

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

AN EXAMINATION OF LEADERSHIP DEVELOPMENT PRACTICES
AMONG PASTORS LEADING HISPANIC
SOUTHERN BAPTIST CHURCHES
IN NORTH CAROLINA

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Dimas Enrique Castillo

Liberty University, Lynchburg, VA

October 11, 2021

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ABSTRACT

The Hispanic population's growth could be an opportunity and source of growth and renewal for many declining churches and denominations. However, accomplishing the God-given task of a church often requires a radical transformation of a church's mission and operation. The purpose of this quantitative non-experimental descriptive study was to evaluate the understanding and comprehension among Hispanic pastors serving in the Baptist State Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC. The study sample was drawn directly from Hispanic pastors serving in Hispanic churches, ministries, or missions affiliated with the BSCNC. The developed computer-based Likert scale instrument was hosted via Qualtrics, and subsequent data analysis was conducted utilizing IBM SPSS 27. The data revealed a strong understanding of the principles of leadership, disciple-making, personal spiritual growth, and evangelism; however, the data also demonstrated a lack of participation by the respondents in leadership development training events conducted by the BSCNC.

Keywords: Leadership development, disciple-making, spiritual formation, evangelism, Hispanic, Baptist State Convention of North Carolina (BSCNC)

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Dedication

To Nora, my beloved, my best friend, and a true woman of God. Your steadfast love, prayers, and understanding overwhelm me. Te amo, mi vida.

To my children, Dimaries and Jonathan, thank you for being the cheerleaders when I needed encouragement. Love you both.

To the memory of my mother, Emilia Ruiz. Even though you went to your heavenly home before I finish this journey, I sometimes felt your arms around me when I needed encouragement. Gracias mami, for all the life lessons. I missed you.

To my church family at Living Hope Community Church, thank you for your prayers and support throughout this journey.

Most importantly, I offer my thanksgiving and praise to my Lord and Savior Jesus Christ through whom I can do all things and without His strength, I can do nothing.

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Finally, I am thankful to the Lord for opening the doors and guiding me. He saved me and set me apart for ministry. Looking back, I see His hand and grace all over my life. I am grateful for this wonderful privilege. My hope and prayer is that this dissertation will serve to grow the kingdom and will help reach the growing Hispanic community in the Baptist State Convention of North Carolina. I pray that thousands and thousands of Hispanics will be equipped to win others for Christ. To God is the glory!

Table of Contents

ABSTRACT.....	3
Copyright.....	4
Dedication.....	5
Acknowledgments.....	6
Table of Contents.....	7
List of Tables.....	10
List of Figures.....	11
List of Abbreviations.....	13
CHAPTER ONE: RESEARCH CONCERN.....	14
Introduction.....	14
Background to the Problem.....	15
Statement of the Problem.....	17
Purpose Statement.....	20
Research Questions.....	21
Assumptions and Delimitations.....	21
Research Assumptions.....	21
Delimitations of the Research Design.....	22
Definition of Terms.....	22
Significance of the Study.....	23
Summary of the Design.....	24
CHAPTER TWO: LITERATURE REVIEW.....	26
Overview.....	26

Theological Framework for the Study	26
Theoretical Framework for the Study	48
Related Literature.....	62
Rationale for Study and Gap in the Literature	76
Profile of the Current Study	78
CHAPTER THREE: RESEARCH METHODOLOGY	80
Research Design Synopsis	80
The Problem.....	81
Purpose Statement.....	82
Research Questions.....	82
Research Design and Methodology	83
Population	85
Sampling Procedures	85
Limits of Generalization	87
Ethical Considerations	87
Proposed Instrumentation	88
Validity	90
Reliability.....	91
Research Procedures	92
Data Analysis and Statistical Procedures.....	94
Data Analysis	94
Statistical Procedures	95
Chapter Summary	95

CHAPTER FOUR: ANALYSIS OF FINDINGS	97
Overview	97
Research Questions	97
Compilation Protocol and Measures	98
Demographic and Sample Data	102
Data Analysis and Findings	107
Summary of Research Question 1	107
Summary of Research Question 2	113
Summary of Research Question 3	118
Summary of Research Question 4	122
Summary of Research Question 5	128
Evaluation of the Research Design	136
CHAPTER FIVE: CONCLUSIONS	139
Overview	139
Research Purpose	139
Research Questions	139
Research Conclusions, Implications, and Applications	140
Research Implications	149
Research Limitations	154
Further Research	155
Chapter Summary	157
References	158
Appendices	169

List of Tables

Table 1: Leadership Development Questionnaire Questions Breakdown	89
Table 2: Research Question 1 mean score and standard deviation.....	109
Table 3: Research Question 2 mean score and standard deviation	114
Table 4: Research Question 3 mean score and standard deviation	119
Table 5: Research Question 4 mean score and standard deviation	123
Table 6: Research Question 5 mean score and standard deviation	130

List of Figures

Figure 1: Reliability Statistics Pilot Test	100
Figure 2: Age of sample	102
Figure 3: Employment Status	103
Figure 4: Length of Time Serving in Ministry	104
Figure 5: Years of Serving in the Current Church	105
Figure 6: Average Worship Attendance	106
Figure 7: Education Level	107
Figure 8: Q 43. I recognize the need to develop future leaders	110
Figure 9: Q 11. Developing leaders is a fundamental component of my ministry	110
Figure 10: Q 7. I have a clear vision for my church	110
Figure 11: Q 10. As a pastor I am responsible for empowering new leaders	111
Figure 12: Q 14. As a pastor, I am responsible for helping future church leaders mature	111
Figure 13: Q 13. Once I have developed leaders in my church, I should keep them	112
Figure 14: Q 12. As a pastor, I have a formal process for developing leaders	113
Figure 15: Q 15. I spend time teaching my new leaders regularly	113
Figure 16: Q 25. Making disciples is an explicit command in the Bible	115
Figure 17: Q 27. Discipleship requires reproduction	115
Figure 18: Q 26. The purpose of discipleship is to grow believers into spiritual maturity.....	116
Figure 19: Q 22. The church is the place to equip believers	117
Figure 20: Q 32. Sunday School is the primary method of discipleship	117
Figure 21: Q 30. I have a clearly defined intentional discipleship process	118
Figure 22: Q 21. Prayer is the most important spiritual discipline	119

Figure 23: Q 8. I know my spiritual gifts and I am using them in ministry	120
Figure 24: Q 9. My spiritual life continues to deepen and expand	120
Figure 25: Q 29. God expects every Christian to spiritually mature	120
Figure 26: Q 16. The people I lead are spiritually growing	121
Figure 27: Q 18. Church members look up to me as a model of spiritual maturity	121
Figure 28: Q 23. The way I lead reflects how important Jesus is in my life	122
Figure 29: Q 41. Every believer is biblically mandated to evangelize	124
Figure 30: Q 20. Evangelism is something all believers must do	124
Figure 31: Q 19. I encourage church members to engage in gospel conversations	125
Figure 32: Q 33. Intentionally seek to develop relationships with non-believers	125
Figure 33: Q 28. Evangelism is the starting point of discipleship	126
Figure 34: Q 31. I have a clearly defined evangelism strategy	127
Figure 35: Q 35. I conduct regular evangelism training	127
Figure 36: Q 42. The greater responsibility to evangelize others fall on me as a pastor	128
Figure 37: Q 38. The BSCNC offered leadership training that helps me grow as a leader	131
Figure 38: Q 17. I attend leadership training events offered by the BSCNC	131
Figure 39: Q 36. The BSCNC provides disciple-making training	132
Figure 40: Q 24. I attend discipleship training events offered by the BSCNC	133
Figure 41: Q 37. The BSCNC provides evangelism training	134
Figure 42: Q 34. I attend evangelism training events offered by the BSCNC	134
Figure 43: Q 39. The BSCNC provides spiritual formation training	135
Figure 44: Q 40. The ministry needs of my church are adequately addressed by the BSCNC...	136

List of Abbreviations

Baptist State Convention of North Carolina (BSCNC)

Convención Bautista de Carolina del Norte (CBNC)

Institutional Review Board (IRB)

Research Questions (RQ)

Statistical Package for Social Science (SPSS)

CHAPTER ONE: RESEARCH CONCERN

Introduction

The rapid growth of the Hispanic population has brought about a profound change in the American cultural landscape in recent decades. Every day, thousands of people attempt to enter the United States (CBP, 2019). People from all nations come to this country seeking a better opportunity for their own lives and a brighter future for their loved ones. The impact of this immigration phenomenon has been felt nationwide, and the church is certainly no exception. The United States' Hispanic population is composed of people from at least twenty different countries (Ortiz, 1993). According to the United States Census Bureau, Hispanics are the second-largest minority in the country, accounting for 18.4%, over 60 million, of the total population in the United States (U.S. Census, 2019). The population increase from the 1990 census has nearly tripled, from 22.4 million to 60 million. North Carolina has many Hispanics living within its boundaries.

According to the U.S. Census Bureau (2019), 1,023,000 Hispanics, or 9.8% of the state's population, called North Carolina home. If the Baptist State Convention of North Carolina wants to reach Hispanics for Christ effectively, the time has come to devise a long-term strategy for the development of Hispanic lay leaders and pastors that equips the laity to conduct the ministries of the local congregation and the pastors to lead the rapidly growing number of local Hispanic churches emerging across North Carolina. The need for leadership development in the local church should be at the forefront of every pastor and denominational executive, for it affects every believer's spiritual vitality and the health and numerical growth of the local churches.

Leadership development affects every believer's spiritual vitality and the local churches' health and numerical growth (Sanders, 2019). A church that desires to impact its community for Christ must develop and equip believers. To achieve God's purpose for the church and attain

Jesus' Great Commission, pastors must first fulfill God's purpose in every believer's life. This action compels local pastors and leaders to help each believer discover, develop, and deploy their spiritual gifts to expand God's Kingdom on earth (Puttman & Harrington, 2013).

This research focused on how the Baptist State Convention of North Carolina (BSCNC) leaders should respond to the emergent Hispanic population in North Carolina by developing effective leadership training models to equip the laity to lead the local congregation's ministries and the pastors to lead the rapidly growing number of Hispanic churches emerging across North Carolina.

Background to the Problem

The United States has always been a nation of immigrants (Gonzalez, 1990). Americans hail from many different parts of the world. Currently, the United States continues to experience an influx of immigrants from many parts of the world, particularly from Latin America. This migration has resulted in many people of Hispanic descent living in the United States. The 2010 Census demonstrates that from 2000 to 2010, the Hispanic population grew 43% (Pew Center, 2014).

This increase was slightly lower than the Asian growth rate, which was 43.3%, but the number the Hispanic increase was enormous. The Hispanic population in 2000 was 35.3 million, and by 2019 it was 60.5 million (US Census, 2019). These numbers represented an increase of twenty-five million people in the ten years. The projections are that the Hispanic population will continue to increase in the future. It is estimated that by 2050 the Hispanic population will be approximately 128 million (Pew Center, 2011). Thus, a complete 60% of the population increase will be Hispanic, representing 29% of the United States' total population (Pew Center, 2008).

The numerical growth of Hispanic people, both by immigration and births, affects the United States' demographic makeup and culture. While there have always been waves of immigrants coming to the United States, the Hispanic growth shows no diminishing sign. Immigration and higher birth rates indicate that Hispanics will continue to experience growth in the future (Pew Center, 2014). The problem stated is that Hispanics are the fastest-growing demographic group in the United States and will continue to be so into the foreseeable future. At the local and denominational levels, churches need to develop new leaders to reach Hispanics.

The rapid increase in the Hispanic population is one that the church must not ignore. Pastors and denominational leaders need to learn about this growing demographic group in order to be able to reach them with the message of Jesus Christ. Hispanics are here, and they are staying. This is the present reality. Unfortunately, while many churches and denominational leaders are aware of Hispanics' increase in the United States' demographic mix, most may not know how to reach them (Ortiz, 2003). As a result, they often engage in ministry in inefficient and ineffective ways, using up time and resources (Latoni-Ramirez, 2012).

The church needs to develop Hispanic leaders to reach Hispanics and embrace them into the very heart of the church's structures and ministries. People naturally have an innate desire to fulfill their potential and attain the satisfaction that accompanies self-actualization. Believers especially possess the added incentive to develop themselves because they realize they are accountable to the Lord for their spiritual gifts' wise stewardship. The need is great. There are not enough pastors to expand Hispanic congregations and the number of churches needed to reach them.

Many churches are forced to appoint interim lay pastors for extended periods until a permanent pastor is finally located to fill the pulpit (Goizueta, 2005). Some churches are closed

permanently when the pastor leaves because no other leader is available to continue the work. Hispanic leadership cannot keep up with the number of requests from Anglo congregations for Hispanic church planters in transitioning neighborhoods where Hispanic populations' burgeoning pockets increase (Ortiz, 2003).

The BSCNC is already multicultural and well-positioned by God to reach the most extensive ethnic segment of the state population, the Hispanic community. Therefore, the development of leaders among Hispanic churches in North Carolina is of utmost importance. In addition, the future of Hispanic work at the Baptist State Convention of North Carolina (BSCNC) could be affected by the current generation of pastors' ability to nurture and develop the next generation of leaders.

Statement of the Problem

The Hispanic population's growth could be an opportunity and source of growth and renewal for many declining churches and denominations. The country's demographics are changing, and the local church and the denominations need to reflect this demographic reality. Nearly ninety of Latinos or Hispanics consider themselves Christian and are members of some denomination (Pew, 2007). According to a 2007 Pew Hispanic Center report, about 8% of Hispanics claim to be atheists or agnostic. The vast majority of Hispanics identify themselves as Roman Catholic (67.6%), with the remainder describing themselves as Protestant (19.6%), other Christian (2.7%), or of other faiths (0.9%)

Conversions are likely offset by many recent immigrants from Mexico, a country with a relatively high Catholic affiliation. Of Catholics, over 26% consider themselves born-again, and 86% consider themselves charismatic or spirit-filled (Pew Research, 2014). Across generations, the percentage of Catholics drops from 74% of the first generation to 72 and 62 percent in the

second and third generation (Pew Research, 2014). In the third generation, 29% consider themselves Protestant or of other Christian religions. The most significant number of Protestants consider themselves to be Pentecostal or Evangelical. Sixty-four percent of Hispanic Protestants claim to be Pentecostal or Charismatic. Less than 15% report belonging to a mainline denomination (Espinosa et al . 2003).

Pew Hispanic Center (2014) reports, about 8% of Hispanics claim to be atheist or agnostic. Wagner (1986) observed:

Today's America is a multiethnic society on a scale that boggles the imagination. The teeming multitudes of all colors, languages, smells, and cultures are not just a quaint sideline in our nation; they are America. Furthermore, it is this America that God has called us to evangelize” (p. 56).

That statement remains true today. Rather than fear the transformation of the United States through the influence of many ethnic peoples, the people of God could influence their lives with the gospel of Christ and the transforming power of the Holy Spirit. Undeniably, many churches actively seek to engage Hispanic peoples with the gospel; some portion has been and will continue to be reached by non-Hispanic churches (Pierce, 2017).

However, according to McGavran (1990), Hispanics would be reached more readily by Hispanic churches of the same ethnicity. McGavran (1990) wrote, “People like to become Christians without crossing racial, linguistic, or class barriers” (p. 163). People feel more comfortable with others with whom they can readily relate and prefer people of their own culture, ethnicity, and primary language McGarvan (1990).

Hispanics represent a tremendous harvest field. McGavran (1990) concisely expressed the immigrant situation:

The nub of the matter is that immigrants and migrants have been so pounded by circumstances that they are receptive to all sorts of innovations, among which is the

gospel. They are in a phase of insecurity, capable of reaching out for what will stabilize them and raise their spirits (p. 182).

People in transition, mostly immigrants, tend to be more open to the message of the Gospel (Pierce, 2017). Spanish-speaking Hispanic congregations possess a distinct advantage over English-speaking Anglo congregations for reaching Hispanics with the gospel.

Leadership has a direct cause-and-effect relationship with their success (Collins, 2011). Leaders determine values, cultures, and change. They are sturdy and dynamic people who form the path that determines the organization (Collins, 2011). Leaders shape institutional strategies, including execution and effectiveness.

Leadership and leadership development have been studied in various for-profit organizations, but there has been little research in Hispanic churches (Adeyemi-Bello, 2001). In the ecclesiastical environment, leadership is critical to formulate and implement suitable changes for churches for their survival and progress (Bellamy, 2010). Leadership and leadership development are essential in the local church because the church has a significant impact on those who attend the church and those who live in the community served by the local church (Perkins & Fields, 2010).

The overwhelming majority of studies examine the factors that lead to church growth and health point to leadership development as one of the most critical factors (Latoni-Ramirez, 2012; Malphurs & Mancini, 2004; Sanders, 2019). The execution of effective leadership by pastors could bring significant changes to the church (Carter, 2009). Therefore, leadership development requires both courage and leadership skills.

Leadership development is a continual process (Fletcher, 2018). God is continuously developing leaders; however, God has entrusted His servants to aid in this process. When done correctly, leadership development will affect every aspect of the churches' life. "Developed

leaders will naturally take pride in their physical well-being as well as their mental and spiritual” (Fletcher, 2018, p. 11).

Charron (2020) stated that “An effective leadership development process that encompasses everyone from the new convert to the church leadership team needs to be on the agenda of every church” (p. 17). Hispanic pastors need to understand that for their church to grow and be effective, following Jesus’ Great Commission, a leadership development process must be implemented. Many attempts to start new Hispanic churches to reach the Hispanic people in their communities with Christ's love and hope. However, it seems impossible for these new churches to grow and multiply without developing new leaders.

Pastors have many responsibilities in the local church. At any given time, the pastor is responsible for managing the church's staff, cast vision for the church, effectively preaching and teaching God's Word, managing a budget, and assimilating new individuals into the church (Strangway, 1999). These responsibilities all hinge on the pastor's ability to exercise leadership and develop lay leaders who could assume some responsibilities. The pastor must use various leadership styles to lead and develop leaders effectively (Sanders, 2019).

Clinton (1988) contended that

The first piece needed for a successful leadership development process is an onboarding process. Every church should have a process that invites people to become influencers as they are, and the leaders in the church should be actively seeking people whom they can invest into to raise their level of influence (p. 15).

Purpose Statement

The purpose of this quantitative non-experimental descriptive study was to evaluate the understanding and comprehension among Hispanic pastors serving in the Baptist State Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-

making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC.

Research Questions

The following research questions significantly guided the research design.

RQ1. What is the current level of understanding by a BSCNC Hispanic pastor of the principles of leadership elaborated in the BSCNC Leadership Development Training Models for leadership?

RQ2. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of discipleship elaborated in the BSCNC Leadership Development Training Models for disciple-making?

RQ3. What is current level of understanding by a BSCNC Hispanic pastor, of the principles of personal spiritual growth elaborated in the BSCNC Leadership Development Training Models for personal spiritual growth?

RQ4. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of evangelism elaborated in the BSCNC Leadership Development Training Models for evangelism?

RQ5. What is the congruence between the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, discipleship, personal spiritual growth, and evangelism and the elaboration of those principles in the Leadership Development Training Models of the BSCNC?

Assumptions and Delimitations

Research Assumptions

Assumptions are inherent in all scholarly research, and this current study is no exception.

Assumptions are ideas or beliefs that the researcher believes to be true about the research (Ellis & Levy, 2009).

1. Study participants will not be misleading with their responses and will respond to the questions sincerely and to the best of their capabilities.
2. Leadership development models offered by the Baptist State Convention of North Carolina address the critical pastoral principles of leadership style, personal spiritual formation, evangelism, and disciple-making.

3. The leadership of the Baptist State Convention of North Carolina believes Leadership Development Models utilized by the state convention are universally applicable and accessible regardless of ethnic or cultural factors.
4. The participant sample will be of size and composition to produce statistical results of sufficient power and significance to be theoretically generalizable.

Delimitations of the Research Design

This study is delimited as follows.

1. Participants are Hispanic pastors who are currently leading a church or mission associated with the Baptist State Convention of North Carolina. This study will not include retired pastors, associate pastors, or any other ministerial staff.
2. This research is delimited to the Hispanic churches in cooperative fellowship with the Baptist State Convention of North Carolina. Although it cannot be claimed, similarities may exist between other Southern Baptist churches in other associations and the broader community of evangelical churches.
3. The research is delimited to leadership development of Hispanic pastors in personal spiritual development, discipleship-making practices, and evangelism strategies of Hispanic churches and missions in fellowship with the Baptist State Convention of North Carolina.
4. All participants participated on a volunteer basis and varied on the availability and degree of participation in the study.

Definition of Terms

The following section defines and explains the concepts behind terms that will be used throughout the research.

1. *Anglo*: A white inhabitant of the United States of non-Hispanic descent (Merriam-Wester, nd).
2. *Baptist State Convention of North Carolina*: A group of Southern Baptist churches located within the geographical boundaries of North Carolina voluntarily work together to support mission work within the state of North Carolina and the Southern Baptist Convention as a whole.
3. *Church Leader*: For this study, the researcher has chosen to delimit “Church Leader” to a group of church members who can function as overseers best represented by Paul’s understanding of church leadership in 1 Timothy (chapter 3); they can “teach and govern” well.

4. *Evangelism*: “Sharing the good news of Jesus Christ by word and life in the power of the Holy Spirit, so that unbelievers become followers of Jesus Christ in his church and the culture” (Reid, 2009, p. 31).
5. *Discipleship*: “The process of creating followers who serve and influence others in more than just church life but in all of life” (Stetzer & Dobson, 2007, p. 127).
6. *Hispanic*: Any person “who identify themselves as being of Spanish-speaking background and trace their origin or descent from Mexico, Puerto Rico, Cuba, Central, and South America, and other Spanish-speaking countries” (Pew, 2020).
7. *Leadership*: There are multiple definitions of leadership. "Leadership is a relationship between those who aspire to lead and those who choose to follow" (Kouzes and Posner 2003, 20).
8. *Leadership development*: “An intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce and refine their ministry knowledge and skills” (Malphurs & Mancini, 2004, p. 23).
9. *Leadership development model*: A leadership development model is the primary philosophical and pedagogical bridge designed to transmit and implement the institutional purpose regarding leadership development in the student's life (Kiedis, 2009).
10. *Spiritual formation*: Spiritual formation can be defined as “a process where Christians become like Christ in character and behavior” (Samra, 2008, p. 33).

Significance of the Study

The growth of the Hispanic population could be an opportunity and source of growth and renewal for many declining churches and denominations. Churches that choose to reach Hispanic people need to learn and understand Hispanic cultures' complex and diverse nature. This research could enhance Hispanic church leadership's knowledge base by encouraging denominational and local church leaders to address Hispanic pastors' leadership needs.

This research could help denominational leaders enhance leadership development practices for Hispanic pastors by providing them with practical skills and training resources to prepared future Hispanic leaders to assume leadership responsibilities. The research could

improve denominational and Hispanic leaders' actions as they build training leadership training resources. This research addressed the perceived need between the leadership development needs of Hispanic Pastors in the Baptist State Convention of North Carolina and the existing leadership training models currently utilized by the State Convention. Although some studies exhibit the value of leadership skills, disciple-making practices, personal spiritual growth, and evangelism strategies among North American English-speaking pastors (Gaston, 2005; Kiedis, 2009; Hudson, 2017; Sanders, 2019), minimal research has been carried out that addresses leadership development concerning Southern Baptist Hispanic pastors (Latoni-Ramirez, 2012; Santos, 2015).

Summary of the Design

This study used a quantitative methodology in order to examine the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the BSCNC Leadership Development Models. Using quantitative methodology made it possible for the researcher to examine the understanding between the two variables. Thus, it provided insight into the extent of the understanding between the Leadership Development Training Models and leadership principles, disciple-making, personal spiritual formation, and evangelism among Hispanic pastors.

The questionnaire consisted of both (a) theological questions, allowing the researcher to gauge the level of understanding about leadership development practices and (b) how (their understanding) it relates to their leadership skills, disciple-making skills, evangelism strategies, and personal spiritual growth, and demographic. The first part of the survey included demographic questions, which will allow the researcher to determine some of the socio-economic and ethnographic characteristics of the population surveyed. These questions touched

on their age, whether they minister full time or bi-vocational, and years of ministry. All these issues will provide research data for the researcher to analyze the research questions. The survey instrument was accessed online through a link sent via email to the Hispanic pastors of North Carolina that are members of the BSCNC. The researcher used Qualtrics website to host the survey.

CHAPTER TWO: LITERATURE REVIEW

Overview

The purpose of the literature review is to provide insight by creating themes related to this research topic. The literature review can help identify a gap in knowledge and provides a rationalization for the need to conduct a research study on a specific study. The gap in the existing literature was instrumental in developing the background of the problem, which led to the development of the problem of this study. Subsequently, the research questions that guided this study were developed from the problem statement and the theories that provided the theoretical foundation.

This chapter first explores the theological and theoretical framework of spiritual formation and pastoral leadership to set foundational views on the need for leadership development. To understand the complexity between leadership development practices and leadership, disciple-making, evangelism skills, and spiritual formation, an in-depth examination of the current and past literature on leadership development, spiritual leadership, pastoral leadership, disciple-making, and evangelism was conducted. This chapter concludes with a review of the related literature, the rationale for the study and gap in the literature, and the current research profile.

Theological Framework for the Study

Scripture is unequivocal that God is concerned with the topic of leadership. In the creation account in Genesis, God presented Himself as the sole authority within creation. All creation came into existence by His Word, and He set the boundaries within creation for what is good (Genesis 1 and 2). God gave humanity the authority to lead over His creation (Genesis 1).

God exerted leadership over Israel in the Old Testament (Exodus 20:2). He exerted leadership over the church in the New Testament (Colossians 1:8).

Leadership flows from the Scripture (Gaston, 2005). Love (1994) stated,

A leader's orientation is an extension of his personality and gifting, and thus a part of the creative design of God. The key to effectiveness is no simpler or more complicated than the keys to spiritual life. The issues are the issues of faithfulness to God's mission. It is a mission that includes both task and relationship (p. 34).

Leadership is exemplified within the Godhead. While the Father, Son, and Spirit are coequal, their roles reflect a hierarchy. The Son does the father's will but has complete authority in heaven and earth (Ephesians 4:13-16). The Spirit proceeds from the Father and the Son; he sanctifies, enlightens, directs, equips, and empowers the children of God (Pierce, 2017).

The primary goal of any godly leader is to follow the example of Jesus Christ. The Apostle Paul urged the Corinthians to imitate him as he imitated Christ. (1 Corinthians 11:1). He also commended the Thessalonians for imitating his missionary team and Christ by becoming examples for the believers in Macedonia and Achaia (1 Thessalonians 1:6). The writer of Hebrews encouraged his readers to diligently imitate the examples of more mature believers (Hebrews 6:11-12).

Theological Literature for Christian Leadership

Christian leadership is characterized and described in various ways by different authors within a particular organizational framework. There is no single definition for Christian leadership. However, practitioners have attempted to lay down some workable definitions according to the Bible (Gaston, 2005). Several attempts to define Christian leadership from a broader perspective cover a wide range of individual personalities, behaviors, gifts, calls, God's purpose, God's glory, God's values, and servanthood in the leaders' making. They reflect God's intent for authentic leadership in the community of faith (Gaston, 2015). The gift of leadership,

as expounded in the New Testament, suggests many ways of interpreting biblical leadership. Biblical terms for the church's spiritual leaders are generally used interchangeably in the New Testament as overseers, elders, and pastors. Elder refers to a title, overseer to an office, and pastor to that office's functions (Richards and Hoeldtke 1980).

Barna (1997) pointed out that,

All Christian leaders studied possess three distinct but related qualities: (1) a Christian leader is called by God, (2) a Christian leader is a person of Christlike character, (3) a Christian leader possesses functional competencies that allow him to perform tasks and guide people toward accomplishing the ends of God's servants (p.24).

He goes on and defines a Christian leader as "someone who is called by God to lead through Christ-like character and demonstrate the functional competencies that permit effective leadership to take place" (p. 25). Gangel (1989) defined Christian leadership as "the exercise of one's spiritual gifts under the call of God to serve a certain group of people in achieving the goals that God has given them toward the end of glorifying Christ" (pp. 30-31). Hudson (2017) contended that any Christian leader must possess leadership competencies, which are the "accumulation of knowledge, experiences, skills, and abilities that allow him or her to lead an organization" (p. 43). According to Hudson (2017), these competencies are the tools that enable leaders to motivate their followers to perform up to the best of their potential.

Leadership literature has much to offer for those leaders in Christian ministries who want to find applications of leadership concepts compatible with the Bible. Many research and studies have resulted in comparisons between biblical examples of leadership and contemporary theories and leadership models that apply to ministries (Hudson, 2017; Kiedis, 2009; Legg, 2019; Sanders, 2019). Leaders need to have skills and abilities, and at the same time, integrity, to be effective. Integrity is a non-negotiable characteristic of every leader (Hudson, 2017).

Scripture provides the most direct route for gaining an understanding of the meaning of Christian leadership. Bredfeldt (2006) stated that “Biblical leadership begins with a commitment to biblical authority” (p. 67). Christian leadership is built upon the foundation of a relationship between the leader and God. For the Christian leader, his or her leadership is one of service on two parallel tracks: service to God and service to others (Kiedis, 2009). Understanding the role played by the Holy Spirit in this relationship is significant in understanding Christian leadership. Jesus promised that He would send the Holy Spirit (John 14:26), in part to help the disciples, who were to be leaders once Jesus departed this world. A spiritual leader's task is to help people journey from their current circumstances to where God wants them. To do this, spiritual leaders surrender themselves so that the Holy Spirit can make them instruments of spiritual growth (Blackaby, 2017).

God provides principles in His own leadership that can form a sort of *modus operandi* for all leaders. God plans (Isaiah 29-32; Jeremiah 29:11-13; 1 Peter 1:20), then He communicates his plan (Hebrews 1:1-2; Deuteronomy 10:12). He requires and calls others into service, maximizing and then utilizing the energies and service of others as He guides them (2 Chronicles 16:9). He directs (Proverbs 16:9) and evaluates (Heb 4:12) as His word separates between bone and marrow. He calls to account (Luke 16:2), rewards (1 Corinthians 3:8) and punishes justly (Hebrews 9:27; Revelation 20:13). Exodus 25-40 mirrors this coherent illustration of God's way of leading. That this leadership approach must be under submission to the One Head is evident. We only have delegated authority, and it is not our plans or purposes that are in view, but the good of mankind and the glory of God. However, this approach can inform how we might see multiple tenets from various approaches integrated into the Kingdom.

The biblical perspective is that the Christian leader's role is to advance God's glory by acting on His behalf (Sanders, 2019). Leadership is a blessing and a gift of God. God originally mandated humankind to give leadership to the rest of the created order as loving stewardship to take care of creation (Genesis 1:28-30). Kiedis (2009) asserted that Christian leadership is authoritative; "it is comprised of those who are in authority acting in service." (p. 27). He contended that Christian leadership is unique in that "it proclaims that we have come from God, that we find meaning in life by being disciples of Christ, that we find purpose in his service, and that our destiny is in his presence permanently" (p. 26). Ford (1991) stated, "Whatever our career may be, true leadership means to receive power from God and to use it under God's rule to serve people in God's way" (p. 76).

Leadership is more about action than position. Christian leadership is service-oriented. "It is about discipline, proficiency, excellence, and perseverance" (Kiedis, 2009, p. 28). A true Christian leader must find the balance between exercising his or her authority over his or her followers and embracing the heart of servanthood (Gaston, 2005). The effective use of authority is directly proportional to the relational influence gained in humble, exemplary, selfless service and devotion to those being led (Ramirez-Latoni, 2012).

Christian leadership found its highest expression in the personhood of Jesus Christ (Gaston, 2005). Every building construction begins by laying a solid foundation. If the foundation is laid strong, the building will stand firm. However, if the foundation is laid down on the weak ground, the building will fall. The same principle is true when laying a foundation for leadership. Christian leaders must do everything based upon their knowledge of God through Jesus Christ and Scripture (2 Peter 1:3-4). If the leader's foundation is anything other than the

knowledge of God through Christ and Scripture (1 Corinthians 3:10-11), then the building is done merely upon sand (Matthew 7:26-28).

Christian leadership is based on the person of Jesus and what he demonstrated during his earthly ministry. Jesus leads and served regardless of the individual's background of those he encountered. He ministered with love and compassion, always showing that he cared for their needs. Blanchard (2016) asserted that leadership must reflect the person of Jesus and is based on relationships and results. He stated: "It means being committed to both, developing others and achieving results in a way that honors God" (p. 44).

Leadership and the Image of God

When God created humanity, he gave them two mandates; procreation and authority and cared over creation. God has delegated to man some level of dominion and authority in order to fulfill his purpose. Kostenberger (2004) wrote, "By placing his image on the man and the woman and by setting them in a particular environment, therefore, God assigns to them the mandate of a representative rule" (p. 33).

The Bible is clear that man was created differently from animals and anything else created. Even when man was created in the image and likeness of God, he is different from God. Man has limitations; they are finite creatures. God has no limitations; He is infinite. Man does not possess the intellectual power of God nor His attributes. Cairns (1973) wrote that "man's though linked with the divine, it essentially not divine, but created, and thus dependent of God, and of a different order from His own being though akin to it" (p. 63).

The Scripture provides a clear answer to human nature by pointing to the image of God. Humanity, by design, is the only creature created by God that carry His image and likeness. This

unique characteristic is a fundamental doctrine of the Bible. This doctrine distinguishes humanity from anything else created.

The doctrine of humanity being created in God's image and likeness has created extensive debate throughout history. Brunner (as cited in Erickson, 2007, p 524) contended that “God's Word is the key to understanding the image. Only when we have faith in Jesus Christ do we altogether possess the image of God (p. 524). Barth (as cited in Erickson, 2007, p. 525) sees God’s image as “consisting not only in the vertical relationship between humans and God but also in the horizontal relationship between humans.”

Scripture describes this ongoing relationship between man and God. This relationship with God defines a leader’s leadership style. God desires a relationship with men. Barth (as cited in Erickson, 2007, p. 525) states that “humans reflect God’s nature in two forms, a relationship with God and with one another” (p. 525). Being creatures made by God, humanity needs to understand that He is the leader, and we are the subjects. An understanding of this vertical relationship between humanity and God will help shape the life of a leader. This relational understanding would allow any church leader to have a new perspective on his priorities. A church leader who attempts to live outside of this relationship with God will encounter serious difficulties leading (Cairns, 1973).

Regrettably, sin and disobedience entered the world and tarnished God's image and His perfect relationship with a man (Okesson, 2004). The Bible records of man’s disobedience and fall indicates that the deception was initiated by Satan (Genesis 3). Okesson (2004) affirmed that the “true human identity had been damaged and adulterated, so the image does not reflect the object, but reflects a distorted concept of the object” (p. 29). The solution to this distortion is the need for a redeemer (Okesson, 2004). That redeemer is Jesus Christ, who is God incarnate.

Therefore, the Christian leader must depend upon the redemptive power of Jesus Christ in order to be able to see his true identity with God. Barth (as cited in Erickson, 2007, p. 526) argues that the best way to understand the image of God in a person is to study the person of Jesus.”

Okesson (2004) added that “in order for a Christian leader to be authentic, his view of God’s image needs to be restored” (p. 29).

Hoekema (1986) pointed out that the consequence of an improper understanding of God is “a dysfunctional relationship and conflicted leadership” (p. 67). That is why the leader needs to have a sound and well-grounded theological foundation of who God is and how his relationship with Him will help him be an effective and godly leader. When the church leader tries to exercise his leadership outside God's image, the consequences can be dangerous (Hoekema, 1986).

The image of God calls for today's church leaders to reflect in the example of Jesus. God has entrusted every single person with a mission and purpose. Matthew 28:20 and Acts 1:8 outlines God’s mission for every believer. Wilkes (1998) contended that leadership begins when the revealing mission of God captures the person. For a Christian leader, that mission is the focus of every decision and action they take. The person becomes a leader when he becomes a servant to the mission. The leader becomes a servant and leads by serving (Wilkes, 1998).

God created man to show His image and character to the world. He gave man authority, purpose, and mission (Wilkes, 1998). God's image is transmitted through the work the leader does in the church. When a church leader has a theological and biblical understanding of his relationship with God, he recognizes that God has called him to be a co-worker in the expansion of the Kingdom. When a church leader loses sight of God’s image, the leader begins to exercise a dysfunctional leadership that can bring severe consequences for the Kingdom of God's

advancement (Hoekema, 1986). Christian leaders must have a clear and theological understanding of the meaning of the image of God. When the leadership of a leader is in tune with the image of God, it will flourish. The consequences of having a distorted image of God can create significant conflicts for the leader (Wiersbe, 2011).

Theological Leadership in the Church

The Bible is clear that the community of faith is essential for the spiritual and leadership development of the believer. The Apostle Paul wrote: “So the body of Christ may be built up until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:12-13). Scripture records that God is continually gathering and restoring his people. God’s redemptive covenants program restores the community between the faithful and God and with each other. The Old Testament narratives describe the temple as the gathering place for the Israelites to connect with God’s presence (Samra, 2008). In the New Testament, a shift in the narrative occurs as the Apostle Paul described people as God’s holy temple. Both images demonstrate God’s intention of relationship with his human creation and “reveals that the community is the place to experience the presence of God” (Samra, 2008, p. 160).

A clear biblical understanding of a community of faith and its relationship is essential for any Christian’s spiritual development. This community should be a place where relational skills are developed and practiced. The Christian learns to give, receive, grow, and help others grow in this faith community. This reciprocal relationship eventually produces a reciprocal effect of spiritual growth in this community of faith (Lowe & Lowe, 2018, p. 191). Lowe and Lowe (2018) added: “The ultimate outcome of reciprocal relationships and interactions between

believers is individual and corporate transformation into the image of Christ” (p. 194). These relationships will aid Christians in becoming whole and sustain their spiritual growth.

According to Pettit (2008), “an authentic community is God’s intention for humanity” (p. 39). God created humanity intending to live and develop authentic relationships. C. Norman Kraus (as cited by Lowe & Lowe, 2018, p. 5) wrote: “Community, then, is a group of people who have formed a pattern of interdependent and reciprocal relationships which aim at enhancing the personal quality of the group itself.” Pettit (2008) asserts that humanity was created to experience a relationship with God and with one another (p. 39). The Christian community is the place where the principles and teachings of the Scripture are followed and put into practice to be extended to the rest of humanity.

The Role of the Church

The church’s role is to provide a proper environment for each member’s spiritual growth in their relationship with God and fulfill the mission entrusted by God. It is the community of faith that makes an impact on the spiritual formation of the Christian. The community of faith provides an environment of love, mentoring, unity, growth, encouragement, and accountability (Iorg, 2011). These descriptions of the church communicate the corporate nature of the church life and spiritual growth. Therefore, churches play a vital role in personal discipleship formation (Iorg, 2011).

Pettit (2008) stated that “authentic community is God’s intention for humanity” (p. 39). Frederick Coutts (as cited by Lowe & Lowe, 2018, p. 210) wrote: “The truth is that a genuine experience of holiness can be developed only in the field of personal relationships...The life of holiness cannot flourish in isolation.” Stevens (1992) suggested that the church is the place to equip its members. He asserted that the local church is the “best training agency” (p. 104)

because the local church needs “gifted leaders, highly qualified and trained servant-ministers, and equipping ministers” (p. 41) to carry out the Great Commission. As the body of Christ on earth, the church has the responsibility to nurture the people that God sends spiritually. The Apostle Paul, throughout his epistles, always gave instructions of spiritual formation in the context of the community of faith. This concept of spiritual formation in the context of a community of faith can be seen throughout the Scripture.

Humanity was created to be social and develop relationships with God and each other (Pettit, 2008). The need to belong, give, and receive, originate at the moment of creation when God said, “It is not good for the man to be alone” (Genesis 2:18). It was not God’s intention for his human creation to live in isolation. Nor was it his intention for his “born again” creation, believers in Christ, to live in isolation. Individuals in isolation cannot mature spiritually because they have no involvement in a community of faith. The “lone-ranger” Christian attitude “is opposed to God’s intention” (Pettit, 2008, p. 39). Pettit asserted that “to pursue spirituality alone is folly, and ultimately it misses the point of being the body of Christ” (p. 78). This solitary attitude and isolation may be related to the lack of understanding of the Bible’s description of the church as the body of Christ. Unfortunately, many individuals prefer a solitary attitude and isolation. Nonetheless, many Christians have privatized the process of spiritual formation. This approach often hinders the understanding of biblical teachings (Pettit, 2008).

Phil Needham (as cited by Lowe and Lowe, 2018, p. 210) suggested that this privatization problem is partly due to “the lack of Scripturally based understanding of the Body of Christ.” Lowe and Lowe use the term “ecological sanctification” to describe the process by which “contagion of holiness spread through connected and interacting members of the body of Christ (p. 210). It is through fellowship with one another that the body of believers grows

spiritually. The more time Christians spend fellowshiping with other Christians, the more opportunities there are to grow. Lowe and Lowe (2018) asserted that a clear understanding of this concept offers the Christian a greater understanding of spiritual growth.

The community of faith provides an atmosphere of love, encouragement, fellowship, compassion, affection, and accountability, helping community members be more like Christ (Samra, 2008). These traits are essential qualities for spiritual formation and leadership development in the church. Christians learn from each other and become “spiritually connected to Christ and one another” (Lowe & Lowe, 2018, p. 189). Jesus taught his followers to live a spiritually mature life by loving God above all things and by loving others as well (Matthew 22:34-40). The Apostle Paul calls every believer to be “completely humble and gentle; be patient, bearing with one another in love” and “make every effort to keep the unity of the Spirit through the bond of peace” (Ephesians 4: 2-3).

The Church and Diversity

The global mission of the church is demonstrated throughout the Bible. Jesus commanded his disciples to be witnesses "in Jerusalem, and all Judea and Samaria, and to the ends of the world" (Acts 1: 8, New International Version). In this globalized world, America continues to attract immigrants from all over the world. Given these trends in immigration patterns, Christians in the American church must expand their understanding of reaching "the ends of the earth" to include those who have come to their neighborhoods from other nations. As churches find themselves in a culturally diverse mission field, they need the vision to reach and engage this diversity.

Christ is the fulfillment of God's promise to Abraham through whom "all the nations of the earth will be blessed" (Genesis 22:18). Christ came to restore what humanity had lost, unity

with the Father. Today, the world is fragmented through disunity and racial, religious, socio-economic, and gender divisions, among other things. When people from different nations and ethnicities come together and genuinely experience the unity that only Jesus Christ offers concerning one another, the world takes notice, and faith is possible (DeYmez, 2007).

Paul proclaimed the Word of God wherever he had the opportunity through teaching, conversation, and discussion. He desired to reach Jews and Gentiles alike. Paul rejected all kinds of issues dealing with ethnicity, social classes, culture, or gender that would limit his evangelistic efforts (Crouse, 2014).

In his letter to the Ephesians, the Apostle Paul addressed the critical issue of unity. Ephesus was a great port city of the Roman Empire. Due to this city's cultural and ethnic diversity, Paul maintained that the previous issues that divided the Jews and Gentiles were entirely removed by the work of Christ on the cross (Ephesians 2:13). His message was that every person who received Christ regardless of their nationality or race were instantaneously co-heirs with him and equal members of the body of Christ. The multiethnic aspect of this church cannot be denied (Hendriksen, 2007).

The world has become more complex. The migratory movement continues to expand, and this movement has created many challenges for the leaders in all spheres of influence. Cultural and ethnic differences are essential factors in how the church and denominational leaders interact in a transcultural environment. Livermore (2015) stated that "leadership today is a multicultural challenge" (p. 3). Thus, today's Christian leaders' challenge is to understand different cultural backgrounds and how that impacts the message and the church's mission.

Theological Perspective on Pastoral Leadership

The Bible provides many examples of Jesus' leadership style and character. Being creatures created in the image and likeness of God, each person has the responsibility to demonstrate the character of Jesus daily. Our purpose of existence is to demonstrate God's image to the world. When Christian leaders incorporate their call to lead and work, they become an example for others to emulate (Stafford, 2014). Jesus Christ became the personification of all the qualities and characteristics that today's leaders must admire and follow. In Jesus Christ, we see the true essence of leadership.

Evangelical Christians affirm that Scripture is the ultimate authority for Christian life and faith. As such, Scripture provides insight into the life and ministry of the body of Christ (the church) and, more specifically, into the roles and accompanying functions of its leaders (Latoni, 2012). Pastoral leadership is the foundation for church growth and stability for the church's members and the church as an organization. Pastors are responsible for the spiritual growth and development of each parishioner. Barentsen (2015) suggested that societal changes cause organizational leadership to shift leadership approaches within organizations and how organizations are led. These leadership perspective changes reproduce in churches as the pastor's role has shifted from people management to an organizational management approach. Barentsen (2015) argued that today's leaders are no longer seen as the only adequate agents, but "that they now have to examine their relationship with followers and need to take into account new environmental and social issues as they lead" (p. 50). This new relationship has caused pastors and churches to evaluate and adapt their newfound leadership roles and organizational structure to new contexts.

Current research in pastoral leadership includes quantitative and qualitative research and attempts to address many diverse contexts. West and Noel (2013) suggested that current literature on leadership in Christian ministry has failed to clarify pastors, church leaders, and followers' specific roles. Other studies in the field of pastoral leadership include Beeley (2009), who surveyed graduates of divinity school and suggested the need for more research in theology by pastors that had been in their churches for several years. He argued that theology and church administration, and pastoral counseling are at the center of pastoral leadership. Chu (2011) conducted a study on how pastors display servant leadership through conflict management. He aimed to uncover how servant leadership behavior affects the church's organizational leadership.

Malphurs (2003) approach to Christian leadership is shaped around a combination of four distinctive "developed capacities" ranging from character, the being; knowledge, the knowing; skills, the doing; and emotions, the feeling (p. 86). The being (soul work), the knowing (the head work), the skills (the hands work), and the feeling (heart work) constitute the fundamental nature through which all Christian leaders must be evaluated (Malphurs, 2003). Malphurs (2003) stated that a "Christian leader leads in any context whether or not it is professed in a Christian organization. Christian leaders are Christian leaders outside of as well as inside the Christian community. [Their] mandate is to lead Christianly regardless of the context" (p. 13).

The way a Christian leader develops and demonstrates his or her leadership styles reflects how important Jesus is in his or her life. For a Christian leader, the first step in this leadership process is a self-examination of their life. Blanchard and Hodges (2005) argued that every leader needs to answer two critical questions; "Whose am I? and Who am I?" (p. 25). The former defines "the ultimate authority and primary audience" (p. 25). The latter defines "who you are as a person and what is your purpose in life" (p. 26). The proper response to these questions will

transform the way a leader lead. It will give the leader a new perspective on leadership (Blanchard & Hodges, 2005).

Man has no authority at all. All authority comes from God. It is God who established authority in the leader (Kiedis, 2009). True biblical leadership must acknowledge that authority is practiced, discerned, and exercised under God: The Chief Authority. As such, leadership authority is not coercive, not forced on people, but is a loving, caring, and sharing relationship between those who lead and those who are led (Kiedis, 2009). The mark of that authority in pastoral leadership is faithfulness to God's message. This authority is not a false sense of exercising power, nor a boasting, manipulating, controlling the use of power within the church. This authority is genuine; it uses persuasion instead of control and command. The real biblical issue of authority in pastoral leadership is equipping and empowering (Gaston, 2005).

Theological Perspective of Discipleship

Before Jesus departed from His disciples, He spoke to them and gave them instructions. He said to them,

Then Jesus came near and said to them, "All authority has been given to Me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:18-20, Christian Standard Bible).

Malphurs (2009) argued the importance of this passage,

Perhaps the most important questions that a church and its leadership can ask are: What does God want us to do? What is our mandate or mission? What are our marching orders? The answer to all three questions isn't hard to find. More than two thousand years ago, the Savior predetermined the church's mission; it's the Great Commission, as found in such texts as Mark 16:15; Luke 24: 46-49; John 20:21; and Matthew 28: 19-20, where he says, "Make disciples" (p. 159).

Making disciples is an explicit command for all Christians; however, the authority and power to make disciples rest in God and not man. The church cannot be thriving in making

disciples without understanding discipleship's purpose and the disciple's intended outcomes

(Legg, 2019). Geiger and Peck (2016) stated that,

If we believe the command to make disciples (Matthew. 28:19) is bigger and more beautiful than merely making converts and calling people to “make a decision,” then we understand the essential role of the Church in maturing people in Christ. The command to “make disciples” carries the connotation of forming believers who learn and develop over a lifetime. One result, then, of discipleship is believers who serve and influence others in all spheres of life (p. 3).

Throughout the literature, several authors give an opinion on how to define discipleship.

For example, Stetzer and Dobson (2007) defined discipleship “as the process of creating followers who serve and influence others in more than just church life but in all of life” (p. 127).

Waggoner (2008) stated that discipleship “is a daily routine to move Christians forward spiritually” (p. 14). Willis and Brown (1998) described discipleship as, “Discipleship is developing a personal, lifelong, obedient relationship with Jesus Christ in which He transforms your character into Christ-likeness; changes your values to kingdom values; and involves you in His mission in the home, in the church, and in the world” (p. 75) Gallaty (2015) suggested that “discipleship is intentionally equipping believers with the word of God through accountable relationships empowered by the Holy Spirit in order to replicate faithful followers of Christ” (p. 155). Samra (2006) suggested that discipleship is the process “to mature is to be like Christ” (p. 73).

Geiger, Kelly, and Nation (2012) identified eight attributes for discipleship: (1) Bible engagement, (2) obeying God and denying self, (3) serving God and others, (4) sharing Christ, (5) exercising faith, (6) seeking God, (7) building relationships, and (8) being unashamed of the gospel (p. 59). According to these authors, “these eight attributes show up consistently in the life of a maturing believer who is actively engaging in discipleship” (p. 59).

The literature suggests that the purpose of discipleship is to holistically grow a believing Christian into maturity to replicate, making more disciples. Thus, discipleship is not just a church program or a singular aspect of church life but a “biblically-ordained relevant vehicle for transformational discipleship” (Stetzer & Dobson, 2007, p. 127). If the purpose of discipleship is to holistically grow a believing Christian into maturity to replicate, then the task of the church members is to lead others in discipleship (Legg, 2019).

When church leaders lead their churches in a discipleship process, it can serve as an empowerment vehicle. Gallaty stated that “Empowering others to do the work of [the] ministry requires trust, but it is essential that we find a balance that equalizes the swinging of the pendulum from the extremes of waiting too long and not waiting long enough” (p. 137). Authentic discipleship empowers people to lead as they grow spiritually.

The Apostle Paul commanded Timothy to imitate him, teach what he has learned about the gospel, and entrust others with teaching the gospel (2 Timothy 2:2). Merida (2013) contended that the imperative form of the word “entrust” means Paul, under God’s authority, commands this action of “entrusting others these teachings to other faithful men” (p. 159). Merida suggested that church leaders must faithfully convey the truth and continue to teach the truth to future generations.

Jesus Christ expects his disciples to entrust the gospel to faithful men, who will continue the process to other faithful men. Putman and Harrington (2013) stated that “when Jesus invites a person to follow him, his invitation involves that person is coming to him and accepting his authority and truth” (p. 46). According to these authors, following Jesus means imitating him as a living example. Odgen (2003) posited that Jesus’ disciple-making methodology involves Jesus’ calling disciples, living as an example for the disciples, allowing the disciples to experience

hands-on ministry with his help, and expecting the disciples to reproduce the process with another person.

Jesus had a goal to multiply himself into many workers who would reach the world (Putman & Harrington, 2013). He cast a vision in the Great Commission that His disciples would continue to do the work of making disciples and that this work would keep multiplying and expanding until it reached all nations and the ends of the earth. Discipleship requires reproduction, or it is not discipleship. “If the disciples failed to impart His Spirit and method to others who would keep this work going, then His (Jesus’) ministry with them all these years would soon come to naught” (Coleman, 1964, p. 102). Therefore, a primary criterion for evaluating any discipleship training or trainer's effectiveness is examining how multiplication or growth has resulted. If the Spirit of Jesus is present working through a disciple maker's lives, then there ought to be an increasing number of disciples whose lives are being transformed into the likeness of Jesus. As church leaders, it is imperative to follow Jesus’ example by being with him, learning from him, imitating him, and above, making disciples.

Sanders (1994) believed that “leaders must multiply themselves by growing younger leaders, given them full play and an adequate outlet for their abilities” (p. 179). He added that leadership training could not be done on a mass scale. It requires patient, careful instructions, and prayerful, personal guidance over considerable time. “Discipling is costly and time-consuming” (Ott & Wilson, 2011). Putman and Harrington (2013) stated

Most pastors want to teach to a huge crowd of people on Sunday mornings. Amazingly, this kind of learning environment is exactly what a good schoolteacher would hate: a big classroom and a one size fits all lecture style of teaching. Classroom teachers know that most people don’t learn best by listening to lectures. Yet many pastors believe they are making disciples by preaching sermons that teach their congregations what the Bible says (p. 47).

Dobson (2012) posited that the goal of discipleship is to restore the image of God. “Christianity is about image. It affirms that we are created in God’s image (Genesis 1:26 – 28), disfigured in our fall with Adam, and are in desperate need of renewal” (Dodson, 2012, p. 55). Dodson reminds disciple-makers that the end goal is restoring the likeness of man, broken by sin, back to his original state of being like God. God’s goal in each disciple is the Spirit in them, making them like Jesus in thinking, desiring, and living.

Dodson (2012) contended that people focus on becoming the wrong things and need help to become like Jesus, their goal. Discipleship should have the goal of restoring God’s image to each person created in His image. The Apostle Paul says that Jesus is the visible image of the invisible God (Colossians 1:15), and the Apostle John tells us Jesus always obeyed the Father (John 14:31).

Theological Perspective on Evangelism

Evangelism is the starting point for discipleship (Legg, 2019). The basic word for “gospel” in the New Testament is the Greek word εὐαγγέλιον, transliterated into English as evangelion, from which the words “evangel” and “evangelism” are derived. In its noun form, evangelion can be translated as “gospel,” “good news,” or “evangel” (Metzger, 1998, p. 50). Far from being just any good news, the gospel's message inspires hope and brings joy, proclaiming the redemption of humanity accomplished through the perfect life, substitutionary death, and bodily resurrection of Jesus Christ (Branum, 2016). At the heart of the gospel is the declaration of victory, a victory made available to all who would believe in its message.

Reid (2009) defined evangelism as “. . . sharing the good news of Jesus Christ by word and life in the power of the Holy Spirit so that unbelievers become followers of Jesus Christ in his church and the culture” (p. 31). McGarvan (1955) described evangelism as,

Increasingly the primary assignment of missions is evangelism, the proclamation of the Good News and assisting in the emergence of churches which, rooted in the soil and with their own leaders, will be witnesses to the Good News (p. xxi).

More than merely leading toward a profession of faith, true evangelism involves developing people as entirely devoted disciples of Jesus. This definition also gives credibility to using baptisms as an indicator for new disciples in that fully devoted disciples will undoubtedly follow in this initial act of obedience (Reid, 2009).

Jesus Christ articulated the vision that he had for his followers at the beginning of his ministry. In Mark 1:17, Jesus told Simon and Andrew, "Follow me, and I will make you become fishers of men." To follow Christ was to respond to the call to evangelism. The vision of Jesus for his disciples was that they might multiply themselves spiritually. During his ministry, Jesus modeled this vision with his life. Even though Jesus often spoke to groups, the majority of his ministry was personal.

In the Gospel of John, the abundance of personal evangelistic encounters of Jesus was observed. In John 3, Jesus communicated the gospel in a face-to-face personal encounter with Nicodemus. In John 4, Christ engaged in personal evangelism with a Samaritan woman. The Samaritan woman came to faith in Christ, as John 4:43 implied. In John 9, Jesus dialogues with the blind man whom he healed. The blind man came to faith in Christ, as the text explicitly revealed in John 9:38. In John 18, Jesus testified to Pilate, who rejected his witness. The writer of John's Gospel revealed how he embodied his vision for personal evangelism with his life. Christ empowered his disciples for the fulfillment of the vision he had for them.

In Matthew 10, Christ sent his disciples out to engage in personal evangelism. The disciples were to do what Jesus was doing during his ministry. In 10:1-12, Luke recorded an account of Jesus sending seventy of his followers two by two to engage in personal evangelism.

In the same context, Christ encouraged his disciples to pray for more workers for the harvest. Additional personal evangelists were to be called out as a result of prayer.

The Book of Acts depicted how the disciples of Christ engaged in personal evangelism. In Acts 2, Peter preached his powerful message that resulted in three thousand new believers. Peter's powerful proclamation of the gospel was preceded by personal evangelism of 120 followers of Christ on the day of Pentecost (Reid, 2009).

The author of the Book of Acts provided numerous examples of how the disciples of Jesus and their close associates engaged in personal evangelism. Philip communicated his faith successfully to an Ethiopian eunuch in Acts 8. Peter reluctantly but effectively witnessed Cornelius in Acts 10. Paul led Roman proconsul Sergius Paulus to faith in Christ in Acts 13.

The early church caught the vision of Jesus for spiritual multiplication that they observed in apostles and their associates' lives (Iorg, 2011). In Acts 8:4, believers, who were forced out of Jerusalem by persecution, began to proclaim the gospel wherever they went. In Acts 11:19, the average believers were sharing their faith with Jews in Antioch. In Acts 11:20, the men of Cyrene and Cyprus were sharing the good news with the Gentiles in the same city. The believers who came to faith in Christ due to the apostles' ministry and their close associates were engaged in personal evangelism. Antioch's early church was birthed due to a faithful sharing of the gospel by lay believers (Iorg, 2011). From a limited examination of the Scripture, one might conclude that Jesus had taught and practiced personal evangelism. Christ's disciples incorporated the practice of personal evangelism into their everyday lives. Personal evangelism of the first-century believers was one factor that contributed to the explosive growth of the early church (Reid, 2009).

In conclusion, this study's theological framework focused on the biblical and theological elements of Christian and pastoral leadership, the church's role as the place of spiritual development. The biblical and theological understanding of the image of God by a church leader was explored. The theological and biblical perspective of discipleship and evangelism was evaluated. The following section will discuss the theoretical foundation of this study.

Theoretical Framework for the Study

The theoretical perspective of this study is leadership development. The scope of this research is specific Hispanic pastors serving Hispanic churches in the Baptist State Convention of North Carolina. This chapter provides an in-depth analysis of the theoretical framework for this study, as well as the foundational and recent literature connected to leadership theory and leadership development.

Leadership Theory

The topic of leadership is directly related to this study's overall theme on the relationship between the leadership style of pastors and leadership development. Moreover, the existing leadership theories are relevant to this study as they provided the theoretical foundation that guided this study. Leadership development is a specific theory to be used in this study.

Leadership and leadership development are among the most complex multidimensional phenomena that any organization can study. In this ever-changing world, it is imperative to understand the value of having a core group of great leaders (Bejinaru & Baesu, 2018). Leadership plays a vital role in organizations' development and performance (Sudha, Shahnawaz, & Farhat, 2016). Leadership research is extensive, going back more than eight decades. Leadership research in various fields has been instrumental in the creation of new knowledge and strategy development. Bejinaru and Baesu (2018) stated that leadership is the process of

inspiring individuals to achieve common goals. Northouse (2017) defined leadership as the exertion of influence over an individual or group that leads to accomplishing a common goal.

The concept of leadership has been analyzed from different perspectives that may vary from human interaction and relationships to management and processes; however, the general concept of leadership has evolved and changed over time. This change is also real in the concept of Christian leadership as it is leadership in the context of a church that has evolved (Solomon, Costea, & Nita., 2016). These authors contended that a leader is an individual “who determines the meaning and direction of a group, gets the group’s cohesion, and then manages to motivate the group in order to achieve the desired results” (p. 144). Organizations need strong leaders who are forward thinkers and challenge current organizational conditions to inspire members to achieve the visions (Vaid, 2015).

The world is full of leaders. Some leaders are considered good leaders; others are considered bad leaders. Some are considered successful leaders; others are considered failures. For many secular organizations and, to some extent, religious institutions, their leaders' failure is not an option (Vaid, 2015). God is a God of second chances, and a leader who looks up to Him will take an inventory of those failures and inspire him to do better next time. According to Stafford (2014), “being a leader is a series of failures, missteps, misfires, and hopefully, enough success to inspire” (p.17). An effective leader always looks up to the Lord for guidance and direction (Wiersbe, 2011).

According to Van Mart (2010), there are many different approaches to leadership. Van Mart discussed two different approaches to leadership. The first one focuses on the individuals who practice leadership, and the second focuses on the systems that need good leaders. The two can be considered similar, but they are different. In the first approach, the leader evaluates their

environment, abilities and implements their leadership and behavior patterns. A network or system is analyzed in the second approach, and ideal leader styles and behaviors are derived from that analysis (Van Mart, 2010). Van Mart stated that leaders know their environments, are intuitive about themselves, and are willing and able to act as change agents for their organizations. In addition, they are inspiring and able to influence courses of action (Van Mart, 2010).

Leadership Development

A critical element of any thriving Hispanic church is a well-equipped and motivated leadership team. Qualified leaders are essential in leading a church into a thriving ministry. The Apostle wrote, “And he gave the apostles, the prophets, the evangelists, the shepherds, and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (Ephesians 4:11-13, English Standard Version).

Leader development is, simply put, “the expansion of a person’s capacity to be effective in leadership roles and processes” (Van Velsor & McCauley 2004, p. 2). The research on leadership development has received enormous attention from academic and practitioner circles because it is believed that it may have a more significant impact on organizational performance than the individual leader (Brungardt, 2011; Posner, 2009). As a result, extensive resources such as financial, personnel, and curriculum have been reinvested for more effective leadership development training programs (Hillman, 2004). However, despite the importance of developing influential leaders, few studies have examined the role of leadership behaviors within churches (Rowold, 2009).

Barna (1997) captured the importance and need for leadership development as a complement to technical expertise in the ministry with this observation:

I have witnessed pastor after pastor, extensively training to exegete the Scriptures, and gifted to communicate God's truth, undeniably fail when it comes to guiding the Body of believers. They have failed in mobilizing the people for action, holding them accountable for their behavior, motivating them to sustain a spiritual revolution, and attracting the resources necessary to do the work modeled by Christ (pp. 18-19).

In another study conducted by Barna (1993), he found that many pastors are neither gifted nor trained to be leaders and are frustrated with the ministry by their admission. Barna (1993) reported that "18 percent of senior pastors claim they have the gift of leadership" (p. 122). An interesting finding from the same study revealed that when compared with other gifts, "those with the gift of leadership had the lowest level of stress resulting from their ministry efforts" (p.127). Therefore, leadership development must be recognized as a critical component in the role of pastors.

Definition of Leadership Development

Defining leadership development follows the emphasis one puts on the process. Malphurs and Mancini (2004) defined leadership development as "an intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge skills" (p. 23). Sanders (2019) contended that leadership development could apply to three leadership concepts; developing new leaders, quality of existing leaders by helping them be more effective in their roles and growing current leaders to take greater ministry responsibilities. Clinton (1998) defined it as "a measure of a leader's changing capacity to influence, in terms of various factors, over time" (p. 245).

Anh-Khoa Nguyen (2015) contended that “an effective leadership development program has three objectives” (p. 12). The first objective is to define leadership development within the organization’s unique context and its culture and mission. The second objective is to identify the organization’s leadership development needs and match the need. Finally, an effective leadership development program helps followers learn about themselves and grow in their skills and abilities to serve others (Anh-Khoa Nguyen, 2015).

Leadership development programs can vary from formal and informal. Formal training usually includes accreditation, where the student undergoes training and passes a publicly accepted certification. It usually includes a structured curriculum and a closed environment. Informal training is less structured and more fluid in methodology, where the individual learns through practical experiences. In many church settings, the informal approach is often utilized (Sanders, 2019). Furthermore, formalized programs at Christian institutions may have a different emphasis on context (ministry, business, non-profit, etc.), but the purpose of developing particular skillsets to lead an organization should resemble each other (Anh-Khoa Nguyen, 2015).

Leadership Development in the Bible

A core value of leadership development is stated in Ephesians 4, "to equip the saints for the work of ministry, for building up the body of Christ." Very little is directly stated about leadership development in the Bible; one can glean some insights from an essential reading of the Bible. Both the Old Testament and the New Testament presents many examples of this practice. For example, Joshua learned under Moses (Exodus. 17:8-16; Numbers. 11:28). Samuel learned under Eli (1 Samuel. 2:11). Elisha learned under Elijah. (2 Kings 2:1-14). However, there is also the idea of particular training schools for potential leaders in the Old Testament,

such as the School of the Prophets led by Samuel (2 Kings 2:7). Also, the biblical account promotes the idea that reproducing leaders is essential to fulfilling the cultural mandate (Genesis 1:27-28), operating governments (Exodus 18:1-27. Romans 13:1-7), carrying out the Christian mission (Luke 6:12-16, and building up the church (Romans 12:8, 1 Corinthians 12, Ephesians 4:1-16).

In the New Testament, the Gospel narrative describes Jesus as both a servant leader and an intentional teacher of leadership principles. Jesus spent three years with his disciples in a close community. There was mentoring and teaching in the context of ministry (Matthew 10:5-16; Luke 9:12-17). There were also opportunities for the disciples to experience supervised ministry opportunities, where they got the chance to put into practice what Jesus had taught them (Luke 8:22-25; Luke 9:1-4).

The Apostle Paul charges both Timothy and Titus with the command to reproduce leaders for the church. He commanded Timothy to “what you have heard from me...commit to faithful men who will be able to teach others also” (2 Timothy 2:2) and Titus to “appoint leaders in every town” (Titus 1:5). Baker and Martin (2004) contended that leadership development “is predicated on the priesthood of believers” and “it is also practiced through formal ordination” (p. 173).

Kiedis (2009) asserted that leadership development “is predicated on divine dependence” (p. 32). He cited the example of Jesus, who spent the night praying before selecting His disciples (Luke 6:12). Christian leaders must have an understanding of the relational nature of the triune Godhead. God exists in relationship, Father, Son, and Holy Spirit. He has created a relational universe. Therefore, exploring Christian leadership development with some aspects of a relational framework is imperative.

When God created man as part of His creation, he created it with the intention and purpose of reflecting His glory and His Character (Genesis 1:26-27). The prophet Isaiah records that the Lord said that man was created for His glory (Isaiah 43:7). Every living being was created to glorify God. The coming of Jesus Christ to this world declared that God is still involved in humanity's affairs and that His glory exists among humanity. Man was created to relate to one another and God. The church, which is composed of believers who carry God's image in their lives, was created to reflect God's image and glory to the world.

When the Christian leader understands this vertical relationship with God and a horizontal relationship with his neighbor, he begins to develop a leadership style that reflects God's glory and character in his life and the lives of those around them. A leader must understand that leadership begins with God's glory (Okesson, 2004). Stanley (2005) asserted that this involves discovering his purpose and vision for his life when a leader honors God. Glorifying God involves discovering what he must achieve. Stanley adds that humans were created with God's purpose in mind. Furthermore, until they discover their purpose and follow it, there will always be a gap in their lives (p. 13).

Leadership Development and Spiritual Formation.

Spiritual formation can be defined as "a process where Christians become like Christ in character and behavior" (Samra, 2008, p. 33). Spiritual formation is a process of the Holy Spirit's continuous work in the life of a Christian. It is a process where Christians mature, become holy, and conform to Christ's image (Samra, 2008). Samra (2008) wrote that "to be conformed to the image of Christ is to become like Christ so that the character of Christ is manifested in the life of the believer" (p. 108). Paul exhorted believers to "put on the Lord Jesus Christ" (Romans 13:14). Samra (2008) asserted that "put on the Lord Jesus Christ" refers to

“taking on the characteristics, virtues, and intentions of Christ and points to the adoption of his mind, character, and conduct” (p. 75). For Christian leaders, this means that their way of thinking, speaking, and interacting with people daily must reflect Christ’s character and image.

The Apostle Paul wrote: “You, yourselves are our letter, written on our hearts, know and read by everyone. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of living God, not on tablets of stone but on tablets of human heart” (2 Corinthians 3:2-3). Samra (2008) suggested that the Christians at the church of Corinth manifested the work of the Holy Spirit in their “new hearts” as an outward manifestation of an “ongoing spiritual transformation” (p. 42).

Christians are transformed until they become like Christ. Christians need to conform to the image of Christ because God desires to see in them the fruit of the Holy Spirit demonstrated in the world. Showing Christ’s image to the world requires “an inward transformation” made possible through the Holy Spirit (Samra, 2008, p. 101). Thus, the goal of spiritual formation in a Christian leader is to become more and more like Christ.

God expects every Christian to grow and mature in the Spirit and being like Christ should be the goal and desire of every Christian. Through this process, a Christian must draw closer to God. The closer the Christian is to God, the more he or she will obey the commandments of God. Through obedience to these commandments, a Christian begins to know more about God and what he or she wants for his or her life. Moreover, the more a Christian knows about God, the more he or she wants to reflect God’s character of “love and peace (shalom, wholeness) in their own lives” and to the world (Pettit 2008, p. 273). A growing Christian should behave as “a standard-bearer of what it means to be a Christ-follower” (p. 273). Spiritual formation is the process of maturing in one’s relationship with God. God will use discipline to help Christians in

their spiritual growth and shape their identity. Unfortunately, this disciplinary process is painful (Pettit, 2008, p. 144).

Jesus demonstrated a model of leadership development. He entrusted every believer with a mission and a purpose. Jesus appointed 12 disciples to share life with him as he taught and ministered (Mark 3:14). By beholding Him, they could become transformed into his likeness and accomplish his purposes for them (2 Cor 3:18). As Jesus taught and lived with them, he showed them day after day how the individual life should manifest itself in the context of their community. His way of life was to be normative for them, “for I have given you an example that you should do as I have done to you” (John 13:15). Furthermore, their God-ordained purpose was to call others to become followers of Jesus and make them disciples by teaching them what they had been taught (Matt 28:19-20) and admonishing them to “Be imitators of God, therefore, as dearly beloved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” (Eph 5:1-2).

Leadership development through Shepherding

The shepherd is a dominant biblical leadership metaphor—the shepherd guards and guides in an alternative to the world's paradigm (Bredfeldt 2006). God is not necessarily looking for good leaders who fulfill man-made characteristics and qualities; He is looking for servants. The most remarkable example of this type of leader is found in the person of Jesus Christ. He demonstrated a servant leadership attitude during his time here on earth. The Bible portrays this image of a servant leader in the image of the shepherd.

Jesus refers to Himself as the Good Shepherd (John 10). It is through this image that we see the true and perfect description of a Christian leader. This is a powerful image of God's care for His people. In his role as the Shepherd of Israel, God provide, nurture, and guide his people,

Israel (Laniak, 2006). The shepherd imagery defines the relationship between those in a position of authority and the people they serve (MacArthur, 2005).

The shepherd imagery provides a multitude of characteristics from which today's leaders can learn. The shepherd has to play different roles in caring for the flock. Shepherds were responsible for providing, protecting, nurturing, and feeding the sheep. Shepherds were humble people. MacArthur (2005) asserted that the "essence of pastoral leadership is to be humble and do the work of shepherding the flock" (p.15). True humility only comes from God. Jesus shows true humility.

Jesus was never self-serving. He allowed God to be exalted. He never looks for a position of authority or sought his direction. He listened and followed his Father's will. When a leader has the proper vision of God's image in his life, he can exhibit these qualities towards the people he leads. The way a church leader lives his personal life and function in leading his ministry or organization is directly related to God's image. The shepherd of the Lord's flock leads by modeling godliness and righteousness in his own life and encouraging others to follow his example (Malphurs, 2013).

Sheep are such helpless creatures. By nature, sheep tend to wander when left to themselves. Sheep need the protection of a shepherd to survive (Laniak, 2006). Christian leaders are charged with protecting their spiritual sheep so that they do not get lost. Today's leaders are charged with defending their sheep against wild animals' attacks that come against them. Leaders are to nourishes the flock with the truth of the Word of God without compromises. A healthy feeding of the Word will produce strong and vibrant sheep (MacArthur, 2005).

Christian leaders are to be compassionate leaders who care for their flock and bear the burdens with them. Today's church leaders are to provide comfort for those who need

compassion and love. In the same way that shepherds protect the sheep from anything that can cause disease in the flock, today's leaders need to protect their sheep from the errors and false doctrines that exist in the world that can destroy the flock (MacArthur, 2005).

The shepherd's metaphor demonstrated a strong case for today's Christian leaders' need to develop strong relationships with new leaders. Laniak (2006) observed that shepherd leadership is "comprehensive in scope" (p. 247). He added that the shepherding task "is determined daily by the changing needs of the flock under their care... To be a good shepherd...means to be accountable for the lives and well-being of the sheep" (p. 247). Therefore, church leaders must follow the example of caring for the church members with Jesus as the standard.

In his letter to his son in the faith, Timothy, the Apostle Paul, reminds him that he must keep firm in the faith and preach without fear the truth of the word (2 Timothy 1:8). MacArthur (2005) summarized Paul's mandate to Timothy as follows; (1) To be faithful in his preaching of biblical truth, (2) to be bold in exposing and refuting error, (3) to be an example of godliness to the flock, (4) to be diligent and work hard in the ministry, and (5) to be willing to suffer hardship and persecution in the service of the Lord" (p. 26).

George (1991) contended that the pastor's most critical task is developing leaders who will develop other leaders. The author suggested that pastors must realize that God does not want them to do everything for themselves; that is not the role God calls them. He stated that the best way to mobilize the church to accomplish the Great Commission is for each pastor to develop new leaders. Burrill (1993) stated, "The primary task of the pastor, according to Scripture, is to train or equip the member for their ministry. Much of the pastor's time should be spent in helping members discover a place of ministry in harmony with their spiritual gifts" (p. 107).

Using a sports analogy, the church is like a team, and as a team, it needs a coach to develop an action plan and motivate and encourage every player. In that respect, the pastor is like a coach. It is the pastor who casts the vision, motivates, encourages new leaders, and develops strategies. There are many blessings and privileges in the ministry, but there is nothing more rewarding than seeing a child of God develop into a full disciple of Christ. Pitino (1997) stated, “that is what great leaders are continually trying to do: make people around them better” (p. 33). When Christian leaders develop people for ministry, they are making them better prepared to serve God.

Every Christian leader must assume these responsibilities and principles outline by the Apostle Paul. When a shepherd failed to assume his responsibilities in the flock, the sheep suffered and could die. When a Christian leader fails to assume the responsibility that God has entrusted him with, his flock suffers from spiritual decaying. Christian leadership only comes from God and is delegated by God. Geiger and Peck (2016) stated, “Jesus didn’t simply ransom a random collection of individuals; rather, He purchased a new community, a special people. These people, whom He named the Church, are called, not only to God but for God’s glory” (p. 23).

In Matthew 18: 10-14, Jesus teaches the parable of the lost sheep. In this parable, the shepherd has a flock of 100 sheep, and one of them is lost. He leaves the 99 sheep and goes in search of that lost sheep until he finds it. With joy in his heart, he takes her on his shoulders and brings her back home. Jesus concludes the story by telling his audience that there is a great joy for a sinner that repents than 99 righteous who do not repent in heaven. Jesus calls himself the Good Shepherd (John 10: 11-18), who not only seeks the lost sheep but is also willing to give his life for them. By recognizing this responsibility, a Christian leader also has the responsibility to

bring the lost sheep to Him. True leaders are those who follow the Good Shepherd and inspire others to do the same as well. True leaders are willing to sacrifice themselves to make others succeed (Geiger & Peck, 2016).

Leadership Development Through Casting a Vision

“Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Proverbs 29:18, King James Version). The Bible affirms that vision is an essential ingredient for a people’s well-being and that those who lack spiritual vision are unfit to lead others (Luke 6:39). Furthermore, leaders cannot lead anyone where they do not or have not ventured, so it is imperative that transformation and maturity reflected in the pursuit of Christlikeness be a reality in their life (Luke 6:40). As shepherds of the local flock, pastors are responsible for guiding the sheep and casting the preferred vision for the sheep’s direction. They cast a vision for others to follow because without vision, there is no reason to change, and without leadership, there is no path to follow (Barna, 1997). According to Barna (1997), “If you want to be a leader, vision is not an option; it is part of the standard equipment of a leader” (p. 47). Sanders (1994) affirmed this thought by stating that “those who have most powerfully and permanently influenced their generation have been “seers”-people who have seen more and farther than other persons of faith, for faith is vision (p.56).

For Christian leaders, vision is a clear understanding of God's will for them, the people they serve, and the community. It is a perception of God’s greater scheme for humanity. God’s vision for the church is revealed in his word (Ramirez-Latoni, 2012). Simply stated, having a vision is having a clear understanding of what the will of the Lord is. God’s Word affirms that such a perception and discerning of his will comes about as believers consecrate the entirety of their daily existence, allowing God and his Word to renew their minds (Rom 12:1-2).

Leadership and vision are entwined (Roxby, 2009). When the Great Commission is the focus of the church, and the church desires to please God, preach Christ, and go forth in the power of the Spirit, then it should be self-evident that such a church will seek conversions, work to teach the faith in meaningful discipleship, and love and engage its members in a mission that matters both in justice and in the gospel. (Roxby, 2009). The church in Ephesus, with which the Apostle Paul worked extensively, wrote his poignant letter, shortly after that, needed redirection back to its proper mission of love. The cure is as Jesus told that church, “Remember, therefore, from where you have fallen; repent, and do the works you did at first” (Revelation 2:5).

Across the literature survey, the call for good pastoral leadership is nearly unanimous (Malphurs, 2013; Hudson, 2017; Sanders, 2019). In contrast to good pastoral leadership, some church leaders take a default position of refusing to take responsibility for the decline in their churches (Lee, 2014). Blame is diffused among community factors and congregational issues. Some point to new churches that are “robbing” their church of people but instead should query, “what their church is doing that is so compelling that no one would consider leaving” (Lee, 2014, p. 21).

Leaders of any organization must see what others cannot see and lead people to follow that dream. Tichy (2002) contended that an organization's leader must understand where the organization needs to go, how to get there, and how to lead others to follow. “These leaders hold a clear vision that can be adjusted as needed in order to move people forward” (Tichy 2002, p. 228). Rainer (1999) posited that many of the pastors of influential churches share being visionary. They possess the capacity to develop a general vision for the organization and share that vision with others to inspire them to follow the vision. Rainer (1999) also noted that leaders

of higher assimilation churches in particular “are much more likely to be rated as visionary by members of their churches than leaders of lower assimilation churches (p. 73).

In conclusion, Jesus Christ exemplified empowering leadership in churches and valued and sought to empower his followers for their good and increase God’s Kingdom. Jesus’ crucifixion demonstrated his sacrificial love for them (John 3:16-17) and became the model for his followers that would include new leaders in a local church today. Pouring out the Holy Spirit at Pentecost provided the sacrificial love and power previously absent in the disciples, and the results demonstrated God’s grace to transform lives (Acts 2). One can see how local church leadership that follows Jesus’ model would likely have highly satisfied congregants willing to be developed as leaders. Leadership development within the church was never meant to be challenging as it has a defined process established throughout scripture. The pastor's responsibility is to equip the saints for the work of the ministry. These new leaders will reach new people who will know Christ and get equipped for a new ministry. This leadership development process will continue to recreate until the Lord’s return.

Related Literature

Understanding the history of the different Hispanic groups helps breach the information gap that generally exists for Hispanic people in the United States. According to the U.S. Census Bureau (2019), the three largest Hispanic groups in the United States are Mexican, Puerto Rican, and Cuban. In addition to these three groups, others such as Dominicans and Central Americans have become a large and growing presence. Many non-Hispanics do not understand the diversity among the different Hispanic groups. However, Hispanics know and are aware of the differences. These differences do not usually cause divisions, and in most churches, there are members from various Hispanic countries and cultures. Each of the Hispanic national groups

mentioned is distinct and unique, and their presence in the United States provides a glimpse of socio-political issues that brought them here. To understand Hispanic people, the impact they are having in this country, and understand how to reach them and develop future church leaders effectively, it is crucial to understand Hispanic culture and distinctiveness.

Hispanic Culture and Religious Context

Culture is difficult to define by itself or without context (Barna, 1993). However, when analyzed with social norms, expectations, and beliefs in focus, the definition begins to solidify around people walking in a similar direction with a similar purpose. Malphurs and Wiersbe (1999) stated that the nature of culture “profoundly shapes and influences all of our lives and beliefs, and most of us aren’t aware of it. We use culture to order our life, interpret our experiences, and evaluate behavior” (p. 122). When considering a Hispanic context of leadership and leadership development, it is prudent to consider Hispanic social lenses to view specific cultural and religious contexts. Martinez (2008) contended that cultural preservation is the primary function of Hispanic churches. He indicated that Hispanic Protestant churches serve to strengthen Hispanic culture and Spanish language. This section will examine their religious background, culture, sociological context, and the challenges the Hispanic population faces in the United States.

Hispanic Religious Context

Hispanics’ common denominator in the United States, besides the language, is their religious background. Even though Hispanics are very culturally diverse, they have maintained a common religious background. When Hispanics come to the United States, they look for familiar religious institutions similar to the ones they left. However, because of the lack of linguistic and cultural familiarity in English speaking churches, they often gather with other

Hispanics to form their own congregations. Religion plays a vital role in the life of Hispanic people in the United States. The majority of Hispanics believe in God, pray regularly, and attend church frequently (Pew, 2007). This section will discuss two major denominations and a movement to be considered part of this commonality: Roman Catholicism and Protestantism.

Roman Catholicism

The Roman Catholic Church remains the largest Church that Hispanics are affiliated with (Pew Hispanic, 2007); this is due to historical reasons. When Spain and Portugal colonized Latin America, Roman Catholicism was the official faith. It remains to this day the Church in which the largest number of Hispanics are affiliated. Hispanics presently make up one-third of United States Roman Catholics (Pew Research, 2014). However, that number has declined in the last ten years. According to the Pew Research Center (Pew Research, 2014)) reported that while 70 percent of adult Hispanics identified as Catholic in 2006, that figure fell to 57 percent by 2011. Although most Hispanics consider themselves Catholic, very few are practicing Catholics attending “Masses/church services only on major holy days (Perez-Gonzalez, 2000, p. 18).

Despite their nominal attendance to weekly mass services, Catholicism in Hispanic families is strong due to family tradition. For a Hispanic family, breaking away from Catholicism is to break away from your family heritage, causing conflict (Perez-Gonzalez, 2000). Gonzalez (1990) stated, “The Spanish-American Roman Catholic church is part of the common background of all Hispanics, if not personally, then at least in our ancestry” (p. 55). Nevertheless, their allegiance to the Catholic Church has been challenging to break. Although they are not devout Catholics by any means, they are still keen on venerating Mary, the “mother of God” (Gonzalez, p. 58).

The Roman Catholic church has always played a vital role in meeting the needs of new immigrants coming to the United States, especially those coming from Catholic countries (Ortiz, 1993). However, many Hispanics also felt that the Catholic church did not care about their culture because they rarely installed Hispanic priests and refused to make specific worship traditions that would meet cultural and generational needs (Gonzalez, 1993). Gonzalez (1993) contended that the lack of Spanish-speaking priests is one of the most frequently cited reasons Hispanics are so drawn to the Evangelical church. In their search for a more profound and meaningful personal relationship with the Savior, they seek the opportunity to grow in maturity, in service to the Risen Christ, and involvement in the body of Christ.

This earnest desire to serve as members of the royal priesthood of believers should be parlayed to implement an effective training program that unleashes the laity to become the pastors and leaders so desperately needed to establish a multitude of Hispanic Southern Baptist churches in North Carolina. If Hispanic church leaders mobilize to reach the dramatically increasing Hispanic segment of the North Carolina Hispanic population, it becomes paramount that denominational leadership develops a leadership formation strategy that addresses Hispanic congregations' needs.

Protestantism

The Protestant movement has deeply penetrated the Hispanic population, especially in Central and South America (Ortiz, 1993). However, Ortiz contended that Protestantism among Hispanics is not well documented as Catholicism. Ortiz argued that Protestantism brought a sense of "spiritual liberation to many" when people "realized they were able to speak to God and praise God without supervision" (p. 93). Gonzalez (1990) asserted that for Hispanics converting

into Protestantism was a revolutionary act. He stated that “placing the Bible in the hands of the people and inviting them to examine it freely was an act of empowerment and liberation” (p. 67).

According to the Pew Research Center (2014), evangelical Protestants outnumber mainline Protestants among Latinos by roughly three-to-one: 16% of all U.S. Latinos are evangelical Protestants, and 5% are mainline Protestants. Among evangelical Protestants, 29% of Hispanics identified as Pentecostals, while 19% identified as Baptists. However, 19% of Hispanic surveyed reported no religious preference.

Pew Research Center (2014) reported that Hispanics leaving Catholicism have tended to move in two directions; either become born-again or evangelical Protestants. On average, Hispanic evangelicals, many of whom also identify as either Pentecostal or charismatic Protestants, report higher church attendance rates than Hispanic Catholics and tend to be more engaged in other religious activities, including Scripture reading, Bible study groups, and sharing their faith.

Sociological Context

The Hispanic population of the United States is composed of people from at least twenty different countries. While they may have a common language-with some significant variation among countries- their cultural perspectives are still different. Even though Hispanics share the common trait that Spain colonized them at one time, each country evolved its history, customs, colloquialisms, foods, and lifestyles, resulting in marked differences amongst Latin American nationalities (Perez-Gonzalez, 2000). Attempts to describe distinct national groupings runs the risk of stereotyping people by assuming specific behavioral patterns based on group identity. Although there is a legitimate concern over negative social profiling, acknowledging group

diversity can help gain a deeper understanding of each subgroup. When grouping Hispanics into one homogeneous group, essential differences between nationalities

A unique characteristic of Hispanics living in the United States, beyond its diversity, is the pre-exposure they have to the North American culture before they arrive in the country (Santos, 2015). Suro (1998) contended that Hispanics” are also the only major group of immigrants who arrive so profoundly imbued with American ways. Anyone growing up in Latin America, especially in the nearby countries that send most immigrants, has been saturated with images and information about the United States from birth” (p.71). This interaction is perhaps the result of the Latin American countries’ physical proximity to the United States. Alternatively, maybe the widespread use of technology of our age with resources like cable television or Internet access. These realities allow a better understanding of the multifaceted challenge that the sociological context represents when training and reaching Hispanics (Santos, 2015). Any serious attempt to research and train the diverse complexity of Hispanics in the United States must go beyond the identity of national subgroup culture, values, and traditions. The study of Hispanic national groups demands an understanding of the history, experiences, and socialization processes both within the ethnic community and in interaction with the majority society.

Hispanic Family

One of the most common cultural traits used to describe the Hispanic community is a strong emphasis on family values, including individuals related by blood and non-related individuals who are conferred family status (Aponte, 2012). The Hispanic family is such a dominant influence in the Hispanic culture that it supersedes other community institutions such as government and church (Perez-Gonzalez, 2000). The family unit can be divided into two major groups: the nuclear family and the extended family. Both of these groups rely on each

other for support in daily life and in times of crisis. The Hispanic family is an extended family, including grandparents and uncles living together with a family of parents and children. Usually, the eldest in the family is the person of significant influence (Perez-Gonzalez, 2000).

It is quite typical for Hispanic households to consist of first-generation immigrant grandparents, second-generation American born parents, and third-generation grandchildren with markedly reduced Spanish language skills. This tendency toward family unity goes beyond the core family. It is not unusual for aunts, uncles, and cousins to attend the same church too. Goizueta (1995) argued about Hispanic culture's prioritization of family and community "as rooted in an understanding of the community as the birthplace of the self" (p.47). Hispanics have a deep sense of commitment, obligation, and responsibility to the family, and the family, in turn, offers support and protection for life (Aponte, 2012).

In most Hispanic cultures, there is an accepted form of male chauvinism (machismo) that "is traditionally based on male authoritarianism; the father is to be respected and feared, and his decisions unquestioned and final" (Perez-Gonzalez, 2000, p.18). Though chauvinists interpret a man as strong, whose word is the law, and governs with an iron fist, in many instances, the man only serves as a figurehead because he usually does not spend enough time with his family. It falls on the wife to raise the children while the men are busy at work and play. This dynamic is one reason that Hispanic society tends to be matriarchal (Perez-Gonzalez, 2000).

Personal Relationships

The cultural trait of personal relations among Hispanics supports ministry opportunities where respect and dignity are expressly valued. Villafane (1993) suggested that "personal relations are paramount, above abstract principles and institutions" (p. 15). Hispanics prioritize care, responsibilities, and connectedness over separation, individual achievement, and individual

rights (Garcia, 1997). Interpersonal social relationships cement our sense of respect for others and adherence to moral standards (Villafane, 1993).

Hispanic relationships are more subjective, emotional, and less detached (Garcia, 1997). Emphasis is placed on vertical superordinate subordinate relationships of a hierarchal type. Hispanics are less inclined to place higher values on materialism and possessions and greater emphasis on spiritual values and self-perfection. For a Hispanic, who you are and what group you belong to is more important than what you do. Individualism is expressed in personality development, inner perfection, and uniqueness, which complement their strong sense of group identity (Montoya, 1987).

Hospitality

“*Mi casa es su casa*” (my house is your house) is a common phrase of everyday conversations, and it reflects the true spirit of hospitality among Hispanics. When one is invited to a Hispanic home, one can expect to be welcomed with open arms and served some home cooking, a cold drink, or a cup of coffee with some home-made dessert. An invitation to a Hispanic home demonstrates trust and confidence (Perez-Gonzalez, 2000). No matter how humble a family may be, they are more than willing to share limited space with family and friends.

It is not unusual for two or three generations families to live together, often accompanied by aunts, uncles, and nephews. Add to these close friends that may be visiting or relocating from Latin America, and you will find many overcrowded homes. The admirable qualities of hospitality, sharing, and generosity are hallmarks of the Latino culture and other collectivist societies.

Time

Hispanics have a different concept of time when compared to Anglo culture. For Hispanics, time starts when you get there, and you finish when you are done. In other words, to a Hispanic, relationships are more important than time. North Americans are time conscious in contrast to Hispanics, for whom time is a static entity (Montoya, 1987). Life is regarded as it comes, with little regard for punctuality or schedules. Life consists of unplanned, transitory experiences with no organized, orderly plan. You can usually expect Hispanics to arrive an hour or so late for any engagement, meeting, or church. For a North American, this can be frustrating, but it is a given for a Hispanic.

Hispanics define reality, and time is one of the most significant issues they face as a religious organization. For church leaders of other cultures who are not familiar with Hispanics, it portrays Hispanics as disorganized. Addressing this issue of punctuality, Montoya (1987) stated,

Few Hispanic churches have more than two hundred members. Among other reasons for this smallness is the lack of skills in the formation and operation of a large church. A powerful preacher may fill the building, but only an astute organizer and administrator can build the large crowd into an organized church capable of sustained growth. Basic courses in management and administration are either lacking or deficient in preparing the average Hispanic pastor for the challenge ahead of him (p. 79).

Hispanic pastors and leaders should identify and call on those church members with the spiritual gift of administration to fulfill planning, coordinating, and scheduling in the church's different church ministries. This action would help future Hispanic church planting work as second and third-generation Hispanics appreciate orderly ministry programming even though Hispanics may not have a college degree in management.

The Baptist State Convention of North Carolina

The Baptist State Convention of North Carolina (BSCNC) was established in 1830 as "a way for churches to accomplish more for God's kingdom by working together" (BSCNC, 2020). The BSCNC includes 77 local Baptist associations and about 4,300 churches. Cooperating churches are autonomous, and each church voluntarily decides to join the BSCNC in ministry and missions' efforts (BSCNC, 2020). The BSCNC mission's statement is to "assist churches in evangelizing to all people groups in every ethnic or cultural context by developing and applying disciple-making ministry models with an Acts 1:8 focus" (BSCNC, 2020). BSCNC is committed to accomplishing this task by strengthening and planting churches by creating a disciple-making culture (BSCNC, 2020). Their mission exemplifies leadership development, reaching ethnics groups, discipleship-making, and evangelism.

Within the BSCNC organizational structure, the Evangelism and Discipleship team is responsible for providing leadership development, spiritual formation, evangelism, and discipleship training for all North Carolina Baptists. This team is subdivided into the following groups; leadership development, adult evangelism and discipleship, pastoral care, discipleship-making, and Hispanic ministries.

The leadership development team promotes four essential elements for effective leadership within the church. These fundamental elements are character, competence, capacity, and context. According to the BSCNC, developing leaders' purpose is "to train spiritual leaders who can train others in their own context of ministry to become spiritual leaders in their homes, communities, churches, workplaces, and organizations" (BSCNC, 2020).

The time has come for denominational leaders to view the Hispanic churches in North Carolina as a "white for harvest" mission field" (John 4:35). Believers in North Carolina have no

longer traveled to an international destination to spread the news of Christ to Hispanics; instead, they must look at the Hispanic population in the United States through missiological eyes.

Therefore, this research explores the leadership development models of Hispanic Southern Baptist churches within the Baptist State Convention of North Carolina. The Baptist State Convention of North Carolina has been working hard to reach Hispanic people across the state.

Leadership Styles

The leadership style theme is relevant to this study because it directly relates to the overall topic of the relationship between leadership style and leadership development. A leader should lead by example while allowing the followers to learn in the process (Farrell, 2018). Ricke (2013) suggested that some of the traits that many of our world's most significant leaders had in common: vision, trustworthiness, passion, and communication. Leadership style refers to the specific choice in leadership that the leader chooses to employ when dealing with situations.

Many leadership styles exist, and most stem from diverse leadership theories identified and classified as specific leadership styles. Leadership within any organization and in any context requires certain behaviors and practices to foster and achieve success on behalf of the leader. A key element of leadership is the leadership style that the individual leader implements. This leadership element also applies to a church context where Christian leaders display individual leadership styles to lead a church. Rubin (2013) found that out of more than 30 different leadership styles in existence, democratic, authoritarian, laissez-faire, charismatic, transactional, and transformational are most commonly used in the business world, that there is no single best approach.

Laissez-faire

Goodnight (2004) described the laissez-faire leadership style as “The laissez-faire leader is one who believes in freedom of choice for the employees, leaving them alone so they can do what they want” (p. 822). Bass (1981) contended that laissez-faire leaders avoid participating in group or individual decision making. Many researchers have argued that the laissez-faire leadership style represents the absence of any leadership, transformational, or transactional; thus, it should be treated differently (Avolio, 1999; Bass, 1998). Laissez-faire involves minimal leadership. The followers are left to work and perform their tasks with little or no interaction with the leader. Bass and Avolio (1994) noted, “As opposed to transactional leadership, laissez-faire represents a non-transaction” (p. 4). Hence, laissez-faire is a non-leadership component and can be labeled as ineffective.

The laissez-faire style is also called delegative, and the leader allows the employees to make the decisions, but the leader is still accountable for the decisions that are made (Cherry, n.d.a). Barbuto (2015) describes laissez-faire leaders as those who provide minimal assistance to their followers and tend to be negligent to output and fulfill obligations. Goodnight (2004) stated, “Laissez-faire management or leadership can only lead to anarchy, chaos, and inefficiency and can be dismissed out of hand as useless” (p. 822). Blanken (2013) contended that in a laissez-faire leadership style, the leader knows what is going on, but involvement is indirect, leaving people to figure things out. Blanken added that this leadership style could be active with a group that is highly skilled and competent.

Charismatic

Max Weber introduced charismatic leadership, and Bass (1990a) concluded, “Charismatic leaders emerge in times of crisis as prospective saviors who, by their magical

endowments, will fulfill the unmet emotional needs of their completely trusting, overly dependent, and submissive followers” (p. 184). Plato (as cited in Takala, 1998, p. 796) believed leaders needed to possess charisma, which he called “the gift of grace,” in order for situations to come out favorably (p. 796). Charismatic leaders have character and magnetism that draws people, moving people with enthusiasm and energy (Blanken, 2013). According to Avolio and Bass (1990), “Charismatic leaders have extraordinary influence over their followers, who become imbued with moral inspiration and purpose. The followers experience a magnetic attraction that transcends their everyday experience” (p. 184).

Autocratic/authoritarian

As described by Goodnight (2004), “The autocratic leadership style thrives in highly structured, hierarchical chain-of-command environments such as the military or very bureaucratic organizations” (p. 821). The autocratic leader tends to monopolize all authority and sets the policies and procedures to expect that they will be followed without deviation. Autocratic leadership does not facilitate group thinking or innovation; instead, the supposition is that subordinates will comply. Rabinowitz (n.d.) stated, “An autocratic leader often maintains his authority by force, intimidation, threats, reward, and punishment, or position” (para. 6). This leadership style yields a top-down management structure.

Participative/democratic

Rabinowitz (n.d.) noted, “Democratic leadership invites the participation of staff members and others, not only in decision-making but in shaping the organization’s vision. It allows everyone to express opinions about how things should be done, and where the organization should go” (para. 17). The democratic leader knows that final decisions rest on them but evoke innovation and creativity through idea sharing and collaboration. Goodnight

(2004) said that the democratic style demonstrates others' thoughts with authentic listening and the desire to comprehend their views and ideas. Collaboration is sought after and is not dependent on position (Goodnight, 2004). Though the team is asked for ideas, not everyone's ideas may be included in the final decision that the leader makes.

Transactional

Max Weber is well known for coining the transactional leadership style in the late 1970s. This style is based on reciprocity, and the relationship between the leader and follower is predicated on an exchange (Stone & Patterson, 2005). They stated, "Transactional leadership focuses on ways to maintain the status quo and manage the day-to-day operations of a business" (p. 6). The transactional leadership style focuses on two components, the leader and the follower, and in this interaction, there is a trade for performance and rewards or consequences (Hickman, 1998; Stone & Patterson, 2005).

There are three known dimensions of transactional leadership. These three dimensions are a contingent reward, the degree to which the leader sets up constructive transactions or exchanges with followers: The leader clarifies expectations and establishes the rewards for meeting these expectations; active management by exception, the degree to which the leader takes corrective action based on results of leader-follower transactions; and passive management by exception, the degree to which the leader waits until the follower's behavior has created problems before taking action (Avolio, 1993). The difference between the three dimensions of transactional leadership resides in the timing of the transactional leader's intervention (Howell & Avolio, 1993). Judge and Piccolo (2004) noted, "active leaders monitor follower behavior, anticipate problems, and take corrective actions before the behavior creates serious difficulties.

Passive leaders wait until the behavior has created problems before taking action” (p. 756). Rabinowitz (n.d.) offered a direct quote that a transactional leader might say: “I lead this organization by paying you and telling you what you need to do; you respond by doing what you need to do efficiently and well, and the organization will prosper” (para. 2). Bono and Judge (2004) stated that transactional “leaders provide tangible or intangible support and resources to followers in exchange for their efforts and performance” (p. 902), while Hickman (1998) described transactional leadership as follows: “A leadership act took place, but it was not one that binds leader and follower together in a mutual and continuing pursuit of a higher purpose” (p. 133).

Rationale for Study and Gap in the Literature

The Hispanic population in the United States grew by almost 60% from 2000 to 2019 (US Census, 2019). In North Carolina, the Hispanic population grew by 18.9% from 2010 to 2019 (US Census, 2019). Pew Research (2014) reported that eighty-three percent of Hispanics consider themselves Christian and are members of some denomination. Most Hispanics are Catholic; more than three-in-five (62%) say this is their religious affiliation. Meanwhile, one in five (19%) Latino adults say they are Protestant, and 14% say they are unaffiliated with any religion. Pew reported Hispanics twice as many say they are “born again” or evangelical Protestants, as say they are mainline Protestants—13% versus 6%. Only small percentages of Hispanics identify with other religions, such as Mormonism, Orthodox Christianity, Judaism, or Buddhism. So how do Hispanic pastors prepare, recruit, and develop laborers for the harvest in North Carolina? With the rise of the Hispanic population in North Carolina, influential church leaders' need is crucial.

Leadership is the essence of any organization (Northouse, 2016). Leadership has a direct cause-and-effect relationship with their success. Leaders determine values, cultures, and change. They are sturdy and dynamic people who form the path determining the organization's life (Collins, 2001). Leaders shape institutional strategies, including execution and effectiveness. They predict changes and create the required commitment and a suitable atmosphere for an organization to adopt changes successfully. Finally, leaders cannot successfully develop their organizations without their followers' support and contributions (Bennis, 2009).

Pastors have the Great Commission from Christ to teach, baptize, and disciple people (Matthew. 28:19-20; Acts 1:8). Barna Group (2017) posited that twenty-eight percent of pastors have challenges in leadership. As church attendance declines, pastors must find ways to inspire those who love Christ but hate the church (Barna Group, 2017). Developing new leaders to fulfill the Great Commission is essential. (Branson & Martinez, 2011).

This research demonstrated the potential value of leadership development for Hispanic pastors in developing leadership skills, disciple-making strategies, personal spiritual growth, and evangelism strategies to advance the Kingdom of God. In addition, literature relating to leadership development indicates the importance of this practice for pastors' effectiveness to fulfill the Great Commission (Gaston, 2005; Kiedis, 2009; Sanders, 2019). Similarly, literature relating to leadership advocates that developing new leaders is a prerequisite for effectiveness (Hudson, 2017; Malphurs, 2013).

Although some studies exhibit the value of leadership skills, disciple-making practices, personal spiritual growth, and evangelism strategies among North American English-speaking pastors (Gaston, 2005; Kiedis, 2009; Sanders, 2019), minimal research has been carried out that addresses leadership development concerning Southern Baptist Hispanic pastors (Latoni-

Ramirez, 2012; Santos, 2015). Thus, a gap exists in the literature; therefore, the researcher aims to fill this gap. It is not known to what extent, if any, leadership development training models offered by the Baptist State Convention of North Carolina predict leadership development outcomes, leadership skills, disciple-making strategies, personal spiritual growth, and evangelism strategies among Hispanic pastors serving Hispanic Southern Baptist churches in North Carolina.

This research enhanced church leadership's knowledge base by encouraging denominational and local church leaders to address church pastors' leadership needs. This research help pastors, and church leaders lead their churches in developing leadership strategies to help their congregations spiritually mature. The research improved denominational and Hispanic church leaders' actions as they work together to develop leadership development strategies to strengthen existing and future Hispanic work in North Carolina.

Profile of the Current Study

The Gospel of Matthew records Jesus' command to his disciples to "go and make disciples of all nations" (Matthew 28:20). This command, known as the Great Commission, has been obeyed by Christians, especially in the United States, throughout many generations. However, in the last few decades, the world's nations have come to the United States. As a result, America, the land of opportunities, has become a mosaic of people. Cultural and ethnic diversity is seen in most cities and urban areas throughout this nation, but this diversity is not secluded only to America's cities and urban areas. States like North Carolina have become more diverse as the immigrant population moves to these areas in search of opportunities to work the lands and farms. As a result of this migration, many families have remained residents of these communities, thus changing their diversity.

The Baptist State Convention of North Carolina can reach the growing number of Hispanics from a biblical perspective. This study examined what the Baptist State Convention of North Carolina is doing to equip and support the growing Hispanic churches and what training in leadership development is being offered to Hispanic pastors and future leaders. Understanding cultural and social differences is essential in how church and ministry leaders interact with Hispanic pastors.

The careful examination of the past and current literature in leadership, leadership development, and Hispanic socioeconomic issues are critical to developing future studies that may contribute to the field. This literature review has supported this study's undertaking on the relationship between leadership development training models of the Baptist State Convention of North Carolina and Hispanic pastors' development. The literature review was instrumental in developing the theological and theoretical foundations and the research questions that guided the study. The literature review also provided evidence of the existing gap in the research on leadership development training models and the Hispanic pastor's leadership development at the Baptist State Convention of North Carolina.

CHAPTER THREE: RESEARCH METHODOLOGY

Research Design Synopsis

This chapter describes the methodology used in this study. This quantitative non-experimental descriptive study sought to understand Hispanic pastors serving in the Baptist State Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism. The overwhelming majority of studies examining the factors leading to church growth and health point to leadership development as one of the most critical factors (Latoni-Ramirez, 2012; Malphurs & Mancini, 2004; Sanders, 2019). The execution of effective leadership by pastors could bring significant changes to the church (Carter, 2009). Therefore, leadership development requires both courage and leadership skills.

This research sought to enhance church leadership's knowledge base by encouraging denominational and local church leaders to address leadership needs for church pastors. The results of this research help pastors, and church leaders lead their churches through a leadership development process. Furthermore, this research addressed the perceived need between the leadership development needs of Hispanic Pastors in the Baptist State Convention of North Carolina and the existing leadership training models currently utilized by the State Convention.

This chapter includes a statement of the problem, research questions, methodology and design, population, the role of the researcher, and ethical considerations. A description of the data analysis procedures is outlined, followed by a discussion of the data collection instruments, reliability, and validity.

The Problem

The rapid growth of Hispanic immigrants into the United States raises questions on how the BSCNC responds to developing and equipping current Hispanic pastors in leadership skills, personal spiritual development, discipleship-making, and evangelism to develop future church leaders to meet the demands of new churches. The United States Census Bureau estimates that by the year 2050, Hispanics will be the majority race in the United States (Frey, 2018). The number of immigrants flowing into the United States is radically changing the ministry landscape and is redefining the requirements needed by ministry leaders (Latoni-Ramirez, 2012). As Stetzer (2014) writes, "In the coming years and decades, we are going to see the percentage of non-Anglo and non-Christian neighbors increase" (p. 1).

A critical element of any thriving Hispanic church is a well-equipped and motivated leadership team. Qualified leaders are essential in leading a church into a thriving ministry. The Apostle Paul wrote, "And he gave the apostles, the prophets, the evangelists, the shepherds, and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Ephesians 4:11-13, English Standard Version).

Leadership development affects every believer's spiritual vitality and the local churches' health and numerical growth (Sanders, 2019). A church that desires to impact their community for Christ must develop and equip believers. To achieve God's purpose for the church and attain Jesus' Great Commission, pastors must first fulfill God's purpose in every believer's life. This action compels local pastors and leaders to help each believer discover, develop, and deploy their spiritual gifts to expand God's Kingdom on earth (Puttman & Harrington, 2013). Charron (2020)

stated that "An effective leadership development process that encompasses everyone from the new convert to the church leadership team needs to be on the agenda of every church" (p. 17).

According to Charron (2020), leadership development is a continual process. He stated that "every church should have a [leadership] process that invites people to become influencers at their church" (p. 17). God is continuously developing leaders; however, God has entrusted His servants to aid in this process. When done correctly, leadership development will affect every aspect of the churches' life (Fletcher, 2018). Clinton (1998) argued that leadership development "is not something that a person does; it is who they are" (p. 15). Hispanic pastors need to understand that a leadership development process must be implemented for their church to grow and be effective following Jesus' Great Commission.

Purpose Statement

The purpose of this quantitative non-experimental descriptive study was to evaluate the understanding and comprehension among Hispanic pastors serving in the Baptist State Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC.

Research Questions

The following research questions will significantly guide the research design.

RQ1. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of leadership elaborated in the BSCNC Leadership Development Training Models for leadership?

RQ2. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of disciples-making elaborated in the BSCNC Leadership Development Training Models for discipleship?

RQ3. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of personal spiritual growth elaborated in the BSCNC Leadership Development Training Models for personal spiritual growth?

RQ4. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of evangelism elaborated in the BSCNC Leadership Development Training Models for evangelism?

RQ5. What is the congruence between the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, discipleship, personal spiritual growth, and evangelism and the elaboration of those principles in the Leadership Development Training Models of the BSCNC?

Research Design and Methodology

This study used a quantitative non-experimental descriptive study to examine the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the BSCNC Leadership Development Models. Using quantitative methodology made it possible for the researcher to examine the understanding between variables. Thus, it provided insight into the extent of the understanding between the Leadership Development Training Models and the principles of leadership, disciple-making, personal spiritual formation, and evangelism among Hispanic pastors.

Non-experimental research tends to have a high external validity level, meaning it can be generalized to the more extensive population under study (Creswell, 2014). Descriptive studies involve acquiring information about one or more groups of people by asking them questions and tabulating their answers. The ultimate goal is to learn about a large population by surveying a sample of that population (Leedy & Ormrod, 2016).

Quantitative research is based on the principle that objective reality can be known and that the known facts are relatively consistent through time and across cultural groups (Creswell, 2014). Quantitative research designs usually use large samples that have been attained through a

precise process (Creswell, 2014). This fact is important because the purpose of sampling in quantitative studies is to produce statistically representative data that permit the generalization of findings to the target population (Gall, Gall, & Borg, 2007). A quantitative survey study is a snapshot of what is taking place at a particular moment when the survey is conducted. Once the data is collected, the researcher “then draws inferences about a particular population from the responses of the sample” (Leedy and Ormrod, 2016, p. 141).

Allen (2017) suggested that quantitative research aims to generate knowledge and understand the social world. Researchers used quantitative research to observe trends affecting individuals. Leedy and Ormrod (2016) observed that quantitative research is a way to learn about a particular group of people.

This study was designed as descriptive and exploratory research. Leedy and Ormrod (2016) defined descriptive quantitative research as:

either identifying the characteristics of an observed phenomenon or exploring possible associations among two or more phenomena. In every case, descriptive research examines a situation as it is. It does not involve changing or modifying the situation under investigation, nor is it intended to determine cause-and-effect relationship (p. 136).

This study employed a Likert-Rating Scale formatted survey as the data collection instrument. The data was needed in order to answer the research questions in the study. The data was collected from the scores on a leadership development survey from the sample participants out of the target participants. The data gathered was crucial in executing the statistical calculations for the study. A non-experimental design was utilized for this study because it provided the best approach to collecting the necessary data to answer the research questions.

Population

Diaz (2020) reported that the number of Hispanic churches, ministries, or missions affiliated with the BSCNC is about 150. However, the total number of participants for this study was 86. Due to their denominational affiliation, all of the pastors were males. All participants were first-generation Hispanic pastors serving full-time and in bi-vocational roles and coming from different countries in Latin America.

Hispanic churches are generally small, with attendance ranging from 20 to 100 members (Santos, 2015). These Hispanic churches are scattered across the whole geography of North Carolina. Some of the churches are found in the mountains, others on the coast. Some are in the state's most significant metropolitan areas, while others are in suburban and rural areas (Santos, 2015).

Sampling Procedures

A non-probability sample method, referred to as purposive sampling, was used in this study. Non-probability sampling is a sample selection process in which some population members have a greater chance of being selected than others (Leedy & Omrod, 2016). In purposive sampling, "people or other units are chosen, as the name implies, for a particular purpose" (Leedy & Omrod, 2016, p. 164).

Although probability sampling is based on chance events, non-probability sampling is based on the researcher's choice and usually targets an available population and is accessible to the researcher (Leedy & Omrod, 2016). Purposive sampling is one of the most commonly used sampling methods in research because of its convenience to the researcher in those participants who meet the researcher's criteria are notified of the study and recruited voluntarily (Achary,

Prakash, Saxena, & Nigam, 2013). The researcher choose this sampling method because of its convenience and effectiveness.

The population for this study was comprised 86 Hispanic pastors of Southern Baptist churches affiliated with the BSCNC. The researcher contacted the Senior Consultant for Hispanic Ministries at the BSCNC and solicited all Hispanic pastors' names and email addresses (Appendix A). Once the names and addresses were obtained, the researcher contacted the pastors via email initially. The researcher used Qualtrics as an online survey company. The email contained a greeting and brief explanation of the research and directed the potential participants to the recruitment letter and the informed consent form attached (Appendix G) in the email. The email also contained the survey to be used in the study.

The sample of this study was calculated by using statistical power. Statistical power measures the likelihood of obtaining significant data effects if they exist and can also help estimate the necessary sample size for a study (Creswell & Creswell, 2018). The results of a statistical power analysis indicated that a minimum of 59 participants would be the required scientific sample size for this study to achieve a .80 confidence level, with a margin of error of 5%, in a population of 86. The researcher estimated that this number is an achievable sample size given that the researcher is employing an online survey. The assumption is that this number of participants will be a significant representative population of all Hispanic pastors leading Hispanic Southern Baptist churches in North Carolina. Sauro (2015) contended that a .80 confidence level is sufficient when the researcher seeks a general opinion from a customer, or the sample sizes are smaller in exploratory research.

Limits of Generalization

The study is limited to Hispanic pastors leading Hispanic work within the Baptist State Convention of North Carolina. However, the researcher expects this study's results to apply to Hispanic and other Southern Baptist churches and any church in leadership development. In addition, the researcher expects that this study's findings will encourage denominational leaders to equip and help any church leader in the process of leadership development.

Ethical Considerations

Ethical considerations for this study will include the presence of the standard guidelines "protection from harm, voluntary and informed consent, and the participant's right to privacy regarding anything they might reveal about themselves" (Leedy & Omrod, 2016, p.157).

Participation in the study is entirely voluntary, and participants can withdraw from the study at any time. No known risks exist from taking part in this study, but some possibilities may be present in any research wherein participants may be subject to risks that have not yet been identified.

The Informed Consent Form (Appendix G and H) explained the nature, demands, benefits, and risks of the project. By signing this form, participants agreed knowingly to assume any risks involved. In addition, by signing the consent form, study participants would not waive any legal claims, rights, or remedies and were provided a copy of this consent form.

All information obtained in this study was strictly confidential. The results of this research study may be used in reports, presentations, and publications, but the researcher will not identify participants individually or collectively, and only aggregate data will be published to maintain the confidentiality of participant records (Creswell, 2014). All data was maintained in a locked, secure file cabinet accessible only by the researcher. Data will be kept for a minimum of

three years after the research concludes, after which it will be destroyed. All data was safeguarded in the researcher's home via a password-protected computer, as well as a code-protected, fireproof safe. In addition, all data was stored on a password-protected computer and two external drives, to be stored in a code-protected fireproof safe and saved to no less than two external drives. Besides the researcher, only the Dissertation Chair was be allowed access to review the materials.

Higher learning institutions are legally bound to utilize an Institutional Review Board (IRB) to protect all research participants and ensure ethical research practices. The primary purpose of an IRB is to ensure the "protection of those participating in a research study, particularly around ethical issues such as informed consent protection from harm, and confidentiality" (Roberts, 2010, p. 32). In keeping with standard academic research practices (Leedy & Ormond, 2016), the researcher submitted the research proposal to Liberty University's Institutional Review Board (IRB) for review and approval before any data was collected.

Instrumentation

The methodological design of this study was a five-point Likert scale survey instrument. The researcher created a survey to gather data of this study to examine the understanding of Hispanic pastors of the principles of leadership, personal spiritual formation, disciple-making, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC (Appendix H and I). Rensis Likert developed Likert-scale surveys "in the 1930s" (Leedy & Omrod, 2016). These scales are "more useful when a behavior, attitude, or other phenomena of interest needs to be evaluated" (Leedy & Omrod, 2016, p. 92). Survey designs are suitable for quantitative studies that examine a population sample (Creswell, 2014). The survey generalized the population to make inferences about the participants (Creswell, 2014).

Likert-scales should yield more reliable and valid information than a single item and are often thought to be more accurate for testing than ambiguous concepts, such as satisfaction or leadership styles (Sullivan & Artino, 2013). One of the advantages of these rating scales is that they allow the researcher to assign numeric values to each participant's questionnaire answers. Since participants are given predetermined choices, it creates consistency in the survey outcome (Leedy & Ormrod, 2016). The survey contained 43 questions, and it was developed based on the research questions of this study. The response was as followed: Strongly agree= 5 pts., Agree = 4 pts., Neutral = 3 pts., Disagree = 2 pts, and Strongly disagree = 1 pt. Table 1 provides a breakdown of the questions.

Table 1

Leadership Development Questionnaire Questions Breakdown

Topic	Number of Questions
Demographic	6
Spiritual Formation	9
Discipleship	10
Leadership	9
Evangelism	9

Each participant was asked to complete a survey. The questionnaire consisted of demographic and theological questions, allowing the researcher to gauge the level of understanding about leadership principles of leadership disciple-making, evangelism, personal spiritual growth as delineated in the Leadership Development Models of the BSCNC. The first part of the survey included demographic questions, which allowed the researcher to determine

some of the socio-economic and ethnographic characteristics of the population surveyed. In addition, these questions touched on the years in ministry, whether they minister full time or bi-vocational, educational background, and average worship attendance. All these issues provided research data for the researcher to analyze the research questions. The survey was an online survey using Qualtrics.

Validity

Validity in a study is a fundamental aspect of conducting scholarly research (Creswell, 2014). Validity refers to the methodology's ability and the data collection method or instrument to accurately measure what it was intended to measure (Ellis, 2015). Ellis (2015) concluded that the establishment of validity in a study is determined by the researcher's ability to understand what they want to study and how to best measure it.

Establishing the validity of the scores in a survey helps researchers identify whether an instrument might be a good one to use in survey research (Creswell and Creswell, 2018). The survey's validity and reliability will be determined using an expert panel and pilot testing (Creswell & Creswell, 2018). Creswell and Creswell (2018) contended that validity is determined by "the ability to draw meaningful and useful inferences from scores on the instruments" (p. 153). Cor (2016) contended that validity in a study can be a complicated concept and that it addresses four areas, including measurement, study findings, and internal and external validity of the study.

The instrumentation used in a quantitative study is critical to provide support for the validity of the research (Creswell & Creswell, 2018). The most effective way to achieve validity in a study is to incorporate data collection tools that have been tested and tried before or pre-validated tools (Ellis, 2015). For this study, the researcher created an instrument to gather data.

The researcher sought to establish a greater sense of instrument validity through “judgement by a panel of experts” (Leedy & Ormrod, 2013, p. 91). In the case of judgement by a panel of experts, the proposed instrument is given to “several experts in a particular area (who) are asked to scrutinize an instrument and give an informed opinion about its validity for measuring the characteristic in question” (Leedy & Ormrod, 2013, p. 91). The researcher pursued this kind of validity regarding the Leadership Development Survey by submitting the instrument to selected experts for evaluation, and details of this pursuit can be seen in the expert panel recruitment email (see Appendix B). The panel was selected for their expertise and leadership in both Christian ministry and education, as it was reasoned these areas could comment easily on instrument content validity.

Once the survey questions were completed, the researcher requested assistance from an expert panel to review each question (Appendix B). Additionally, the researcher conducted a field-testing of the survey on a group of non-research participants (pastors not included in the full study). The pilot study provided a Cronbach alpha value of .980.

Reliability

Gonzalez, Rowson, and Yoxall (2015) defined reliability as the extent to which a measurement or instrument is considered free from errors and the degree to which it is consistent. Tanilselvi and Ramamurthy (2013) asserted that reliability includes the instrument's consistency and accuracy to measure a specific attribute and that the measurements yield accurate and error-free scores. This study incorporated a leadership-developed survey created by the researcher to identify leadership development models and understand principles of leadership, spiritual formation, discipleship-making, and evangelism among Hispanic pastors.

Leedy and Omrod (2016) suggested that reliability takes different forms in different situations. However, in the case of reliability, its particular form is essentially equivalent to the procedure used to determine it. Following are four forms of reliability that are frequently of interest in research studies: Interrater reliability, Test-retest reliability, Equivalent form's reliability, and Internal consistency reliability (Leedy & Omrod, 2016). The researcher conducted Interrater reliability and Test-retest reliability to add accuracy and consistency to the instrument used in this study. Interrater reliability is "the extent to which two or more individuals evaluating the same product or performance give identical judgments" (Leedy & Omrod, 2016, p. 98). Test-retest reliability is "the extent to which a single instrument yields the same results for the same people on two different occasions" (Leedy & Omrod, 2016, p. 98). Internal consistency can be quantified as a score through something called Cronbach's alpha, α and "value that ranges between 0 and 1, with optimal values ranging between .7 and .9 (Creswell & Creswell, 2018, p. 154). The pilot study provided a Cronbach alpha value of .980.

Research Procedures

The first step in the research process was to submit a proposal to Liberty University's Institutional Review Board (IRB). After the IRB's approval, the researcher began to collect data. First, the researcher requested a meeting with the Senior Consultant for Hispanic ministries at the BSCNC. The researcher discussed the purpose of the study, data collection methods, and instrumentation to be used. Next, the researcher requested authorization from the Consultant for contact information for the Hispanic pastors, including the pastor's names, church names, phone numbers, and email addresses (Appendix A).

The request to obtain the contact information of Hispanic pastors was denied due to the BSCNC policy that email addresses and contact information of pastors and churches cannot be

released to individuals outside the convention staff. Nevertheless, the Consultant was willing to forward the recruitment letter and the official consent form to all the Hispanic pastors in the database. The researcher sent an email attachment to the Consultant containing the recruitment letter (Appendix D) and the consent (Appendix G). The recruitment letter included an anonymous link to access the survey via Qualtrics. The total number of emails sent by the BSCNC Senior Consultant for Hispanic Ministries to participants was 94. However, four emails were returned undelivered; three respondents were denominational workers, and one was sent to the researcher. Therefore, the final number of eligible participants was 86.

The recruitment letter and the informed consent declaration were written in Spanish (Appendix D and G). The email recruitment letter stated that participation in the study would be anonymous, and no personal identifying information will be collected. The email recruitment letter included an anonymous link to Qualtrics for participants who respond to informed consent. The survey instrument was administered to the participants once they had voluntarily agreed to participate in the study, and the proper informed consent form was received and acknowledged by the participants. The survey instrument was in Spanish (Appendix I)

The sample size for this study indicated that a minimum of 59 participants would be the required sample size for this study in order to achieve a .80 confidence level, with a margin error of .05. After 14 days to allow pastors to receive the recruitment email, the researcher sent a follow-up recruitment email to the pastors (Appendix. F).

The participants were asked to click "yes" if they agreed to participate in the study and acknowledged that they had received the consent form. Once this step was completed, they were allowed to continue to the survey. Participants who answered "no" were not be allowed to continue. When the minimum number of survey instruments had been completed, the researcher

downloaded the results onto a Microsoft Excel spreadsheet. The next step consisted of sorting and organizing the data for each variable in preparation for the data analysis process.

All information gathered was restricted and accessed only by the researcher and relevant individuals as needed for the study. This restriction and access were done by keeping all information confidential on the researcher's computer and external hard drive, requiring a password for access that only the researcher had. All data were kept electronically for the study duration and will be kept for the next five years. After three years, all data related to the study will be permanently deleted from the computers and the external hard drive. The study results will be reported as overall findings of the study, and no individual pastors or churches will be identified or mentioned in the report and results of the study to keep the information confidential.

Data Analysis and Statistical Procedures

This section discussed how the researcher organized and analyzed the data from this study. First, the researcher synthesized the survey data by transferring it to a Statistical Package for Social Science (SPSS) software to perform statistical calculations. The research used descriptive statistics. Leedy and Omrod (2016) posited that descriptive statistics describe the data and inferential statistics allows the researcher to draw results about a large population using a small sample. The following explains the data analysis procedures that enable the researcher to answer the research questions that guided the study. This section includes two sub-heading: analysis and statistical procedures.

Data Analysis

The data collected from the survey was downloaded from Qualtrics into the Excel program. The researcher closely examined the data and ensured that each participant completed the survey correctly, responding to all the variables. The data set was also examined for any

possible missing data. Missing data is frequently a problem encountered by researchers analyzing survey data (Creswell & Creswell, 2018). Participants may sometimes leave items blank for different reasons. Some of these reasons include feeling the questions is not applicable and simply overlooking the question (Parent, 2013).

The existing data was then examined and used to calculate the score for each of the variables. This examination was done through the Excel program. If no problems were identified, the data was then uploaded into IBM SPSS.

Statistical Procedures

The researcher used both descriptive and inferential statistics for data analysis. The data used for the descriptive and inferential statistics were collected from the scores on the survey from each participant. Descriptive statistics first will include mean, median, mode, and standard deviation from each variable, including an understanding of leadership principles, discipleship-making, personal spiritual formation, and evangelism strategies. Descriptive statistics focus on central tendency measures such as mean, median, and mode (Corner & Johnson, 2017). Next, inferential statistics were utilized to identify opposing thoughts regarding the understating of specific variables like differing age groups, education level, and years of pastoral experience. In addition, the use of inferential statistics allowed for the forthcoming about the “greater population from the data sample” (Leedy & Ormrod, 2016, p. 234).

Chapter Summary

The purpose of this chapter was to describe the research methodology that guided this study. This description has been accomplished by reviewing three main categories: research design synopsis, data collection methods and instruments, and data analysis. The general population for this study included Hispanic pastors leading Southern Baptist churches in North

Carolina. The sampling procedure is described. Specific limitations of the generalization of the study have been presented. This section concluded with the statistical methods to be used in the study. The following section will further build on this study and provide a detailed analysis of the research findings.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

The research findings in this chapter are analyzed and presented according to the purpose of this study. This quantitative descriptive study sought to examine the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the BSCNC leadership development training models. What follows in this chapter is the statistical analysis and report of collected data and an evaluation of the overall research design. A total of 60 Hispanic pastors responded to the survey questions. This chapter is divided into four sections to include compilation protocols and measures, demographic and sample data, data analysis and findings, and evaluation of the research design.

Research Questions

The following research questions significantly guided the research design.

RQ1. What is the current level of understanding by a BSCNC Hispanic pastor of the principles of leadership elaborated in the BSCNC Leadership Development Training Models for leadership?

RQ2. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of discipleship elaborated in the BSCNC Leadership Development Training Models for disciple-making?

RQ3. What is current level of understanding by a BSCNC Hispanic pastor, of the principles of personal spiritual growth elaborated in the BSCNC Leadership Development Training Models for personal spiritual growth?

RQ4. What is the current level of understanding by a BSCNC Hispanic pastor, of the principles of evangelism elaborated in the BSCNC Leadership Development Training Models for evangelism?

RQ5. What is the congruence between the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, discipleship, personal spiritual growth, and evangelism and the elaboration of those principles in the Leadership Development Training Models of the BSCNC?

Compilation Protocol and Measures

This section addresses compilation protocol and measures. Particular emphasis is placed on the manner in which the data relative to this study were collected, recorded, organized, and processed. This section contains two essentials: expert panel and pilot testing.

Expert Panel

Establishing the validity of the scores in a survey helps researchers identify whether an instrument might be a good one to use in survey research (Creswell and Creswell, 2018). In this study, the survey's validity and reliability were determined using an expert panel and pilot testing (Creswell & Creswell, 2018). Leedy and Ormrod (2013) stated that the purpose of an expert panel is to assist in determining whether the “measurement instrument is a representative sample of the content area (domain) being measured” (p. 81). Therefore, to provide a degree of foundational support for initial instrument development, the Leadership Development survey was presented to an expert panel for evaluation.

To determine the validity of the research instrument, the researcher sent a recruitment letter (Appendix B) to five professionals in the areas of leadership development, Hispanic culture, and education to be part of an expert panel. The invited panel members responded favorably. The expert panel consisted of an Associational Missions Strategist, two Hispanic pastors with expertise on church planting and leadership development, a denominational leader with expertise on leadership development, and an Executive Pastor with expertise in education. Crucial to determining validity, the primary focus for this panel interaction was an evaluation of the survey instrument itself.

The interaction with the expert panel was positive, with most members providing a favorable assessment of the instrument as acceptable. One of the members suggested adding the

word “Association” to the questions that describe the type of training offered by the BSCNC. The researcher informed the panelist that the research purpose and research questions evaluated the leadership developing training opportunities offered by the BSCNC and not by the local associations. Another panelist had reservations about the number of questions in the survey. He thought that 43 questions made the survey too long. After addressing these concerns with the expert panel, the researcher established an initial sense of validity and prepared the survey for the pilot study.

Pilot Study

After undergoing the expert panel review, the survey was ready to be utilized in a pilot study to assess initial reliability scores and establish instrument validity. Leedy and Ormrod (2013) noted that pilot studies are efficient mechanisms for refining research instruments as they are used for “carefully scrutinizing it for obvious or possible weaknesses” (p. 92). Roberts (2010) recommended that a field test or pilot study should consist of “five to 10 people to test the instrument and to make judgments about its validity” (p. 154). Furthermore, Roberts contended that when selecting pilot study members, participants should not be involved with the study but should “be like those in the study” (p. 154).

The researcher invited eight Hispanic pastors to participate in the pilot study. Seven pastors accepted the invitation, one declined. The pastors lead Hispanic Southern Baptist churches in North Carolina; however, they are not in fellowship with the Baptist State Convention of North Carolina. A significant point of focus of the pilot study was to pursue an initial reliability score for the development of the instrument. The pilot study provided a Cronbach alpha value of .980.

Figure 1*Reliability Statistics Pilot Test*

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.982	.980	43

The process carried out during the pilot study and the analysis of the collected data established an adequate validity and reliability of the survey instrument.

With final approval of the IRB (Appendix K) and the expert panel and pilot study complete, the researcher sent a letter (Appendix A) to the Senior Consultant for Hispanic Ministries at the Baptist State Convention requesting to discuss the purpose of the study, data collection methods, and instrumentation to be used. The researcher met with the Consultant and requested authorization to use the BSCNC's contact information for Hispanic pastors leading Hispanic churches within the BSCNC to include pastor's names and email addresses. In addition, the researcher asked the Consultant for an endorsement letter to be sent to all the pastors, encouraging them to participate in the study.

The request to obtain the contact information of Hispanic pastors was denied due to the BSCNC policy that email addresses and contact information of pastors and churches cannot be released to individuals outside the convention staff. Nevertheless, the Consultant was willing to forward the recruitment letter and the official consent form to all the Hispanic pastors in the database. The researcher sent an email attachment to the Consultant containing the recruitment letter (Appendix D) and the consent (Appendix H). The recruitment letter included an anonymous link to access the survey via Qualtrics.

The total number of emails sent by the BSCNC Senior Consultant for Hispanic Ministries to participants was 94. However, four emails were returned undelivered; three respondents were denominational workers, and one was sent to the researcher. Therefore, the final number of eligible participants was 86.

After three weeks, the researcher contacted the Senior Consultant for Hispanic Ministries at the BSCNC to request his assistance to send a follow-up recruitment letter to all the pastors. This step was necessary due to the lack of responses received by the researcher from the initial request. The total number of respondents after the initial request was 28. To achieve a confidence level of 80%, the sample size needed for the study was 59. A follow-up letter (Appendix F) was sent to all participants requesting Hispanic pastors to participate in the study. Additionally, the follow-up recruitment letter included the consent (Appendix H) and an anonymous link to access the survey via Qualtrics. An endorsement letter by the Senior Consultant for Hispanic Ministries at the BSCNC accompanied the follow-up recruitment letter. After two weeks, the sample size needed for the study was achieved. A total of 62 pastors committed to participating in the study. However, only 60 pastors completed the entire survey (N=60), the other two pastors only completed the demographic section (questions 1-6) of the survey.

For this study, the research instrument was a Likert-scale survey. The participants were asked to rate each of 43 statements on a Likert-gradated, five-part scale from “Strongly Agree” to “Strongly Disagree” (Appendix I). The data collected from the survey were downloaded from Qualtrics into a Microsoft Excel program. Once the data were examined for missing data, the data were uploaded into SPSS 27 where the data were analyzed. Data analysis utilized calculations of the statistical Means to calculate response averages, Standard Deviations to measure variations, and computations at the 80% confidence level. These statistics provided data

for graphic visualizations to demonstrate the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the BSCNC leadership development training models.

Demographic and Sample Data

The research instrument elicited demographic data about each participant. Each respondent shared personal and church-related information about their age, employment status, ministry experience, total worship attendance, and academic accomplishments. The first data to be reported related to the age of the sample. Figure 2 presents a visual description of the age demographic.

Figure 2

Age of sample

	Frequency	Percent	Valid Percent	Cumulative Percent
18-29	0	0	0	0
30-39	2	3.2	3.2	3.2
40-49	10	16.1	16.1	19.4
50-59	37	59.7	59.7	79.0
60-69	13	21.0	21.0	100.0
Total	62	100.0	100.00	

As exhibited by the data, most of the research sample consisted of pastors who were at least 50 years of age, with the largest portion of the sample in the 50-59 age group. However, when that age group is combined with those age 60 or above, the percentage rises to over 80% of

the sample being age 50 and above. Consequently, less than 20% of the sample was less than 50 years of age.

The research instrument inquired about the employment status in the church of the research participants. Each participant was asked to provide information on whether they served bi-vocational or full-time at the church. Figure 3 presents demographic information related to employment status.

Figure 3

Employment status

	Frequency	Percent	Valid Percent	Cumulative Percent
Full-Time	28	45.2	45.2	45.2
Bi-Vocational	34	54.8	54.8	100.0
Total	62	100.0	100.0	

The majority of the research sample consisted of pastors who are serving bi-vocational in their respective churches.

The next piece of information on the research instrument elicited concerning the ministry position of the research participants was the length of time (in years) the respondents have served in a pastoral role. Figure 4 depicts this data.

Figure 4*Length of time serving in ministry (in years)*

	Frequency	Percent	Valid Percent	Cumulative Percent
0-5	5	8.1	8.1	8.1
6-10	5	8.1	8.1	16.1
11-15	9	14.5	14.5	30.6
16-20	18	29.0	29.0	59.7
21 or more	25	40.3	40.3	100.0
Total	62	100.0	100.0	

As revealed by the data, most of the research sample consisted of pastors who have served in ministry for over 16 years, with the largest portion of the sample in 21 or more years of service. However, when both groups are combined, the percentage rises to 69.3% % of the sample have served in ministry for over 16 years. Consequently, slightly more than 30% of the sample have served less than 15 years.

The research also gathered information from the respondents about the number of years serving at their current church. The data demonstrated that most respondents have served in their current church for less than 15 years, with the most prevalent tenure being in 11-15 years. However, when this group is combined with those in the 0 to 15 years of service, the percentage rises to over 80% of the sample serving in their current ministry for 15 years or less. Consequently, less than 20% of the sample have served for 16 years or more in their current ministry. These findings are depicted in Figure 5.

Figure 5*Years serving in the current church.*

	Frequency	Percent	Valid Percent	Cumulative Percent
0-5	15	24.2	24.2	24.2
6-10	13	21.0	21.0	45.2
11-15	24	38.7	38.7	83.9
16-20	7	11.3	11.3	95.2
21 or more	3	4.8	4.8	100.0
Total	62	100	100	

The research also gathered information from the respondents about their average worship attendance. Typically, this is the average Sunday morning worship attendance. Most of the research participants indicated that average worship attendance is less than 75 weekly attendees, with almost one-half of the respondents indicating that the size of their congregation was between 31-50 weekly attendees. Fewer than 10% of the research participants reported weekly worship attendance of over 76. The data are depicted in Figure 6.

Figure 6*Average worship attendance*

	Frequency	Percent	Valid Percent	Cumulative Percent
10-30	13	21.0	21.0	21.0
31-50	29	46.8	46.8	67.7
51-75	13	21.0	21.0	88.7
76-100	3	4.8	4.8	93.5
101 or more	4	6.5	6.5	100.0
Total	62	100	100	

The final item related to demographic content asked the respondents to indicate their level of formal academic training. Formal academic training was defined as training received in community college, college, or university/seminary. Data related to the formal education completed is depicted in Figure 7.

Figure 7*Highest education level*

	Frequency	Percent	Valid Percent	Cumulative Percent
High School	4	6.5	6.5	6.5
Associate Degree, Community College, Trade School	10	16.1	16.1	22.6
Bachelor's Degree	24	38.7	38.7	61.3
Master's Degree	18	29.9	29.0	90.3
Advance Degree (Ph.D., D.Min, Ed.D.)	5	8.1	8.1	98.4
Other Advance Degree	1	1.6	2.6	100.0
Total	62	100	100	

Some formal academic experience beyond high school was reported by 93.5% of the sample, with over three-quarters of the sample having reported an associate's, bachelor's, or master's degree. However, less than 7% of the research participants reported their highest level of formal academic training as high school or less.

Data Analysis and Findings

The current study was designed around five guiding research questions. Each research question summary discusses corresponding elements from the designed survey utilized to render the presented data. These findings are organized according to the five research questions. In addition, appropriate tables and graphs are utilized to communicate the findings graphically.

Summary of Research Question 1

Research Question 1 sought to determine the current level of understanding by BSCNC Hispanic pastors of the principles of leadership elaborated in the BSCNC Leadership

Development Training Models for leadership. To address Research Question One appropriately, section two of the research instrument was designed to elicit the respondents' understanding of leadership principles. Respondents were asked to answer eight questions (questions # 7, 10, 11, 12, 13, 14, 15, and 43; See Appendix G for English) utilizing a Likert scale. The response values included Strongly Disagree = 1, Disagree = 2, Neutral= 3, Agree = 4, and Strongly Agree = 5

Each of the eight items on the research instrument had a possible individual score of 1 to 5, with internal increments of 1. An item score of 1 indicates a strong disagreement with the statement and, therefore, a poor understanding of a leadership principle. An item score of 5 indicates a strong agreement with that statement and, therefore, a clear understanding of that leadership principle.

Overwhelmingly the respondents indicated a positive understanding of the principles of leadership. The means scores ranged from 3.03 to 4.62 (N=60). Table 2 provides a list of items and reveals the mean score and standard deviation for each item.

Table 2*Research Question 1 mean and standard deviation*

	N	Minimum	Maximum	Mean	Std. Deviation
Q 7. I have a clear vision for my church.	60	1	5	4.10	.775
Q 10. As a pastor, I realize that leading well is not about enriching myself, it is about empowering others.	60	1	5	4.38	.885
Q 11. Leadership development is a critical component of my ministry.	60	2	5	4.35	.685
Q 12. I have a formal process for developing leaders.	60	2	5	3.90	.838
Q 13. Once I develop leaders in my church, I should try to keep them	60	1	5	3.03	1.390
Q 14. I am responsible for helping future church leaders to mature.	60	1	5	4.28	1.075
Q 15. I spend time teaching my leaders regularly.	60	1	5	3.90	.896
Q 43. I recognize the need to develop future leaders.	60	4	5	4.62	.490

All respondents recognized the need to develop leaders (mean 4.62). The majority of respondents indicated a clear or a fair understanding that leadership development is a fundamental component of their ministry. In comparison, respondents indicated a clear understanding or a fair understanding of the pastor's responsibility of empowering others to be leaders. An overwhelming majority (nearly 90%) of respondents indicated that the pastor's responsibility is to help future leader's spirituality mature. Over 80% of the respondents indicated that they have a clear vision for their church. Two participants did not respond to these questions. These data are depicted in figures 8, 9, and 10.

Figure 8*Q 43. I recognize the need to develop future leaders*

	Frequency	Valid Percent	Cumulative Percent
Agreed	23	38.3	38.3
Strongly Agreed	37	61.7	100.00
Total	60	100.0	

Figure 9*Q 11. Developing leaders is a fundamental component of my ministry*

	Frequency	Valid Percent	Cumulative Percent
Disagreed	1	1.7	1.7
Neutral	4	6.7	8.3
Agreed	28	46.7	55.0
Strongly Agreed	27	45.0	100.0
Total	60	100.0	

Figure 10*Q 7. I have a clear vision for my church*

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Disagreed	1	1.7	3.3
Neutral	6	10.0	13.3
Agreed	35	58.3	71.7
Strongly Agreed	17	28.3	100.0
Total	60	100.0	

Questions 10 and 14 of the research instrument were designed to determine the Hispanic pastor's understanding of responsibility to empower and help other members of their

congregations mature as leaders. Nearly all of the respondents understood that the leading well is not about themselves but empowering followers to be leaders. Overwhelmingly, Hispanic pastors understood their responsibility to help future leaders spiritually mature. Figure 11 and 12 presents a visual description of the results.

Figure 11

Q 10. As a pastor I am responsible for empowering new leaders

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	1	1.7	5.0
Neutral	1	1.7	6.7
Agreed	24	40.0	45.7
Strongly Agreed	32	53.3	100.0
Total	60	100.0	

Figure 12

Q 14. As a pastor, I am responsible for helping future church leaders to mature

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	4	6.7	6.7
Disagreed	1	1.7	8.3
Neutral	1	1.7	10.0
Agreed	22	36.7	46.7
Strongly Agreed	32	53.3	100.0
Total	60	100.0	

Question 13 of the research instrument was designed to determine the respondents understanding of developing leaders and then releasing them to new ministries. Less than one-half of the respondents strongly agreed or agreed that new leaders should remain in the local

church. Slightly over 50% of the respondents remain neutral, disagreed or strongly disagreed that new leaders should be released to new ministries. Two individuals did not respond to the question. Figure 13 presents a visual description of the results.

Figure 13

Q 13. *Once I have developed leaders in my church, I should try to keep them.*

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	9	15.0	15.0
Disagreed	17	28.3	43.3
Neutral	9	15.0	58.3
Agreed	13	21.7	80.0
Strongly Agreed	12	20.0	100.0
Total	60	100.0	

Finally, even though respondents recognized the need to develop future leaders, one-third of the respondents did not have a formal and clear intentional process to develop future leaders or spend time mentoring new leaders. Two individuals did not respond to the question. Data related to the formal and clear process of developing future leaders are depicted in Figure 14 and 15.

Figure 14

Q 12. As a pastor, I have a formal process for developing leaders.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed			
Disagreed	2	3.3	3.3
Neutral	18	30.0	33.3
Agreed	24	40.0	73.3
Strongly Agreed	16	26.7	100.0
Total	60	100.0	

Figure 15

Q 15. I spend time teaching my new leaders regularly.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Disagreed	2	3.3	5.0
Neutral	15	25.0	30.0
Agreed	26	43.3	73.3
Strongly Agreed	16	26.7	100.0
Total	60	100.0	

Summary of Research Question 2

Research Question 2 sought to determine the current level of understanding by BSCNC Hispanic pastors of the principles of discipleship elaborated in the BSCNC Leadership Development Training Models for discipleship. Specifically, the research instrument's responses from questions number 22, 23, 25, 26, 27, 30, and 32 are reported. Overwhelmingly the respondents indicated a positive understanding of the principles of discipleship. Each of the seven items on the research tool had a possible individual score of 1 to 5, with internal

increments of 1. An item score of 1 indicates a strong disagreement with the statement and, therefore, a poor understanding of the discipleship principles, while an item score of 5 indicates a strong agreement with the statement, and therefore, a clear understanding of leadership principles. The mean score ranges from 3.83 to 4.65 (N=60). Two participants did not respond to these questions. Table 3 provides a list of each variable and reveals each variable's mean score and standard deviation.

Table 3

Research Question 2 mean and standard deviation

	N	Minimum	Maximum	Mean	Std. Deviation
Q 22. The church is the place to equip believers.	60	1	5	4.33	.896
Q 23. The way I lead reflects how important Jesus is in my life.	60	1	5	4.52	.676
Q 25. Making disciples is an explicit command in the Bible.	60	1	5	4.50	.770
Q 26. The purpose of discipleship is to grow a believer into spiritual maturity.	60	1	5	4.55	.699
Q 27. Discipleship requires reproduction.	60	1	5	4.65	.659
Q 30. I have a clearly defined discipleship process.	60	1	5	3.83	.960
Q 32. Sunday school is the primary method for discipleship in my church.	60	1	5	3.85	1.071

The data showed that nearly all of the respondents understood that making disciples is an explicit biblical command. Only one respondent disagreed with that statement. In addition, the majority of the respondents understood that discipleship requires reproduction. The data are displayed in Figures 16 and 17.

Figure 16

Q 25. Making disciples is an explicit command in the Bible.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Agreed	17	28.3	30.0
Strongly agreed	42	70.0	100.0
Total	60	100.0	

Figure 17

Q 27. Discipleship requires reproduction

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Neutral	1	1.7	3.3
Agreed	21	35.0	38.3
Strongly agreed	37	61.7	100.0
Total	60	100.0	

The research instrument inquired about the understanding of discipleship in the context of spiritual growth. The majority of respondents indicated a clear or fair understanding that discipleship can help believers spiritually grow. The data are depicted in Figure 18.

Figure 18

Q 26. The purpose of discipleship is to grow believers into spiritual maturity

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Disagreed	1	1.7	3.3
Neutral	1	1.7	5.0
Agreed	21	35.0	40.0
Strongly agreed	36	60.0	100.0
Total	60	100.0	

The research instrument inquired about the sample's understanding of where discipleship is conducted. Two questions addressed this issue (questions 22 and 32). The majority of the respondents understood that the church is the place to equip believers. In comparison, over two-thirds of respondents indicated a clear or fair understanding that Sunday School is the primary method of discipleship in their churches. Figures 19 and 20 depict this distribution.

Figure 19

Q 22. The church is the place to equip believers

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	1	1.7	5.0
Neutral	2	3.3	8.3
Agreed	25	41.7	50.0
Strongly agreed	30	50.0	100.0
Total	60	100.0	

Figure 20

Q. 32. Sunday School is the primary method for discipleship

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	5	8.3	11.7
Neutral	12	20.0	31.7
Agreed	22	36.7	68.3
Strongly agreed	19	31.7	100.0
Total	60	100.0	

Finally, although respondents understood the principles of discipleship, only two-thirds of the sample population responded strongly agree or agree that they had a clearly defined discipleship process in their churches. Figure 21 presents the data for this variable.

Figure 21

Q 30. I have a clearly defined intentional discipleship process

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Disagreed	4	6.7	8.3
Neutral	15	25.0	33.3
Agreed	24	40.0	73.3
Strongly agreed	16	26.7	100.0
Total	60	100.0	

Summary of Research Question 3

Research Question 3 sought to determine the current level of understanding of the respondents concerning the principles of personal spiritual growth elaborated in the BSCNC Leadership Development Training Models for personal spiritual growth. Information to answer Research Question 3 was drawn from responses to questions 8, 9, 16, 18, 21, 23 and 29. The results from the questions are reported in this section. The mean score ranges from 4.30 to 4.62 (N=60). Two participants did not respond to these questions. Table 4 provides a list of each variable and reveals each variable's mean score and standard deviation.

Nearly all of the respondents had a clear understanding of their spiritual growth. In addition, the majority of the respondents understood that prayer is the most important spiritual discipline. Questions 8, 10, and 18 of the research instrument sought to understand how the pastor viewed his own spiritual growth and used it in ministry. Again, nearly all of the respondents had a clear and fair understanding that their personal spiritual life is growing deeper.

In addition, the vast majority of the respondents had a clear understanding of their own spiritual gifts and used them in their ministry. Commensurately, the data shows that the majority of the respondents understood that it is expected of every believer to be spiritually mature. The results are presented in Figures 22, 23, 24, 24, 25, 26, and 27.

Table 4

Research Question 3 mean scores and standard deviation

	N	Minimum	Maximum	Mean	Std. Deviation
Q 8. I know my spiritual gifts, and I am using them in ministry	60	1	5	4.33	.816
Q 9 My spiritual life continues to deepen and expand.	60	1	5	4.48	.596
Q 16. The people I lead are spiritually growing.	60	1	5	4.30	.671
Q 18. Church members look up to me as a model of spiritual maturity.	60	1	5	4.27	.710
Q 21. Prayer is the most important spiritual discipline.	60	1	5	4.43	.831
Q. 23. The way I lead reflects how important Jesus is in my life.	60	1	5	4.52	.676
Q 29. God expects every Christian to be spiritually mature	60	1	5	4.62	.666

Figure 22

Q 21. Prayer is the most important spiritual discipline

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Neutral	1	1.7	5.0
Agreed	24	40.0	45.0
Strongly agreed	33	55.0	100.0
Total	60	100.0	

Figure 23

Q 8. I know my spiritual gifts and I am using them in ministry

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Neutral	1	1.7	5.0
Agreed	30	50.0	55.0
Strongly agreed	27	45.0	100.0
Total	60	100.0	

Figure 24

Q 9. My spiritual life continues to deepen and expand.

	Frequency	Valid Percent	Cumulative Percent
Disagreed	1	1.7	1.7
Agreed	28	46.7	48.3
Strongly agreed	31	51.7	100.0
Total	60	100.0	

Figure 25

Q 29. God expects every Christian to spiritually mature.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Agreed	28	46.7	48.3
Strongly agreed	31	51.7	100.0
Total	60	100.0	

Figure 26

Q. 16. The people I lead are spiritually growing.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Neutral	1	1.7	3.3
Agreed	36	60.0	63.3
Strongly agreed	22	36.7	100.0
Total	60	100.0	

Figure 27

Q. 18. Church members look up to me as a model of spiritual maturity.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Neutral	3	5.0	6.7
Agreed	34	56.7	63.3
Strongly agreed	22	36.7	100.0
Total	60	100.0	

Finally, question 23 of the research instrument sought to find out how Hispanic pastors saw their personal spiritual life in the context of leadership. Nearly all of the respondents that their way of leading is a reflection of the importance of Jesus in their lives. Figure 28 presents the data for this variable.

Figure 28

Q. 23. The way I lead reflects how important Jesus is in my life.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Agreed	25	41.7	43.3
Strongly agreed	34	56.7	100.0
Total	60	100.0	

Research Question 4 Summary

Research Question 4 sought to determine the current level of understanding of the respondents concerning the principles of evangelism elaborated in the BSCNC Leadership Development Training Models for evangelism. To answer Research Question 4, the researcher drew on data collected by questions 19, 20, 28, 31, 33, 35, 41, and 42 of the research instrument. The results are reported in this section. The vast majority of the respondents indicated a positive understanding of the principles of evangelism. Two participants did not respond to these questions. Table 5 provides a list of each variable and reveals each variable's mean score and standard deviation.

Table 5*Research Question 4 mean scores and standard deviation*

	N	Minimum	Maximum	Mean	Std. Deviation
Q 19. I encourage church members to regularly engage in gospel conversations with non-believers	60	1	5	4.33	.673
Q 20. Evangelism is something all believers must do.	60	1	5	4.50	.701
Q 28. Evangelism is the starting point of discipleship.	60	1	5	4.25	.950
Q 31. I have a clearly defined evangelism strategy.	60	1	5	3.68	1.000
Q 33. I intentionally plan for and seek to develop relationships with unbelievers.	60	1	5	4.08	.962
Q 35. I conduct regular evangelism training in my church.	60	1	5	3.60	1.012
Q 41. Every believer is biblically mandated to evangelize.	60	1	5	4.48	.537
Q 42. The greater responsibility to evangelize others falls on me as a pastor.	60	1	5	3.18	1.420

Nearly all of the respondents were in total agreement with or in agreement with the statement that evangelism is a biblical mandate for every believer, while the majority of the respondents understood that evangelism is something every believer must do. In addition, nearly all respondents encouraged their members to participate in gospel conversations with non-believers. Interestingly, while nearly all respondents encouraged their members to participate in gospel conversations, only three-quarters of the respondents' plan and seek to develop relationships with non-believers. The data also showed that a vast majority of respondents understood that evangelism is the starting point of discipleship. Data results are illustrated in Figures 29 30, 31, 32, 33, 34 35, and 36

Figure 29

Q 41. Every believer is biblically mandated to evangelize.

	Frequency	Valid Percent	Cumulative Percent
Neutral	1	1.7	1.7
Agreed	29	48.3	50.0
Strongly agreed	30	50.0	100.0
Total	60	100.0	

Figure 30

Q 20. Evangelism is something all believers must do.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Agreed	19	31.7	33.3
Strongly agreed	40	66.7	100.0
Total	60	100.0	

Figure 31

Q 19. I encourage church members to regularly engage in gospel conversations with non-believers.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Neutral	1	1.7	3.3
Agreed	24	40.0	43.3
Strongly agreed	34	56.7	100.0
Total	60	100.0	

Figure 32

Q 33. I intentionally plan for and seek to develop relationships with non-believers.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	1	1.7	5.0
Neutral	10	16.7	21.7
Agreed	24	40.0	61.7
Strongly agreed	23	38.3	100.0
Total	60	100.0	

Figure 33

Q 28. Evangelism is the starting point of discipleship.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Disagreed	4	6.7	8.3
Neutral	3	5.0	13.3
Agreed	23	38.3	51.7
Strongly agreed	29	48.3	100.0
Total	60	100.0	

The research instrument inquired about the understanding of the research sample on developing clear and defined evangelistic strategies and conducting evangelistic training in their respective churches. Although the majority of the respondents had a strong knowledge of the biblical understanding of evangelism, the research indicated that a little over one-half had a clear and defined evangelistic strategy. In addition, the data demonstrated that one-half of the respondents conducted regular evangelism training in their churches. The data are illustrated in Figures 34 and 35

Figure 34

Q 31. I have a clearly defined evangelism strategy.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	3	5.0	5.0
Disagreed	2	3.3	8.3
Neutral	18	30.0	38.3
Agreed	25	41.7	80.0
Strongly agreed	12	20.0	100.0
Total	60	100.0	

Figure 35

Q 35. I conduct regular evangelism training.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	4	6.7	10.0
Neutral	23	38.3	48.3
Agreed	18	30.0	78.3
Strongly agreed	13	21.7	100.0
Total	60	100.0	

Finally, the research instrument inquired about who is accountable for leading evangelism efforts in their congregations. The data demonstrated that slightly more than one-half of the respondents agreed with the statement that it is the pastor's responsibility, while nearly

one-half of the respondents either disagreed with the statement or were neutral on the matter.

Figure 36 depicts the data for this inquiry.

Figure 36.

Q 42. The greater responsibility to evangelize others falls on me as a pastor.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	9	15.0	15.0
Disagreed	15	25.0	40.0
Neutral	5	8.3	48.3
Agreed	18	30.0	18.3
Strongly agreed	13	21.7	100.0
Total	60	100.0	

Summary of Research Question 5

The final research question sought to determine the congruence between the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, discipleship, personal spiritual growth, and evangelism and the elaboration of those principles in the Leadership Development Training Models of the BSCNC. To answer Research Question 5, the researcher drew on data collected from questions 17, 24, 34, 36, 37, 38, 39, and 40.

Despite this study's data demonstration that Hispanic pastors of the BSCNC have a solid understanding of the principles elaborated in the BSCNC Leadership Development Training Models, there remains a significant incongruence. Strong majorities (91.7%) of the pastors agreed with BSCNC leadership training principles that leadership development of future leaders is essential, that biblically based disciple-making can help believers in their spiritual growth, that

personal spiritual growth and spiritual maturity are valuable goals of the Christian life, and that it is important to encourage church members to be involved directly in personal evangelism.

However, upwards from one-third to fully one-half of these pastors had no clearly defined strategies for, nor regularly offered training for, leadership development in these areas so vital to the health of their churches. Even more confusing, even though a strong two-thirds agreed that the BSCNC provides training that can help them grow as leaders, a third of the respondents revealed they do not avail themselves of BSCNC leadership training opportunities. Key to understanding these incongruences is the finding that less than one-half of the Hispanic pastors surveyed in this study agreed that BSCNC leadership training provides adequate pastoral competencies, and fully one-half were neutral on the issue or disagreed that their ministry needs were adequately addressed by BSCNC Leadership Development Training Models. The results from these questions are reported in this section. The mean scores range from 3.48 to 3.85 (N=60). Two participants did not respond to these questions. Table 6 provides a list of variables and reveals the mean score and standard deviation for each variable. Two participants did not respond to any questions.

Table 6

Research Question 5 mean score and standard deviation.

	N	Minimum	Maximum	Mean	Std. Deviation
Q 17. I attend leadership development training events offered by the BSCNC.	60	1	5	3.55	1.032
Q 24. I attend discipleship training events sponsored by the BSCNC.	60	1	5	3.58	1.030
Q 34. I attend evangelism training events sponsored by the BSCNC.	60	1	5	3.53	.999
Q 36. The BSCNC provides discipleship training that can help my church growth and spiritually mature.	60	1	5	3.85	.917
Q 37. The BSCNC provides evangelism training that can help my church be missional in the community.	60	1	5	3.83	.905
Q 38. The BSCNC provides leadership training that can help me growth as a leader.	60	1	5	3.18	1.420
Q 39. The BSCNC provides spiritual formation training that can help me mature as a leader.	60	1	5	3.72	.904
Q 40. The ministry needs of my church are adequately addressed by the leadership development models of the BSCNC.	60	1	5	3.48	.892

Questions 17 and 38 of the research instrument were designed to determine if a congruence existed between the respondent's level of understanding of leadership principles and the elaboration of those principles in the Leadership Development Training Models of the BSCNC. Over two-thirds of the respondents acknowledged that the BSCNC offers leadership training to help their growth as leaders. However, only somewhat more than one-half of the

respondents attend leadership training events offered by the BSCNC. Figures 37 and 38 presents a visual description of the results.

Figure 37

Q 38. The BSCNC offered leadership training that helps me grow as a leader.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	2	3.3	6.7
Neutral	15	25.0	31.7
Agreed	30	50.0	81.7
Strongly agreed	11	18.3	100.0
Total	60	100.0	

Figure 38

Q 17. I attend leadership training events offered by the BSCNC.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	0	3.3	3.3
Disagreed	74	11.7	15.0
Neutral	18	30.0	45.0
Agreed	22	36.7	81.7
Strongly agreed	11	18.3	100.0
Total	60	100.0	

Questions 24 and 36 of the research instrument were designed to determine if a congruence existed between the respondent's level of understanding of the principles of

discipleship and the elaboration of those principles in the Leadership Development Training Models of the BSCNC. Less than two-thirds of the respondents indicated that the discipleship training offered by the BSCNC could help their congregations grow and spiritually mature. However, about the same number of respondents replied that they attend discipleship training events offered by the BSCNC. Figures 39 and 40 give a graphic depiction of the data.

Figure 39

Q 36. The BSCNC provides disciple-making training that can help my church grow.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	1	1.7	5.0
Neutral	15	25.0	30.0
Agreed	28	46.7	76.7
Strongly agreed	14	23.3	100.0
Total	60	100.0	

Figure 40

Q 24. I attend discipleship training events sponsored by the BSCNC.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	7	11.7	15.0
Neutral	16	26.7	41.7
Agreed	24	40.0	81.7
Strongly agreed	11	18.3	100.0
Total	60	100.0	

The research instrument also inquired if a congruence existed between the respondent's level of understanding of the principles of evangelism and the elaboration of those principles in the Leadership Development Training Models of the BSCNC (questions 34 and 37). Two-thirds of the respondents agreed that the principles of evangelism in the Leadership Development Training Models could help them make their churches missional in their communities. However, only somewhat more than one-half of the respondents attend evangelism training offered by the BSCNC. The results are posted in Figures 41 and 42.

Figure 41

Q 37. The BSCNC provides evangelism training that can help my church be missional in my community.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	1	1.7	1.7
Disagreed	3	5.0	6.7
Neutral	15	25.0	31.7
Agreed	27	45.0	76.7
Strongly agreed	14	23.3	100.0
Total	60	100.0	

Figure 42

Q 34. I attend evangelism training events offered by the BSCNC.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.2	3.3	3.3
Disagreed	5	8.1	8.3	11.7
Neutral	23	37.1	38.3	50.0
Agreed	19	30.6	31.7	81.7
Strongly agreed	11	17.7	18.3	100.0
Total	60	96.8	100.0	

The research also gathered information from the respondents to inquire if a congruence existed between the respondent's level of understanding of the principles of personal spiritual

formation and the elaboration of those principles in the Leadership Development Training Models of the BSCNC (question 39). Nearly a full two-thirds of the respondents agreed that the principles of personal spiritual formation in the Leadership Development Training Models could help them mature as leaders. Data related to question 39 is depicted in Figure 43.

Figure 43

Q 39. The BSCNC provides spiritual formation training that can help me mature as a leader.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	2	3.3	6.7
Neutral	17	28.3	35.0
Agreed	29	48.3	83.3
Strongly agreed	10	16.7	100.0
Total	60	100.0	

Finally, question 40 of the research tool inquired if the leadership needs of Hispanic pastors serving in Southern Baptist churches in North Carolina are met by the leadership training models of the BSCNC. More than one-half of the respondents responded either neutral or in disagreement. Data from question 40 are presented in Figure 44.

Figure 44

Q 40. The ministry needs of my church are adequately addressed by the leadership development models of the BSCNC.

	Frequency	Valid Percent	Cumulative Percent
Strongly Disagreed	2	3.3	3.3
Disagreed	3	5.0	8.3
Neutral	26	43.3	51.6
Agreed	22	36.7	88.3
Strongly agreed	7	11.7	100.0
Total	60	100.0	

Evaluation of the Research Design

The research design employed within this study featured various advantages and disadvantages. The sample size more than adequately served to provide vital information to satisfy the research questions. The study has provided empirical data pertinent to Hispanic pastors serving Southern Baptist Churches in North Carolina and their understanding of the Leadership Development Models of the Baptist State Convention of North Carolina. Furthermore, finally, the data collected provided empirical research to the BSCNC and local Hispanic congregations leaders regarding exploring ways to assist Hispanic pastors in understanding leadership development principles and practices.

Strength of the Research Design

This quantitative non-experimental descriptive study sought to evaluate the understanding and comprehension among Hispanic pastors serving in the Baptist State

Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC. The quantitative descriptive methodology employed during this research was an evident strength of the design. One of the benefits of the quantitative method is that it possesses the potential to provide large amounts of data where none may have previously existed (Creswell & Creswell, 2018). This study yielded the necessary data points that previously did not exist to analyze leadership development principles in leadership, discipleship, evangelism and personal spiritual formation among Hispanic pastors serving Southern Baptist Churches in North Carolina. The data for this study is derived directly from pastors leading Hispanic Southern Baptist churches in North Carolina.

A great benefit to the strength of using the quantitative methodology in this study was that it provided a foundation of data that can empower both quantitative and qualitative future research (Leedy & Ormrod, 2016). Another benefit of this method was the inability to interject researcher bias, both due to the independent survey methodology and the use of a confidence interval (Leedy & Ormrod, 2016). One final strength of the design was making the survey available online through a simple click of a hyperlink seemed prudent in this technological age. Hitting a “submit” button is far easier than walking to the mailbox to send a paper survey back to its owner.

Weakness of the Research Design

A weakness of the research design was the length of the instrument (43 questions). However, although Leedy and Ormrod (2016) advocate for the shortness of any questionnaire, they stated that “your questionnaire should be as short as possible and solicit information that is essential to your research effort” (p. 161). Another weakness of the survey was the use of a

Likert scale number of responses on every question. The total number of responses was five for the participants to choose for each of the questions. The combined effect may have resulted in some confusion by the respondents in some questions. Perhaps some of the Likert scale questions could have been yes or no responses.

The initial method utilized to identify a minimum sample size was another weakness of the research design. The researcher used preliminary estimates of the population data available from the literature review and assumed that the number of Hispanic churches and missions of the BSCNC was accurate. However, upon further analysis of the contact information from the BSCNC, the number of active churches and missions was less than what was reported initially. A suggestion for further potential research would be to have the Convention update the mailing list every year.

One final weakness is the BSCNC's requirement of not sharing churches and pastors' contact information with anyone outside the Convention's staff. This policy required an unexpected additional procedural step and could have decreased the researcher's sample size. Perhaps allowing individuals conducting research to access the BSCNC contact information can help expedite the research process. Such an effort would ultimately increase more accurate reporting and expand the exactness of confidence to apply interpretations toward a larger population.

CHAPTER FIVE: CONCLUSIONS

Overview

This research demonstrated the potential value of leadership development for Hispanic pastors, particularly in the areas of leadership skills, disciple-making strategies, personal spiritual growth, and evangelism strategies to advance the Kingdom of God. The study answered five research questions; however, it also gave way to specific implications, applications, and limitations specific that impact leadership development. This chapter concludes the study by offering observations and conclusions to address the guiding questions, followed by suggestions for further research.

Research Purpose

The purpose of this quantitative non-experimental descriptive study was to evaluate the understanding and comprehension among Hispanic pastors serving in the Baptist State Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC.

Research Questions

The following research questions significantly guided the research design.

RQ1. What is the current level of understanding by a BSCNC Hispanic pastor of the principles of leadership elaborated in the BSCNC Leadership Development Training Models for leadership?

RQ2. What is the current level of understanding by a BSCNC Hispanic pastor of the principles of disciple-making elaborated in the BSCNC Leadership Development Training Models for discipleship?

RQ3. What is the current level of understanding by a BSCNC Hispanic pastor of personal spiritual growth principles elaborated in the BSCNC Leadership Development Training Models for personal spiritual growth?

RQ4. What is the current level of understanding by a BSCNC Hispanic pastor of the principles of evangelism elaborated in the BSCNC Leadership Development Training Models for evangelism?

RQ5. What is the congruence between the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, discipleship, personal spiritual growth, and evangelism and the elaboration of those principles in the Leadership Development Training Models of the BSCNC?

Research Conclusions, Implications, and Applications

This study revealed a significantly positive understanding of the principles of leadership, disciple-making, personal spiritual formation, and evangelism elaborated in the BSCNC Leadership Development Training Models among Hispanic pastors serving in Southern Baptist churches in North Carolina. The conclusions to the research questions are addressed as follows.

Conclusions to RQ1: Understanding of the Principles of Leadership

The first research question considered the understanding of leadership principles as elaborated in the BSCNC Leadership Development Training Models for leadership. The stated purpose is to “train spiritual leaders who can train others in their own ministry context” (BSCNC, 2020). Leadership development needs to be a continual process in the ministry and administration of the local church (BSCNC, 2020).

Data analysis revealed a clear understanding, by the Hispanic pastors surveyed, of the need to develop and train current and future leaders. In addition, the analysis revealed that leadership development is a fundamental component of their ministry. As revealed in the study, these two variables were strongly connected to understanding the leadership principles as elaborated in the BSCNC Leadership Development Training Model for leadership.

Leadership development does not erupt spontaneously but results from a focus on or a vision of the future. The literature reviewed in the study spoke to the necessity of local church pastors and leaders to develop leaders. Pastoral leadership is the foundation for church growth and stability for the church's members and the church as an organization (Sanders, 2019). In addition, pastors are responsible for each parishioner's spiritual growth and development (Fletcher, 2018). God is continuously developing leaders; nevertheless, God has entrusted His servants to aid in this process.

The results of this study revealed that the majority of the respondents (86.6%) have a clear vision for their churches. For Christian leaders, vision is a clear understanding of God's will for them, the people they serve, and for the community. That the leader articulates a vision that is appealing and inspiring to the followers, challenges them with high standards, communicates optimism, and provides meaning to invest more effort in the task ahead. Stuart (2016) stated that "when a church lacks vision, the people will be rudderless and will do what it pleases them most"(p. 201). Leaders must direct the vision and discern the will of Christ for their local congregation.

The literature review stresses the importance of vision in organizational life as it gives "focus to human energy" and, therefore, it is essential that "leaders have and convey a focus" (Kouzes & Posner 2002, p. 130). Tichy (2002) contended that the leader of an organization must understand where the organization needs to go, how to get there, and how to lead others to follow. These leaders hold a clear vision that can be adjusted as needed in order to move people forward.

The Hispanic pastors surveyed in the current study felt a strong responsibility of empowering others to be leaders. Surprisingly, then, despite this sense of responsibility and the

respondent's strong understanding of leadership principles, a full one-third of these pastors do not have an intentional or formal leadership development process in their churches. The literature emphasized intentionality as an essential characteristic of leadership development. Rainer (1999) contended that leaders who train people and allow them to do ministry build churches where people become more involved. Geiger and Peck (2016) stated that “it really takes two disciplines: intentionality and intensity. You must intentionally think about how your church and ministry will develop leaders, and you must continue down that path with great intensity, intensity expressed in persistence and not just being loud” (p. 190).

Conclusions of RQ2: Understanding of the Principles of Disciple-Making

The second research question explored the current level of understanding by a BSCNC Hispanic pastor of the principles of disciple-making elaborated in the BSCNC Leadership Development Training Models for discipleship. One of the core elements of the BSCNC is to “assist churches...in developing and applying disciple-making ministry models with an Acts 1:8 focus” (BSCNC, 2020). When church leaders lead their churches in a discipleship process, it can serve as an empowerment vehicle (BSCNC, 2020).

Successful leaders produce disciples whose lives are changed and who are capable of accomplishing tasks without the direct guidance of leaders ((Kouzes & Posner, 2002). Shortly before His ascension from an appointed mountain in Galilee, Jesus met with His disciples to place before them the purpose of their calling: “Therefore go and make disciples of all nations... (Matthew 28:19 NIV). This study’s data analysis revealed that Hispanic pastors have a firm understanding of the disciple-making process from a biblical perspective. They understand that Jesus called His disciples to make disciples and to reproduce themselves in others.

The research inquired about the understanding of discipleship in the context of spiritual growth. Data analysis showed that the majority (95%) of the Hispanic pastors have a strong understanding of and commitment to the principle that discipleship can help believers' spiritual growth. The finding of this strong understanding by the pastors of the link between discipleship and spiritual growth is not surprising, given the data also showed their solid biblical understanding of discipleship in and of itself.

The Pauline Epistles present spiritual maturity as the goal for every believer. Paul explained to the Ephesian church that God gifted individuals in the church so that they would be built up with the goal that “we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:13 NIV). James indicates that God uses the trials that a believer goes through to develop perseverance. “Perseverance must finish its work so that you may be mature and complete, not lacking anything” (James 1:4 NIV).

The majority of the respondents (91.7%) understood that the church was the place to conduct disciple-making training. For the vast majority of the respondents (68.4%), Sunday School was the primary program for conducting disciple-making training. The teaching methods of Jesus may be replicated by a church today through smaller groups of believers. God’s purpose for His church is evident. Small groups are one option for developing corporate discipleship in churches. He expects the church to make disciples.

The biblical model is that leaders develop people for personal growth, which results in kingdom growth. Leaders must be careful that they do not develop people simply to accomplish the tasks of the organization. Being task driven may produce tremendous results, however, is does not necessarily produces genuine disciples (Berkley, 1994). Legg (2019) contended that the

church cannot be successful in making disciples without understanding the purpose of discipleship and the intended outcomes for the disciple. Discipleship efforts result in church health and wellness.

Nevertheless, despite a strong understanding of disciple-making principles and the need to make disciples, the data demonstrated that 43.4% of Hispanic pastors who responded to the research instrument admitted to not having an intentional disciple-making process in their churches. Intentionality is the mark of a church that has a serious commitment to making disciples. Bama (1999) released the findings of a study which looked at nine habits of highly effective churches. Intentionality was one of the pillars of these churches: “A ministry effort that is unintentional is not one that we can rely upon to help people become more Christlike or to enable a church to become highly effective” (Bama, 1999, p. 22-23).

Conclusions of RQ3: Understanding Principles of Personal Spiritual Growth

The third research question explored the understanding by a BSCNC Hispanic pastor of personal spiritual growth principles elaborated in the BSCNC Leadership Development Training Models for personal spiritual growth. Within the BSCNC, one of the responsibilities of the Evangelism and Discipleship team is to provide spiritual formation training for all North Carolina Baptists (BSCNC, 2020). In addition, the Leadership Development team promotes two specific elements for effective spiritual growth. These elements are character and competence (BSCNC, 2020).

Though it is always challenging to quantify a personal and supernatural relationship, the current study sought to capture a snapshot of the Hispanic pastors’ understanding of their growth in relationship with God. The majority of the respondents understood that spiritual maturity is the goal of the Christian life. The moment an individual, by faith, trusts Christ as their savior,

they become a new creation (2 Corinthians 5:17). It is at that point that the Holy Spirit begins transforming a believer into the image of Christ.

Nearly all the respondents clearly (98.4%) understood the principles of personal spiritual growth are having a godly character and leading with competence. In addition, the majority of the respondents (95%) understood that prayer is the most important spiritual discipline.

Galloway (2012) suggested that prayer is vitally important for effective leadership. Prayer helps the leader align his or her human spirit with the Holy Spirit. When that happens, the leader sees their situation as God sees it and gains the insight needed to lead effectively. The Apostle Paul exhorted, “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (1 Thessalonians 5:16-18).

Spiritual formation is the work of the Holy Spirit in the life of the believer. Spiritual formation comes from understanding God and trusting that His process is a recurring crossroads of growth and refinement of the individual believer’s spiritual enlightenment. This study’s data analysis revealed that Hispanic pastors understand that as disciples of Jesus Christ, Christians are continually growing and maturing in their love relationship with Christ and in their knowledge of and dependence upon Him.

Hispanic pastors recognized that using their spiritual gifts in ministry is an essential component of ministry. Kotter (1995) underscores the importance of leading by example when stating that leaders need to “walk the talk” (p. 6). In reflecting on the importance of modeling the way, Maxwell (2004) has stated that “it is easier to teach what is right than to do what is right” then goes on to add that “people do what they see” (pp. 46-48). Leaders should practice the spiritual growth that is an example for congregants. While he was building the church in Ephesus, Paul also instructed Timothy to devote himself totally to God (1 Timothy 4:7-8).

Christian leadership found its highest expression in the personhood of Jesus Christ (Gaston, 2005). Data from the survey demonstrated that nearly all of the respondents understood that the way they lead their congregations is a reflection of how important Jesus is in their personal lives. Leadership is more about action than position. Christian leadership is service-oriented. "It is about discipline, proficiency, excellence, and perseverance" (Kiedis, 2009, p. 28). The effective use of authority is directly proportional to the relational influence gained in humble, exemplary, selfless service and devotion to those being led (Ramirez-Latoni, 2012).

Conclusions to RQ 4: Understanding of Evangelism Principles

The fourth research question explored the understanding by a BSCNC Hispanic pastor of evangelism principles elaborated in the BSCNC Leadership Development Training Models for evangelism. The primary principle of the evangelism training model is "to help every believer enjoy Jesus and lead others to Christ" (BSCNC, 2020). In addition, this model for evangelism promotes the principle that believers should engage in personal evangelism by developing personal relationships with unbelievers and engaging in gospel conversations with them (BSCNC, 2020).

Jesus Christ articulated the vision that He had for His followers at the beginning of his ministry. In Mark 1:17, it is recorded that Jesus told Simon and Andrew, "Follow me, and I will make you become fishers of men." To follow Christ was to respond to the call to evangelism. The vision of Jesus for His disciples was that they might multiply themselves spiritually. During his ministry, Jesus modeled this vision with His life. Even though Jesus often spoke to groups, the majority of His ministry was personal. The research data revealed that nearly all respondents understand that evangelism is a biblical mandate and a command that every believer must follow.

The data collected from the research instrument demonstrated that most (96.7%) of the Hispanic pastors serving in Southern Baptist churches in North Carolina encourage their members to participate in gospel conversations and develop personal relationships with non-believers. Thus, Hispanic pastors serving in the BSCNC understand the principles of evangelism as delineated in the Leadership Development Training Models. Jesus has called the entire church to participate in this foundational act of witnessing. Before Jesus ascended into glory, He gave His disciples some instructions; “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” (Acts 1:8). The BSCNC mission statement states that the BSCNC exists to “assist churches in evangelizing to all people groups in every ethnic or cultural context by developing ministry models with an Acts 1:8 focus” (BSCNC, 2020).

However, despite understanding the biblical mandate for evangelism and encouraging their members to engage in gospel conversations with non-believers, nearly two-thirds of the respondents did not have a clearly defined strategy for evangelism in their church. Moreover, nearly one-half of the respondents did not conduct regular evangelism training in their churches.

Conclusions to RQ5: Congruence

The final research question sought to examine the congruence between the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, discipleship, personal spiritual growth, and evangelism and the elaboration of those principles in the Leadership Development Training Models of the BSCNC. The data analysis revealed an apparent conflict: While an overwhelming percentage of the Hispanic pastors surveyed clearly understood the principles of leadership, disciple-making, personal spiritual formation, and evangelism as elaborated in the Leadership Development Training Models of the BSCNC, the

majority of them do not participate in BSCNC sponsored training events. Perhaps this phenomenon is at least partially explained by the finding that one-half of the respondents reported either being neutral or disagreed/strongly disagreed that the ministry needs of their church are adequately addressed by the leadership development models of the BSCNC.

The literature review demonstrated that one of the most significant needs in the church today is well-equipped leadership. Hybels (2002) stated that “the local church is the hope of the world and its future rest primarily in the hands of its leaders” (p. 27). Unfortunately, the data showed that while Hispanic pastors understand that leadership development is a mandated necessity, a key ingredient to their vitality, a requiem for their longevity, and should be a top priority, they have no intentional strategy for developing leaders. Again, perhaps a partial explanation for this phenomenon is the finding that slightly less than half of the pastors responded that the BSCNC provides them the competencies they need to be effective in their role.

Furthermore, God’s purpose for church leaders is to equip the saints for the work of ministry (Ephesians 4:11-13; 2 Timothy 2:2). The leaders of the church are not to be doing all the work of the ministry but developing others to help carry out that work. Although, the BSCNC offers training to equip pastors so they can equip their churches, approximately one-third of the respondents do not take advantage of these training opportunities. Why nearly one-third of the Hispanic pastors do not take advantage of training opportunities is beyond the scope of this study. Nevertheless, Hybels (2002) contended that a large amount of time is required to train others to do the work of the church. The result of the equipping process is a church body that is built up and brought to maturity.

Data showed that over two-thirds of the respondents agree or strongly agree that the BSCNC provides leadership training that can help them grow as leaders. The Apostle Paul commanded Timothy to; “the things which you have heard from me in the presence of many witnesses, entrust these to the faithful men who will be able to teach others also” (2 Timothy 2:2). Paul appears to command Timothy to develop the next generation of spiritual leaders, and then to transmit spiritual leadership development down to other leaders as workers of Christ. Towner (2006) contended that this pattern for spiritual leadership development is never ending for the fulfillment of the mission for God until Jesus Christ returns to the world. Neighbour (1989) added that Timothy’s job was not only to pass on what Paul taught him, but to “also transmit the method of equipping others to be healthy leaders” (p. 33). Given that most of the Hispanic pastors surveyed believed the BSCNC leadership training can help the grow as leaders, perhaps their greater participation in that training would help them to realize the importance of training their church members and successors.

Research Implications

This section discusses the implications of the research findings regarding the current level of understanding by BSCNC Hispanic pastors of the principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the BSNC Leadership Development Training Models. Many of the implications that arise from this study also may serve as a platform for a more in-depth study of any one particular leadership development training model and an understanding of these related principles among Hispanic pastors.

The study revealed the importance of how Hispanic pastors view the biblical principles of leadership, disciple-making, personal spiritual formation, and evangelism. According to this study, Hispanic pastors highly understand and comprehend the need to develop new leaders,

make disciples, be an example of spiritual maturity for their congregations, and encourage their congregations to engage in gospel conversations. However, the data revealed that when examining formal and intentional leadership development, disciple-making, and evangelism, the desire, on the part of Hispanic pastors, to participate in training scored at the bottom half of the participants' responses.

One primary implication from this study is that BSCNC leaders must challenge Hispanic pastors to have a process that invites people to become influencers at their churches. Drucker (1999) suggested specifically that teaching and training efforts should be focused on people in the organization who can obtain a high level of competence and skill. He says that “it is a waste of resources to concentrate efforts on incompetent people in an organization because incompetent people will rarely progress beyond mediocrity” (p. 168). Tichy (2002) added that “over time, it’s the ability to attract, develop and effectively utilize talent that separates the winners from the loser” (p. 19).

Leadership development must not be limited just to getting a person to lead in an area because that area is essential to the spiritual and numerical growth of the church. Developing godly leaders is work, and becoming a leader is also work. Charron (2020) contended that the growth of any church should be a by-product of training people to be godly leaders. This current study implied that by not engaging in or attending to formal and intentional leadership developing training opportunities, Hispanic pastors might choose to engage in passive leadership, thereby failing to develop the next generation properly. Charron (2020) also contended that mentoring is both a formal and informal process that engulfs a leader in beneficial hands-on training. A pastor's job is to equip the saints for the work of the ministry, and the

ministry is to develop leaders who will come to know Christ, get healed from their past, get equipped for their ministry, and then go out and recreate the process in someone else's life.

Another implication of this study is in the area of ministerial needs of Hispanic pastors. The data indicated a weak response among Hispanic pastors that their ministerial needs are adequately addressed by the Leadership Development Training Models of the BSCNC. The findings of this study indicate a need for the BSCNC's leadership to address the training models' shortcomings and to research why Hispanic pastors feel the Leadership Development Training Models are inadequate for their ministerial needs.

The study data indicated a lack of participation from Hispanic pastors to BSCNC sponsored leadership development training. The BSCNC offers several training opportunities to equip pastors and church leaders in leadership, spiritual formation, evangelism, and discipleship throughout the year. Additionally, all these training sessions are videotaped and later placed on the BSCNC website for viewing. Furthermore, the BSCNC offers numerous online resources such as videos, podcasts, and blogs in leadership development, evangelism, spiritual growth, and discipleship to help pastors and church leaders.

However, there are several limitations concerning these training sessions' effectiveness and resources among Hispanic pastors: (1) Most existing training sessions and online resources are not available in Spanish. (2) Multiplication across Hispanic pastors would be limited as each pastor would have to travel to the training site, and most training is conducted on weekdays. (3) These resources themselves have some limitations. Hispanic pastors may read about leadership development, evangelism, spiritual growth, and disciple-making in books or watch videos like the ones offered by the BSCNC. Still, without relational discipline, the pastors may gain

knowledge, but they cannot bring the knowledge they gained into their personal life and the life of the church.

Research Applications

The stated research purpose was to examine the understanding and comprehension among Hispanic pastors serving in the Baptist State Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC. This purpose was drawn from the fact that the Hispanic population in North Carolina is growing, and new churches and new church leaders are in great need. To allow Hispanic pastors to better serve those within their ministry setting and more fully comprehend the nature of leadership, disciple-making, spiritual formation, and evangelism, the primary application of this research is grounded within leadership development.

Scripture itself indicates that there are many factors that influence the spiritual development of an individual. The Bible emphasizes the role of parents and family in passages like Deuteronomy 6:1-8, 11:19-21, Proverbs 4:1-27, and 2 Timothy 1:5. Relationships with others are also essential to the spiritual development of individuals (Proverbs 27:17, Ecclesiastes 4:9-10). Scripture also indicates that the pastor occupy a significant role in helping equip believers for works of service (Ephesians 4:11-12) in order to present them “mature and complete, lacking nothing” (Ephesians 4:13-14). This study indicated Hispanic pastors is still an important factor in the spiritual development of individuals. This should serve as a call for all Hispanic pastors to understand the influential role they occupy in the lives of disciples and for

them to seize this God given opportunity and responsibility with deepened commitment and renewed fervor.

This study can influence denominational leaders to improve efforts of informing Hispanic pastors about leadership development strategies in their cultural context. Though the developed research instrument to guide this study could benefit additional refinement, the current leadership development instrument represents a viable first step in the continued exploration of the Hispanic pastor's understanding of the Leadership Development Training Models of the BSCNC and its associated impacts upon leadership, disciple-making, personal spiritual formation, and evangelism. The leadership development instrument can be adopted and updated for future studies, so its potential applications are extensive. Addressing a gap in understanding leadership development principles is one thing, but empowering further inquiry into a particular subset of principles through creating a viable, though still, unperfected instrument is a valuable potential application of this research.

The application of this research suggests that the leadership of the BSCNC should formulate a study group, to adequately address and reevaluate the leadership development training needs for Hispanic pastors. Additionally, the research suggests the need for the establishment, by BSCNC leadership, of leadership development cohorts within the Hispanic pastors leading Hispanic Southern Baptist churches in North Carolina. These cohorts can provide great assistance to those pastors struggling with establishing leadership development programs in their churches.

Burns, Chapman, and Guthrie (2013) contended that cohort programs invite clergy to discern and align their gifts, talents, energies, and professional identity by sharing wisdom among other clergy and sharpening leadership skills through multiple forms of mentoring.

Bentley, Zhao, Reames, and Reed (2004) suggested that mentoring is a significant focus of the cohort model. The members of the cohort experience both personal and professional benefits of mentoring each other. Members also benefit from the social support network that is a typical characteristic of cohort-based programs.

What is needed from the BSCNC today is a simple model that can help Hispanic pastors discover, select, recruit, train, and promote a steady stream of leaders who will execute the church's ministries (disciple-making, evangelism, and spiritual formation) while simultaneously developing the next generation of ministers in the church.

Research Limitations

The research, however, may have some limitations worth considering. With only six demographic questions and 37 substantive inquiries, the questionnaire may not have addressed all of the relevant perceptions of the principles of leadership, disciple-making, personal spiritual formation, and evangelism. Also, there are many views concerning pastoral leadership, limited surveys, and empirical research on pastors' perceptions of leadership development. Huizing (2011) is critical of social science leadership for churches. He proposed that leadership research has studied directional behavioral, interpersonal relationships, creativity, and teamwork, which influences Christian leadership, but Christian leaders should trust the advice that is Christ-like.

A significant limitation regarding this research would be the data's being reliant upon a researcher-developed instrument. While the leadership development survey demonstrated outstanding potential and positive reliability scores in both the pilot and main study, there is still a great deal to be done regarding the improvement of instrument validity. In addition, there is still potential for a more stringent evaluation and refinement of the instrument and its associated variables.

The sample size may have been a limitation, in that it was smaller than the researcher was expecting, even though it represented 67% of the population. The sample size may not accurately reflect pastors' perceptions of the understanding and comprehension among Hispanic pastors serving in the BSCNC of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC causing generalizability of the findings limited to a small number of pastors. A larger sample size would have significantly added to the body of knowledge.

Finally, a significant limitation that impacted the research design for this study was the paucity of literature and research on the specifics of the leadership development practices among the Hispanic evangelical community.

Further Research

The present study sought to provide empirical research to fill the gap in knowledge of the understanding and comprehension among Hispanic pastors serving in the BSCNC of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC. The data revealed a strong understanding of the principles of leadership, disciple-making, personal spiritual growth, and evangelism; however, the data also demonstrated a lack of participation by the respondents in leadership development training events conducted by the BSCNC. Thus, although the research conducted was a worthwhile effort, there are unexamined gaps that could benefit from future research.

A qualitative study that explores the thoughts and reasons behind the lack of participation of Hispanic pastors in BSCNC's leadership development training events would be appropriate. Additional qualitative and mixed method designs could explore the topics of leadership, disciple-

making, personal spiritual, and evangelism formation, especially, as particularly understood by Hispanic pastors. A potential study could focus on interviewing Hispanic pastors as to their thoughts and ways to improve leadership development training among Hispanic pastors.

In light of the fact that the current research uncovered a lack of participation among Hispanic pastors of the leadership development training events, replication study utilizing other demographic groups of pastors within the BSCNC would be appropriate. The study could use the same Leadership Development Survey and then do a comparative analysis of the responses of the study groups against the responses of Hispanic pastors. One other future study could compare and contrast the perception of Hispanic pastors versus church members regarding their understanding on leadership, disciple-making, personal spiritual growth, and evangelism.

A study that measures the principles of leadership, disciple-making, personal spiritual, and evangelism formation more deeply is needed considering the lack of participation in intentional training in each principle by the respondents. The study could focus on questions about leadership, disciple-making, personal spiritual formation, and evangelism to measure how intentional training could be beneficial to church growth.

A larger sample, including other ministerial staff, would increase the scope of the findings of this current study, which would help generalizing to new populations in other geographic settings since the problem of leadership development, most likely, is not limited to North Carolina.

Finally, it would make for an interesting study to examine those Hispanic Southern Baptist churches that have intentional evangelism and disciple-making programs to determine the correlation between evangelism/disciple-making practices and spiritual/numerical growth within those churches.

Chapter Summary

This study examined the understanding and comprehension among Hispanic pastors serving in the BSCNC of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the Leadership Development Models utilized in the BSCNC. Leadership development is essential in the overall fulfillment of the Great Commission, as found in Matthew 28:18-20.

Leadership is a continual process, and God is continually developing leaders; however, God has entrusted His servants to aid in the process. When done correctly, leadership development will affect every aspect of the church's life. Therefore, understanding leadership principles, disciple-making, spiritual growth, and evangelism is essential for the future growth of Hispanic congregations in North Carolina and beyond.

This study presented BSCNC leadership, as well as the Hispanic pastors leading Southern Baptist churches in North Carolina with empirical data to aid present and future Hispanic pastors in leadership development programs and assist Hispanic pastors in leading their churches in present and future ministries. The Baptist State Convention of North Carolina can use this understanding to broaden leadership development training for Hispanic pastors, leading to new church planting opportunities and spiritually healthy congregations. In addition, further research could lead to improvements in how leadership development training can be more effectively delivered to Hispanic pastors.

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Appendix A Permission Request

Date:

Hispanic Senior Consultant
Baptist State Convention of North Carolina
205 Convention Dr.
Cary, NC 27511

Dear Hispanic Senior Consultant

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 Education degree. The title of my research project is An Examination of Leadership Development Practices Among Pastors Leading Hispanic Southern Baptist Churches in North Carolina and the purpose of my research is to explore the degree to which a relationship exists between leadership development models utilized in the Baptist State Convention of North Carolina (BSCNC) and the understanding, among Hispanic pastors in the state, of the BSCNC specified principles of leadership, disciple-making, personal spiritual growth, and evangelism.

I am writing to request your permission to access the contact information of the Hispanic pastors affiliated with the Baptist State Convention of North Carolina in order invite them to participate in my research study.

Participants will be asked to go to https://liberty.co1.qualtrics.com/jfe/form/SV_3dUVK5k4nR0SqtE and click on the link provided and complete the attached survey. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, respond by email to [REDACTED]. A permission letter document is attached for your convenience.

Sincerely,

Dimas E. Castillo
Doctoral Candidate
Liberty Candidate

Appendix B
Invitation Letter to Expert Panel

Date:

Re: Invitation to Serve on an Expert Panel

Dear _____,

My name is Dimas E. Castillo. I am a doctoral student in Christian Leadership at the Liberty University Rawlings School of Divinity. I am in the process of completing my research dissertation. The topic is An Examination of Leadership Development Practices Among Pastors Leading Hispanic Southern Churches in North Carolina.

As part of the research process, I am required to solicit the assistance of an expert panel to review the proposed research survey questions that will be posed to pastors of Southern Baptist Convention Hispanic churches in the Baptist State Convention of North Carolina. I am reaching out to you to ask if you would be willing to serve on this expert panel. The responsibilities would entail reviewing the proposed survey questions to validate them within the context of the study and to propose any that you think I may need to consider additionally.

I am sending this letter to allow time for you to consider this request. As a follow-up, I will be calling you after one week to determine whether this is something that you will be willing to do to assist me in the doctoral journey. I appreciate your consideration and look forward to our conversation within the next few days.

By His Grace,

Dimas E. Castillo
Doctoral Candidate
Liberty University

Appendix C Recruitment Letter

[Date]

[Recipient]

[Title]

[Company]

[Address 1]

[Address 2]

Dear [Recipient]:

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 education degree in Christian Leadership. The purpose of my research is to explore the degree to which a congruence exists between leadership development models utilized in the Baptist State Convention of North Carolina (BSCNC) and the understanding, among Hispanic pastors in the state, of the BSCNC specified principles of leadership, disciple-making, personal spiritual growth, and evangelism. I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older and Hispanic pastors who are currently leading a church or mission associated with the BSCNC. Should you choose to participate, you will be asked to complete an online survey. The online survey should take approximately 60 minutes to complete. Participation will be completely anonymous, and no personal identifying information will be collected.

Based on the above criteria, the Baptist State Convention of North Carolina has provided your name as an eligible participant for this study. In order to participate, please click here https://liberty.co1.qualtrics.com/jfe/form/SV_3dUVK5k4nR0SqtE and complete the attached survey.

A consent document is provided as the first page you will see after clicking on the survey link. The consent document contains additional information about my research. Please click on the survey link at the end of the consent document to indicate that you have read it and would like to take part in the survey.

If you have any questions or concerns, please contact me via email at decastillo@liberty.edu or by phone at 910-382-1997. Thank you in advance.

Sincerely,

Dimas E. Castillo
Doctoral Student
Liberty University

Appendix D
Carta de Reclutamiento (Spanish)

[Día]
[Recipiente]
[Titulo]
[Compañía]
[Dirección]

Estimado Pastor

Como estudiante de posgrado en Rawlings School of Divinity en Liberty University, estoy realizando una investigación como parte de los requisitos para obtener un título de Doctor en Educación en Liderazgo Cristiano. El propósito de mi investigación es explorar si existe una congruencia entre los Modelos de Desarrollo de Liderazgo utilizados en la Convención Estatal Bautista de Carolina del Norte (BSCNC) y la comprensión, entre los pastores hispanos en el estado, de los principios de liderazgo especificados por BSCNC, discipulado, crecimiento espiritual personal y evangelismo, y le escribo para invitar a los participantes elegibles a unirse a mi estudio.

Si usted es pastor de una iglesia hispana en comunión con la Convención Estatal Bautista de Carolina del Norte y está dispuesto a participar, ha recibido esta carta de reclutamiento. Si decide participar, se le pedirá que complete lo siguiente: una encuesta en línea. La encuesta en línea debería tardar aproximadamente 45 minutos en completarse. Toda la información permanecerá confidencial.

Para participar, haga clic aquí, https://liberty.co1.qualtrics.com/jfe/form/SV_3dUVK5k4nR0SqtE y complete la encuesta adjunta. Se proporciona un documento de consentimiento que se adjunta a este correo electrónico. El documento de consentimiento contiene información adicional sobre mi investigación. Una vez que haya leído el formulario de consentimiento, haga clic en el enlace para continuar con la encuesta. Si lo hace, indicará que ha leído la información de consentimiento y le gustaría participar en la encuesta.

Si tiene alguna pregunta o inquietud, comuníquese conmigo por correo electrónico a [REDACTED]. Gracias de antemano.

Sinceramente,

Dimas E. Castillo
Estudiante de Doctorado
Liberty University

APPENDIX E
Recruitment Follow-Up Letter

Date

Recipient

Title

Company

Address 1

Address 2

Address 3

Dear Pastor

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 education degree in Christian Leadership. Three weeks ago, an email was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to complete the survey. The deadline for participation is June 30, 2021.

If you choose to participate, you will be asked to complete an online survey. It should take approximately 30 minutes for you to complete the online survey. Your participation will be completely anonymous, and no personal, identifying information will be required.

The Baptist State Convention of North Carolina has provided your name as an eligible participant for this study. To participate, please click here https://liberty.co1.qualtrics.com/jfe/form/SV_3dUVK5k4nR0SqtE and complete the attached survey.

A consent document is provided as the first page you will see after clicking on the survey link. The consent document contains additional information about my research. Please click on the survey link at the end of the consent document to indicate that you have read it and would like to take part in the survey.

Sincerely,

Dimas E. Castillo
Doctoral Student
Liberty University

APPENDIX F
Carta de seguimiento de Reclutamiento

Fecha

Título del destinatario

Empresa

Dirección 1

Dirección 2

Dirección 3

Querido pastor

Como estudiante graduado en la Escuela de Divinidad Rawlings de Liberty University, estoy llevando a cabo una investigación como parte de los requisitos para un grado de doctorado de educación en Liderazgo Cristiano. Hace tres semanas, se le envió un correo electrónico invitándole a participar en este estudio de investigación. Este correo electrónico de seguimiento se envía para recordarle que debe completar la encuesta. El plazo de participación finaliza el 30 de Junio del 2021.

Si elige participar, se le pedirá que complete una encuesta en línea. Debería llevarle aproximadamente 60 minutos completar la encuesta en línea. Su participación será completamente anónima y no se requerirá información de identificación personal.

La Convención Estatal Bautista de Carolina del Norte ha proporcionado su nombre como participante elegible para este estudio. Para participar, haga “click” aquí, https://liberty.co1.qualtrics.com/jfe/form/SV_3dUVK5k4nR0SqtE y complete la encuesta adjunta.

Se proporciona un documento de consentimiento como la primera página que verá después de hacer “click” en el enlace de la encuesta. El documento de consentimiento contiene información adicional sobre mi investigación. Por favor, haga “click” en el enlace de la encuesta al final del documento de consentimiento para indicar que ha leído y que le gustaría participar en la encuesta.

Atentamente,

Dimas E. Castillo

Candidato a Doctorado

Liberty University

Appendix G Consent

Title of the Project: An Examination of Leadership Development Practices Among Hispanic Pastors Leading Southern Baptist Churches in North Carolina.

Principal Investigator: Dimas E. Castillo, Doctoral Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 18 years of age or older and Hispanic pastor who currently leads a church or mission associated with the Baptist State Convention of North Carolina (BSCNC). 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?

The purpose of the study is to evaluate the understanding and comprehension among Hispanic pastors serving in the Baptist State Convention of North Carolina (BSCNC) of the specified principles of leadership, disciple-making, personal spiritual growth, and evangelism as delineated in the leadership development models utilized by the BSCNC.

What will happen if you take part in this study?

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

1. Complete an online survey. The online survey should take approximately 60 minutes to complete.

How could you or others benefit from this study?

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

Benefits to society could include, enhancing church leadership's knowledge base by encouraging denominational and local church leaders to address church pastors' leadership needs, helping pastors and church leaders lead their churches to develop leadership strategies to help their congregations spiritually mature, and improving denominational and Hispanic church leaders' actions as they work together to develop leadership development strategies to strengthen existing and future Hispanic work in North Carolina.

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. 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.

Appendix G (continued)

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or the Baptist State Convention of North Carolina. If you decide to participate, you are free to not answer any question or withdraw at any time 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 exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

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

The researcher conducting this study is Dimas E. Castillo. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Gary Bredfeldt at [REDACTED].

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 the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

APPENDIX H

Permiso de Participación

Título del proyecto: Un examen de las prácticas de desarrollo del liderazgo entre los pastores que dirigen iglesias hispanas bautistas en North Carolina.

Investigador principal: Dimas E. Castillo, Estudiante de Doctorado, Liberty University

Invitación a formar parte de un estudio de investigación

Usted está invitado a participar en un estudio de investigación. Para participar, debe ser mayor de 18 años y ser pastor hispano que actualmente dirige una iglesia o misión asociada con la Baptist State Convention of North Carolina (BSCNC). La participación en este proyecto de investigación es voluntaria. Tómese el tiempo para leer este formulario completo y hacer preguntas antes de decidir si desea participar en este proyecto de investigación.

¿De qué se trata el estudio y por qué se realiza?

El propósito del estudio es evaluar el entendimiento y comprensión entre pastores Hispanos que están dirigiendo iglesias hispanas asociadas con la Baptist State Convention of North Carolina de los principios específicos de liderato, discipulado, crecimiento espiritual personal, y evangelismo delineados en los modelos de desarrollo de liderazgo en la BSCNC.

¿Qué pasará si participa en este estudio?

Si acepta participar en este estudio, le pediré que haga lo siguiente:

1. Complete una encuesta en línea. La encuesta en línea debería tardar aproximadamente 60 minutos en completarse.

¿Cómo podrían beneficiarse usted u otras personas de este estudio?

Los participantes no deben esperar recibir un beneficio directo de participar en este estudio. Los beneficios para la sociedad podrían incluir, mejorar la base de conocimientos del liderazgo de la iglesia al alentar a los líderes de iglesias locales y denominacionales a abordar las necesidades de liderazgo de los pastores de iglesias, ayudar a los pastores y líderes de iglesias a dirigir sus iglesias a desarrollar estrategias de liderazgo para ayudar a sus congregaciones a madurar espiritualmente y mejorar las denominaciones e hispanas. las acciones de los líderes de la iglesia mientras trabajan juntos para desarrollar estrategias de desarrollo de liderazgo para fortalecer el trabajo hispano actual y futuro en North Carolina.

¿Qué riesgos podría experimentar al participar en este estudio?

Los riesgos involucrados en este estudio son mínimos, lo que significa que son iguales a los riesgos que encontraría en la vida diaria.

¿Cómo se protegerá la información personal?

Los registros de este estudio se mantendrán privados. Los registros de investigación se almacenarán de forma segura y solo el investigador tendrá acceso a los registros.

1. Las respuestas de los participantes serán anónimas.
2. Los datos se almacenarán en una computadora bloqueada con contraseña y podran ser utilizados en presentaciones futuras. Después de tres años, se eliminarán todos los registros electrónicos.

¿La participación en el estudio es voluntaria?

La participación en este estudio es voluntaria. Su decisión de participar no afectará sus relaciones actuales o futuras con Liberty University o la Baptist State Convention of North Carolina. Si decide participar, es libre de no responder a ninguna pregunta o retirarse en cualquier momento antes de enviar la encuesta sin afectar esas relaciones.

¿Qué debe hacer si decide retirarse del estudio?

Si decide retirarse del estudio, salga de la encuesta y cierre su navegador de Internet. Sus respuestas no se registrarán ni se incluirán en el estudio.

¿Con quién se comunica si tiene preguntas o inquietudes sobre el estudio?

El investigador que realiza este estudio es Dimas E. Castillo. Puede hacer cualquier pregunta que tenga ahora. Si tiene alguna pregunta más tarde, **se le anima** a ponerse en contacto con él en [REDACTED]. También puede comunicarse con el patrocinador de la facultad del investigador, el Dr. Gary Bredfeldt.

¿Con quién se comunica si tiene preguntas sobre sus derechos como participante de la investigación?

Si tiene alguna pregunta o inquietud con respecto a este estudio y le gustaría hablar con alguien que no sea el investigador, **le recomendamos** que se comunique con la Junta de Revisión Institucional, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 o [envíe un](mailto:un) correo electrónico a irb@liberty.edu .

Tu consentimiento

Antes de aceptar formar parte de la investigación, asegúrese de comprender de qué se trata el estudio. Puede imprimir una copia del documento para sus registros. Si tiene alguna pregunta sobre el estudio más adelante, puede comunicarse con el investigador utilizando la información proporcionada anteriormente.

Appendix I Leadership Development Questionnaire

Thank you for taking the time to participate in this study. The questionnaire has been developed to determine the degree to which a relationship exists between leadership development models utilized in the Baptist State Convention of North Carolina (BSCNC) and the understanding, among Hispanic pastors in the state, of the BSCNC specified principles of leadership, disciple-making, personal spiritual growth, and evangelism. Specific data will not be attributed to any individual or church in the final report.

I. Demographic Data

1. What is your age?

_____ 18-29 _____ 30-39 _____ 40-49 _____ 50-59 _____ 60-69 _____ 70 +

2. Are you a full-time pastor _____ or bi-vocational pastor _____?

3. How long have you been in ministry? (in years)

_____ 0-5 _____ 6-10 _____ 11-15 _____ 16-20 _____ 21 or more

4. Years in your current church?

_____ 0-5 _____ 6-10 _____ 11-15 _____ 16-20 _____ 21 or more

5. What is the average worship attendance of your church?

_____ 10-30 _____ 31-50 _____ 51-80 _____ 81-100 _____ 101 or more

6. What is your highest level of education?

_____ High School

_____ Associate Degree, Community College, Trade School

_____ Bachelor Degree (4 years College)

_____ Master's Degree (M.Div., MA, etc.)

_____ Advance Degree (Ph.D., Ed.D, D.Min, etc.)

_____ Other Post-graduate Degree

Appendix I (continue)

The following section contains a series of questions or statements to assert your understanding of leadership development through leadership skills, spiritual formation, discipleship-making, and evangelism. Please respond to each statement by circling the appropriate number:

- 1= Strongly disagree (SD)
- 2= Disagree (D)
- 3= Neutral (N)
- 4 = Agree (A)
- 5 = Strongly Agree (SA)

All your responses are confidential. Please respond as honestly as possible. Thank you.

	SD	D	N	A	SA
7. I have a clear vision for my church	1	2	3	4	5
8. I know my spiritual gifts, and I am using them in ministry.	1	2	3	4	5
9. My spiritual life continues to deepen and expand.	1	2	3	4	5
10. As a pastor, I realize that leading well is not about enriching myself it is about empowering others	1	2	3	4	5
11. Leadership development is a critical component of my ministry.	1	2	3	4	5
12. I have a formal process for developing leaders.	1	2	3	4	5
13. Once I have developed leaders in my church, I should try to keep them.	1	2	3	4	5
14. I am responsible for helping future church leaders to mature	1	2	3	4	5
15. I spend time teaching my leaders regularly.	1	2	3	4	5

Appendix I (continue)

	SD	D	N	A	SA
16. The people I lead are spiritually growing.	1	2	3	4	5
17. I attend leadership development training events offered by the BSCNC.	1	2	3	4	5
18. Church members look up to me as a model of spiritual maturity	1	2	3	4	5
19. I encourage church members to regularly engaged in gospel conversations with non-believers	1	2	3	4	5
20. Evangelism is something all believers must do.	1	2	3	4	5
21. Prayer is the most important spiritual discipline.	1	2	3	4	5
22. The church is the place to equip believers.	1	2	3	4	5
23. The way I lead reflects how important Jesus is in my life.	1	2	3	4	5
24. I attend discipleship training events sponsored by the BSCNC.	1	2	3	4	5
25. Making disciples is an explicit command in the Bible	1	2	3	4	5
26. The purpose of discipleship is to grow a believer into spiritual maturity.	1	2	3	4	5
27. Discipleship requires reproduction.	1	2	3	4	5
28. Evangelism is the starting point of discipleship.	1	2	3	4	5
29. God expects every Christian to spiritually mature.	1	2	3	4	5
30. I have a clearly defined discipleship process.	1	2	3	4	5
31. I have a clearly defined evangelism strategy.	1	2	3	4	5

Appendix I (continue)

	SD	D	N	A	SA
32. Sunday school is the primary method for discipleship in my church.	1	2	3	4	5
33. I intentionally plan for and seek to develop relationships with unbelievers.	1	2	3	4	5
34. I attend evangelism training events sponsored by the BSCNC.	1	2	3	4	5
35. I conduct regular evangelism training in my church.	1	2	3	4	5
36. The BSCNC provides discipleship training that can help my church growth and spiritually mature	1	2	3	4	5
37. The BSCNC provides evangelism training that can help my church be missional in my community.	1	2	3	4	5
38. The BSCNC provides leadership training that can help my growth as a leader.	1	2	3	4	5
39. The BSCNC provides spiritual formation training that can help me mature as a leader.	1	2	3	4	5
40. The ministry needs of my church are adequately addressed by the leadership development models of the BSCNC.	1	2	3	4	5
41. Every believer is biblically mandated to evangelize.	1	2	3	4	5
42. The greater responsibility to evangelize others falls on me as a pastor.	1	2	3	4	5
43. I recognize the need to develop future leaders.	1	2	3	4	5

Appendix J

Cuestionario de Desarrollo de Liderazgo

Gracias por tomarse el tiempo para participar en este estudio. El cuestionario ha sido desarrollado para determinar el grado en que existe una relación entre los modelos de desarrollo de liderazgo utilizados en la Convención Estatal Bautista de Carolina del Norte (BSCNC) y la comprensión, entre los pastores hispanos del estado, de los principios de liderazgo especificados por el BSCNC, hacer discípulos, crecimiento espiritual personal y evangelismo. Los datos específicos no se atribuirán a ninguna persona o iglesia en el informe final.

I. Datos demográficos

1. ¿Qué edad tiene?

_____ 18-29 _____ 30-39 _____ 40-49 _____ 50-59 _____ 60-69 _____ 70 +

2. ¿Es usted pastor de tiempo completo _____ o pastor bi-vocacional _____?

3. ¿Cuánto tiempo ha estado en el ministerio? (en años)

_____ 0-5 _____ 6-10 _____ 11-15 _____ 16-20 _____ 21 o más

4. ¿Años en su iglesia actual?

_____ 0-5 _____ 6-10 _____ 11-15 _____ 16-20 _____ 21 o más

5. ¿Cuál es la asistencia promedio a la adoración de su iglesia?

_____ 10-30 _____ 31-50 _____ 51-80 _____ 81-100 _____ 101 o más

6. ¿Cuál es su nivel de educación más alto?

_____ Escuela secundaria

_____ Título asociado, Community College, Trade School

_____ Licenciatura (4 años de universidad)

_____ Maestría (M.Div., MA, etc)

_____ Grado Universitario Avanzado (Ph.D., Ed.D., D. Min, etc)

_____ Otro título de posgrado

Appendix J (continue)
Cuestionario de Desarrollo de Liderazgo

La siguiente sección contiene una serie de preguntas o declaraciones para afirmar su comprensión del desarrollo del liderazgo a través de las habilidades de liderazgo, la formación espiritual personal, el discipulado y el evangelismo. Responda a cada declaración encerrando en un círculo el número correspondiente:

- 1 = Totalmente en desacuerdo (TD)
2 = En desacuerdo (D)
3 = Neutro (N)
4 = De acuerdo (A)
5 = Totalmente de acuerdo (TA)

Todas sus respuestas son confidenciales. Responda lo más honestamente posible. Gracias.

	TD	D	N	A	TA
7. Tengo una visión clara para mi iglesia	1	2	3	4	5
8. Conozco mis dones espirituales y estoy usándolos en el ministerio.	1	2	3	4	5
9. Como pastor, me doy cuenta de que liderar bien no se trata de enriquecerme, se trata de empoderar a los demás	1	2	3	4	5
10. Mi vida espiritual continúa profundizándose y expandiéndose.	1	2	3	4	5
11. El desarrollo del liderazgo es componente fundamental de mi ministerio.	1	2	3	4	5
12. Tengo un proceso formal para desarrollar líderes.	1	2	3	4	5
13. Una vez que he desarrollado líderes en mi iglesia, debería tratar de mantenerlos.	1	2	3	4	5
14. Soy responsable de ayudar a futuros líderes de iglesia a madurar espiritualmente	1	2	3	4	5

APPENDIX J (continue)

	TD	D	N	A	TA
15. Dedico tiempo para enseñar a mis líderes con regularidad.	1	2	3	4	5
16. Las personas que dirijo están creciendo espiritualmente.	1	2	3	4	5
17. Asisto a eventos de capacitación para el desarrollo del liderazgo ofrecidos por la BSCNC	1	2	3	4	5
18. Los miembros de la iglesia me miran como modelo de madurez espiritual	1	2	3	4	5
19. Animo a los miembros de la iglesia a que participen en conversaciones del evangelio con no creyentes	1	2	3	4	5
20. El evangelismo es algo que todos los creyentes deben hacer.	1	2	3	4	5
21. La oración es la disciplina espiritual más importante.	1	2	3	4	5
22. La iglesia es el lugar para equipar a los creyentes.	1	2	3	4	5
23. La forma en que dirijo refleja lo importante que es Jesús en mi vida.	1	2	3	4	5
24. Asisto a eventos de entrenamiento de discipulados patrocinados por el BSCNC.	1	2	3	4	5
25. Hacer discípulos es un mandato explícito en la Biblia	1	2	3	4	5
26. El propósito del discipulado es hacer crecer un creyente en la madurez espiritual.	1	2	3	4	5

APPENDIX J (continue)

	TD	D	N	A	TA
27. El discipulado requiere reproducción.	1	2	3	4	5
28. El evangelismo es el punto de partida del discipulado.	1	2	3	4	5
29. Dios espera que todo cristiano madure espiritualmente.	1	2	3	4	5
30. Tengo un proceso de discipulado claramente definido.	1	2	3	4	5
31. Tengo una estrategia de evangelización claramente definida.	1	2	3	4	5
32. La escuela dominical es el método principal para discipulado en mi iglesia.	1	2	3	4	5
33. Planeo intencionalmente y busco desarrollar relaciones con personas no creyentes.	1	2	3	4	5
34. Asisto a eventos de capacitación en evangelismo patrocinados por el BSCNC.	1	2	3	4	5
35. Realizo entrenamiento de evangelismo regular en mi iglesia.	1	2	3	4	5
36. El BSCNC proporciona entrenamiento de discipulado que puede ayudar al crecimiento de la iglesia y la madurez espiritual	1	2	3	4	5
37. El BSCNC ofrece capacitación en evangelismo que puede ayudar a mi iglesia a ser misionera en mi comunidad.	1	2	3	4	5
38. El BSCNC ofrece capacitación en liderazgo que puede ayudarme en mi crecimiento como líder.	1	2	3	4	5
39. El BSCNC ofrece entrenamientos en formación espiritual que pueden ayudarme a madurar como cristiano.	1	2	3	4	5

APPENDIX J (continue)

	TD	D	N	A	TA
40. Las necesidades ministeriales de mi iglesia son adecuadamente satisfechas por los modelos de desarrollo de liderazgo del BSCNC.	1	2	3	4	5
41. Todo creyente tiene el mandato bíblico de evangelizar.	1	2	3	4	5
42. La mayor responsabilidad de evangelizar a los demás recae sobre mí como pastor.	1	2	3	4	5
43. Reconozco la necesidad de desarrollar futuros líderes.	1	2	3	4	5

APPENDIX K

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

May 12, 2021

Dimas Castillo
Gary Bredfeldt

Re: IRB Approval - IRB-FY20-21-714 An Examination of Leadership Development Practices Among Pastors Leading Hispanic Southern Baptist Churches in North Carolina

Dear Dimas Castillo, Gary Bredfeldt:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: May 12, 2021. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

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

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

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

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office