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From Ideology to Implementation: Moving One Church Staff from an Aspirational Mindset of Developing Leaders to an Actionable Movement of Leadership Development

A Thesis Projected Submitted to

the Faculty of the Rawlings School of Divinity

in Candidacy for the Degree of

Doctor of Ministry

by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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According to a recent article on "The Paradox of Leadership" from Harvard University, there are more than 15,000 books in print on the topic of leadership, and the number of works written about leadership in the past decade is greater than the total number of works ever written. So, if leadership is so highly valued in our culture today, then why is there a decline in leadership development in the church? Additionally, there are a growing number of churches that have detailed programs for leadership development; however, few churches are producing new leaders.

Church at Viera in Viera, Florida, embraces the value of developing leaders and even has a formal execution plan in place, yet little leadership development occurs. For Church at Viera, a gap exists between the ideology of developing leaders and the implementation of leadership development. The formation of this gap is a result of a lacking church culture in which leadership development is elevated and a deficient system of purposeful processes by which active leadership development occurs.

Utilizing twenty paid staff members, the mixed-methodology approach of both quantitative and qualitative research was applied to detect the gap between the ideology of Church at Viera's commitment to leadership development and the implementation of the church's leadership development procedure, Leadership Pipeline, to discover the contributing factors to the existence of the gap, and to determine the effectiveness of the church's Leadership Pipeline process.

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Abbreviations

CAV	Church at Viera
LP	Leadership Pipeline
SPD	Service Programming Department

Chapter 1

Introduction

The lack of leadership is vast in the church today. Understanding the importance of leadership multiplication is of growing concern among researchers and Christian leaders. According to Murrell and Murrell, if churches intentionally make disciples and do not intentionally identify and train leaders, then they have two problems: one present problem and one future problem.[1] If churches do not train leaders in the present, their growth will continue to plateau, or it will crush their current leaders. If churches do not consistently train new leaders in the future, they will not experience multi-generational growth. Malphurs and Mancini state that the motivation for leadership development is not the solution of the local church decline; leadership development is a missional mindset to build the kingdom.[2] Fletcher notes that God did not send people to build His church, but rather the purpose of His church is to build people.[3]

Ministry Context

Church at Viera (CAV) has been serving the community of Brevard County and reaching people for Christ for the past 27 years. CAV is a Southern Baptist church with a modern approach to ministry and primarily targets families. Over 2,000 people regularly attend a weekend service, and over 3,000 people call CAV their home church. The church recently launched a new vision campaign, which includes a focus on weekend attendance growth, a discipleship pathway, a leadership development pipeline, local outreach, and a building

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[1] Steve Murrell and William Murrell, *The Multiplication Challenge: A Strategy to Solve Your Leadership Shortage* (Lake Mary, FL: Creation House, 2016), chap. 2, Kindle.

[2] Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004), chap. 5, Kindle.

[3] Michael Fletcher, *Empowering Leadership: How a Leadership Culture Builds Better Leaders Faster* (Nashville, TN: Thomas Nelson, 2018), chap. 2, Kindle.

expansion to be completed in 2022.

In 2015, the leadership team of the church identified the need to increase its efforts to develop leaders as a strategic means to provide ample leadership for the ministries of a growing church. In 2016, CAV hired a consultant to help develop its vision. As part of this vision planning process, the consultant provided the church leadership with a leadership development system called Leadership Pipeline (LP). Through a lengthy and challenging process, CAV's Leadership Pipeline was created.

In the initial creation stage from 2016 to 2017, Church at Viera's Leadership Pipeline consisted of a robust manual of in-depth methodologies of strategic training modules to move ministry volunteers and staff members through a hierarchy of six developmental tiers including (1) team member, (2) team leader, (3) team coach, (4) ministry director, (5) ministry leader, and (6) ministry executive. The goal was to create a standardized and systematized process across all departments and ministries for developing and promoting emerging leaders. Each ministry department was tasked with contextualizing the principles and systems of Leadership Pipeline into the formation of their own ministry-specific LP manual that was to be utilized as leadership development was implemented. The CAV staff was eager to construct the pipeline; however, they quickly experienced challenges in employing such an exhaustive system. Fatigued by their efforts and feeling stuck in their frustration, the CAV staff abandoned the Leadership Pipeline.

In 2018, an effort to revive the staff's desire to implement a strategic organizational system for leadership development took place through the revision of the church's Leadership Pipeline. The staff acknowledged that the original pipeline process was overly complicated, cumbersome, and time-consuming, thereby diminishing their enthusiasm and energy to implement it. In an effort to simplify the process, while still maintaining a consistent system for all ministry staff to engage their teams, a Volunteer Pipeline was created to recruit, onboard, and

appreciate ministry volunteers systematically. Although the Volunteer Pipeline was built as a supplemental resource to the Leadership Pipeline, it did not take long for the two pipelines to become synonymous. By embracing the Volunteer Pipeline, the staff adopted a diminished view of the church's Leadership Pipeline as merely a resource to connect with and communicate to their volunteers, thus decreasing their focus on leadership development.

In 2018 and 2019, the Church at Viera leadership team recognized a need to refine the church's vision framework, reword the church's mission statement, clarify the church's core values, and create a discipleship pathway. These efforts have been fruitful for the leadership and have found favor among the church body. Notable to the research of this thesis project is the positive influences of the church's discipleship pathway on the view of leadership development. The stated purpose of Church at Viera's discipleship pathway is to "form our lives around Christ and invite others to do the same." Often repeated from the leadership is, "make disciples who make disciples." Although it is still yet to be seen, this multiplication mindset for discipleship formation has great potential to influence a vibrant model for leadership development. In Chapter 2, further study is noted on the value of prioritizing discipleship formation as the foundation on which leadership development is built.

Additionally, in 2018 to 2020, the church's staff experienced several resignations, new hires, staff promotions, and department restructures; through these changes, the principles of Leadership Pipeline were not prioritized. Although the staff continued to hold a stated belief in the value of leadership development, their behavior to actively develop leaders has waned. A gap between ideology and implementation has become apparent.

For the past five years, the church staff has had a process on paper to develop leaders but has struggled to implement leadership development in the church. Despite great enthusiasm for

the idea that Church at Viera can become a church that mentors, develops, and equips Christian leaders who serve in the church and community, minimal implementation has occurred.

Statement of the Problem

The problem is a gap between the ideology and implementation of leadership development and multiplication at Church at Viera. Despite having a process on paper and a system in place, the value of leadership development is not elevated, and the behavior of leadership multiplication is not modeled. Church at Viera lacks a strong culture for leadership development, resulting in little tangible results of leadership multiplication.

Purpose Statement

Closing the gap from ideology to implementation is paramount to the future growth of Church at Viera, both numerically and spiritually. Increasing the organizational value of leadership development and creating a culture in which leadership multiplication can thrive is necessary for the church's vision to succeed. Through the efforts of applied research, the purpose of the study is to discover how to close the gap between ideology and implementation of the church's leadership development plan. Closing this gap will happen by creating intentional leadership development systems, strengthening the value of leadership multiplication as part of the church's culture, and forming processes in which implementation of leadership development can occur.

Basic Assumptions

The researcher presupposes that there is a foundational theological understanding among the Church at Viera leadership about God's desire and directive for the development of biblical leadership and multiplication as a critical part of the furthering of His kingdom. A lack of leadership development implementation exists among the church staff and leadership. The

researcher believes that when identified, understanding the theological, philosophical, and practical contributors to the gap between ideology and implementation will inform the creation of strategic plans to close the gap.

The researcher expects that applying these strategic plans will produce three positive results. First, there will be a unified commitment among church leadership to implement leadership development strategies. Second, the volunteer culture of the church will improve as leadership is strengthened. Third, the church's ministries will experience increased attendance, participation, and commitment.

The researcher assumes that the target population for this research study is an accurate representation of the leadership of Church at Viera. It is also assumed that the sample group can give honest and objective answers that will generate accurate data collection for the researcher.

Definitions

The primary focus of this thesis paper is on leadership development. As one of the foremost thinkers and practitioners in this field of study, Mac Lake defines leadership development as an intentional process in which one interacts with an experienced leader in order to grow in the character and competencies that increase their effectiveness in influencing people, culture, and outcomes.[4]

A principal resource to be employed through the intervention plan is Leadership Pipeline. Mac Lake defines Leadership Pipeline as the process of building a culture of leadership development with an intentional leadership development strategy focused on the essential components of the structure, system, content, and people.[5]

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[4] Mac Lake, "What is Leadership Development?" July 15, 2009, http://www.maclakeonline.com/what-is-leadership-development/.

[5] Mac Lake, "How to Build Your Church Leadership Pipeline," March 4, 2014, https://www.willmancini.com/blog/how-to-build-your-church-leadership-pipeline.

Limitations

The research conducted for this thesis project is limited to the Church at Viera in Viera, Florida. The primary focus group of this research consists of, and is limited to, the principal overseers, implementers, and contributors of leadership development within the church's ministries – the twenty-four paid staff members of Church at Viera. Additionally, recognition of limitation is noted for the integrity of data received from self-reporting methods of research.

Delimitations

Although there is a significant benefit to understanding ways to develop one's own leadership, a delimitation in this thesis project is the specific focus on the development of leadership in others. A delimitation of demographic representation in this research has been restricted to the Church at Viera paid staff over 18 years of age.

Thesis Statement

For Church at Viera to successfully cultivate current and future leaders, a culture for leadership development must be created. This doctoral thesis project will provide contextualized insights and practical applications to create a series of catalysts to form a culture for leadership multiplication and construct an effective system for leadership development.

Chapter 2

Conceptual Framework

Literature Review

Introduction: Overview of Presented Problem and the Literature Review

The purpose of this literature review is to investigate leadership and cultural practices that influence the formation of an organizational value of leadership multiplication within the local church that results in the purposeful implementation of leadership development. Along with a growing number of churches, Church at Viera is experiencing a gap between the ideology and implementation of leadership development and multiplication. Despite having a process on paper and a system in place, the value of leadership development is not elevated, and the behavior of leadership multiplication is not modeled. Church at Viera lacks a strong culture for leadership development, resulting in little tangible results of leadership multiplication. Closing the gap from ideology to implementation is paramount to the future growth of Church at Viera, both numerically and spiritually.

The past thirty years have brought a significant influx of focused study on the topic of leadership. In the late 1980s books such as *The Making of a Leader* (1988) and *Leadership Emergence Theory* (1989) by Robert Clinton, *The 7 Habits of Highly Effective People* (1989) by Stephen Covey, *On Becoming a Leader* (1989) by Warren Bennis, and *In the Name of* Jesus (1989) by Henry Nouwen were highly prominent literary works. These books primed the pump for an onslaught of leadership publications throughout the 1990s including *Developing the Leader Within You* (1993) and *The 21 Irrefutable Laws of Leadership* (1998) by John Maxwell, the start of many Christian leadership conferences such as the Global Leadership Summit (1995), and the rise of the megachurch movement in which notable pastors and church leaders became household names such as Rich Warren, Bill Hybels, and Andy Stanley. The book that set the

course for leadership in the twenty-first century and became the catalyst for leadership development in the marketplace and ministry in the early 2000s was *Good to Great* (2001) by Jim Collins. Because of its significant influence, the researcher has dictated that this milestone literary work marks the beginning of the literature being reviewed in this thesis paper.

This literary review is organized by chronological date of publication of each literary work in the following categories progressing from general to specific as it relates to the thesis topic: (1) leadership development of self, (2) significance of organizational culture, (3) motivation for implementation, (4) organizational leadership development, and (5) organizational leadership multiplication. The goal in this literature review is to explore the thoughts and insights of the key authors in each of these areas.

Leadership Development of Self

Provided is a review of Christian literature on the self-development of leadership. These publications have been the primary literary influences on church leaders and faith community overseers in recent years.

Malphurs, Aubrey. *Being Leaders: The Nature of Authentic Christian Leadership*. Grand Rapids, MI: Baker Books, 2003.

In the first book of his two-part series, Malphurs identifies and addresses the qualities of a leader that makes them a Christian leader. Cautioning the church of today, he inserts that too many churches and ministry leaders have fallen subject to the principles and practices of secular leadership, forgetting what Scripture has to say about their unique role and responsibility of leading the faith community. The author starts by building a case that Christian leadership occurs from the inside out with purity, honesty, and humility. Malphurs assesses leadership qualities from biblical examples of those who lead the first-century church and provides insights on godly

leadership qualities such as being a servant leader, a creditable leader, and a capable leader. The appendix of this book provides several great applicable resources for leadership self-development, such as a spiritual gifts inventory, a leadership style inventory, and a men's and women's character audit for ministry.

Miller, C. John. *The Heart of a Servant Leader*. Phillipsburg, NJ: P&R Publishing, 2004.

Written by the son of the notable pastor, professor, and missions organization director, Jack Miller, this book is a collection of Miller's personal letters to pastors, ministry workers, and missionaries with encouraging words of counsel and guidance on leadership through servanthood. The letters are organized around four categories: (1) the glory of God as motivation to serve, (2) faith, humility, and prayer as the basics of servant leadership, (3) persevering in suffering, and (4) encouragement. Like Malphurs, Miller asserts that servant leadership flows from the inside out. Miller examines the scriptures to provide examples of biblical qualities of leadership that are to be practiced by Christian leaders today.

Baxter, Gregory. "A Leadership Training Manual for the 21st Century Church Leader Based on the Pattern and Principles Jesus Created to Train the Twelve Disciples." DMin thesis, Liberty University, 2011.

Based on A. B. Bruce's 19th-century seminary work, doctoral student Gregory Baxter develops a biblical leadership training manual for the modern church. Patterned after the principles of Christ's instruction to His twelve disciples, Baxter builds his model on four stages: (1) the calling of a spiritual leader, (2) the character of a spiritual leader, (3) the competence of a spiritual leader, and (4) the commission of a spiritual leader. This thesis work provides a comprehensive understanding of how Jesus mentored those He led and how He has modeled for those who lead His Church to do the same.

Maxwell, John. *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential*. New York, NY: Hachette Books, 2011.

In this book, leadership guru John Maxwell suggests that leadership is a process, not a position. He provides a systematic development plan to increase one's leadership potential by breaking down leadership into logical steps, a clear game plan for development, and alignment of practices, principles, and values. Maxwell offers a five-tier progression of leadership development which includes the following: (1) position – people follow because they have to, (2) permission – people follow because they want to, (3) production – people follow because of what you have done for the organization, (4) people development – people follow because of what you have done for them, and (5) pinnacle – people follow because of who you are and what you represent. Of particular interest to the researcher is tier four, in which Maxwell indicates that in upper levels of leadership, a leader's self-development is highly dependent on their ability to develop the leadership in others. The author writes that leadership is not about advancing oneself; it is about advancing one's team.

Mohler, Albert. *The Conviction to Lead: 25 Principles for Leadership that Matter*. Minneapolis, MN: Bethany House Publishers, 2012.

Respected Christian leader and transformational president of Southern Seminary, Albert Mohler offers insights from his own experiences and examples from history that suggest that the transference of conviction to others is the key to great leadership. The author suggests that the transmission of a leader's conviction to their followers affects their actions, motivations, intuition, and commitment. This book provides twenty-five leadership principles that are aimed to strengthen the conviction within leaders and gives practical steps to increase their influence as they share their conviction with those they lead. Notable to the research of this thesis project,

Mohler submits that authentic leadership starts with a purpose before a plan is implemented and that leadership must be motivated by beliefs before putting action into motion.

Clinton, Robert J. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*. 2nd ed. Colorado Springs, CO: NavPress, 2014.

First released in 1988, this prominent publication on leadership emergence has now influenced a new audience and new generation since its revised release in 2014. Clinton identifies the tension of the two competing ideas that (1) leaders are born, in that God creates and calls leaders, and (2) leaders are made through a process of Godly principles and practices. He concludes that these ideas are not in competition, but in collaboration, they are two parts to a wholistic process to develop Godly leaders. Clinton takes both parts of a process seriously and provides his readers with both a biblical understanding of God's calling on a leader as well as a scriptural framework of development stages experienced by several key biblical leaders. This book offers lessons on the ministry maturing process and life maturing process as part of the development of one's leadership.

Jones, Timothy Paul, and Michael S. Wilder. *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership*. Nashville, TN: B&H Academic, 2018.

In response to the abundance of writings and research from marketplace authors and researchers that have informed and infused Christian leadership philosophies and practices, Jones and Wilder write this book specifically to pastoral leaders to remind them of their biblical mandate to be Christ-centered followers. Through an exhaustive examination of Scripture, the authors present a countercultural view as they redefine Christian leadership as Christ-centered followership. Building on the principles of humility and servanthood, Jones and Wilder provide eight chapters of biblical models and practical tools on how to be a Christian leader that is first

and foremost to be led by God, follows the ways of Christ, and is responsive to the work of the Holy Spirit. The authors also indicate the value for Christian leaders to be virtuous followers of those whom God has put in authority over them. This position of humble followership promotes a positive posture for leadership development.

The Significance of Organizational Culture

Strong indicators for success and failure of an organization's ability to develop and multiply leaders are found in the organization's culture. The following literature reviews critical publications that have informed and influenced organizational philosophies and methodologies to implement practices and principles to move an organizational mission into motion through the motivation of a strong culture.

Collins, Jim. *Good to Great: Why Some Companies Make the Leap… And Others Don't*. New York, NY: HarperCollins Publications, 2001.

This literary work is of considerable significance to the mindset of organizational culture, both sacred and secular, in the twenty-first century. The premise of Collins' book is a contention that good is the enemy of great, suggesting that organizations that settle for good will never achieve greatness. Furthermore, his research suggests that companies that start as good, more often than not, remain good, and companies that begin with great, for the most part, retain their greatness. So, he curiously explores, "can a good organization become a great organization, and if so, how?" Collins and his team of twenty-one researchers developed in-depth systems of analysis to compare and contrast similar marketplace companies such as Walgreens, Wells Fargo, Philip Morris, and Fannie Mae from 1985-2000 to determine principles that would guide a company from good to great. Their discoveries were organized into two parts. First reported was what was not true of a company's transformation from good to great, including celebrity

leaders had little impact on the transformation, the size of the company had little indication on the organization's ability to change, the use of technology was insignificant, and no named strategy for change campaigns was created. Second reported was what was true for a company's transformation from good to great, including most CEO leaders were developed from within, a strong sense of humility accompanied with a bold commitment to serve existed among leadership, a strategic succession plan was in place, executives modeled a compelling modesty, and an unwavering resolve to do what was right penetrated the organization. Infused throughout the research reported in this book was the significance that the senior leadership had on influencing an organization's culture for a compelling mission, core values, corporate philosophies, and shared motivation that were adopted and implemented by the organization's employees.

Based on his research findings, Collins created a five-level organizational hierarchy of leadership: Level 1 – highly capable individual, Level 2 – contributing team member, Level 3 – Competent Manager, Level 4 – Effective Leader, and Level 5 – Executive. Noteworthy to the research of this thesis project, Collins' leadership hierarchy became the framework for many future organizational leadership structures, including Leadership Pipeline.

Mancini, Will. *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement*. San Francisco, CA: Jossey-Bass, 2008.

Written during the rise of the missional church movement, this book gained substantial attention among church leaders and set the foundation for Mancini's future book, *God Dreams,* released in 2016. In this book, the author offers a practical guide to help missional churches articulate strategy and develop process, show traditional churches how to put a missional mindset in motion, urge program-heavy churches to simply, and encourage all churches to embrace their unique calling, context, and culture. Mancini writes, "First, a unique vision must ooze from the

leader's life as well as the church's leadership community. Second, this vision must create a stunning unique culture inside the church that is inclined and motivated to penetrate the culture outside the church. In other words, reaching the surrounding community should be innate, driven by the church's DNA rather than programming."[6]

Mancini's book is organized into three parts: (1) recasting vision, (2) clarifying vision, and (3) articulating vision. In part one of this text, the author clarifies a church's culture as the sum of the church's unique interacting values, thoughts, attitudes, and actions. Noted as a research finding for this thesis project, Mancini identifies six "think holes" or obstacles that hinder a church from implementing their unique calling and vision: (1) ministry treadmill – program heavy business, (2) competency trap – standing on past success, assuming you know all there is to know, (3) need-based slippery slope – working too hard to meet everyone's needs and expectations in the church, (4) cultural whirlwinds – the need to keep up with technology, culture, and other churches, (5) conference maze – rely solely on training events to instill growth, direction, and vision for their church, and (6) denominational rut – get stuck maintaining denominational habits and expectations.

Osborne, Larry. *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page*. Grand Rapids, MI: Zondervan, 2010.

In this process-driven practical guide, Larry Osborne addresses the challenging dynamics that church ministry leadership teams and staff face in working toward the same goals and staying on the same page. He builds a case on why unity is worth fighting for and provides essential principles to practice in strengthening the union of a ministry team. Osborne proposes that more often than not, disunity and dysfunction in the church is less about sinful people and

[6] Will Mancini, *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement* (San Francisco, CA: Jossey-Bass, 2008), Introduction, Kindle.

more about broken systems. Organized into three parts, the author offers strategies to overcome structures that sabotage unity, equip a team for ministry, and communicate in such a way that keeps everyone on the same page. In part two of his work, Osborne advocates the need for leadership development as part of a healthy team dynamic with a focus on on-the-job staff training.

Malphurs, Aubrey. *Look Before You Lead: How to Discern and Shape Your Church Culture*. Grand Rapids, MI: Baker Books, 2013.

Leadership expert Aubrey Malphurs offers this insightful book as a resource to pastors and church leaders who are assessing the culture of a new to a ministry context as well as those who are ready to take on the challenges of bringing about cultural change in an existing ministry setting. The author identifies the importance of culture, clarifies the definition of culture, and skillfully maps out the basics of congregational culture through understanding the church's expression of its internal culture, the church's cultural values, the church's beliefs, and the church's relationship to external culture.

This text also provides insights about how to read congregational culture, and once understood, how to shape it. Valuable to the research of this thesis project, the researcher notes Malphurs' statement, "The power of an organization's culture is key to the success of its strategy. Although a strategy may be in place, the organizational culture will defeat the strategy if the culture and the enabling systems are not aligned."[7]

Mancini, Will, and Warren Bird. *God Dreams: 12 Vision Templates for Finding and Focusing Your Church's Future*. Nashville, TN: B&H Publishing, 2016.

[7] Aubrey Malphurs, *Look Before You Lead: How to Discern and Shape Your Church Culture* (Grand Rapids, MI: Baker Books, 2013), 17.

In this follow up text to Mancini's book, *Church Unique*, the authors provide a methodological means for the creation of a vision foundation in which systematic action plans take formation. In this book, Mancini and Bird present two strategic structures: (1) a vision framework – clarifying the organization's mission, vision, and values, and (2) a horizon storyline – creating a roadmap of where God is taking us in the future. Combined, these structures provide a powerful resource for creating, clarifying, and communicating a church's corporate vision through the use of foreground, midground, and horizon vision planning.

This book and its methodologies were primary resources utilized by church consulting firm Auxano (founded by Will Mancini) to help Church at Viera develop its vision framework and horizon storyline from 2015 to 2018. The concepts and terminology of *God Dreams* are part of the CAV leadership team culture and have influenced the formation of the church's vision.

Grossberg, Boris, Jeremiah Lee, Jessica Price, and J. You-Jud Cheng, "The Leaders Guide to Corporate Culture." *Harvard Business Review* (Jan/Feb 2018).

This academic publication from *Harvard Business Review* focuses on determining an organization's current culture and helping shape it to fit strategy. According to the authors, the organization's strategy offers formal reason, logic, and structure for reaching goals while culture expresses goals through values, beliefs, and shared assumptions. The authors note that, while different in function, strategy and culture are inseparable fundamentals that make up the fabric of any organization.

This guide defines culture, offers eight distinct corporate styles of culture, and provides research on the link between culture and outcomes. In the research, several findings are reported, including the following: (1) when aligned with strategy and leadership, a strong culture drives positive organizational outcomes, (2) selecting or developing leaders for the future requires a

forward-looking strategy and culture, and (3) a strong culture can be a significant liability when it is misaligned with strategy.

Additionally, four levels for evaluating an organizations culture are identified as particular practices that lead to successful change in culture: (1) articulate the aspiration, (2) select and develop leaders who align with the target culture, (3) use organizational conversations about culture to underscore the importance of change, and (4) reinforce the desired change through organizational design. This article concludes with an organization culture profile assessment that has been taken by the researcher and found helpful in evaluating the effectiveness of the research survey conducted in this thesis project.

Gibbons, Paul. *The Science of Organizational Change: How Leaders Set Strategy, Change, Behavior, and Create an Agile Culture*. Colorado Springs, CO: Phronesis Media, 2019.

This secular work provides a look inside the fields of philosophy, behavioral psychology, and cognitive neuroscience to offer a logic-based, scientific strategy to set organizational strategy and create a corporate culture. In his research, Gibbons tested the validity and usefulness of twenty-six change management tools. Presenting them in a quadrant diagram, he separates these tools into four categories and depicts his results by suggesting that the most desirable management tools are those which are highest in validity and usefulness. These high performing change management tools include (1) evidence-based practices, (2) the MINDSET framework, (3) a growth mindset, and (4) the psychology of risk.

Gibbons studied the pitfalls of failed attempts at organizational change as well as reports on principles of successful organizational change measured by change-agility, change-strategy, and change-tactics. Gibbons discovered that high levels of adaptability, low levels of cognitive biases, and a shift toward evidence-based management are research-proven indicators for successful cultural adaptation and organizational behavioral change.

Motivation for Implementation

Systems and strategies are key leadership assets, but without compelling motivations and sustainable systems to put these principles into practice, they are merely plans on paper. The following reviewed literature offers insights on organizational structures, team dynamics, and leadership principles that identify behaviors that create and sustain a gap between ideology and implementation as well as inspires the motivation to close it.

Sinek, Simon. *Start with Why: How Great Leaders Inspire Everyone to Take Action*. New York, NY: Penguin Books, 2009.

From one of the great leadership influencers of the twenty-first century, author and speaker Simon Sinek pens this book as a follow up to his famed TED talk presentation. *Start with Why* presents a philosophical paradigm shift for leadership. Sinek provides a distinction between leaders and those who lead, contending that leaders are those who hold positions of influence, while those who lead are those who inspire others. According to the author, inspiration is superior to influence when it comes to successfully motivating others to action. He writes, "there are only two ways to influence human behavior: you can manipulate it, or you can inspire it."[8]

Sinek's premise of this book is founded on the power of *WHY.* This book examines the leadership, culture, and products of several high-profile companies, including Apple, Disney, and Southwest Airlines to discover what makes them different from their industry counterparts and competitors. He concludes that it is not *what* they did, but rather *why* they did it that made them stand out in their industries, connect with a population, and inspire people. He uses the "golden circle" illustration to articulate that *what* is done is least inspiring to people, followed by *how* it is

[8] Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action* (New York, NY: Penguin Books, 2009), chap. 2, Kindle.

done. However, at the center, and most inspiring to people, is *why* it exists: the purpose, cause, or belief. Sinek suggests that people subconsciously relate to and connect with others who think the way they think, believe what they believe, and behave the way they behave.

Sinek provides leadership principles that motivate a following; founded on trust, built on belief, and inspired by charisma. He concludes with an organizational strategy to start with *why* you exist, then with *how* you plan to make a difference, and then finally with *what* you will do, produce, or offer. This philosophical approach to leadership and organizational purpose has many transferable qualities for faith-based communities. As such, Sinek's book has played a significant role in many church leadership strategies.

Kraemer Jr, Harry M. Jansen. *From Values to Action: The Four Principles of Values-Based Leadership*. San Francisco, CA: Jossey-Bass, 2011.

According to Kraemer, "Leadership, simply put, is the ability to influence others. Values-based leadership takes it to the next level. By word, action, and example, values-based leaders seek to inspire and motivate, using their influence to pursue what matters most."[9] The author goes on to explain that the primary goal of value-based leadership is to do what is right by taking actions and making choices that align with the leader's values.

Kraemer lays out four principles that values-based leaders should practice: (1) self-reflection – identify what a leader stands for and what they value most, (2) balance and perspective – understand issues from all viewpoints, even opposing to one's own, (3) true self-confidence – an inner quality that establishes leadership and enables a leader to empower others, and (4) genuine humility – enables a leader to remain authentic, approachable, and open to others.

[9] Harry M. Jansen Kraemer Jr, *From Values to Action: The Four Principles of Values-Based Leadership*, (San Francisco, CA: Jossey-Bass, 2011). Kindle.

The latter chapters of this book offer practical tips on how to lead organizationally through values-based leadership, how to develop leaders who embrace the values system of the leader and organization, how to motivate and engage a team to embrace and embody the stated values, and how execution and implementation occur through proper management processes.

Dinwoodie, David L., Laura Quinn, and John B. McGuire. *Bridge the Strategy/Performance Gap: How Leadership Strategy Drives Business Results*. Center for Creative Leadership, 2014.

From the Center for Creative Leadership comes this research report of a comparison study of under-performing organizations and superior-performing organizations who were striving to put their business strategies into action. A primary finding in the research was that in top-performing organizations, senior executives understood their need for a significant investment in a strong leadership strategy if they were to succeed in their business strategy.

The authors acknowledge that plenty of organizations have a suitable strategic plan on paper, but without implementation, it fails to deliver results. Six practices of high performing leaders include the following: (1) invest significant time on questions related to leadership and strategy, (2) distinguish a strategic planning process that is sustainable, (3) be intentional to establish strategic leadership at the organizational level rather than just having strategic leaders within the organization, (4) realize that when strategy lacks meaning for people, a gap in assimilating the essence of strategic directives will occur, (5) closely monitor the correlation between leadership strategy and results strategy to reach maximum performance, and (6) invest in the leadership challenges by identifying and developing leaders capable of meeting those challenges.

Flynn, Anthony M. *The Execution Pipeline: A Step-by-Step Guide to Moving Your Business Idea from Dream to Reality*. Arlington, WA: Bedrock Creek, 2015.

In his book, Anthony Flynn writes out his personal execution process for companies, organizations, and leaders who need a step-by-step guide to move from ideology to implementation. In his eleven-step plan, Flynn challenges his readers to develop their concept, create long-term vision, shape short-term mission, craft a strategy, and define their success. Flynn states that the most critical step to the success of making one's dreams a reality is to construct and, equally as important, follow through on an implementation plan that is practice and sustainable.

Organizational Leadership Development

The literature reviewed on organizational leadership development is the primary focus of this thesis. Ample works have been researched, read, and reviewed to provide a comprehensive literary overview of the publications that have contributed to the field of study on this research topic. The following books, articles, and publications offer significant insights into systems, structures, and methodologies for fruitful organizational leadership development.

Malphurs, Aubrey. *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*. Grand Rapids, MI: Baker Books, 2004.

Concerned about the growing void of leaders and the rising crisis of leadership development in the church, Malphurs offers this book as a proactive leadership development process for ministry leaders in the twenty-first century. Using the analogy of construction, *Building Leaders* is organized into four thematic categories: (part 1) pouring the proper foundation – preparing for developing leaders, (part 2) following the blueprints – practices for

developing leaders, (part 3) moving from foundation to finish – the process of developing leaders, and (part 4) looking at model homes – the product of developing leaders.

In Part 1, Malphurs provides compelling reasons why leaders must be developed along with the common challenges that churches face when attempting to develop and empower emerging leaders. Part 2 lays out scriptural examples of Jesus' approach to leadership development and a biblical model of how the early church developed leaders. Part 3 digs into a step-by-step methodology of the personnel, procedures, and process of leadership development that can be implemented at every level of a church's ministry. These building blocks are erected through four core leadership competencies, four training types, and sixteen process-oriented venues. Furthermore, Part 4 offers examples of practical insights from churches who have undergone this construction process of building leaders.

At the core of this strategic leadership development system is a five-step cycle: (step 1) discover new leaders for development, (step 2) launch new leaders into their positions of leadership, (step 3) develop new and current leadership for ministry, (step 4) regularly evaluate your leadership-development process, and (step 5) regularly reward those in the leadership-development process.

Malphurs's work became a foundational resource to church leaders, ministry consultants, and leadership researchers. The concepts of this book have become formative in later leadership development frameworks that are highly valued today.

Creps, Earl. *Reverse Mentoring: How Young Leaders Can Transform the Church and Why We Should Let Them*. San Francisco, CA: Jossey-Bass, 2008.

As part of the Leadership Network series, this book by Earl Creps is a welcomed contribution to the study of leadership development with a specific focus on developing next-generation leaders. With the rise of postmodern thinking and the millennial mindset, Creps

writes to challenge the church, caution church leaders, and raise concerns about conventional church leadership models that solely rest on the assumption that leadership development is a top-down process, a veteran to rookie dissemination, or an exclusive responsibility of people in positions of seniority. *Reverse Mentoring* turns the traditional mindset and models of mentoring upside-down by suggesting that the mentees are often equally valuable to the transformation process as the mentors. Creps offers practical tools on *how* established leadership in the church can engage emerging leaders in the active process of organizational change and motivation as to *why* this must be implemented if the church of today is going to reach the generations of tomorrow.

Organized in four parts, (1) facing reality, (2) cultivating spirituality, (3) experiencing practicality, and (4) developing reciprocity, Creps constructs a model for reverse mentoring. In part 4 of his work, the author spells out his development process. Beneficial to the research of this thesis project, the researcher notes the following insights from Creps: (1) mentoring is formed in a culture, not founded on a system, and (2) mentoring is an enduring ministry to the ministry.

Earley, David B. *"Four Steps for Developing Leaders."* Liberty University: Faculty Publications and Presentations, 2009.

Excerpted from his book, "*The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group*," David Earley provides a biblical foundation for his leadership development framework and then proceeds to break down a simple four-step process for leadership development: (1) model it – you watch me, (2) mentor it – let's do it together, (3) motivate it – I watch you, and (4) multiply it – you go teach someone else to do it. The researcher notes that the simplicity of this model is excellent, and the replicability and sustainability of this method is outstanding.

Mavity, Chris. *Your Volunteers: From Come and See to Come and Serve*. San Francisco, CA: A Better Ministry, 2014.

As part of the Church Unique Leadership Series, and with a forward from Will Mancini, author Chris Mavity provides a compelling resource for ministry leaders and church staff members to engage volunteers, create a vibrant volunteer environment, and construct a robust volunteer pipeline. Mavity organizes the operational aspects of volunteer development into five phases: (1) recruit – the right team, (2) train – the right way, (3) place – the right role, (4) support – the right timing, and (5) monitor – the right evaluation. The author concludes his work with a list of key indicators to measure a thriving volunteer ministry and practical worksheet assessments for ministry overseers. This work reinforces other reviewed literature that utilizes similar five-step processes to develop leadership within the local church.

Geiger, Eric, and Kevin Peck. *Designed to Lead: The Church and Leadership Development*. Nashville, TN: B&H Publications, 2016.

Influenced by industry works such as Simon Sinek's *Start with Why* and ministry guides such as Albert Mohler's *The Conviction to Lead,* authors Eric Geiger and Kevin Peck articulate that their research shows that churches who consistently produce leaders have a compelling conviction to develop leaders. Based on these findings, they believe that there are three essential principles that churches must consider: (1) a firm conviction to develop leaders, (2) a healthy culture for leadership development, and (3) helpful constructs to systematically build leaders.

Geiger and Peck consider discipleship to be the foundation on which leadership development is constructed. According to the authors, it is on this principle that systems and strategies for leadership development are built. They argue that it was out of Jesus' conviction to disciple that He was compelled to develop. This principle is a key finding for the research and supportive of His shared belief.

Roach, Dale. *The Servant-Leadership Style of Jesus: A Biblical Strategy for Leadership Development*. Bloomington IN: WestBow Press, 2016.

In this book, Roach offers insights on Jesus' example of leading through servanthood and as a model for servant-leader development. The author explores and examines the life of Jesus through the Gospel accounts to discover and discern His leadership style and methodologies for developing leaders who would follow in His footsteps. Roach provides a leadership development process that is organized into four phases: (1) come and see, (2) follow me, (3) be with me, and (4) remain in me. It is through this systematic approach that Roach develops a pathway for churches to develop servant-leaders through leadership calling, character, and competencies.

Fletcher, Michael. *Empowering Leadership: How a Leadership Development Culture Builds Better Leaders Faster*. Nashville, TN: Thomas Nelson, 2018.

In cooperation with the Leadership Network Resource Group, Michael Fletcher provides first-hand experience from Manna Church in the Philippians through this hands-on, step-by-step guide to develop leaders within the local church. Fletcher recognizes the crisis of under-resourced ministry leaders and under-developed church staff leadership. He implores ministry leaders not to consider leadership development as a task to be done but a mission to be accomplished, as Ephesians 4:12 states, "equip the saints for the work of ministry, for building up the body of Christ."

Fletcher states that culture is the trump card to strategy and well-intentioned plans. He identifies six factors that contribute to a church's culture: (1) celebrations, (2) fears, (3) ideologies, (4) rules, (5) celebrities, and (6) actions. Of interest to the researcher is how the cultural factors of ideology and action interact.

As a catalyst for developing a cultural foundation for leadership development, the author believes a well-built leadership development pipeline must be constructed, which is accessible,

simple, culture-creating, and movement building. Fletcher shares a three-step "growth path" pipeline process, which is implemented at Manna Church. These steps are aligned with their missional goals to provide inspiring worship services, offer live-giving small groups, and motivate world-changing outreach. These steps come in the form of a church-wide, open-to-all, class format. FirstStep is the initial course designed to help participants gain a firm foundation of the faith. NextStep is designed to help students understand the vision of the church and be inspired to support the mission. LeaderStep is the pinnacle of the program designed to enable students to catch the church's culture and learn core ministry skills. This course is the launchpad for the leadership development pipeline process. This practical step-by-step guide is of great value and interest as a resource to be implemented at Church at Viera.

Mathieu, A. J. *"Do You Have a Leadership Pipeline to Nowhere?"* Malphurs Group, 2019. https://malphursgroup.com/pipeline-to-nowhere.

Published by Aubrey Malphurs's organization, The Malphurs Group, this publication takes a valuable look at why leadership pipelines often fail to deliver results. Mathieu contends that while many churches expend valuable time, energy, and resources into systems of leadership development, they often neglect to utilize a process for leadership deployment. He suggests the following: (1) identify all the ministry opportunities in the church, (2) define every role, (3) advertise the need, and (4) intentionally connect the right people to the right opportunity.

Lake, Mac. *Leading Leaders: Developing the Character and Competency to Lead Leaders*. Richmond, VA: 100 Movements Publishing, 2019.

As part of his Discipling Leaders Series, leadership development expert Mac Lake provides this practical module-based training guide to help churches and ministry leaders develop the character and competency of leaders to be more effective in leading leaders. *Leading*

Leaders is the second leader guide resource in a series of four that overviews Mac Lake and Will Mancini's combined efforts of the Leadership Pipeline.

Approached with an apprenticeship model in mind, Lake believes that the combined efforts of the transference of knowledge, hands-on experience, and intentional coaching provide the best method for leadership development transformation. Organized like a curriculum, the author suggests five simple steps to incorporate when using this resource to develop leaders followed by seven modules for leaders to employ in equipping their leaders: (1) practice spiritual leadership, (2) practice values-based leadership, (3) bringing out the best in your leaders, (4) leading huddles, (5) recruiting new leaders, (6) navigating conflict, and (7) review your progress. The familiarity of the Leadership Pipeline process and product to the researcher and the Church at Viera staff makes this resource a great asset to be considered to incorporate into the CAV staff Leadership Pipeline training module.

Organizational Leadership Multiplication

Often assumed, and therefore, frequently neglected, it is important to give specific attention to leadership multiplication as the final progression of leadership formation. The reviewed literature addresses the organizational shortcomings of leadership multiplication among churches and provides insights on how to develop leaders who develop leaders.

Ferguson, Dave, and John Ferguson. *Exponential: How to Accomplish the Jesus Mission*. Grand Rapids, MI: Zondervan, 2010.

As the premier book of the Exponential Series, Ferguson and Ferguson offer this missionally minded approach to church movements and discipleship multiplication. The authors reference the *Fibonacci Sequence*, named after the twelfth-century mathematician Leonardo Fibonacci as the principle for radical replication, known today as the exponential equation. The

authors suggest the following methodology for ministry-based multiplication: (1) movements start with one, (2) reproducing tribes of ten to one hundred, (4) reproducing communities of one hundred to one thousand, and (4) reproducing movements of tens of thousands.

Ferguson and Ferguson include a scripture-based leadership multiplication pathway, modeled after the leadership multiplication steps taken by Jesus. Based on this pathway, the authors provide methods for reproducing leaders, coaches, teams, ministries, and multi-sites.

Murrell, Steve, and William Murrell. *The Multiplication Challenge: A Strategy to Solve Your Leadership Shortage*. Lake Mary, FL: Creation House, 2016.

Compelled to confront the crisis of the leadership deficiency in the church today, Murrell and Murrell offer this practical "how-to" guide on (1) creating a leadership culture, (2) discovering a leadership strategy, and (3) leading a leadership legacy. The authors contend that while many churches have focused their efforts on making disciples, they have failed to develop leaders as the next logical progression in kingdom multiplication. Presented are four leadership multipliers: (1) identification – God's calling, (2) instruction – formal training, (3) impartation – character development, and (4) internship – hands-on experience. It is through these methodologies for multiplication that Murrell and Murrell suggest that culture is built, strategy is developed, and legacy is left.

Ferguson, Dave, and Warren Bird. *Hero Maker: Five Essential Practices for Leaders to Multiply Leaders*. Grand Rapids: MI: Zondervan, 2018.

Dave Ferguson, co-author of *Exponential: How to Accomplish the Jesus Mission*, and Warren Bird, co-author of *God Dreams: 12 Vision Templates for Finding and Focusing Your Church's Future*, team up to bring this insightful guide to develop leaders who develop leaders. The authors identify five essential practices of hero-making: (1) multiplication thinking, (2)

permission-giving, (3) disciple multiplying, (4) gift activating, and (5) kingdom building. Each practice is accompanied by application tools and assessment questions to help leaders take steps through their journey of becoming exponential leaders. Provided in the appendix section are details for structuring a multiplication process and incorporating an intern program.

This book is a beneficial resource to the researcher in considering how to strengthen the culture for leadership multiplication at Church at Viera and make recommendations on the inclusion of an internship program as part of the leadership multiplication process.

Conclusion: Identifying the Literary Gap

The reviewed literature provides an abundance of scholarly works on the importance of leadership development of self, the significance of organizational culture, the motivation for organizational implementation of leadership development, the procedures of organizational leadership development, and the practices of organizational leadership multiplication. The study of this literature provides theological and practical insights into motivations, models, and methods to develop Christian leaders.

Absent from the literature review is an emphasis on shifting valued principles into actionable practices. The deficiency of research on this subject matter indicates a gap in the literature, specifically on moving from ideology to implementation of exponential leadership reproduction in the local church.

The researcher's contribution to providing insights on moving one church staff from an aspirational mindset of developing leaders to an actionable movement to leadership development is a beneficial addition to the body of literary work on the topic of leadership development in faith-based organizations.

Theological Framework

The primary basis of this study is built on the foundation of biblical doctrine. The theological framework is organized into three sections: (1) biblical principles of discipleship formation, (2) biblical understanding of leadership terminology, and (3) biblical examples of leadership development.

Biblical Principles of Discipleship Formation

The first section is dedicated to understanding the biblical principles of discipleship formation. Although this study is focused on Christian leadership development and multiplication, it is essential to recognize that the formation of discipleship is the fundamental building block on which leadership development is created. Therefore, attention must be given to a comprehensive understanding of the biblical principles of discipleship formation.

A Call to Discipleship: Matthew 28:19-20

In His parting words on this earth, Jesus gives a clear mandate for discipleship through the Great Commission, found in Matthew 28:19-20, saying, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." In addition to giving a command to make disciples, this passage also provides clarity to what disciples are to do: follow Christ and form their lives around His commands.

Discipleship Formation 1: Mark 8:34

When looking at Jesus' ministry and the early church, it is evident that discipleship happens through the (1) full surrender to God, (2) study of the Word of God, (3) relationships with the people of God, (4) ministry of service to God, and (5) leading others to God. In order to form one's life around Christ, they must first deny themselves. Mark 8:34 says, "Then He (Jesus)

called the crowd to Him along with His disciples and said: 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me'." The denial of self is a sign of surrender, and taking up one's cross is a symbol of sacrifice. Those who are fully devoted followers of Christ are those who fully surrender their lives to Christ.

Discipleship Formation 2: 2 Timothy 3:16-17

In order for a disciple to form their lives around Christ and obediently follow all that He commanded, it is crucial to study the Word of God. To his beloved friend Timothy, Paul writes in 2 Timothy 3:16-17, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." Studying and obeying Scripture is essential for one's growth as a disciple of Christ.

Discipleship Formation 3: Acts 2:42-47

Jesus demonstrated the use of intentional relationships as a means to deepen discipleship. For three years, Jesus poured Himself into a group of twelve men, teaching them, serving them, and loving them. Relational investment was Jesus' key training method, actively modeling for His disciples a life that was formed around God and inviting them to do the same. In Acts 2:42-47, Luke records the devotion of the early church to meet daily, study the apostles teaching, pray together, eat together, and care for one another. As disciples, one can find great benefit in building a purposeful relationship with other disciples to grow in their Christlikeness and encourage others to do the same.

Discipleship Formation 4: 2 Corinthians 5:18-20

In addition to fully surrendering to Christ, studying Scripture, and building relationships with other Christ-followers, the pathway of discipleship must include active service and

evangelism. Biblical methodology for discipleship is not merely information to be retained; it is an application to be lived out. As disciples of Christ, one plays an active role in God's work in others. In his instruction to the church of Corinth, Paul writes in 2 Corinthians 5:18-20, "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. Furthermore, he has committed to us the message of reconciliation. We are, therefore, Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."

Discipleship Formation 5: 1 Corinthians 11:1

A critical element of discipleship formation is the process of disciple-making. Knowing the church in Corinth did not understand how they were to live out the commandments of Christ, the apostle Paul boldly calls them to pattern their lives after his. In 1 Corinthians 11:1, Paul writes, "Follow my example, as I follow the example of Christ." This model of discipleship formation is to be emulated as the process for disciple-making; form one's life around Christ and invite others to do the same. This replicated pattern of multiplication produces disciples who make disciples who make disciples.

Biblical Terminology of Leadership Development

The second section is dedicated to understanding the biblical terminology of leadership development and the context in which it was originally used to provide insights into the significance and meaning of various types of biblical leadership through modeling, mentoring, and teaching. Strong, biblically-aligned leadership development must be understood in order to raise and release emerging leaders in the church today.

Old Testament: שַׂר

The Hebrew word שַׂר (transliteration: *sar,* pronunciation: *s-har*) is a masculine noun meaning a head person (of any rank or class) – captain (that had rule), chief (captain), general, governor, keeper, lord, master, prince, ruler, steward. Often used as a title or name, this word is the origination of various titles of authority; Caesar (Roman empire), Kaiser (Germany), Tsar (Russia), and even titles of respect such as Senior (Spain) and Monsieur (France). Found 421 times in the Old Testament, this term for leader most often refers to the position of a magistrate or prince; it also is used to describe the role of an overseer with the responsibility of stewarding the lives of others (Genesis 39:21, 23, 47:6, 1 Samuel 21:8, Exodus 1:11, 1 Chronicles 15:22, 27, 29:6, 27:31, and 28:1).[10]

Old Testament: יָרָה

The Hebrew word יָרָה (transliteration: *yarah,* pronunciation: *yaw-raw*) is a verb with a variety of meanings, such as to flow as water (i.e., to rain); transitively, to lay or throw (especially an arrow, i.e., to shoot); figuratively, to point out (as if by aiming the finger). It also means to direct, instruct, or teach.[11] Of the 81 times sited in scripture, יָרָה is used 27 times to describe the role or task of a teacher who is training or developing others (references include Exodus 4:12, Leviticus 10:11, Deuteronomy 24:8, and 1 Samuel 12:23).[12]

New Testament: καθηγητής, ου, ὁ

The Greek word *καθηγητής, ου, ὁ* (transliteration: *kathégétés,* pronunciation: *kath-ayg-ay-*

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[10] James Strong, *Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Abingdon Press, 1890), 8269. https://biblehub.com/str/hebrew/8269.htm.

[11] Francis Brown, S. R. Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Biblesoft, 2006), https://biblehub.com/str/hebrew/3384.htm.

[12] Robert Thomas L., *New American Standard Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries* (La Habra, CA: Foundations Publications, 1998), https://biblehub.com/str/hebrew/3384.htm.

tace) is a masculine noun meaning a leader, master, guide, or teacher. This word comes from the root words κατά (meaning "down") and ἡγέομαι (meaning "to lead") – properly meaning, a leader; someone who brings others "down the road of learning" by giving needed instruction; a master-teacher.[13] In Matthew 23:10, Jesus uses this term just before He tells His disciples "that the greatest amongst them will be your servant" (v. 11). In the NIV, verse 10 says, "Nor are you to be called *instructors*, for you have one *Instructor*, the Messiah. In the NASB, it says, "Do not be called *leaders*; for One is your *Leader*, that is, Christ." This Greek noun significantly describes a leader who teaches and trains.[14]

New Testament: παιδεύω

The Greek word *παιδεύω* (transliteration: *paideuó,* pronunciation: *pahee-dyoo'-o*) is a verb meaning to train (most often referring to a child), discipline, or to educate.[15] This term also means to instruct by training, the root of the English term, *pedagogy*. Used to describe a teacher who constructively corrects to train a student, this word depicts a position of authority of leadership leveraged to discipline a student for the purpose of development.[16] Among the verses using this text is Hebrews 12:10-11, which says, "For they disciplined us for a short time as it seemed best to them, but he *disciplines* us for our good, that we may share his holiness. For the moment, all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it."

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[13] Gary Hill and Gleason Archer, *HELPS Word Study* (Chicago, IL: Moody Bible Press, 2011), https://biblehub.com/str/greek/2519.htm.

[14] Strong, *Strong's Exhaustive Concordance*, 8519. https://biblehub.com/str/greek/2519.htm.

[15] Strong, *Strong's Exhaustive Concordance*, 3811. https://biblehub.com/str/greek/3811.htm.

[16] Hill and Archer, *HELPS Word Study*, https://biblehub.com/str/greek/3811.htm.

New Testament: διακονέω

The Greek word διακονέω (transliteration: *diakoneó,* pronunciation: *dee-ak-on-eh'-o*) is a verb that means to lead through service or to minister. Identified 37 times in the New Testament, the most notable reference is found in Luke 22:26-27 as Jesus defines the role of servant leadership to His disciples, "But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who *serves*. For who is greater, the one who is at the table or the one who *serves*? Is it not the one who is at the table? But I am among you as one who *serves*."[17]

Biblical Examples of Leadership Development

The third section of this theological framework is focused on biblical examples of leadership development. Before exploring these examples, it is essential to note that although Scripture does not explicitly identify biblical leadership as a spiritual gift, many scholars consider leadership to an appointed gift from God. The most cited Scripture for this view is found in Ephesians 4:11-13, with an understanding that the referenced roles are positions of leadership. Paul writes, "So Christ himself gave the apostles, the prophets, the evangelists, the pastors, and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." Influenced by this theological view, many ministry-minded spiritual gift assessments and inventories identify a gifting of leadership. Hence, it has become commonplace for ministry leaders to identify themselves with such a gifting.

[17] Strong, *Strong's Exhaustive Concordance*, 1247. https://biblehub.com/str/greek/1247.htm.

Examples from the Old Testament

As the leader of the Israelite people, Moses was also the acting judge for the people. While in the desert following the escape from Egypt, Moses's father-in-law, Jethro, visited him and provided him the wise counsel that would change his life and the history of the Israelites. Exodus 18:13-23 records one of the greatest stories of leadership development and accounts of leadership multiplication in the Old Testament. Upon seeing that Moses was unable to address the demand of the masses and meet the needs of his people, Jethro shared his observations with Moses in verses 17-18, "The thing that you are doing is not good. You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone." Jethro provided Moses with two principal development strategies. First, train the people; verse 20 says, "teach them the statutes and the laws and make known to them the way in which they are to walk and the work they are to do." Second, develop a system to appoint leaders; verses 21-22 state, "select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens. Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So, it will be easier for you, and they will bear the burden with you."

As a loyal priest of the Lord, and next-generation mentor, Eli took in young Samuel to train and develop him as his future successor. Following Hannah's dedication of Samuel, scripture records in 1 Samuel 2:11, "Then Elkanah went home to Ramah, but the boy ministered before the Lord under Eli, the priest." Verse 26 continues, "And the boy Samuel continued to grow in stature and in favor with the Lord and with men." 1 Samuel 3:1 says, "The boy Samuel ministered before the Lord under Eli." The following verses share Samuel's prompting from the Lord and Eli's insightful coaching to Samuel to respond to God's calling.

Another important leadership development undertaking in the Old Testament is that of the prophet, Elijah, who sought out and developed his successor, Elisha. In 1 Kings 19:16, the Lord said to Elijah, "and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet." Elijah responds in an act of obedience to the Lord and seeks out Elisha. Elisha reacts by leaving his fields, burning his plows, slaughtering his cattle, and in verse 21, it says he, "set out to follow Elijah and became his attendant." Through this intentional apprenticeship, Elisha was established as Elijah's successor as God's prophet to the people of Israel.

Examples from Jesus

Jesus set a prime example of leadership development. He capitalized on intentional opportunities and sought out deliberate efforts to develop the leadership of others. Jesus was a strategic team builder; He recruits His team of twelve. Matthew 4:18-22 records the calling of His first disciples, Peter, Andrew, James, and John, to stop what they were doing and "follow Him" immediately. This same story provides insight that Jesus also sought out team members with shared experience; Peter and Andrew "dropped their nets" and James and John "preparing their nets . . . they left their boat" to follow Him.

Jesus delegated; He directed Peter to pay the temple tax. Matthew 17:27 says, "Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours." In Matthew 21:1-2, Jesus sent two disciples to fetch a donkey: "Jesus sent two disciples saying to them 'Go to the village ahead of you and at once you will find a donkey tied there with her colt by her. Untie them and bring them to me'." Furthermore, in Luke 10:1, Jesus instructed a group of seventy-two to preach the gospel and heal the sick: "After this the Lord appointed seventy-two others and sent them two by two ahead of Him to every town and place where He was about to go."

Jesus empowered others; He gave the twelve control over demons. Luke 9:1-2 records, "When Jesus had called the Twelve together, He gave them power and authority to drive out demons and to cure diseases, and He sent them out to preach the kingdom of God and to heal the sick." In Luke 10:19, Jesus gave the seventy-two power to overcome the enemy: "I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you."

Jesus provided feedback and gave direction. In Luke 9:48, He redirected the misguided pursuits of his disciples: "For he who is least amongst you all – he is the greatest." In Luke 11:52, Jesus publicly confronted the wrongdoing of the religious leaders: "Woe to you experts in the law, because you have taken away the key to knowledge. You yourself have not entered, and you have hindered those who were entering." Moreover, in Mark 8:33, He privately rebuked His friend: "But when Jesus turned and looked at his disciples, he rebuked Peter."

Jesus gave a compelling mission. In Matthew 28:19-20, He provided the Great Commission as the shared mission of the Twelve: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." In Acts 1:8, He gave them the goal to be His witnesses, empowered by the Holy Spirit: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Examples from the New Testament

In addition to being a great developer of leaders, the apostle Paul modeled intentional efforts to multiply leaders. Recorded in Titus 1:4-5, Paul taught Titus and sent him as his faithful delegate to Crete to continue what he had started there: "To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior. The reason I left you in

Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you."

Paul assigned Artemas as the successor to Titus to carry on the ministry in Crete and encouraged Titus to support the work of Zenas and Apollos. In Titus 3:13-14, Paul writes, "as soon as I send Artemas to you, do your best to come to me. . . Do everything you can to help Zenas the lawyer and Apollos on their way and see that they have everything they need. Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives."

Paul trained Tychicus while on his third missionary journey (Acts 20:4) and then sends Tychicus on his behalf to the Ephesians. Paul writes in Ephesians 6:21-22, "Tychicus, the dear brother and faithful servant in the Lord will tell you everything, so that you also may know how I am and what I am doing. I am sending him to you for this very purpose, that you may know how we are and that he may encourage you." In Colossians 4:7-9, Paul then sends Tychicus to the Colossians: "Tychicus will tell you all the news about me. He is a dear friend, a faithful minister and fellow servant in the Lord. I am sending him to you for the express purpose that you may know about your circumstances and that he may encourage your hearts."

Paul sought out Timothy as a next-generation leader and mentored him as a minister of the gospel. 2 Timothy 4:5 says, "But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry." Paul equipped Timothy to represent him in Corinth. In 1 Corinthians 4:17, Paul writes, "For this reason, I am sending you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church." Timothy was sent by Paul to represent him in Philippi. Philippians 2:19 states, "I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. I have no one

else like him, who takes genuine interest in your welfare." Furthermore, in 1 Timothy 1:3, Paul called Timothy to provide pastoral leadership in Ephesus: "To Timothy, my true son in the faith . . . stay there in Ephesus so you may command certain men not to teach false doctrine any longer nor devote themselves to myths and endless genealogies."

Paul invested in his ministry partners Pricilla and Aquila, who then trained Apollos, as recorded in Acts 18:16: "When Priscilla and Aquila heard him (Apollos), they invited him to their house and explained to him the way of God more adequately." With the firm foundation of Pricilla and Aquila's training, Apollos then went on to do ministry in Corinth. Paul writes to the church in Corinth in 1 Corinthians 3:6, "I planted the seed, Apollos watered it, but God made it grow."

Conclusion: Biblical Foundation for Leadership Development

The reviewed scriptural text and doctrinal works provide a foundation bed of theological understanding on which biblical principles can be applied to construct a conceptual framework for leadership development within the church in the twenty-first century. Concluded from this review, it is evident that (1) biblical leadership development principles are founded in the practices of missional discipleship formation, (2) hermeneutical study emphasizes biblical leadership as an act of humble servanthood, and (3) Christ-centered leadership development leads to gospel-focused ministry deployment. It is upon these essential doctrines that the church was founded and flourishes still today.

Theoretical Framework

The body of work on the topic of leadership is substantial. Narrowing the research focus on leadership development within faith-based organizations is still significant. However, the amount of research on leadership development within the context of church ministry that

emphasizes a values-based motivation to implement a system for leadership development is small.

Founded on a strong theological understanding of the biblical mandate for leadership development, a theoretical framework has been constructed. This section of the thesis highlights theories, models, and methodologies from the available research on the topic. The theoretical framework is organized into five sections: (1) exploring existing models of leadership development, (2) identifying known obstacles for leadership development, (3) understanding organizational culture for leadership development, (4) creating a church culture for leadership development, and (5) connecting this research as a contribution to the field of leadership development.

Exploring Existing Models of Leadership Development

Leadership Pipeline

A foremost practice for leadership development in church ministry and the primary model of interest to the researcher for the purpose of this thesis topic is Leadership Pipeline. There are a number of notable contributors and consultants on the matter, including Will Mancini (founder of Auxano Consulting Firm), Mac Lake (founder of the Multiply Group and Exponential Conference), and Audrey Malphurs (founder of the Malphurs Group, Church Consulting and Leadership Coaching). Although variations exist, the primary foundation of this model is a strategic construct in which emerging leaders are identified and placed into a pipeline with a series of systematic steps to help them progress through a development plan.[18]

[18] Mancini, *Church Unique,* Appendix B.

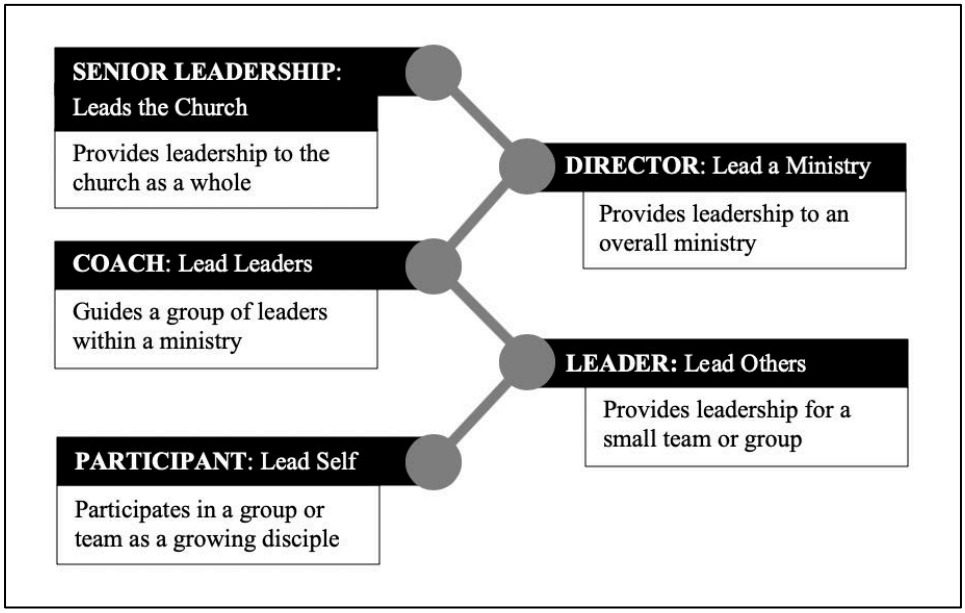

Figure 1.1. Leadership Pipeline.

As a methodology to populate the pipeline and motivate promotion within the pipeline, a series of processes and modules exist to prepare, equip, and inspire emerging and existing leaders. Designed for a wholistic approach to church ministry, the pipeline is intended to be utilized and implemented across all ministries allowing cohesion with the staff, shared vision for the lay leaders, and promotion of the overall vision and missional goals of the church.

The researcher has experienced first-hand through the creation of a Leadership Pipeline for Church at Viera many of the benefits that this leadership development model has to offer. However, amid the benefits are a few detriments that have deterred the Church at Viera staff from fully implementing the pipeline, including the complexity and intensity of the pipeline's module system. Additionally, Fletcher cautions that a leadership-development pipeline system is often a substitute for a culture of leadership development. Instead of being a resource, a pipeline can often become a hindrance to creating a culture, not a system or a program.[19]

[19] Fletcher, *Empowering Leadership*, chap. 4.

Building Leaders: Blueprints for Developing Leadership

Developed by Aubrey Malphurs and Will Mancini in the early 2000s, this model was the precursor and prototype for the Leadership Pipeline system. Still influential today, the Building Leaders model uses the analogy of constructing a home as a way to explain the principles of building leaders and incorporates terminology such as "pouring a foundation," "following the blueprints," and "moving from foundation to finish." A primary focus of this model is to create a system in which every level and every ministry within a church can introduce, integrate, and implement leadership development. Before executing procedures, Malphurs and Mancini lay out five process-oriented steps to prepare a church's leadership for a successful endeavor of developing ministry leaders:

(1) Support of the Empowered Leadership: Determine if the empowered leadership will support the leadership-development process.

(2) A Leader of the Process: Recruit someone to initiate and lead the leadership-development process.

(3) A Lay-Leadership Team: Recruit and develop a lay-leadership team.

(4) A Consensus Definition of Leadership: Arrive at a consensus definition of leadership.

(5) Identify Leadership Levels: Identify the various leadership levels in your ministry.

Once the process is in place, the Building Leaders model suggests putting the process in motion through five procedural steps for developing leaders:

(1) Discover Leaders: Discover new leaders for development.

(2) Launch New Leaders: Launch new leaders into their position of leadership.

(3) Develop New and Current Leaders: Develop new and current leaders for ministry through core leadership competencies, training, process-oriented venues, and event-oriented venues.

(4) Leadership-Development Process Evaluation: Regularly evaluate your leadership-development process.

(5) Rewarding Those in Leadership: Regularly reward those in the leadership-development process.

A critical strategy of this model is to balance centralized (all church, all ministries) development training with decentralized (ministry specific) training to create a missional focused, holistic approach to leadership development with tangible training for ministry specific leadership.[20]

LeaderStep: A Farm System for Leadership Development

Inspired by the "farm system" used in Major League Baseball to develop from within an organization, this leadership model was created by Michael Fletcher, Senior Pastor of Manna Church in Fayetteville, North Carolina, and is actively being implemented in Manna's network of churches across the country. This model incorporates a three-step process:

(1) FirstStep: a four-week gathering focused on strengthening the foundation of one's faith.

(2) NextStep: a four-week class designed to help students discover the church's mission, vision, and values and understand their opportunity and responsibility to be a part of it.

(3) LeaderStep: an eight-week class to help attendees become fully equipped to demonstrate kingdom leadership and influence in their family, in their workplace, in their community, and in their church.

As the pinnacle of the program, LeaderStep incorporates a firmly held value that everyone has a calling, and anyone can be an influencer for Christ. The first six weeks of the class focus on understanding the church's philosophy of ministry and embracing the church's culture. The last two weeks emphasize principles of leadership modeling and mentoring with a

[20] Malphurs and Mancini, *Building Leaders*, parts 3 and 4.

focus on leadership multiplication. Those who complete the coursework of the three-step process are elidable to take additional steps of leadership opportunity and ongoing development when "tapped on the shoulder" by ministry leaders.[21]

Servant-Leadership Style: A Biblical Approach to Leadership Development

Dale Roach focuses his strategy for leadership development on the biblical principles of Jesus's servant leadership style. Built upon the premise of developing the skills and characteristics in the right people, Roach identifies a six-phase cycle approach for leadership development:

(1) Identify the right people

(2) Connect the right people

(3) Equip the right people

(4) Empower the right people

(5) Encourage the right people

(6) Repeat the process

This model boasts that by committing to this cycle, it will result in servant-leaders who are committed to their leader, the vision, and each other.[22]

The Multiplication Challenge: A Strategy for Leadership Multiplication

The senior pastor of Victory Church in Manila, Philippines, Steve Murrell, provides a model for leadership development and multiplication that is actively employed by Victory's twenty-eight campuses and counting in the Philippines and has been adopted by churches around

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[21] Fletcher, *Empowering Leadership*, Appendix 1, 2, and 3.

[22] Dale Roach, *The Servant-Leadership Style of Jesus: A Biblical Strategy for Leadership Development* (Grand Rapids, MI: WestBow Press, 2016), chap. 3, Kindle.

the world. This leadership development strategy is built upon the principles of the church's mission: "honor God, make disciples" with a focus on "making disciples who make disciples." Murrell identifies four leadership multipliers:

(1) Identification: Identify leaders with F.A.I.T.H. (faithful, available, involved, teachable, hungry), identify God's calling, identify spiritual gifts, and identify opportunities and open doors.

(2) Instruction: The pursuit of learning with intentional intellectual training through classroom instruction, sermons, personal study, and historical literature.

(3) Impartment: Maturing leadership by imparting knowledge in the areas of faith, generosity, trust, honor, compassion, and wisdom.

(4) Internship: Providing on-the-job training through observation (watch me lead), participation (lead with me), and evaluation (learn with me) to accomplish personal confidence, professional competence, and relational connection.

Key to the success of this model is a firmly held value of "developing leaders who develop leaders" as part of the church's commitment and culture.[23]

Identifying Known Obstacles for Leadership Development

Many challenges face churches when trying to develop leaders. Identifying and understanding some of these known obstacles that hinder a healthy and productive leadership development process is of benefit to avoid preventable pitfalls. In their research, Malphurs and Mancini report three common leadership development obstacles: church inactivity (inadequate mobilization), church overactivity (task-oriented), and church misalignment (no vision for leadership development).[24] Concluded from his data, Mancini identifies six "think holes" for

[23] Murrell and Murrell, *The Multiplication Challenge*, chap. 5.

[24] Malphurs and Mancini, *Building Leaders,* chap. 2.

failed attempts at leadership development: (1) ministry treadmill – program heavy business, (2) competency trap – standing on past success, assuming you know all there is to know, (3) need-based slippery slope – working too hard to meet everyone's needs and expectations in the church, (4) cultural whirlwinds – the need to keep up with technology, culture, and other churches, (5) conference maze – relying solely on training events to instill growth, direction, and vision for their church, and (6) denominational rut – getting stuck maintaining denominational habits and expectations.[25] Moreover, in his work, Clinton discovered two additional leadership development hurdles: a leader's responsibility to continue to develop themselves and a leader's intentionality to develop future leaders.[26]

According to Murrell and Murrell, leadership development in churches is often overlooked as misguided church leaders celebrate the engagement or attraction number of attendees rather than those being discipled and developed. The priority of attendance growth too often outpaces that of leadership development.[27]

Mathieu cautions that too many times, churches invest energy in systems for leadership training but neglect processes for leadership deployment. The problems with this method are generally not seen right away. A church can have an active leadership development process that seems to work for a while, but then a surplus ends up being created. It could take years depending on the size of the church, but at some point, supply exceeds demand. Of course, this is not exactly true. More leaders are always needed, but if the deployment is mismanaged, an assumption arises that the demand is not there. Proper training and proactive deployment are two

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[25] Mancini, *Church Unique,* chap. 1.

[26] Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 2018), chap. 9, Kindle.

[27] Murrell and Murrell, *The Multiplication Challenge*, chap. 5.

sides to the healthy leadership pipeline process.[28] Fanning contends that churches and ministry-focused organizations have been misguided in their pursuit of institutionalized leadership development frameworks. He argues that these systems are often too complex and seldom provide an environment for hands-on learning and direct observation.[29]

Understanding Organizational Culture: Values-Based and Principle-Centered

In 2019, Church at Viera clarified seven fundamental organization values and crafted a simple values statement. Reviewed in this thesis literature are two competing ideas: values-based and principle-centered. The variations between these two stances are notable and of interest to the researcher as research is conducted on how to create a strong culture for leadership development. Research has been conducted to compare and contrast the leading organizational approaches of values-based culture and principle-centered culture. Leading researcher Harry Kraemer concludes from his studies that the strength of an organization's culture is based on its values. He states that in a values-based organization, people at every level come together for a higher purpose. Expectations for everything from ethical behavior to performance objectives are clearly communicated. Values define the culture of the organization, setting the tone for every interaction. No matter how productive or financially healthy a company is, without clearly defined values, it will have difficulty fostering alignment to tackle problems, surmount challenges, and generate creativity.[30] Famed author and management expert Stephen Covey argues that principle-centered culture is better than values-based culture. As a result of his data, he has determined that although a value-based map provides a useful description, the principle-

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[28] A. J. Mathieu, "Do You Have a Leadership Pipeline to Nowhere?" accessed November 22, 2019, https://malphursgroup.com/pipeline-to-nowhere/.

[29] Don Fanning, "Church-Based Training for Leaders," Liberty University: Themes of Theology that Impact Missions, February 2009, http://digitalcommons.liberty.edu/cmg_theo/5.

[30] Kraemer, *From Values to Action*, Intro.

centered compass provides invaluable vision and direction. An accurate map is a valuable management tool, but a compass set on "true north" principles is a leadership and empowerment tool. Covey concludes that if an organization focuses on principles, then it empowers everyone who understands those principles to take action.[31]

Creating a Church Culture for Leadership Development

In conducting the Literature Review, the researcher discovered a number of writers and researchers who note the significance of establishing a culture for leadership development before employing a curriculum to develop leaders. Fletcher instills the notion that every organization has a culture, including churches. In his work, he notes that most church leaders run right past the idea of building a culture for developing leaders, choosing instead a focus on constructing a pipeline to produce leaders.[32] Malphurs reports that the power of an organization's culture is key to the success of its strategy. Although a strategy may be in place, the organizational culture will defeat the strategy if the culture and the enabling systems are not aligned.[33] In agreement, Gibbons presents the Systematic (Integral) Change Model, in which he states that if an organization wants to change strategy, then behaviors, culture, and mindset must support that change or regress is inevitable. To try to change a culture without changing structures, mindset, or behaviors; will similarly fail.[34]

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[31] Stephen Covey, *Principle Centered Leadership* (New York, NY: Rosetta Books, 2009), Intro, Kindle.

[32] Fletcher, *Empowering Leadership*, chap. 3, Kindle.

[33] Malphurs, *Look Before You Lead*, 17.

[34] Paul Gibbons, *The Science of Organizational Change: How Leaders Set Strategy, Change, Behavior, and Create an Agile Culture* (Colorado Springs, CO: Phronesis Media, 2019), chap. 2, Kindle.

Conclusion: Connecting this Research as a Contribution to the Field of Leadership Development

The reviewed literature, theological foundation, and theoretical framework deliver an abundance of scholarly works on the importance of leadership development, obstacles of leadership multiplication, methods for leadership empowerment, challenges of following a "pipeline" program, benefits of creating a culture that embraces leadership reproduction, and the significance of clarifying an organization's values and principles.

The study of this literature offers theological and practical insights into motivations, models, and methodologies to develop leaders in a Christ-centered manner. The biblical principles of discipleship formation provide a solid foundation on which a strategic system for leadership development can be built. The commitment to create and implement a functional leadership pipeline is the result of a strong understanding of the biblical mandate to mentor and multiply Godly leaders.

Influenced by the available research on the topic, the researcher has adopted ideas and insights from the existing body of work including (1) build a cultural foundation in which leadership development is highly treasured, (2) clarify key organizational values that support leadership development, and (3) develop a manageable leadership development model to be implemented.

The research conducted as a result of this thesis project provides a valuable contribution to the field of leadership development. With a specific focus on moving one church staff from an aspirational mindset of developing leaders to an actionable movement to leadership development, this work provides practical insights on the implementation of organizational ideologies of developing current and future ministry leaders.

Chapter 3

Research Methodology

Introduction

Methodology is a purposeful system of problem-solving tools and techniques intended to address problems and answer questions directly related to a research topic. As specified in Chapter 1, this thesis project identifies and addresses a gap between the ideology and implementation of leadership development and multiplication among the Church at Viera staff. Closing the gap from ideology to implementation is spiritually and numerically essential to the future growth of Church at Viera. Increasing the organizational value of leadership development and creating a culture in which leadership multiplication can flourish is vital for the church's vision to succeed.

The scientific method has three research approach types: (1) quantitative methodology, (2) qualitative methodology, and (3) mixed methodology. The quantitative method's primary focus is to quantify research information through the gathering of numeric data, which provides measurable statistical analysis and numeric results.[35] The qualitative method's primary function is to qualify research information through the gathering of concepts, options, perceptions, and motivations, which provides the identification of trends and patterns.[36] Mixed methodology is an integration of collecting and analyzing quantitative research methods such as surveys and experiments with qualitative research methods such as focus groups and interviews.

Due to the complexity of the social surroundings and cultural context of the research topic, selecting a proper research method is crucial. The researcher has determined that a mixed

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[35] Geoffrey Marczyk, David DeMatteo, and David Festinger, *Essentials of Research Design and Methodology* (Hoboken, NJ: John Wiley & Sons, 2010), 92.

[36] Ewe Flick, *An Introduction to Qualitative Research*, 4th ed. (Thousand Oaks, CA: SAGE, 2009), 191-192.

methodology of data collection is the best scientific approach for this thesis project. A mixed-method approach provides the benefits of calculating, comparing, and contrasting objective fixed data with subjective variable data, giving a voice to the stakeholders and validity to the participant's point of view.

This chapter on research methodology provides detailed procedures of the intervention design and the implementation of the intervention design of the thesis project.

Intervention Design

The intervention design highlights how the procedures of the research were conducted with an emphasis on the purpose of the intervention plan, tasks to be done, steps to be taken for each task, the participants, the location of the research, research timelines, consent and confidentiality, resources required, data collection, gathering tools, protocols for using tools, and the analysis evaluation procedures and methods.

Purpose of the Intervention Plan

As documented in Chapter 1, the stated problem of this thesis is a gap between a heightened organizational ideology of leadership development and a diminished effort of implementation by the staff at Church at Viera to embrace systems and processes to develop leaders effectively. Closing the gap between ideology and implementation is of utmost importance to the numerical and spiritual growth of Church at Viera. In order for the church's vision to succeed, an increased focus on creating a culture in which leadership development can thrive is necessary.

As noted in Chapter 2, absent from the body of work on this topic is an emphasis on shifting valued principles into actionable practices. The deficiency of research on this subject matter indicates a gap in the literature, specifically on moving from ideology to implementation

of exponential leadership reproduction in the local church.

The purpose of the intervention plan is to detect the gap, discover the factors that contribute to its existence, and determine the effectiveness of Church at Viera's Leadership Pipeline as a practical resource for the church's staff to develop ministry leaders.

Research Participants

The identified target population for this research project is comprised of the twenty-four Church at Viera paid ministry staff members. The pool of potential participants includes the church's pastors, department directors, ministry coordinators, office administrators, and ministry support staff; the participation criteria excludes the researcher as a viable participant in this study. The researcher has identified the CAV staff as the principal target population of this research due to the staff's primary role and responsibility to own, embrace, and implement the systems and strategies of the church's Leadership Pipeline process.

Ethical Consent and Confidentiality

Because all of the eligible research contributors are employees of the organization that the researcher works for and holds a leadership position within, the research intervention plan was carefully designed to be optional and anonymous. It was communicated to the church staff that their participation in this study was entirely voluntary with no benefit or detriment to their employment at Church at Viera. No names, contact information, or identifiable employee identification was collected during the study. A formal consent form was provided to the participants about their potential contribution to the study. To maintain the anonymity of the participants, no signed or returned copy of the consent form was required. However, a participation compensation was provided to individuals who contacted the researcher following the completion of their survey submission to receive their compensation. The Formed Consent

Form is provided in Appendix 1.2.

Location of the Intervention Activities

The intervention activities for this research project were all digital and located online; no physical research activities exist, nor any option to participate at a physical location provided. The digital location of all research participation procedures was available on a custom-built website specifically designed for this research project. This site included (1) a video participation orientation directly uploaded to the site, (2) a formal consent form directly uploaded to the site, and (3) three online surveys linked to qualtrics.com.

Research Timelines and Durations of Activities

Commonly known as a "snap-shot" study, this research was conducted over a short period of time in which the scientific method of cross-sectional data collection was conducted. The research data collection timeline for this study was determined by the researcher to be fourteen days. This two-week period was the interval of time in which the participants were able to contribute to the research by completing and submitting their surveys.

Applied Tools and Required Resources for Intervention Plan

Provided is a catalog of the essential tools and resources required for the implementation of the intervention plan. This list includes:

(1) Computer: An Apple MacBook Pro, password protected and solely used by the researcher, was the primary computing hardware device for this research project. Microsoft Word was exclusively used to create the formal consent form, document the research project, and write the thesis paper.

(2) Communication: E-mail was the primary method of communication with the research participants during this study.

(3) Video: An Apple iPhone was used to capture the video content for the participation orientation video provided to the research participants. Apple's iMovie software was used to edit and produce the final video product.

(4) Website: A template-based, customizable website from wix.com served as the digital platform in which the research participation orientation, formal consent form, and surveys were provided to the research participants.

(5) Surveys: The website qualtrics.com served as the resource to create the surveys, collect the research data, and analyze the research results.

(6) Participant Compensation: Research participants were provided with a $10 gift card upon completion of their contribution. The researcher set a goal of obtaining research data from twenty of the twenty-four elidable potential participants for this project. Therefore, twenty $10 gift cards from Starbucks, were purchased for distribution to the participants.

Tasks and Procedural Steps of the Intervention Plan

The intervention plan's primary task was a three-phase survey provided to the target population of the study. The three-phase approach to the intervention plan was specifically designed to capture particular data from within the identified participant group varying from the entire group of potential participants surveyed in phase 1, the primary staff managers and leaders surveyed in phase 2, and the principal contributors to the vision formation and Leadership Pipeline creation surveyed in phase 3. The purpose of the intervention plan has determined the primary activities measured for change in this study:

(1) Detect the gap.

(2) Discover the contributing factors to the existence of the gap.

(3) Determine the effectiveness of the church's Leadership Pipeline process.

The three-phase survey approach is as follows:

PHASE 1: The participation criteria for the first survey includes all twenty-four currently employed ministry staff members of Church at Viera. This twenty-question quantitative survey focuses on gathering general information from the CAV staff on their value of leadership development, how much they know about CAV's Leadership Pipeline, how frequently they interact with the Leadership Pipeline process, and how often they engage in leadership development practices as a CAV employee.

The Phase 1 survey questions include the following:

(1) How long have you been employed at Church at Viera?

(2) What job title best describes your role at Church at Viera?

(3) On a scale of 1-5, how passionate are you about developing the leadership in others?

(4) On a scale of 1-5, how well is Church at Viera doing to develop key volunteers and place them into leadership roles?

(5) Based on your experience, how frequently are you engaged in conversation, provided with resources, or invited to trainings by the Church at Viera staff on the topic of leadership development?

(6) Based on your experience, how frequently do you hear your supervisor or a key leader within the Church at Viera staff talk about leadership development as a key value and strategy to fulfill the church's mission and vision?

(7) Prior to your participation in the study, were you aware that Church at Viera had a formal documented leadership development process called Leadership Pipeline?

(8) If employed in a ministry department, are you aware if your ministry department has a Leadership Pipeline manual designed specifically for your area of ministry?

(9) If you answered "DOES" to question 8, how frequently do you refer to your ministry department's Leadership Pipeline manual to gain insights or guidance on how to develop leaders within your ministry?

(10) To the best of your knowledge, does a leadership structure for staff and volunteers exist within your department or area f ministry that aligns with Leadership Pipeline?

(11) What level of training have you received on Church at Viera's Leadership Pipeline?

(12) If employed 5 years or less within a ministry department at Church at Viera, did you receive training on Leadership Pipeline as part of your staff on-boarding process?

(13) Based on your level of training, what is your level of confidence to be able to implement principles and procedures of Church at Viera's Leadership Pipeline?

(14) Based on your level of training and experience with Leadership Pipeline principles and procedures, on a scale of 1-5, how intuitive or "user-friendly" would you rate the use of it?

(15) Based on your response to question 14, on a scale of 1-5, what level of significance does the "user-friendliness" of Leadership Pipeline factor into your decision to implement it?

(16) Based on our level of training and experience with Leadership Pipeline, on a scale of 1-5, what degree has the time requirements of Leadership Pipeline played into your ability to implement it?

(17) To what degree do you rely on the recourses of Leadership Pipeline to develop leaders or support those who do?

(18) If employed in a ministry department, how often is ongoing leadership training for your staff and volunteers provided?

(19) How frequently do you have conversations with your supervisor about implementing the principles and procedures of Leadership Pipeline?

(20) If employed as a coordinator, director, or pastor, are you currently being held accountable by your supervisor or a key leader within the Church at Viera staff to contribute to the development in others and implementing the Leadership Pipeline process?

The full Phase 1 survey is provided as Appendix 2.1.

PHASE 2: The survey's participation criteria include all twelve ministry coordinators, department directors, and pastors currently employed at Church at Viera. As the primary implementers of CAV's leadership development process, this sub-group of the CAV staff were asked to participate in a qualitative research exercise based on Tom Paterson's group processing tool "Four Helpful Lists."[37] For this research, the "Four Helpful Lists" resource was tailored to allow for individual questionnaire response contributions. This customization allowed the researcher to collect individual responses, compare and contrast each contributor's responses to the responses of other individual contributors, and develop group processing insights as a result of the group's collective responses.

The Phase 2 survey questions include the following:

(1) What's right? (things that need to be optimized)

a. What's right with Leadership Pipeline at Church at Viera?

b. What areas or aspects of Leadership Pipeline are helping Church at Viera to develop leaders?

c. What areas or aspects of Leadership Pipeline are going well and could be optimized for greater results?

(2) What's wrong? (things that need to be changed)

a. What's wrong with Leadership Pipeline at Church at Viera?

[37] Tom Paterson, *StratOp,* http://discoverstratop.com.

b. What areas or aspects of Leadership Pipeline are not working as intended or expected?

c. What areas or aspects of Leadership Pipeline need to be changed in order to be more effective?

(3) What's confused? (things that need to be clarified)

a. What's confused about Leadership Pipeline at Church at Viera?

b. What areas or aspects of Leadership Pipeline are overly complicated or conflicted?

c. What areas or aspects of Leadership Pipeline need clarification in order to be more effective?

(4) What's missing? (things that need to be added)

a. What's missing with Leadership Pipeline at Church at Viera?

b. What areas or aspects of Leadership Pipeline are overlooked or neglected?

c. What areas or aspects of Leadership Pipeline need to be added in order to be more effective?

The full Phase 2 questionnaire is provided as Appendix 2.2.

PHASE 3: The third survey's participation criteria included a select group of six paid staff members who were actively involved in the vision formation of Church at Viera's leadership development and the creation of Leadership Pipeline anytime from 2015-2018. This mixed-method survey collected information from participants about their personal efforts to develop leaders, how they felt the CAV staff was doing to embrace the value of leadership development and implement the Leadership Pipeline, and insights on how to bring organizational alignment between the ideology of leadership development and the implementation of Leadership Pipeline.

The Phase 3 survey questions include the following:

(1) On a scale of 1-5, how important is the leadership development of others part of your pastoral calling, personal mission, and ministry strategy?

(2) The ability to successfully develop leaders requires a trained skill set. On a scale of 1-5, how equipped do you feel to effectively develop the leadership in others?

(3) As a ministry overseer and leader at Church at Viera, how many individuals are you currently investing in to intentionally develop their leadership?

(4) In 2015, the Church at Viera leadership hired church consultant company Auxano to assist in creating a "vision framework" to help cast vision for the church. As part of this process, the need for a heightened value and tangible strategy for leadership development was discussed and documented as a necessary means to fulfill the church's mission and vision. As someone who was part of the vision formation and creation phases of Leadership Pipeline between the years of 2015-2018, on a scale of 1-5, how well do you think the Church at Viera staff has embraced the value of leadership development?

(5) Based on the statement in question 4, on a scale of 1-5, how well do you think the Church at Viera staff has incorporated the strategy of Leadership Pipeline?

(6) Based on the statement in question 4, on a scale of 1-5, how well do you think the Church at Viera staff has implemented the principles and procedures of Leadership Pipeline?

(7) Based on the statement in question 4, on a scale of 1-5, how does the leadership development efforts of Leadership Pipeline by the Church at Viera staff measure up to your expectations?

(8) It has been observed by the researcher that there is an apparent gap between (1) the organizational belief (ideology) that leadership development is a key value and

strategy to fulfill the church's mission and vision and (2) the behavior (implementation) of the Church at Viera staff to actively develop leaders through Leadership Pipeline. Do you agree with this observation?

(9) Based on your answer to question 8, please provide an explanation as to why you believe this gap does or does not exist.

(10) Based on your answer to question 8, please provide any personal or organizational insights as to how alignment between the belief (ideology) and the behavior (implementation) of leadership development among the Church at Viera staff can be sustained or strengthened.

The full Phase 3 survey is provided as Appendix 2.3.

Analysis and Evaluation Procedures

The collection and examination of research data was gathered and calculated through qualtrics.com. This web-based software provided the tools and resources to create the survey questions, record the survey responses, and analyze the survey results. The analysis and evaluation procedures for this study included the following:

(1) Reports: A basis data report was generated for each survey, providing general information on the findings of the statistics from quantifiable responses, written responses from qualitative responses, and the number of total responses for each survey question.

(2) Correlations and Cross Tabulations: Quantitative responses were analyzed for correlations through the use of cross-tabulation. Applying this methodology provided insights as to the relationship between two or more of the research survey results to investigate any statistical significance. Cross tabulations included the following:

(a) A staff member's length of employment and their degree in the understanding of the Leadership Pipeline process

(b) A staff member's degree in understanding the Leadership Pipeline and their frequency of engaging in the Leadership Pipeline process

(c) A staff member's position within the organization and their level of commitment to implementing the Leadership Pipeline process

(d) A staff member's rating on the Leadership Pipeline's "user-friendliness" and their frequency of utilizing it as a leadership development resource

(e) A staff member's position within the organization and the regularity that they are offered or engaged in leadership development training

(f) A staff member's position within the organization and the level of accountability they feel from their supervisor to implement the Leadership Pipeline process.

(3) Themes: Qualitative responses were evaluated for statistical themes, patterns, and trends. Upon receiving the data, the researcher reviewed the data to detect commonalities and correlations that emerged, documenting them as part of the research findings. Any notable anomalies were also recorded and reported as part of this process of analysis.

(4) Result Illustrations: In Chapter 4, illustrations of the research results are provided, including graphs and charts depicting the statistical data reported and analyzed from this research project.

The full survey results, reports, and analytics are provided in the Appendix.

Implementation of Intervention Design

The implementation of the intervention design highlights how the procedures of the research were conducted with an emphasis on the step-by-step activities of preparing for the

implementation of the intervention design, conducting the procedures of the intervention design, and reflecting on the intervention design process.

Preparations to Implement the Intervention Design

Following the final authorization from Liberty University's Institutional Review Board to conduct this study, the researcher received consent from his mentor to proceed with the study and approval from the executive pastor of Church at Viera to select dates to engage the church staff in the research. The researcher determined a seven-day preparation period to be set prior to initiating the implementation of the intervention design. During the week-long period of preparing to implement the intervention design, the researcher focused on two primary tasks: (1) preparing the research resources and (2) recruiting the research participants.

Upon selecting a start date for the intervention plan and one-week of preparation prior to the research launch, the following timeline was established:

Authorization from Institutional Review Board:	May 19, 2020
Preparations to Implement the Intervention Design:	May 19, 2020 – May 25, 2020
Implementation of the Intervention Design:	May 26, 2020 – June 8, 2020

Preparing the Research Resources

The researcher determined the order of preparing the research results based on the task's value to the research and the amount of time each task would take to prepare. The research resource preparation tasks are listed in order of their execution.

(1) Surveys: As the primary tool for research engagement, data collection, and statistical analysis, the researcher explored several internet-based survey resources. It was determined that Qualtrics CoreXM Professional from qualtrics.com was the optimal choice. After setting up an account, the researcher created three separate surveys to correspond with the three phases of the intervention design. The questions for the

surveys had previously been created by the researcher in a Microsoft Word document. The survey content was transferred into Qualtrics and properly formatted to suit the needs of the web platform.

(2) Website: To simplify the process and maximize the research participants' experience, the researcher decided that providing all of the research resources in one location would be the best course of action. After examining multiple custom website solutions, wix.com was selected for its affordable pricing and ease of template-based editing. The researcher selected a template and proceeded to build a custom website to support the research project by housing the research resources, including (1) a participation orientation video, (2) a formal consent form, and (3) three research surveys. Each of the research resources was made available by the click of a button. The participation orientation video and the formal consent form were directly uploaded to the website, while the survey links were provided to re-direct the research contributors to the Qualtrics website to take each survey. The research website is https://trevorblakehislop.wixsite.com/mysite.

(3) Video: In the initial design stages of the intervention plan, the researcher saw value in providing an orientation for potential research participants. An overview of the project would be presented, and the details of the participation would be communicated. Due to the impact of the 2020 global pandemic COVID-19, it was decided by the researcher that no in-person gatherings or data collection processes would take place as part of the research project. With this in mind, the researcher decided to offer a virtual orientation experience by recording the orientation content and providing it to the research participants on the research website.

(4) Consent Form: As part of the Institutional Review Board's approval process, the researcher was required to create a formal consent form to be provided to potential research participants. This sanctioned form was uploaded to the research website to be viewed by the contributors to the research.

Recruiting the Research Participants

In preparation to conduct the research, the researcher sent out an e-mail invitation to all twenty-four potential participants five days before the start of the research to inform them that they have been identified as a potential participant of the research, provide them with an overview of the research, and offer them a personal invitation to contribute to the research.

Provide invitation to participation: May 21, 2020

Implementing the Intervention Design Procedures

On the first day of the research, potential participants received an e-mail informing them that the study had begun along with instructions on how to contribute to the research. During the fourteen-day data collection duration, participants were able to click on the website, view the video participation orientation, read the consent form, and take the surveys. During the data collection duration, two follow up communications were delivered to the participants by e-mail to encourage participants to complete and submit their surveys. Upon the conclusion of the two-week participation duration, the researcher sent a final e-mail to thank everyone for their efforts to support the research project. The researcher provided a total of four e-mail communications. The digital communications included the following:

Provide participants with research resources: May 26, 2020

Initial follow-up to encourage participation: June 1, 2020

Final follow-up to encourage participation: June 8, 2020

Appreciate participants for their contribution:	June 9, 2020

Through the online resource tools provided by Qualtrics' CoreXM, the researcher was able to view a dashboard report on the number of completed surveys. This report was updated every time a participant submitted a contribution. The researcher identified four "check-point" days as opportunities to identify any concerns of the intervention design and track the progress of the research participation. The researcher ran a basic report of all three surveys on day seven of the data collection duration to gain early insights into the research results; however, no formal findings were documented. Throughout the fourteen-day period, no concerns of the intervention design were identified, and slow but steady progress of participation occurred. The "check-point" days recorded the following:

Day 3	May 28, 2020	7 participants
Day 7	June 1, 2020	11 participants
Day 10	June 4, 2020	14 participants
Day 14	June 8, 2020	20 participants

Reflections on the Intervention Design Process

The researcher recorded various observations throughout the preparation and implementation of the intervention design process. The following considerations have been organized into two categories: (1) reflections on the design procedures and (2) reflections on the research participants.

Reflections on the Design Procedures

In the early creation stages of the intervention design process, the researcher constructed his research procedures on the foundation of in-person gatherings and on-location data collection. Due to the impacts of the coronavirus pandemic and the effects of the COVID-19

safety restrictions during the spring and summer months of 2020, the researcher adjusted the design process and adapted the research procedures to be conducted on a digital platform. These modifications included the following:

Initial Design Plan:	Adapted Design Plan:
an in-person recruiting strategy	an e-mail recruitment strategy
a paper copy of the Consent Form	a digital copy of the Consent Form
an in-person participation orientation	a video participation orientation
an in-person focus group	an online questionnaire (phase 2 survey)

The decision to make these modifications was inspired by the researcher's dedication to care for the study's primary stakeholders and driven by a motivation to promptly complete the research data collection phase of the doctoral thesis project.

The seven-day period of the formalized preparation for implementation was less than desirable for the researcher. The researcher's decision to shorten this period and expedite the process was set by two influencing factors: (1) the approval process from the Institutional Review Board took longer than anticipated and (2) a request from the church's executive pastor to avoid conducting research during the busy ministry programming season from mid-June through mid-July as the church's staff prepared to re-open its doors following the pandemic. Fortunate for the researcher, many preparations for the research had already been completed. These included determining to digitally distribute the research resources to the participants, exploring a website platform to house the research resources, and investigating which online survey resource would best serve the needs of the study.

Through the resource of Qualtrics, the researcher was able to view a dashboard report of how many participants had submitted a survey. Initially, the researcher was eager to track this report daily. On the second day of data collection, the researcher recognized the potential that

this pattern may compromise the anonymity of the research. Participants were providing unsolicited information that would allow the researcher to identify a participant based on the date and time that their contribution was submitted. In response to this concern, the researcher decided to decrease his viewing of the dashboard report to a few "check-point" days during the remaining period of data collection. This vital adjustment still allowed the researcher to track the participation progress but not be able to identify a particular participant's submission.

Reflections on the Research Participants

The researcher set an attainable goal to engage twenty of the twenty-four staff members in the research process. Following the recruitment letter and invitation for participation, the researcher received a higher response of encouragement and support from his fellow colleagues, indicating their excitement to participate in the study. However, by the third day of data collection, only seven individuals had participated and by the seventh day, only eleven. The researcher responded with follow up e-mails on the seventh day and fourteenth days of the study to encourage participation. The researcher was excited to receive submitted survey responses from twenty members of the CAV staff by the fourteenth day.

As an incentive for participation and compensation for their contribution, research participants were given a $10 gift card from Starbucks upon the completion of their survey submission. Since the research procedures were designed to protect the participants' identity, the researcher was unaware of who participated. As a method of providing the gift card to the participants, the researcher invited the contributors to notify him upon the completion of their survey submission. Fourteen of the twenty participants identified themselves and received a gift card. Four participants identified themselves and requested not to receive the gift card. Two participants did not identify themselves and did not receive a gift card.

As a result of inviting the staff to participate in the study, the researcher was engaged in multiple conversations during the data collection period with fellow staff members about the topic of leadership development, their feelings about Church at Viera's leadership development efforts, and the Leadership Pipeline process. Having anticipated this occurrence and acknowledging his influence on the participants, the researcher chose to only engage in the conversations if a co-worker had identified themselves as someone who had already submitted their survey responses. The researcher willingly participated in these discussions but did not document these conversations as contributing data to the research.

Chapter 4

Research Results & Reflections

Introduction

In Chapter 1, the thesis project's purpose of uncovering and understanding the gap between the ideology and implementation of leadership development among the Church at Viera staff was clarified. In Chapter 2, a deficiency of research on this subject matter in the available literature, explicitly moving from ideology to implementation of exponential leadership reproduction in the local church, was identified. In Chapter 3, the plans, process, and implementation of the mixed methodology intervention design that produced the research's data to detect the gap, discover the factors that contribute to its existence, and determine the effectiveness of Church at Viera's Leadership Pipeline was addressed. All of these efforts have laid the foundation for the research results to be revealed. Chapter 4 will share the outcomes of the intervention plan through insights into the data's analysis and reflections on the research findings.

Results of the Intervention Design

The intervention design's principal undertaking was a three-phase survey provided to the Church at Viera staff. The three-phase approach to the intervention design was specifically created to capture particular data from three identified participant groups. Each survey was designed to collect pertinent data from each particular group. The subsequent criteria were determined for the following surveys:

Phase 1 Survey: all currently employed paid ministry staff (24 potential participants)

Phase 2 Survey: all coordinators, directors, and pastors (12 potential participants)

Phase 3 Survey: all staff that were actively involved in the vision formation of leadership development and the creation phases of Leadership Pipeline anytime

between 2015 – 2018 (6 potential participants)

As stated in Chapter 3, the analysis and evaluation procedures for this study include the following:

(1) Reports: A basis data report was generated for each survey, providing general information on the findings of the statistics from quantifiable responses, written responses from qualitative responses, and the number of total responses for each survey question.

(2) Correlations and Cross Tabulations: Quantitative responses were analyzed for correlations through the use of cross-tabulation. Applying this methodology provided insights into the relationship between two or more of the research surveys results to investigate any statistical significance. Cross tabulations include the following:

(a) A staff member's length of employment *AND* their level of training on the Leadership Pipeline process.

(b) A staff member's position within the organization *AND* their level of training on the Leadership Pipeline process.

(c) A staff member's position within the organization *AND* how passionate they are about developing leaders.

(d) A staff member's position within the organization *AND* the frequency of conversations they have with their supervisor about implementing the Leadership Pipeline.

(e) A staff member's position within the organization *AND* the degree in which they depend on the Leadership Pipeline to develop leaders.

(f) A staff member's passion for developing leaders *AND* the degree in which they depend on the Leadership Pipeline to develop leaders.

(g) A staff member's level of training on the Leadership Pipeline *AND* their ranking of the "user-friendliness" of the Leadership Pipeline.

(h) A staff member's degree of accountability required from their supervisor to develop leaders *AND* their frequency of conversations with their supervisor about implementing the Leadership Pipeline process.

(3) Themes: Qualitative responses were evaluated for statistical themes, patterns, and trends. Upon receiving the data, the researcher reviewed the data to detect commonalities and correlations that emerged, documenting them as part of the research findings. Any notable anomalies were also recorded and reported as part of this process of analysis.

The full survey results, reports, and analytics are provided in the Appendix under *Research Results*.

Phase 1 Survey Results

In the first phase of the research, all currently employed paid ministry staff of Church at Viera were invited to participate in a survey. Of the twenty-four potential participants, twenty of them contributed to the research by participating in the phase 1 survey. The twenty-question quantitative survey focused on gathering general information from the CAV staff on their value of leadership development, how much they know about CAV's Leadership Pipeline, how frequently they interact with the Leadership Pipeline process, and how often they engage in leadership development practices as a CAV employee. The following results were recorded:

Question 1: How long have you been employed at Church at Viera?

Answer	Participant Number	Percentage
Less than 2 years	9	45%
2-5 years	3	15%
5 years or more	8	40%

Question 2: What job title best describes your role at Church at Viera?

Answer	Participant Number	Percentage
Support Staff	4	20%
Ministry Assistant / Coordinator	8	40%
Ministry Director within a department	1	5%
Department Director / Pastor	7	35%

Question 3: On a scale of 1 – 5, how passionate are you about developing the leadership in others?

Answer	Participant Number	Percentage
1. Not at all	0	0%
2. Mildly	0	0%
3. Moderately	3	15%
4. Very	13	65%
5. Extremely	4	20%

Question 4: On a scale of 1 – 5, how well is Church at Viera doing to develop key volunteers and place them into leadership roles?

Answer	Participant Number	Percentage
1. Not at all	0	0%
2. Not well	4	20%
3. Moderately well	9	45%
4. Very well	7	35%
5. Extremely well	0	0%

Question 5: Based on your experience, how frequently are you engaging in conversations, provided with recourses, or invited to training by the Church at Viera staff on the topic of leadership development?

Answer	Participant Number	Percentage
Never: not at all	3	15%
Seldom: once or twice a year	11	55%
Occasionally: once or twice a quarter	4	20%
Often: once or twice a month	1	5%
Always: once a week or more	1	5%

Question 6: Based on your experience, how frequently do you hear your supervisor or a key leader within the Church at Viera staff talk about leadership development as a key value and strategy to fulfill the church's mission and vision?

Answer	Participant Number	Percentage
Never: not at all	1	5%
Seldom: once or twice a year	8	40%
Occasionally: once or twice a quarter	4	20%
Often: once or twice a month	5	25%
Always: once a week or more	2	10%

Question 7: Prior to your participation in this study, were you aware that Church at Viera has a formal documented leadership development process called Leadership Pipeline?

Answer	Participant Number	Percentage
Yes	15	75%
No	5	25%

Question 8: If employed in a ministry department, are you aware if your department has a Leadership Pipeline manual designed specifically for your area of ministry?

Answer	Participant Number	Percentage
A leadership pipeline DOES exist	11	69%
A leadership pipeline DOES NOT exist	1	6%
I have no idea	4	25%

Question 9: If you answered "DOES" to question 8, how frequently do you reference your ministry department's Leadership Pipeline manual to gain insight or guidance on how to develop leaders within your ministry?

Answer	Participant Number	Percentage
Never: not at all	4	33%
Seldom: once or twice a year	5	42%
Occasionally: once or twice a quarter	1	8%
Often: once or twice a month	0	0%
Always: once a week or more	2	17%

Question 10: To the best of your knowledge, does a leadership structure for staff and volunteers exist within your department or area of ministry that aligns with Leadership Pipeline?

Answer	Participant Number	Percentage
Yes, it does	9	45%
No, it does not	7	35%
I have no idea	4	20%

Question 11: What level of training have you received on Church at Viera's Leadership Pipeline?

Answer	Participant Number	Percentage
None: I have never been trained	9	45%
Minimal: I have received an overview	4	20%
Adequate: I have been trained on principles	7	35%
In-depth: I have been trained to create content	0	0%

Question 12: If employed 5 years or less within a ministry department at Church at Viera, did you receive training as part of your staff on-boarding process?

Answer	Participant Number	Percentage
Yes	1	9%
No	10	91%

Question 13: Based on your level of training, what is your level of confidence to be able to implement the principles and procedures of Church at Viera's Leadership Pipeline?

Answer	Participant Number	Percentage
None: I don't know anything about it	6	30%
Minimal: I am hesitant	5	25%
Adequate: I am comfortable	8	40%
Maximum: I have full confidence	1	5%

Question 14: Based on your level of training and experience with the Leadership Pipeline principles and procedures, on a scale of 1 – 5, how intuitive or "user-friendly" would you rate the use of it?

Answer	Participant Number	Percentage
1. I find it extremely difficult to use	2	15%
2. I find it difficult to use	4	20%
3. I find it moderate to use	4	20%
4. I find it easy to use	0	0%
5. I find it very easy to use	1	5%
Due to my role, I do not use it	4	20%
Due to lack of training, I do not use it	5	25%

Question 15: Based on your response to question 14, on a scale of 1 – 5, what significance does the "user-friendliness" of Leadership Pipeline factor into your decision to implement it?

Answer	Participant Number	Percentage
1. Highly insignificant	1	5%
2. Insignificant	0	0%
3. Neutral	3	15%
4. Significant	5	25%
5. Highly significant	2	10%
Due to my role, I do not use it	4	20%
Due to my lack of training, I do not use it	5	25%

Question 16: Based on your level of training and experience with the Leadership Pipeline, on a scale of 1 – 5, to what degree has the time requirements of Leadership Pipeline played into your ability to implement it?

Answer	Participant Number	Percentage
1. Highly insignificant	0	0%
2. Insignificant	3	15%
3. Neutral	2	10%
4. Significant	5	25%
5. Highly significant	1	5%
Due to my role, I do not use it	4	20%
Due to my lack of training, I do not use it	5	25%

Question 17: To what degree do you rely on the recourse of Leadership Pipeline to develop leaders or support those who do?

Answer	Participant Number	Percentage
None: I do not use LP	10	52%
Minimal: I rarely rely on LP	5	26%
Moderate: I occasionally rely on LP	2	11%
Heavily: I frequently rely on LP	2	11%

Question 18: If employed in a ministry department, how often is ongoing leadership training for your staff and volunteers provided?

Answer	Participant Number	Percentage
Never: no training is provided	3	19%
Seldom: once a year	7	44%
Occasionally: twice a year	2	12%
Often: once a quarter	3	19%
Always: once a month or more	1	6%

Question 19: How frequently do you have conversations with your supervisor about implementing the principles and procedures of Leadership Pipeline?

Answer	Participant Number	Percentage
Never: no conversations are had	8	40%
Seldom: once a year	2	10%
Occasionally: twice a year	6	30%
Often: once a quarter	2	10%
Always: once a month or more	2	10%

Question 20: If employed as a coordinator, director, or pastor, are you currently being held accountable by your supervisor or a key leader within the Church at Viera staff to contribute to the leadership development in others and implement the Leadership Pipeline process?

Answer	Participant Number	Percentage
Yes	7	50%
No	7	50%

The following phase 1 research data was analyzed through the use of cross-tabulation to provide additional insights into the findings. This analytical methodology offers information about the relationship between the data provided for two survey questions responses. For example, the first cross-tabulation compares survey Question 1, "how long have you been employed at Church at Viera" with Question 11, "what level of training have you received on Church at Viera's Leadership Pipeline." This analysis reveals the correlation between a staff member's tenure and their level of training on the Leadership Pipeline. When cross-tabulated, the analysis uncovers statistically significant information such as (1) over half of the staff that has been employed less than two years have never been trained on Leadership Pipeline, (2) half of the staff employed five years or more have either received no training or minimal training on the Leadership Pipeline and (3) no staff, regardless of their length of employment, have received in-depth training on the Leadership Pipeline.

Q11: What level of training have you received on Church at Viera's Leadership Pipeline?	Q1: How long have you been employed at Church at Viera?			
	Total	Less than 2 years	2 – 5 years	5 years or more
Total Count	20	9	3	8
None: I have never been trained	9	5	1	3
Minimal: I have received an overview	4	2	1	1
Adequate: I have been trained on principles	7	2	1	4
In-depth: I have been trained to customize	0	0	0	0

The additional cross-tabulation reports are provided with noteworthy data analysis that is substantial to the research.

Q3: On a scale of 1 – 5, how passionate are you about developing leadership in others?	Q2: What job title best describes your role at Church at Viera?				
	Total	Support Staff	Assistant / Coordinator	Ministry Director	Department Director / Pastor
Total Count	20	4	8	1	7
1. Not at all	0	0	0	0	0
2. Mildly	0	0	0	0	0
3. Moderately	3	0	1	0	2
4. Very	13	3	6	1	3
5. Extremely	4	1	1	0	2

Noteworthy:

- None of the paid staff, regardless of their role, indicated a lacking passion of "not at all" or "mildly" when it comes to developing leaders.
- Of the twenty participants, thirteen of them stated that they were "very" passionate about developing leadership in others. Of these thirteen staff members, almost half (6 out of 13) are assistants or coordinators, whereas only less than a quarter (3 out of 13) are department directors or pastors.
- Only two staff members in the role of department director or pastor selected "extremely" when asked how passionate they were about developing leadership in others.

Q11: What level of training have you received on Church at Viera's Leadership Pipeline?	Q2: What job title best describes your role at Church at Viera?				
	Total	Support Staff	Assistant / Coordinator	Ministry Director	Department Director/ Pastor
Total Count	20	4	8	1	7
None: I have never been trained	9	3	3	0	3
Minimal: I have received an overview	4	0	3	0	1
Adequate: I have been trained on principles	7	1	2	1	3
In-depth: I have been trained to customize	0	0	0	0	0

Noteworthy:

- One-third (3 out of 9) of those who have never received training on CAV's Leadership Pipeline hold a department director or pastor position.

- Almost one-half (3 out of 7) of those serving as a department director or pastor has not received any training on Leadership Pipeline.
- Of all twenty participating staff members, only three identified themselves as receiving adequate training on Leadership Pipeline and hold a position of department director or pastor, the primary influencers and implementors of Leadership Pipeline.

Q17: To what degree do you rely on the recourses of Leadership Pipeline to develop leaders or support those who do?	Q2: What job title best describes your role at Church at Viera?				
	Total	Support Staff	Assistant / Coordinator	Ministry Director	Department Director / Pastor
Total Count	19	4	7	1	7
None: I do not use it	10	4	4	0	2
Minimal: I rarely use it	5	0	2	0	3
Moderate: I occasionally use it	2	0	0	1	1
Heavily: I frequently use it	2	0	1	0	1

Noteworthy:

- Over half (4 out of 7) of CAV's ministry assistants or coordinators do not rely on the resources of Leadership Pipeline at all.
- Over two-thirds (5 out of 7) of those leading in a department director or pastor position either use the resources of Leadership Pipeline rarely or never when developing the leadership in others.
- Of the nineteen staff members who responded to this survey question, only four indicated that they rely on the resources of Leadership Pipeline occasionally or frequently (1 assistant/coordinator, 1 ministry director, and 2 department director/ pastor).

Q19: How frequently do you have conversations with your supervisor about implementing the principles and procedures of Leadership Pipeline?	Q2: What job title best describes your role at Church at Viera?				
	Total	Support Staff	Assistant / Coordinator	Ministry Director	Department Director/ Pastor
Total Count	20	4	8	1	7
Never: no conversations are had	8	4	2	0	2
Seldom: once a year	2	0	1	0	1
Occasionally: twice a year	6	0	3	0	3
Often: once a quarter	2	0	1	1	0
Always: once a month or more	2	0	1	0	1

Noteworthy:

- Two individuals who hold a position of department director or pastor indicated that they have never had a conversation with their supervisor about implementing the Leadership Pipeline principles and procedures.
- Six out of the seven participants who identified themselves as a department director or pastor indicated that they only have conversations with their supervisor once or twice a year about implementing Leadership Pipeline.
- Only one department director or pastor specified that they have conversations with their supervisor once a month or more about implementing the Leadership Pipeline.

Q17: To what degree do you rely on the recourses of Leadership Pipeline to develop leaders or support those who do?	Q3: On a scale of 1 – 5, how passionate are you about developing leadership in others?					
	Total	1. Not at all	2. Mildly	3. Moderately	4. Very	5. Extremely
Total Count	19	0	0	3	12	4
None: I do not use it	10	0	0	2	6	2
Minimal: I rarely use it	5	0	0	1	3	1
Moderate: I occasionally use it	2	0	0	0	2	0
Heavily: I frequently use it	2	0	0	0	1	1

Noteworthy:

- Of the nineteen staff members who responded to this survey question, all nineteen stated that they are moderately, very, or extremely passionate about leadership development in others. However, ten of these individuals noted that they do not rely on the Leadership Pipeline at all when developing leaders.
- Of the sixteen staff members who answered “very” or “extremely” to how passionate they were about leadership development, twelve of them stated that they never or rarely use the Leadership Pipeline resources.
- Only one individual indicated that they were extremely passionate about leadership development and heavily reliant on the Leadership Pipeline resources.

Q14: Based on your level of training and experience with the Leadership Pipeline principles and procedures, on a scale of 1 – 5, how intuitive or "user-friendly" would you rate the use of it?	Q11: What level of training have you received on Church at Viera's Leadership Pipeline?				
	Total	None	Minimal	Adequate	In-depth
Total Count	20	9	4	7	0
1. I find it extremely difficult to use	2	1	0	1	0
2. I find it difficult to use	4	0	1	3	0
3. I find it moderate to use	4	1	2	1	0
4. I find it easy to use	0	0	0	0	0
5. I find it extremely easy to use	1	0	0	1	0
Due to my role, I do not use it	4	3	0	1	0
Due to lack of training, I do not use it	5	4	1	0	0

Noteworthy:

- None of the surveyed staff, regardless of their level of training, find Leadership Pipeline extremely easy to use.
- Of those who have had adequate training on Church at Viera's Leadership Pipeline, almost half (3 out of 7) found it challenging to use.
- Of the seven participants who indicated that have had adequate training on the Leadership Pipeline, only two identified the Leadership Pipeline's "user-friendliness" as moderate or above, while four found it to be difficult or extremely difficult.

Q19: How frequently do you have conversations with your supervisor about implementing the principles and procedures of Leadership Pipeline?	Q20: If employed as a coordinator, director, or pastor, are you currently being held accountable by your supervisor or a key leader within the Church at Viera staff to contribute to the leadership development in others and implement the Leadership Pipeline process?		
	Total	Yes	No
Total Count	14	7	7
Never: no conversations are had	3	0	3
Seldom: once a year	2	1	1
Occasionally: twice a year	6	5	1
Often: once a quarter	2	1	1
Always: once a month or more	1	0	1

Noteworthy:

- Of the fourteen participants who responded, only one individual indicated that they

are having conversations with their supervisor once a month or more about implementing the Leadership Pipeline. However, that same individual also indicated that they are not being held accountable to implement the Leadership Pipeline process.

- Of the seven staff members being held accountable for implementing Leadership Pipeline, five of them have conversations with their supervisor only twice a year about implementing the pipeline's principles and procedures.
- Three individuals identified themselves as neither having conversations with their supervisor nor being held accountable by their supervisor to implement Leadership Pipeline.

Phase 2 Survey Results

In the second phase of the research, all paid ministry coordinators, directors, and pastors of Church at Viera were invited to participate in a survey. Of the twelve potential participants, eleven contributed to the research by participating in the phase 2 survey. The research tool utilized in phase 2 of the research was a qualitative questionnaire based on Tom Paterson's "Four Helpful Lists." By narrowing the target population of this research phase to the coordinators, directors, and pastors, the researcher was able to gain insights directly from the primary implementers of CAV's leadership development process. This customization of "Four Helpful Lists" allowed the researcher to collect individual responses, compare and contrast each contributor's responses to the responses of other individual contributors, and develop group processing insights as a result of the group's collective responses. The following themes were identified and recorded:

Q1: What's Right?

- What's right with Leadership Pipeline at Church at Viera?
- What areas or aspects of Leadership Pipeline are helping Church at Viera to develop leaders?
- What areas or aspects of Leadership Pipeline are going well and could be optimized for greater results?

THEME 1: The Existence of a Pipeline	THEME 2: System and Structure	THEME 3: A Lack of Training
"The fact that CAV is willing to explore a Leadership Pipeline." *"The fact that there is a leadership pipeline is awesome."* *"The very fact that we have a system is right."* *"The fact that it exists."*	*"A system and structure have been established."* *"I observe that many of the ministry departments benefit from the structures defined in the LP."* *"Clarity of all the volunteer roles."* *"It has provided a blueprint for ministries to follow as they recruit and develop leaders."* *"The basic structure of a leadership pipeline is in place."* *"We have an organized way to develop leaders."* *"The Pipeline provides a designated system."* *"A common concept and verbiage have been created amongst the leadership."*	*"Not enough information"* *"I do not have any experience or familiarity with it to answer any further."* *"I wish I could speak with authority on this question. I was unaware until today that a Leadership Pipeline existed."* *"Unsure, I don't know enough about the LP."*

Q2: What's Wrong?

- What's wrong with Leadership Pipeline at Church at Viera?
- What areas or aspects of Leadership Pipeline are not working as intended or expected?
- What areas or aspects of Leadership Pipeline need to be changed in order to be more effective?

THEME 1: A Lack of Organizational Priority	THEME 2: A Lack of Vision Communication	THEME 3: A Lack of Training	THEME 4: Its Difficulty of Use
"Not actually prioritized." *"If we want to focus on leadership development, we'll need to prioritize it."* *"Lack of ALL IN mentality."* *"LP is not valued by our leadership."* *"I sense that the structure and formality of parts of the content are ignored and abandoned."*	*"It starts with me as a pastor communicating the importance and value of the leadership pipeline to my team. But I am not communicating it because I don't feel it is being communicated to me, aside from an occasional mention in a staff meeting."* *"A need for communication, inspiration, and subsequent execution of pipeline strategy. We need to communicate its existence and its strategy by sharing the vision of its purpose."* *"We rarely talk about it and there has been no onboarding process. We need regular communication about the process."* *"There should be better communication regarding LP when a new employee begins to work."*	*"Not enough information"* *"What's wrong is that I am not familiar with it. I know it exists, but I have not seen it implemented nor have I been introduced to it formally."* *"Since lots of departments are not trained on the pipeline… it serves no purpose."* *"I believe it is not working because it is not understood as much as it could be across the board (staff, lay people, etc.)"*	*"The LP is difficult to use and is overly complicated."* *"Originally it was too complicated, not it's overly simplified – it needs a balanced approach."* *"Too much content and too rigid of a structure for our culture at CAV."* *"I feel the pipeline has too many levels filled with non-paid staff."*

Q3: What's Confused?

- What's confused about the Leadership Pipeline at Church at Viera?
- What areas or aspects of Leadership Pipeline are overly complicated or conflicted?
- What areas or aspects of Leadership Pipeline need clarification in order to be more effective?

THEME 1: What is it?	THEME 2: What is its Purpose?	THEME 3: Who Owns it?
"What is it exactly? How do we track and record progress? *"I don't know enough"* *"I cannot answer unfortunately because I have no knowledge."* *"Sadly… a confusion for some because they don't know what it is and haven't ever been shown the hierarchy in their department."* *"I cannot speak to this as I don't have a working knowledge of this specific leadership pipeline."*	*"The confusion for me is identifying this leadership pipeline as leadership development or volunteer recruitment."* *"What is the end goal of LP – to produce leaders that multiply leader, to get the job done, or, to recruit volunteers to get the job done?"* *"Is it a volunteer pipeline or a leadership pipeline? Who is it for – staff or volunteers?"*	*"Who owns it? We don't talk about it so it's complicated when we are held accountable to talk about it."* *"The fact that there is no chatter or discussion concerning LP at CAV."* *"It seems like everyone gets to develop their own version of the pipeline, so there is uncertainty how it correlates across the whole team."*

Q4: What's Missing?

- What's missing with Leadership Pipeline at Church at Viera?
- What areas or aspects of Leadership Pipeline are overlooked or neglected?
- What areas or aspects of Leadership Pipeline need to be added in order to be more effective?

THEME 1: A Need for Communication	THEME 2: A Need for Training	THEME 3: A Need for Ownership	THEME 4: A Need for Leadership Vision
"A lack of presence and awareness." *"We need to talk about it!"* *"Communication!"* *"Communication about what it is, why we have it, and what its purpose is."* *"A need for communication to new staff."*	*"Training upon hiring and orientation."* *"Training the coordinator level positions and down needs to be improved, how those positions can be better equipped for the expectations of their roles."* *"More detailed training during new staff on-boarding."*	*"The full team buy in is needed to make it successful."* *"I think those in charge assume everyone is doing it and you know what happens when you assume…"* *"LP is missing strong modeling from the leadership."* *"I honestly believe that most pastors just saw the pipeline as something we had to do and once we checked the box, we went back to what we were doing before."*	*"LP is missing a strong vision from the leadership."* *"We need an awareness of its importance."* *"What's missing is a priority, accountability, and culture."*

Phase 3 Survey Results

In the third phase of the research, a selection of six individuals who met the following criteria were invited to participate: (1) they were actively involved in the vision formation of Church at Viera's commitment to leadership development and (2) they were a part of the creation of the church's Leadership Pipeline anytime between 2015-2018. All six individuals who met this criterion as potential participants contributed to phase 3 of the research. This exclusive group of staff members represents the highest level of influence and leadership among the CAV staff.

This mixed-method survey collected information from participants about their personal efforts to develop leaders, how they felt the CAV staff was doing to embrace the value of leadership development and implement the Leadership Pipeline, and insights on how to bring organizational alignment between the ideology of leadership development and the implementation of Leadership Pipeline. The following data was recorded:

Question 1: On a scale of 1 – 5, how important is the leadership development of others part of your pastoral calling, personal mission, and ministry strategy?

Answer	Participant Number	Percentage
1. Of no importance	0	0%
2. Of little importance	0	0%
3. Of moderate importance	3	50%
4. Of significant importance	2	33%
5. Of extreme importance	1	17%

Question 2: The ability to successfully develop leaders requires a trained skillset. On a scale of 1 – 5, how equipped do you feel to effectively develop the leadership in others?

Answer	Participant Number	Percentage
1. I feel ill-equipped in my ability	0	0%
2. I feel lacking in my ability	2	33%
3. I feel adequate in my ability	2	33%
4. I feel confident in my ability	2	33%
5. I feel very confident in my ability	0	0%

Question 3: As a ministry overseer and a leader at Church at Viera, how many individuals are you currently investing in their leadership development?

Answer	Participant Number	Percentage
0	0	0%
1 – 2	2	33%
3 – 4	2	33%
5 +	2	33%

Question 4: In 2015, the Church at Viera leadership hired the church consultant company, Auxano, to assist in creating a "vision framework" to help cast vision for the church. As part of this process, the need for a heightened value and tangible strategy for leadership development was discussed and documented as a necessary means to fulfill the church's mission and vision. As someone who was part of this vision formation and creation phases of Leadership Pipeline between the years of 2015 – 2018, on a scale of 1 – 5, how well do you think the Church at Viera staff has embraced the value of leadership development?

Answer	Participant Number	Percentage
1. Not at all	0	0%
2. Not well	4	67%
3. Well	1	17%
4. Very well	1	17%
5. Extremely well	0	0%

Question 5: Based on the statement in question 4, on a scale of 1 – 5, how well do you think the Church at Viera staff has incorporated the strategy of Leadership Pipeline?

Answer	Participant Number	Percentage
1. Not at all	0	0%
2. Not well	5	83%
3. Well	1	17%
4. Very well	0	0%
5. Extremely well	0	0%

Question 6: Based on the statement in question 4, on a scale of 1 – 5, how well do you think the Church at Viera staff has implemented the principles and procedures of Leadership Pipeline?

Answer	Participant Number	Percentage
1. Not at all	0	0%
2. Not well	5	83%
3. Well	1	17%
4. Very well	0	0%
5. Extremely well	0	0%

Question 7: Based on the statement in question 4, on a scale of 1 – 5, how well does the leadership development efforts of Leadership Pipeline by the Church at Viera staff measure up to your expectations?

Answer	Participant Number	Percentage
1. Not at all	0	0%
2. Needs improvement	5	83%
3. Meets my expectations	1	17%
4. Exceeds my expectations	0	0%
5. Far exceeds my expectations	0	0%

Question 8: It has been observed by the research that there is an apparent gap between (1) the organizational belief (ideology) that leadership development is a key value and strategy to fulfill the church's mission and vision, and (2) the behavior (implementation) of the Church at Viera staff to actively develop leaders through Leadership Pipeline. Do you agree with this observation?

Answer	Participant Number	Percentage
Yes	6	100%
No	0	0%

Question 9

- Based on your response to question 8, please provide an explanation as to why you believe this gap does or does not exist.

RESPONSE 1:	RESPONSE 2:	RESPONSE 3:	RESPONSE 4:	RESPONSE 5:	RESPONSE 6:
No response provided	*"You are right. We, as a church staff, absolutely agree that leadership development is vital in fulfilling the vision of our church. We just have not implemented it… it is not a part of our DNA; at least I don't believe it is."*	No response provided	*"Again, I go back to communicating that there is a need for leaders. I feel CAV doesn't communicate that very well, and the few times it is communicated, it is done on the fly."*	*"I think we all have a different idea of what leadership development means… The original LP was developed outside of the staff – I think these people envisioned our priorities shifting quite a lot – shifting away from being programming / performance-based and focusing more on building up the lay people and empowering them to carry out the work of the church… The gap exists because the Admin and Staff leaders never changed… we weren't willing to sacrifice the quality of our programming / performance for a season to raise up lay leaders… There's no time to actually develop people. I'm too busy doing my job."*	*"LP is not valued by CAV's leadership. LP is complicated, time-consuming, and ineffective. Our staff is too busy doing rather than developing."*

Question 10

- Based on your response to question 8, please provide any personal or organization insights as to how alignment between the belief (ideology) and behavior (implementation) of leadership development amongst the Church at Viera staff can be sustained or strengthened.

RESPONSE 1:	RESPONSE 2:	RESPONSE 3:	RESPONSE 4:	RESPONSE 5:	RESPONSE 6:
"More intentional effort at solidifying the pipeline and then implementing. Perhaps someone running point on this full-time."	*"The leadership pipeline, as we know it, has never been proven to be effective. It sounds great and looks great, but I don't know if we have seen the results we hoped for. We thought that if we created it, we would magically begin to develop leaders. This is not the way it works; it requires time and a clear understanding of what the goal of the pipeline is. I think we swung and missed on that one."*	No response provided	*"In regard to my answer above, people are naturally willing to help out when they know a need is there. I don't think we communicate often enough about the need for help (LP level 1). If your level 1 bucket is full, but you're never adding new people, it's impossible to move people up the chain… you need to constantly be adding new people; otherwise, it's like a bucket that has a hole in the bottom, for every 1 or 2 you add, you lose 1 or 2 more… It seems that training is provided for the top levels of the pipeline; however, that doesn't seem to trickle down very often… we need to invest in all levels of the pipeline; this way, everyone feels valued and appreciated."*	*"We can choose between two paths: (1) dial back our expectations for what leadership development means at CAV, trim and focus our LP content on the most important stuff, then reprioritize the effort of implementation at a more reasonable level that matches our performance expectations. Simply put – update our ideology to match our implementation, or (2) prioritize LP, reorganize and overhaul our staff and their job descriptions, deprioritize our programming and performance expectations for a season to allow trainees to fail a lot and actually develop. Simply put – update our implementation to match our ideology."*	*"A greater value needs to be placed on leadership development from the CAV leadership. A vision needs to be cast as to why we need to develop others as leaders."*

The following cross-tabulations are provided for the phase 3 survey analysis:

Q2: The ability to successfully develop leaders requires a trained skill set, on a scale of 1 – 5, how equipped do you feel to effectively develop the leadership in others?	Q1: On a scale of 1 – 5, how important is the leadership development of others to your pastoral calling, personal mission, and ministry strategy?					
	Total	1. Not at all	2. Little	3. Moderate	4. Significant	5. Extremely
Total Count	6	0	0	3	2	1
1. I feel ill-equipped in my ability	0	0	0	0	0	0
2. I feel lacking in my ability	2	0	0	2	0	0
3. I feel adequate in my ability	2	0	0	1	1	0
4. I feel confident in my ability	2	0	0	0	1	1
5. I feel highly confident in my ability	0	0	0	0	0	0

Noteworthy:

- Of the six staff leaders surveyed, two of them identified leadership development as significantly or extremely important to their calling and feel confident in their ability to develop the leadership in others.
- One third (2 out of 6) of the participating pastors indicated that leadership development was moderately important to their calling and feel lacking in their ability to develop the leadership in others.
- None of the contributors indicated that leadership development was extremely important to them or felt highly confident in their ability to develop the leadership in others.

Q4: As someone who was a part of the vision formation and creation phases of Leadership Pipeline between the years of 2015 – 2018, on a scale of 1 – 5, how well do you think the Church at Viera staff has embraced the value of leadership development?	Q1: On a scale of 1 – 5, how important is the leadership development of others to your pastoral calling, personal mission, and ministry strategy?					
	Total	1. Not at all	2. Little	3. Moderate	4. Significant	5. Extremely
Total Count	6	0	0	3	2	1
1. Not at all	0	0	0	0	0	0
2. Not well	4	0	0	2	1	1
3. Well	1	0	0	1	0	0
4. Very well	1	0	0	0	1	0
5. Extremely well	0	0	0	0	0	0

Noteworthy:

- Two-thirds (4 out of 6) of the staff leadership indicated that the CAV staff had not done well to embrace the value of leadership development; this includes the only participant who identified leadership development as extremely important to their calling, mission, and strategy.
- A single participating pastor indicated that leadership development is of significant importance to them and that the CAV staff is doing very well to embrace the value of leadership development.

Q3: As a ministry overseer and leader at Church at Viera, how many individuals are you currently investing in their leadership development?	Q1: On a scale of 1 – 5, how important is the leadership development of others to your pastoral calling, personal mission, and ministry strategy??					
	Total	1. Not at all	2. Little	3. Moderate	4. Significant	5. Extremely
Total Count	6	0	0	3	2	1
0	0	0	0	0	0	0
1 – 2	2	0	0	1	1	0
3 – 4	2	0	0	1	1	0
5 +	2	0	0	1	0	1

Noteworthy:

- All of the participants indicated that they are currently developing leadership in at least one or more individuals.
- One half (3 out of 6) of the pastors identified that leadership development is of moderate importance to their calling, mission, and strategy. This group represents the broadest range of as little as one and as many as five or more individuals being invested in by a pastor to develop their leadership.
- Only one of the CAV's Leadership Pipeline process contributors identified that leadership development was extremely important to them and were actively developing leadership in five or more people.

Q3: As a ministry overseer and leader at Church at Viera, how many individuals are you currently investing in their leadership development?	Q2: The ability to successfully develop leaders requires a trained skill set, on a scale of 1 – 5, how equipped do you feel to develop the leadership in others?					
	Total	1. Ill-equipped	2. Lacking	3. Adequate	4. Confident	5. Highly Confident
Total Count	6	0	2	2	2	0
0	0	0	0	0	0	0
1 – 2	2	0	1	0	1	0
3 – 4	2	0	1	1	0	0
5 +	2	0	0	1	1	0

Noteworthy:

- A direct correlation exists between how equipped these staff members are in their ability to develop leaders and the number of leaders they are currently developing.
- Two thirds (4 out of 6) pastors indicated that they feel adequate or lacking in their ability to develop the leadership in others. Two thirds (4 out of 6) also indicated that they are currently investing in the leadership development of four or less individuals.
- All surveyed participants indicated that they have some level of training in leadership development. None of the surveyed participants identified as being highly confident in their ability to develop leaders.

Activities Measured for Change

As specified in Chapter 3, the intervention design's main task was a three-phase survey provided to the primary stakeholders of research's focus: the paid staff of Church at Viera. The three-phase approach was specially designed to collect specific data from within the identified participant groups varying from the entire church staff surveyed in phase 1, the church's coordinators, directors, and pastors surveyed in phase 2, and the contributors of the church's vision formation and Leadership Pipeline surveyed in phase 3. The primary activities measured for change in this study include the following: (1) detect the gap between the ideology of Church at Viera's commitment to leadership development and the implementation of the church's leadership development process, Leadership Pipeline, (2) discover the contributing factors to the

existence of the gap, and (3) determine the effectiveness of the church's Leadership Pipeline process. The following analysis on the research data is provided to reflect the responses and results of the three-phase approach to the activities measured for change. The results are categorized as (1) detect the gap, (2) discover the factors, and (3) determine the effectiveness. A notation of which survey and corresponding question (Q) provided the data is included.

Detect the Gap

SURVEY 1	Q4	65% of the staff feel that Church at Viera is not doing well or only moderately well in developing volunteers and placing them in leadership roles.
SURVEY 3	Q1	100% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that leadership development was of moderate, significant, or extreme importance to them.
	Q2	67% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that they feel lacking or adequate in their ability to develop the leadership in others. The remaining 33% feel confident in their ability. None of the staff indicated that they feel an abundance of confidence.
	Q3	67% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that they are currently developing the leadership in four or less individuals.
	Q4	67% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the CAV staff has not done well in their efforts to embrace the value of leadership development.
	Q5	83% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the CAV staff has not done well to incorporate the strategy of Leadership Pipeline.
	Q6	83% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the CAV staff has not done well to implement the principles and procedures of Leadership Pipeline.

Q7 83% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the leadership development efforts of the CAV staff do not measure up to their expectations as key leaders within the church.

Q8 100% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that they agree with the researcher's observation that an apparent gap between the church's ideology of leadership development and the implementation of the church's Leadership Pipeline exists.

Q9 Responses: the gap between CAV's ideology of leadership development and implementation of Leadership Pipeline exists because leadership development is not valued, leadership development needs to be set as a higher priority, more communication needs to occur, the expectation to do ministry is overpowering the opportunity of developing others to do the work of the ministry.

Q10 Responses: insights on how to bring alignment to the church's ideology and implementation include; prioritize the effort, provide clarity of the goals, cast vision for why it is so important to develop leaders, adjust the expectations for doing vs developing.

Discover the Factors

SURVEY 1 Q3 80% of the staff indicated that they are moderately or minimally passionate about developing the leadership in others.

Q5 70% of the staff indicated that they are only engaged in conversations, provided with resources, or invited to trainings on the topic of leadership development no more than twice a year by the CAV leadership.

Q6 45% of the staff indicated that they hear their supervisor or a key leader at CAV talk about leadership development as a key value and strategy to the church's mission and vision no more than twice a year.

Q7 25% of the staff indicated that they were unaware that CAV has a leadership development process called Leadership Pipeline.

Q8 25% of the staff, in which the question applied, indicated that they had no idea if their ministry department had a Leadership Pipeline manual designed for their area of ministry.

Q10 55% of the staff indicated that a leadership structure for staff and volunteers within their ministry that aligned with Leadership Pipeline either did not exist or they were unaware if it did exist.

Q11 65% of the staff indicated that they have received minimal or no training at all on CAV's Leadership Pipeline.

Q12 91% of the staff employed five years or less within a ministry department at CAV indicated that they did not receive any training on Leadership Pipeline as part of their employment on-boarding process.

Q13 55% of the staff indicated that they have minimal or no confidence in implementing the principles and procedures of Leadership Pipeline.

Q18 75% of the staff employed in a ministry department provide leadership training for their staff and volunteers no more than twice per year. 19% of these staff members indicated that training is never provided.

Q19 90% of the staff indicated that they have conversations with their supervisor no more than twice per year. 70% of these staff members indicated that they have these conversations no more than once per year.

Q20 50% of the staff employed as a coordinator, director, or pastor indicated that they are not being held accountable by their supervisor to contribute to the leadership development in others and the implementation of the Leadership Pipeline process.

SURVEY 2 Q1 Theme: a lack of training; the staff indicated that a lack of knowledge, understanding, and training hinders the effectiveness of the Leadership Pipeline.

Q2 Theme: a lack of organizational priority; the staff indicated that Leadership Pipeline is not prioritized by the CAV leadership.

Q2 Theme: a lack of vision communication; the staff indicated that more communication is needed and a compelling vision for leadership development and Leadership Pipeline is necessary.

Q2 Theme: a lack of training; again, the staff indicated a need for more training on the Leadership Pipeline.

Q2 Theme: a difficulty of use exists; the staff indicated that the Leadership Pipeline is difficult to use.

Q3 Theme: a lack of clarity; the staff indicated a lacking clarity about the Leadership Pipeline such as what is it? What purpose does it serve? And, who owns it?

Q4 Theme: a need for communication; the staff indicated a need for greater awareness and communication

Q4 Theme: a need for training; the staff indicated the need for additional training on the Leadership Pipeline.

Q4 Theme: a need for ownership; the staff indicated a need for greater buy-in on Leadership Pipeline from the staff leadership.

Q4 Theme: a need for leadership vision; the staff indicated a need for casting a greater vision for leadership development.

Determine the Effectiveness

SURVEY 1 Q9 75% of the staff that identified that their ministry department does have a Leadership Pipeline manual indicated that they refer to their manual no more than twice a year to gain insights or guidance on how to develop leaders within their ministry.

Q14 40% of the staff identified CAV's Leadership Pipeline as difficult or very difficult to use. 45% of the staff don't use the Leadership Pipeline at all. 5% (1 individual) found the Leadership Pipeline easy or very easy to use.

Q15 64% of the staff who use Leadership Pipeline identified that the user-friendliness of the pipeline is a significant or highly significant factor in their decision to implement it.

Q16 54% of the staff who use Leadership Pipeline identified that the time requirements of the pipeline are a significant or highly significant factor in their decision to implement it.

Q17 52% of the staff indicated that they never use the resources of Leadership Pipeline. With the additional 26% of staff members who identified that they rarely use it, a total of 78% of staff members rarely or never use the resources of Leadership Pipeline to develop leaders or support those who do.

SURVEY 2 Q1 Theme: the existence of a pipeline; the staff indicated the fact that a pipeline existence at CAV is a strength.

Q1 Theme: the Leadership Pipeline provides systems and structure; the staff indicated that the pipeline provides an organized system to develop leaders.

Reflections on the Research Results

In Chapter 1, the researcher identified the problem to be addressed in this thesis project as "a gap between the ideology and implementation of leadership development and multiplication at

Church at Viera. Despite having a process on paper and a system in place, the value of leadership development is not elevated, and the behavior of leadership multiplication is not modeled. Church at Viera lacks a strong culture for leadership development, resulting in little tangible results of leadership multiplication." The researcher stated that identifying and closing this gap is "paramount to the future growth of Church at Viera, both numerically and spiritually" and "necessary for the church's vision to succeed." He went on to specify that "the purpose of the study is to discover how to close the gap between ideology and implementation of the church's leadership development plan."

Through the mixed-methodological, three-phase approach to this intervention design and data collection process, the researcher was able to incorporate the quantitative data of the phase 1 survey, the qualitative results from the phase 2 survey, and the mixed-method information from the phase 3 survey into a statistically significant report on the research results. Through the use of the analytical resources of reports, correlations, cross-tabulations, and themes, the researcher was able to provide substantial indicators to (1) detect the gap between the leadership at Church at Viera's ideology of leadership development and the church staff's implementation of the Leadership Pipeline, (2) discover the factors that contribute to the existence of this gap, and (3) determine the effectiveness of the church's Leadership Pipeline process. These indicators led the research to conclude the following:

(1) A significant gap exists between the Church at Viera's leadership stated ideology of leadership development and the church staff's implementation of Leadership Pipeline.

(2) There are many contributing factors to the existence of this gap which include,

- An absence in the staff's awareness of the identified ideology and stated value of leadership development as a key strategy to fulfill the church's mission and vision

- A disparity of ownership, vision, communication, and accountability from the CAV leadership
- A deficiency of knowledge, training, and resourcing for the CAV staff
- A lacking staff culture in which leadership development is valued, modelled, and celebrated.

(3) The current version, or any former variation, of Church at Viera's Leadership Pipeline is both inefficient and ineffective as indicated by,

- A shortage of clarity on its purpose, who is it for, who owns it, and how it is to be implemented
- The nonexistence of the pipeline in some ministry departments and a lack of training and understanding of the pipeline in other ministry departments
- The degree of difficulty or "user-friendliness" to understand and implement the pipeline
- A low reliance on the recourse of the pipeline to develop leaders.

In addition to providing data on the current state of Church at Viera's ideology for leadership development and implementation of Leadership Pipeline, the research results also offer insights as to how the gap can be closed, the value of leadership development can be elevated, and the staff's commitment to implement Leadership Pipeline can be increased. These insights will be provided in Chapter 5.

Chapter 5

Conclusion

Review of the Chapters

Chapter 1 offered an overview and introduction to the concentration of this doctoral thesis project with detailed comprehension regarding the ministry context in which the stated problem was recognized, and the specified purpose of the thesis was identified. In 2015, the leadership of Church at Viera acknowledged the need for an increased focus and effort in leadership development as a means to fulfill the church's vision of "equipping thousands to become influencers for Christ in order to impact tens of thousands in Central Brevard County and beyond in the years to come." As a result of this desire, a strategic step was taken to adopt an organizational leadership development process called Leadership Pipeline. Despite having a vision statement, a leadership development process on paper, and a staff implementation system in place, a gap between the ideology of valuing leadership development and the implementation of utilizing Leadership Pipeline became evident. The researcher determined and documented the purpose of this thesis paper to address the gap: "Through the efforts of applied research, the purpose of the study is to discover how to close the gap between the ideology and implementation of the church's leadership development plan."

Chapter 2 delivered a conceptual framework of reviewed literature in which theological and theoretical foundations were laid to provide biblical insights and scholarly context to the addition of this research as a part of the greater body of work in ministry-focused, organizational leadership development. The reviewed literature provided an abundance of academic works on the importance of leadership development of self, the significance of organizational culture, the motivation for organizational implementation of leadership development, the procedures of organizational leadership development, and the practices of organizational leadership

multiplication. This literature review provided theological and practical insights into motivations, models, and methods to develop Christian leaders. The theological framework provided insights on biblical principles of discipleship formation, biblical understanding of leadership terminology, and biblical examples of leadership development. The theoretical framework offered information on existing leadership development models, known obstacles for leadership development, organizational culture for leadership development, church culture for leadership development, and a connection of this research as a contribution to the field of leadership development.

Chapter 3 presented a detailed explanation of the project's mixed methodology research approach focused on the intervention design and its implementation. The purpose of the intervention design and the primary activities measured for change in this study were to

(1) detect the gap between the ideology of leadership development from the Church at Viera leadership and the implementation of Leadership Pipeline from the church's staff,
(2) discover the factors that contribute to the existence of this gap,
(3) determine the effectiveness of Church at Viera's Leadership Pipeline as a practical resource for the church's staff to develop ministry leaders.

The intervention plan's primary task was a three-phase survey provided to the primary stakeholders of the study. The three-phase approach to the intervention plan was specifically designed to capture particular data from within the identified participant group varying from the entire group of potential participants surveyed in phase 1, the primary staff managers and leaders surveyed in phase 2, and the principal contributors to the vision formation and Leadership Pipeline creation surveyed in phase 3.

Chapter 4 provided in-depth results of the three-phase intervention design research that was conducted. The analysis and evaluation procedures for this study included the following:

(1) reports of the statistics from quantifiable responses, written responses from qualitative responses, and the number of total responses for each survey question,

(2) cross-tabulations of quantitative responses were analyzed for correlations,

(3) themes of qualitative responses were evaluated for themes, patterns, and trends.

The use of these methods of analysis provided statistically significant outcomes in which the researcher was able to gain scientifically calculated insights on the activities measured for change.

Future Research

The researcher advocates further study to assess the documented virtue of leadership development as a held ideology by the leadership of Church at Viera. Although confident in the data collected and results analyzed in this research effort regarding the detection of a gap between ideology and implementation, the researcher believes future research could be conducted to quantify the value of leadership development among the church's leadership to better determine the significance of the gap.

The researcher encourages additional examination into the evaluation of leadership development as part of the staff's culture: how has the staff's culture influenced the creation of the gap, how has it impacted the sustained pattern of the gap, and, if reformed, how could it contribute to the elimination of the gap? The inclusion of this study in the research topic would provide measurable indicators to better understand the obstacles and opportunities in leveraging the staff's culture as a significant catalyst for leadership development.

The researcher urges future investigation into the contributing factors that negatively influence the existence of the gap that have been identified as a result of this study. Supplementary research in this area may reveal which factors are primary contributors and those

that are not, which factors are ministry or department-specific, and which factors can be quickly eradicated, resulting in positive efforts to eliminate the gap.

Results Compared to Published Work

The reviewed literature provided in Chapter 2 of this thesis work delivered an abundance of scholarly works on the importance of leadership development, the significance of organizational culture, the motivation for organizational implementation of leadership development, the procedures of organizational leadership development, and the practices of organizational leadership multiplication. This research project's results are compared to the insights and outcomes of the published works to detect the similarities and distinguish any differences.

The compared results are organized from the three-phase survey responses and the activities measured for change in the following categories: (1) leadership vision, (2) staff culture, (3) staff development, and (4) systems and strategies. The research has also organized his formal recommendations for action based on these same categories.

Leadership Vision

The following section provides a results assessment of the survey responses related to Church at Viera's vision formation and leadership communication compared to the insights offered in the published work of the researcher's literature review on the subject of vision for leadership development.

SURVEY 1	Q6	45% of the staff indicated that they hear their supervisor or a key leader at CAV talk about leadership development as a key value and strategy to the church's mission and vision no more than twice a year.
SURVEY 2	Q2	Theme: a lack of organizational priority; the staff indicated that Leadership Pipeline is not prioritized by the CAV leadership.

Q2 Theme: a lack of vision communication; the staff indicated that more communication is needed, and a compelling vision for leadership development and Leadership Pipeline is necessary.

Q3 Theme: a lack of vision clarity; the staff indicated a lacking clarity about the Leadership Pipeline, such as what is it? What purpose does it serve? And, who owns it?

Q4 Theme: a need for leadership vision; the staff indicated a need for casting a greater vision for leadership development.

SURVEY 3 Q7 83% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the leadership development efforts of the CAV staff do not measure up to their expectations as key leaders within the church.

Q10 Responses: insights on how to bring alignment to the church's ideology and implementation include; prioritize the effort, provide clarity of the goals, cast vision for why it is so essential to develop leaders, adjust the expectations for doing vs. developing.

Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matter,* (2012).

Mohler submits that authentic leadership starts with a purpose before a plan is implemented and that leadership must be motivated by beliefs before putting action into motion.

Will Mancini, *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement*, (2008).

Mancini writes, "First, a unique vision must ooze from the leader's life as well as the church's leadership community. Second, this vision must create a stunning unique culture inside the church that is inclined and motivated to penetrate the culture outside the church. In other words, reaching the surrounding community should be innate, driven by the church's DNA rather than programming."

Staff Culture

The following section provides a results assessment of the survey responses related to Church at Viera's staff culture for valuing and engaging in the activities of developing leaders

compared to the insights offered in the published work of the researcher's literature review on the value of a culture for leadership development.

SURVEY 1 Q3 80% of the staff indicated that they are moderately or minimally passionate about developing the leadership in others.

Q19 90% of the staff indicated that they have conversations with their supervisor no more than twice per year. 70% of these staff members indicated that they have these conversations no more than once per year.

Q20 50% of the staff employed as a coordinator, director, or pastor indicated that they are not being held accountable by their supervisor to contribute to the leadership development in others and the implementation of the Leadership Pipeline process.

SURVEY 2 Q4 Theme: a need for ownership; the staff indicated a need for greater buy-in on Leadership Pipeline from the staff leadership.

SURVEY 3 Q1 100% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that leadership development was of moderate, significant, or extreme importance to them.

Q3 67% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that they are currently developing the leadership in four or fewer individuals.

Q4 67% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the CAV staff has not done well in their efforts to embrace the value of leadership development.

Q8 100% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that they agree with the researcher's observation that an apparent gap between the church's ideology of leadership development and the implementation of the church's Leadership Pipeline exists.

Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development,* (2016).

Eric Geiger and Kevin Peck articulate their research results that churches who consistently produce leaders have a compelling conviction to develop leaders. Based on these findings, they believe that there are three essential principles that churches must consider: (1) a firm conviction to develop

leaders, (2) a healthy culture for leadership development, and (3) helpful constructs to systematically build leaders.

Aubrey Malphurs, *Look Before You Lead; How to Discern and Shape Your Church Culture.*

Malphurs statement, "The power of an organization's culture is key to the success of its strategy. Although a strategy may be in place, the organizational culture will defeat the strategy if the culture and the enabling systems are not aligned."

Earl Creps, *Reverse Mentoring: How Young Leaders Can Transform the Church and Why We Should Let Them*, (2008).

Creps writes, (1) mentoring is formed in a culture, not founded on a system and (2) mentoring is an enduring ministry to the ministry.

Paul Gibbons, *The Science of Organizational Change: How Leaders Set Strategy, Change Behavior, and Create an Agile Culture, (2019).*

Gibbons presents the Systematic (Integral) Change Model in which he states that if an organization wants to change strategy, then behaviors, culture, and mindset must support that change or regress is inevitable. Trying to change a culture without changing structures, mindset, or behaviors will similarly fail.

Staff Development

The following section provides a results assessment of the survey responses related to Church at Viera's staff development on leadership development and training on Leadership Pipeline compared to the insights offered in the published work of the researcher's literature review related to the development of leaders.

SURVEY 1 Q2 67% of the staff who contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that they feel lacking or adequate in develop the leadership in others. The remaining 33% feel confident in their ability. None of the staff indicated that they feel an abundance of confidence.

Q5 70% of the staff indicated that they are only engaged in conversations, provided with resources, or invited to training on the topic of leadership development no more than twice a year by the CAV leadership.

Q7 25% of the staff indicated that they were unaware that CAV has a leadership development process called Leadership Pipeline.

Q12 91% of the staff employed five years or less within a ministry department at CAV indicated that they did not receive any training on Leadership Pipeline as part of their employment onboarding process.

Q13 55% of the staff indicated minimal or no confidence in implementing the principles and procedures of the Leadership Pipeline.

Q18 75% of the staff employed in a ministry department provides leadership training for their staff and volunteers no more than twice per year. 19% of these staff members indicated that training is never provided.

SURVEY 2 Q1 Theme: a lack of training; the staff indicated that a lack of knowledge, understanding, and training hinders the effectiveness of the Leadership Pipeline.

Q2 Theme: a lack of training; again, the staff indicated a need for more training on the Leadership Pipeline.

Q4 Theme: a need for training; the staff indicated the need for additional training on the Leadership Pipeline.

Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page, (2010).*

Osborne advocates the need for leadership development as part of a healthy team dynamic with a focus on on-the-job staff training.

Steve Murrell and William Murrell, *The Multiplication Challenge: A Strategy to Solve Your Leadership Shortage* (2016).

Murrell and Murrell offer four leadership multipliers: (1) identification – God's calling, (2) instruction – formal training, (3) impartation – character development, and (4) internship – hands-on experience. Through these methodologies for multiplication Murrell and Murrell suggest that culture is built, strategy is developed, and legacy is left.

Harry M. Jansen Kraemer Jr., *From Values to Action: The Four Principles of Values-Based Leadership*, (2011).

Kraemer contends that leaders must build teams in which everyone is pulling together to reach the organization's goals. He believes this happens best when there is a focus on talent management and leadership development at every level of the organization.

Systems and Strategies

The following section provides a results assessment of the survey responses related to Church at Viera's systems and strategies for Leadership Pipeline compared to the insights offered in the published work of the researcher's literature review related to the systems and strategies for leadership development.

SURVEY 1

Q4 65% of the staff feel that Church at Viera is not doing well or only moderately well in developing volunteers and placing them in leadership roles.

Q5 83% of the staff who contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the CAV staff has not done well to incorporate the systems and strategies of Leadership Pipeline.

Q6 83% of the staff that contributed to the vision formation of leadership development and the creation of Leadership Pipeline indicated that the CAV staff has not done well to implement the principles and procedures of Leadership Pipeline.

Q10 55% of the staff indicated that a leadership structure for staff and volunteers within their ministry aligned with Leadership Pipeline either did not exist or they were unaware if it existed.

Q11 65% of the staff indicated that they have received minimal or no training at all on CAV's Leadership Pipeline.

Q14 40% of the staff identified CAV's Leadership Pipeline as difficult or very difficult to use. 45% of the staff do not use the Leadership Pipeline at all. 5% (1 individual) found the Leadership Pipeline easy or very easy to use.

Q15 64% of the staff who use Leadership Pipeline identified that the user-friendliness of the pipeline is a significant or highly significant factor in their decision to implement it.

Q16 54% of the staff who use Leadership Pipeline identified that the time requirements are a significant or highly significant factor in their decision to implement it.

Q17 52% of the staff indicated that they never use the resources of Leadership Pipeline. With the additional 26% of staff members who identified that they rarely use it, a total of 78% of staff members rarely or never use the Leadership Pipeline resources to develop leaders or support those who do.

SURVEY 2 Q2 Theme: a difficulty of use exists; the staff indicated that the Leadership Pipeline is challenging to use.

SURVEY 3 Q9 Response: The expectation to do ministry is overpowering the opportunity of developing others to do the work of the ministry.

David L. Dinwoodie, Laura Quinn, and John B. McGuire, *Bridge the Strategy/Performance Gap: How Leadership Strategy Drives Business Results*.

The authors acknowledge that plenty of organizations have a suitable strategic plan on paper, but without implementation, it fails to deliver results. Six practices of high performing leaders include the following: (1) invest significant time on questions related to leadership and strategy, (2) distinguish a strategic planning process that is sustainable, (3) be intentional to establish strategic leadership at the organizational level rather than just having strategic leaders within the organization, (4) realize that when strategy lacks meaning for people, a gap in assimilating the essence of strategic directives will occur, (5) closely monitor the correlation between leadership strategy and results strategy to reach maximum performance, and (6) invest in the leadership challenges by identifying and developing leaders capable of meeting those challenges.

Will Mancini, *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement, (2008).*

Mancini identifies six "think holes" or obstacles that hinder a church from implementing their unique calling and vision: (1) ministry treadmill – program heavy business, (2) competency trap – standing on past success, assuming you know all there is to know, (3) need-based slippery slope – working too hard to meet everyone's needs and expectations in the church, (4) cultural whirlwinds – the need to keep up with technology, culture, and other churches, (5) conference maze – rely solely on training events to instill growth, direction, and vision for their church, and (6) denominational rut – get stuck maintaining denominational habits and expectations.

Michael Fletcher, *Empowering Leadership: How a Leadership Development Culture Builds Better Leaders Faster*, (2018).

As a catalyst for developing a cultural foundation for leadership development, the author believes a well-built leadership development pipeline must be constructed, accessible, simple, culture-creating, and movement building. Fletcher shares a three-step "growth path" pipeline process, which is implemented at Manna Church. These steps are aligned with their missional goals. FirstStep is the initial course designed to help participants gain a firm foundation of the faith. NextStep is designed to help students understand the church's vision and be inspired to support the mission. LeaderStep is the pinnacle of the program designed to enable students to catch the church's culture and learn core ministry skills. This course is the launchpad for the leadership development pipeline process.

Aubrey Malphurs, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, (2004).

At the core of this strategic leadership development system is a five-step cycle: (step 1) discover new leaders for development, (step 2) launch new leaders into their positions of leadership, (step 3) develop new and current leadership for ministry, (step 4) regularly evaluate your leadership-development process, and (step 5) regularly reward those in the leadership-development process.

David B. Earley, *"Four Steps for Developing Leaders,"* (2009).

Earley provides a biblical foundation for his leadership development framework and then proceeds to breakdown a simple four-step process for leadership development: (1) model it – you watch me, (2) mentor it – let's do it together, (3) motivate it – I watch you, and (4) multiply it – you go teach someone else to do it.

The results of this research offer data indicating areas of struggle and opportunities for growth in the leadership vision, staff culture, staff development, and the systems and strategies for implementing leadership development through the staff of Church at Viera. The outcomes of this study are consistent with the findings in the published work. No recorded results from this research were discovered in contradiction to the published work of the researcher's literature review.

Lessons Learned

As a result of implementing this research project, the researcher has increased his knowledge and gained significant insights into the principles and practices of leadership development within a ministry-focused organization. The following paragraphs provide a summary of the researcher's significant lessons while completing this thesis work.

In Chapter 2, Conceptual Framework, the researcher expanded his awareness of the published scholarly works on the subject of leadership development through an extensive topical literature review. The researcher strengthened his scriptural understanding and theological framework for leadership development by studying biblical examples and terminology. The researcher added to his comprehension of the existing practical and theoretical methodologies of sacred and secular organizational approaches to leadership development. An intriguing insight for the researcher was the observation of progressive advancements in the methodologies of more recent models for leadership development, which were influenced by the earlier scholarly works on the topic.

In Chapter 3, Research Methodology, the researcher grew in his ability to apply the systematic steps of scientific methodology to a research undertaking. The researcher increased his aptitude for adapting in-person means to online methodologies. The researcher's essential discovery in this phase of the research process was the staff's intrigue of the research topic and interest in supporting the research project.

In Chapter 4, Research Results and Reflections, the researcher gained significant insight into detecting the existence of a gap between the ideology and implementation of leadership development at Church at Viera, discovering the factors that have created and sustained the gap, and determining the effectiveness of the church's Leadership Pipeline process. The researcher learned valuable lessons on the need for a strong vision from senior leadership, a supportive

culture in which the ideology is elevated, a systematic training process for staff, and a strategic system for evaluating and improving the Leadership Pipeline process.

Results in Other Settings

Identifying and addressing a gap between ideology and implementation is a general principle that can be applied across many fields of study, often referred to in other scholarly fields of social science as a correlation between belief and behavior or motivation and action. Within the context of ministry-focused organizations, this principle could apply to the correlation between a church's aspirational mission to make disciples and their tangible actions and activities which help promote a person's spiritual growth. Another example in which this transferable principle could apply is a connection between a faith-based ministry's stated corporate values and how these values are exemplified in the efforts of the organization's leadership, staff, and key influencers.

This research also provides insights that may benefit other areas of study, such as understanding the relationship between the degree in which a vision is cast or communicated by a leader and the degree in which that same vision is embraced and fulfilled by their stakeholders. Additionally, this research could profit those looking to discover a link between the amount of training an employee receives on a particular task and their ability to satisfy the expectation of accomplishing that task.

Recommendations

Founded on the researcher's stated problem for this thesis as the existence of a gap between ideology and implementation of leadership development and multiplication at Church at Viera, and based on the documented intervention design's purpose to detect the gap, discover the factors that contribute to the gap, and determine the effectiveness of the church's leadership

development process, and as a result of the research findings, the researcher humbly submits the subsequent recommendations. These recommendations are categories in alignment with the Results Compared to Published Works as follows: (1) leadership vision, (2) staff culture, (3) staff development, and (4) systems and strategies.

Recommendations for Leadership Vision

Recommendation #1 The researcher recommends that the church leadership, including the lead pastor, executive pastor, administrate leadership team, and all stakeholders who were part of the vision formation for an increased leadership development effort as part of the church's vision fulfillment, (1) assess their collective spiritual conviction for developing the leadership in others, (2) appraise the organizational and missional value of leadership development as a strategic objective to fulfill the church's vision, and (3) evaluate their commitment to invest in the resources of time, money, and energy to implement a formal leadership development process through the efforts of the church's staff and key leaders.

Recommendation #2 The researcher recommends that the church leadership, including the lead pastor, executive pastor, and other organizational leaders who understand and embrace the church's mission and vision, collaborate to provide vision clarity on (1) why leadership development is a key theological principle and organizational value to be elevated at Church at Viera, (2) how the development of leadership will occur, (3) who will be the primary implementers of this effort, and (4) what positive changes or outcomes will result as this vision is fulfilled.

Recommendation #3 The researcher recommends that the church leadership, in a concerted effort initiated by the lead pastor and executive pastor, provide vision communication including, (1) clarify the why, how, who, and what statements in recommendation #2 to the church leadership and staff on a regular basis and (2) inspire the actions of others by modeling well a discipline of intentional leadership development of self and others.

Recommendations for Staff Culture

Recommendation #4 The researcher recommends that the church leadership, directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, elevate the significance of developing the leadership in others as a key organizational value for the staff by (1) implementing the staff communication recommendations for leadership vision listed above, (2) teaching on the biblical examples of God's design for Christ-centered leadership and theological truths of God's desire for discipleship and spiritual formation as the foundation for leadership development, and (3) celebrating leadership development stories of success and efforts of progress toward the stated vision; exemplifying those who are leading the effort.

Recommendation #5 The researcher recommends that the church leadership, directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, create and commit to a strategic system among each other and with subordinates which provides (1) clarity on the expectations of leadership development and the organizational tasks that are measured

for success, (2) accountability to meet stated objectives and contribute to the advancement of the church's vision to develop leaders, and (3) consistency in offering staff training.

Recommendation #6 The researcher recommends that the church leadership, directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, (1) cultivate the use of common language with fun and positive phrases for the staff to use, (2) increase the use of inspirational stories that support the church's vision for leadership development, and (3) maximize the use of visuals in the workplace to reinforce the vision and value of leadership development.

Recommendations for Staff Development

Recommendation #7 The researcher recommends that the church leadership, as directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, embrace a strategic growth plan for the church's employees which includes training and resources for self-leadership development such as (1) biblical understanding on the characteristics of Christ-centered leadership, (2) spiritual disciplines for healthy Christian leaders, and (3) best practices for building and protecting a strong Christian witness.

Recommendation #8 The researcher recommends that the church leadership, as directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, provide training and resources to all levels of paid staff on foundational principles of leadership and leadership development.

For staff with leadership responsibilities and an expectation to develop the leadership in others, the researcher recommends an increase in (1) on-campus training, (2) online resources, and (3) off-site conferences in the areas of leadership development.

Recommendation #9 The researcher recommends that the church leadership, as directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, provide training and recourses to all levels of paid staff on foundational principles of Church at Viera's Leadership Pipeline process in their new employee onboarding process. For staff with leadership responsibilities and an expectation to implement the systems and strategies of Leadership Pipeline, the researcher recommends an increase in (1) the frequency of when additional training is offered, (2) the intentionality of departmental specific instruction, and (3) the regularity of reporting and sharing prominent learnings between ministry departments.

Recommendations for Systems and Strategies:

Recommendation #10 The researcher recommends that the church leadership, as directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, strengthen the comprehension of the staff's understanding of the Leadership Pipeline process and the consistency of its use across all departments through the following steps: (1) implement the training strategies in recommendation #9, (2) ensure a functional ministry-specific Leadership Pipeline manual has been created and modified to accommodate the needs of each ministry department, and (3) a

frequent regiment of evaluation and alterations in which department specific amendments can be made while maintain organizational alignment to a shared Leadership Pipeline process.

Recommendation #11 The researcher recommends that the church leadership, as directed or delegated by the lead pastor and executive pastor, further assess and address the data from this research that indicated inefficiencies of Church at Viera's Leadership Pipeline: (1) a lack of training and understanding by a majority of the church's staff, (2) a systematic complexity that was identified as difficult to use, and (3) a failed resource by those who acknowledged they were developing leaders but not utilizing the Leadership Pipeline.

Recommendation #12 The researcher recommends that the church leadership, as directed by the lead pastor and executive pastor, and supported by the members of the staff leadership team, further investigate the rationales and provide resolutions for the research data that specified an organizational conflict between a strategy of high-performing excellence in programming with an equally high expectation of developing volunteers; leaving some staff struggling to systematically prioritize between doing and developing.

Final Summary

In Ephesians 4:11-12, the apostle Paul writes, "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." This passage provides clarity and conviction for the role and responsibility of the Christ-centered ministry leader: equip the people of God to do the work

of God, for the edification of His church. In reference to equipping the saints and the work of ministry, Malphurs and Mancini write, "the pastor is called not to guard but to give away."[38] Motivated by this conviction, the researcher poured himself into the concerted efforts of this thesis project to help move one church staff from an aspirational mindset of developing leaders to an actionable movement of leadership development.

Established on a strong theological foundation and theoretical framework, the researcher was able to engage the Church at Viera staff in a mixed-methodology intervention design which incorporated a three-phase strategy to detect the gap between the ideology of Church at Viera's commitment to leadership development and the implementation of the church's leadership development process, Leadership Pipeline, discover the contributing factors to the existence of the gap, and determine the effectiveness of the church's Leadership Pipeline process.

Through the skill of generating data reports, analyzing cross-tabulation charts, and formulating response themes, the researcher was able to provide statistically significant quantitative and qualitative insights into the actions measured for change. The researcher documented his conclusions, which comprised an affirmation of the existence of a gap, several negative factors that contribute to the gap, and a number of identified inadequacies of the church's Leadership Pipeline process. Based on his investigation and body of work, the researcher respectfully submitted twelve formal recommendations to be considered by the leadership of Church at Viera on leadership vision, staff culture, staff development, and systems and strategies.

When instructing his ministry partner and mentee about leadership in the church of Ephesus, the apostle Paul imparts these words of wisdom to Timothy in 2 Timothy 2:2, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who

[38] Malphurs and Mancini, *Building Leaders*, chap 2.

will also be qualified to teach others." Paul understood the value of leadership development and embraced a model of multiplication. This one verse accounts for three tiers of leadership transference: (1) Paul mentored Timothy, (2) and then instructed Timothy to entrust his words to reliable people, (3) who were then empowered to teach others. This is the vision forming, forward-thinking, next-generation building, ministry-minded, missional model of leadership multiplication that godly leaders are called to embrace: leaders who develop leaders who develop leaders.

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Appendix 1.1 Recruitment Letter

5.21.20

CAV Staff Members
Church at Viera
9005 N. Wickham Rd.
Viera, FL. 32940

Dear CAV Staff Members:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is to investigate the relationship between the Church at Viera staff's belief in valuing leadership development and their behavior to implement it through Leadership Pipeline. I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older and currently employed by Church at Viera. Participants, if willing, will be asked to take part in (1) an online research orientation, and (2) an online survey. All paid staff will complete phase I of the survey. Pastors and directors will complete phases I and II of the survey. Those who participated in the Leadership Pipeline creation process will complete phases I, II, and III of the survey. Dependent on your role, it should take you approximately thirty to sixty minutes to complete the procedures list.

Your participation will be completely anonymous, and no personal, identifying information will be required.

On Tuesday, May 26, 2020, a follow up letter will be provided to you with an informed consent form and a link to view the research orientation video and take the online survey.

Following your participation, you will be compensated with a $10 Starbucks gift card by contacting the researcher to indicate your completion of the orientation and survey.

Sincerely,

Trevor Hislop
Pastor of Service Programming
trevor.hislop@churchatviera.com

9005 N. Wickham Rd. (321) 259-3454 churchatviera.com

Appendix 1.2 Formal Consent Form

Consent

Title of the Project: *From Ideology to Implementation: Moving One Church Staff from an Aspirational Mindset of Developing Leaders to an Actionable Movement to Leadership Development.*

Principal Investigator: Trevor Hislop, O.M., M.Div., Pastor of Service Programming, Church at Viera

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be at least 18 years of age and an active employee of Church at Viera in Viera, FL. Taking part in this research project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

Although having a stated value for leadership multiplication and a documented plan on paper to accomplish it, minimal efforts of this leadership development plan are employed, and therefore, little tangible results are experienced. The purpose of the study is to discover how to close the gap between ideology and implementation of Church at Viera's leadership development plan.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Participate in an online survey. Consenting participants will participate in one or more phases of a three-phase survey based on criteria set by the researcher. All participants will be requested to partake in phase 1, members of CAV's staff leadership team will be requested to partake in phase 2, and contributors to CAV's leadership pipeline in 2015-2018 will be requested to partake in phase 3. Each survey phase will take approximately fifteen to thirty minutes.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participation in the study. However, the benefits participants should expect to receive from taking part in this study include a renewed strategy and robust structure for leadership development to be presented and considered to the leadership of Church at Viera for implementation. When successfully employed, the participants will directly benefit from a strengthened system to develop their leadership and their ability to develop the leadership in others. Benefits to the church, the community, and society include a mindset and model for leadership development that encourages leadership replication which results in leadership multiplication.

What risks might you experience from being in this study?

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

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

How will you be compensated for being part of the study?

Participants will be compensated for participating in this study. Upon completion of the research orientation and survey, participants will receive a $10 Starbucks gift card within five business days by contacting the researcher to indicate the completion of their participation. Participants who begin the process but do not complete the process, will not be compensated.

Does the researcher have any conflicts of interest?

The researcher serves as a pastor and staff supervisor at Church at Viera. To limit potential or perceived conflicts, the study will be anonymous, so the researcher will not know who participated. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate in this study.

Is study participation voluntary?

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

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please do not submit your study materials. Your responses will not be recorded or included in the study. Due to the anonymous nature of this survey, once it has been submitted, it cannot be withdrawn.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Trevor Hislop. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at (605) 214-4440 or trevorblakehislop@gmail.com. You may also contact the researcher's faculty sponsor, Dr. Michael Eiras, at mkeiras@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

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

Your Consent

Before agreeing to be part of this research, please be sure you understand what this about. You can print a record of this document for your records. If you have any questions about the study later, you can contact the researcher/study team using the information provided above.

Appendix 1.3 Research Website

Website address: https://trevorblakehislop.wixsite.com/mysite

- Snapshot of website "homepage"

By clicking on each of the five "buttons," research participants were able to access the appropriate content.

ORIENTATION: Participants were able to watch a five minute "orientation participation" video.

CONSENT: Participants were able to view the formal consent form for participation in the research.

SURVEY 1: Participants were able to access the twenty-question quantitative survey for the phase 1 portion of the research.

SURVEY 2: Participants were able to access the four-question qualitative survey for the phase 2 portion of the research.

SURVEY 3: Participants were able to access the ten-question mixed-method survey for the phase 3 portion of the research.

Appendix 2.1 Phase 1 Survey Questions

qualtrics XM

PHASE 1.

In this initial phase of the research, all currently employed staff members of Church at Viera are invited to participate in a 20 question survey. Please answer any and all questions that apply. In some cases, a "n/a" (meaning not applicable) response option is available to be used as you see fit.

As a reminder, this survey is fully optional and completely anonymous. The researcher will not be able to associate names with responses as a means to provide you with an opportunity to answer with full honesty and transparency.

Q1. How long have you been employed at Church at Viera?

- less than 2 years
- 2 -5 years
- 5 years or more

Q2. What job title best describes your role at Church at Viera?

- support staff
- ministry assistant / coordinator
- ministry director within a department
- department director / pastor

Q3. On a scale of 1-5, how passionate are you about developing leadership in others?

- 1: not at all
- 2: mildly
- 3: moderately
- 4: very
- 5: extremely

Q4. On a scale of 1-5, how well is Church at Viera doing to develop key volunteers and place them into leadership roles?

- 1: not at all
- 2: not well
- 3: moderately well
- 4: very well
- 5: extremely well

Q5. Based on your experience, how frequently are you engaged in conversation, provided with resources, or invited to trainings by the Church at Viera staff on the topic of leadership development?

- never: not at all
- seldom: once or twice a year
- occasionally: once or twice a quarter
- often: once or twice a month
- always: once a week or more

Q6. Based on your experience, how frequently do you hear your supervisor or a key leader with in the Church at Viera staff talk about leadership development as a key value and strategy to fulfill the church's mission and vision?

- never: not at all
- seldom: once or twice a year
- occasionally: once or twice a quarter
- often: once or twice a month
- always: once a week or more

Q7. Prior to your participation in this study, were you aware that Church at Viera has a formal documented leadership development process called Leadership Pipeline?

- yes
- no

Q8. If employed in a ministry department, are you aware if your ministry department has a Leadership Pipeline manual designed specifically for your area of ministry?

- a leadership pipeline manual DOES exist for my ministry department
- a leadership pipeline manual DOES NOT exist for my ministry department
- I have no idea
- n/a

Q9. If you answered "DOES" to question 8, how frequently do you reference your ministry department's Leadership Pipeline manual to gain insight or guidance on how to develop leaders within your ministry?

- never: not at all
- seldom: once or twice a year
- occasionally: once or twice a quarter
- often: once or twice a month
- always: once a week or more
- n/a

Q10. To the best of your knowledge, does a leadership structure for staff and volunteers exist within your department or area of ministry that aligns with Leadership Pipeline?

- yes, it does
- no, it does not
- I have no idea

Q11. What level of training have you received on Church at Viera's Leadership Pipeline?

- none: I have never been trained on leadership pipeline
- minimal: I have received an overview of the leadership pipeline concepts
- adequate: I have been trained on the principles and procedures to implement the pipeline's content
- in-depth: I have been trained to customize the pipeline and create content for my department

Q12. If employed 5 years or less within a ministry department at Church at Viera, did you receive training on Leadership Pipeline as part of your staff on-boarding process?

- yes
- no
- n/a

Q13. Based on your level of training, what is your level of confidence to be able to implement the principles and procedures of Church at Viera's Leadership Pipeline?

- none: I do not know anything about it
- minimal: I do not fully understand the pipeline and therefore am hesitant to implement it
- adequate: I have a working knowledge of the pipeline and am comfortable in implementing it
- maximum: I have full confidence in implementing the pipeline and am able to train others to do the same

Q14. Based on your level of training and experience with the Leadership Pipeline principles and procedures, on a scale of 1-5, how intuitive or "user-friendly" would you rate the use of it?

- 1: I find it extremely difficult to use
- 2: I find it difficult to use
- 3: I find it moderate to use
- 4: I find it easy to use
- 5: I find it extremely easy to use
- due to my role or responsibilities, I do not participate in implementing leadership pipeline
- due to my lack of training and experience, I do not participate in implementing leadership pipeline

Q15. Based on your response to question 14, on a scale of 1-5, what level of significance does the "user-friendliness" of Leadership Pipeline factor into your decision to implement it?

- 1: highly insignificant
- 2: insignificant
- 3: neutral
- 4: significant
- 5: highly significant
- due to my role or responsibilities, I do not participate in implementing leadership pipeline
- due to my lack of training or experience, I do not participate in implementing leadership pipeline

Q16. Based on your level of training and experience with Leadership Pipeline, on a scale of 1-5, to what degree has the time requirements of Leadership Pipeline played into your ability to implement it?

- 1: highly insignificant; it requires little to no time
- 2: insignificant; it requires minimal time
- 3: neutral: it requires a manageable amount of time
- 4: significant: it requires more time than I would like to give it
- 5: highly significant: it requires a substantial amount of time that I am not able to give to it
- due to my role or responsibility, I do not participate in implementing leadership pipeline
- due to my lack of training or experience, I do not participate in implementing leadership pipeline

Q17. To what degree do you rely on the resources of Leadership Pipeline to develop leaders or support those who do?

- none: I do not use the resources of leadership pipeline
- minimal: I rarely rely on the resources of leadership pipeline
- moderate: I occasionally rely on the resources of leadership pipeline
- heavily: I frequently rely on the resources of leadership pipeline

Q18. If employed in a ministry department, how often is ongoing leadership training for your staff and volunteer leaders provided?

- never: no leadership training is offered
- seldom: once a year
- occasionally: twice a year
- often: once a quarter
- always: once a month or more
- n/a

Q19. How frequently do you have conversations with your supervisor about implementing the principles and procedures of Leadership Pipeline?

- never: no conversations are had
- seldom: once a year
- occasionally: twice a year
- often: once a quarter
- always: once a month or more

Q20. If employed as a coordinator, director, or pastor, are you currently being held accountable by your supervisor or a key leader within the Church at Viera staff to contribute to the leadership development in others and implement the Leadership Pipeline process?

- yes
- no
- n/a

Appendix 2.2 Phase 2 Survey Questions

qualtrics XM

PHASE 2.

The group being engaged in this phase of the research is any and all willing participants of the Church at Viera staff that hold a position of coordinator, director, or pastor.

Below is a process-oriented questionnaire to provide helpful perspective on Church at Viera's Leadership Pipeline. These questions are based on Tom Paterson's group processing tool "Four Helpful Lists." For the purpose of this research, the "Four Helpful Lists" resource has been tailored to allow for individual questionnaire response contributions. This customization will allow the researcher to collect individual responses, compare and contrast the responses of each individual contributor to the responses of other individual contributors, and develop group processing insights as a result of the collective responses of the group.

When taking a group through the "Four Helpful Lists" exercise, four questions are asked and time is given to respond with answers to the following:
(1) what's right? (things need to be optimized)
(2) what's wrong? (things that need to be changed)
(3) what's confused? (things that need to be clarified)
(4) what's missing? (things that need to be added)

When implemented in an in-person gathering, responses are often noted in four separate columns, allowing the facilitator to organize and categorize the responses.

In this adapted format of the "Four Helpful Lists" exercersise, there is no in-person facilitation. Rather, the questionaire will function to guide contributors through the process. When responding to the questions, please avoid such answers as "nothing", "everything", or "I don't know". Please take your time and be as specific as possible. If you feel that a response is appropriate to more than one question, please include that response in as many questions as you see fit. This survey is ananomous and your responses will not be identified as yours by the researcher or any other contributors to the research. Because measures of autonomy are in place, please respond with critical honesty as an effort to bring accurate insights to the research findings and benefit to the leadership development efforts of Church at Viera.

Q1. **WHAT'S RIGHT?**

(1) What's right with Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are helping Church at Viera to develop leaders?

(3) What areas or aspects of Leadership Pipeline are going well and could be optimized for greater results?

Q2. **WHAT'S WRONG?**

(1) What's wrong with Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are not working as intended or expected?

(3) What areas or aspects of Leadership Pipeline need to be changed in order to be more effective?

Q3. **WHAT'S CONFUSED?**

(1) What's confused about Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are overly complicated or conflicted?

(3) What areas or aspects of Leadership Pipeline need clarification in order to be more effective?

Q4. **WHAT'S MISSING?**

(1) What's missing with Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are overlooked or neglected?

(3) What areas or aspects of Leadership Pipeline need to be added in order to be more effective?

Appendix 2.3 Phase 3 Survey Questions

qualtrics XM

PHASE 3.

This final phase of the research is a 10 question survey for members of the Church at Viera staff who were actively involved in the vision formation of leadership development and the creation phases of Leadership Pipeline anytime between 2015 - 2018.

Q1. On a scale of 1-5, how important is the leadership development of others part of your pastoral calling, personal mission, and ministry strategy?

- 1: not at all
- 2: of little importance
- 3: of moderate importance
- 4: of significant importance
- 5: of extreme importance

Q2. The ability to successfully develop leaders requires a trained skill set. On a scale of 1-5, how equipped do you feel to effectively develop the leadership in others?

- 1: I feel ill-equipped in my ability
- 2: I feel lacking in my ability
- 3: I feel adequate in my ability
- 4: I feel confident in my ability
- 5: I feel highly confident in my ability

Q3. As a ministry overseer and leader at Church at Viera, how many individuals are you currently investing in to intentionally develop their leadership?

- 0
- 1-2
- 3-4
- 5 +

Q4. In 2015, the Church at Viera leadership hired church consultant company, Auxano, to assist in creating a "vision framework" to help cast vision for the church. As part of this process, the need for a heightened value and tangible strategy for leadership development was discussed and documented as a necessary means to fulfill the church's mission and vision. As someone who was part of the vision formation and creation phases of Leadership Pipeline between the years of 2015-2018, on a scale of 1-5, how well do you think the Church at Viera staff has embraced the value of leadership development?

- 1: not at all
- 2: not well
- 3: well
- 4: very well
- 5: extremely well

Q5. Based on the statement in question 4, on a scale of 1-5, how well do you think the Church at Viera staff has incorporated the strategy of Leadership Pipeline?

- 1: not at all
- 2: not well
- 3: well
- 4: very well
- 5: extremely well

Q6.
Based on the statement in question 4, on a scale of 1-5, how well do you think the Church at Viera staff has implemented the principles and procedures of Leadership Pipeline?

- 1: not at all
- 2: not well
- 3: well
- 4: very well
- 5: extremely well

Q7. Based on the statement in questions 4, on a scale of 1-5, how does the leadership development efforts of Leadership Pipeline by the Church at Viera staff measure up to your expectations

- 1: not at all
- 2: needs improvement
- 3: meets my expectations
- 4: exceeds my expectations
- 5: far exceeds my expectations

Q8.
It has been observed by the researcher that there is an apparent gap between (1) the organizational belief (ideology) that leadership development is a key value and strategy to fulfill the church's mission and vision and, (2) the behavior (implementation) of the Church at Viera staff to actively develop leaders through Leadership Pipeline. Do you agree with this observation?

- yes
- no

Q9. Based on your answer to question 8, please provide an explanation as to why you believe this gap does or does not exist.

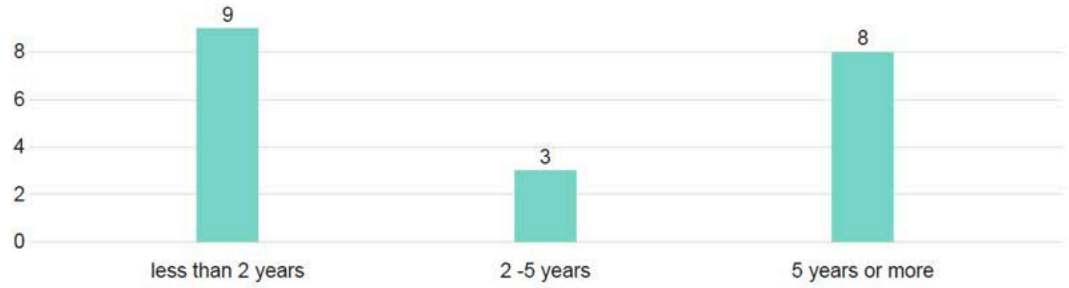
Q10. Based on your answer to question 8, please provide any personal or organizational insights as to how alignment between the belief (ideology) and the behavior (implementation) of leadership development amongst the Church at Viera staff can be sustained or strengthened.

Appendix 3.1 Phase 1 Survey Results

Participation Criteria: all currently employed staff members of Church at Viera

2

QUESTION 1 - How long have you been employed at Church at Viera?



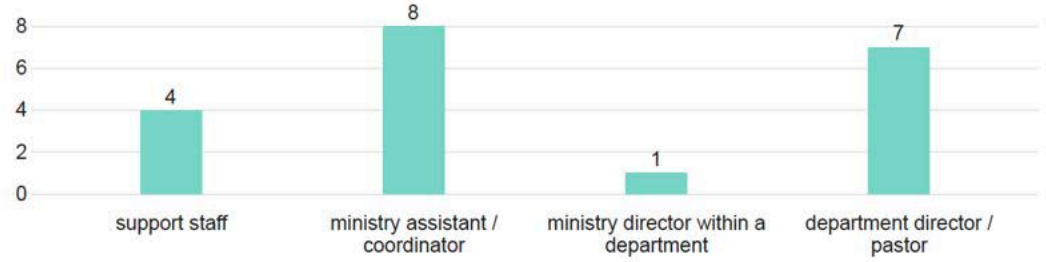
Percentage

Field	Percentage
less than 2 years	45%
2 -5 years	15%
5 years or more	40%

Responses

Field	Responses
How long have you been employed at Church at Viera?	20

QUESTION 2 - What job title best describes your role at Church at Viera?



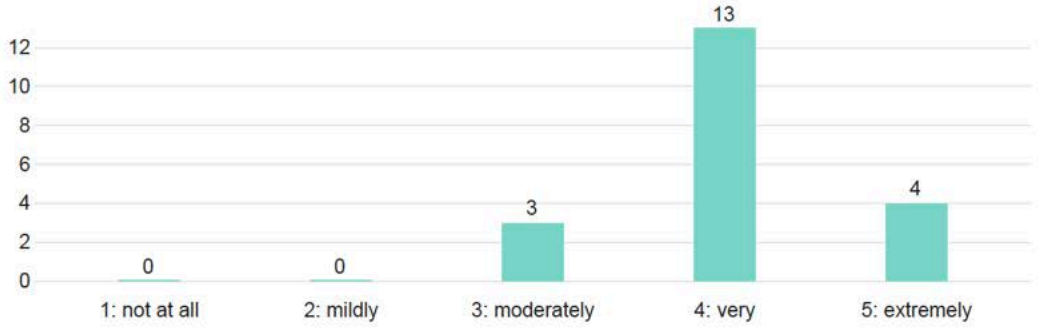
Percentage

Field	Percentage
support staff	20%
ministry assistant / coordinator	40%
ministry director within a department	5%
department director / pastor	35%

Responses

Field	Responses
What job title best describes your role at Church at Viera?	20

QUESTION 3 - On a scale of 1-5, how passionate are you about developing leadership in others?



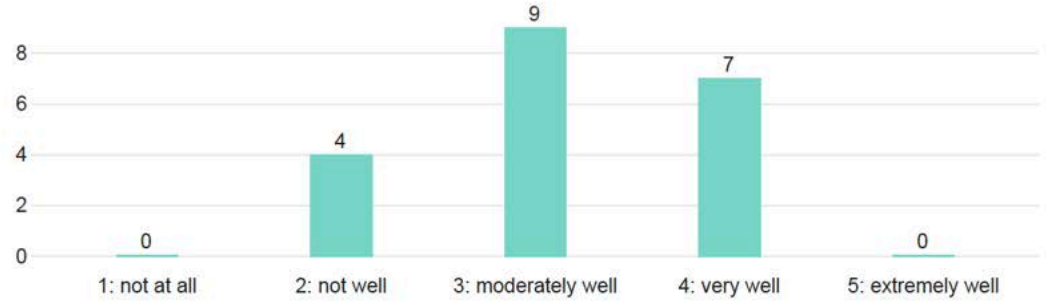
Percentage

Field	Percentage
1: not at all	0%
2: mildly	0%
3: moderately	15%
4: very	65%
5: extremely	20%

Responses

Field	Responses
On a scale of 1-5, how passionate are you about developing leadership in others?	20

QUESTION 4 - On a scale of 1-5, how well is Church at Viera doing to develop key volunteers and place them into leadership roles?



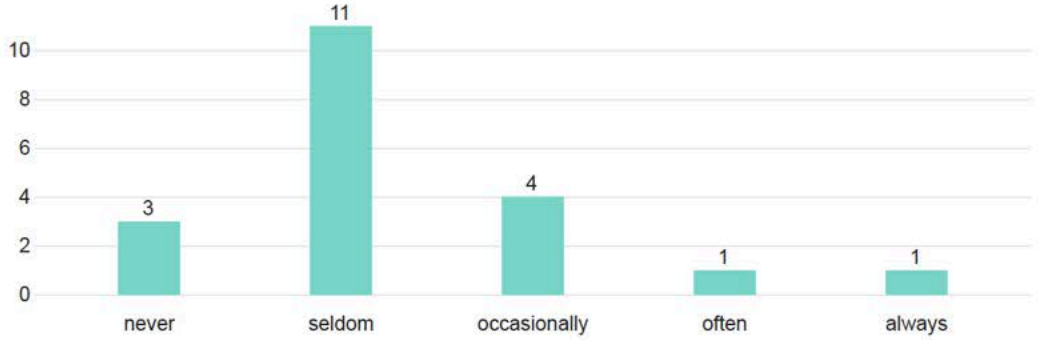
Percentage

Field	Percentage
1: not at all	0%
2: not well	20%
3: moderately well	45%
4: very well	35%
5: extremely well	0%

Responses

Field	Responses
On a scale of 1-5, how well is Church at Viera doing to develop key volunteers and place them into leadership roles?	20

QUESTION 5 - Based on your experience, how frequently are you engaged in conversation, provided with resources, or invited to trainings by the Church at Viera staff on the topic of leadership development?



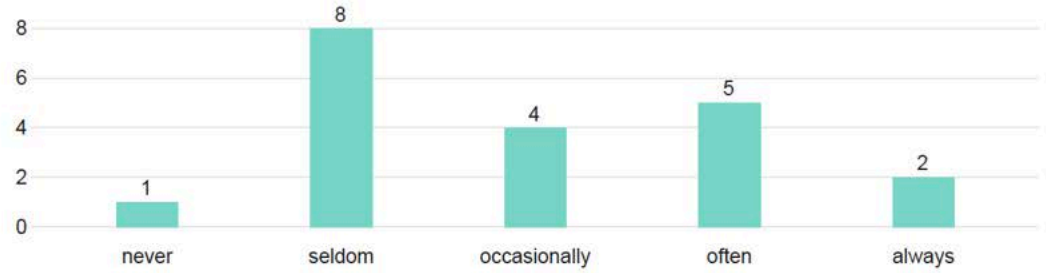
Percentage

Field	Percentage
never: not at all	15%
seldom: once or twice a year	55%
occasionally: once or twice a quarter	20%
often: once or twice a month	5%
always: once a week or more	5%

Responses

Field	Responses
Based on your experience, how frequently are you engaged in conversation, provided with resources, or invited to trainings by the Church at Viera staff on the topic of leadership development?	20

QUESTION 6 - Based on your experience, how frequently do you hear your supervisor or a key leader with in the Church at Viera staff talk about leadership development as a key value and strategy to fulfill the church's mission and vision?



Percentage

Field	Percentage
never: not at all	5%
seldom: once or twice a year	40%
occasionally: once or twice a quarter	20%
often: once or twice a month	25%
always: once a week or more	10%

Responses

Field	Responses
Based on your experience, how frequently do you hear your supervisor or a key leader with in the Church at Viera staff talk about leadership development as a key value and strategy to fulfill the church's mission and vision?	20

QUESTION 7 - Prior to your participation in this study, were you aware that Church at Viera has a formal documented leadership development process called Leadership Pipeline?

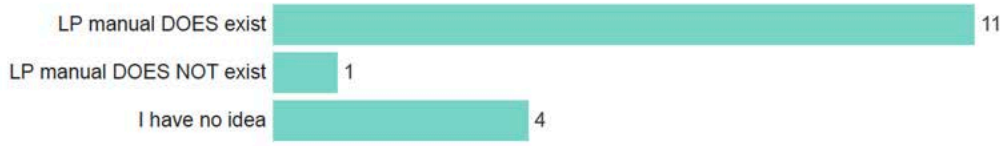
Percentage

Field	Percentage
yes	75%
no	25%

Responses

Field	Responses
Prior to your participation in this study, were you aware that Church at Viera has a formal documented leadership development process called Leadership Pipeline?	20

QUESTION 8 - If employed in a ministry department, are you aware if your ministry department has a Leadership Pipeline manual designed specifically for your area of ministry?



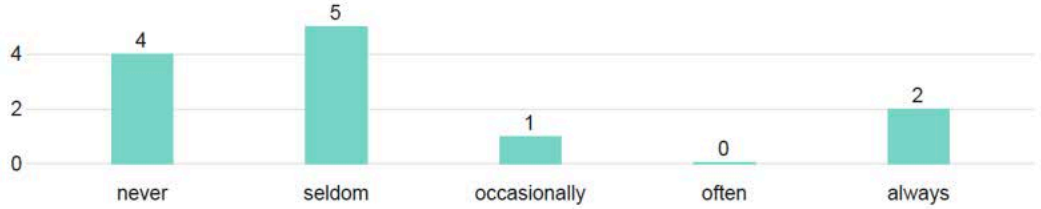
Percentage

Field	Percentage
a leadership pipeline manual DOES exist for my ministry department	69%
a leadership pipeline manual DOES NOT exist for my ministry department	6%
I have no idea	25%

Responses

Field	Responses
If employed in a ministry department, are you aware if your ministry department has a Leadership Pipeline manual designed specifically for your area of ministry?	16

QUESTION 9 - If you answered "DOES" to question 8, how frequently do you reference your ministry department's Leadership Pipeline manual to gain insight or guidance on how to develop leaders within your ministry?



Percentage

Field	Percentage
never: not at all	33%
seldom: once or twice a year	42%
occasionally: once or twice a quarter	8%
often: once or twice a month	0%
always: once a week or more	17%

Responses

Field	Responses
If you answered "DOES" to question 8, how frequently do you reference your ministry department's Leadership Pipeline manual to gain insight or guidance on how to develop leaders within your ministry?	12

QUESTION 10 - To the best of your knowledge, does a leadership structure for staff and volunteers exist within your department or area of ministry that aligns with Leadership Pipeline?

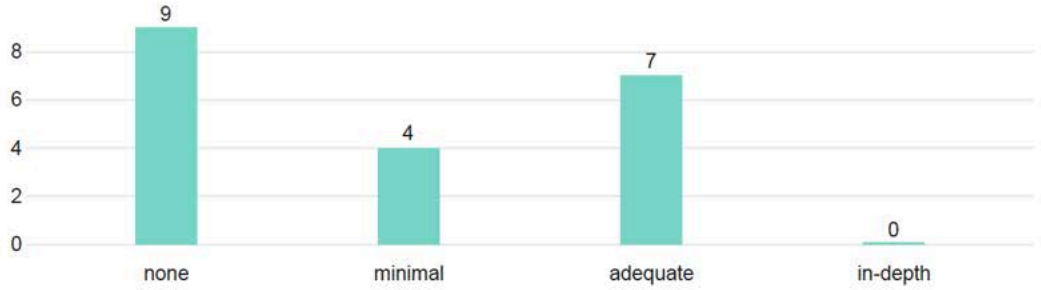
Percentage

Field	Percentage
yes, it does	45%
no, it does not	35%
I have no idea	20%

Responses

Field	Responses
To the best of your knowledge, does a leadership structure for staff and volunteers exist within your department or area of ministry that aligns with Leadership Pipeline?	20

QUESTION 11 - What level of training have you received on Church at Viera's Leadership Pipeline?



Percentage

Field	Percentage
none: I have never been trained on leadership pipeline	45%
minimal: I have received an overview of the leadership pipeline concepts	20%
adequate: I have been trained on the principles and procedures to implement the pipeline's content	35%
in-depth: I have been trained to customize the pipeline and create content for my department	0%

Responses

Field	Responses
What level of training have you received on Church at Viera's Leadership Pipeline?	20

13

Q12 - If employed 5 years or less within a ministry department at Church at Viera, did you receive training on Leadership Pipeline as part of your staff on-boarding process?

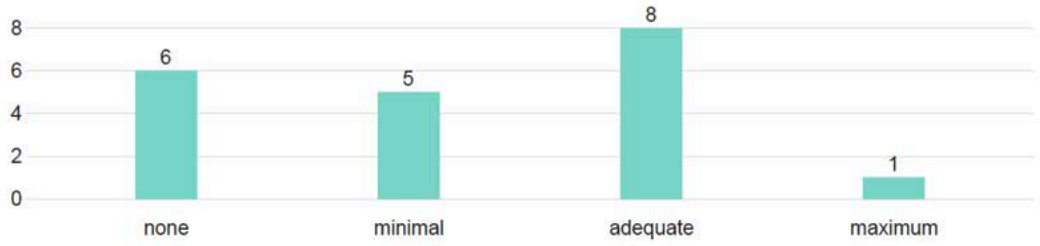
Percentage

Field	Percentage
yes	9%
no	91%

Responses

Field	Responses
If employed 5 years or less within a ministry department at Church at Viera, did you receive training on Leadership Pipeline as part of your staff on-boarding process?	11

QUESTION 13 - Based on your level of training, what is your level of confidence to be able to implement the principles and procedures of Church at Viera's Leadership Pipeline?



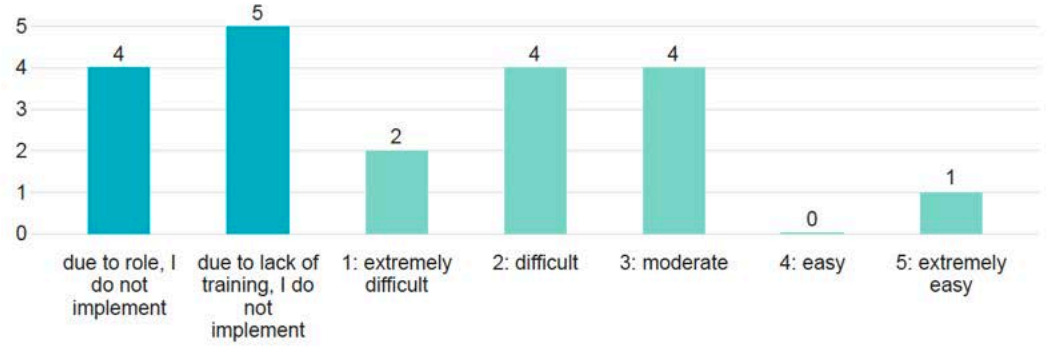
Percentage

Field	Percentage
none: I do not know anything about it	30%
minimal: I do not fully understand the pipeline and therefore am hesitant to implement it	25%
adequate: I have a working knowledge of the pipeline and am comfortable in implementing it	40%
maximum: I have full confidence in implementing the pipeline and am able to train others to do the same	5%

Responses

Field	Responses
Based on your level of training, what is your level of confidence to be able to implement the principles and procedures of Church at Viera's Leadership Pipeline?	20

QUESTION 14 - Based on your level of training and experience with the Leadership Pipeline principles and procedures, on a scale of 1-5, how intuitive or "user-friendly" would you rate the use of it?



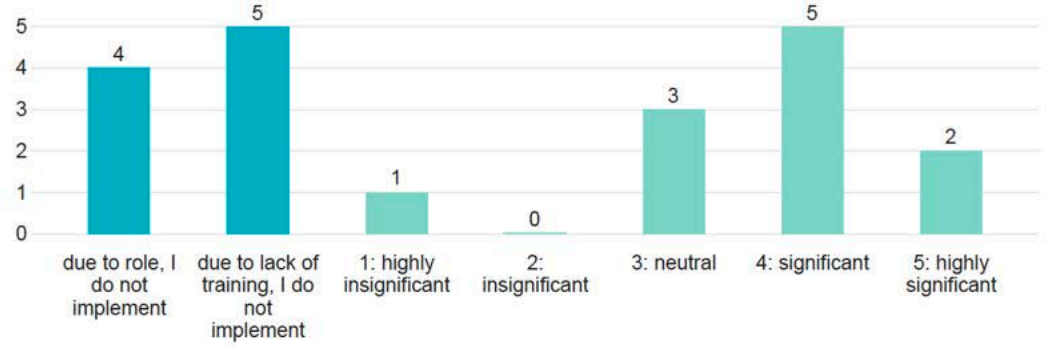
Percentage

Field	Percentage
due to my role or responsibilities, I do not participate in implementing leadership pipeline	20%
due to my lack of training and experience, I do not participate in implementing leadership pipeline	25%
1: I find it extremely difficult to use	10%
2: I find it difficult to use	20%
3: I find it moderate to use	20%
4: I find it easy to use	0%
5: I find it extremely easy to use	5%

Responses

Field	Responses
Based on your level of training and experience with the Leadership Pipeline principles and procedures, on a scale of 1-5, how intuitive or "user-friendly" would you rate the use of it?	20

QUESTION 15 - Based on your response to question 14, on a scale of 1-5, what level of significance does the "user-friendliness" of Leadership Pipeline factor into your decision to implement it?



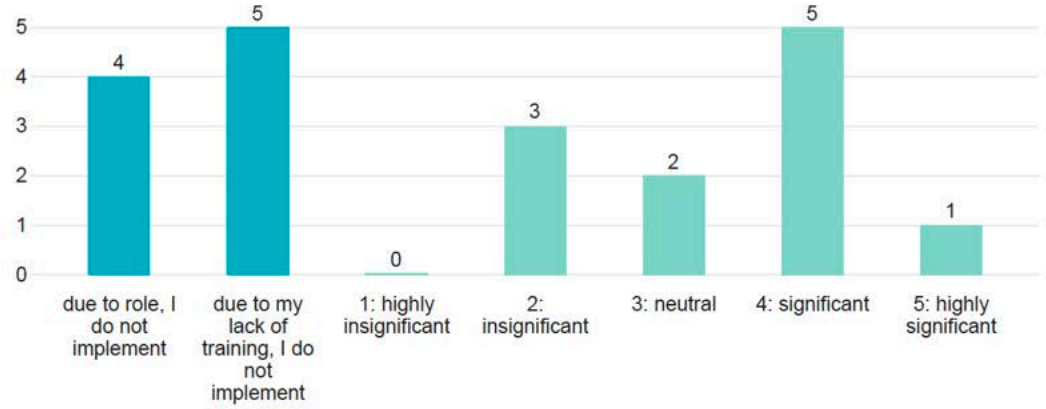
Percentage

Field	Percentage
due to my role or responsibilities, I do not participate in implementing leadership pipeline	20%
due to my lack of training or experience, I do not participate in implementing leadership pipeline	25%
1: highly insignificant	5%
2: insignificant	0%
3: neutral	15%
4: significant	25%
5: highly significant	10%

Responses

Field	Responses
Based on your response to question 14, on a scale of 1-5, what level of significance does the "user-friendliness" of Leadership Pipeline factor into your decision to implement it?	20

QUESTION 16 - Based on your level of training and experience with Leadership Pipeline, on a scale of 1-5, to what degree has the time requirements of Leadership Pipeline played into your ability to implement it?



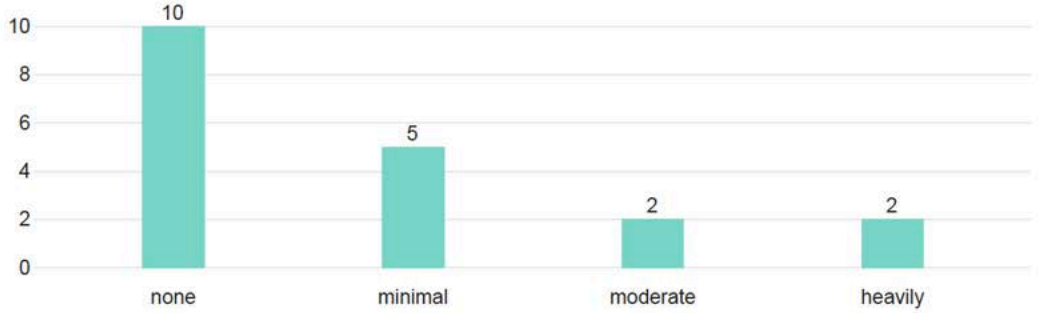
Percentage

Field	Percentage
due to my role or responsibility, I do not participate in implementing leadership pipeline	20%
due to my lack of training or experience, I do not participate in implementing leadership pipeline	25%
1: highly insignificant; it requires little to no time	0%
2: insignificant; it requires minimal time	15%
3: neutral: it requires a manageable amount of time	10%
4: significant: it requires more time than I would like to give it	25%
5: highly significant: it requires a substantial amount of time that I am not able to give to it	5%

Responses

Field	Responses
Based on your level of training and experience with Leadership Pipeline, on a scale of 1-5, to what degree has the time requirements of Leadership Pipeline played into your ability to implement it?	20

QUESTION 17 - To what degree do you rely on the resources of Leadership Pipeline to develop leaders or support those who do?



Percentage

Field	Percentage
none: I do not use the resources of leadership pipeline	53%
minimal: I rarely rely on the resources of leadership pipeline	26%
moderate: I occasionally rely on the resources of leadership pipeline	11%
heavily: I frequently rely on the resources of leadership pipeline	11%

Responses

Field	Responses
To what degree do you rely on the resources of Leadership Pipeline to develop leaders or support those who do?	19

QUESTION 18 - If employed in a ministry department, how often is ongoing leadership training for your staff and volunteer leaders provided?

Percentage

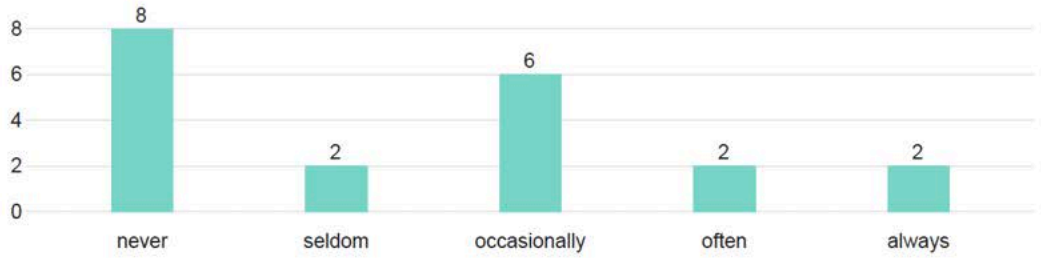
Field	Percentage
never: no leadership training is offered	19%
seldom: once a year	44%
occasionally: twice a year	13%
often: once a quarter	19%
always: once a month or more	6%

Responses

Field	Responses
If employed in a ministry department, how often is ongoing leadership training for your staff and volunteer leaders provided?	16

20

QUESTION 19 - How frequently do you have conversations with your supervisor about implementing the principles and procedures of Leadership Pipeline?



Percentage

Field	Percentage
never: no conversations are had	40%
seldom: once a year	10%
occasionally: twice a year	30%
often: once a quarter	10%
always: once a month or more	10%

Responses

Field	Responses
How frequently do you have conversations with your supervisor about implementing the principles and procedures of Leadership Pipeline?	20

QUESTION 20 - If employed as a coordinator, director, or pastor, are you currently being held accountable by your supervisor or a key leader within the Church at Viera staff to contribute to the leadership development in others and implement the Leadership Pipeline process?

Percentage

Field	Percentage
yes	50%
no	50%

Responses

Field	Responses
If employed as a coordinator, director, or pastor, are you currently being held accountable by your supervisor or a key leader within the Church at Viera staff to contribute to the leadership development in others and implement the Leadership Pipeline process?	14

Appendix 3.2 Phase 2 Survey Results

Participation Criteria: all coordinators, directors, and pastors of Church at Viera

Q1. WHAT'S RIGHT?

(1) What's right with Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are helping Church at Viera to develop leaders?

(3) What areas or aspects of Leadership Pipeline are going well and could be optimized for greater results?

RESPONSE 1:	(1) The fact that CAV is willing to explore a Leadership Pipeline. (2) Not enough information 3. Not enough information
RESPONSE 2:	The fact that there is a leadership pipeline is awesome. I do not have any experience or familiarity with it to answer any further.
RESPONSE 3:	I think our pipeline is well thought out and easy to understand. It is mapped out in good detail that also makes it easy to explain and train new employees/staff. I think that departments that are using it, it is going well. We are staying in line with the process in every area, if the pipeline is being used.
RESPONSE 4:	The very fact that we have a system is right. Clarity of all the volunteer roles.
RESPONSE 5:	(1) The fact that it exists. For a long time, we did not have a focused leadership development plan and with the LP we now have one. (2) It has provided a blueprint for ministries to follow as they recruit and develop leaders. (3) For me, it comes down to implementing it. If I don't implement it will not be optimized. I know the general structure of our pipeline and the roles I need to fill but sometimes I see it just as an organizational chart and not a process of developing leaders.

RESPONSE 6:	I wish I could speak with authority on this question. I was unaware until today that a Leadership Pipeline/manual existed. Speaking from observation: It seems that the basic structure of a leadership pipeline is in place. This could be optimized by being more intentional about identifying and training coaches and potential volunteers.
RESPONSE 7:	(1) We have an organized way to develop leaders (2) We can identify current leaders and how they have moved in the leadership pipeline (3) Continuing to develop those in the pipeline already.
RESPONSE 8:	The Pipeline, when used to it, 's fullest potential provides for a delegation system where no one person has to do all the work within the ministry. It allows for potential growth and provides a source to draw from when paid positions become available within each ministry. The team member and leader levels allow us a pool of people to pull from to advance up through the pipeline. In our particular ministry, we have the bottom and the top portions filled. It's the middle area that we struggle with filling.
RESPONSE 9:	From what I understand... (1) Its purpose is to develop leaders and equip the body of Christ to do ministry, not just receive ministry. (2) I believe it increases leadership development and allows lay people to increase in responsibility and therefore serving. (3) Unsure - don't know enough about LP.
RESPONSE 10:	(1) Our LP exists and provides lots of ideas about how leadership dev can happen. (2) I observe that many of the ministry departments benefit from the structures defined in the LP, at least in a hierarchical sense (org chart). Unsure of its effectiveness in the area of individual development. (3) The content is good, but I think it could be optimized (I think it's too much).
RESPONSE 11:	A system and structure has been established Each department has been tasked with customizing their pipeline A common concept and verbiage has been created amongst the leadership.

Q2. WHAT'S WRONG?

(1) What's wrong with Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are not working as intended or expected?

(3) What areas or aspects of Leadership Pipeline need to be changed in order to be more effective?

RESPONSE 1: (1) Lack of awareness. (2) Not enough information (3) Not enough information.

RESPONSE 2: What's wrong is that I am not at familiar with it. I know it exists, but I have not seen it implemented nor have I been introduced to it formally.

RESPONSE 3: The non-use of it! Since a lot of departments are not trained on the pipeline or they know it and do not use it as a training tool, then it serves no purpose and causes a lot of grey area. I do see that in our organization there is a lot of grey area as to who is in charge of what, who do I go to for what and what are the expectations of each position. This is where not having a pipeline into play causes a company to not have a solid leadership team and effective training process.

RESPONSE 4: Lack of ALL IN mentality to be super successful.

RESPONSE 5: I would refer to my answer to number 3 in Q1. It starts with me as a pastor communicating the importance and value of the leadership pipeline to my team. But I am not communicating it because I don't feel it is being communicated to me, aside from an occasional mention at a staff meeting.

RESPONSE 6: A need for communication, inspiration and subsequent execution of Pipeline strategy. We need to communicate its existence and its strategy by sharing the vision of its purpose and what it will accomplish. And then, give our people the tools to implement.

RESPONSE 7:	(1) We rarely talk about it and there has not been an onboarding process (2) Regular communication about the process. (3) Implementation in each department
RESPONSE 8:	In some cases, I feel the pipeline has too many levels filled with non-paid volunteers or staff. In some cases, volunteers don't necessarily want that much responsibility on top of their daily responsibilities. So, we may fill that role only for them to then back out, or the culture has been to fill the void with a paid staff member who may be already filling a few other positions within the pipeline already resulting in 1 person really doing all the work. If Church at Viera had more opportunities where we made it known that we were needing help (at the bottom level) volunteers, and how to get them on board in a timely manner, with a clear and concise onboarding system across the board.
RESPONSE 9:	From what I understand... (1) I believe there is a certain "cap" where a lay person can only reach so high. It would be great to somehow remove this "cap" if possible. (2) I believe it is not working as much because it is not understood as much as it could be across the board (staff, lay people, etc.). (3) There should be better communication regarding LP when a new employee begins to work.
RESPONSE 10:	(1) Not actually prioritized. Too much content and too rigid of a structure for our culture here at CAV. (2) I see it working well for other ministries, but I sense that the structure and formality of parts of the content are ignored and abandoned. (3) If we want to focus on Leadership Development, we'll need to prioritize it and diminish other efforts. We are a culture that is so focused on programming and performing - our leaders are constantly the "doers" and not trusting volunteers to be responsible for how CAV "performs." Like I said - I see other ministries doing better with it than I am.
RESPONSE 11:	LP is very difficult to use and is overly complicated LP is not being used by most of our staff team's LP is not valued by our leadership Originally it was too complicated, not it's oversimplified... it needs a balanced approach.

Q3. WHAT'S CONFUSED?

(1) What's confused with Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are overly complicated or conflicted?

(3) What areas or aspects of Leadership Pipeline need clarification in order to be more effective?

RESPONSE 1: (1) The fact that there is no chatter or discussion concerning LP at CAV and how important it is in the development structure. (2) Not enough information, (3) Not enough information.

RESPONSE 2: I cannot answer unfortunately because I have no knowledge.

RESPONSE 3: Sadly...not a confusion with some because they don't know what it is and haven't ever been shown the hierarchy in their department. I do not think the pipeline is confusing at all. Very well spelled out and easy to understand, at least for my department. I don't feel like anything needs clarification. I think as a whole staff we need to go through the training as one, then make it mandatory that we follow. Also, that it be key to new hires and ongoing leadership training with our volunteer leads.

RESOONSE 4: Seems like everyone gets to develop their own version of the pipeline, so there is uncertainty how it correlates across the whole team.

RESPONSE 5: The confusion for me is identifying this leadership pipeline as leadership development or volunteer recruitment. Now, this could be one in the same, but I believe we focus more on getting the roles filled then developing people and helping them move up the pipeline. I think if we talked or discussed the pipeline more often it would become clearer.

RESPONSE 6: I cannot speak to this as I don't have a working knowledge of this specific leadership pipeline.

RESPONSE 7: (1) Who owns it? (2) We don't talk about it so it's complicated when we are held accountable to talk about it. (3) All of it.

RESPONSE 8:	The roles and expectations of each level and then also how someone levels up within the pipeline. What are the pre-requisites per se, that someone must have? How does that person who is interested communicate with us they want to serve or get involved? The onboarding system needs to be unified across all ministries, this way as someone enters the pipeline but decides to shift from one ministry to another, they will not need to start all over again instead they can make a lateral move.
RESPONSE 9:	(1) What is it exactly? How do we record/track progress? (2) Unsure - I don't know enough. (3) Overview and how to track progress.
RESPOINSE 10:	(1) Just how important is it? What is the end goal of the LP - to produce leaders that multiply leaders? Or to just get the job done? Or to recruit volunteers to get the job done? Do our people know about it? (2) The structure and some of the formality of the content is just "too much" - realistically, implementing our LP on paper would be a full-time job in itself. (3) I think it could all be optimized - but the questions I asked in #1 above would begin to answer this question.
RESPONSE 11:	Is it a volunteer pipeline or a leadership pipeline? Who is it for, the staff or the volunteers?

Q4. WHAT'S MISSING?

(1) What's missing with Leadership Pipeline at Church at Viera?

(2) What areas or aspects of Leadership Pipeline are overlooked or neglected?

(3) What areas or aspects of Leadership Pipeline need to be added in order to be more effective?

RESPONSE 1: (1) Lack of presence and awareness. (2) Not enough information (3) Not enough information.

RESPONSE 2: Training upon hiring/orientation

RESPONSE 3: I feel like development could be a lot stronger. Easy to just survive where you are and not put the effort into developing and training potential volunteers in the church. Recruitment could also be a stronger focus to build our leadership team. Hard to find time to dig deep and focus on outside people who would be great to bring on board. As a whole I think we could push this more. I feel like the pipeline we have is sufficient and does not need anything else added. It is easy to understand, use to train and to follow.

RESPONSE 4: The full team buy in to make it successful.

RESPONSE 5: Talking about it. I honestly believe that most pastors just saw the pipeline as something we had to do and once we checked that box, we went back to what we were doing before. Or maybe everyone else is doing it and I am the only one who has not been passionate about our leadership pipeline here at CAV. I think those in charge assume everyone is doing it and you know what happens when you assume.

RESPONSE 6: An awareness of its importance and that it exists.

RESPONSE 7: Communication!

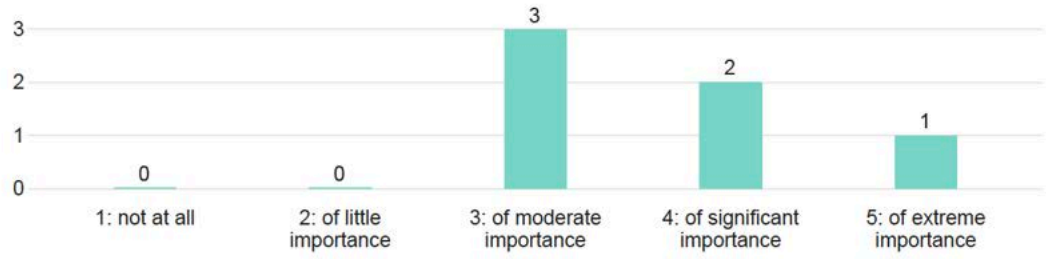
RESPONSE 8:	Communication about what it is, why we have it, and what's the purpose of it. I think the coordinator level down needs more work. Filling those positions is difficult as they take a special kind of person. Training for the Coordinator level down needs to be improved, how can those positions be better equipped for the expectations of that role. We need more training and conferences for the coordinator positions. Pastors get to attend conferences annually however the coordinators are here doing the work and never get any training to help us do our job.
RESPONSE 9:	(1) Unsure - have not understood or implemented enough (2) Communication of LP to new staff (3) More detailed overview and training during new staff on boarding.
RESPONSE 10:	(1) Priority, accountability, culture. (2) Training, some aspects of volunteer appreciation (3) Not sure anything needs to be added - if anything, reducing the content and some of the formality of the LP on paper would help to focus on the most important parts that already exist and make it more reasonable to implement for a ministry leader who also has ministry to do.
RESPONSE 11:	LP is missing a strong vision from the leadership LP is missing strong modeling from the leadership LP needs more consistency between departments and teams.

Appendix 3.3 Phase 3 Survey Results

Participation Criteria: principal contributors to the vision formation and Leadership Pipeline creation

1

QUESTION 1 - On a scale of 1-5, how important is the leadership development of others part of your pastoral calling, personal mission, and ministry strategy?



Percentage

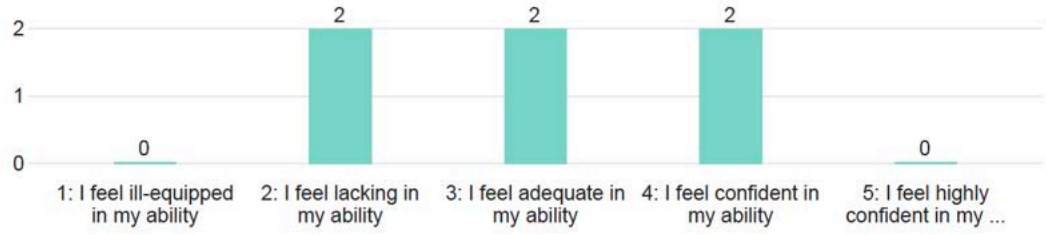
Field	Percentage
1: not at all	0%
2: of little importance	0%
3: of moderate importance	50%
4: of significant importance	33%
5: of extreme importance	17%

Responses

Field	Responses
On a scale of 1-5, how important is the leadership development of others part of your pastoral calling, personal mission, and ministry strategy?	6

2

QUESTION 2 - The ability to successfully develop leaders requires a trained skill set. On a scale of 1-5, how equipped do you feel to effectively develop the leadership in others?

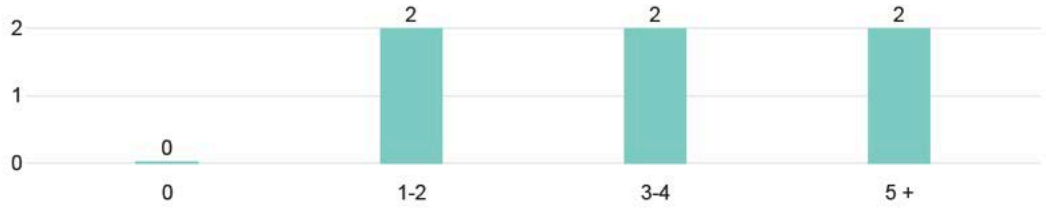


6 Responses

Field	Percentage
1: I feel ill-equipped in my ability	0%
2: I feel lacking in my ability	33%
3: I feel adequate in my ability	33%
4: I feel confident in my ability	33%
5: I feel highly confident in my ability	0%

3

QUESTION 3 - As a ministry overseer and leader at Church at Viera, how many individuals are you currently investing in to intentionally develop their leadership?

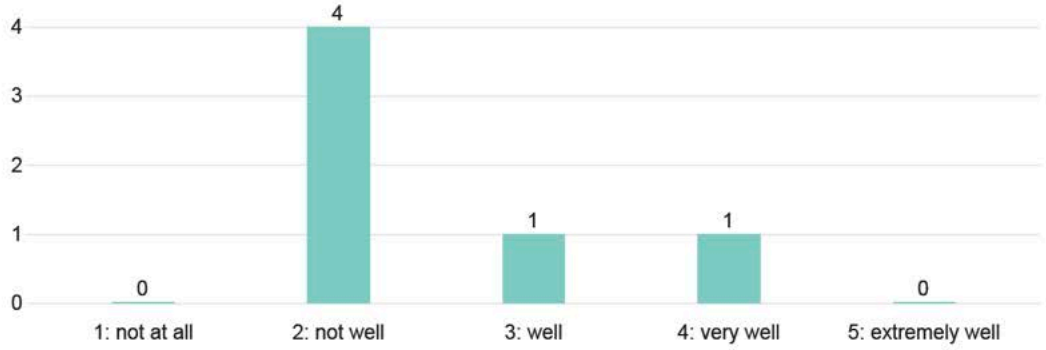


6 Responses

Field	Percentage
0	0%
1-2	33%
3-4	33%
5 +	33%

4

Q4 - In 2015, the Church at Viera leadership hired church consultant company, Auxano, to assist in creating a “vision framework” to help cast vision for the church. As part of this process, the need for a heightened value and tangible strategy for leadership development was discussed and documented as a necessary means to fulfill the church’s mission and vision. As someone who was part of the vision formation and creation phases of Leadership Pipeline between the years of 2015-2018, on a scale of 1-5, how well do you think the Church at Viera staff has embraced the value of leadership development?

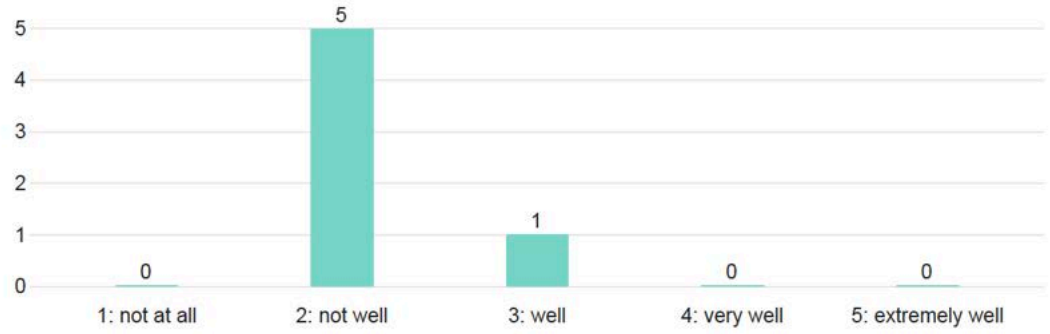


6 Responses

Field	Percentage
1: not at all	0%
2: not well	67%
3: well	17%
4: very well	17%
5: extremely well	0%

5

Q5 - Based on the statement in question 4, on a scale of 1-5, how well do you think the Church at Viera staff has incorporated the strategy of Leadership Pipeline?

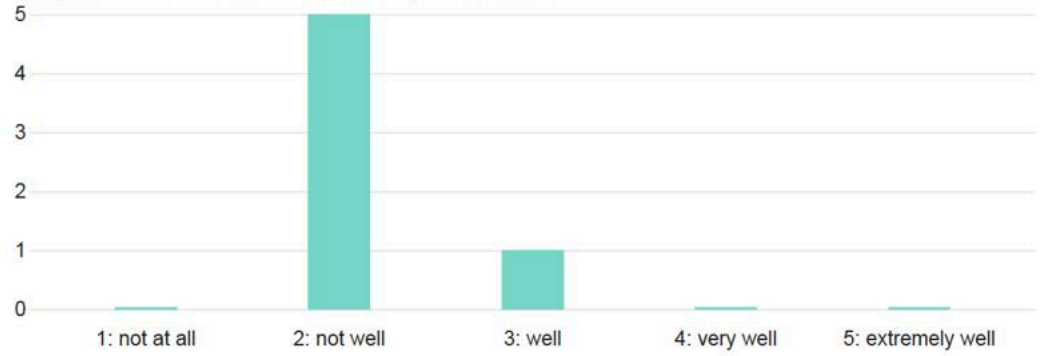


6 Responses

Field	Choice Count
1: not at all	0
2: not well	5
3: well	1
4: very well	0
5: extremely well	0

6

Q6 - Based on the statement in question 4, on a scale of 1-5, how well do you think the Church at Viera staff has implemented the principles and procedures of Leadership Pipeline?

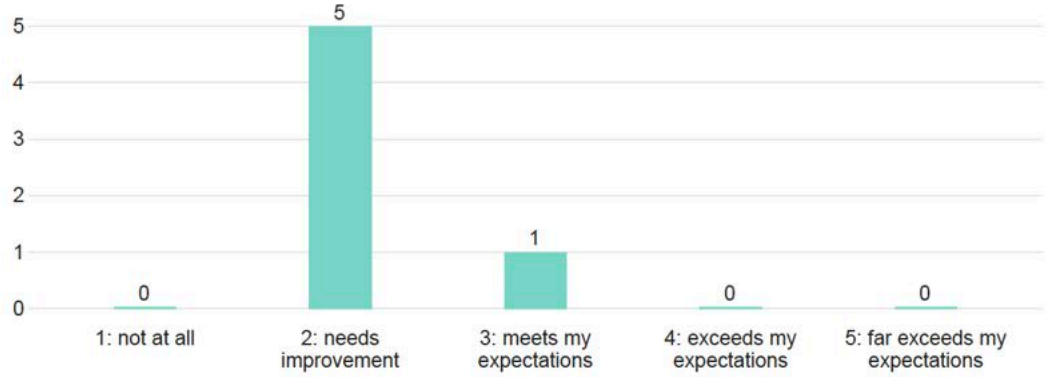


6 Responses

Field	Choice Count
1: not at all	0
2: not well	5
3: well	1
4: very well	0
5: extremely well	0

7

Q7 - Based on the statement in questions 4, on a scale of 1-5, how does the leadership development efforts of Leadership Pipeline by the Church at Viera staff measure up to your expectations

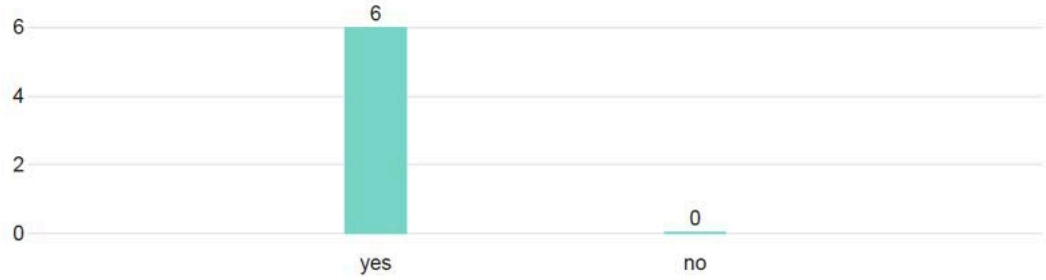


6 Responses

Field	Choice Count
1: not at all	0
2: needs improvement	5
3: meets my expectations	1
4: exceeds my expectations	0
5: far exceeds my expectations	0

8

Q8 - It has been observed by the researcher that there is an apparent gap between (1) the organizational belief (ideology) that leadership development is a key value and strategy to fulfill the church's mission and vision and, (2) the behavior (implementation) of the Church at Viera staff to actively develop leaders through Leadership Pipeline. Do you agree with this observation?



6 Responses

Field	Choice Count
yes	6
no	0

Q9 – Based on your answer to question 8, please provide an explanation as to why you believe this gap does or does not exist.

RESPONSE 1: N/A

RESPONSE 2: You are right. We as a church staff absolutely agree that leadership development is vital in fulfilling the vision of our church. We just have not implemented it – It is not a part of our DNA; at least I don't believe it is.

RESPONSE 3: N/A

RESPONSE 4: Again, I will go back to communicating that there is a need for leaders. I feel that CAV doesn't communicate that very well and the few times it is communicated it is done on the fly.

RESPONSE 5: I think we all have a different idea of what leadership development means. My expectations for how much leadership development we do at CAV is probably lower than average. I have a mentality that if you just invest in others, maintain your relationships and honor God wit you work and your behavior, we will be effective in our mission. The original LP vision was developed outside of our staff. I think those people envisioned our priorities shifting quite a lot; shifting away from being programming/performance-based and focused more on building up the lay people and empowering them to carry out the work of the church. This hasn't happened. Most of the work of CAV is still performed by and led by the CAV staff.

The gap exists because the Admin leaders and Staff leadership expectations never changed. We weren't willing to sacrifice the quality of our programming / performance for a season to raise up lay leaders. There is no time to actually develop people – I'm too busy doing my job. Also, my teammates are not very driven to be developed. They are too busy focusing on their careers, taking their kids to football practice or dance class, or going out to eat, or going to the gym, or watching Netflix.

RESPONSE 6: LP is not valued by the CAV's leadership LP is complicated, time-consuming, and ineffective Our staff is busy doing rather than developing

Q10 – Based on your answer to question 8, please provide an explanation as to why you believe this gap does or does not exist.

RESPONSE 1: N/A

RESPONSE 2: More intentional effort to solidifying the pipeline and then implementing. Perhaps someone running point on this full-time.

RESPONSE 3: The leadership pipeline, as we know it, has never been proven to be effective. It sounds great and looks great, but I don't know if we have seen the results that we hoped for. We thought that if we created it, we would magically begin to develop leaders. This is not the way it works… it requires time and a clear understanding of what the goal of the pipeline is, and I think we swung and missed on that.

RESPONSE 4: In regard to my answer above, people are naturally willing to help out when they know a need is there. I don't think we can communicate often enough about the need for help (Leadership Pipeline, level 1). If your level 1 bucket is full but you're never adding new people, it is impossible to move people through the pipeline, all positions are filled, and you can't afford to lose that person in that role even if they have leadership skills to advance. You need to constantly be adding new people otherwise it's like a bucket that has a hole in the bottom; for every 2 you add, you lose 1 to 2 more (Because we all know people flake out on us and decide they don't want to serve anymore). So, you need to continually add more people to the bucket in order to be able to move people up. When you have an overflowing bucket at your bottom level (by communication we have a need) then you can fill those top levels more easily with your seasoned, and trained level 1 leaders; assuming there is training for them. Speaking of training, it seems that there is plenty of training for the top levels (pastors) of the pipeline, however, the resources for training don't seem to trickle down very far. I have heard that we do not have the budget for training that I have wanted to attend in order to better prepare me for the role that I fill at CAV. I suggest that we invest in all levels of the pipeline, this way everyone feels valued and appreciated.

RESPONSE 5:	We can choose two paths; (1) Dial back our expectations of what leadership development means at CAV, trim and focus our LP content to the most important stuff, then re-prioritize the effort to implement at a more reasonable level that matches our performance expectations. Simply put – "update our ideology to match our implementation." (2) Prioritize LOP, reorganize / overhaul our staff and their job descriptions, de-prioritize our programming / performance expectations for a season to allow "trainees" to fail and actually develop. Simply put – "update our implementation to match our ideology."
RESPONSE 6:	A greater value needs to be placed on leadership development from the CAV leadership. A vision needs to be cast as to why we need to develop others as leaders.