sup>109</sup> Through dedicated service to them, the sheep become use to their shepherd and allow him to go ahead as they follow.<sup>110</sup> Achievement of shepherd leadership goals calls for leaders to be examples to their sheep, provide for them whenever necessary, be trustworthy, be willing to sacrifice personal interests for the benefit of the sheep, and remain visionary in becoming genuine leaders.

### **Power through Grace**

The Scripture presents spiritual and church leadership as a complicated duty that no leader can succeed in without grace. When Timothy was about to take up a leadership role, Apostle Paul wrote to him saying, "You, therefore my son, be strengthened by the grace that is in Jesus Christ"<sup>111</sup> Paul also emphasizes that his achievements were fully powered through grace and without it he could have achieved nothing. Apostle Paul' Protégé articulates that leaders can lead effectively only after they are strengthened by grace. Without grace, leaders are 'weak' and cannot achieve and will eventually fail. This is why when He completed His mission, Jesus promised to be with his leaders in their mission of the Great Commission.<sup>112</sup> Matthew recognizes

---

<sup>109</sup> Resane K. T. "Leadership for the church: The shepherd model," *HTS Teologiese Studies / Theological Studies* (2014), 105.

<sup>110</sup> John 10:3-4.

<sup>111</sup> 2 Timothy 2:2.

<sup>112</sup> Matthew 28:20 – Teach (emphasized) them to observe all that I have commanded you, And behold, I am with you always, to the end of the age.

the entire Trinitarian fellowship as sources of God's Grace while Luke mentions specifically the Holy Spirit.<sup>113</sup>

In his book, *Grace: A Leaders' Guide to a Better Us*, John Baldoni wrote, "Grace offers redemption to us all. It gives steel to our spines as well as humility to our souls."<sup>114</sup> He argues that grace is the impetus that gives leaders the strength to do things right. Baldoni used the acronym G.R.A.C.E to explore the concept of better leadership. He argued that through grace, leaders gain Generosity, Respect, Action, Compassion, and Energy. Although grace is originally transcendent, it can be argued from Baldoni's approach that it be improved through learning. Aspects such as acting for change, respect, energy can be gained through continued exposure to leadership and other learning avenues.

## **Plurality**

The need for leaders to work together in the attainment of God's will is evident throughout the scripture. Despite scriptures emphasizing that there is one God,<sup>115</sup> they also infer that God might be in plurality yet presented in its singularity.<sup>116</sup> Through this plurality, 'God' is seen as a family with three members, including the Most High (God the Father), the Word (Jesus), and the Holy Spirit. These 'members' work in solidarity such that it is impossible to be mutual. This is the same solidarity that Jesus expected his church to have. The Bible itself, especially the New Testament, does not prescribe to a single leadership. After Jesus' ascension, the apostles appointed leaders, overseers, and deacons to serve in each church in every town and

---

<sup>113</sup> Matt 28:20, Luke 24:29.

<sup>114</sup> John Baldoni, *Grace: A Leader's Guide to a Better Us*, (2019), 57.

<sup>115</sup> For examples, see Deuteronomy 6:4, 1<sup>st</sup> Corinthians 8:4, Isaiah 48:16.

<sup>116</sup> For example, see Genesis 1:26, Genesis 3:22, Isaiah 6:8, Luke 3:21, Mathew 28:19-20.

to spread the Gospel.<sup>117</sup> In all circumstances, ‘leaders’ are presented in plurality while the church is presented in ‘singularity.’ In this case, leaders of a church are seen as one body with committed members who share in the vision of the church with Jesus as the Chief Shepherd.

Despite the overwhelming emphasis on plurality, hierarchical leadership is prevalent in numerous churches. Often, most churches, especially African-American churches, have one pastor who is a visionary, with a strong personality compared to his followers, leading to the domination of singularity. Although there is no single scripture that defies one-person leadership, it presents numerous pitfalls due to lack of brotherhood. With plurality come family, greater accountability, integrity, better decisions, and spiritual encouragement. It can be presumed that leadership development is key to reinstalling plurality in Christ’s Church.

The need for leaders to work together in the attainment of God’s will is evident throughout the scripture. Despite scriptures emphasizing that there is one God,<sup>118</sup> they also infer that God might be in plurality yet presented in its singularity.<sup>119</sup>

Combining the four basic ideas discussed in this section: servant leadership, shepherd leadership, power through grace, and plurality shows that scriptural, spiritual leadership is realized when a leader, skillfully exercises servanthood through Divine power. A unique part that differentiates them with the secular leaders is the spiritual nourishment attained as a ‘Gift from God’ and through grace. Unlike secular organizations, the spiritual components underscore the culture of any visionary church. Religious commentators such as Robert Godfrey,<sup>120</sup> Ferdinand

---

<sup>117</sup> For examples, see Acts 14:23, Acts 20:17, Philippians 1:1, Titus 1:5, 1Peter 5:1-4.

<sup>118</sup> For examples, see Deuteronomy 6:4, 1<sup>st</sup> Corinthians 8:4, Isaiah 48:16.

<sup>119</sup> For example, see Genesis 1:26, Genesis 3:22, Isaiah 6:8, Luke 3:21, Mathew 28:19-20.

<sup>120</sup> Gregory Brown, “13, God’s Plan to Build the Church,” Bible, org | Where the World Comes to Study the Bible, Last modified May 30, 2017, <https://bible.org/seriespage/13-god-s-plan-build-church>.

Regalado,<sup>121</sup> and Gregory Brown<sup>122</sup> are convinced that the church needs spirituality and divine Grace now than ever before. They identify the two facets as inseparable components of the church. Nonetheless, the introduction of the notion of power necessitates the need to examine character.

### **Leadership Characters and Leader Qualities**

Power has a corrupting influence that, if not kept in check, might subdue even the noblest of all. Irrespective of how gifted a church leader might be, lack of skills and immature character can lead to inappropriate use of such gifts.<sup>123</sup> Thus, although a close relationship with Christ promises the fullness of the spirit, it is essential for leaders to learn and master how to use such spiritual power without falling into temptations that abound its misuse. They must nurture a collection of character traits that would help them remain humble servants and shepherds and grow by His Grace. As words of counsel, Moses' father in law, Jethro, told him:

“Teach them his decrees and instructions and show them the way they are to live and how they are to behave. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties, and tens.” (Exodus 18:20-21, NIV)

A more comprehensive list of leadership characters is compiled by Paul in his letter to Timothy when he was advising him on the qualifications for overseers and deacons. He wrote:

“Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well

---

<sup>121</sup> Ferdinand Regalado, “Spirituality: What the Church Needs Most Today,” *Ministry Magazine*, Last modified July 2007.

<sup>122</sup> Gregory Brown, “What Does the Church Most Need Today?” Ligonier Ministries, Last modified May 2018.

<sup>123</sup> For Scriptural examples see Numbers 20 8:12:20-10, Exodus 34:35.

and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. (1. Timothy 3: 1-7)

According to the OT verse, the most vital aspect of a leader is that *he* should be teachable. Somebody who can learn his decrees and instruction and adjust to a Godly way of living. Of additional importance is that the leader should be God-fearing, trustworthy, and honest. The NT verse puts the main emphasis on family as a microcosm of the church. Whoever wants to be a church leader must respect and raise a respectable and faithful family in a manner worthy of respect. Secondly, *he* must respect self and value personal life by refraining from actions and behaviors that might make *him* impure. Combining these two scriptures drives the argument back to Scazzero's *emotionally unhealthy leader*.<sup>124</sup> Effective leaders do not prioritize ministry over marriage but strike a balance between the two, should not harbor low self-esteem, and should establish a reasonable relationship with God. They should be willing to learn and deal with their untamed emotions, something which Scazzero referred to as 'shadows.'

### **A Culture of Learning and Development**

Paul Lamey, a church elder, and ministry trainer, expound that every local church has a responsibility to train, affirm, and send pastors into ministry. He argues that the efforts of seminaries and colleges in developing church leaders should not overshadow the role of the

---

<sup>124</sup> Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World*, 58.

church to actively get involved in developing its own leaders.<sup>125</sup> He decries that it is wrong to equate a degree in hand with competence to shepherd a flock.

Paul writes to Timothy, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”<sup>126</sup> Paul suggests a leadership development cycle that is continuous and unending to maintain a leadership that is vibrant and faithful throughout their years of service. Paul’s words echo Jesus’ commission to his disciples to teach, “All that I have commanded you” for the glory of the Triune God. Developing a culture of leadership development is akin to joining together the supporting ligaments so that the church builds and grows itself in love as each part does its work.<sup>127</sup>

## **Chapter Three**

### **Methodology**

#### **Purpose and Objective Overview**

Leadership is an essential fulcrum on which personal, organizational, and institutional success balances. However, leadership has been an issue in a substantial number of African-American churches, most specifically in Mount Calvary Baptist Church. According to the author's observation as an executive leader in the church, the efforts to equip leaders with proficiency to lead multifaceted ministry is absent. He, therefore, feels that developing leadership should be a primary goal of the church so that the leaders may adopt and practice sound leadership. The pieces of the literature analyzed in the second section of this study develop

---

<sup>125</sup> Paul Lamey, “3 Keys to Training Up Leaders in Your Church,” Christianity.com, Last modified April 2, 2014, <https://www.christianity.com/church/church-life/3-keys-to-training-up-leaders-in-the-church.html>.

<sup>126</sup> 2 Timothy 2:2, NIV.

<sup>127</sup> Ephesians 4:11-16, NIV.

a unanimous base of agreement that developing leaders are critical concepts that can never be forfeited. The church's commitment to worship, ministry, evangelism, fellowship, discipleship, and servanthood are highly dependent on the ability of the church to develop its leaders.

### **Research Objective**

This thesis project aims to examine the congregational need for ministry leaders to develop the necessary leadership skills to develop ministries. Mount Calvary Baptist Church, located in Hopewell, Virginia, serves as the framework of this investigation. The problem addressed by this research derives from current ministry leaders serving at Mount Calvary who have servants' hearts but lack leadership skills to develop their ministries. With adequate training and continuing education, leaders are more equipped to lead their ministries. Without leaders who are adequately equipped to lead ministries, it is difficult for the church to carry out its mission and remain active.

Although the author is convinced that the church is in a pressing need for leadership development programs to perfect the art of service, servanthood, and authenticity in God-gifted leaders, his feelings are still abstract, personal, and untested. Thus, the objective of the practical inquiry is twofold: first, to identify the state of the current ministry leaders in Mount Calvary Baptist Church. Under this objective, the inquiry is made on whether leadership proficiency is deficient among the MCBC leaders. Undertaking this examination is crucial in authenticating the author's assertions. Statistical confirmation will then prompt the second objective of the study: To identify and submit themes and applications for developing leadership skills to strengthen ministries.

Fulfilling the two objectives is imperative in scores of ways. It will help in filling the leadership vacuum in Mount Calvary Baptist Church as leaders will be energized to grow stronger in their leadership role with better visions, decisions, positive personal brand, clear positive brand, and commitment to service underscoring their practice. Church leaders who are more trained in ministerial service and leadership stand a better chance to fulfill the priestly and prophetic needs of their congregation. Trained leaders are well-positioned to stretch their abilities to fully utilize their altruistic calling to foster their personal and congregational growth.

### **Research Questions**

From the two objectives, the exploratory study will focus on answering two fundamental questions. First, are leaders in Mount Calvary Baptist Church deficient in leadership competencies? This question will help the researcher to statistically confirm the state of leadership and make decisions on whether there is a need for a leadership development program to inculcate leadership competencies among the church leaders. Once the researcher confirms that there is leadership deficiency in the church and that the deficiency is statistically significant, he will be in a position to devise approaches to leadership development programs, which, according to the assessed literature, is critical in bridging leadership gaps. Thus, it will prompt the second research question. Second, from the identified leadership gaps, what themes and applications are critical in developing the skills of leaders serving at Mount Calvary Baptist Church? The themes and applications will be generated from a statistical analysis of the leadership deficiencies. Themes that exhibit higher levels of deficiency will demand priority in the leadership development framework. Developing and emphasizing on the specific themes will be imperative in strengthening ministers and fostering growth. The following qualitative questions will help develop a pragmatic framework for developing leaders at MCBC.

First, how are the identified themes and applications critical in developing the skills of leaders serving at MCBC? Secondly, what are the essential strategies for implementing the framework in ensuring that it ultimately contributes to developed leaders and strengthened ministry?

The main strength of the two questions is their attempt to explore leadership as a critical competency that Mount Calvary Baptist Church needs to grow and be right with the Great Commission. Having identified the criticality of leadership development in every social fabric, identifying specific themes to address leadership issues in a specific social setup provides the foundation strategies for addressing such issues. With a particular focus on specific themes, it can be anticipated that the leaders' development programs will generate more practical positive results at MCBC.

## **The Research Design**

### **General Description of the Research Design**

Research design is the glue that holds all other elements of research together. According to Leedy, a research design is a framework on which data collection and analysis are built.<sup>128</sup> It establishes a plan for collecting and analyzing data in a manner that is consistent with the research purpose and objectives. Through research design, countless decisions associated with data collection, processing, and analysis are made possible. Research design is pivotal in ensuring that the research results are well organized, credible, and that the connection between research objectives and the implementation strategy is well bridged.

---

<sup>128</sup> Paul D. Leedy, and Jeanne Ellis Ormrod, "Practical Research-Planning and Design," (1997), 32.

According to Burrell and Morgan, “all theories of organization are based upon a philosophy of science and a theory of society.”<sup>129</sup> The duo holds that research can be done and analyzed from two key dimensions, including the subjective-objective dimension and the regulation-radical change dimension. From the two dimensions, they developed four research paradigms, including the radical humanist paradigm, radical structural paradigm, interpretive paradigm, and the functionalist paradigm. The radical humanist paradigm utilizes subjective ontology as a basis to facilitate practical change.<sup>130</sup> It aims at changing human consciousness to facilitate human development and minimize social constraints.

This study epistemology is built on the radical structural paradigm. It objectively examines leadership deficiency as a human conscious problem whose social constraints can be minimized, leading to human development. The context of the study takes a positivism epistemology rather than a realism ontology. Realism leans on the assumption that the world's social construct is built on solid intangible structures that exist irrespective of our labels. Thus, it is upon us to adjust to being consistent with the social constructs. On the contrary, positivism assumes that it is possible to predict and explains the happenings in the social construct by examining and establishing relationships among people.<sup>131</sup>

Leadership is a behavioral concept that can be understood by practically examining patterns and relationships among people and can be improved through a cumulative learning process. Arguably, establishing leadership deficiency in the Mount Calvary Baptist Church can

---

<sup>129</sup> Gibson Burrell and Gareth Morgan, “Sociological paradigms and organizational analysis,” *Elements of the sociology of corporate life* (1979), 64.

<sup>130</sup> Gibson Burrell and Gareth Morgan, “Sociological paradigms and organizational analysis,” *Elements of the sociology of corporate life* (1979), 68.

<sup>131</sup> Ruth Groff, *Critical realism, post-positivism, and the possibility of knowledge*, Routledge, (2004), 18.

invigorate the process of understanding the problem and support the development of themes helpful in addressing the leadership deficiency. Nomothetic approaches, such as data collection and analysis techniques and tools, will be essential for the successful completion of the study.

Saunders' et al. research process “onion” was adopted to give direction to this study. Range of choices, paradigms, strategies, and steps that researchers may follow during the research process.<sup>132</sup>

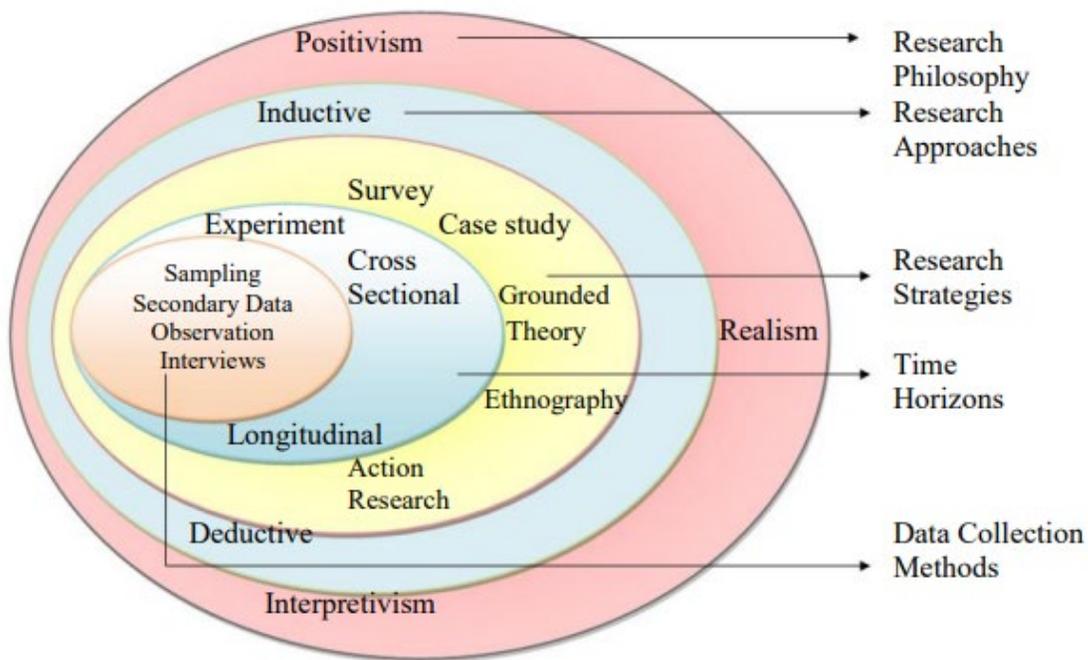


Figure 3. The Research Process Onion

From the onion model, it is evident that there are scores of critical issues that are worth taking into consideration and reviewing before eventually carrying out either an objective or subjective research inquiry. The onion is layered into five categories, including research philosophy, research approaches, research strategies, time horizons, and data collection methods.

<sup>132</sup> Saunders. M. P. Lewis, and A. Thornhill, “Research Onion,” *Research methods for business students* (2009), 136–162.

Each layer provides a researcher with the opportunity to examine and decide a basis on which the research should be based.

## **Research Philosophy**

The research philosophy that a study uses dictates the strategy it is to employ and the instruments it is to use to pursue its research objectives. According to Saunders, Lewis, and Thornhill, it encompasses the “belief on how data about a phenomenon should be gathered, analyzed, and used.”<sup>133</sup> Researchers such as Rene Descartes in *Discourse of Methods*,<sup>134</sup> Francis Bacon in *The New Organon*,<sup>135</sup> and Emmanuel Kant in *the Metaphysics of Morals*<sup>136</sup> developed distinct perspectives on research philosophy. Out of the three significant philosophies positivism, realism, interpretivism, positivism, philosophy has been widely used in research methodology.

Positivists hold the belief that the social construct is based on reality, which is observable and is describable without necessarily interfering with the construct under study.<sup>137</sup> They emphasize the use of single independent variables in determining regularities or irregularities in a phenomenon. For this research, a positivism research philosophy has been selected. With a positivism epistemology, it would be possible to explain leadership deficiency and development as a social construct problem, which can be solved by improving the relationship among different classes of people.

---

<sup>133</sup> Saunders, M. P. Lewis, & A. Thornhill, “Research Methods for Business Students” 6<sup>th</sup> edition, Pearson Education Limited, (2012), 46.

<sup>134</sup> René Descartes, *Discourse on Method and the Meditations*, Penguin UK, (1968), 89.

<sup>135</sup> Francis Bacon, “The new organon: Or true directions concerning the interpretation of nature,” (2017), 107.

<sup>136</sup> Immanuel Kant, “The metaphysics of morals,” (1797), 157.

<sup>137</sup> Rick Durrett and Simon Levin, “Allelopathy in spatially distributed populations,” *Journal of theoretical biology* (1997), 165–171.

## **The Rationale for Choosing a Positivism Approach**

The overriding concern underlying the inquiry is that the methodological approach adopted should be relevant in addressing the research problem and precisely the research questions. The research aims to objectively determine the state of leadership at MCBC to establish an epistemology to improve leadership skills necessary in developing ministries. The other philosophical approaches do not provide room for such objectivity, making it difficult to adequately assess, evaluate, and improve leadership as a social construct.

## **Research Approaches**

Research approaches constitute how structural theories inform research or how research informs a particular theory. In the words of Glaser and Strauss, “the adequacy of a theory for sociology today cannot be divorced from the process by which it is generated.”<sup>138</sup> They identify theory as a ground that enables prediction and explanation of behavior, supports theoretical advances, fosters practical applications, and guides research on behavior. The relationship between theory and research can be established from two perspectives, including inductive perspective and deductive perspective.

In an inductive approach, a researcher begins by gathering data that are to inform the research topic in interest, analyzing the data by looking for patterns, and developing a theory that could explain the identified patterns. In this case, a research process moves from a more specific level of focus on data to a more general theory emerging from the data.<sup>139</sup> Deductive research is the antithesis of inductive research. It starts with analyzing a social theory that is consistent with

---

<sup>138</sup> Glaser, Barney, and Anselm Strauss, “Grounded theory: The discovery of grounded theory,” *Sociology the journal of the British sociological association* (1967), 27–49.

<sup>139</sup> *Ibid.*, 29.

the research topic under study and then tests its implications using the collected data.<sup>140</sup> The deductive approach has been widely used in scientific investigations with researchers examining the existing theories and what others have done relating to the topic and then testing hypotheses or answering questions within the precepts of the analyzed theories. Thus, it moves the research from a general level of focus to a more specific level of focus.

### **The Complimentary Approach**

Although the two approaches are the antithesis of each other, this research uses them complementarily. Using deductive research, it will establish leadership deficiency in Mount Calvary Baptist Church and determine specific leadership gaps that require an address. As part of the deductive approach, the study began by examining general theories and empirical researchers that were found compelling with respect to leadership and leadership development both in religious and secular contexts. Data will then be collected and analyzed to prove that there is indeed leadership deficiency in MCBC, and that leadership development is an imperative approach in addressing the deficiency. The deductive approach will also be critical in identifying specific leadership development themes that stem from the analyzed data.

However, focusing only on the identification of specific leadership themes to promote leadership development is abstract unless a researcher develops an in-depth exploration of the leadership phenomenon and develops theories based on empirical evidence. This is where the inductive approach comes in. Carrying out an in-depth analysis of each identified theme would be helpful in effectively moving data to informative theory as a basis for more pragmatic findings.

---

<sup>140</sup> Ibid., 43.

Scholars such as Swartz and Boaden,<sup>141</sup> Taylor,<sup>142</sup> Jackson,<sup>143</sup> as well as Conner and Strobel<sup>144</sup> have widely used and emphasized the use of inductive research as a fundamental approach to leadership studies. The second phase of this research aims at developing a leadership development framework based on the identified leadership themes that would be important in developing leadership competencies at MCBC, making inductive strategy the appropriate approach. However, the inductive approach has been criticized for the risk of drifting away and the ability to 'rediscover' an existing theory.<sup>145</sup> To avoid this limitation, this study resorts to a thematic analysis approach based on the results from the inductive analysis.

### **Mixed-Method Approach**

The study adopts a mixed-method research approach in attaining its primary objective. According to Kemper, Springfield, and Teddlie, a mixed-method approach integrates both qualitative and quantitative data collection and analysis approaches.<sup>146</sup> Johnson et al. provide a more vivid definition. They define it as the type of research in which a particular researcher or collection researchers combine various elements of qualitative and quantitative approaches to

---

<sup>141</sup> Ethne Swartz and Ruth Boaden, "A methodology for researching the process of information management in small firms," *International Journal of Entrepreneurial Behavior & Research* 3, (1997), 53–65.

<sup>142</sup> Christine A. Taylor, Jay C. Taylor, and James K. Stoller, "Exploring leadership competencies in established and aspiring physician leaders: an interview-based study," *Journal of general internal medicine* (2008), 748–754.

<sup>143</sup> Sandra Jackson, "A qualitative evaluation of shared leadership barriers, drivers and recommendations," *Journal of management in medicine* (2000), 166–178.

<sup>144</sup> Jerusha O. Conner, and Karen Strobel, "Leadership development: An examination of individual and programmatic growth," *Journal of Adolescent Research* (2007), 275–297.

<sup>145</sup> Ethne Swartz, and Ruth Boaden (1997), 53–65.

<sup>146</sup> Elizabeth A. Kemper, Sam Stringfield, and Charles Teddlie, "Mixed methods sampling strategies in social science research," *Handbook of mixed methods in social and behavioral research* (2003), 273–296.

expand the breadth and depth of understanding and corroboration.<sup>147</sup> The individual research paradigms<sup>148</sup> are used for each phase of the study.

It is essential to establish an understanding of qualitative and quantitative research approaches. Qualitative research is primarily exploratory and inductive and aims at providing more in-depth insights on a problem. On the contrary, quantitative research is usually deductive and is used to quantify a problem through the collection of data that can be transformed into numeric and analyzed statistically. The quantitative approach usually seeks to establish relationships and uncover patterns in researchable phenomena.

Given the definitions, it is deducible that while the quantitative approach helps in uncovering patterns in research, a qualitative approach is imperative in developing insights as to why such patterns exist and how, if possible, they can be improved for the better. In agreement with Johnson and Onwuegbuzie, the mixed method is a natural complement to using either qualitative or quantitative research approaches in isolation.<sup>149</sup> The two researchers see the mixed method design as a third wave that offers practical alternatives. In an absolute sense, a qualitative or quantitative approach is never sufficient on its own, and using them in combination is a perfect antidote for the limitations of each.

### **How the Mixed Method Approach is applied to this study**

The quantitative research approach is applied in the first phase of the study to establish whether leaders at Mount Calvary Baptist Church lack leadership skills and to establish specific

---

<sup>147</sup> Johnson R. Burke, Anthony J. Onwuegbuzie, and Lisa A. Turner, "Toward a definition of mixed methods research," *Journal of mixed methods research* 1, (2007), 112–133, p. 123.

<sup>148</sup> Qualitative and quantitative.

<sup>149</sup> Johnson R. Burke, Anthony J. Onwuegbuzie, and Lisa A. Turner, "Toward a definition of mixed methods research," *Journal of mixed methods research* 1, (2007), 112–133.

areas from which such deficiencies emerge. It will answer the first two questions of the research: Are leaders in Mount Calvary Baptist Church deficient of leadership competencies? From the identified leadership gaps, what themes and applications are critical in developing the skills of leaders serving at Mount Calvary Baptist Church? Quantitative data collection and analysis approaches will be used in finding valid deductive answers to these questions.

The qualitative research method will then be used in the second phase of the study to explore how the identified themes in the second question can be used to develop leaders in Mount Calvary Baptist Church and beyond. The second phase will delve into answering two questions: How are the identified themes and applications critical in developing the skills of leaders serving at MCBC? What are the essential strategies for implementing the framework in ensuring that it ultimately contributes to developed leaders and strengthened ministry? The results from the first phase will provide the basis for second phase discussions and arguments. Consequently, the research might be discontinued in case the examination of the first question of the study confirms that there is no struggle in the church. This might be a significant limitation that might thwart the effective completion of the study. In case such an unexpected scenario occurs, the study will have to conclude with the results from the quantitative analysis.

### **The Rationale for Using a Mixed Method in this study**

There are various rationales as to why a mixed-method approach is appropriate for this study. Hurmerinta-Peltomäki and Nummela argue that using mixed methods leads to a deeper and broader understanding of a problem, which is difficult and, in fact, impossible to achieve with a single approach.<sup>150</sup> They established that the mixed approach associates with increased

---

<sup>150</sup> Leila Hurmerinta-Peltomäki and Niina Nummela, "Mixed methods in international business research: A value-added perspective," *Management International Review* (2006), 439–459.

validity in study findings as well as the creation of more in-depth knowledge. Statistical confirmation of a pattern in a phenomenon is much less informative unless valid and evidenced reasons are developed to explain why such patterns exist and how they can be improved if necessary.<sup>151</sup> Thus, it is expected that the use of a mixed-method in this study will not only lead to valid results but give readers greater confidence in the study results as well as conclusions they draw from it. Besides, a mixed-method is the only way through which researchers can be sure of their findings and interpretations.<sup>152</sup>

## **Research Methods**

The mixed methods research intends to explore variables related to leadership and leadership development to establish how the skills of church leaders can be developed. Given its focus and multifaceted objectives, survey and literature review will be used in the data collection process. In an attempt to explore a study topic, a researcher must commit to producing evidence to establish the ground for arguments.<sup>153</sup>

## **Variables**

The research is built on the analysis of three single variables linked to leadership and leadership development. The questionnaire covers one significant variable: deficiency of leadership competencies at Mount Calvary Baptist Church. The questions included in the

---

<sup>151</sup> Leila Hurmerinta-Peltomäki and Niina Nummela, "Mixed methods in international business research: A value-added perspective," *Management International Review* (2006), 446.

<sup>152</sup> Alicia O'Cathain, Elizabeth Murphy, and Jon Nicholl, "Three techniques for integrating data in mixed methods studies," *Bmj* 341 (2010), c4587.

<sup>153</sup> Van der Merwe H, "The research process: Problem statement and research design," *Effective research in the social sciences, Pretoria: Van Schaik* (1996), 49.

questionnaire are expected to yield data that, upon analysis, will demonstrate whether there is a deficiency of leadership competencies at the church under study.

The second variable is linked to the first variable; leadership themes that would contribute to leadership development. It is expected that the data from the questionnaire will help in pinpointing specific areas that leaders find challenging in their leadership practice. The challenging areas will then be transformed into leadership development themes. The last variable on leadership development: developing church leaders. Integrating literature review in the developed themes will be imperative in covering the last variable. Given the variables, it is evident that the research will be developed sequentially from the significance of the perceived problem through the development of leadership development themes to an evidence-based leadership development framework.

### **Non-experimental Cross-sectional Survey**

A survey is a research strategy that aims at collecting data through self-reports where researchers request participants to provide a direct report about their feelings, thoughts, and behavior concerning a specific phenomenon under study.<sup>154</sup> In a survey-based data collection process, a researcher collects quantitative data using structured questionnaires or interviews and statistically analyzes the data to describe trends or relationships between variables in an attempt to answer research questions and confirm the research hypotheses.<sup>155</sup>

According to Conner and Strobel, a survey research has three distinguishing characteristics: a survey is used in a quantitative approach to describe specific characteristics of a

---

<sup>154</sup> Bamberger Michael, Jim Rugh, and Linda Mabry, *RealWorld Evaluation: Working under Budget, Time, Data, and Political Constraints*, Thousand Oaks, CA: SAGE, (2012), 43.

<sup>155</sup> *Ibid.*, 44.

population: collects subjective data from a specific category of people: uses samples in the research process to collect data and make inferences that can later be generalized back to the population.<sup>156</sup> Given its focus on behavioral aspects of the respondent, the use of a survey in this research is fitting. It will help in uncovering opinions, as well as essential beliefs and attitudes of the responding ministry leaders on their leadership roles and capabilities, thus providing a robust chance to evaluate the position of leadership in the church.

A survey can fall into two categories, including experimental/non-experimental survey and longitudinal/cross-sectional survey. Experimental research is about comparison or manipulation of variables to establish cause-effect relationships.<sup>157</sup> As such, it demands a research framework with at least one independent variable and one dependent variable. On its dichotomy is the non-experimental research, which is uninfluenced by independent variables and instead measures specific variables and assesses phenomena as they occur in the natural setting.<sup>158</sup> The major drift between the two approaches is the causality effect seen in the experimental approach. The non-experimental survey thus is appropriate for this study as it assesses single variables with non-causal relationships.

A longitudinal survey concerns the collection of data from the same different participants repeatedly over a period of time. It is about observing trends, changes within cohorts, or changes in panel groups within the same or different participants.<sup>159</sup> On the contrary, a cross-sectional

---

<sup>156</sup> Jerusha O. Conner, and Karen Strobel, "Leadership development: An examination of individual and programmatic growth," *Journal of Adolescent Research* (2007), 286.

<sup>157</sup> J. W. K. J. W. Kotrlik and C. C. H. C. C. Higgins, "Organizational research: Determining appropriate sample size in survey research appropriate sample size in survey research," *Information technology, learning, and performance journal* 19, no. 1 (2001), 43.

<sup>158</sup> *Ibid.*, 45.

<sup>159</sup> Mary F. Waldrop and Charles F. Halverson Jr., "Intensive and extensive peer behavior: Longitudinal and cross-sectional analyses," *Child Development* (1975), 19–26.

survey design aims at collecting data at one point in time using the same sample to represent the general population.<sup>160</sup> It provides a researcher with the opportunity to collect data on attitudes and perceptions, community needs, and evaluates programs within a short time. A cross-sectional survey was considered in this research owing to its focus on attitudes and perceptions on leadership, lack of variable manipulation, and because the approach is relatively inexpensive and fast.

## **Questionnaire**

A structured questionnaire was used as the basis of the survey critical in finding answers to the first phase of the study. A questionnaire is a form submitted to a specific group of respondents and contains a set of questions that are of value in gathering information for a study.<sup>161</sup> Each question in the form contains answers that a respondent is to select from. The answers are in such a way that they can be transformed into ordinal or scale data to foster statistical analysis of opinions on attitudes and practices. Julie Ponto identifies questionnaire as a fundamental part of any survey.<sup>162</sup>

The questionnaire forms the first data collection method of this study. The literature reviewed played a primary role in guiding the contents of the questionnaire in ensuring that the questions included are valid to the context of the study. The questionnaire will be administered to 10 current ministry leaders serving at Mount Calvary Baptist Church situated at Hopewell, Virginia.

---

<sup>160</sup> Mary F. Waldrop and Charles F. Halverson Jr, "Intensive and extensive peer behavior: Longitudinal and cross-sectional analyses," *Child Development* (1975), 19–26.

<sup>161</sup> Julie Ponto, "Understanding and evaluating survey research," *Journal of the advanced practitioner in oncology* (2015), 168.

<sup>162</sup> *Ibid.*, 175.

## Questionnaire Construction and Structuring

A structured questionnaire was found essential for the first phase of this study. Various questions of the questionnaire followed the arguments, principles, and theories found valuable in the literature review section. For instance, the literature review takes note of attributes of ethical leaders, as argued out by David Armstrong.<sup>163</sup> He identified a leader as a person who leads by example, has a shared vision, is of service to others, makes ethically acceptable decisions, and includes others in the implementation of plans. The questionnaire questions such as, “As a ministry leader, are you optimistic and enthusiastic regarding your ministry?”; “Do you receive ideas and feedback from those in ministry with you?” and “When making decisions for your ministry, how often do you consider the interest of those in ministry with you?” are directly linked to Armstrong’s arguments.

The theoretical foundation of the literature review is built on leadership paradigms such as shared leadership, servant leadership, shepherded leadership, and power through Grace. In this section of the literature review, leadership was determined as a gift from God that must be used for the service of others and the glory of God. Thus, questions such as “Do you feel as if you have been called to serve as a ministry leader at Mount Calvary?”; “Do you feel as if you are equipped to serve as a ministry leader?”; “How frequently do ministry leaders gather to share information regarding church ministry?” and “Do you feel that ministry leaders at Mount Calvary are committed to the ministry?” are valid for this study. All the questions were structured in such a way that they lead to answers suggesting the condition of leadership at

---

<sup>163</sup> David A. Armstrong JD, *Ethical Leadership* 13.

Mount Calvary Baptist Church. They begin with basic and broad inquiries to complex and specific ones and are meant to address the first variable of the study.

### **Questionnaire Distribution and Collection**

The study targeted ten ministry leaders at MCBC as its sample. The purpose of the questionnaire is to investigate the level at which leaders at MCBC are deficient in leadership competencies. Due to the proximity of the researcher to the potential respondents, the questionnaires will be handed out in person to the participants who, upon filling them, will return them to a collection box. It is expected that the majority of respondents will be comfortable with in-person distribution and collection. All questionnaires will have been distributed to the identified respondents by November 15<sup>th</sup> and collected latest by January 1<sup>st</sup>, 2020.

### **Literature Review**

The analysis of the data collected through the questionnaire is expected to yield two categories of results. First, whether the level of deficiency of leadership competencies among MCBC is significant enough worthy of study. Second, if the first is confirmed, then what themes on leadership deficiency are eminent? The address of the themes would contribute to leadership development. Identification of the themes will create the need to integrate literature to develop the themes and provide a scientific explanation in an attempt to verify the findings and develop a leadership development framework. Literature integration on each identified theme will focus on the last two questions of the research: How are the identified themes and applications critical in developing the skills of leaders serving at MCBC? What are the essential strategies for implementing the framework in ensuring that it ultimately contributes to developed leaders and strengthened ministry?

The literature review is based on Neuman's argument that knowledge accumulates and that people learn from and build on what other people have done.<sup>164</sup> The literature review will take the form of the systematic review where empirical evidence will be collected and summarized in an attempt to find answers for each of the above two questions.

### **Data Collection**

As indicated in the above sections, this study aims at utilizing questionnaires to collect data from ministry leaders of MCBC to quantitatively determine the level of leadership deficiency at the church as well as the specific leadership themes that need an address. The second phase of the data collection process utilizes systematic reviews as a qualitative approach to shed more light on the identified themes and set the pace for the new framework of leadership development. In agreement with De Vos and Strydom, it is imperative to holistically understand the phenomenon under investigation and build on the data collection process as the investigation proceeds.<sup>165</sup>

### **Location, Sample and Sampling Procedures for the First Phase of Research**

The study will be carried out in the City of Hopewell, Virginia, whereas the participants in the survey will be recruited from the Mount Calvary Baptist Church, 3806 Courthouse Road, Hopewell, VA 23860. The location was selected due to easy access to participants, which would make the study cost-effective and timesaving. All participants will complete a paper survey (questionnaire) and return to a collection box located at Mount Calvary Baptist Church.

---

<sup>164</sup> Neuman W. Lawrence, "Social research methods: qualitative and quantitative approaches, Allyn & Bacon," *Needham Heights, USA* (1997), 9.

<sup>165</sup> A. S. De Vos, and Hans Strydom, *Research at grass roots: A primer for the caring professions*, JL van Schaik, (1998), 11.

Since Mount Calvary Baptist Church has few leaders, it is intended that all leaders of the church participate in the data collection process. However, due to limitations and the need to ensure that the research process is purely voluntary, a sample size of at least 10 participants has been set. Thus, the researcher will identify and randomly select at least ten current ministry leaders serving at MCBC. The random selection will be critical to ensure that each ministry leader has an equal chance to participate in the survey. As part of the recruitment criteria, a participant must be a ministry leader serving at MCBC and must be an African American male or female aged between 18 and 75 years old.

The sample chosen is appropriate in several ways. Ministry leaders currently serving in Mount Calvary Baptist Church, as per the author's observations, lack the necessary leadership skills to lead their ministry. As a result, the ministries at Mount Calvary presumably suffer due to leaders not being equipped for the task. Often leaders are called upon to be social activists, counselors, teachers, influencers, and motivators for those they are called to shepherd. Therefore, these participants were chosen to equip them for ministry, where the author serves as Senior Pastor.

The participants will be recruited primarily through in-person conversations complemented by phone calls. In-person recruitment is not only necessary in boosting the success of the recruitment process but is also cost-effective. For an effective recruitment process, flexibility and dedication are key pointing to the relevance of in-person conversations.

### **Ethical Considerations**

According to Clough and Nutbrown, an effective study process calls for the researcher not only to be technically competent but also to take serious considerations of subjects'

intimacies and feelings.<sup>166</sup> Necessary steps have been taken in this research to protect respondents' welfare as well as their feelings and rights. The following ethical considerations were found appropriate.

### **Confidentiality, Privacy, and Data Security**

Confidentiality is about handling participants' data and information in such a way that they are kept secret or private to limit access or inappropriate use of such information by the researcher or a third party. The survey process, including the filing of the questionnaire, does not require the participants to provide their names or include critical personal information in any way to foster anonymity of the research process. By requesting the participants to return filled paper surveys to a collection box located at Mount Calvary Baptist Church will ensure that the researcher does not know which participant gave out what response. The survey will not require any information that might lead to the identification of the subject.

The respondents were assured that their willingness to take part in the research will not be exploited in any way and will instead contribute to the betterment of the church. Necessary steps were taken to ensure that only the researcher had access to the collected data. All filled questionnaires will be scanned, and hard copies destroyed to boost privacy. The scanned questionnaires and respondent's data organized in excel files will be kept safe in a password-locked computer as a matter of enduring that only the researcher gains access to the data. The researcher does not intend to maintain a list or a codebook linking pseudonyms or codes to participant identities.

---

<sup>166</sup> Cathy Nutbrown and Peter Clough, "Citizenship and inclusion in the early years: understanding and responding to children's perspectives on 'belonging,'" *International Journal of Early Years Education* (2009), 191–206.

## **Voluntary Participation and Informed Content**

During the recruitment process, recruits were made aware of the principle of voluntary participation. They were informed that they have the right to take part in or withdraw from the study process at any stage. The principle of informed consent was also attached to the questionnaires sent out to respondents and explained to the respondents. The research purpose, research process, and steps taken to protect the participants are included in the informed consent document. Participants will not need to sign the informed consent form as a way of fostering anonymity.

## **Risk, Compensation, and Benefits**

There is minimal risk of participating in the study, and whatever identified in the study as risk is not more than what one would expect in taking part in normal daily activities. The data collection process will be carried out without any form of compensation, including payments, food, or gift cards. This is because the researcher has some level of influence over the participants, thereby making it simpler to attain consent from them. Although the survey will not include any form of direct benefit, it will be of great benefit to the Mount Calvary Baptist Church as a whole upon completion of the research project. The research will strengthen ministry leaders and poise them for better service to the ministries.

## **Research Procedures**

Research procedures entail step by step activities that are to be undertaken for the achievement of research objectives and to offer practical solutions to the eminent research questions. The procedure provides spanning information starting from questionnaire creation and participant recruitment to actual data collection and analysis while identifying individuals

responsible at each step.<sup>167</sup> For this study, a significant part of the procedure has been covered in the previous sections starting from the determination of the research objectives, questions, and philosophy to ethical factors to be considered during the research. The following aspects shed more light on the procedure.

### **Data Collection Materials and Protocols**

Quantitative data will be collected primarily through a survey where a structured questionnaire will be used as the data collection material. The questionnaire was structured in such a way that it directly addresses the first question of the research. The recruitment of participants through in-person conversations and phone calls will be followed by an elaborate briefing about the research, including the research background and the objectives that the study aims at attaining. This is critical in creating buy-in and catalyzing informed consent.

Having gained buy-ins, the questionnaires will be handed out to the participants. The data collection process started in September 2019 and is expected to finish in December 2019. It is anticipated that 2 to 3 months will be sufficient to distribute all the questionnaires, have them filled, collected, and statistically analyzed. According to Ponto, taking time to understand and implement research praxis is paramount in boosting reliability and accuracy of the research process.<sup>168</sup>

Upon receiving the questionnaire, a respondent is expected to take 10 to 20 minutes to fill the 20 questions questionnaire. The questions are structured from the most basic to more complex to boost participation. The questions are close-ended with eleven of the questions

---

<sup>167</sup> R. Burke Johnson, Anthony J. Onwuegbuzie, and Lisa A. Turner, 2007, 112–133.

<sup>168</sup> Julie Ponto “Understanding and evaluating survey research,” *Journal of the advanced practitioner in oncology* (2015), 168.

structured with reference to Likert's five scale response strategy ranging from never; seldom; sometimes; often; always. Nine of the questions are yes/no questions. In each of these questions, the respondent is expected to select an option that he or she deems fit or appropriate.

Upon completing the filling of the questionnaire, the respondents will be free to return the filled questionnaires and place them in a collection box. The questionnaire distribution and collection approaches are selected primarily due to high flexibility and anonymity. In this case, having the respondents returning the filled questionnaires to a collection box will ensure that the identity of the respondents remains unidentified, thereby fostering the confidentiality and privacy of the respondents' data.

### **Analysis and Evaluation Methods**

Data analysis is the process of applying statistical and logical approaches to condense, illustrate, describe, and evaluate data collected from a data collection practice. Greene conceptualized a four-step framework for data analysis. He argued that an appropriate data analysis includes at least data transformation, data correlation and comparison, analysis of inquiry conclusions and inferences, and using concepts of an analytical framework to explain conclusions.<sup>169</sup> This research adopted Greene's framework in analyzing the quantitative data collected and effectively integrating systematic qualitative reviews to expound on the findings.

### **Data Transformation**

The dimensionality of the quantitative data will be condensed to foster statistical analysis. This will be achieved by using Microsoft Excel 2016 to categorize responses per question. All

---

<sup>169</sup> Jennifer C. Greene, *Mixed Methods in Social Inquiry*, Hoboken: John Wiley & Sons, 2007, 13.

answers in all filled questionnaires will be entered into a single excel spreadsheet with answers appearing in cells under the respective questions. Questionnaires with missing data will be eliminated from the analysis. SPSS v25 will play an integral role throughout the analysis process. In this first state, it will be used to transform the data into the statistically appropriate format – either scale or ordinal- and appropriately groups to foster descriptive analysis. For instance, with reference to Likert five-scale, never will be recorded as 1, seldom as 2, sometimes as 3, often as 4, and always as 5. Central tendencies and measures of dispersion will be used to describe data. It is expected that the transformed descriptive data will provide descriptive statistics on the time the respondents have been members of MCBC, their average Sunday attendance, the time they have served as leaders as well as how they feel about ministry and their role as leaders. Tables, among other graphics, will be used to present the descriptive data.

### **Data Correlation and Comparison**

Survey analysis using the SPSS v25 software will be used to uncover whether deficiency of leadership competencies among the leaders is at a significant level. The multivariate correlational analysis will help in uncovering issues that appear more significant in developing themes. Data analysis will be done at a 95% significance level.

### **Analysis of Conclusions and Inferences**

The results of the data correlation and comparison will be used to devise concrete conclusions and inferences in the response of the first two questions of the study. The statistical findings will be discussed using direct and straightforward language to foster understanding and relation. Having identified the significant leadership themes that arise from the statistical analysis, a systematic review will be integrated to establish how the themes are critical in developing the skills of leaders serving at MCBC. Practical analysis of each theme will be

central in developing a new framework for leadership development. The systematic review will also be vital in determining essential strategies for implementing the framework in ensuring that it ultimately contributes to developed leaders and strengthened ministry.

### **Ensuring Reliability and Validity**

It is the responsibility of a researcher to ensure that the data presented for analysis makes sense both contextually and constructively. Reliability and validity are essential measures that underscore the workability of the data in the analysis process. Reliability is the level at which measures are consistent with each other. Joppe identifies it as the extent to which results are consistent over time and accurately represents the total population under study.<sup>170</sup> A measure is said to be reliable if its results can be reproduced using a similar methodology. The validity, on the contrary, Schumacher defines validity as the extent to which research interpretations and concepts are meaningful to both the researcher and the participants. It measures the level at which scores of a measure accurately represent the variables that they were intended to measure.

Reviewing the questionnaire and ensuring that the questions included are based on literature review and that they contribute to figuring out whether leaders are deficient in leadership competencies was the first strategy of ensuring validity and reliability. As the first step to data analysis, Cronbach's  $\alpha$  (Greek letter for alpha) will be used to measure the level of internal consistency as a way of ensuring reliability. Internal consistency of 0.8 or greater represents good internal consistency and reliability.<sup>171</sup> Content validity will be used to establish the extent to which measures represent the construct of interest. Personal and peer reviews will

---

<sup>170</sup> Joppe G. "Testing reliability and validity of research instruments," *Journal of American Academy of Business Cambridge* 4, (2000), 49–54.

<sup>171</sup> Mark S. Litwin, and Arlene Fink, *How to Measure Survey Reliability and Validity*, Thousand Oaks: SAGE, (1995).

be used to ensure that the questionnaire positively represents the respondent's thoughts, feelings, and actions.

## **Triangulation**

Bryman defines triangulation as the process of collecting data on a particular study phenomenon using two or more data collection methods.<sup>172</sup> The use of a variety of methods increases the validity and reliability of the data collected and the ensuing results. In the words of Alexander Jacob:<sup>173</sup>

By combining multiple observers, theories, methods, and empirical materials, researchers can hope to overcome the weakness or intrinsic biases and the problems that come from single-method, single observer, and single-theory studies. Often the purposes of triangulation in specific contexts are to obtain confirmation of findings through the convergence of different perspectives. The point at which the perspectives converge is seen to represent reality.

Triangulation provides an opportunity to verify procedures and ensure that they are consistent with the goals of the research. In the spirit of triangulation, this research combined three different approaches in the data collection process, including literature review, questionnaire, and systematic review, as represented below.

---

<sup>172</sup> Alan Bryman, "Triangulation and measurement," (2004), 12.

<sup>173</sup> Alexander Jakob, "On the triangulation of quantitative and qualitative data in typological social research: Reflections on a typology of conceptualizing" uncertainty" in the context of employment biographies," In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, vol, 2, no. 1, (2001).

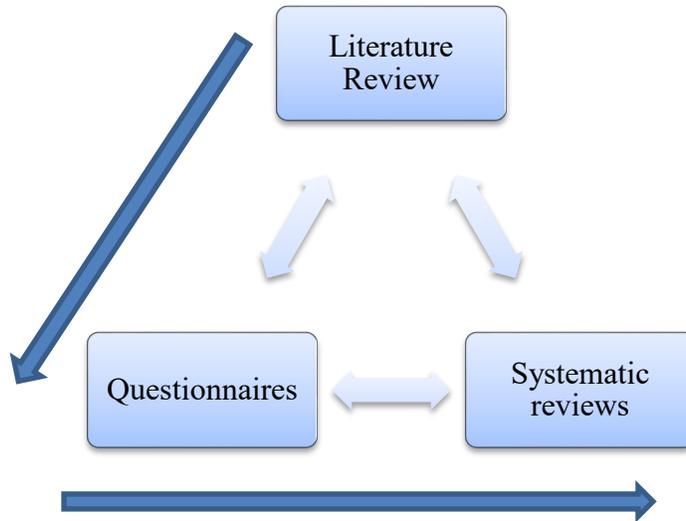


Figure 4: Triangulation

The literature review provided the secondary data, which assisted in the formulation of the research questions and is expected to support the systematic review. The questionnaire is the primary data collection method used in the research to support the answering of the first two research questions while a systematic review was used to develop an in-depth analysis of the identified themes, the developed frameworks, and its implementation.

## **Chapter Four**

### **Presentation, Analysis, and Interpretation of Results**

#### **Overview**

The objectives of this study are twofold. First, it aimed at examining the current state of leadership among current ministry leaders serving at Mount Calvary Baptist Church. Second, it is to identify and submit themes and applications that would assist in developing leadership skills among the ministry leaders. Having collected data from 10 participants using a 20 question survey, this chapter focuses on examining and statistically analyzing the data with an effort to establish answers to the quantitative research questions. It begins by establishing the degree to which the collected data produces stable and consistent results. It then examines the descriptive statistics for the data collected using central tendencies followed by inferential statistics in which multivariate correlation analysis will be determined at a significance level of 95% in an effort to establish critical themes that need to be addressed in developing leaders serving at Mount Calvary Baptist Church. It then discusses the results to develop a more direct and straightforward understanding. SPSS v25 was used to perform all statistical data analysis.

#### **Reliability Test**

Reliability test is a scientific investigation which establishes whether the data collected from a data collection process would remain consistent and stable if repeated within the same conditions. For this study, the reliability test has been carried out using Cronbach's Alpha, which is a measure of internal consistency to establish how closely items within a group are related. Table 4.1 below shows the reliability statistics for the data collected for this study.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.87	0.869	11

*Table 4.1: Reliability Test*

Cronbach's Alpha coefficient has a value of .869, which is closer to 1.0. Following the rule of George and Mallery,<sup>174</sup> a coefficient of greater than .8 is considered to be better.

This implies that since the coefficient is closer to 1.0, there is great internal consistency of the variables in the scale. The following variables were used to compute this coefficient. To illustrate the effect on the Cronbach's alpha and the scale mean after deletion of an item, the following results were obtained.

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
As a ministry leader, how often do you spend time in regular devotion?	31.2	39.956	0.656	.	0.859
As a ministry leader, are you optimistic and enthusiastic regarding your ministry?	30.6	37.378	0.663	.	0.853
Do you provide clear instructions to those in ministry with you?	30.9	33.878	0.743	.	0.845
Do you provide clear and concise explanations to those in ministry with you?	30.9	32.544	0.78	.	0.842

<sup>174</sup> Darren George and Paul Mallery, "SPSS for Windows step by step: A simple guide and reference, 11.0 update, 2003," (2016).

Do you receive ideas and feedback from those in ministry with you?	30.8	41.511	0.347	0.872
How frequently do ministry leaders engage in community activities?	30.9	43.211	0.166	0.88
How often do you attend leadership conferences or seminars?	31.9	37.433	0.451	0.871
How frequently do ministry leaders gather to share information regarding church ministry?	30.8	41.956	0.447	0.869
When making decisions for your ministry, how often do you consider the interest of those in ministry with you?	30.5	35.833	0.711	0.849
Do you expect those in ministry with you to excel in every facet?	30.9	33.878	0.743	0.845

*Table 4.2: Computing the Reliability Coefficient*

For each of the 20 questions, the Cronbach's Alpha is greater than 0.8, pointing to significant internal consistencies within the data collected on each question. The confirmed consistencies prove that the data collected for this study are worthy of further examination.

### **Descriptive Statistics**

<b>Descriptive statistics for all the variables</b>	N	Mean	Std. Deviation
Are you excited about serving as a ministry leader at Mount Calvary?	9	1	0
As a ministry leader at Mount Calvary, are you aware of the church mission and vision statement?	10	1	0
Do you feel ministry leaders at Mount Calvary are able to reach their full potential?	10	1	0

Do you feel as if you have been called to serve as a ministry leader at Mount Calvary?	10	1	0
Do you feel as if you are equipped to serve as a ministry leader?	9	0.89	0.333
As a ministry leader, how often do you spend time in regular devotion?	10	2.9	0.568
As a ministry leader, are you optimistic and enthusiastic regarding your ministry?	10	3.5	0.85
Do you provide clear instructions to those in ministry with you?	10	3.2	1.135
Do you provide clear and concise explanations to those in ministry with you?	10	3.2	1.229
Do you receive ideas and feedback from those in ministry with you?	10	3.3	0.675
How frequently do ministry leaders engage in community activities?	10	3.2	0.632
How often do you attend leadership conferences or seminars?	10	2.2	1.135
How frequently do ministry leaders gather to share information regarding church ministry?	10	3.3	0.483
When making decisions for your ministry, how often do you consider the interest of those in ministry with you?	10	3.6	0.966
Do you expect those in ministry with you to excel in every facet?	10	3.2	1.135
Do you feel ministry leaders at Mount Calvary do a great job of managing conflict?	10	2.5	0.972
Do you feel that ministry leaders at Mount Calvary are knowledgeable of servant leadership?	10	0.7	0.483
Do you feel that ministry leaders at Mount Calvary sacrifice for the ministry?	10	0.9	0.316
Do you feel that ministry leaders at Mount Calvary are committed to the ministry?	10	0.8	0.422
Do you feel that ministry leaders at Mount Calvary are dedicated to the ministry?	10	0.9	0.316
Valid N (listwise)	8		

*Table 4.3: Descriptive Statistics*

From the descriptive statistics provided, it is evident that all the ten participants responded to the 20 questions in the questionnaires that they were issued apart from two scenarios. One data entry was missing for the responses for question one (Are you excited about

serving as a ministry leader at Mount Calvary?), pointing out that one participant left the first question unanswered. A similar case was also evident in question 5 (Do you feel as if you are equipped to serve as a ministry leader?). The missing values have been assigned a missing system, which does not affect the computation of mean and standard deviation.

Likert scale was used to interpret the responses. Generally, the survey contained questions whose responses could be converted into two types of scales. Yes/No questions were interpreted on a 1-2 scale. Thus, mean values closer to one ( $1 \pm 0.25$ ) denote a “Yes,” while any other outlier value signifies a “No.” The second type of scale is the 1-5 scale for questions with ordinal responses. Thus, any mean value below 2.5 denoted a “worse” condition, 2.5-3.5 about-average, and above 3.5 signifies a “better” condition.

By answering question one, the participants indicated whether or not they are excited about serving as ministry leaders at Mount Calvary Baptist Church. Out of the ten participants, one did not respond. However, the mean remained 1 (Std = 0), showing that all the participants are excited about serving in the church. The mean remained the same for questions 2, 3, and 4. The ministry leaders serving at the church are aware of the church mission and vision statements and believe that they can reach their full potential as leaders and servants of God. All the ministry leaders who participated in the survey also have the conviction they were called by God to the service and are willing to do whatever it takes to head to this Divine call.

For question 5, the mean (mean = 0.89, std = 0.333) shows that most of the respondents feel that they are equipped to serve as ministry leaders. However, more probing questions, especially questions 6 to 17, show otherwise. Most of these questions examined how the leaders relate with their followers, how concerned they are about the needs of their followers, their role in solving conflicts within the church, and their level of commitment in sharing the word of God.

The results collected from these questions signify that their ability to serve as ministry leaders effectively is about average. Actually, their performance was below average in spending time in regular devotion (mean = 2.9, std. = 0.568) and attending leadership conferences or seminars (mean = 2.2, std. = 1.135). Most of them also feel that ministry leaders at Mount Calvary do not do a great job in managing conflict (mean = 2.5, std. = 0.972) and are less knowledgeable of servant leadership (mean = 0.7, std. = 0.483). Although most of the respondents feel that the ministry leaders sacrifice for the ministry, are committed, and dedicated to it, their level of conviction still remain low (mean = 0.9, std. = 0.316; mean = 0.8, std. = 0.422; mean = 0.9, std. = 0.316). These statistical results suggest that there is a deficiency of leadership competencies among leaders serving at Mount Calvary Baptist Church.

### **Inferential Statistics**

Inferential statistics establish a ground for making predictions from a given data set to reach the conclusion that extends beyond the immediate data, as examined under the descriptive statistics above. For this study, the goal of performing an inferential statistical analysis is to uncover leadership issues that appear more significant, which would then help in establishing themes for leaders' development framework. Multivariate correlational analysis was used at a significance level of 95% to achieve the mentioned goals of this study. Table 4.4 below shows the results for the inferential analysis. Different variables were used, and depending on their significance, those found to be insignificant were dropped. Questions were summarized to fit the document effectively.

		Equipped to serve?	Frequency of time spent in regular devotion	Optimism and enthusiasm towards ministry	Provision of clear instructions	Provision of clear explanation	Receiving ideas and feedback from those in ministry	Attending leadership conferences or seminars?	Frequency of gathering to share information regarding church ministry	Frequency of considering the interest of others	Perception towards others' excellence	Feelings towards conflict management	Feelings towards the level of knowledge about servant leadership	Feelings towards sacrifice	Feelings towards dedication	Frequent of engaging in community activities	Feelings towards commitments
Equipped to serve?	Correlation Coefficient	1	0.573	.750*	0.651	0.655	0.225	0.437	0.25	.750*	0.655	0.505	0.661	1.000**	1.000**	0.153	1.000*
	Sig. (2-tailed)	.	0.107	0.02	0.058	0.056	0.561	0.239	0.516	0.02	0.056	0.165	0.052	.	.	0.694	.
	N	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
Frequency of time spent in regular devotion	Correlation Coefficient	0.573	1	0.319	0.326	0.289	0.348	0.36	0.516	0.422	.707*	.676*	-0.094	0.574	0.574	0.086	0.377
	Sig. (2-tailed)	0.107	.	0.368	0.358	0.418	0.325	0.307	0.126	0.224	0.022	0.032	0.796	0.083	0.083	0.814	0.284

	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Optimism and enthusiasm toward ministry	Correlation Coefficient	.750*	0.319	1	0.563	0.612	0.075	0.4	0.423	0.326	0.424	0.125	0.61	0.574	0.574	-0.051	.861**
	Sig. (2-tailed)	0.02	0.368	.	0.09	0.06	0.838	0.253	0.224	0.358	0.223	0.731	0.061	0.083	0.083	0.888	0.001
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Provision of clear instructions	Correlation Coefficient	0.651	0.326	0.563	1	.981*	0.216	0.621	0.086	0.308	0.578	0.265	0.473	0.591	0.591	-0.039	.738*
	Sig. (2-tailed)	0.058	0.358	0.09	.	0	0.549	0.055	0.813	0.386	0.08	0.459	0.168	0.072	0.072	0.914	0.015
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Provision of clear explanation	Correlation Coefficient	0.655	0.289	0.612	1	.981*	0.183	0.587	0.173	0.255	0.623	0.251	0.518	0.527	0.527	0.031	.791**
	Sig. (2-tailed)	0.056	0.418	0.06	0	.	0.614	0.074	0.634	0.476	0.055	0.484	0.125	0.117	0.117	0.931	0.006

	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Receiving ideas and feedback from those in ministry	Correlation Coefficient	0.225	0.348	0.075	0.216	0.183	1	0.107	0	0.287	0.341	0.529	0.378	0.192	0.192	0.391	0.289
	Sig. (2-tailed)	0.561	0.325	0.838	0.549	0.614		0.768	1	0.422	0.335	0.116	0.282	0.594	0.594	0.264	0.419
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Attending leadership conferences or seminars?	Correlation Coefficient	0.437	0.36	0.4	0.621	0.587	0.107	1	0.284	0.346	0.146	0.087	0.122	0.371	0.371	-0.24	0.557
	Sig. (2-tailed)	0.239	0.307	0.253	0.055	0.074	0.768		0.427	0.327	0.687	0.812	0.738	0.291	0.291	0.503	0.094
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Frequency of	Correlation	0.25	0.516	0.423	0.086	0.173	0	0.284	1	0.325	0.516	0.612	0.048	0.218	0.218	0.13	0.327

gathering to share information regarding church ministry	Coefficient																
	Sig. (2-tailed)	0.516	0.126	0.224	0.813	0.634	1	0.427	0.359	0.127	0.06	0.896	0.545	0.545	0.72	0.356	
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	
Frequency of considering the interest of others	Correlation Coefficient	.750*	0.422	0.326	0.308	0.255	0.287	0.346	0.325	1	0.308	0.576	0.271	.745*	.745*	0.51	0.435
	Sig. (2-tailed)	0.02	0.224	0.358	0.386	0.476	0.422	0.327	0.359	0.386	0.081	0.449	0.013	0.013	0.132	0.209	
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	
Perception towards others'	Correlation Coefficient	0.655	.707*	0.424	0.578	0.623	0.341	0.146	0.516	0.308	1	.747*	0.344	0.591	0.591	0.314	0.591

excellence																	
	Sig. (2-tailed)	0.056	0.022	0.223	0.08	0.055	0.335	0.687	0.127	0.386		0.013	0.331	0.072	0.072	0.377	0.072
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Feelings toward conflict management	Correlation Coefficient	0.505	.676*	0.125	0.265	0.251	0.529	0.087	0.612	0.576	.747*		1	0.082	0.499	0.406	0.234
	Sig. (2-tailed)	0.165	0.032	0.731	0.459	0.484	0.116	0.812	0.06	0.081	0.013		0.823	0.142	0.142	0.244	0.516
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Feelings toward the level of knowledge about servant leadership	Correlation Coefficient	0.661	-0.094	0.61	0.473	0.518	0.378	0.122	-0.048	0.271	0.344	0.082	1	0.509	0.509	0.261	.764*

	Sig. (2-tailed)	0.052	0.796	0.061	0.168	0.125	0.282	0.738	0.896	0.449	0.331	0.823	.	0.133	0.133	0.467	0.01
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Feelings toward sacrifice	Correlation Coefficient	1.000**	0.574	0.574	0.591	0.527	0.192	0.371	0.218	.745*	0.591	0.499	0.509	1.000**	0.133	.667*	
	Sig. (2-tailed)	.	0.083	0.083	0.072	0.117	0.594	0.291	0.545	0.013	0.072	0.142	0.133	.	.	0.715	0.035
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Feelings toward dedication	Correlation Coefficient	1.000**	0.574	0.574	0.591	0.527	0.192	0.371	0.218	.745*	0.591	0.499	0.509	1.000**	0.133	.667*	
	Sig. (2-tailed)	.	0.083	0.083	0.072	0.117	0.594	0.291	0.545	0.013	0.072	0.142	0.133	.	.	0.715	0.035
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Frequent of engaging in community	Correlation Coefficient	0.153	0.086	-0.051	-0.039	0.031	0.391	-0.24	0.13	0.51	0.314	0.406	0.261	0.133	0.133	1	0.199

activities																	
	Sig. (2-tailed)	0.694	0.814	0.888	0.914	0.931	0.264	0.503	0.72	0.132	0.377	0.244	0.467	0.715	0.715	.	0.581
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Feelings toward commitment	Correlation Coefficient	1.000**	0.377	.861*	.738*	.791*	0.289	0.557	0.327	0.435	0.591	0.234	.764*	.667*	.667*	0.199	1
	Sig. (2-tailed)	.	0.284	0.001	0.015	0.006	0.419	0.094	0.356	0.209	0.072	0.516	0.015	0.035	0.035	0.581	.
	N	9	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10

Table 4.5: Inferential Statistics

Given that the inferential statistical analysis was done at a significance level of 95%, any result with a p-value less than 0.05 was deemed significant. In table 4.5, all the values which are less 0.05 and exhibit higher strengths of relationships have been outlined in yellow. By examining these values, the following leadership issues appear to be more significant: Being equipped to serve as a ministry leader, inclusion of other leaders in decision-making, spending-time in regular devotions, expectation of others in the ministry to serve, feelings towards commitment, leaders' optimism and enthusiasm towards ministry, and conflict resolution.

With the Null hypothesis that the variables are not correlated/correlation is equal to zero vs. the alternative hypothesis that the variables are correlated/correlation is not equal to zero, and an alpha of 5% ( $\alpha = 0.05$ ), various inferences can be made. This is a two-tailed test since we do not know if the correlation will be positive or negative.

For most of the variables, the p-value was greater than 0.05 hence leading to failure to reject the null hypothesis. Hence there was no correlation among these variables. For the variables, whose p values are marked in yellow, we ended up rejecting the null hypothesis since the p-value was less than 0.05. This led to the conclusion that these variables are correlated at a 95 % confidence level.

The multivariate correlational analysis revealed significant relationships among various variables. First, it established that being equipped to serve as a ministry leader is significantly correlated to being optimistic and enthusiastic about ministry ( $p = 0.02 < \alpha$ ). Additionally, there is a relationship between the time that ministry leaders spend in devotion and their expectation for those in ministry with them to excel in every facet ( $p = 0.022 < \alpha$ ). Further, there is a significant correlation between being optimistic and enthusiastic about ministry and commitment to the ministry ( $p = 0.001 < \alpha$ ). Furthermore, the ability of a ministry leader to provide clear

instructions to those in service with him or her is significantly correlated to the commitment to ministry ( $p = 0.015 < \alpha$ ).

Also, there is a significant relationship between ministry leaders' ability to provide concise explanations to those in ministry with them and commitment to the ministry ( $p = 0.006 < \alpha$ ). Moreover, ministry leaders' ability to meet and share information regarding church ministry has a significant relationship with the ability of leaders to discern servant leadership ( $p = 0.048 < \alpha$ ). Considering the interest of others when making decisions concerning the ministry have a significant correlation with being equipped to serve as a ministry leader ( $p = 0.02 < \alpha$ ). Still, ministry leaders who expect those in ministry with them to excel in every facet are significantly likely to do an excellent job in solving conflict ( $p = 0.013 < \alpha$ ). Likewise, ministry leaders who do an excellent job in solving conflict are significantly likely to spend more time in devotion ( $p = 0.032 < \alpha$ ). There is also a significant relationship between the ability to sacrifice for the ministry and the ability to commit to the ministry ( $p = 0.035 < \alpha$ ). Finally, dedication to the ministry had a significant correlation to commitment to the ministry ( $p = 0.035 < \alpha$ ).

Although the data analysis provided indicate strong relationships between the variables identified, it does not establish whether they are negatively or positively correlated. Given that this is a two-tailed test, it establishes the possibility of a relationship in both directions, making it difficult to accurately predict the variable affecting the other and how it affects it. As such, if a further examination were to be done, it could have tested the nature of relationships between the variables. Nonetheless, these correlational results also help in confirming the significant variables that are worth considering in an effort to establish a leadership training program just as mentioned in the second paragraph under the inferential statistics section.

## **Interpretation of Results**

### **Level of Leadership Deficiency at Mount Calvary Baptist Church**

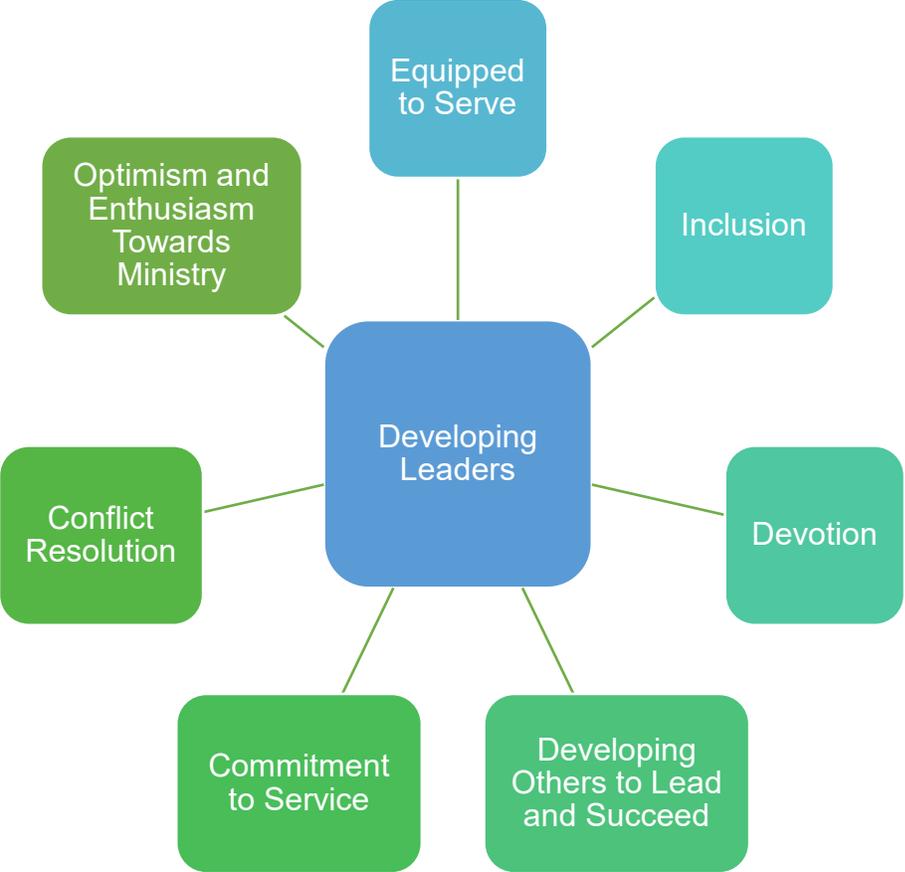
The level of leadership deficiency among leaders serving at Mount Calvary Baptist Church was established under the descriptive statistics. A keener examination of measures of central tendency revealed that the leaders performed about average in most of the areas examined with some being even worse. There was no single statistic that returned a value that could be interpreted as “excellent.” As such, it can be deduced that leaders serving at Mount Calvary have “about-average” leadership competencies. The ministry leaders require moving from “about-average” leaders to “excellent” leaders to maximize their potential in doing the work of God. Thus, the descriptive statistics confirm that there is indeed a leadership deficiency among leaders serving in the church and that there is a need to amass efforts towards leadership development.

### **Themes and Applications Critical in Developing Leaders at Mount Calvary Baptist Church**

Having confirmed that leadership competencies are still deficient in the church, it is critical to establish key issues that have been found critical to set the pace towards addressing them. From the inferential statistics, the following themes were found significant in addressing leadership deficiencies at Mount Calvary Baptist Church.

- Being Equipped to Serve as a Ministry Leader
- Inclusion of Other Leaders in Decision-Making
- Spending-Time in Regular Devotions
- Expectation of Others in the Ministry to Serve
- Commitment to Service
- Optimism and Enthusiasm towards Ministry
- Conflict Resolution

Using the following issues as themes, the following leadership development framework can be drawn.



## **Chapter Five**

### **Conclusion**

#### **Overview**

The purpose of this study was to explore the leadership development needs of ministry leaders serving at Mount Calvary Baptist Church. This chapter includes a discussion of the major findings concerning the development needs, how they are critical in developing the skills of the ministry leaders, and feasible strategies for meeting the leadership needs. Also included in this chapter is a discussion on the implications of the study outcomes and future research possibilities that can help in finding answers to how ministries can develop their leaders to eventually meet the ultimate goal of the church, building the body of Christ.

#### **Summary of Findings**

In chapter four, the study dwelled on establishing whether ministry leaders serving at Mount Calvary Baptist Church were deficient in leadership skills at the time of the research and to determine specific areas of the leadership deficiencies. The deficiencies were then transformed into leadership development themes specifically focused on developing Mount Calvary Ministry leaders. Statistical analysis confirmed that ministry leaders serving at Mount Calvary Baptist Church were deficient in leadership skills. The results rated the proficiency of the leaders as about-average, which is not good enough to support the church's mission. It was then confirmed that there is a need to scale up the proficiency of the leaders from “about-average” to “excellent” to maximize their potential of doing the work of God.

Further analysis uncovered seven themes that, if considered in developing the leaders, would eventually lead to a complete address of the leadership deficiencies at Mount Calvary Baptist Church. The identified themes consist of being equipped to serve as a ministry leader,

inclusion of others in decision making, spending time in regular devotions; expectation of others in the ministry to serve, commitment to service; optimism and enthusiasm towards ministry; conflict resolution. The subsequent section primarily focuses on discussing these themes in relation to how important they are in developing the skills of leaders serving at MCBC and strategies for implementing the themes, as developed in the framework in chapter five, in ensuring that they ultimately contribute to developed leaders and a strengthened ministry.

## **Discussion of Findings**

### The Significant Themes and Their Importance in Developing the Leaders

#### **Equipped to Serve**

The study revealed that leaders serving at Mount Calvary Baptist Church were less equipped to serve. The finding is consistent with Caton's argument. He held that effective discipleship is one of the biggest challenges that every church is facing in the contemporary age. He explains further that being equipped to serve calls for leaders to show a willing commitment, attendance, evangelism, leadership, and mission that the church may grow spiritually and be motivated towards positive change. Unfortunately, churches, especially, Mount Cavalry, is plagued by its deficiency.

Paul, when writing to Ephesians, emphasized the need for leaders to be equipped so they may equip their followers towards building the body of Christ until the church gets to unite all its followers in faith and in the knowledge of Christ Jesus. He wrote:

“I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace... for

the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”<sup>175</sup>

In Paul's tone, there is a need for MCBC to minimize the risk of merely collecting people and ensuring that they attend church. Such a focus is inconsistent with the biblical text. More than surviving as a church, there is a need to commit to Jesus' great commission of making disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to obey everything that He commanded. Building the body of Christ is a complex task that is difficult to achieve without leaders being well equipped to serve.

Leaders who are equipped to serve have a better vision of their role in the church and are zealous about creating structures that promote a sustainable ministry. They encourage everyone to take responsibility, are motivated to address the problems and challenges that the church face, and collaborate with their followers in leading the ministry. They understand the goal of the church and ensure that it moves in the right direction through evangelism, giving, and commitment to church mission. To restate the words of John C. Maxwell as discussed in the literature review section, “he who thinketh he leadeth but hath no one following him is only taking a walk.”<sup>176</sup> As such, the importance of leaders being equipped to serve can never be overemphasized.

### **Inclusion in Decision-Making**

Decision-making is a cornerstone of good leadership and in steering organizational goals and objectives. According to Johnson, healthy decision making that is built on the Bible and

---

<sup>175</sup> Ephesians 4:1-3, 12.

<sup>176</sup> John C. Maxwell, *Developing the Leader Within You 2.0*, New York: HarperCollins Leadership, (2018), 35.

character of Jesus is critical in making sound ministry policies, plans, projects, and programs.<sup>177</sup> He emphasizes the importance of cooperative decision making that together pastors and laities as a way to foster workable solutions. Despite the importance of decision-making at Mount Calvary Baptist Church, inclusion remains a significant challenge, as the statistical analysis confirms. As discussed in the literature review, a church can seldom thrive in accordance with the words of Christ in a system where the pastor makes all decisions, and others follow. According to Krejci, pastors must take a central role in unifying goals, adapting changes, and adapting leadership initiatives, something which they cannot effectively attain without involving other leaders.<sup>178</sup>

Besides, the authoritative leadership style is not scriptural. As Paul reiterates, “there is no longer Jew nor Greek, slave or free, there is no longer male or female, for all of you are one in Christ Jesus.”<sup>179</sup> As such, a mix of ages, genders, skills, experiences, and geographies is critical in sparking the opportunity for better decisions and higher performance. However, managing such diversity is always met with complexities, primarily due to differences in attitudes, personalities, and behaviors. This might suggest a reason Briggs and Hyatt take the position that decision-making authority should reside in the eldership.<sup>180</sup>

---

<sup>177</sup> Luke Timothy Johnson, *Scripture & Discernment: Decision making in the church*, Abingdon Press, (2011), 77.

<sup>178</sup> R. J. Krejci, “Pastor's training pack: Equipping you with biblical church growth and leadership,” (2005), 17.

<sup>179</sup> Galatians 3:28.

<sup>180</sup> J.R. Briggs and Bob Hyatt, *Eldership, and the Mission of God: Equipping Teams for Faithful Church Leadership*, Downers Grove: InterVarsity Press, (2015), 63.

## Commitment to Regular Devotions

Devotion is an interpretive center on which the mission of the church gravitates. It is essential for every Christian, spectacularly church leaders, to establish a productive personal devotional life that is built on a resilient relationship with Jesus Christ. People who devote to the Divine call see themselves as God's people called by the Lord into the ministry and commit their resources, especially time, in daily prayers, and doing the work of God in general. Through devotion, they maintain their spirituality and availability for God's work.

Although sessions of prayer, bible studies, worship, and devotional songs are critical aspects of Mount Calvary Baptist Church, this study indicates that its ministry leaders are less committed to devotion. Devotion is deeply ingrained in the church's mission statement; "We believe the worship experience should not begin and end on Sunday but continue in our daily lives. The Calvary Experience is, therefore, not all about the singing, preaching, and fellowship so much; but, about our decision to live lives pleasing to God." The limited commitment of leaders to devotion is venous to this belief and the mission of the church in its entirety.

According to Karvonen, prayer is the center of devotional life and cannot be done adequately without the spiritual truth read daily.<sup>181</sup> Consistent devotion is focal in reigniting the relationship between God and each individual and in transforming the lives of the church. John Wesley wrote, "Whether you like it or not, read and pray daily. It is for your life; there is no other way, else you will be a trifler all your days."<sup>182</sup> As such, fostering a commitment to

---

<sup>181</sup> Timo O. Karvonen, "No other way: improving the spirituality of lay leadership in a local United Methodist Church by instituting a regular personal devotional life in the Wesleyan context," (2003), 21.

<sup>182</sup> John Wesley, *Letters of John Wesley*, London, New York, Hodder, and Stoughton, (1915), 103.

devotion through developing leaders is a primary cornerstone of leaving a life that pleases God and ensuring that members of the congregation also follow the same course.

### **Developing Others to Lead and Succeed**

The success of a church, and any other organization, is deeply ingrained in the ability of leaders to take actions towards inspiring others to dream more, learn more, do more, and become more so that they may advance their skill-sets and advance to greater levels of proficiency and responsibility. Effective leaders understand that they have a focal role in intentionally equipping and empowering others to lead through influence. This is something which, as this study shows, is still deficient among Mount Calvary Baptist Church leaders. In most instances, people assume that ministry leaders are exceptional people sent by God to serve the church, making them have the full ability to accomplish God's work. Assuming that such leaders are naturally equipped to serve generates an illogical and polarized outlook.

The concept of developing leaders is deeply embedded in the scriptures. Paul clearly calls leaders to empower those whom they are in ministry with for the body of Christ to grow and mature.<sup>183</sup> Paul emphasizes that effective leaders must be able to appoint other leaders and be faithful people who are able to commit to teaching others also.<sup>184</sup> Leaders need to take strides towards developing faithful, sensible servants with the ability to foster growth and success.<sup>185</sup>

Failure to develop leaders leads to forfeited values, untapped talents, and wasted intellectual capacities, limiting the potential of individuals to unleash their full potential in doing God's work. Organizations that focus on streamlining processes towards attaining success,

---

<sup>183</sup> Ephesians 4:7-13.

<sup>184</sup> Titus 1:5; Timothy 1:2.

<sup>185</sup> Matt 24:45-57.

otherwise known as lean organizations, are highly motivated towards creating cultures that respect and empowers every stakeholder, cultivating leaders who are motivated towards developing others and empowering people through transparent and fair processes. Leadership development enhances chances for leaders to multiply their influences by “knowing the way, going the way, and showing the way.”<sup>186</sup>

### **Commitment to Service**

Accomplishing the work of God demands doing what needs to be done, irrespective of the cost, starting with God’s example when He sent His only Son to die for the redemption of mankind.<sup>187</sup> However, the ability to sincerely and genuinely commit to the word is one of the most severe problems that churches, especially Mount Calvary Baptist Church, have to deal with. While the lips tend to serve Him, many people who claim to be servants of God have limited truthful commitment to Him. Lack of commitment is manifested in various ways among leaders and Christians: limited growth in biblical knowledge, inability to attend or irregular attendance of worship sessions, valuing other things over serving God, less encouraged with spirituality.

The value of commitment is inscribed in the Words of Jesus, “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”<sup>188</sup> In this context, turning to Jesus, knowing Him, and attending gatherings which exalt His name can never be sufficient in attaining the purpose of the church. Instead, it is necessary to wholeheartedly surrender to the Word of God,<sup>189</sup> proactively live as a

---

<sup>186</sup> John C. Maxwell, *Developing the Leader Within You 2.0*, New York: HarperCollins Leadership, (2018), 51.

<sup>187</sup> John 3:16.

<sup>188</sup> Matt 7:21.

<sup>189</sup> Matt 16:24-25.

servant to the heavenly kingdom,<sup>190</sup> be an intentional and contagious witness of Christ,<sup>191</sup> maintain generous financial stewardship,<sup>192</sup> gather weekly for fellowship and worship,<sup>193</sup> spend time with God in the Word and prayer daily,<sup>194</sup> and keep short accounts with God.<sup>195</sup> Smith is convinced that the road to heaven demands commitment, which is developed in five phases; conviction; conversion, confidence, concentration, and consummation.<sup>196</sup> These processes provide an avenue for advancing individuals' spiritual muscles towards serving God and others in pursuit of the heavenly kingdom.

### **Conflict Resolution**

Conflict has been a significant issue in the Ministry since time immemorial. If left uncontrolled, conflicts and divisions within the church might destroy faith and cause extreme ridges among the members of Christ's body. On the same note, Van Yperen points out that controlled conflicts are necessary for rejuvenating change within the ministry and ensuring that everything remains on course.<sup>197</sup> He emphasizes that although conflicts lead to broken relationships and is, to some extent, a measure of spiritual warfare, conflict is sometimes necessary for God to shape us and for us to attain peace. This is not to mean, however, that conflict is a good thing. Unaddressed conflicts can be detractive.

---

<sup>190</sup> Matt 21:31-40.

<sup>191</sup> 1 Cor 9:16-27.

<sup>192</sup> 2 Cor 9:6-15.

<sup>193</sup> Hebrews 10:19-23.

<sup>194</sup> John 15:7-8; Ephesians 6:17-18.

<sup>195</sup> 1 John 1:7-9.

<sup>196</sup> Gordon T. Smith, *Beginning well: Christian conversion & authentic transformation*, InterVarsity Press, (2001), 61.

<sup>197</sup> Jim Van Yperen, *Making peace: A guide to overcoming church conflict*, Moody Publishers, (2008), 14.

Widening ridges between two or more church factions escalates self-centeredness, anger, and emotional problems, which further complicate conflict resolution processes. Generally, conflicts within the ministry arise from poor communication, sinful attitudes and habits, differences in goals, values, and habits, and competition over limited resources. Halverstadt, in his book, *Managing Church Conflicts*, developed a step-by-step framework for managing church conflicts.<sup>198</sup> He begins by stating the mistake that most people do:

“When a conflict arises, most of us automatically begin to concentrate on who is at fault and what the issues are. We study the situation until we decide what our Christian position or solution is. We focus on what is going on outside of us rather than within us. We need to direct our attention to ourselves first as managers.”<sup>199</sup>

The changing social constructs demand that leaders be well versed with steps of resolving conflicts as a way of fostering understanding and tranquility.

### **Optimism and Enthusiasm Towards Ministry**

Developing a positive approach to personal and social issues or problems is critical in inspiring their motivation to work towards and attain success. Research done at Carnegie-Mellon University revealed that optimists have better strategies of responding to life-pressing issues than the pessimist.<sup>200</sup> According to the study, while pessimists tend to ignore or try to forget difficult situations, optimists respond by formulating a comprehensive plan to address the issue. Holding

---

<sup>198</sup> Hugh F. Halverstadt, *Managing church conflict*, Westminster John Knox Press, (1991), 19.

<sup>199</sup> Ibid.

<sup>200</sup> Michael F. Scheier, Jagdish K. Weintraub, and Charles S. Carver, “Coping with stress: Divergent strategies of optimists and pessimists,” *Journal of Personality and Social Psychology* 51, no. 6, (1986), 1257–1264.

to optimism as a ministry leader is indispensable in nurturing a positive attitude and fostering the application of logical reasoning, which rejuvenates momentum even amidst problems.

In his book, *the Power of Optimism*, Alan Loy McGinnis discusses 12 characteristics of optimists.<sup>201</sup> He emphasizes that an optimist is seldom surprised by trouble, less interested in seeking partial solutions, plan for their future and are rarely victimized by circumstances, interrupt their negative thoughts, rehearse success, and accept unchangeable situations. Gaining such characteristics demands deep assimilation of a can-do philosophy backed up with a strong and positive esprit de corps with teams and families and enthusiasm.

Enthusiasm originates from a Greek word, “entheos,” which originally meant “the God within” and reflects a feeling of motivation to pursue goals and ambitions. Guarding oneself against pessimism and cynicism demands staying curious, deepening engagement, and engaging in deeper critical personal reflection. Leaders serving at Mount Calvary should seek to continue learning how to rejoice in the right and believe in achieving their desires that please God.<sup>202</sup>

### **Strategies for Implementation**

Jesus was crystal clear in his message in building great followers as the primary foundation for establishing great leadership; “Therefore, go and make disciples of all nations baptizing them in the name of the Father, Son, and Holy Spirit.”<sup>203</sup> His message suggests that leaders will grow organically provided the church is thriving in making great disciples. Fortunately, discipleship is the primary theme that defines the church's existence. Rick Warren also emphasizes this divine purpose in his book, *The Purpose Driven Church*. According to him,

---

<sup>201</sup> Alan L, McGinnis, *The Power of Optimism*, HarperTorch, (1994), 41.

<sup>202</sup> 1 Cor 13:4-8.

<sup>203</sup> Matt 28:19.

to the very least, every church has an obligation to bring people into a relationship with Christ, develop them into devoted disciples, ensure that they are well equipped to use their gift to serve, and send them to other nations to teach the word of God.<sup>204</sup>

George Barna is convinced that many churches are unsuccessful in ‘manufacturing disciples’ because of three primary reasons.<sup>205</sup> First, these churches have an unclear and unmeasurable definition of a disciple, leading to misguided results. Second, many churches perceive building discipleship as creating knowledge about Christ rather than transforming nonbelievers to devout followers. Finally, most of the churches have adopted a random approach to teaching people the word of God rather than a more systematic approach. The three perspectives result in weak discipleship.

Fostering discipleship and leadership development at Mount Calvary Baptist Church demands the implementation of leadership development themes discussed in the previous section. To do so, the church should adopt the “leaders-developing-leaders” framework, which was first proposed by Noel Tichy in 1997 at the University of Michigan. Tichy contended that senior leaders should take a central role in the leadership development program.<sup>206</sup> Senior leaders, he explained, have a better understanding of organizational processes hence can generate better ideas that would set a direction for everyone, amend ideas to fit the current environment, and provide goals and actions that would foster the attainment of missions.

---

<sup>204</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, Grand Rapids: Zondervan, 92007, 38.

<sup>205</sup> George Barna, ed, *Leaders on leadership: Wisdom, advice, and encouragement on the art of leading God's people*, Gospel Light Publications, (1998).

<sup>206</sup> Eli Cohen and Noel Tichy, “How leaders develop leaders,” *Training & Development*, 51, no. 5, (1997), 58–72.

The model holds two premises. First, leadership skills can best be learned through coaching, mentoring, and modeling from recognized leaders.<sup>207</sup> In this case, the senior leaders should be active role models committed to developing their followers on the identified seven themes. The second premise is that leadership is best expressed by transmitting its essence to future leaders.<sup>208</sup> As such, senior leaders have the responsibility to ensure that future leaders are competent enough and well poised to take leadership responsibilities.

According to the model, senior leaders must transmit implicit and explicit leadership knowledge to their apprentices. Explicit knowledge involves beliefs, values, philosophies, mindsets, conceptions, and techniques, while implicit knowledge consists of tacit know-how and behaviors. The contenders of the model also hold that the credibility of concepts and theories is best attained when taught by practitioners and experts.<sup>209</sup> This argument ignites the importance of educational programs, training programs, retreats, conferences, and summits in fostering leadership competencies.

To effectively develop their followers, current leaders must first develop an in-depth understanding of Christian constructs and be fully motivated to practice them. Paul is clear on this:

“So, Christ himself gave the apostles, the prophets, the evangelists, the pastors, and teachers, to equip his people for works of service, so that the body of Christ may be built up. Until we all reach unity in the faith and in the knowledge of the Son of God and

---

<sup>207</sup> Ron Cacioppe, “Leaders developing leaders: an effective way to enhance leadership development programs,” *Leadership & Organization Development Journal* 19, no. 4, (1998), 194–198.

<sup>208</sup> *Ibid.*, 195.

<sup>209</sup> *Ibid.* 196; Eli Cohen, and Noel Tichy, “How leaders develop leaders.”

become mature, attaining to the whole measure of the fullness of Christ, then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.”<sup>210</sup>

Having ‘reached unity in faith and in the knowledge of the Son of God,’ senior leaders can then regenerate this point-of-view and transmit the knowledge to other leaders to nurture an accurate rational and emotional understanding of the leadership development themes. As they learn, future leaders need an opportunity to practice what they have learned. Future leaders who are deemed successful in the learning practice should be rewarded and be taught how to teach others. Therefore, a sustainable leadership development program should be an unremitting process where competent leaders train others on how to lead and how to teach others to lead. Instead of qualifying leaders based on whom they know, leaders should be selected and promoted based on whom they have become within the body of Christ.

However, it should be noted that all leaders are learners with a thirst to grow and stretch. Therefore, in as much as future leaders should be assigned to senior leaders as their 'mentors' or 'role-models,' there are numerous lessons that seniors can learn from the relationships, especially given the changing social constructs. The following specific framework should be adopted in fostering leadership development at the church.

### **Coaching, Mentoring, and Modeling**

All leaders should be connected with a mentor at some level. Lowest level leaders should be coached by medium level leaders, while high-level leaders should coach the medium level

---

<sup>210</sup> Ephesians 4:11-14.

leader. Outsourced experts would then coach high-level leaders. Coaching, mentoring, and modeling should be an ongoing process that takes place anytime. Daily or weekly discipleship meetings provide a good avenue for leadership coaching. Lower-level leaders should also be in a position to learn from the leadership approaches of their seniors. All leaders should be enthusiastic about learning and coaching others.

### **Educational Programs**

Considering religion and theology courses at the tertiary education level would be necessary for supplementing the identified leadership gaps. Attending curriculum-based classes on regular devotions, commitment to Godly service, ministerial conflict resolution, decision-making, and bible reading amongst others would be critical in scaling up the leaders' knowledge and skills on ministerial leadership.

### **Training, Retreats, Conferences, and Summits**

Organizing and attending periodic leadership training programs, retreats, conferences, and summits are also critical in implementing the determined leadership development framework. Studies have proven that such programs generate incredible energy and cooperation among leaders. Love for the Lord and one another grows when leaders learn and worship together, leading to stronger camaraderie. Therefore, leaders should be encouraged to attend leadership conferences and summits.

### **Communication and 360° Feedback**

Communication is a critical cornerstone in ensuring that all leaders are well versed with their roles, church strategies and objectives, and what is happening in the church. Mount Calvary Baptist Church should consider various insider communication tools, including emails, periodicals and journals, blogs, and customized websites targeting its leader-base. The church

can share its mission, vision, values, directives, beliefs, religious books, videos, and summons, among other resources using such information tools. All leaders should be free to communicate with each other irrespective of the leadership level. Providing feedback on leaders' posts, requests, comments, and queries are critical in affirming their perceptions of leadership concepts.

### **Reward**

Encouraging people to do their best demands the ability to recognize their efforts and achievements and make the best performers feel valued and trusted. Simple words such as “thank you” and “congratulations” are sometimes focal in fostering recognition and appreciation, which reenergizes leadership efforts if delivered correctly. Other forms of reward, such as thank you note, promotions, and other materialistic rewards, are vital in motivating leaders to utilize their gifts in the work of ministry.

### **Implications for Practice and Future Research**

The findings of this study imply that every church has its own leadership issues, and it is upon the leaders to seek to assess underlying situations and establish strategies to best address them. The leadership issues found at Mount Calvary might not be the same as issues in another Baptist Church. As such, the results and recommendations in this study are precisely and entirely applicable to Mount Calvary Baptist Church.

Additionally, it implies that leadership development is a process without a conclusion. Leaders at Mount Calvary Baptist Church must always seek continuous learning opportunities that would be essential in addressing leadership gaps that might exist among them. The leadership problems that the church experiences today might be completely different from the potential problems that it will face in future calling for leaders to be highly curious about learning and be obsessed with change for the better.

Further, it implies that leadership development should be embedded in the very fabric of the church. Creating a culture of leadership fosters the recognition of leadership potential among individuals and focuses on ways to develop them best to match the leadership goals of the church. Leadership cultures inspire the need to help others to recognize their leadership talents and develop them. It also revitalizes the need to serve passionately with complete spiritual gifts, talents, and competencies

Finally, although this study has pinpointed various leadership issues at Mount Calvary Baptist Church and how best to address them, it does not establish strategies for measuring leadership success or progress. As such, it might be challenging to evaluate whether the church is achieving leadership development goals. There is a need for future research that will concentrate on strategies to measure leadership success or progress at the church.

## Bibliography

- Allen, Argie J., Maureen P. Davey, and Adam Davey. "Being Examples to the Flock: The Role of Church Leaders and African American Families Seeking Mental Health Care Services." *Contemporary Family Therapy* 32, no. 2 (2009), 117-134. doi:10.1007/s10591-009-9108-4.
- Ammerman, Alice, Giselle Corbie-Smith, Diane M. St. George, Chanetta Washington, Beneta Weathers, and Bethany Jackson-Christian. "Research Expectations Among African American Church Leaders in the PRAISE! Project: A Randomized Trial Guided by Community-Based Participatory Research." *American Journal of Public Health* 93, no. 10 (2003), 1720-1727. doi:10.2105/ajph.93.10.1720.
- Arvey, Richard D., Maria Rotundo, Wendy Johnson, Zhen Zhang, and Matt McGue. "The determinants of leadership role occupancy: Genetic and personality factors." *The Leadership Quarterly* 17, no. 1 (2006), 1-20. doi: 10.1016/j.leaqua.2005.10.009.
- Avolio, Bruce J., and Fred O. Walumbwa. "Authentic Leadership Theory, Research, and Practice." *Oxford Handbooks Online*, 2013. doi:10.1093/oxfordhb/9780199755615.013.017.
- Aydin, Nilüfer, Peter Fischer, and Dieter Frey. "Turning to God in the face of ostracism: Effects of social exclusion on religiousness." *Personality and Social Psychology Bulletin* 36, no. 6 (2010): 742-753.
- Bacon, Francis. "The new organon: Or true directions concerning the interpretation of nature." (2017).
- Baldoni, John. *Grace: A Leader's Guide to a Better Us*. 2019.
- Barna, George, ed. *Leaders on leadership: Wisdom, advice, and encouragement on the art of leading God's people*. Gospel Light Publications, 1998.
- Barnes, Sandra L. "Priestly and Prophetic Influences on Black Church Social Services." *Social Problems* 51, no. 2 (2004), 202-221. doi:10.1525/sp.2004.51.2.202.
- Bennis, Warren G. *The 4 Competencies of Leadership*. 1984.
- Bennis, Warren G. *Why Leaders Can't Lead: The Unconscious Conspiracy Continues*. Jossey-Bass Pub, 1997.
- Bischoff, Robert A. "What Do We Know About Knowledge Leadership?" *PsycCRITIQUES*, 52, no. 29, (2007). doi:10.1037/a0006895.

- Briggs, J.R., and Bob Hyatt. *Eldership and the Mission of God: Equipping Teams for Faithful Church Leadership*. Downers Grove: InterVarsity Press, 2015.
- Brown, Gregory. "13. God's Plan to Build the Church." Bible.org | Where the World Comes to Study the Bible. Last modified May 30, 2017. <https://bible.org/seriespage/13-god->
- Brown, Gregory. "What Does the Church Most Need Today?" Ligonier Ministries. Last modified May 2018. <https://www.ligonier.org/blog/what-does-church-most-need-today/>.
- Brown, R. K., and R. E. Brown. "Faith and Works: Church-Based Social Capital Resources and African American Political Activism." *Social Forces* 82, no. 2 (2003), 617-641. doi:10.1353/sof.2004.0005.
- Bryman, Alan. "Triangulation and measurement." Retrieved from Department of Social Sciences, Loughborough University, Loughborough, Leicestershire: [www.referenceworld.com/sage/socialscience/triangulation.pdf](http://www.referenceworld.com/sage/socialscience/triangulation.pdf) (2004).
- Burell, Gibson, and Gareth Morgan. "Sociological paradigms and organizational analysis." *Elements of the sociology of corporate life* (1979).
- Burke, Peter J. "Identity processes and social stress." *American sociological review* 56, no. 6 (1991): 836-849.
- Burns, James M. "Transactional and transforming leadership." *Leading organizations*, 5.3 (1998): 133-134.
- Burns, James M. *Leadership*. New York: Open Road Media, 2012.
- Cacioppe, Ron. "Leaders developing leaders: an effective way to enhance leadership development programs." *Leadership & Organization Development Journal* 19, no. 4 (1998), 194-198. doi:10.1108/01437739810217179.
- Campbell, Corbin M., Meredith Smith, John P. Dugan, and Susan R. Komives. "Mentors and College Student Leadership Outcomes: The Importance of Position and Process." *The Review of Higher Education* 35, no. 4 (2012), 595-625. doi:10.1353/rhe.2012.0037.
- Campbell, Donald J., Gregory Dardis, and Kathleen M. Campbell. "Enhancing Incremental Influence: A Focused Approach to Leadership Development." *Journal of Leadership & Organizational Studies* 10, no. 1 (2003), 29-44. doi:10.1177/107179190301000103.
- Cohen, Eli, and Noel Tichy. "How leaders develop leaders." *Training & Development*, 51, no. 5 (1997): 58-72.
- Conner, Jerusha Osberg, and Karen Strobel. "Leadership development: An examination of individual and programmatic growth." *Journal of Adolescent Research* 22, no. 3 (2007): 275-297.

- Crisp, Gloria, and Kelly Alvarado-Young. "The Role of Mentoring in Leadership Development." *New Directions for Student Leadership*, 2018, no. 158 (2018), 37-47. doi:10.1002/yd.20286.
- Day, David V., and Michelle M. Harrison. "A Multilevel, Identity-Based Approach to Leadership Development." *Human Resource Management Review* 17, no. 4 (2007): 360–73. <https://doi.org/10.1016/j.hrmr.2007.08.007>.
- De Vos, A. S., and Hans Strydom. *Research at grass roots: A primer for the caring professions*. JL van Schaik, 1998.
- Descartes, René. *Discourse on Method and the Meditations*. Penguin UK, 1968.
- Diddams, Margaret, and Glenna C. Chang. "Only human: Exploring the nature of weakness in authentic leadership." *The Leadership Quarterly* 23, no. 3 (2012), 593-603. doi: 10.1016/j.leaqua.2011.12.010.
- Doh, Jonathan P. "Global Governance, Social Responsibility and Corporate–NGO Collaboration." *Transformations in Global Governance* (n.d.). doi:10.4337/9781847203151.00018.
- Durrett, Rick, and Simon Levin. "Allelopathy in spatially distributed populations." *Journal of theoretical biology* 185, no. 2 (1997): 165-171.
- Eales-White, Rupert. "The COGAL concept of leadership." *Industrial and Commercial Training* 35, no. 5 (2003), 203-206. doi:10.1108/00197850310487340.
- Ebert-May, Diane, Terry L. Derting, Timothy P. Henkel, Jessica Middlemis Maher, Jennifer L. Momsen, Bryan Arnold, and Heather A. Passmore. "Breaking the Cycle: Future Faculty Begin Teaching with Learner-Centered Strategies after Professional Development." *CBE—Life Sciences Education* 14, no. 2 (2015), ar22. doi:10.1187/cbe.14-12-0222.
- Encombe, Jock. "Equipping leaders for the 21st century." *Strategic HR Review* 7, no. 5 (2008), 23-27. doi:10.1108/14754390810893062.
- Fairholm, Gilbert W. *Leadership and the Culture of Trust*. Santa Barbara: Greenwood Publishing Group, 1994.
- Frederick, Heidi R., James A "Andy Wood Jr, George R "Bud West, and Bruce E. Winston. "The Effect of the Accountability Variables of Responsibility, Openness, and Answerability on Authentic Leadership." *Journal of Research on Christian Education* 25, no. 3 (2016): 302-316.
- Fuda, Peter Andrew. "Leadership transformation: what does it take for a traditional manager to transform into a contemporary leader?" (2010).

- George, Darren, and Paul Mallery. "SPSS for Windows step by step: A simple guide and reference. 11.0 update. 2003." (2016).
- Gerth, H.H., and C. W. Mills. *From Max Weber: Essays in Sociology*. London: Routledge, 2014.
- Glaser, Barney, and Anselm Strauss. "Grounded theory: The discovery of grounded theory." *Sociology the journal of the British sociological association* 12, no. 1 (1967): 27-49.
- Greene, Jennifer C. *Mixed Methods in Social Inquiry*. Hoboken: John Wiley & Sons, 2007.
- Greenleaf, Robert K. *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist Press, 2002.
- Greenleaf, Robert K. *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 2002.
- Groff, Ruth. *Critical realism, post-positivism, and the possibility of knowledge*. Routledge, 2004.
- Halverstadt, Hugh F. *Managing church conflict*. Westminster John Knox Press, 1991.
- Harmon, Brook E., Shaila Strayhorn, Benjamin L. Webb, and James R. Hébert. "Leading God's People: Perceptions of Influence Among African-American Pastors." *Journal of Religion and Health* 57, no. 4 (2018), 1509-1523. doi:10.1007/s10943-018-0563-9.
- Holt, Spencer, Ashley Hall, and Ann Gilley. "Essential components of leadership development programs." *Journal of Managerial Issues* 30.2 (2018): 214-153.
- Hurmerinta-Peltomäki, Leila, and Niina Nummela. "Mixed methods in international business research: A value-added perspective." *Management International Review* 46, no. 4 (2006): 439-459.
- Jackson, Sandra. "A qualitative evaluation of shared leadership barriers, drivers and recommendations." *Journal of management in medicine* 14, no. 3/4 (2000): 166-178.
- Jakob, Alexander. "On the triangulation of quantitative and qualitative data in typological social research: Reflections on a typology of conceptualizing" uncertainty" in the context of employment biographies." In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, vol. 2, no. 1. 2001.
- Johnson, Luke Timothy. *Scripture & discernment: Decision making in the church*. Abingdon Press, 2011.
- Johnson, R. Burke, Anthony J. Onwuegbuzie, and Lisa A. Turner. "Toward a definition of mixed methods research." *Journal of mixed methods research* 1, no. 2 (2007): 112-133.

- Joppe, G. "Testing reliability and validity of research instruments." *Journal of American Academy of Business Cambridge* 4, no. 1/2 (2000): 49-54.
- Kant, Immanuel. "The metaphysics of morals." (1797).
- Karvonen, Timo Olavi. "No other way: improving the spirituality of lay leadership in a local United Methodist Church by instituting a regular personal devotional life in the Wesleyan context." (2003).
- Kemper, Elizabeth A., Sam Stringfield, and Charles Teddlie. "Mixed methods sampling strategies in social science research." *Handbook of mixed methods in social and behavioral research* (2003): 273-296.
- Kenny, Kate, Andrea Whittle, and Hugh Willmott. "Organizational Identity." *Oxford Handbooks Online*, 2016. doi:10.1093/oxfordhb/9780199689576.013.11.
- Komives, Susan R., Julie E. Owen, Susan D. Longerbeam, Felicia C. Mainella, and Laura Osteen. "Developing a Leadership Identity: A Grounded Theory." *Journal of College Student Development* 46, no. 6 (2005), 593-611. doi:10.1353/csd.2005.0061.
- Komives, Susan R., Nance Lucas, and Timothy R. McMahon. *Exploring Leadership: For College Students Who Want to Make a Difference*. Hoboken: John Wiley & Sons, 2009.
- Kotrlik, J. W. K. J. W., and C. C. H. C. C. Higgins. "Organizational research: Determining appropriate sample size in survey research appropriate sample size in survey research." *Information technology, learning, and performance journal* 19, no. 1 (2001): 43.
- Krejcir, R. J. "Pastors training pack: Equipping you with biblical church growth and leadership." (2005).
- Lamey, Paul. "3 Keys to Training Up Leaders in Your Church." Christianity.com. Last modified April 2, 2014. <https://www.christianity.com/church/church-life/3-keys-to-training-up-leaders-in-the-church.html>.
- Leedy, Paul D., and Jeanne Ellis Ormrod. "Practical Research-Planning and Design." (1997).
- Lewis, George T. Buck, and Douglas A. Blaze. "Training Leaders the Very Best Way We Can." *Tenn. L. Rev.* 83 (2015): 771.
- Li, Haipeng. "Leadership: An international perspective." *Journal of library administration* 32, no. 3-4 (2001): 177-195.
- Lincoln, C. E., Lawrence H. Mamiya, and Lawrence H. Mamiya. *The Black church in the African American Experience*. Durham: Duke University Press, 1990.

- Litwin, Mark S., and Arlene Fink. *How to Measure Survey Reliability and Validity*. Thousand Oaks: SAGE, 1995.]
- Livingston, Jonathan N., Kristen Bell Hughes, Danyelle Dawson, Ariel Williams, Jessica A. Mohabir, Akaosa Eleanya, George Cliette, and Dwayne Brandon. "Feeling No Ways Tired." *Journal of Black Studies* 48, no. 3 (2017), 279-304. doi:10.1177/0021934717690526.
- MacIlvaine III, W. Rodman, William C. Stewart, and D. Scott Barfoot. "A Biblical Theology and Pastor Survey on Local Church Leadership." *Journal of Ministry & Theology* 20, no. 2 (Fall 2016): 125–43.
- Maxwell, John C. *Developing the leaders around you: How to help others reach their full potential*. HarperCollins Leadership, 1995.
- Maxwell, John C. *Developing the Leader Within You 2.0*. New York: HarperCollins Leadership, 2018.
- Maxwell, John C. *Developing the Leader Within You*. Nashville: Thomas Nelson, 2005.
- Maxwell, John C. *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*. New York: HarperCollins Leadership, 2007.
- Maxwell, Littleton M. "The Leader's Handbook: A Guide to Inspiring Your People and Managing the Daily Workflow." *Personnel Psychology* 52, no. 2 (1999): 545.
- McIntosh, Gary L., and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*. New Dehli: Good Times Books, 2010.
- Mohler, Albert. *The Conviction to Lead: 25 Principles for Leadership That Matters*. Baker Publishing Group, 2014.
- Murphy, Susan E., and Stefanie K. Johnson. "The benefits of a long-lens approach to leader development: Understanding the seeds of leadership." *The Leadership Quarterly* 22, no. 3 (2011), 459-470. doi: 10.1016/j.leaqua.2011.04.004.
- Neuman, W. Lawrence. "Social research methods: qualitative and quantitative approaches. Allyn & Bacon." *Needham Heights, USA* (1997).
- Northouse, Peter G. *Leadership: Theory and Practice*. Thousand Oaks: SAGE, 2010.
- Nutbrown, Cathy, and Peter Clough. "Citizenship and inclusion in the early years: understanding and responding to children's perspectives on 'belonging.'" *International Journal of Early Years Education* 17, no. 3 (2009): 191-206.

- O’Cathain, Alicia, Elizabeth Murphy, and Jon Nicholl. “Three techniques for integrating data in mixed methods studies.” *Bmj* 341 (2010): c4587.
- Parks, Sharon Daloz. *Leadership can be taught: A bold approach for a complex world*. Harvard Business Review Press, 2005.
- Pew Research Center, “America’s Changing Religious Landscape: Christians Decline Sharply as Share of Population: “Unaffiliated and Other Faiths Continue to Grow,” accessed May 15, 2015
- Ponto, Julie. “Understanding and evaluating survey research.” *Journal of the advanced practitioner in oncology* 6, no. 2 (2015): 168.
- Regalado, Ferdinand. “Spirituality: What the Church Needs Most Today.” *Ministry Magazine*. Last modified July 2007. <https://www.ministrymagazine.org/archive/2007/07/spirituality-what-the-church-needs-most-today.html>.
- Resane, K. T. “Leadership for the church: The shepherd model.” *HTS Teologiese Studies / Theological Studies* 70, no. 1 (2014). doi:10.4102/hts.v70i1.2045.
- Reynolds, John C. *The effect of a strengths-oriented approach to leadership development on the psychological capital and authentic leadership capacities of leaders in faith-based higher education institutions*. Azusa Pacific University, 2012.
- Saunders, M., P. Lewis, and A. Thornhill. “Research Onion.” *Research methods for business students* (2009): 136-162.
- Scazzero, Peter. *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World*. 2015.
- Scheier, Michael F., Jagdish K. Weintraub, and Charles S. Carver. “Coping with stress: Divergent strategies of optimists and pessimists.” *Journal of Personality and Social Psychology* 51, no. 6 (1986), 1257-1264. doi:10.1037/0022-3514.51.6.1257.
- Skipton Leonard, H., and Fred Lang. “Leadership Development via Action Learning.” *Advances in Developing Human Resources* 12, no. 2 (2010), 225-240. doi:10.1177/1523422310367800.
- Smith, Gordon T. *Beginning well: Christian conversion & authentic transformation*. InterVarsity Press, 2001
- Snodgrass, K.R. (1993). Your slaves - on account of Jesus servant leadership in the New Testament. In J.R. Hawkinson & R.L. Johnston (Eds.). *Servant Leadership*, 1, 7-19. Chicago, IL: Covenant Publications.

- Spears, L. C. "Practicing servant-leadership [Electronic version]." *Leader to Leader* 34 (2004): 7-11.
- Spears, Larry C., and Michele Lawrence. *Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness*. New York: Jossey-Bass, 2004.
- Stogdill, Ralph M. *Handbook of Leadership: A Survey of Theory and Research*. New York: Free Press, 1974.
- Swartz, Ethne, and Ruth Boaden. "A methodology for researching the process of information management in small firms." *International Journal of Entrepreneurial Behavior & Research* 3, no. 1 (1997): 53-65.
- Taylor, Christine A., Jay C. Taylor, and James K. Stoller. "Exploring leadership competencies in established and aspiring physician leaders: an interview-based study." *Journal of general internal medicine* 23, no. 6 (2008): 748-754.
- Tidwell, Charles A. *Church Administration: Effective Leadership for Ministry*. B & H Academic, 1985.
- Tomasson Goodwin, Jill, Joslin Goh, Stephanie Verkoeyen, and Katherine Lithgow. "Can students be taught to articulate employability skills?" *Education + Training* 61, no. 4 (2019), 445-460. doi:10.1108/et-08-2018-0186.
- Van der Merwe, H. "The research process: Problem statement and research design." *Effective research in the social sciences*. Pretoria: Van Schaik (1996).
- Van Dierendonck, Dirk. "Servant leadership: A review and synthesis." *Journal of management* 37.4 (2011): 1228-1261.
- Van Yperen, Jim. *Making peace: A guide to overcoming church conflict*. Moody Publishers, 2008.
- Waldrop, Mary F., and Charles F. Halverson, Jr. "Intensive and extensive peer behavior: Longitudinal and cross-sectional analyses." *Child Development* (1975): 19-26.
- Walters, David Clyde. "Exploring a definition of leadership and the biography of Dr. Frank B. Wynn." (2009).
- Warren, Rick. *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*. Zondervan, 2007.
- Warren, Rick. *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*. Grand Rapids: Zondervan, 2007.

Watt, Willis. "Relational Principles for Effective Church Leadership." *Journal of Leadership Education* 13, no. 2 (2014), 125-139. doi:10.12806/v13/i2/t1.

Wesley, John. *Letters of John Wesley*. London, New York [etc.] Hodder and Stoughton, 1915.

Wessels, Anton. *Van Gogh and the Art of Living: The Gospel According to Vincent van Gogh*. Eugene: Wipf and Stock Publishers, 2013.

Williams (1998) Spears, Larry C., and Michele Lawrence. *Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness*. New York: Jossey-Bass, 2004.

Yeakley, Tom. *Growing Kingdom Character: Practical, Intentional Tools for Developing Leaders*. Carol Stream: Tyndale House, 2014.

Zheng, Wei, and Douglas Muir. "Embracing leadership: a multi-faceted model of leader identity development." *Leadership & Organization Development Journal* 36, no. 6 (2015), 630-656. doi:10.1108/lodj-10-2013-0138.

**Appendix A:**  
**Questionnaire**  
**Equipping Ministry Leaders**

- 1. Are you excited about serving as a minister leader at Mount Calvary?**
  - a. Yes
  - b. No
- 2. As a ministry leader at Mount Calvary, are you aware of the church mission and vision statement?**
  - a. Yes
  - b. No
- 3. Do you feel ministry leaders at Mount Calvary are able to reach their full potential?**
  - a. Yes
  - b. No
- 4. Do you feel as if you have been called to serve as a ministry leader at Mount Calvary?**
  - a. Yes
  - b. No
- 5. Do you feel as if you are equipped to serve as a ministry leader?**
  - a. Yes
  - b. No
- 6. As a ministry leader, how often do you spend time in regular devotion?**
  - a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 7. As a ministry leader, are you optimistic and enthusiastic regarding your ministry?**
  - a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 8. Do you provide clear instructions to those in ministry with you?**
  - a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 9. Do you provide clear and concise explanations to those in ministry with you?**

- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 10. Do you receive ideas and feedback from those in ministry with you?**
- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 11. How frequent do ministry leaders engage in community activities?**
- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 12. How often do you attend leadership conferences or seminars?**
- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 13. How frequently do ministry leaders gather to share information regarding church ministry?**
- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 14. When making decisions for your ministry, how often do you consider the interest of those in ministry with you?**
- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 15. Do you expect those in ministry with you to excel in every facet?**
- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always

- 16. Do you feel ministry leaders at Mount Calvary do a great job of managing conflict?**
- a. Never
  - b. Seldom
  - c. Sometimes
  - d. Often
  - e. Always
- 17. Do you feel that ministry leaders at Mount Calvary are knowledgeable of servant leadership?**
- a. Yes
  - b. No
- 18. Do you feel that ministry leaders at Mount Calvary sacrifice for the ministry?**
- a. Yes
  - b. No
- 19. Do you feel that ministry leaders at Mount Calvary are committed to the ministry?**
- a. Yes
  - b. No
- 20. Do you feel that ministry leaders at Mount Calvary are dedicated to the ministry?**
- a. Yes
  - b. No (Thank you for your participation. You have completed the survey.)

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

December 5, 2019

Vodricka L. Epps

IRB Exemption 4018.120519: Equipping Ministry Leaders for Service in Mount Calvary Baptist Church

Dear Vodricka L. Epps,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,



**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**

**LIBERTY**  
UNIVERSITY.

*Liberty University | Training Champions for Christ since 1971*