

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

GROUNDING THEORY STUDY ON THE PERCEIVED RELATIONSHIP
BETWEEN CLASSICAL LEADERSHIP THEORIES EDUCATION
AND CHRISTIAN MINISTRY LEADER'S SUCCESS

A Research Prospectus Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Yannique Thomas

Liberty University, Lynchburg, VA

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ABSTRACT

A central aim of the research study was for colleges and universities that prepare Christian ministry leaders for ministry in the twenty-first century to include classical leadership theories education in order to meet the growing demand for equipping Christian ministry leaders of the future for success (Kessler & Kretschmar, 2015). The research findings overwhelmingly suggested that there is a direct link between classical leadership theories education and Christian ministry leaders' success. All of the characteristics, skills, talents, and attributes identified through receiving classical leadership theories education shifts the emphasis away from what the Christian ministry leader knows in his head verses knowing how to utilize what is learned through classical leadership theories education to be successful as a Christian ministry leader.

The descriptive and diverse experiences reported in the email interview protocol by Christian ministry leaders helped to uncover and develop the four emergent themes. The researcher attempted to solve a problem of contemporary Christian education by utilizing the qualitative grounded theory research design by suggesting a model that incorporated training in classical leadership theories education for Christian ministry leader's success. The researcher observed that the research study would have been less effective without the email interview protocol included in the research design. These research study results were critical and relevant for establishing the foundation of creating the opportunity to bridge the gap between Christian ministry leadership theories education and Christian ministry leader's success. Future research could potentially include expanding the research population to broaden the overall research study results.

Keywords: Classical Leadership Theories, Christian Ministry Leadership Education, Qualitative Research, Grounded Theory Research, Leadership, Leadersophy, Leadersopher,

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Dedication

This manuscript is dedicated to my mother Adrianna, Albertha, Nee McKinney, Whyllly, who had to leave school as a teenage mother, but was my first real life leadership example and true trailblazer in her own right. She came from very humble beginnings being born in Kemp's Bay Andros, Bahamas and later moved to Nassau, Bahamas, where I was born. She left a legacy of entrepreneurship and leadership that is second to none throughout the entire Commonwealth of the Bahamas. She taught me to pursue my education above all, to love, have compassion and to be kind to others. All the effort, hard work put forth into this research is dedicated to her.

This research study is also dedicated to my very first leadership mentor, the late Dr. Myles Munroe. He was one of my neighbors from my childhood neighborhood in Cable Beach, Nassau, Bahamas. He was the first person to inspire me to study leadership as a core major of study in college, when most colleges at that time only offered management. While attending one of his international leadership conferences, he spoke with me after, and he both challenged and inspired me to pursue this dream of becoming a Doctor of Education in Christian leadership.

The research project is also dedicated to my current leadership mentor, Dr. John Maxwell. After my first mentor Dr. Monroe died tragically in a plane crash in 2014, I sought out Dr. John Maxwell because he was a well-known Christian leader like Dr. Monroe. I made it official after I got off active duty as a US. Army military officer, and became an International Maxwell Certified coach, teacher, speaker, and trainer. I am currently an executive director and serve as an Ambassador for The John Maxwell team.

Lastly but certainly not least, this manuscript is dedicated to my Lord and Savior, Jesus Christ for paying the price on cavalry for me to have this life in him and having life more abundantly. Selah and Amen!

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List of Abbreviations

Chief Executive Officer (CEO)

Chief Financial Officer (CFO)

Cable News Network (CNN)

King James Version (KJV)

North America Professors Of Christian Education (NAPCE)

Institutional Review Board (IRB)

Liberty University (LU)

CHAPTER ONE: RESEARCH CONCERN

Introduction

It is no secret that today's church leaders have a high level of moral improbity. On any given week, the media is reporting on some sort of immoral behavior that was performed by clergymen and women. These kinds of moral blunders cast an unfavorable light on faith in God, belief in a higher power, and Christianity in general. This is referred to as the dark side of the leader by McIntosh and Rima (2007). The dark side of the leader, according to McIntosh and Rima (2007), is a natural byproduct of human evolution. Our personality's inner desires, compulsions, and dysfunctions often go unnoticed or unexplored until we have an emotional eruption (McIntosh & Rima, 2007).

There appears to be an epidemic of leaders getting exposed these days. For example, according to Empowering Women Everyday Online Magazine, a senior pastor of a mega church who was arrested for driving under the influence of alcohol, posted bail, and continued preaching without extensive intervention or treatment. Additionally, his ex-wife, who is also a world-renowned pastor has also admitted to her own personal struggle with addiction to prescription drugs and extramarital affairs.

Other examples are, according to a 2017 Cable News Network (CNN) headline news story, a Christian bishop who was married with a family, and considered a mega church pastor, that once hosted the four Presidents of the United States at his church for the funeral of Coretta Scott King, wife of Dr. Martin Luther King, Jr, civil rights leader, it was reported that he had been in multiple same gender affairs with at least four men who volunteered to come forth and tell their story. In a 2010 headline news story report by CNN of another major evangelical pastor that was married with a family and running his ministry along with his wife admitted to paying a

male prostitute for sex. All of these Christian ministry leaders are seminary graduates, mentored by the best evangelical leaders, theologians of theologians, but clearly lacks leadership character.

The Apostle Paul establishes the scriptural qualifications for leaders in the first chapter of his Epistle to Titus. Any man who is blameless, married to one wife, and the father of faithful children who has not been accused of riot or disorder, he claims, is eligible. As a steward of God, a Christian ministry leader must be blameless, not self-willed, quick to anger, not given to wine, no striker, not given to filthy lucre. In the book of First Timothy, he describes that a Christian ministry leader should be a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he has been taught, that he may be able by sound doctrine to lead others.

This research study did not seek to present a comprehensive justification for the current state of all moral degeneration among Christian leaders. This study, on the other hand, sought to provide an innovative perspective from which to investigate and consider a collection of ideas as feasible solutions to the difficulties outlined. As a secondary aim, this research study attempted to argue that the overwhelming evidence presented by a number of church leaders, including pastors, teachers, bishops, apostles, deacons, elders, and ministers, who have been exposed in the media for their personal moral failures and improprieties, necessitates an investigation into the perceived relationship between classical leadership theories education and Christian ministry leaders' success.

The scope of this research study analysis did not extend to problems of process oversight and control. By responding to the research questions asked, this study sought to argue for the need for research to be conducted to properly answer the questions asked. Chapter one will discuss the background of the research problem, statement of the problem, purpose statement,

assumptions and delimitations, research assumption, delimitations of the research design, definition of terms, significance of the study, and summary of the design. Chapter two will discuss the theological framework for the Study, Biblical foundations of Christian leadership, implications of Christian education, theology of leadership in Christian leadership education, and developing a framework of theology of leadership in Christian leadership education. Chapter three will discuss the research design synopsis, research design and methodology, setting, participants, role of the researcher, ethical considerations, data collection methods and instruments, and data analysis. Chapter four will discuss the findings, description of participants, demographics, survey one, two, and three analysis, and evaluation of research design. Chapter five will discuss the summary of findings, research questions, discussion, emergent themes, implications, limitations, recommendations for future research and summary.

Background to the Problem

The days of Christian ministry leaders being able to live a double life while preaching one thing and living diabolically opposed to everything they say and what God expects of them are long gone. Thanks to the rise of social media and the growing use of the internet as a legitimate news source by everyday citizens (Wong, McAlpine, Thiessen, & Walker, 2019). According to recent research conducted by the Pew Research Center, nearly everyone asked (90 percent) has heard of someone or something regarding allegations of misconduct, sexual abuse, or inappropriate acts among Christian ministry leaders.

A survey of the literature indicates that there is a paucity of research on the relationship between Christian ministry leader's success and classical leadership theories education. For instance, Regents College Master of Art's in Leadership, Theology & Society program and Northwestern Nazarene University Graduate School of Theology both offer general leadership for their Christian ministry leadership programs. They include educational leadership, theology

and leadership, the wise leader, leadership and organizational development, but no classical leadership theories education. Additionally, whether there was a perceived discrepancy between Christian ministry leaders who received classical leadership theories education and succeeded and those who did not was also disputed. Similarly, whether there was a perceived difference between Christian ministry leaders who failed to complete classical leadership theories training and failed and those who did is unclear. This study also explored what is evil, principled-centered leaders, Christian leadership ethics, moral leaders, Christian and theological ethics.

Evil defined

Christians define evil as any deviation from God's ideal state of affairs (Ledbetter et al., 2016). However, the Bible plainly indicates that everyone has sinned and fallen short of the glory of God (KJV, Romans 3:23). Titus chapter one offers biblical and scriptural guidance on Christian leadership credentials (KJV, Titus 1:6-9). Subsequently, from a Christian perspective, evil refers to everything that is wrong with the world, including both natural and human issues (Ledbetter et al., 2016). Respectively, leadership requires the growth of one's spirit, which is intrinsically related to one's relationship with God and others (Ledbetter et al., 2016).

Principle-Centered Leaders

Christian leadership is essentially something that comes from within a spirit-filled center, rather than something that exists outside of it (Ledbetter et al., 2016). Principle-centered leaders, exhibit the following characteristics. They are always learning, have a service orientation, emit positive energy, believe in others, have a balanced existence, regard life as an adventure, have synergy, and engage in holistic self-renewal (Ledbetter et al, 2016). Christian ministry leaders must also follow ethical guidelines. The influence gained through growing individually and collectively through social networks, for example, spreads like a social contagion from one

person to the next. The spiritual impact made toward men and women in the body of Christ as a result of our spiritual connections to Christ and one another spreads like a spiritual virus throughout the body of Christ's ecology (Lowe & Lowe, 2018). Subsequently, Christ offered the best example of this impact for Christian ministry leaders to follow by his public display of purity (Lowe & Lowe, 2018). As a result, this scholarly research into how classical leadership theories education influences the success or failure of Christian ministry leaders has filled in the gaps and has contributed to the body of knowledge.

Christian Leadership Ethics And The Moral Leader

To start, the author described what ethical leadership is. Ethical leadership is described as the demonstration of normatively appropriate behavior through personal actions and interpersonal interactions, as well as the encouragement of such behavior to followers through two-way communication, reinforcement, and decision-making (Mabey, Conroy, Blakeley, Marco, 2017). While Christian leadership ethics has received a lot of attention in the last twenty to thirty (20-30) years, the world of practice in Christian ministry leadership has generated some of the most notable cases of unethical leadership we've seen in recent years (Mabey et al., 2017).

A moral person is known for their integrity in both their personal and professional lives, but the moral leader is concerned with how the leader uses the tools at his or her disposal to promote ethical behavior (Mabey et al., 2017). A moral leader who lacks integrity in their personal life is seen as hypocritical, and their ethical authority suffers as a result. To lead ethically, one must first develop personal integrity, which encompasses attributes such as benevolence, fairness, and ethical judgment. Similarly, when in a position of authority, it is critical to demonstrate these qualities (Mabey et al., 2017).

Christian Ethics and Theological Ethics

According to the scriptures, persons who exercise power and ethical leadership, whether in the church or in the world, must have faith and humility (King James Bible, 1769/2019, Luke 6: 22-26; Mabey et al., 2017). Christian ethics and theological ethics are commonly used interchangeably (Kessler & Kretzschmar, 2015). Theological ethics, like Christian leadership, is a multidisciplinary field (Kessler & Kretzschmar, 2015). Leadership theorists have underlined the need for ethical leadership (McMaster, 2013). Christian leadership concepts are informed by the biblical perspective of man (Nass & Kreuer, 2018). This approach has led to a clearer understanding of the importance of moral and ethical standards in leadership (McMaster, 2013). It is a methodical and normative approach to leadership that includes elements of both individual and institutional ethics (Nass & Kreuer, 2018).

In the twenty-first century, there is a heated discussion over what constitutes real, good, right, true, and smart (Kessler & Kretzschmar, 2015). The moral idea of a good creation that, while now fallen, can be rescued motivates and inspires Christian ethics researchers (Kessler & Kretzschmar, 2015). Theological ethics and Christian leadership are linked in two ways. To begin, Christian leaders must assess their own active participation in the process of personal moral formation and the building of churches as moral communities with the Holy Spirit (Kessler & Kretzschmar, 2015).

Second, before attempting to make meaningful structural and practice improvements in local and global societies, as well as a major improvement in our human connections with all of creation, individuals must review their own conceptions of what is right and good (Kessler & Kretzschmar, 2015). As a result, Christian leadership must be viewed as a subject of study capable of integrating knowledge and analysis from a wide range of academic disciplines and

real-world scenarios. As a cross-disciplinary field of study, Christian leadership theories education has the potential to make a significant contribution to both academics and practice (Kessler & Kretzschmar, 2015).

Statement of the Problem

According to Roberts (2004), the problem statement describes the challenges that lead to the need for a research study. The problem statement is a summary of the study that conveys the story behind the variables or concepts to be investigated and serves as a backdrop for the research questions that lead to the purpose statement (Creswell, 2018). In other words, the gap between what is already known and what is being explored is the problem statement. The research study's problem statement must also describe how it fits into the current body of knowledge (Roberts, 2004).

Analogous to another research study conducted on Christian ministry leaders, this research study also explored what pastoral denominational leaders and theological educators are saying about preparing Christian leaders for ministry success (Wong et al., 2019). The research study suggests that the needs of Christian ministry leadership today necessitate a critical examination of the old educational model for Christian ministry leadership success (Wong et al., 2019). In the past, Christian ministry leaders' success paths were well-defined and easy to follow. However, more recent research study results suggest the demand for more competent Christian ministry leaders is increasing (Kessler & Kretzschmar, 2015). As a result, it is vital to come up with new ideas for addressing the need to train Christian ministry leaders for success (White & Kirkpatrick, 2020). Therefore, this research study results have provided one new idea.

At the center of the twenty-first-century Christian leadership development discussion, is the question of how to develop the human capacities necessary to create the leadership traits required to be effective as Christian ministry leaders (Wong, McAlpine, Thiessen, & Walker,

2019). This research study will equip colleges and universities to intentionally restructure their Christian ministry leadership education to include classical leadership theories education in order to meet the demand for equipping future Christian ministry leaders to be successful in the twenty-first century and beyond (Kessler & Kretschmar, 2015). While there was a wealth of information available in the literature about Christian ministry leadership in general, there was no empirical studies available on the relationship between classical leadership theories education and Christian ministry leadership success or failure. As a result, this research study was necessary to determine and comprehend whether there is a perceived relationship between classical leadership theories education and Christian ministry leadership success.

Purpose Statement

The purpose of this qualitative grounded theory research study was to discover how formal classical leadership theories education affects ministry leaders who succeed or fail versus those who do not receive formal classical leadership theories education and succeed or fail. Kessler & Kretschmar (2015) describe Christian leadership as a trans-disciplinary topic of study, which guided this research. This theory examines the relationship between Christian leadership and other disciplines, both theological and non-theological. To further grasp the depth of the relationship and the influence of the encounter, a qualitative study method was chosen.

Research Questions

Three main research questions guided this research study. These research questions were identified as the most appropriate to answer the question of whether or not there is a perceived relationship between classical leadership theories education and Christian ministry leader's success.

RQ 1. What is the perceived relationship, if any, between classical leadership theories education and Christian ministry leader's success, as described by Kessler & Kretschmar, 2015?

RQ 2. What characteristics distinguishes Christian ministry leaders who have received classical leadership theories education from those who have not, as described by Wong et al., 2019?

RQ 3. What is the perceived relationship, if any, between Christian Ministry leaders who obtained classical leadership theories education and succeed or fail and those who do not, as described by Kessler & Kretschmar, 2015?

Assumptions and Delimitations

Research Assumption

An assumption is a presumption that the research project would be useless if it did not exist (Leedy & Ormrod, 2019). The following were the research study's assumptions. They were that all current Christian ministry leaders who self-identify as such were in fact. The leaders of all Christian ministries were Christians. Christian leadership education institutes were open to novel methods of training and equipping Christian ministry leaders. There were numerous Christian leadership models available to help persons prepare for Christian ministry leadership. The perceived association between Christian ministry leader success or failure and classical leadership theories education can be measured. Some measure of the leader's success or failure were linked to classical leadership theories education.

Delimitations of the Research Design

The research study was delimited to those Christian ministry leaders who were in Christian ministry leadership for at least two years. The second delimitation to this research study was that it only included Christian ministry leaders that were in the United States of America and English speaking. The third delimitation of the study was that it was only for Christian ministry leaders who were at least eighteen years old. The research study covered both men and women Christian ministry leaders, according to the fourth delimitation. The fifth delimitation was that it was open to Christian ministry leaders of all ethnic origins. The research

study's sixth constraint was that it was open to Christian ministry leaders from all Christian denominations.

Definition of Terms

1. **Authentic Leadership Theory:** The key concepts to cultivate in order to be an authentic leader are self-awareness, values, ethics, emotional intelligence, building connections, and self-acceptance (George, 2007) (APPENDIX G).
2. **Christ-Centered Leadership:** Defined as going beyond the motivation to serve others and suggests that some leaders desire to place God's commandments prominently in the center of everything they do (Grimes & Bennett, 2017).
3. **Christian:** Defined as a person who has made a voluntary decision to accept the lord Jesus Christ into their heart as their lord and savior, confess with their mouth that Jesus Christ is lord and believe in their hearts that he died and was raised from the dead and will be saved (KJV, Romans 10:9-10).
4. **Christian Education:** People and religion are at the center of Christian education, which necessitates theories, instructional duties, and goals (Anthony & Benson, 2011; Estep et al., 2008; Pettit, 2008).
5. **Christian Leader:** The Christian ministry leader who has responsibilities both inside and outside of the church is referred to as a Christian leader (Kessler & Kretzschmar, 2015).
6. **Christian Leadership:** Those leaders who explicitly draw on their faith and Christian worldview (Kessler & Kretzschmar, 2015).
7. **Christian Ministry Leaders:** Defined as deacons, elders, ministers, pastors, teachers, bishops, apostles, archbishops, prophets, and evangelists (KJV, Ephesians 4:11).
8. **Classical Leadership Theories Education:** comprise eight (8) leadership theories which include great men leadership theory, leadership skills theory, authentic leadership theory, servant leadership theory, transformational leadership theory, transactional leadership theory, Traits leadership theory and situational leadership theory (Northouse, 2021). (Figure 1).
9. **Great Men Leadership Theory:** The great men leadership theory claims that only a few chosen men are predestined to govern (Mouton, 2017; Northouse, 2021; Spector, 2016; Uslu, 2019) (APPENDIX G).
10. **Leadership Defined:** Leadership is defined as the ability to have an idea with a set goal and the flexibility to make the necessary changes, while enlisting others to help you to achieve the goal. (Appendix L).
11. **Leadership Skills Theory:** Describes a leader's ability to develop the capacity to lead more effectively (Katz, 1955) (APPENDIX G).

12. **Leadersphere** – the custodian or designee over the debate, discourse or conversation of the subject of leadership (Thomas, 2018).
13. **Leadersophy** – the art and science of the discourse or conversation of the subject of leadership (Thomas, 2018).
14. **Leadersope** - an in-depth leadership analysis and assessment of the behavior within a leadership context (Thomas, 2018).
15. **Leaderscoping** - is the review of the results and observation of the outcomes within a leadership context (Thomas, 2018).
16. **Leaderscopy** - the process of examining the actions, activities of individuals, small, and large groups (Thomas, 2018).
17. **Servant Leadership Theory:** The servant leadership notion is based on a leader's willingness to serve others first and foremost (Greenleaf, 1991) (APPENDIX G).
18. **Situational Leadership Theory:** According to the situational leadership theory, the leader is allowed to assess the level of readiness of the followers before taking any decision-based leadership action (Hershey & Blanchard, 2001; Vroom & Jago, 2007) (APPENDIX G).
19. **Traits Leadership Theory:** According to the leadership traits theory, only those who are genetically predisposed from birth should lead (Bernard, 1926; Northouse, 2021; Stogdill, 1974; Zaccaro, 2007) (APPENDIX G).
20. **Transactional Leadership Theory:** According to transactional leadership theory, leaders can create a mutually beneficial trade between themselves and their followers that leads to the leader's desired outcome (Burns, 1978; 2003; Northouse, 2021) (APPENDIX G).
21. **Transformational Leadership Theory:** According to the transformational leadership theory, the leader has the power to encourage the follower to build a bond that elevates both the leader's and the follower's expectations, resulting in the achievement of the goal (Bass, 1985; Bass & Avolio, 1994; Bennis, 2003; Burn, 2003) (APPENDIX G).

Significance of the Study

Despite the fact that research on Christian ministry leadership has increased exponentially over the last decade (Walls et al, 2011; Kessler & Kretzschmar, 2015; Barna, 2017), there was still a notion that Christian ministry leadership education preparation was in crisis (Wong et al.,2019). Christian leaders must emulate the traits of God revealed in scripture when examining the ethical components of Christian leadership philosophy (Lowe & Lowe, 2018). Otherwise, any carelessness reduces the human's potential to acquire full ministry

maturity and development equilibrium (Lowe & Lowe, 2018). Moral, social, emotional, intellectual, physical, and spiritual development are identified as the six dimensions of development equilibrium. One of the goals of ethics as a basis in Christian leadership theory is to help Christian leaders experience Christ's wholeness (Lowe & Lowe, 2018). The argument was that ethical knowledge and awareness necessitate a certain amount of expansiveness, which can be achieved through spiritual practice (Kessler & Kretzschmar, 2015). Therefore, research on this phenomenon was required in order to better comprehend the ethical foundations of Christian ministry leadership.

Additionally, heterogeneous research studies claim that the majority of Christian ministry leaders are only exposed to conventional Christian education, as stated by Estep et al., 2008, which doesn't focus on classical leadership theories education. Content, teaching techniques, audiovisual technology, and infrastructure were not the most important aspects of Christian education. It was all about the people (Estep et al., 2008). One goal of the research study was to discover and validate if there was a perceived link between classical leadership theories education and Christian ministry leaders' success. Equally, to identify an alternate resolution to preparing Christian ministry leaders for success. A secondary aim was to generate theory because Christian leadership theories education that focuses on reasoning of the mind and academic performance was insufficient (Estep et al., 2008; Kessler & Kretzschmar, 2015). Comparably, a cursory survey of the literature had indicated the need for more scholarly research on the perceived relationship, if any, between classical leadership theories education and the success or failure of Christian ministry leaders.

Summary of the Design

The research goal for this qualitative study was to see if there was a relationship, if any, between Christian ministry leaders who had formal classical leadership theories education and

succeeded. A secondary goal of this research design was to generate theory. The material discussed in Chapter two have helped to connect this research investigation together.

Furthermore, as described by Estep et al (2008), another guiding concept was to examine the concept of biblical leadership and Christian leadership education, as well as the concepts of Christ-centered leadership, Christian education, theological ethics, and applications in the context of Christian leadership ethics and practical theology (Cameron, 2005; Cooper, 2011; Kessler & Kretzschmar, 2015; Wong et al, 2019).

Additionally, there are five primary strategies of inquiry in Qualitative research methodology which focus on data collection, analysis, and writing (Creswell, 2018). They are: 1) narrative, 2) phenomenology, 3) case study, 4) grounded theory and 5) ethnography (Creswell, 2018). The researcher utilized the grounded theory qualitative research design because the researcher was driven by the depth of the information versus the breadth of information (Creswell, 2018; Glaser & Strauss, 2009). These are discussed in the following chapter.

The Method, Purpose And Application In Research

Grounded theory is regarded as a qualitative research method with virtually limitless potential and applications (Creswell & Creswell, 2018). The finding of theory from evidence was at the heart of the qualitative grounded theory research design (Creswell, 2018). The least likely of all qualitative research methodologies to begin with a specific theoretical framework is grounded theory research (Creswell, 2018; Leedy & Ormrod, 2019). To construct theories in this research study, the qualitative method grounded theory research design was used (Creswell, 2018; Leedy & Ormrod, 2019). The theory-building process was defined as the researcher's aim and deliberation about the events, program, or situation under inquiry (Creswell, 2018). The qualitative grounded theory study design employed the best course of action and plausibility via various rounds of data collection and interpretation, using a procedure known as abduction (Leedy & Ormrod, 2019).

In developing the qualitative grounded theory research methodologies, the implications of the research design purpose are equally crucial. To put it another way, exact science does not dictate the research strategy. As a result, research methodology selection is more of an art than a science (Patton, 2002). The qualitative grounded theory research approach allowed for a more in-depth analysis of issues, resulting in more information being acquired from a smaller number of research participants (Patton, 2002).

The Method's Implementation

The researcher employed a qualitative methodological grounded theory study design to see if there was a perceived relationship between classical leadership theories education and the effectiveness of Christian ministry leaders. As the intended research study have illustrated, grounded theories investigations were especially effective when existing concepts about the situation are either missing or inadequate (Leedy & Ormrod, 2019). In addition, the researcher was able to take a step back and evaluate from a correspondence perspective in order to generate explanatory propositions that corresponded to real-world phonemes (Patton, 2002). However, the researcher had to avoid having too much prior knowledge of previous research on the study's topic because this could hinder the researcher's capacity to remain open-minded when analyzing and interpreting the data (Leedy & Ormrod, 2009).

The researcher employed the qualitative grounded theory research design to stress methodological rigor and thoroughness throughout the study process, from initial design to data collection and analysis to theory building (Patton, 2002). Participants were carefully picked to represent specific traits or experiences that aided the researcher in developing ideas (Patton, 2002). Data analysis was utilized to saturate the categories and unearth any contradicting data that suggested the categories, or if their interrelationships needed to be changed. The resulting theory was theoretically rich, with a high number of concepts and their interconnections (Leedy

& Ormrod, 2019). The researcher did utilize the qualitative grounded theory research design to comprehend and produce the applicable grounded theory in order to respond to the research question of whether or not there was a perceived relationship between classical leadership theories education and Christian ministry leader's success.

The next chapter is chapter two, which is the literature review. The literature review will discuss the following topics to support this research study. They are the theological framework for the study, Christ-centered leadership, biblical foundations of Christian leadership, biblical perspectives of leadership, why is religion or spirituality not enough for Christian ministry leaders to succeed, theology of leadership in Christian leadership education, developing a framework of theology of leadership in Christian leadership education, Christian leadership versus Christian education, Christian education and culture formation, four prominent peaks, theology of classical leadership theories education, Christian leadership education, practical theology, rationale for study, gap in the literature, and profile of the current study.

CHAPTER TWO

Overview

The literature review comprises the second chapter of the research study (Creswell, 2018). The literature review has served multiple functions in this qualitative grounded theory research design. It has served as a framework for determining the study's value as well as a standard for comparing the research findings to other findings. It connected the study to a larger, ongoing conversation in the literature, filling in gaps and building on previous research. It informed the reader about the findings of other studies that are closely related to the one in progress. In order to convey an inductive design that is regarded as most ideal for qualitative grounded theory research design, the researcher was careful to not overemphasize the literature over allowing the research participant responses to guide the research study.

The use of the literature review in this qualitative grounded theory research study has implied that the researcher will use the literature in a way that is consistent with the researcher's assumptions of learning from the research participants, rather than prescribing the questions that must be answered from the researcher's perspective. Following that, the researcher has included related material in the last section, where it will be compared and contrasted with the study's findings for themes or categories to emerge.

Theological Framework for the Study

The theological framework for this research study was guided by the concept of Christ-centered leadership (Grimes & Bennett, 2017). Christ-centered leadership was described as being anchored and grounded in the love of Christ with good morals and ethics as motivating factors (Chester & Timmis, 2008; Grimes & Bennett, 2017; White & Kirkpatrick, 2020). It is vital to build a Christian model of leadership that is Christ-centered when it comes to establishing a

theological foundation for Christian ministry leadership (Bredfeldt, 2006; Grimes & Bennett, 2017; Kirkpatrick & Eason, 2020).

Christ-centered leaders recognize a strong responsibility to exercise ethical servant leadership, which entail serving, mentoring, developing, and nurturing of followers (Grimes & Bennett, 2017). Some of the best examples of a model of leadership is based and grounded in worldviews, practices, and habits that are congruent with Christian ideals and are found in scripture (McMaster, 2013; White & Kirkpatrick, 2020). For instance, there are lessons on the value of faith in the Book of Hebrews, which espouses the principle of faith which is an essential characteristic for Christian ministry leaders to develop (KJV, Hebrews 12: 1-3). There are teachings on the audacity of hope and trust in the face of despair in the book of Job, which is pivotal for leadership (KJV, Job 13:15). There are also valuable lessons on the power of love in the book of First Corinthians and how love is unconditional, and it never fails, which is critical for all Christian ministry leaders' success (KJV, 1 Corinthians 13:1-13).

Additionally, a Christ-centered leadership style is based on love and is guided by love, morals, and values (White & Kirkpatrick, 2020). Christ-centered leaders have a strong sense of responsibility to undertake ethical servant leadership, which entails serving, mentoring, developing, and nurturing their followers (Grimes & Bennett, 2017). The Christian leader as a whole person is included in a Christ-centered leadership strategy. We observe this in terms of mental or emotional health, for example. Even Christian business programs, which include Christian leadership education, are introducing the concept of Christ-centered leadership strategy. It does, however, deserve increased attention through Christian leadership education programs that includes classical leadership theories education (Kirkpatrick & Eason, 2020).

For Christian ministry leadership success, Christian leadership education architects should consider a Christ-centered leadership strategy within the context of classical leadership theories education. A Christ-centered leadership strategy expands on the traditional definition of Christian leadership, which is sometimes referred to as servant leadership (Grimes & Bennett, 2017). This type of leadership consistently requires the Christian ministry leader to deny themselves and to constantly put others first. According to a Barna (2017) survey of Christian leaders, many of them reported that they were more likely to experience emotional or mental tiredness. Nearly half of all pastors representing forty-six percent (46%) reported having experienced depression. While attitudes around depression are improving among Christian ministry leaders, according to Chuck DeGroat, there are rural pastoral situations where certain images of the put together pastor still prevail (Barna, 2017). This claim backs up the case for a more developed understanding of Christian leadership theories education that focuses on both Christ-centered leadership and heart transformation rather than just head knowledge (Grimes & Bennett, 2017; Kirkpatrick & Eason, 2020).

Biblical Foundations of Christian Leadership

Authentic biblical foundations of Christian leadership are described as an understanding of biblical theological leadership from the viewpoints of creation, Christianity, and man's fall, as well as redemption and reconciliation (Ledbetter, Banks, & Greenhalgh, 2016; White & Kirkpatrick, 2020). The concept of biblical leadership is extremely important (Howell, 2003). All foundations of Christian leadership are founded on the established model of leadership for all Christian ministry leaders being in the personage of Jesus Christ, according to the book of Genesis (Genesis 1:26-27). Jesus Christ exemplified (John 13-19) and personified (Mark 1-9) scriptural and Christian ministry leadership values during his entire life (Howell, 2003; Thomas, 2019). The next sections will outline the story of creation, Christianity and the fall of man,

redemption and reconciliation, implications and Christian education, and the image of God to further establish the theological framework for the study.

The Story Of Creation

Starting in Genesis, the biblical account indicates that God created humanity to perform a particular role in God reconciling all things unto himself (Colossians 3:10) (White & Kirkpatrick, 2020). God is referred to as the creator and sustainer of creation. The complexity of leadership was part of the wonder of creation, deserving of further study and comprehension. This concept of creation was fascinating and ripe for investigation (Ledbetter et al., 2016).

Christianity And The Fall Of Man.

Christians consider the bible to be authoritative for life, according to Ledbetter, Banks, and Greenhalgh (2016). The Bible posits a historical God who revealed himself to people and laid the groundwork for being, purpose, morality, and society (Ledbetter et al., 2016). It was critical to grasp theologically who the leader is based on scripture in order to completely know the comprehensive biblical foundation of Christian leadership (White & Kirkpatrick, 2020). The idea of the fall of man explains that Adam was formed in God's image and likeness (KJV, Genesis 1:26-27), but humanity failed to obey God's command not to eat from the tree of the knowledge of good and evil (KJV, Genesis 2:16-17). As a result, humanity grew estranged from God (KJV, Genesis 3:22-24), until the second Adam, Jesus Christ, arrived (White & Kirkpatrick, 2020).

Redemption And Reconciliation.

According to Ledbetter, Banks, and Greenhalgh (2016), the biblical story is centered on the concept of redemption, which is defined as the repair of relationships with God and humanity. Jesus Christ's incarnation, atonement, and resurrection are vital to salvation and the

ultimate foundation for all Christian endeavors (Ledbetter et al., 2016). What's important to remember is that the story of redemption (KJV, 2 Corinthians 5:18) and reconciliation (Romans 5:10) is centered on mankind's rebellion against God and the need for grace (White & Kirkpatrick, 2020). It also explains why there is so much evil and death in the world (White & Kirkpatrick, 2020). For example, if Adam and Eve had not been disobedient, sin, and death, Jesus and his perfect life, and resurrection would not have been necessary to restore men and women to a right relationship with God (KJV, Ephesians 2:13-22).

Implications of Christian Education.

According to Estep, Anthony, and Allison (2008), education must become an integrated area of theology and social science that understands itself to be in the service of the church in order to be Christian in its fullest sense. To put it another way, it must be a theologically based discipline (Estep et al., 2008). However, according to Walls (2011), churning out old forms originating from Western church history and theological standards will not suffice. According to Wong et al., 2019 it is in the best interests of theological educators to listen carefully to frontline church leaders to consider and possibly make changes to their educational mission and curriculum in order to fulfill their primary purpose of preparing religious professionals for ministry.

According to Barna (2017), when it comes to how well seminaries equip Christian ministry leaders for effective church leadership, pastors gave a less than favorable response at least half of the time. In other words, five out of every ten pastors said they were unprepared for the unorthodox challenges in Christian ministry leadership for success. According to Howell (2003), the quality of a church's, organization's, or country's leaders determines whether it rises or falls. Good leadership is crucial to any organization's or group's success in achieving its

purpose (Howell, 2003). As a result, Christian leadership architects have a unique opportunity to investigate Christian leadership education as a tool for developing leaders who can overcome the obstacles that underdeveloped leaders encounter (Howell, 2003; Thomas, 2019).

The Image Of God/Imago Dei

Without mentioning the image of God, no theological examination of humanity's moral failings is complete. The most fundamental response is that man is made in the image and likeness of God (KJV, Genesis 1:26-27). The concept of the Imago Dei has existed since the second century and continues to exist today (Lewis, 2014). While there are some minor differences, all perspectives can be divided into three categories: substantive, relational, and functional perspectives (Lewis, 2014). According to the substantive perspective, the Imago Dei is made up of specific components or features of man, such as his reasoning or spirit. Just like in scripture, let us make man in our image, after our likeness, God says in Genesis 1:26. This is the only one of the three points of view that differentiates between the terms image and likeness (Lewis, 2014).

A fresh concept of the Imago Dei appeared in the twentieth century. The relational viewpoint examines man's relationship with God or other divine representations. According to Genesis 1:27, God created man in his image, male and female. Lewis (2014) points out that in this framework of the imago, there is diversity within the Godhead as well as diversity among persons. The relational viewpoint is existential. This dynamic relationship is the essence of man's likeness to God (Lewis, 2014).

According to the functional viewpoint, God's image in man is an action that he performs, such as ruling or dominating creation. Genesis 1:26 says to Let them rule over all water creatures, all birds of the sky, all animals, all land, and all creeping things that creep on the earth.

Like relational views, functional views are existential. The Imago Dei is the activity and concept of ruling over creation (Lewis, 2014).

Biblical Perspective Of Leadership

This section will examine servant leadership from a biblical perspective, as it has become a popular leadership concept. Mizzell and Huizing (2018) argue that ideals must be aligned before servant leadership can be effective. Servant leadership is characterized by a number of characteristics. It is unique in that it prioritizes compassion in the leadership process and adopts a contentious and counterintuitive approach to power and influence in leadership. The concept of servant leadership is puzzling since it goes against popular leadership beliefs. Christians have long looked to Jesus as a successful leader who exemplifies God's leadership style (Mizzell & Huizing, 2018).

Correspondingly, Mizzell and Huizing (2018) list ten servant leadership characteristics. The first attribute of servant leadership is listening. To put it another way, being attentive and open to other people. The second quality of servant leadership is empathy. To put it another way, viewing things from someone else's perspective. The third quality of servant leadership is healing. Making others happy, to put it another way. The fourth characteristic of servant leadership is awareness. To put it another way, being comfortable in your surroundings. The fifth attribute of servant leadership is persuasion. Encouragement, to put it another way. The sixth servant leadership trait is conceptualization. In other words, looking at the big picture (Mizzell & Huizing, 2018). The seventh trait of servant leadership is foresight. In other words, practical expectations. The eighth trait of servant leadership is stewardship. To put it another way, the responsibility of leadership. The ninth characteristic of servant leadership is dedication to growth. To put it another way, you'll be given the tools you need to succeed. The tenth trait of servant leadership is community building. In other words, creating a positive learning

environment (Mizzell & Huizing, 2018). These ten attributes can help to expand the idea of servant leadership within the context of classical leadership theories education.

Why Is Religion or Spirituality Not Enough For Christian Ministry Leaders To Succeed?

While some Christian ministry leaders may endeavor to let their Christian beliefs affect their leadership practices in post-modern culture, the reality is that the world does not share Jesus Christ's biblical goals for Christian ministry leaders (Grimes & Bennett, 2017). Others could argue that personal behavior and ideas should be handled separately. Christianity and religious principles, on the other hand, should not be in competition with one another, but rather should work together to achieve the best results for all of humanity (Grimes & Bennett, 2017).

Additionally, as is common in post-modern culture, students studying leadership will not have to look far to identify a number of Christian leaders who have engaged in very hypocritical, unethical behavior (Grimes & Bennett, 2017). Many Christian ministry leaders work hard to keep their personal and religious lives distinct (Barna, 2017; Grimes & Bennett, 2017). According to Kessler and Kretzschmar (2015), just having the title of Christian ministry leader isn't enough to drive people to serve others (Grimes & Bennett, 2017). True Christ-centered, God-honoring leadership must identify Christian ministry leaders who are willing to absorb Christ's philosophy and become better leaders, rather than simply profess to be Christians (Grimes & Bennett, 2017). Subsequently, classical leadership theories education will be able to fill up the gaps by acting as an integrator (Grimes & Bennett, 2017).

Theology of Leadership in Christian Leadership Education

When it comes to understanding theology of leadership in the context of Christian leadership education, it is important to remember that Jesus Christ is the model servant upon whom theology of leadership is built (Howell, 2003). Christian theologians see Jesus Christ's leadership as a model for what servanthood (Howell, 2003) or servant leadership (Greenleaf,

1991; Ingram, 2016) would be in the New Testament as it is represented in the Old Testament. As a result, all that is done in constructing a foundation of theology of leadership in education must be based on God's knowledge via Jesus Christ (KJV, 1 Peter 1:3) and the holy scriptures (KJV, 1 Corinthians 3:11).

Theology has often been referred to as the study of God (Chester & Timmis, 2008). Theology is not the same as philosophy. It has neither a speculative nor an esoteric tone to it (Chester & Timmis, 2008). All theology must be the result of careful Bible study. As a result, theology, when correctly understood, is a meeting with the living God through his word (Chester & Timmis, 2008). Practical theology is the main type of theology that matters and is worthy of the title (Chester & Timmis, 2008).

Practical Theology

The theory of church leadership is referred to as practical theology (Kessler & Kretzschmar, 2015). Examining practical theology within the context of leadership theology in Christian leadership education is beneficial (Kessler & Kretzschmar, 2015). Practical theology has always been a field where practical experience and scientific curiosity collide (Kessler & Kretzschmar, 2015). This concept will be further discussed with practical theology and Christian education.

Developing a Framework of Theology Of Leadership in Christian Leadership Education

According to Huizing, 2011 there are two main schools of thought when it comes to building a theology of leadership framework for Christian leadership education. The first is that Christian leadership education cannot rely just on general leadership theory to encourage Christ-like leadership expressions (Huizing, 2011). To put it another way, it is vital to recognize the necessity of striking a balance between secular leadership methods and theologically motivated

leadership practices that have supplied Christian leaders with valuable leadership insights in order for them to thrive in the twenty-first century (Huizing, 2011).

The second school of thought contends that Western theology schools seem unprepared to train Christian ministry leaders for contemporary challenges in Christian ministry for the twenty-first century church (Huizing, 2011). It is, for example, profoundly unaware about the church of the twenty-first century and the procedures for unorthodox pitfalls that Christian ministry leaders face. Its syllabus and curricula are linked to a number of issues that are central to the Western experience (Huizing, 2011). Subsequently, learning from a systematic classical leadership theories approach is an acceptable complement to the study of leadership from a scriptural basis in establishing a theology of leadership in education (Kessler & Kretschmar, 2015).

Christian Leadership versus Christian Education

Christian Leadership

According to Kessler and Kretschmar, 2015 Christian leadership will be described from two perspectives. The first is a Christian organization's leader who has leadership responsibilities (Kessler & Kretschmar, 2015). In other words, Christian leadership inside an institution that emphasizes Jesus Christ's ideals and virtues, such as churches, synagogues, and missions. The second is that Christian leadership is also exercised by leaders who function within secular organizations (Kessler & Kretschmar, 2105; Smith, Minor, Brashen, 2018). In other words, those executives who, despite leading within a non-religious entity such as corporations or government organizations, reflect strong Christian principles in their leadership style.

Christian Education

According to Estep et al, 2008, theology is at the heart of Christian education. Orthodoxly, Christian education involves theories, a teaching task, and a goal in order to be

educational. Christian education, after all, isn't primarily about curriculum, instructional techniques, audiovisual technology, or facilities. It is all about the people (Estep et. al., 2008). Christian education does require a theological determinant to be Christian (Estep et al., 2008). Kessler & Kretzschmar (2015) describe Christian leadership from two different perspectives. The first is from the standpoint of a Christian ministry leader with leadership responsibilities (Kessler & Kretzschmar, 2015). The second is from the standpoint that Christian leadership can also be exerted by leaders in secular organizations.

According to the North American Professors of Christian Education (NAPCE), Christian education is in the process of defining, or possibly redefinition, as it seeks a new identity and direction for the twenty-first century. Christian education that emphasizes biblical logic and Christian philosophical and intellectual understanding is insufficient (Kessler & Kretzschmar, 2015; Estep et al., 2008). For example, one of the most important aspects of Christian education is to set a long-term goal of recruiting, orienting, educating, and equipping people to engage in ministry (Estep et al., 2008). It is widely acknowledged that no single curriculum or strategy is capable of addressing all of these issues (Estep et al., 2008). As a result, this research project can contribute to the body of knowledge in the field of Christian education.

Christian Education and Culture Formation

Carson (2008) argues that Christians can no longer think about Christ and culture without remembering that this is God's world, but that this side of the fall, this world is both awash in glory and awash in shame, and that every expression of human culture simultaneously reveals that we were made in God's image while also revealing that it has been distorted and corroded by human rebellion against God. Culture is also described as a historically transmitted pattern of meanings encoded in symbols, a system of inherited conceptions articulated in symbolic form through which mankind communicate, reproduce, and improve their knowledge of life and

attitudes toward life (Carson, 2008). However, the terms Christ and Culture cannot be used interchangeably, not only because Christians are part of culture, but also because Christ has all authority in heaven and on earth, and thus all culture is subsumed under his reign (Carson, 2008).

Four Prominent Peaks

A discussion of four significant peaks of the 1) trinity, 2) humanity in the image of God, 3) the God-man Jesus Christ, and 4) salvation is appropriate when examining the whole picture of the framework of theology for Christian education and culture creation (Pettit, 2008).

Trinity.

The trinity is the highest of the four peaks, and it is this theology that serves as the ultimate reference point for everything that exists (Pettit, 2008). The Christian faith asserts that there is only one God, eternally existing and completely expressed as three Persons: Father, Son, and Holy Spirit (Pettit, 2008).

Humanity in the Image of God.

There has been a lot of debate about what it means to be created in God's image or likeness. The Hebrew words for image and likeness allude to something that resembles but is not identical to the item it depicts or is a representation of (Pettit, 2008). The book of Genesis illustrates the best example of humanity being made in the image and likeness of God (KJV, Genesis 1:26-27).

The God-man Jesus Christ.

Every person born after Adam affirms Adam's original act of disobedience by committing sins of commission, intentionally doing what we should not do, and omission inadvertently doing what we should not do (Pettit, 2008). For example, the catastrophe known as the fall marred humanity's picture of God, but mercifully it did not eliminate it (Pettit, 2008).

Salvation.

The doctrine of salvation, or soteriology, is discussed because we need to understand how God may rightfully call us into a loving relationship with him (Pettit, 2008). The leader's role as a servant can be traced back to biblical times (Ingram, 2016). Similarly, according to the Bible, God has given each person their own spirit as proof that they live within him, and he lives within them (KJV, 1 John 4:13).

Theology of Classical Leadership Theories Education

According to White and Kirkpatrick, 2020, sound doctrine begins with a careful reading of the text to determine what it actually says and, more importantly, what the author meant in a course of theology of classical leadership theories education. Sound theology is built on five interrelated disciplines exegesis of biblical theology, historical theology, systematic theology, and applied theology (White and Kirkpatrick, 2020). Consequently, the course would then progress to biblical theology, historical theology, and systematic theology. This is critical for understanding how classical leadership theories education is compatible with biblical theology in terms of developing knowledge, skills, and an understanding of how Christian ministry leaders can traverse the path of life in order to be successful in the post-modern culture (White & Kirkpatrick, 2020).

According to Wong, McAlpine, Thiessen, and Walker (2019), theological schools of seminaries' role in producing Christian ministry leaders in a post-modern environment has evolved dramatically. Because of the changing landscape of congregations and society as a whole, church leaders have been forced to speak out concerning theology school graduates' formational preparation and ministry effectiveness (Wong et al., 2019). A review of the literature on theological curriculum development revealed that graduates were not fully equipped with the

essential knowledge, skills, and capacities to succeed in a post-modern society at the time of graduation (Wong et al., 2019).

According to Wong et al. (2019), one of the reasons for this criticism is that local congregational cultures and society in general are changing at a breakneck speed, and theological schools have been unable to keep up. However, in order to achieve their primary purpose of educating religious professionals for ministry, theological educators should pay close attention to frontline church leaders challenges and failures and analyze and possibly make modifications to their educational mission and curriculum (Kessler & Kretzschmar, 2015; Wong et al., 2019). As a result, classical leadership theories education can be a cutting-edge contemporary strategy to bridge the gap as a sub-category within practical theology for post-modern leadership success.

Christian Leadership Education And Practical Theology

Christian leadership is a multi-disciplinary field that incorporates both theological and non-theological subjects such as Management Sciences, Psychology, and Sociology (Kessler & Kretzschmar, 2015). Christian leadership can be studied independently or as part of a multidisciplinary program, but it cannot be studied in isolation. Christian leaders are people who make their faith and Christian worldview evident in their decisions (Kessler & Kretzschmar, 2015).

On the other hand, such leaders can only be great if they possess the necessary qualities, competence, and moral character. Simply claiming to be a Christian leader does not mean that they are a better leader. Christian leadership, on the other hand, cannot be exerted in the same way it was in the Bible. As a result, present Christian leadership practice must consider a variety of contemporary contexts and cultures while being unaffected by them (Kessler & Kretzschmar, 2015).

A German philosopher named Friedrich Schleiermacher was the first to construct practical theology (Kessler & Kretzschmar, 2015). Knowledge of church leadership or administration is referred to as practical theology (Kessler & Kretzschmar, 2015). The phrase practical theology refers to a variety of sub-disciplines within the field of theology (Kessler & Kretzschmar, 2015). Practical theology is a technique that encompasses all parts of understanding this action (Kessler & Kretzschmar, 2015).

There are two sorts of practical theology, according to Friedrich Schleiermacher. The principle of church-service is the first sub-area. The principle of church-government is the second sub-area. The second sub-area is concerned with the church's overall direction. Leadership concepts throughout history within the academic subject of practical theology, which examines and relates the ideas of church government and education may be linked to Christian leadership (Kessler & Kretzschmar, 2015).

Christian leadership has long been considered a study topic in practical theology, particularly in the context of church leadership (Kessler & Kretzschmar, 2015). Moving beyond the conventional focus of practical theology, which is primarily concerned with the Church's activity and service in various contexts, is vital. When considering Christian leadership in general, it is also important to include secular leadership. Discussions about leadership and ethics, as well as economic and management science topics, are included. For Christian leaders, theological ethic is worth investigating. In the framework of Christian leadership education, classical leadership theories education can also be employed as an extension of Christian ethics education (Kessler & Kretzschmar, 2015).

Summary of Theological Framework

The theological framework's main goal was to expose the reader to the topics of biblical foundations of Christian leadership, the story of creation, Christianity and the fall of man,

redemption and reconciliation, implications of Christian education, theology of leadership in Christian leadership education, practical theology, developing a theological framework in Christian leadership education, Christian education, and culture formation, and four prominent principles for Christian ministry leaders.

Another topic that the author conceptually investigated in order to incorporate classical leadership theories education into the theological framework of Christian leadership education was the application of Christian leadership ethics education. Christian leadership, mainly in the context of church leadership, have traditionally been a study subject within practical theology (Kessler & Kretzschmar, 2005). Christian leadership ethics education is highlighted as a natural place for this area of inquiry under the concept of theological ethics in the context of Christian ethics. Concerning application, Christian leadership ethics describes the concept of a person being created in the image of God (KJV, Genesis 1:26) as having an unconditional dignity, which validates every human being's right to express creativity and communality, (Nass & Kruer, 2018). Subsequently, Christian leadership ethics drove Christian leaders to pursue their own salvation destiny in full pursuit of eternal life with God (Nass & Kruer, 2018). As a result of this literature assessment, it was clear that more scholarly research was necessary on the perceived relationship, if any, between classical leadership theories education and the success or failure of Christian ministry leaders.

Theoretical Framework for the Study

A theory, according to Creswell (2018), is an interconnected set of constructs or variables organized into propositions, or hypotheses, which specify the relationship among variables. Subsequently, in this research study, the researcher attempted to discover the appropriate theory that was applicable to the research investigation when determining the theoretical framework (Galvan & Galvan, 2017). Authors of empirical research reports frequently identify underlying

ideas and discuss whether their findings support them. Moreover, because theories frequently have broad implications for many areas of concern in human affairs, a literature review that leads to a deeper understanding of one or more theories has the potential to make an important contribution to the writer's discipline (Galvan & Galvan, 2017).

This research study's theoretical framework was based on Kessler and Kretzschmar's (2015) thoughts on Christian leadership as a cross-disciplinary field of study. Christian leadership, according to Kessler and Kretzschmar (2015), should be considered as an area of study capable of integrating information and analysis from a variety of academic fields and practical situations. In other words, Christian leadership education architects may be able to broaden their approach to building a curriculum that includes classical leadership theories education inside a Christian leadership education setting (Estep et al., 2008; Kessler & Kretzschmar, 2015). This research study gave empirical data that directly contributed to the limited research on whether there was a relationship, if any, between classical leadership theories education and Christian ministry leader's success or failure.

Ethics For Christian Leadership Development And Classical Leadership Education

The first key Biblical notion for Christian ministry leaders is ethics, as stated in Exodus 18:21. As specified in Titus 1:6-9, Christian ministry leaders include pastors, teachers, preachers, ministers, elders, bishops, archbishops, prophets, apostles, missionaries, and evangelists. One goal of biblical ethical leadership is to equip Christian ministry leaders with integrity (KJV, Proverbs 11:3) and perseverance (KJV, Isaiah 40:31), both of which are necessary for success as Christian ministry leaders and for experiencing the total completeness (KJV, John 15:11) and fullness of joy in Jesus Christ (KJV, Romans 15:29).

Ethics education has been identified as a vital basis for Christian leadership development for the expansion of character, integrity, commitment, and personal and professional codes of

ethics (Caro, 1991; Ingram, 2016; Shapiro & Stefkovich, 2016). In terms of establishing character, integrity, dedication, and personal and professional codes of ethics, the first key biblical notion for Christ as a result of ethics education has been identified as a critical base for Christian leadership development (Caro, 1991; Ingram, 2016; Shapiro & Stefkovich, 2016).

In the early Christian narrative, mankind is portrayed as suffering from the spiritual condition of being fallen (Cooper, 2011; Lewis, 2014) and separated from God as a result of Adam and Eve's disobedience to God, as described in the story of the original sin in the book of Genesis (KJV, Genesis 3:6-13; 22-24). According to Genesis 1: 27, Adam was created in God's image, but once sin entered the picture, only Jesus Christ could restore full restoration to God via true repentance, redemption, and relationship with God (KJV, Acts 3:19). Subsequently, ethics education has been recognized as a critical foundation for Christian leadership development in terms of character development (Caro, 1991), integrity (Cloud, 2009), dedication (Ingram, 2016), and personal and professional codes (Shapiro & Stefkovich, 2016).

Ethical Leadership

The encouragement of normatively suitable conduct to followers through two-way communication, reinforcement, and decision-making is described as ethical leadership (Mabey et al., 2017). Because people are created in the image and likeness of God (KJV, Genesis 1:26-27), Jesus Christ is the ultimate example of ethical leadership (Genesis 1:21). As a result, Christian ministry leaders must set aside time on a regular basis to study, ponder, and understand what the Bible says about God's Image (May, 2010). The image of God refers to humans' ability and responsibility for world stewardship, as well as their ability to mirror the excellence of God's rule, wisdom, justice, righteousness, and purity in that stewardship (Cooper, 2011).

Four Ethical Paradigms

Within the application of ethical leadership and decision-making, there are four main ethical frameworks. They are: 1) care ethics, 2) justice ethics, 3) critique ethics, and 4) professional ethics (Shapiro & Stefkovich, 2016). To be successful in preparing Christian ministry leaders to be ethical, Christian ministry leaders should develop these four ethical perspectives.

Ethics Of Care

The first is Shapiro & Stefkovich's (2016) definition of ethics of care. The ethics of care is explained from the perspective of educational leadership, which highlights the importance of educational leaders moving away from a top-down, hierarchical approach for making moral and other decisions and instead focusing on relationships and connections. In other words, in order to be effective as Christian ministry leaders, Christian ministry leaders should focus on creating relationships and connections.

Ethics Of Justice

Shapiro and Stefkovich (2016) define ethics of justice as the second ethical paradigm. Justice ethics is concerned with rights and the law, and it is rooted in a liberal democratic heritage marked by incrementalism, faith in the legal system, and optimism for the future. To put it another way, Christian ministry leaders would benefit from focusing on God's nature and image while establishing ethical education techniques in Christian leadership education, which includes classical leadership theories education as described by Northouse, 2021 and Thomas, 2018.

Ethics Of Critique

According to Shapiro and Stefkovich (2016), the third ethical paradigm is the ethics of critique. Rather than accepting the ethics of those in power, these researchers fight the current

quo by finding an ethic that will deal with inconsistencies, formulate difficult questions, discuss, and challenge the concerns within the ethics of critique. To put it another way, Christian ministry leaders must develop the ability and capacity to reflect on and examine how their personal values have influenced their decision-making over time and be willing to accept that truth and make the necessary adjustments in order to be successful as a Christian ministry leader.

Ethics Of The Profession

According to Shapiro and Stefkovich (2016), the fourth ethical paradigm is the ethics of the profession. Professional ethics as an ethical paradigm encompasses the ethical principles and codes of ethics included in the justice paradigm, but it also encompasses other paradigms, as well as professional judgment and decision-making. In other words, Christian ministry leaders should create their own personal and professional ethics standards guided by their education and experience. Effective leaders, for example, 1) act ethically and professionally in their personal conduct, interpersonal relationships, and decision-making, and 2) adhere to and promote professional norms of integrity, fairness, transparency, trust, collaboration, perseverance, learning, and continuous improvement. 3) Protect and promote democratic, individual liberty and responsibility, equity, social justice, community, and diversity ideals. 4) Use interpersonal and communication skills, as well as social-emotional awareness, to lead (Shapiro & Stefkovich, 2016). Classical leadership theories education can assist Christian ministry leaders with attaining the ability to identify and develop these qualities.

Leadership Education Versus Spiritual Leadership Education

Leadership Education

When it comes to leadership education, the researcher suggests five innovative notions identified as supportive ties that may serve as potential integrative points of application, as well as implications for classical leadership theories education for Christian ministry leader's success.

The following are the five meta-concepts: 1) leadersophy, which is the art of the discussion or discourse of the subject of leadership, 2) leadersopher, which is the person who is the custodian of or designee over the leadership debate, discourse, or conversation, 3) leaderscope, which is an in-depth leadership analysis and assessment of the behavior within a leadership context, 4) leaderscopy is the review of the results and observation of the outcomes within a leadership context, 5) leaderscoping, which is the process of examining the actions, activities of individuals, small, and large groups.

According to Barna (2017), a research study on leadership and training discovered that leadership education teaches the leader how to think about things, while training is the practice of that expertise. In a research study on the four priorities of pastoral succession, there were four features identified. The first priority that has been highlighted is long-term vision. Financial stability is the second priority identified. The church has been identified as the third priority. Fresh growth has been chosen as the fourth priority (Barna, 2017). However, the discussion of leadership education, training, or growth are all essential components for Christian ministry leaders to flourish (Kessler & Kretzschmar, 2015; Wong et al., 2019).

As the second of two methodologies discussed within the area of Christian leadership education, Christian leadership education within the context of practical theology is added. Theological ethics is the first approach. It is defined as the philosophy of church leadership by Friedrich Schleiermacher, the German professor who is known as the Father of Practical Theology (Kessler & Kretzschmar, 2015). In addition, practical theology is largely concerned with two aspects of church leadership. The ideals of church service are the foremost and the fundamentals of church government are the second. Because practical theology has always been a subject where practical involvement and scientific interest collide, merging practical

involvement and scientific understanding is a key component of both leadership education and training (Kessler & Kretzschmar, 2015). Research in Christian leadership education and spiritual leadership education, like research in any other academic discipline, is based on a theoretical framework or paradigm (Kessler & Kretzschmar, 2015). Subsequently, as a result of this literature review, it has become clear that understanding how spiritual leadership education and leadership education are linked to Christian leadership education is critical in order to grasp the case for classical leadership theories within the context of Christian ministry leader's success.

Spiritual Leadership Education

When it comes to spiritual leadership education, the researcher discovered that there was a wealth of knowledge available in the literature. For instance, there is a symbiotic relationship between leadership and spiritual formation (Pettit, 2008). Both involve the production and experience of constant change by definition (Pettit, 2008). Subsequently, as leadership research has progressed in recent years, the importance of the leader's inner life has become more widely recognized (Pettit, 2008).

Spiritual leadership education, according to Smith, Minor, and Brashen (2018), entails intrinsically motivating and inspiring employees or members through hope and faith in a vision of service to key stakeholders and a culture based on altruistic love values to produce a highly motivated, committed, and productive workforce or congregation. Six behaviors that support spiritual practices are included in the definition and application of spiritual leadership (Smith et al., 2018). The first is to show respect for other people's values systems. The second is how people are treated fairly. The third is showing concern and caring for others. The fourth step is to pay close attention to what others are saying. The fifth is expressing gratitude for other people's

contributions. The sixth step is to increase emotional intelligence (Goleman, 1995; Smith, Minor, and Brashen, 2018).

Spiritual leadership education, on the other hand, should not be confused with religious leadership education, which is important but distinct (Smith, Minor, & Brashen, 2018). For example, spiritual leadership education is inherent within the leader (Smith, Minor, & Brashen, 2018), whereas religious leadership education prepares a Christian ministry leader to serve as both a spiritual and religious leader (Smith, Minor, & Brashen, 2018). While strong research has informed both leadership and spiritual leadership education, it has also resulted in some of the most famous kinds of immoral leadership we have seen in modern times (Kellerman, 2004; Mabey, Conroy, Blakely, & De Marco, 2017; Tourish, 2013).

Ethical leadership education is another part of leadership and spiritual leadership education that was pertinent to this research study on the perceived relationship, if any, between classical leadership theories education and Christian ministry leader success or failure. Ethical leadership, according to Brown, Trevino, and Harrison (2005), is described in spiritual leadership education as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, as well as the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making. The idea is that whether Christian ministry leaders succeed, or fail is determined by their ethical, moral leadership and integrity (Brown & Mitchell, 2010; Trevino, Brown, & Hartman, 2003).

Furthermore, in spiritual leadership education, a moral leader who lacks integrity in their personal life, for example, is perceived as hypocritical, lowering their ethical authority (Brown & Mitchell, 2010). In order for a leader to lead ethically, he or she must first establish personal integrity, which includes components of altruism, justice, and ethical judgment, through

leadership education (Linden, Wayne, Zhao, & Henderson, 2008). Moreover, integrity in spiritual leadership, according to Cloud (2009), is described as: 1) the ability to connect truthfully, which leads to trust. 2) The ability to be truth-oriented, which leads to the discovery of and operation in reality. 3) The ability to operate in a way that produces results and is well-finished, resulting in the achievement of objectives, earnings, or the purpose. 4) The ability to embrace, engage, and cope with the negative, leading to the resolution or transformation of situations. 5) The ability to be growth-oriented, which leads to development. 6) The ability to be transcendent, which allows one to see the greater picture and oneself more clearly (Cloud, 2009).

Additionally, the actions of Christian ministry leaders are important (Bragues, 2008; Wright & Goodstein, 2007). The ability to restrict and suppress selfish urges and habits in particular matters (Mabey, Conroy, Blakely, De Marco, 2017). Consequently, there was a gap in the literature when it comes to addressing such a complex reason why. As a result, this research has helped to provide an empirical explanation to the perceived relationship between classical leadership theories education and the success or failure of Christian ministry leaders.

Leadership Education versus Leadership Training

There is a perceived difference between leadership education and leadership training (Grimes & Bennett, 2017). In a recent research study, it was noted that there is a difference between leadership education and leadership training (Barna, 2017). It was argued that leadership training is about developing skills and abilities, such as reading and writing. On the other hand, education is about how you think about things and how you apply those skills and abilities. He further contends that training is not education because education is instilled, and training enhances a person (Barna, 2017).

While the concept of Christian leadership education has been researched, we need to gain a better understanding of Christian leadership education in the context of including classical

leadership theories education as part of the core Christian leadership education. Both leadership education and leadership training can benefit from classical leadership theories education as an innovative construct in equipping Christian ministry leaders to conquer those unorthodox challenges presented for the twenty-first century (Grimes & Bennett, 2017; Kessler & Kretzschmar, 2015; Walls, 2011). Although leadership education and training, in general may appear to be at the forefront of Christian leadership education, a greater understanding of the value given by consistently cultivating Christian leadership theories education that includes classical leadership theories education's contribution to Christian ministry leadership success is necessary (Kessler & Kretzschmar, 2015; Walls, 2011).

Summary of Theoretical Framework

According to a preliminary analysis of the literature, there was a perceived gap in Christian leadership education that needs to be investigated further. Research findings show that many local congregational cultures and society in general are rapidly changing, and theological schools have been unable to keep up (Wong et al., 2019). These ethical concerns suggest that there is a potential for combining Christian leadership education with classical leadership theories education. The relationship between Christian leadership education and classical leadership theories education can be thought of as a two-step technique. The first is the idea of including Christian leadership education as a sub-discipline inside the academic subject of theological ethics. The second is the prospect of incorporating conventional leadership ideas into the academic sub-discipline of practical theology. Theological ethics is a method of determining what is morally and ethically correct from God's point of view (Kessler & Kretzschmar, 2015). Additionally, both secular and theological fields of leadership study must be incorporated in the current modern discipline of Christian leadership education and training so that research findings can contribute to the body of knowledge as an integrative contribution.

Related Literature

Introduction

In order to effectively discover whether or not there is a perceived link between classical leadership theories education and Christian ministry leaders' success, this section explored related topics. The topics that will be discussed below are moral injury and leadership competence, spirituality in leadership, leadership failure, and seven reasons why moral failures occur in successful ministries. The literature does include multiple articles with research findings on leadership. Despite this fact, it was still critical to review the literature on those topics because they are instructive and offer relevant information to confirm the perceived link if any between classical leadership theories education and Christian ministry leader's success or failure.

Moral Injury And Leadership Competence

According to Northouse (2021), leadership competency is a well-established concept. Katz's earlier skill research was linked to the development of the concept of leadership competence theory (1955). Katz emphasized the importance of competences in obtaining job success (Wooi et al, 2017). The best practices for Christian ministry leaders in the twenty-first century are constantly evolving due to the changing leadership landscape (Wooi, Salleh, & Ismail, 2017). Similarly, there are many ways to define leadership. In this research study, leadership was defined as the ability to have an idea with a set goal and the competence to make the necessary changes, while enlisting others to assist in achieving the goal (Thomas, 2018). Similarly, leadership is described as a strategic role in the progress of society, organizations, and leaders in general (Wooi et al., 2017). In the twenty-first century, leadership talents are widely recognized as one of the most essential contributions to organizational effectiveness (Wooi et al., 2017). Christian missions and ministries in the twenty-first century charge Christian ministry leaders with developing leadership competencies or a combination of appropriate abilities.

Leadership theory and practice, on the other hand, must be current and dynamic in order to be effective (Wooi et al., 2017). The pattern of leadership theory evolution predicts that new leadership concepts will emerge. As a result, it appears that a new leadership theory and structure is unavoidable.

Given the moral turpitudes perpetuated by Christian ministry leaders today, moral injury appears to be an unavoidable experience. Moral hurt is a concept that refers to a certain form of spiritual injury. A shock to the moral sensitivity that foundations our personhood is defined as a trauma in which one's moral moorings are so severely tested that it feels like a wound to the spirit (Liebert, 2018). In general, this wound results from having shattered one's moral compass by violating one's basic moral identity by violating a core moral belief or failing to do something that one's conscience demands; or from having received blows to one's spirit from another person or the context in which one is living. Understanding that true healing must penetrate the wounded person's spirits in order for them to sincerely reconstruct a moral compass from the shards of their life is critical for the Christian ministry leader who has failed morally (Liebert, 2018).

Spiritual practices are human efforts to develop and strengthen ties with the transcendent (Liebert, 2018). Spiritual activities can help cure moral injury because they work in opposition to any rupture in interaction with the divine and divine representatives that is caused or exacerbated by moral injury (Liebert, 2018). The re-creation of a moral self is invariably a system process. The expansion of the healing setting creates several opportunities for spiritual practices. Those recovering from moral injury may find themselves in a different tradition or none at all, believing in God or not believing in God (Liebert, 2018). Without claiming that prayer and other spiritual

activities can heal moral injury alone, spiritual practices can nurture and nourish a person's spirit, helping to sustain and restore even a badly wounded spirit (Liebert, 2018).

Spirituality in Leadership

Spiritual leadership is one style of leadership that allows leaders to influence people for positive and humane outcomes using a variety of tactics (Smith, Minor, & Brashen, 2018).

Spiritual leadership means naturally encouraging and inspiring others to believe in a vision of love-based service to key stakeholders (Smith, Minor, & Brashen, 2018). Spiritual leadership is built on the basis of a clear aim, an empowered team, individual well-being, and devotion (Smith, Minor, & Brashen, 2018). A spiritual leader's mission is to meet both his or her followers' basic and moral needs (Smith, Minor, & Brashen, 2018).

A servant leader is typically depicted as a biblical spiritual leader (Smith, Minor, & Brashen, 2018). In essence, the spiritual leader follows in the footsteps of Jesus, who stated that he came to serve others, not to be served by them (KJV, Matthew 20:25-28). The spiritual leader understands that serving others is his first and most important duty. When Jesus, the Lord incarnate, bowed down and bathed his disciples' feet, he revealed to them that the greatest test of a leader is his willingness to put others before himself (KJV, John 13: 12-17) (Smith, Minor, and Brashen, 2018).

Spiritual leadership encompasses six behaviors that encourage spiritual pursuits (Smith, Minor, & Brashen, 2018). Number one is respect for others' values. Number two is fair treatment. Number three is expressing care and concern. Number four is actively and responsively listening. Number five is expressing gratitude for others' contributions. Number six is reflexive practices, which include managing emotions (Smith, Minor, & Brashen, 2018).

A growing leadership perspective is spiritual leadership (Fry & Egel, 2017; Kessler, 2020; Smith, Minor, Brashen, 2018). As a result, a wide range of leadership ideas, including

classical leadership theories education, can contribute to the concept of spiritual leadership (Smith, Minor, & Brashen, 2018). A leader who is able to mix a variety of leadership styles with inspiration and motivation has the best chance of being effective and overcoming the numerous challenges (Smith, Minor, & Brashen, 2018). Spiritual leadership is one style of leadership that allows leaders to employ a variety of tactics to influence others for the betterment of humanity (Smith, Minor, & Brashen, 2018).

Dysfunctional Leadership

Dysfunctional leadership is often known as toxic or harmful leadership (Mackintosh & Rima, 2007; Savas, 2019). Savas (2019) describes dysfunctional behavior as any action that produces or is intended to cause harm from the standpoint of Christian ministry leadership. Despite its widespread acceptance, the theory's central concepts have been widely misunderstood, and its basic precepts have been misapplied several times (Christensen, Raynor, & McDonald, 2015). The concept is frequently punished for problems that have already been addressed (Christensen, Raynor, & McDonald, 2015).

Additionally, one of the best definitions of destructive, dysfunctional, or toxic leadership is a leader, supervisor, or manager's systematic and repeated behavior that undermines the organization's goals, tasks, resources, and effectiveness by undermining and sabotaging the organization's legitimate interests (Savas, 2019). If allowed to go unchecked by the Christian ministry leader, narcissism, authoritarianism, abusive supervision, and unpredictability are some of the attributes that grow from the dysfunctional or dark side of leadership (Savas, 2019). Despite the horrifying mental image that the term conjures up (Mckintosh & Rima, 2007), it is not as bad as it appears, because the factors that ultimately weakens a Christian ministry leader are almost always shadows of those that contribute to the success of the Christian ministry leader (Mckintosh & Rima, 2007).

On the other hand, the Bible is very clear on the qualifications, character, temperament, and lifestyle of individuals called to ministry. For example, Christian ministry leaders should be of good character, not abusers or drunkards (KJV, Titus 1:7-14), not prone to desire and life pride (KJV, 1 John 2:16), blameless (KJV, 1 Timothy 3:2), and of noble character (KJV, Proverbs 31:10). Because these concerns may represent a significant gap in Christian ministry leadership education, it is critical not to overlook this growing problem among Christian ministry leaders. Besides, Wong, McAlphine, Thiessen, and Walker (2019) conducted a survey with over one hundred (100) Christian ministry leaders and discovered that, in addition to traditional missional leadership effectiveness, leadership and organizational effectiveness were among the top four crucial components for success.

Seven Reasons Why Moral Failure Occurs in Successful Ministries

When pastors' ministries are going well, and they are achieving their ministerial career aspirations and dreams they often fall into sin, or inappropriate relationships (Mackenzie, 2017). For instance, in a study conducted, the research found that they often fall into extramarital affairs (Mackenzie, 2017). Mackenzie (2017) spent eight years interviewing pastors and determined seven key reasons for moral failure in ministry. The first is that a fall is invariably preceded by pride (KJV, Proverbs 16:18). To put it another way, even the sincerest of hearts can become enamored of their accomplishments. This is because with pride comes a sense of entitlement and a loosening of restrictions (Mackenzie, 2017). The second argument is that since everything appears to be going well, everyone assumes the pastor is well. To put it another way, any evidence that contradicts this tale is ignored or twisted into something acceptable due to the successful visible ministry outcomes (Mackenzie, 2017). For the third reason, the pastors themselves believe they are doing ok. To put it another way, pastors may be willing to sell a piece of their soul at a time for the sake of success, as long as the outcomes are what they desire

(Mackenzie, 2017). The fourth reason is that as spiritual awareness declines, spiritual attacks become more common. To put it another way, ministry success leads to overwork, which forces pastors to neglect their spiritual defenses (Mackenzie, 2017).

The fifth reason is that success can lead to strain and stress, which might bring old enemies back into play. To put it another way, we can all resort to unpleasant behaviors and coping methods in the appropriate or wrong conditions (Mackenzie, 2017). For instance, after being set free for as long as ten years freedom and abstinence, some ministers reported that they returned to pornography when the pressure of success hits them (Mackenzie, 2017). The sixth reason is that as a person becomes more popular, the chance of having an affair grows. For instance, others find it quite appealing when a pastor shows confidence and passion onstage. People also want to be around and affirm successful people (Mackenzie, 2017). The seventh reason is that ministry expansion may result in a dissatisfied spouse at home. In other words, when a pastor becomes obsessed with church success, he or she devotes more and more effort to preserving or enhancing that success while spending less and less time on marriage and family. Many pastor's wives see the church as a mistress, and they become sad, lonely, and angry as a result. To put it another way, when the married connection is difficult and isolated, the temptation to find someone warm and affirming becomes even more appealing (Mackenzie, 2017).

Rationale for Study

Christian ministry leaders have faced unprecedented public disclosure of moral turpitudes in the previous decade. According to a survey of the literature, the majority of the material on Christian ministry leadership focuses on traditional Christian education curriculum that largely examines how Christian ministry leaders should lead in general (Estep, Anthony & Allison, 2008) and not the how (Wong et al., 2019). According to the survey of the literature, Christian

leadership education is at a crossroads, with an opportunity to rethink and redefine what constitutes effective Christian leadership education (Kessler & Kretschmar, 2015). In other words, Christian ministry leadership education is at a crossroads, where classical leadership theories education can offer an innovative integrative approach to educating Christian ministry leaders for Christian ministry leadership success.

This research study has endeavored to contribute to the wider scheme of providing a critical examination in equipping Christian ministry leaders to be successful. According to Wong et al., 2019, it is best for the interest of theological leadership education architects to pay attention by considering the findings of this research study to possibly make relevant adjustments to their educational mission and curriculum in order to fulfil its primary purpose to prepare Christian ministry leaders. Therefore, this research study was critical for generating theory on whether or not there was a perceived link between classical leadership theories education and Christian ministry leader's success.

Key Biblical Concept For Christian Ministry Leaders

According to Jeremiah 29:12-14, a fundamental biblical notion for Christian ministry leaders is to always seek God's guidance. Christian ministry leaders must imitate attributes of God given in scripture (Bredfeldt, 2006; Lowe & Lowe, 2018). For example, the Bible advises Christian ministry leaders to seek wisdom if they lack it (KJV, James 1:5), to fear the Lord (KJV, Proverbs 1:7), to be persistent in seeking Godly counsel (KJV, Proverbs 3:13), and to find insight and understanding (KJV, Proverbs 3:14). The six-character dimensions of 1) establishing trust, 2) oriented toward truth, 3) getting results, 4) embracing the negative, 5) oriented toward increase, and 6) oriented toward transcendence, as described by Cloud (2009), are essential characteristics that Christian ministry leaders should develop in their quest for Godly wisdom to

become ethical leaders. When Christian ministry leaders fail to seek Godly wisdom and guidance, they limit the human capability to achieve full ministry maturity (Bredfeldt, 2006; Cloud, 2009; Lowe & Lowe, 2018).

Seeking God's wisdom for Christian ministry leadership is essential since, by its very nature, leadership is a process that organically influences and engages people, as well as the organizational principles (Northouse, 2021). Leadership is based on ethics, and leaders assist in the establishment and reinforcement of organizational principles (Cloud, 2009; Shapiro & Stefkovich, 2016). In other words, Christian ministry leaders should seek knowledge and wise counsel in order to discover and develop a personal value system that will enable them to lead by example, because the values espoused by the leader have a substantial impact on the organization's values (Bredfeldt, 2006; White & Kirkpatrick, 2020). Christian ministry leaders will also be able to further develop the characteristics within the five foundational principles of ethical leadership, as reported by Northouse (2021). They are: 1) respect for others, 2) serving others, 3) showing justice to others, 4) cultivating honesty with others, and 5) building community with others, by developing wisdom and seeking Godly counsel.

In developing wisdom and Godly counsel for Christian ministry leaders, the Bible teaches that it is critical to follow God's example of developing wisdom as the primary characteristic in order to grow in holiness, integrity, love, compassion, peace, joy (KJV, Galatians 5:19-21), and wholeness (McMaster, 2013). Similarly, Christian ministry leaders can acquire three key attributes by receiving sound insight and Godly advice. They are: 1) character, which is defined as a person's moral constitution, 2) devotion to God, and 3) mission (Howard, 2003; Nass & Kreuer, 2018).

Rationale for Grounded Theory Research Method

The grounded theory research design was chosen due to the fact that it was the most appropriate qualitative research method to answer the questions being asked by the researcher (Creswell, 2018). The sociological foundation of grounded theory research is provided as part of the qualitative research approach (Glaser & Strauss, 2009). Grounded theory is the name given to the process of discovering a data theory (Glaser & Straus, 1967). The term grounded refers to the idea that the study's theory is derived from and based on field data rather than research literature (Charmaz, 2006). A grounded theory approach's fundamental purpose is to start with the facts and develop a grounded theory that can be applied to a variety of circumstances, groups, and processes (Glaser & Strauss, 2009).

Generating a theory from data includes systematically working out the majority of the hypotheses and concepts in relation to the data during the research process (Charmaz, 2006). Grounded theory studies are especially effective when current theories about a phenomenon are either insufficient or nonexistent (Glass & Strauss, 2009). The ability of grounded theory study design to provide suitable implementation, predictions, interpretations, and explanations is a vital component (Glaser & Strauss, 1967). The hallmark result of grounded theory research design is grounded theory generation as the right approach for arriving at a theory that is most suited for the intended applications (Glass & Strauss, 2009). The researcher comes to a general abstract theory through a process, action, or interaction drawn from the perspectives of the research participants, according to the philosophical understanding of grounded theory (Creswell & Creswell, 2018).

Consequently, the researcher found that the qualitative grounded theory research design was effective in this research study to create the emergent theories from the data as its final result (Charmaz, 2006; Glass & Strauss, 2009). This research design allowed for the continuous comparative study of data that was methodically gathered and processed into interrelated information

themes (Charmaz, 2006). The grounded theory research design provided the process for the evolving data inductive technique to be used to find basic patterns for a broad perspective theory (Creswell & Creswell, 2018). As a result, the researcher was able to make the required adjustments to attain the desired grounded theories (Patton, 2002).

Gap in the Literature

The concept of classical leadership theories education is missing from the literature. Instead, the literature is replete with research on what is a leader, are leaders bad, ethical leadership, moral leadership, good leaders, Christian leadership, and Christian education are some of the topics that are saturated in the literature and discussed below. Starting with one of the most researched, but least understood phenomena on the planet is leadership (Bennis, 2003; Burns, 1978; Northouse, 2021; Thomas, 2018). For example, some leadership architects believe that leaders are born rather than made, while others believe that leaders are made (Amanchukwu, Stanley, & Ololube, 2015; Bennis, 2003; Burns, 1978; Northouse, 2021; Thomas, 2018). Amanchukwu, Stanley, and Ololube (2015) argue that a strong leader must have experience, expertise, and commitment, as well as patience and, most importantly, the ability to negotiate and cooperate with people to achieve goals. Subsequently, good leaders are believed to be developed (Bass & Bass, 2008; Northouse, 2021; Thomas, 2018).

Good leadership is formed through a never-ending process of self-study, education, training, and the accumulation of appropriate experience, according to Amanchukwu et al., 2015. Additionally, since trust is vital to all sort of organized human groupings, trustworthiness is typically key to leadership roles (Amanchukwu, et al., 2015). A good or effective leader, on the other hand, inspires, encourages, and directs actions in order to help the group or organization achieve its objectives (Amanchukwu et al., 2015).

The researcher discovered that much of the study on leadership education for Christian ministry leaders focused on Christ-centered leadership while doing the literature review to further clarify the review's context. According to Grimes and Bennett (2017), Christ-centered leaders have a strong sense of responsibility to serve, mentor, develop, and nourish their followers through ethical, servant leadership. Christ-centered leadership implies that some leaders want to set God's commands conspicuously in the center of everything they do, including their commercial dealings, in addition to serving others (Grimes & Bennett, 2017).

However, Conroy & Emerson, 2004; Sternberg, 2011 suggests that Christian ideals and training alone do not seem to be sufficient in influencing good actions or preventing negative ones among Christian ministry leaders. It has been suggested that people construct their own personal standards of good and wrong, and that they regularly delude themselves about the appropriateness of their behavior (Grimes & Bennett, 2017). Notably, some researchers have suggested that religious education and good ethics or appropriate behavior have either no association or a negative relationship (Von Hippel & Trivers, 2011).

The topic of Christian leadership, mainly as it pertains to church leadership, has traditionally been a research field within practical theology (Kessler & Kretzschmar, 2005). Christian leadership is highlighted as a natural place for this area of inquiry within the concept of theological ethics in the context of Christian ethics. The terms theological ethics and Christian leadership will be used interchangeably. Theological ethics, like Christian leadership, can be regarded as interdisciplinary. This is because, while theological ethics focuses on what is right, good, and wise behavior or on what is just and loving on a personal, communal, social, or global level, it frequently incorporates theoretical knowledge from other theological and non-theological fields (Kessler & Kretzschmar, 2015).

Moral judgment, humility, and the ability to contemplate long term over short term are all ethical characteristics of leadership (Ledbetter, banks, & Greenhalgh, 2016). Many people believe that having faith or believing in religion is incompatible with ethical behavior. The phrases used to express values and ethics, on the other hand, are borrowed from religion and adapted to modern-day leadership (Ledbetter et al., 2016). Religion and spirituality, on the other hand, have a substantial impact on ethical decision-making and ethical leadership (Ledbetter et al., 2016). The argument is that ethical knowledge and awareness necessitate a certain amount of expansiveness, which can be achieved by spiritual practice. Subsequently, research on the perceived link between classical leadership theories education and Christian ministry leaders' success was missing but is required in order to comprehend the ethical foundations of Christian leadership education (Ledbetter, Banks, Greenhalgh, 2016).

In light of the ethical components of Christian leadership philosophy, Christian leaders must model the attributes of God described in scripture (Lowe & Lowe, 2018). Otherwise, any carelessness reduces the human's potential to acquire full ministry maturity and development equilibrium (Lowe & Lowe, 2018). Moral, social, emotional, intellectual, physical, and spiritual development are the six dimensions of development. Through the six developmental aspects, one purpose of ethics as a basis in Christian leadership theory is to aid Christian leaders in experiencing the fullness of Christ (Lowe & Lowe, 2018).

Additionally, the author examined the application of Christian leadership ethics in order to combine classical leadership theories into the context of Christian leadership education. The biblical conception of man is claimed to be at the heart of Christian leadership ethics (Nass & Kruer, 2018). Moreover, Christian leadership ethics relate to the Triune God as the ultimate source of good (Nass & Kruer, 2018). Christian leadership ethics upholds the notion that a

human being, as God's creature and image, has an unalienable dignity, which validates each individual's right to express creativity and communality (Nass & Kruer, 2018). As a result, Christian leadership ethics would drive Christian leaders to pursue their own salvation destiny in full pursuit of eternal life with God (Nass & Kruer, 2018).

Kirkpatrick and Eason (2020) claim that having a Christ-centered or gospel-centered leadership with an emphasis on the Bible, which will lead to changing hearts and minds, should be second nature for a Christian leadership education program. Of note, it is difficult to conceive a non-biblical or non-religious curriculum like classical leadership theories education having an impact on the Christian ministry leader's character and leading to behavior change (Brown 2015). Additionally, secular business programs might contain professionalism norms that have a good impact on Christian ministry leaders and influence their external behavior (Kirkpatrick & Eason, 2020). However, the subject is complicated but important enough to justify more inquiry into the perceived relationship, if any, between classical leadership theories education and Christian ministry leaders' success.

Demand For Christian Leadership Education

According to Estep, Anthony, and Allison (2008), Christian education requires the integration of theology beyond the basic level of content. Christian education is also a theological as well as a behavioral science profession (Estep et al., 2008). Meanwhile, Christian education was founded on the study of God's particular revelation, or theology, as well as his general revelation, or science (Estep et al., 2008). In the link between Christianity or theology and education, education is essentially the servant of theology (Estep et al., 2008). To put it another way, Christian education necessitates a theological grounding in the fundamental ideas of Christianity (Wilhoit, 1991). If this is missing, the result is a dysfunctional Christian ministry

leader (Savas, 2019). In other words, the dark side of the Christian ministry leader emerges (Mckintosh & Rima, 2007; Savas, 2019).

Christian education has done an excellent job of equipping Christian ministry leaders to preach the gospel, interpret the Bible, and lead churches. However, after evaluating the literature, the researcher discovered that more research was needed to determine whether there was a perceived relationship, if any, between classical leadership theories education and the success or failure of Christian ministry leaders. The literature contains a lot of information on traditional Christian leadership education. However, present research does not place a strong emphasis on developing alternative leadership characteristics and abilities that are important to producing Christian ministry leaders for today's and tomorrow's challenges (Kessler & Kretzschmar, 2015).

Additionally, today's need for Christian ministry leadership education is met with the great difficulty of developing and training leaders in a society that no longer hides or covers up Christian ministry leaders who fail or fall prey to moral failures as it did yesterday. In today's digital age of the internet, phone cameras, recording devices, and other evidence-gathering strategies, for example, put Christian ministry leaders at a disadvantage in any attempt to conceal their moral turpitude or inappropriate behavior. As a result, the demand for Christian ministry leadership must change its focus to leadership development, with classical leadership theories education as a feasible choice for further developing additional gifts and talents to support their successful character. Subsequently, it was found that tomorrow's successful leaders will have to view disaster as an opportunity to accomplish long-overdue transformation (Collins, 2009). As change can no longer be seen as a singular occurrence, but as a continual stream of yet-to-be-observed consequences. When leading change, true buy-in from those who are being led is always necessary (Kotter, 2012).

Consequently, the demand for Christian ministry leadership is driving Christian leadership education architects to include more classical leadership theories education in Christian ministry leaders' education. The point is not that no elements of traditional leadership training are present. There was, however, no research that specifically examines whether there was a perceived relationship between classical leadership theories education and Christian ministry leaders' success or failure. As a result, this study was critical in supporting Christian ministry leaders in acquiring the qualities that have enabled them to integrate their Christian ministry education with more traditional leadership education in order to flourish as future leaders.

Profile of the Current Study

Connection Between Christian Leadership Education And Classical Leadership Theories Education

One of the most difficult challenges today for Christian ministry leaders is how to be faithful to God in their character, thinking, words, and deed while coexisting in a sinful world (Chester & Timmis, 2008; Howell, 2003; Ledbetter, Banks, Greenhalgh, 2016; Samra, 2008). Recent Christian ministry scandals have raised serious doubts about Christian ministry leaders' character and ability to flourish under current Christian leadership curriculum. Consequently, Christian leadership education engineers need to consider an alternate Christian leadership education model that focuses on classical leadership theories education in depth as a viable solution to the current challenges that Christian ministry leaders confront today. As a result, there was a need to consider whether there is a perceived relationship between classical leadership theories education and the success or failure of Christian ministry leaders. Christian leadership education cannot be implemented now in the same way it was in biblical times, according to

Kessler & Kretzschmar (2015). As a result, modern Christian leadership education must consider current situations and cultures while being unaffected by them (Kessler & Kretzschmar, 2015).

In response to the call to understand the perceived relationship between classical leadership theories education and Christian ministry leadership success or failure, this research study was necessary to offer a more expansive model of Christian ministry leadership education that includes classical leadership theories education and training with more emphasis as an alternative. If leadership cannot be reduced to standard definitions and formulaic presentations, such as those about effective styles, it is logical to infer that it can be passed down through culturally accepted methods to each subsequent generation of leaders (Kessler & Kretzschmar, 2015). According to Riggs and Richards (2005), there has also been a surge in interest in the many sorts of leadership abilities that can be developed to be successful. Therefore, rather than avoiding power relations and the emotional context in which they operate, classical leadership theories education for critical leadership development needs to be studied to see how power relations and the emotional context in which they function might be revealed (Trehan, 2007).

According to a preliminary review of the literature, there was a perceived gap in Christian leadership education that needed to be studied further. Research has shown that many local congregational cultures, as well as society in general, are fast changing, and theological colleges have struggled to keep up (Wong et al., 2019). These ethical issues suggest that merging Christian leadership education and classical leadership theories could be beneficial. As a result, the relationship between Christian leadership education and classical leadership theories might be thought of as a two-step technique. The first is the idea of including Christian leadership education as a sub-subject inside the academic discipline of practical theology. The second is the prospect of incorporating conventional leadership ideas into the academic sub-discipline of

theology ethics. Theological ethics is a strategy for determining what is morally and ethically right in God's eyes (Kessler & Kretzschmar, 2015).

In order for research findings to make an integrated addition to the body of knowledge, both secular and theological areas of leadership study must be incorporated in the contemporary modern discipline of Christian leadership education. Additionally, classical leadership theories and Christ-centered leadership practices are believed to be sub-disciplines of theological ethics research within practical theology (Kessler & Kretzschmar, 2015). As additional study is undertaken, the relationship between Christian ministry leader education and traditional leadership theories is expected to become more clearly defined.

The researcher's goal in conducting this literature review was to identify a body of evidence that supported the links and concepts between classical leadership theories education and the success, or failure, of Christian ministry leaders, but the body of knowledge was missing. This research study on the perceived relationship, if any, between classical leadership theories education and the success or failure of Christian ministry leaders was critical. The methodology that was determined to be the most appropriate for studying this relationship is described in the following chapter three.

CHAPTER THREE: RESEARCH METHODOLOGY

The qualitative grounded theory research method is said to have sociological roots (Glaser & Straus, 1967). A qualitative grounded theory study typically focuses on a process relating to a certain issue, such as people's behaviors and interactions, with the purpose of establishing a theory about the process (Leedy & Ormrod, 2019). To completely comprehend the philosophy of grounded theory, one must first comprehend a grounded substantive theory that closely correlates to the facts of a certain domain and is both logical and intelligible (Glaser & Strauss, 2009). This understanding is vital for the audience to determine the efficacy of the method's quality by the conviction to be dedicated to the everyday realities of a substantive field that has been meticulously derived from various data (Glaser & Strauss, 2009). Following that, the grounded theory technique was identified as the best research design to investigate the perceived relationship between classical leadership theories education and the effectiveness of Christian ministry leaders. The topics that are covered in the next section of the research design synopsis is the problem, purpose statement, research questions, research design and methodology, setting, participants, role of the researcher, ethical considerations, data collection methods and instruments, and the data analysis.

Research Design Synopsis

The Problem

Moral failure among Christian ministry leaders is not an unusual or novel occurrence (Barna, 2017). The days of a Christian ministry leader's moral failing being able to be kept a secret or pushed under the rug are long gone in the age of social media (Barna, 2017; Lowe & Lowe, 2018). According to a Pew Center Research Study published in 2019, nine out of ten Americans (90%) had heard about inappropriate behavior or sexual misbehavior among Christian ministry leaders. Subsequently the preparedness of Christian ministry leaders to

succeed under the current Christian leadership education has been raised as a result of research findings like these. Christian ministry leadership education cannot be practiced in the same way it has been done in the past (Kessler & Kretzschmar, 2015). To date, there has been no research on the perceived relationship between classical leadership theories education and the success of Christian ministry leaders. Consequently, the purpose of this research was to gain a better understanding of the link between classical leadership theories education for Christian ministry leaders' success.

Purpose Statement

The purpose of this qualitative grounded theory research project was to find out how and to what extent classical leadership theories education was linked to the effectiveness of Christian ministry leaders. The theological concept of Christ-centered leadership guided this research project (White & Kirkpatrick, 2020). Leaders that are Christ-centered are regarded as having a deep conviction to lead ethically (Grimes & Bennett, 2017). Similarly, love, excellent morals, and ethics are said to fuel Christ-centered leadership (Chester & Timmis, 2008).

The theoretical framework of Kessler & Kretzschmar (2015), which identifies Christian ministry leadership education as a trans-disciplinary field of study, provided additional support. This theoretical approach examines the relationship between Christian leadership and other disciplines, both theological and non-theological (Kessler & Kretzschmar, 2015). Since the researcher endeavored to go beyond the description of a phenomenon to creating theory that was appropriate, a grounded theory qualitative research design was judged to be the most appropriate research design to fulfill the study objective (Glaser & Strauss, 2009).

Research Questions

This research study was guided by the following three research questions.

RQ1. What is the perceived relationship, if any, between classical leadership theories education and Christian ministry leadership success?

RQ2. What are the characteristics that are identified and developed, if any, by Christian ministry leaders that receive classical leadership theories education and those who do not?

RQ3. What is the perceived relationship, if any, between those Christian ministry leaders that receive classical leadership education and succeed or fail?

Research Design and Methodology

The discovery of theory from data is the essence of the grounded theory research design (Glaser & Strauss, 2009). Grounded theory is described as a method with limitless potential and possibilities (Charmaz, 2006). To explain, understand, and apply the relevant grounded theory to answer the questions, the qualitative research design was chosen as the guide to answer the study questions (Creswell, 2018). Theory that fits these criteria must be appropriate for the circumstance being investigated, and it must work when implemented (Glaser & Strauss, 2009). The power of grounded theory research with meaningful predictions, explanations, interpretations, and applications was portrayed (Charmaz, 2006).

If the purpose of the study was to merely describe the lived experience of Christian ministry leaders, a qualitative research approach based on phenomenology would be more appropriate (Creswell, 2018). However, the goal of the study was to develop theory or theories of a working model of the classical leadership theories education process for Christian ministry leaders (Glaser & Strauss, 2009). The researcher develops a broad, abstract theory of a process, activity, or interaction based on the perspectives of participants (Glass & Strauss, 2009). As a result, the grounded theory study design was the best qualitative research methodology to accomplish this.

The main goal of a grounded theory approach is to start with the facts and build a grounded theory that can be applied to various situations, groups, and processes (Leedy &

Ormrod, 2019). Generating a theory from data entails that the majority of hypotheses and concepts are systematically worked out in respect to the data during the research process (Glaser & Strauss, 2009). Grounded theory studies are especially useful when current theories about a phenomenon are either inadequate or nonexistent (Leedy & Ormrod, 2019), as was the case with this research study on whether or not there was a perceived relationship between classical leadership theories education and the success of Christian ministry leaders.

Setting

In qualitative research, natural environments are crucial (Patton, 2002). Rather than taking the study participants out of their normal surroundings, qualitative research takes the research to the research participant. This makes it possible to take accurate and timely field notes. This is crucial for data gathering objectivity (Glaser & Strauss, 2009). When each phase of the research project was completed, each research subject was allowed to continue in their natural environment. In no way did the researcher tamper with the environment. Each research participant was only contacted by the researcher via online surveys, questionnaires, and email interviews. By asking only pertinent questions and paying close attention to each research participant's response, the researcher ensured that the natural setting was not influenced in any manner (Patton, 2002).

The hypothesis must arise organically from the facts rather than being preset in this grounded theory research study (Charmaz, 2006). To do this, the researcher created a scenario in which the research study was divided into two stages of voluntary involvement. The first phase was to recruit potential research participants from among Christian ministry leaders who were willing to self-report their leadership education, training, experience, age, ethnicity, and gender on a questionnaire (APPENDIX C). The second phase focused on those Christian ministry leaders who met the inclusion criterion for being chosen to participate in the online survey

questionnaire and in-depth email interview questions (APPENDICES D & E). This scenario allowed Christian ministry leaders to be as private, discreet, and safe as possible. This environment allowed for flexible scheduling, which was beneficial to the participants. The electronic question and email interview also brought reassurance, comfort, and confidence to the research participants.

The information gathered was only used for the stated purposes specified in the research design, as well as the informed consent obtained from the research participants (APPENDICES B/K). The data collected was stored professionally and confidentially. The environment was equipped with a professional data storage security solution to protect stored data from unauthorized access. The setting ideally allowed research participants to comment anonymously, allowing them to be honest in their responses. All data collected will be securely retained for three years or until it is declared obsolete, after which it will be shredded to be deleted in a manner compatible with the confidential disposal of participant data.

The research setting for this research study was from the broad Christian ministry leadership community within the United States. While the Christian ministry community may not be monolithic, pastors, ministers, elders, deacons, archbishops, bishops, priest, prophets, evangelist, and apostles tend to be relatively homogeneous in their beliefs and practices about God (Wong et al., 2019). The research study participants were recruited from all over the United States. The actual data collection was in the natural and normal setting of wherever the research participant resided. Each research participant was given written instructions for completing the survey one inclusion criteria, survey two and the in-depth email interview protocol that would most naturally allow the research participant to have maximum opportunity for reflection, confidentiality, convenience, and comfort when responding.

Participants

The purpose of this study was to discover if there was a perceived relationship between Christian ministry leadership theories education and successful Christian ministry leaders. This research project included a diverse group of Christian ministry leaders from around the United States who run churches with an average attendance of fifty (50) or more people. The number fifty (50) was identified for the average church attendance to allow Christian ministry leaders from small, large, or mega size churches representing a cross-section to participate in the research study (Creswell, 2018). Pastors, elders, bishops, ministers, evangelists, priests, prophets, and apostles are examples of Christian ministry leaders (Ephesians 4:11; 1 Timothy 3:2, 8) that were invited to participate in the research study.

Christian ministry leaders must have been in ministry for at least two (2) years, live in the United States, speak English, be born and identify as either male or female, and be of any ethnicity, race, or Christian denomination to be eligible for this research study. The participants in the study were chosen using a deliberate or criterion sampling technique, in which they were identified based on their answers to the inclusion criteria stated above. The survey one inclusion criteria were utilized to carefully select each research participant who could provide relevant information for the topic being studied. Criterion sampling was also utilized to further refine the research participants in order to provide a broader, deeper, and richer set of data on which to build theory (Creswell, 2018). The researcher utilized Criterion sampling to provide further support by establishing a benchmark or metric for theoretical sampling (Creswell, 2018). To develop the properties of the categories, the researcher utilized theoretical sampling until no new properties arose (Charmaz, 2006). Theoretical sampling was also an excellent technique to keep the researcher from becoming bogged

down in irrelevant analysis (Creswell, 2018).

This research study's participants were chosen for a variety of reasons. The goal of qualitative research is to identify volunteers who will best assist the researcher in understanding the problem and study topic (Creswell, 2018). The research subjects that were identified and selected represented a cross-section of the total research population. The researcher ensured that the target population of Christian ministry leaders were qualified to participate in the research study, which included those who have been in ministry for at least two years, are at least eighteen years old, speak English, self-identify as a Christian minister, and any gender, race, and ethnicity.

All prospective research participants were solicited via public forums, networking outlets, on all social media platforms, emails, recommendations, referrals, church, professional seminars, or conferences. In order to appropriately answer the research questions, prospective research participants who indicated an interest in participating in the study were first sent an email invitation (APPENDIX C) to take a brief survey to lay the groundwork for determining who was suitable for the study. All volunteers who matched the eligibility requirements were invited to sign an informed consent form to continue taking part in the study. All eligible study participants were alerted through email and led to a secure online connection where they completed phase two of the research study. After completing survey two, the research participant was also sent the in-depth email interview questions to complete and submit at their own convenience. The research participant received an email confirmation of their submissions.

There is no exact science or magic formula for determining the specific sample size for a research study in grounded theory research design, as a matter of thumb (Creswell, 2018).

The emphasis here, though, is on quality rather than quantity (Charmaz, 2006; Creswell, 2018). This research project had a sample size of thirteen (13) individuals. It is important to highlight that theoretical saturation is the criterion for choosing the final size in grounded theory research (Creswell, 2018; Morse, 2007). However, data was collected until no new category or theme arose, and saturation was reached in construction theory (Strauss & Corbin, 1998), at which point saturation was considered met (Creswell, 2018).

The research population in this research study were a total of nineteen (19) potential research participants with only thirteen (13) meeting the survey one inclusion criteria to continue on in the research study to survey two and in-depth email interview protocol. The remaining six (6) being deemed unqualified because they did not answer yes to the ten (10) inclusion criteria questions. They were immediately disqualified and dropped from continuing in the research study.

Role of the Researcher

Researchers play an important role in data collection in qualitative research by examining documents or interviewing participants (Creswell, 2018). A procedure may be used by the researcher as a tool for capturing data, but the researcher is the one who gathers and interprets the data in grounded theory research design (Creswell, 2018). The researcher collected data for this qualitative research study via an electronic survey and an in-depth electronic mail interview. Through question and interview responses, the researcher had direct contact with the research participants.

To preserve the integrity of the research process, the researcher had completed all pre-requisites and required classes and courses. To protect the rights of human participants, the researcher was guided by the dissertation committee, dissertation chair, and institutional review board (IRB). Prior to doing the official research study, the researcher undertook a thorough

review of the complete research procedure. The researcher's academic and professional life experience as a veteran military officer, evangelist and founder of the Legion of Deborah Ministries International house of prayer was instrumental.

Of particular relevance to this qualitative research inquiry is the researcher's background as a licensed Christian minister. The researcher has served as the intercessory prayer ministry leader and spiritual counselor for over twenty years for senior pastors and ministry leaders for several mega churches while living on two different continents. The researcher is also a certified leadership coach, teacher, speaker, trainer, executive director, and corporate executive facilitator. In each of these respective capacities, the researcher has acquired an extensive amount of expertise, knowledge, skills, and abilities. These experiences have proven to be invaluable in the process of collecting, analyzing data, and the ability to generate grounded theory for this research study. Of note, the researcher did not allow any family members or personal friends to participate in the research study and there were no financial or non-financial sponsors of the research study.

Ethical Considerations

All research participants that qualified to continue in the research study were given an informed consent form to sign and return. The informed consent form clearly defined the objective, scope, and structure of the research design, as well as any inherent risk connected with their involvement in the research project, in order to lay the groundwork for ethical research. No data was collected until the institution review board had given its clearance. To ensure that no personally identifying information about the research participants was revealed, all data was categorized numerically. Password protection was applied to all electronic data collected. To ensure the confidentiality and identity of all research participants, no data was manually

collected. The exposure risk was low for this research study and the safety of the research participants was not jeopardized in the investigation.

Data Collection Methods and Instruments

The grounded theory technique is regarded as one of the most influential qualitative research paradigms (Patton, 2002). In this grounded theory data collection, the theory that was generated from systematic comparative analysis was anchored in fieldwork to explain what has been and what was being observed as the fundamental question to be asked and answered (Patton, 2002). Some of the fieldwork strategies that were used in this grounded theory research design were observations that yielded detailed, thick descriptions, in-depth inquiry, interviews that capture direct quotations about people's personal perspectives and experiences, and careful document reviews (Patton, 2002).

The data collecting in this grounded theory research was flexible (Leedy & Ormrod, 2019). Rather than relying on a single data source, this grounded theory research collected a number of data sources, such as interviews, observations, articles, audiovisual material, and anything else that could assist the researcher in answering the research questions (Creswell, 2018; Leedy & Ormrod, 2019).

The data collection in this grounded theory research study took place between October 2022 and November 2022. The sample strategy involved recruiting Christian ministry leaders on all social media platforms, local churches, professional organizations, flyers (APPENDIX F), recommendations, and word of mouth. There were approximately four hundred emails (400) that were sent out to potential research participants. Of which less than five percent (4.75%) nineteen (19) potential participants responded with only thirteen (13) research respondents meeting all of the inclusion criteria to continue on in the research study. The general breakdown of the thirteen (13) research participants includes seven (7) male and six (6) females Christian ministry leaders.

Collection Methods

The goal of qualitative research is to locate people or locations that can assist the researcher in better understanding the problem and research topic (Leedy & Ormrod, 2019). The justification for selecting study participants was based on both deliberate and criteria sampling, as indicated by the research study inclusion criterion (Patton, 2002). Criterion sampling is based on the idea of assessing and analyzing all instances that fulfill a set of criteria (Patton, 2002). Theoretical sampling, which entails selecting data sources that are most likely to contribute to the creation of a theory that can explain the phenomenon under inquiry, is more common among grounded theory researchers. Qualitative research frequently focuses on tiny samples or even single cases. Quantitative procedures, on the other hand, typically use bigger samples chosen at random (Leedy & Ormrod, 2019).

Selections for theoretical data gathering in grounded theory research are made only on the basis of a broad sociological perspective and a broad subject or problem area (Glaser & Strauss, 2009). To put it another way, no early decisions are based on a theoretical framework (Glaser & Strauss, 2009). The researcher used a self-reporting private questionnaire as the first data source to ensure that a purposely selected qualified target audience was identified. The researcher collected information from each research participant who was found qualified to proceed in the research study via an electronic mail in-depth interview protocol (APPENDIX E) (Glaser & Strauss, 2009).

In this research study, after all of the potential research participants completed the initial inclusion criteria survey one (APPENDIX C), if the research respondent answered yes to all of the ten (10) questions they were deemed qualified to continue in the research study and were emailed the informed consent form (APPENDIX B & K), which indicated that the research study

had received approval from the university's research ethics board (APPENDIX A), to sign and return before completing the second survey (APPENDIX D) and the email interview protocol (APPENDIX H). If the research participant did not answer yes to all of the ten (10) initial inclusion survey questions, they were deemed unqualified to continue in the research study and were immediately dropped from the research study. The explanation of the data gathering strategies that were used in this research study are listed below.

Instruments and Protocols

In this research study, the data was collected in two stages. In stage one everyone who had indicated an interest in participating in the research study was requested to complete a preliminary confidential Google form with ten (10) questions during the first phase to recruit research participants who match the inclusion criteria (APPENDIX C).

During the second phase, if the research participant was deemed qualified, they were sent an informed consent form (APPENDIX B) to sign and return before completing survey two. The participant received an email confirmation that they have signed the informed consent form once it is received. Everyone who had given permission to continue in the study was emailed a link to an online google form questionnaire (APPENDIX C) where they completed survey two, a confidential self-administered survey. The second part of phase two was the in-depth email interview protocol (APPENDICES D & E) that was sent to everyone that was qualified to continue in the research study to phase two. The researcher utilized the online google form documents to secure research participants' identity while also assisting with data management and receipt.

Surveys/Questionnaires

Anyone who had expressed interest in participating in the study was sent an email invitation (APPENDIX B) that asked each interested person to complete an initial survey that determined their eligibility to participate in the research study (APPENDIX C). The researcher employed an open-ended inquiry methodology to find research participants who fit the inclusion criteria. Participants who met the research project's requirements received an email with a link containing study information as well as an informed consent form that was signed electronically and returned (APPENDIX B). Once the informed consent form was received, an email was sent to the research participant verifying that they have signed the consent form.

Interviews

Qualitative interviewing is an open-ended, in-depth exploration of a dimension of life in which the interviewee has extensive experience, and it is frequently combined with a great deal of insight (Charmaz, 2006). Interviewing is a fluid, emergent approach in which questions and concerns arise during the interview and the interviewer can immediately follow up on them (Charmaz, 2006). In-depth interviews and other grounded theory methods rely on a certain amount of flexibility (Charmaz, 2006). Qualitative grounded theory interviewing differs from many other types of in-depth interviews in that the range of interview questions is limited in order to obtain particular data for building the theoretical framework as we do the interviews (Charmaz, 2006).

In this research study, participants who have signed a consent form and have been approved to continue in the research study had received an email with a link to the in-depth email interview (APPENDIX E). The study used open-ended questions as a guide to allow for the emergence of new ideas and themes (Charmaz, 2006). The researcher benefited from doing

an email interview because participants came from all around the United States, and it was beneficial for the research participants to participate in the study at their convenience (Creswell, 2018).

Procedures

An email letter of enquiry (APPENDIX B) and flyer (APPENDIX F) was sent to potential selectors once the researcher had received institutional review board permission (APPENDIX A). Christian ministry leaders, university professors, college presidents and vice presidents, church leaders, wives of Christian ministry leaders, family members, and friends were among the selectors. All enquiry emails were followed up with Facebook messages, phone calls, and emails, as needed. After each nomination was received, a follow-up email was sent out that included a detailed description of the research study, the time commitment, and the research study's inclusion requirements (APPENDIX B).

The nominees that responded were sent an email inviting the nominee (APPENDIX B) to complete the google form, which included the research participant inclusion criteria (APPENDIX C/D) to determine if the nominee was qualified to participate in the research study. All nominees that were qualified, were sent an email to complete survey two and the in-depth email protocol (APPENDIX E).

Data Analysis

Analysis Methods

The researcher designed the data collection to inform the emergent analysis utilizing the grounded theory approach of simultaneous data collection and analysis (Charmaz, 2006). Data analysis for grounded theory is usually begun immediately after the initial data collection (Strauss & Corbin, 1998). The methodical procedures for this grounded theory data analysis included open coding to create categories of information, axial coding to select one of the

categories and place it within a theoretical model, and selective coding to elucidate a story from the interconnectedness of these categories (Charmaz, 2006; Creswell & Creswell, 2018).

In grounded theory research, the ongoing comparative approach of qualitative analysis is applied (Glaser & Strauss, 2009). Whether for new data or data that has already been collected or collated qualitatively, this comparative analysis method should be used in conjunction with theoretical sampling (Glaser & Strauss, 2009). Similarly, joint coding an analysis is aimed to build theory more systematically than explicit coding and analytic processes allow (Glaser & Strauss, 2009).

In this grounded theory research study, the researcher used the data analysis approach, which required sequential phases to be followed, from specific to general, which included several levels of analysis, as outlined by Creswell & Creswell, 2018. The data was first organized and prepared for analysis. The next stage was the reading and analyzing of everything that had been identified. The creation of descriptions was the third step. The formation of topics was represented in the fourth step. The last step was the coding of all of the information (Creswell & Creswell, 2018).

Coding.

Coding is a method of organizing data by bracketing text or image segments and inserting a word in the margins to denote a category (Creswell & Creswell, 2018). Coding describes the fundamental interaction between collecting data and developing an emergent theory (Charmaz, 2006). The core of qualitative analysis is the identification of categories and themes, as well as their refinement (Ary, Jacobs, Sorensen, Walker, 2014).

According to Glaser & Strauss (2009), the four states of the constant comparative approach are 1) comparing occurrences relevant to each category, 2) integrating categories and

their properties, 3) delimiting the theory, and 4) presenting the theory (Glaser & Strauss, 2009). This is an inductive method of constructing a theory (Patton, 2002). In order to make theoretical meaning of such heterogeneity in the data, the researcher must produce ideas at a degree of generality greater in conceptual abstraction than the qualitative material being analyzed (Leedy & Ormrod, 2019). The researcher must draw out underlying uniformities and diversities and apply more abstract theories to account for discrepancies in the data (Glaser & Strauss, 2009).

The eight-step grounded theory coding process (APPENDIX I) outlined below led this research project: 1. Get a sense of what's going on in the larger picture, read the entire transcription with care and make a list of any ideas that come to mind as you read. 2. Select one document that is both interesting and concise, examine it and ask yourself, what does it mean, focus on the information's content, and consider the information's underlying meaning. 3. After you've completed this assignment for several people, make a list of all the topics organized into groups and create columns based on these ideas. 4. Use this list to return to your data, topics should be abbreviated as codes, which should be written with the relevant text parts and try this early organizing scheme to see if new categories and codes emerge. 5. Use the most descriptive terminology possible to organize your ideas into categories and look for methods to put comparable themes together to compress your list of categories. 6. For each category, choose an acronym and arrange the codes alphabetically. 7. Collect all data items for each category in one place and do a preliminary analysis. 8. If necessary, recode your existing data (Creswell & Creswell, 2018).

In this research study, the researcher utilized Microsoft Excel and Word applications to assist in setting up the data collected for coding (APPENDIX H). The researcher organized the information in categories, columns, and groups to be analyzed. The researcher thoroughly

utilized the grounded theory method of manually coding and re-coding the data collected based on emerging themes until there were no new themes generated. The collective process culminated in a final phase of focused coding (Charmaz, 2006), where the researcher centered and focused the coding on the themes that arose from the data analysis and the results. To finalize the data analysis process, the researcher combined codes that contained only one example or that overlapped considerably with other codes.

Triangulation

Triangulation is defined as: 1) data triangulation, which entails utilizing a variety of data sources in a study; 2) investigator triangulation, which entails the use of multiple researchers or evaluators. 3) conceptual triangulation, which entails interpreting a single set of facts from numerous perspectives, and 4) methodological triangulation, which entails examining a single problem or program using multiple methodologies (Patton, 2002).

Triangulation is a technique used by many qualitative researchers (Leedy & Ormrod, 2019). Triangulation is a technique for collecting various forms of data relevant to the same study subject with the goal of detecting inconsistencies or consistency within the data (Leedy & Ormrod, 2019). The idea behind triangulation logic is that no single solution can ever completely solve the problem of competing causal elements (Patton, 2002). Triangulation strengthens a study by integrating approaches (Patton, 2002).

Qualitative data was used to describe something. However, a widespread misconception concerning triangulation is that it is used to show that diverse data sources for different inquiry methodologies produce essentially the same answers (Patton, 2002). Data from qualitative research tells a story (Patton, 2002). The quantity of data sources available can only be limited by a researcher's openness and imagination (Leedy & Ormrod, 2019). Since each approach

reveals different aspects of factual reality, many methods of observation must be used, a process known as triangulation (Patton, 2002).

In this qualitative grounded theory research study data triangulation was applied. The researcher utilized the online questionnaire to determine eligibility, selected, and approved a qualified study subject as the first stage in the process. The researcher's second form of triangulation was survey two and the in-depth online email interview protocol. The researcher was engaged in the time and place of observation allowing them to envision themselves there. In their own words, the researcher captures and expresses someone else's experience of the world.

Trustworthiness

To improve the reliability of the data they collect, qualitative researchers use a variety of strategies (Creswell, 2018; Leedy & Ormrod, 2019). Although qualitative researchers are not required to quantify anything, they must ensure that their study is credible, convincing, and well-supported, as well as that data is acquired ethically and accurately (Leedy & Ormrod, 2019). The topic of trustworthiness is not addressed in grounded theory qualitative research in the same manner as it is in other qualitative research designs because the emphasis here is on quality (Corbin & Strauss, 2015). Corbin and Straus, 2015, do acknowledge that this concept is difficult to explain because there is no definitive solution in social science when attempting to show validity, only a judgment of what is the best decision in the specific situation (Charmaz, 2006). However, ensuring credibility is one of the most important aspects of developing trustworthiness (Corbin & Strauss, 2015). Subsequently, trustworthiness was established in this research study through extensive coding, themes, core categories, memos, along with preliminary diagrams (Corbin & Strauss, 2015). Credibility, Dependability, Confidentiality, and Transferability are the specific methods that were used to

establish trustworthiness, as follows.

Credibility

It is critical, according to Patton, 2002, to establish the researcher's credibility. There are no specific questions that must be answered in order to build researcher trust (Patton, 2002). The principle is to report any personal or professional information that may have influenced data collection, analysis, or interpretation in a negative or positive way (Patton, 2002). Qualitative researchers use a variety of techniques to increase the reliability of the data they collect (Leedy & Ormrod, 2019). The credibility of qualitative inquiry is built on three distinct but intertwined inquiry elements: 1) rigorous fieldwork processes that yield high-quality data, 2) the researcher's credibility, and 3) the philosophical belief in the utility of qualitative inquiry (Patton, 2002). The data is where the quality and reliability of your study starts (Charmaz, 2006).

The case for validity and reliability in qualitative research is examined in terms of credibility because qualitative data cannot be generalized (Creswell & Creswell, 2018). In this research study to establish credibility the researcher disclosed any personal links to any of the participants, programs, or research topic, as well as information about the researcher's experience, expertise, and perspectives brought to the research study, as well as who sponsored the research in the role of the researcher (Patton, 2002).

Dependability

Dependability is a term used in qualitative research to define how reliable something is (Creswell & Creswell, 2018). Many qualitative researchers prefer to refer to the ever-changing conditions in which qualitative research studies are conducted as dependability, and they urge one another to provide extensive descriptions of data collection techniques (Leedy & Ormrod, 2019). In other words, how well do people comprehend how reliable the data from the research

study that was collected. In this research study, the researcher established dependability by including sample email interview transcripts, iterations of coding schemes used to develop the grounded theory, and extensively transcribe research question responses. This accountability ensured that there were no mistakes made by the researcher in conceptualizing, collecting, or interpreting the research study results. In this research study that researcher ensure that every research participant signed and dated their research informed consent form (APPENDIX K).

Confirmability

In this research study confirmability was established by the researcher maintaining an audit trail or running log of work as the researcher in this study. This measure was critical to ensure that the researcher demonstrated that the findings were derived from the data. A qualitative research study, on the other hand, cannot be replicated, but a methodical approach could serve as a guide for future studies. Qualitative researchers utilize the confirmability criteria instead of aiming for full objectivity in data collecting. Qualitative researchers, on the other hand, do work hard to ensure that their conclusions are based on real facts and findings (Creswell & Creswell, 2018; Leedy & Ormrod, 2019).

Transferability

The term transferability relates to how a research study may be replicated in other studies by employing the same data collection procedures (Creswell & Creswell, 2018). In qualitative research, the correct question is whether the researcher would come to the same conclusion regarding the findings (Creswell & Creswell, 2018). The problem with generalization in qualitative research, according to Patton (2002), is that it does not apply to individual circumstances. To put it another way, scientific generalization is impossible in qualitative grounded theory research design (Guba, 1981). Fittingness, rather than

transferability, was the goal of generalization (Patton, 2002). Fittingness refers to the degree of similarity between the sending and receiving environments (Lincoln & Guba, 1985; Patton, 2002).

In this research study, transferability was established by the researcher providing thick explanations of the research results. The researcher also strived for the maximum variation among the research participants to include male, female, various ethnic and cultural backgrounds, denominational, and educational backgrounds. Many qualitative researchers dismiss the phrases validity and reliability as insufficient measures of qualitative study rigor. Instead, they employ criteria like credibility and transferability to examine whether a study's findings are credible, plausible, and well-supported from the perspective of the participants. Similarly, whether the findings are credible, plausible, and well-supported from a scientific standpoint (Leedy & Ormrod, 2019).

Conclusion

Grounded theory is a method of qualitative research that is deemed rigorous (Glass & Strauss, 2009). Themes emerge from the data frequently in grounded theory research, with the primary goal of developing grounded theory. As a result, this qualitative research design was chosen as the best approach first to generate theory. Secondly, to answer the research questions on the perceived relationship between classical leadership theories education and Christian ministry leader's success.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this research study was to investigate the relationship between those Christian ministry leaders that received classical leadership theories education and training and succeed or fail and those Christian ministry leaders that did not receive classical leadership theories education and succeed or fail. Chapter four will provide a comprehensive explanation of the results of the research study. The chapter begins with a description of each participant, which is grounded in the data generated from the phase one initial survey and the phase two second survey and detailed email interview protocol. Lastly, the three central questions guiding the study are answered.

Summary

The data for this research study came from a cross-section of Christian ministry leaders within the United States who operate or are affiliated with churches with an average of fifty (50) or more members, have been in ministry for at least two (2) years, speak English, born and identify as either male or female, of any ethnicity, race, and of any Christian denomination. Initially, the researcher sent an email invitation to everyone that expressed an interest in participating in the research study to complete the phase one survey to verify if they met the criteria to participate in the research study. Everyone that met the criteria were emailed the phase two second survey and in-depth email interview protocol to complete. Between a six-week interval, research participants were allowed to complete and submit their surveys and the in-depth email interview. At the end of the six-weeks period there were thirteen (13) Christian ministry leaders that had completed all phases of the research study.

Description Of The Participants

The thirteen (13) emergent research participants in this research study were all Christian ministry leaders who were identified as the best qualified volunteers to ensure that the appropriate target population was represented to explore the research topic. The following is a brief description of each research participant listed numerically from the youngest to the oldest.

Participant One

Research participant one is a forty (40) year old, female, Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over fifty (50) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, she strongly agrees that leadership training is essential for Christian ministry leadership success; that classical leadership theories education is critical for Christian ministry leader's success; that classical leadership theories education courses taken have directly contributed to her Christian ministry leadership success; that she is better prepared to succeed as a Christian ministry leader because she had received classical leadership theories education; that she is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. She disagrees that classical leadership theories education has not had any impact on her success in navigating moral challenges as a Christian ministry leader. She strongly agrees that classical leadership theories education should be required education leadership training in the preparation of a Christian ministry leader and that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. She strongly disagrees that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

In the email interview protocol, she wrote that “the benefits of leadership training is to gain and understand the new knowledge to apply in living to become a more effective Christian leader”. She identified that the skills that are developed from classical leadership theories education are strong ethics and high moral standards, self-actualization, organizational skills, personal growth, become an efficient learner and how to connect and collaborate with those that you lead. She believes that classical leadership theories education can assist you in following the leadership of the Holy Spirit and in having a singleness of purpose and heart for God. She identified that the kind of talents and attributes that she developed through classical leadership theories education is setting the right example. She identified that she developed the skills of self-attainment, self-control, self-actualization, and self-motivation through classical leadership theories education. She stated that she would highly recommend classical leadership theories for all Christian ministry leaders because it coincides with the Christian leadership of the Bible. She does believe that that there is a link between classical leadership theories education for Christian ministry leaders’ success or failure because with it one can become a more effective Christian ministry leader and without it, failure is inevitable.

Participant Two

Research participant two is a forty-three (43) year old, female, non-denomination Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over fifty (50) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, she strongly agrees that leadership training is essential for Christian ministry leadership success. She is neutral that classical leadership theories education is critical for Christian ministry leader’s success; that classical leadership theories education courses taken

have directly contributed to her Christian ministry leadership success; that she is better prepared to succeed as a Christian ministry leader because she had received classical leadership theories education and that she is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. She disagrees that classical leadership theories education has not had any impact on her success in navigating moral challenges as a Christian ministry leader. She is neutral that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader; that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success, and that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

For the in-depth email interview, she notes that leadership training is necessary to cultivate growth to build and better equip Christian ministry leaders. She wrote that leaders need to experience personal growth through leadership training in order to be an example to train and equip others. She states that she believes that classical leadership theories education is definitely necessary for Christian ministry leaders. She identifies that the characteristics developed from receiving classical leadership theories education is a clear structure of roles and expectation as a leader. She identified that she would definitely recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation. She stated that she would rank the significance of the eight leadership theories that comprise classical leadership theories education as a 4 out of 5 with five being the most significant for Christian ministry leaders to succeed.

Participant Three

Research participant three is a forty-five (45) year old, male, non-denomination Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over two hundred (200) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, he strongly agrees that leadership training is essential for Christian ministry leadership success; that classical leadership theories education is critical for Christian ministry leader's success; that classical leadership theories education courses taken have directly contributed to his Christian ministry leadership success and that he is better prepared to succeed as a Christian ministry leader because he has received classical leadership theories education. He is neutral that he is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. He disagrees that classical leadership theories education has not had any impact on his success in navigating moral challenges as a Christian ministry leader. He is neutral that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader. He strongly agrees that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. He disagrees that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

For the in-depth email interview, he states that leadership will help in equipping Christian leaders to be successful as a leader in ministry and in everyday life. He wrote that the benefits of receiving classical leadership theories education may vary from person to person, but he has identified conflict resolution, and effective communication as skills that are developed. He wrote

that the ability to problem solve is one talent and attribute developed through receiving classical leadership theories education. He stated that he would recommend classical leadership theories education as part of the core curriculum for Christian ministry leaders' academic preparation. He wrote that he does believe that the eight leadership theories that comprise classical leadership theories education are significant and that there is a link between classical leadership theories education and Christian ministry leaders' success or failure.

Participant Four

Research participant four is a forty-eight (48) year old, male, spirit lead non-denomination Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over sixty (60) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, he strongly agrees that leadership training is essential for Christian ministry leadership success. He agrees that classical leadership theories education is critical for Christian ministry leader's success and that classical leadership theories education courses taken have directly contributed to his Christian ministry leadership success. He strongly agrees that he is better prepared to succeed as a Christian ministry leader because he has received classical leadership theories education. He is neutral that he is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader; that classical leadership theories education has not had any impact on his success in navigating moral challenges as a Christian ministry leader, and that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader. He agrees that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. He disagrees that

the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

In the email interview protocol, he stated that leadership training enhances the overall quality of life for the Christian ministry leader. He wrote that a principal benefit of receiving classical leadership theories education is that it broadens the perspective of leadership for the Christian ministry leader. He states that classical leadership theories education develops the skill of focus and perseverance. He noted that classical leadership theories education has helped to equip him to navigate the loneliness that comes with Christian ministry leadership. He stated that he developed the talents and attributes of developing effective communication and effective leadership. He wrote that he would recommend classical leadership theories education as part of the core curriculum for Christian ministry leaders' academic preparation. He states that he does believe that the eight leadership theories that comprise classical leadership theories education are significant. He believes that there is a perceived link between Christian ministry leaders' success or failure. He wrote that classical leadership theories education can give direction in the midst of crisis and that leadership requires commitment, loyalty and a moral standard even in times of trouble.

Participant Five

Research participant five is a fifty (50) year old, female, Protestant, Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over fifty (50) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, she agrees that leadership training is essential for Christian ministry leadership success; that classical leadership theories education is critical for Christian ministry leader's

success and that classical leadership theories education courses taken have directly contributed to her Christian ministry leadership success. She is neutral about being better prepared to succeed as a Christian ministry leader because she had received classical leadership theories education. She agrees that she is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. She disagrees that classical leadership theories education has not had any impact on her success in navigating moral challenges as a Christian ministry leader. She is neutral that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader. She agrees that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. She is neutral that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

For the in-depth email protocol, she wrote that leadership training allows the Christian ministry leaders to identify strengths and weaknesses. She notes that the benefits of receiving classical leadership theories education is that it provides the tools required to establish and meet leadership goals for effective leadership. She wrote that the skills that are developed from classical leadership theories education are persistence and consistency. She identified that better understanding and organizational skills are also developed through classical leadership theories education. She believes that classical leadership theories education has enhanced her compassion toward herself and others in order to equip her for success as a Christian ministry leader. She wrote that the talents and attributes that she developed through classical leadership theories education is the ability to identify special needs. She identified that the kinds of skills developed through classical leadership theories education are psychosocial. She stated that she would

highly recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation. She wrote that she would rank the significance of the eight leadership theories that comprise classical leadership education at a five (5) with five (5) being the most significant for Christian ministry leaders' success. She notes that there is definitely a perceived link between classical leadership theories education and Christian ministry leaders' success because it provides a wholistic perspective that is enhanced by compassion and patience needed to lead.

Participant Six

Research participant six is a fifty-two (52) year old, male, non-denomination Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over sixty (60) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, he strongly agreed that leadership training is essential for Christian ministry leadership success. He agreed that classical leadership theories education was critical for Christian ministry leader's success; that classical leadership theories education courses taken have directly contributed to his Christian ministry leadership success; that he is better prepared to succeed as a Christian ministry leader because he has received classical leadership theories education. He is neutral that he is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader and that classical leadership theories education has not had any impact on his success in navigating moral challenges as a Christian ministry leader. He agrees that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader and he agrees that the eight theories that comprise classical leadership theories education is a

comprehensive model that can develop Christian ministry leaders for success. He is neutral that the eight theories that comprise classical leadership theories education is too many leadership styles for Christian ministry leaders to develop for success.

In his responses to the in-depth email interview, he describes the benefits of leadership training for Christian ministry leaders as developing the ability to lead the church more effectively. According to his response, he believes that “classical leadership theories education is based on the word of God because from Genesis to Revelations there are many leadership examples. Since classical leadership theories education is modeling biblical-based leadership then they are beneficial”. He also wrote that the characteristics that are developed from classical leadership theories education are the fruits of the spirit, which are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. He believes that the skills developed from classical leadership theories education are patience, kindness, humility, contentment, Godliness, and righteousness. He notes that classical leadership theories education has equipped him for success as a Christian ministry leader by helping him develop spiritual qualities that glorify God. He believes that the talents and attributes developed through classical leadership theories education are love, compassion, kindness, faithfulness, benevolence, joy, and peace. He asserts that the skills that he identified and developed through classical leadership theories education is confidence in being a more effective leader, communicator, and self-reflective. He stated that he would recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation. He wrote that he would rate servant leadership theory as the most significant within classical leadership theories, followed by authentic leadership theory, transformational leadership theory, leadership skills theory, great men theory, transactional leadership theory, and situational leadership theory. He

believes that there is a link between classical leadership theories education and Christian ministry leaders' success or failure. He wrote that "the link between classical leadership theories education for Christian ministry leaders' success is the principals that are derived from scripture which brings us closer to Christ".

Participant Seven

Research participant seven is a fifty-four (54) year old, female, non-denominational Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over three hundred (300) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, she strongly agrees that leadership training is essential for Christian ministry leadership success and that classical leadership theories education is critical for Christian ministry leader's success. She strongly agrees that classical leadership theories education courses taken have directly contributed to her Christian ministry leadership success. She agrees that she is better prepared to succeed as a Christian ministry leader because she had received classical leadership theories education and that she is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. She strongly disagrees that classical leadership theories education has not had any impact on her success in navigating moral challenges as a Christian ministry leader. She strongly agrees that classical leadership theories education should be required education leadership training in the preparation of a Christian ministry leader and that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. She strongly disagrees that the eight theories that comprise classical

leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

According to the in-depth email interview responses, she believes that leadership training helps equip leaders to critically think and problem solve. She wrote that having classical leadership theories education has greatly benefited her as a Christian ministry leader by enabling her to improve her personal growth and further develop her own leadership style. The characteristics that she identified from receiving classical leadership theories education is selfless service, confidence, and fairness. The skills that she developed from classical leadership theories education were critical thinking, active listening, self-confidence, and organization. She wrote that classical leadership theories education has equipped her for success as a Christian ministry leader by helping her to become more self-aware to better lead others. The talents and attributes developed through classical leadership theories education are self-care, better management of people and humility. She stated that she would highly recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation because it is necessary for every Christian ministry leader. She ranked the significance of the eight leadership theories that comprise classical leadership theories education as a five (5) out of five (5) with five (5) being of the highest significance. She believes that there is a link between classical leadership theories education and Christian ministry leaders' success or failure. She notes that classical leadership theories education is a necessity for every Christian leader to have a comprehensive understanding along with the scriptures of what it takes to be an effective leader.

Participant Eight

Research participant eight is a fifty-six (56) year old, male, non-denomination Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over fifty (50) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, he strongly agrees that leadership training is essential for Christian ministry leadership success. He agrees that classical leadership theories education is critical for Christian ministry leader's success; that classical leadership theories education courses taken have directly contributed to her Christian ministry leadership success; that he is better prepared to succeed as a Christian ministry leader because he had received classical leadership theories education; that he is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. He disagrees that classical leadership theories education has not had any impact on his success in navigating moral challenges as a Christian ministry leader. He agrees that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader and that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. He is neutral that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

From the in-depth email interview, he wrote that the benefits of leadership are that "it equips you to learn real examples of how to be a better leader yourself, how to handle and address personal struggles and different issues so that you are able to teach others as a Christian ministry leader". He wrote that he believes that "theories are made to be questioned as

everyone's perceptions is not always the same". He believes that the benefits of receiving classical leadership theories education is the personal growth and development as a Christian ministry leader" to be able to navigate as critical thinkers and problem solvers". The characteristics that he identified from receiving classical leadership theories education is "understanding what the differences and similarities verses the good and bad in any given situation for yourself and to teach others to do the same". The skills that he developed from classical leadership theories education are "the ability to question your personal character, search for answers and ultimately apply the results to yourself first and then to those that you lead". He notes that classical leadership theories education has equipped him for success as a Christian ministry leader. He wrote that "for each failure that I have as a Christian ministry leader, I have acquired a learning experience that prepares me for what comes next. Each learning experience helps guide me towards the direction of success". He wrote that the kinds of talents and attributes that he developed through classical leadership theories education are personal growth and development, goal setting, team building, self-care, networking, communication skills, time management, and effective leadership. He stated that he would highly recommend classical leadership theories education as part of the core curriculum for Christian ministry leaders' academic preparation. He ranked in significance the eight leadership theories that comprise classical leadership theories education as a five (5) out of five with five (5) being the most significant for Christian ministry leaders' success. He strongly believes that there is a link between classical leadership theories education and Christian ministry leaders' success or failure. He notes that classical leadership theories education ensures that Christian ministry leaders' education and training remain current and relevant in today's standards. He asserts that the more

training that a Christian ministry leader receives the better equip they are to be an effective leader.

Participant Nine

Research participant nine is a fifty-six (56) year old, female, non-denominational Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over one hundred and forty-seven (147) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, she strongly agrees that leadership training is essential for Christian ministry leadership success. She agrees that classical leadership theories education is critical for Christian ministry leader's success; that classical leadership theories education courses taken have directly contributed to her Christian ministry leadership success; that being better prepared to succeed as a Christian ministry leader because she had received classical leadership theories education and that she is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. She disagrees that classical leadership theories education has not had any impact on her success in navigating moral challenges as a Christian ministry leader. She agrees that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader; that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. She disagrees that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

In the responses to the email interview protocol, she states that leadership training equips the leader to better understand themselves and others. She notes that every Christian ministry

leader should have some type of leadership training for a better understanding of themselves, meet team goals and, and become a more effective leader. The characteristics identified from classical leadership theories education is improving personal growth and development, better connections, collaborations, and effective communication. The skills that are developed from classical leadership theories education is better self-awareness and teamwork. She wrote that classical leadership theories education has helped her to develop servant leadership and better people skills. The talents and attributes that are developed through classical leadership theories education are emotional intelligences, wisdom, decision making, vision casting and personal growth. The skills that are identified and developed are better self-awareness, active listening, confidence, increased self-esteem, and the ability to identify strengths and weaknesses. She noted that she would highly recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation. She ranked the eight leadership theories that comprise classical leadership theories education and ranks servant leadership as the most important for Christian ministry leaders' success. She also added that charismatic leadership, laissez faire leadership, and bureaucratic leadership be added to classical leadership theories education. She concluded that there is a definite link between classical leadership theories education and Christian ministry leaders' success. She wrote that Christian ministry leaders need to be able to stay relevant with current leadership theories first for themselves and to be able to lead their members.

Participant Ten

Research participant ten is a fifty-nine (59) year old, male, non-denomination Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over two hundred and ten (210) members, has had leadership training and education and was interested in

continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, he strongly agrees that leadership training is essential for Christian ministry leadership success; that classical leadership theories education is critical for Christian ministry leader's success; that classical leadership theories education courses taken have directly contributed to his Christian ministry leadership success; that he is better prepared to succeed as a Christian ministry leader because he has received classical leadership theories education. He agrees that he is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. He disagrees that classical leadership theories education has not had any impact on his success in navigating moral challenges as a Christian ministry leader. He agrees that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader and he agrees that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. He disagrees that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

For the email interview protocol, he wrote that the benefits of leadership training is that it “empowers you to connect with and influence others in a more intentional manner”. He wrote that the benefits of receiving classical leadership theories education as a Christian ministry leader is that it “empowers you to be a more well-rounded influencer in all areas that effect your influence and connection with people contributing to more effective accomplishment of a mission”. He stated that the characteristics that are identified from receiving classical leadership theories education is character building, influence, communication, connections, strategic thinking, collaboration, and personal growth. He wrote that the skills that are developed from

classical leadership theories education are crisis leadership, priority management, effective communication, strategic planning, and team building. He stated that classical leadership theories education has equipped him for success as a Christian ministry leader by helping him to better understand himself, develop as a servant leader, better influence others with a better understanding of effective leadership and pastoral care. He identified that the skills that were identified and developed through classical leadership theories education is communication, problem solving, creative thinking, emotional intelligence, decision making and active listening. He stated that he wholeheartedly would recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation. He stated that he would rank the eight leadership theories that comprise classical leadership theories education as a five (5) with five (5) being of the most significance for Christian ministry leader's success. He believes that there is a definite link between classical leadership theories education and Christian ministry leader's success. He wrote that leadership is all about influence and having classical leadership theories education with leadership education will allow the leader to be a more effective leader, and "to better influence people in a more Biblically aligned leadership style, contributing to more effective outcomes and better disciple making". He notes that classical leadership theories education provides a more wholistic approach to leadership development for Christian ministry leaders.

Participant Eleven

Research participant eleven is a sixty (60) year old, male, non-denomination Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over twelve hundred (1200) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey

online questionnaire, he strongly agrees that leadership training is essential for Christian ministry leadership success, and that classical leadership theories education is critical for Christian ministry leader's success. He agrees that classical leadership theories education courses taken have directly contributed to his Christian ministry leadership success; that he is better prepared to succeed as a Christian ministry leader because he has received classical leadership theories education; that he is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. He disagrees that classical leadership theories education has not had any impact on his success in navigating moral challenges as a Christian ministry leader. He agrees that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader and he agrees that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. He disagrees that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

For his responses to the email interview protocol, he noted that the benefits of leadership training include the ability to learn how to better oneself and how to better value people". He wrote that "you cannot successfully lead people well unless you first value them. Leadership training teaches you to assess the value of yourself and each person that you lead. This way, you learn to care for the folks you lead in a special way. As has been said and written many times, people don't care how much you know until they know how much you care". He stated that the benefits of receiving classical leadership theories education helps you to develop the model of leadership that works best for you in the context. He wrote that "different contexts may necessitate different styles of leadership. An understanding of varying ways to lead helps the

leader as he or she seeks to lead to the best of their ability”. The characteristics that were identified from receiving classical leadership theories education is the importance of developing a good character, having a clear vision, and personal growth and development. He identified that the skills that are developed from classical leadership theories education are “problem solving, establishing the right priorities, having a good attitude, connecting, and serving people”. He stated that classical leadership theories education has equipped him for success as a Christian ministry leader through his development as a servant leader. He wrote that “the greatest leader to ever live was Jesus. So, I try to follow the example he set which is best summarized as a Servant Leader”. He wrote that “one of the attributes of classical leadership theories education that has helped me develop is situational leadership. Leadership is not a one-size-fits-all hat to wear. Different situations require different leadership responses”. He outlined the kinds of skills that are identified and developed through classical leadership theories education as servant leadership, personal growth and development and casting vision, and people skills. He stated that he would highly recommend classical leadership theories education as part of the core curriculum for Christian ministry leaders’ academic preparation. He ranked in significance the top five of the eight leadership theories that comprise classical leadership theories education with five being the most significant and one being the least significant. They were: 5 = Servant Leadership Theory – Jesus’s model, 4=Leadership Skills Theory– helps prepare a leader for all different scenarios that they may be faced with, 3=Situational Leadership Theory – understanding that different situations require different leadership responses, 2=Transformational Leadership Theory – Ultimately a leader wants to make a transformational difference, and 1= Great Men Theory– we can always learn from great leaders. He strongly believes that there is a link between classical leadership theories education and Christian

ministry leaders' success. He wrote that "I believe strongly that a Christian minister should do one's best to show oneself approved as is instructed in scripture. Gaining an understanding and working knowledge of classical leadership theories is one way for a leader to be prepared to show oneself approved". He further wrote that "Christian ministry requires good leadership, maybe more so today than ever before. The demands placed upon Christian ministry leaders are ever growing and expanding. Christian leaders must be teachers, counselors, coaches, visionaries, CEOs, CFOs, maybe not with those titles, but with similar responsibilities. The better preparation and education a leader can get, the better prepared he or she will be when called upon to exercise their leadership responsibilities. The better the preparation and education a Christian ministry leader can get, the better prepared he or she will be when called upon to exercise their leadership responsibilities".

Participant Twelve

Research participant twelve is a sixty-five (65) year old, female, non-denominational Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over two hundred and seven-eight (278) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, she agrees that leadership training is essential for Christian ministry leadership success. She strongly agrees that classical leadership theories education is critical for Christian ministry leader's success. She agrees that classical leadership theories education courses taken have directly contributed to her Christian ministry leadership success; that being better prepared to succeed as a Christian ministry leader because she had received classical leadership theories education. She strongly agrees that she is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian

ministry leader. She disagrees that classical leadership theories education has not had any impact on her success in navigating moral challenges as a Christian ministry leader. She agrees that classical leadership theories education should be required education leadership training in the preparation as a Christian ministry leader. She strongly agrees the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. She disagrees that the eight theories that comprise classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

In her responses for the email interview protocol, she stated the benefits of leadership training is personal leadership development and the ability to teach and train others. She wrote that a benefit of receiving classical leadership theories education is” for the leader to be versatile because as a Christian ministry leader you are called to become all things to all people”. She stated that everyone’s personality is different so the Christian ministry leader must be able to recognize and adapt. The characteristics that are identified from receiving classical leadership theories education are integrity, intelligence, and self-confidence. The skills that are developed from classical leadership theories education are self-esteem and self-confidence. She wrote that if the members see their leader with confidence, this gives them a good example of how they should strive to become. She noted that the kind of talents and attributes that were developed through classical leadership theories education were people skills. She wrote that “people are our greatest commodity when we value the skills and talents they have”. The kind of skills that were identified and developed through classical leadership theories education is self-esteem, confidence, public speaking, knowledge, and wisdom. She would strongly recommend classical leadership theories education as part of the core curriculum for Christian ministry leader

academic preparation. She ranks the eight leadership theories at a five (5) for significance with five (5) being the most significant and one (1) being the least significant. She strongly believes that there is a link between classical leadership theories education and Christian ministry leaders' success. She notes that classical leadership theories education is foundational and very important for Christian ministry leaders to develop whether in the church or in the secular world.

Participant Thirteen

Research participant thirteen is a fifty-four (54) year old, female, Seventh-Day Adventist Christian ministry leader, that speaks English, been in ministry for at least two (2) years, with over one hundred and forty (140) members, has had leadership training and education and was interested in continuing to the second survey and the in-depth email interview protocol. For the second survey online questionnaire, she agrees that leadership training is essential for Christian ministry leadership success and that classical leadership theories education is critical for Christian ministry leader's success. She strongly agrees that classical leadership theories education courses taken have directly contributed to her Christian ministry leadership success. She agrees that she is better prepared to succeed as a Christian ministry leader because she had received classical leadership theories education. She strongly agrees that she is more equipped to navigate moral challenges by receiving classical leadership theories education as a Christian ministry leader. She strongly disagrees that classical leadership theories education has not had any impact on her success in navigating moral challenges as a Christian ministry leader. She agrees that classical leadership theories education should be required education leadership training in the preparation of a Christian ministry leader. She strongly agrees that the eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leaders for success. She disagrees that the eight theories that comprise

classical leadership theories education is too many leaderships styles for Christian ministry leaders to develop for success.

For the email interview protocol, she states that leadership training is essential for any leadership effectiveness. She describes the benefits of receiving classical leadership theories education as “being equipped as a leader personally, to lead others, problem solve and to identify and develop your God-given skills”. The characteristics that she identified from receiving classical leadership theories education are “integrity, honesty, confidence, management and building relationships”. She wrote that the skills that are developed from classical leadership theories education is “effective leadership, passion, great communication skills, commitment, learning how to empower yourself and others, and cultivating love by being firm but fair”. She notes that classical leadership theories education has equipped her by teaching her how to be an effective leader, improve communication skills, and become more relatable. She wrote that the kind of talents and attributes developed through classical leadership theories are that “I am more empathetic. I tell my church management staff that I inspect within to see what I expect from them. I try to empower and model what I expect from them”. She noted that the kinds of skills identified and developed through classical leadership theories education are empowerment and teaching Christian principles with confidence. She stated that she would unequivocally recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation. She ranked the eight leadership theories that comprise classical leadership theories education at a five (5) with five (5) being the most significance and one (1) being the least significant. She believes that there is a direct link between classical leadership theories education and Christian ministry leaders’ success or failure. She wrote that “classical leadership theories education helps you as a Christian ministry leader to navigate your

way in Christian leadership successfully. You are more knowledgeable about your ministry and lead from a point of Christian principles. Be true to yourself and rely on your God-given abilities coupled with your classical leadership theories education”.

Demographics

Before answering the specific research questions, it is critical to understand the basic demographics of the Christian ministry leaders research participants. To establish this, the age, gender, denomination, and race will be discussed. The first demographic statistic that will be examined is the age range of the Christian ministry leaders who participated in the research study. The age range of the thirteen research participants that completed all the phases of the research study along with the informed consent form combined was between forty (40) years old to sixty-eight (68) years old. The largest age group of respondents was five (5), which were between the ages of fifty-two (52) to fifty-nine (59). This was followed by the next group of four (4) respondents, which were between the ages of forty (40) to forty-eight (48) and sixty (60) to sixty-eight (68) years old.

The research participants were also asked what their gender was. There were seven (7) women and six (6) men research participants for a total of thirteen (13) that responded and completed the research study in its entirety. All of the research participants responded that they each lived in the United States, spoke English, in Christian ministry for at least two (2) years and had fifty (50) or more members.

The next demographic that the research respondents were asked was their race and ethnicity. Of the thirteen (13) Christian ministry leaders that completed the research study, three (3) of them were Caucasian, of which were all male. This was followed by ten (10) African American Christian ministry leaders of which seven (7) were female and three (3) were male.

This was followed by the next demographic group that the research participants were asked to provide, which were what is the Christian denomination.

Among the thirteen (13) research participants that completed all the phases of the research study, nine (9) of them were non-denominational Christian ministry leaders, one (1) research participant was Southern Baptist, one (1) research participant was Protestant, one (1) research participant was Seventh Day Adventist, and one (1) research participant was Christian and one (1) Spirit Lead

The final demographic group of the thirteen (13) research participants were asked was did they have at least fifty (50) members and how many. The number of members for the research participants ranged from fifty (50) members to one thousand two hundred (1200) members. The breakdown is as follows: research participant number one had fifty (50) members. The second research participant had fifty (50) members. The third research participant had two hundred (200) members. The fourth research participant had sixty (60) members. The fifth research participant had fifty (50) members. The sixth research participant had sixty (60) members. The seventh research participant had three hundred (300) members. The eighth research participant had fifty (50) members. The ninth research participant had one hundred forty-seven (147) members. The tenth research participant had two hundred ten (210) members. The eleventh research participant had one thousand two hundred (1200) members. The twelfth research participant had two hundred seventy-eight (278) members. The thirteenth research participant had one hundred forty (140) members.

Survey One Analysis

The first survey, the research participant inclusion criteria sought to identify those Christian ministry leaders who met the research study criteria to qualify to participate in the research study. There first survey contained ten questions to collect the data necessary to

determine the potential research participant's eligibility to participate in the research study.

There was a total of nineteen (19) potential research participants that completed survey one. The first thirteen (13) of the potential participants that qualified to participate in the research and completed survey one, two and the in-depth interview were selected.

Every potential volunteer was asked the following ten questions: 1) Are you a Christian ministry leader in ministry for at least two (2) years with fifty (50) or more members? Eighteen (18) out of nineteen (19) potential research participants answer yes. One (1) potential research participant answered no, was disqualified, and was immediately dropped from the research study. 2) Are you at least eighteen (18) years old? All nineteen (19) potential research participants answered yes. 3) How many members do you have? There were four (4) potential participants with fifty (50) members, one (1) with sixty (60), sixty-two (62), four with one hundred and twenty-five (125) members, one (1) with one hundred and forty (140), one hundred and forty-seven (147), one hundred and fifty (150), two hundred (200), two hundred-ten (210), two hundred seventy-eight (278), three hundred (300), seven hundred and fifty (750), one thousand two hundred (1200), one thousand five hundred (1500), and one with no members. The potential volunteer with no members was disqualified and immediately dropped from the research study. 4) What Christian Denomination are you? There were thirteen (13) non-denomination, one (1) Southern Baptist, Protestant, Pentecostal, Seventh Day Adventist, Christian, and Spirit Lead Christian. 5) Do you speak English and reside in the United States of America? Eighteen (18) potential participants answered yes with one (1) answering no. The potential participant was disqualified and was immediately dropped from participating in the research study. 6) What is your age? The ages were as follows: thirty-six (36), thirty-eight (38), thirty-nine (39), forty (40), forty-three (43), forty-four (44), forty-five (45), forty-eight (48),

fifty-two (52), fifty-four (54), two people were fifty-six (56), fifty-nine (59), sixty (60), sixty-two (62), sixty-five (65), sixty-six (66), sixty-eight (68), seventy-nine (79). 7) What is your gender? There were eleven (11) potential volunteers that responded that they were male. There were eight (8) potential participants that responded that they were female. 8) What is your ethnicity? There were thirteen (13) African American or Black, five (5) Caucasian or White, and one (1) Pacific Islander. 9) Have you had any classical leadership theories education? There were seventeen (17) potential participants that answered yes. There were two (2) potential participants who answered no. They were disqualified and immediately dropped from continuing in the research study. 10). Are you interested in participating in the research study on the perceived relationship, if any, between classical leadership theories education and Christian ministry leader's success? Eighteen (18) potential participants answered yes, and one (1) potential participant answered no. That one potential participant that answered no, was disqualified, and immediately dropped from the research study.

Table 1: Survey One Non-Participants

Q 1 - Are you a Christian ministry leader in ministry for at least two (2) years with 50 or more members in your ministry ?	Q2 - Are you at least eighteen years old	Q3 - How many members do you have ?	Q4 - What Christian denomination are you?	Q5 - Do you speak English and reside in the United States of America ?	Q6 - What is your age?	Q7 - What is your gender ?	Q8 - What is your race/ethnicity? (Check all that apply)	Q 9 - Have you had any classical leadership theories education? - Classical leadership theories training include - (Great men theory, leadership skills theory, servant leadership theory, situational leadership theory, traits leadership theory, transactional leadership theory, transformational leadership theory)	Q 10 - Are you interested in participating in a research study on the perceived relationship, if any, between classical leadership theories education and Christian ministry leadership success? Thanks for your time!
No	Yes	25	Pentecost	Yes	62	Female	Black/African America	Yes	Yes
Yes	Yes	125	Nondenominational	Yes	79	Male	White/Caucasian	No	Yes
Yes	Yes	150	Non-denominational	No	39	Male	White/Caucasian	Yes	Yes
Yes	Yes	750	Non - Denominational	Yes	36	Male	Black/African America	No	Yes
Yes	Yes	1500	non	Yes	44	Male	Pacific Islander	No	Yes

In analyzing survey one, there were six (6) volunteers out of nineteen (19) potential participants that did not qualify for the research study or did not complete survey two, as shown in Table 1 and the in-depth email protocol. One (1) potential volunteer answered that they did not have at least fifty (50) members. One (1) potential participant answered that they did not speak English and reside inside the United States. Three (3) potential participants answered that they did not have any classical leadership theories education. One (1) potential participant answered that they were not interested on continuing in the research study. There were thirteen (13)

potential participants that qualified to continue in the research study and completed the second survey and in-depth email interview as shown in Table 2.

Table 2: Survey One Research Participants

Q 1 - Are you a Christian ministry leader in ministry for at least two (2) years with 50 or more members in your ministry ?	Q2 - Are you at least eighteen years old	Q3 - How many members do you have ?	Q4 - What Christian denomination are you?	Q5 - Do you speak English and reside in the United States of America ?	Q6 - What is your age?	Q7 - What is your gender ?	Q8 - What is your race/ethnicity? (Check all that apply)	Q 9 - Have you had any classical leadership theories education? - Classical leadership theories training include - (Great men theory, leadership skills theory, servant leadership theory, situational leadership theory, traits leadership theory, transactional leadership theory, transformational leadership theory)	Q 10 - Are you interested in participating in a research study on the perceived relationship, if any, between classical leadership theories education and Christian ministry leadership success? Thanks for your time!
Yes	Yes	200	Non-Denomination	Yes	45	Male	Black/African America	Yes	Yes
Yes	Yes	60	Non Denomination Spirit lead believer	Yes	48	Male	Black/African America	Yes	Yes
Yes	Yes	62	Non-denomination	Yes	52	Male	Black/African America	Yes	Yes
Yes	Yes	300	Non denomination	Yes	54	Female	Black/African America	Yes	Yes
Yes	Yes	50	Non-Denomination	Yes	56	Male	White/Caucasian	Yes	Yes
Yes	Yes	147	Non denomination	Yes	56	Female	Black/African America	Yes	Yes
Yes	Yes	210	Nondenominational	Yes	59	Male	White/Caucasian	Yes	Yes
Yes	Yes	1200	Southern Baptist	Yes	60	Male	White/Caucasian	Yes	Yes
Yes	Yes	278	Non-Denominational	Yes	65	Female	Black/African America	Yes	Yes
Yes	Yes	140	Seventh Day Adventist	Yes	66	Female	Black/African America	Yes	Yes

Survey Two Analysis

The second survey online questionnaire sought to answer how and to what extent was classical leadership theories education linked to Christian ministry leaders' success. The

researcher utilized the Likert (1932) model of satisfaction for each of the ten questions that were answered by the research participants that qualified to continue in the research question from survey one. The research participants had to choose from the five (5) choices of strongly agree, agree, neutral, disagree, strongly disagree (APPENDIX J). Each research participant answered the following ten questions: 1) Leadership training is essential for Christian ministry leadership success. Ten (3) research participants answered strongly agree with ten (10) responding agree. 2) Classical leadership theories education comprising great men theory, traits leadership theory, leadership skills theory, authentic leadership theory, servant leadership theory, transformational leadership theory, transactional leadership theory, situational leadership theory, is critical for Christian ministry leaders' success. Six (6) research participants answered strongly agree, six (6) research participants answered agree, and one (1) research participant answered that they were neutral. 3) The classical leadership theories education courses that I have taken have directly contributed to my Christian ministry leader's success. Four (4) research participants answered that they strongly agree, eight (8) research respondents answered that they agree, and one (1) research participant responded that they were neutral. 4) The classical leadership education courses that I have taken have directly contributed to my Christian ministry leadership success. Five (5) research participants answered that they strongly agree, six (6) research participants answered that they agree, and two (2) research participant answered that they were neutral. 5) I am better prepared to succeed as a Christian ministry leader because I received classical leadership theories education. Four (4) research participants answered that they strongly agree, eight (8) research participants answered that they agree, and one (1) research participant answered that they are neutral. 6) I am more equipped to navigate moral challenges because I received classical leadership theories education. Three (3) research participants answered that

they strongly agree, six (6) research participants answered that they agree, and four (4) research participants answered that they were neutral. 7) Three (3) research participants answered that they strongly disagree, eight (8) research participants answered that they disagree, and two (2) research participants answered that they are neutral. 8) Classical leadership theories education should be required education leadership training in the preparation of Christian ministry leaders. Three (3) research participants answered that they strongly agree, eight (8) research participants answered that they agree, and two (2) research participants answered that they were neutral. 9) The eight theories that comprise classical leadership theories education provide a comprehensive model that can develop Christian ministry leadership for success. Five (5) research participants answered strongly agree, six (6) research participants answered agree, and two (2) research participants answered neutral. 10) The eight theories that comprise classical leadership theories education include too many leadership styles for Christian ministry leaders to develop for success. Six (6) research participants answered strongly disagree, five (5) research participants answered disagree, and two (2) research participants answered neutral.

In analyzing survey two, the research data has confirmed that there is a link between classical leadership theories education and Christian ministry leaders' success. The research participants responded overall almost ninety-one (91) out of one hundred (100) times as strongly agree and agree and only fourteen (14) times out of one hundred (100) times as neutral with no one answered in dissent on any of the ten (10) questions. The research results have proven unequivocally that there is a link as shown in Table 3.

Table 3: Survey Two Responses

Participant 1	Strongly Agree	Strongly Agree	Strongly Agree	Agree	Agree	Agree	Agree	Disagree	Agree
Participant 2	Agree	Strongly Agree	Strongly Agree	Strongly Agree	Strongly Agree	Agree	Strongly agree	Strongly disagree	Strongly agree
Participant 3	Agree	Agree	Strongly Agree	Agree	Agree	Agree	Strongly agree	Strongly disagree	Agree
Participant 4	Strongly Agree	Strongly Agree	Strongly Agree	Strongly Agree	Strongly Agree	Strongly Agree	Strongly agree	Disagree	Strongly agree
Participant 5	Strongly Agree	Strongly Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree
Participant 6	Strongly Agree	Strongly Agree	Agree	Agree	Strongly Agree	Agree	Neutral	Neutral	Neutral
Participant 7	Agree	Agree	Agree	Strongly Agree	Agree	Strongly Agree	Agree	Disagree	Agree
Participant 8	Strongly Agree	Strongly Agree	Neutral	Neutral	Neutral	Neutral	Neutral	Disagree	Neutral
Participant 9	Strongly Agree	Strongly Agree	Strongly Agree	Agree	Strongly Agree	Agree	Agree	Strongly disagree	Strongly Agree
Participant 10	Agree	Strongly Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree
Participant 11	Agree	Agree	Agree	Agree	Neutral	Agree	Agree	Disagree	Agree
Participant 12	Agree	Strongly Agree	Strongly Agree	Strongly Agree	Strongly Agree	Strongly Agree	Neutral	Disagree	Neutral
Participant 13	Strongly Agree	Strongly Agree	Agree	Agree	Agree	Agree	Neutral	Neutral	Agree
Participant 1	Strongly Agree	Strongly Agree	Strongly Agree	Agree	Agree	Agree	Agree	Disagree	Agree

In-Depth Interview Results

The in-depth email interview sought out to discover how and to what extent was classical leadership theories education linked to Christian ministry leaders' success by taking it deeper by identifying the characteristics, skills, talents, and attributes that were developed as result of taking classical leadership theories education. The in-depth email interview comprised of ten (10) questions that were short answer or fill in the blank. The breakdown of the responses of the ten (10) questions is as follows:

Describe the benefits of leadership training, if any.

The research participants responded that the benefits were: leadership training is essential for great leadership effectiveness; for personal growth and development to be an effective leader and to be able to train others; leaders need to be built up first in order to build, grow, and cultivate others; it will assist the Christian ministry leader to be successful across all spectrums

of life; it enhances the life of a Christian; identifies strengths and weakness and how to develop oneself to be an effective leader; it allows the leader to learn how to lead the church by example; it assist in developing the skills to critically think and solve problems; it gives you real examples of how to handle and address different issues so that you can teach your followers by example; it assist the leader in better understanding how to help the team meet goals; it empowers you to connect with and influence others in a more intentional manner; it gives you the ability to learn how to better value yourself and others; it teaches you how to assess the value of each person that you lead; people don't care how much you know until they know how much you care; it helps Christian ministry leaders to learn how to become more approachable to others that they lead and train.

Explain the benefits of receiving classical leadership theories education, if any.

Research participants responded that the benefits of classical leadership theories education are: it is like an umbrella phase in the evolution of Christian ministry education; it is definitely necessary; it broadens the perspective of leaders for Christian ministry leaders; provides tools needed to establish and meet leadership goals; it is based on the word of God because from Genesis to Revelations has many leadership examples; it allows you to develop your own leadership style; the education helps you to navigate to find the differences and similarities in any situation; every Christian ministry leader should have some type of classical leadership theories training for a better understanding why leaders respond in certain ways; it empowers you to be a more well-rounded influencer in all areas that effect your influence and connection with people contributing to more effective accomplishment of a mission; classical leadership theories education helps you to develop the model of leadership that works best for you in your

context; a Christian ministry leader has to be versatile to be all things to all men so that they can win some; it equips you to lead, problem solve, and develop your God-given skills.

What characteristics are identified from receiving classical leadership training? If any.

The research participants responded that the characteristics that they identified are: specializations, good character; financial rewards; promotions, clear structure of roles and responsibilities; courage, strength, persistence and consistency; the fruit of the spirit, which are love, joy patience, kindness, goodness, faithfulness, gentleness, and self-control; selfless service; confidence and fairness; character, influence, communication, connection, strategic thinking, and collaboration; the importance of having a clear vision; the character of a leader, personal growth; integrity, intelligence, confidence, building relationships, honesty, management and confidence are a few characteristics identified.

Discuss the skills that are developed from classical leadership theories education.

The research participants responded that they developed: strong ethics and high moral standards; great self-organizational skills; efficient learner; to nurture growth in followers; foster connection and belonging; value others; how to handle the loneliness of leadership; patience, kindness, humility, contentment, Godliness and righteousness; develop spiritual qualities that glorify God; listening ear, critical thinking, and organization; the ability to question, search for answers and apply solutions to the problem; effective communication; priority management; crisis management; strategic thinking, and team building; problem solving, establishing the right priorities; having a good attitude and serving people well; self-esteem and confidence; effective leadership, passion, great communication skill, commitment, and learning how to empower yourself and others in a loving but firm way are some of the skills developed.

How, if at all, do you believe that classical leadership theories education has equipped you for success as a Christian ministry leader?

The research participants responded that it has equipped them to: follow the leadership of the holy spirit and to have a singleness of heart; focus and persevere; to enhance patience and respect for others; the necessary knowledge to lead myself and others; for each failure to have a learning experience that prepares you for what comes next; to be able to teach the members of the church to be good followers; to better influence others and be a servant leaders; to have a better understanding of leadership and pastoral care; the follow the example of the greatest leader that ever lived, Jesus Christ as a servant leader; to improve my people skills and self-confidence; to be an effective leader; improved communication skills; and become more relatable.

What kind of talents and attributes, if any, did you develop through classical leadership theories education.

The research participants responded that the kinds of talents and attributes developed through classical leadership theories education are: setting the right example; how to think on your feet; effective communication; help me to identify specific and individual needs; emotional intelligence; the God-given talents such as love, compassion, kindness, faithfulness, benevolence, joy and peace; better management of people; humility; goal setting, team building, networking, time management; to identify with all eight classical leadership theories; to develop in situational leadership since different situations require different leadership responses because leadership is not a one-size fits all hat to wear; empathy and leading by example.

Outline the kinds of skills, if any, that were identified and developed through classical leadership theories education.

The research participants responded that the kinds of skills identified and developed through classical leadership theories education are: self-attainment, self-monitoring, self-actualization, and motivation; how to think on your feet; establishing relationships with those that you lead in areas of submission; psychosocial skills; oratorical skills; teaching skills, singing skills, public prayer and public speaking; goal setting; team building, networking, communication skills, time management; emotional intelligence; problem solving, creative thinking, decision making, active listening; servant leadership; vision casting; valuing others; people skills; self-esteem, self-confidence, knowledge, wisdom; empowerment; teaching Christian principles with confidence.

Would you recommend classical leadership theories education as part of the core curriculum for Christian ministry leader academic preparation?

The research participants responded that they would recommend classical leadership theories as part of the core curriculum for Christian ministry leader's academic preparation. Six (6) research respondents that ranked the significance at a five (5) being the most significant, four (4) research respondents that ranked the significance at a four (4) out of five (5), one (1) research respondent that ranked the significance at a three (3), one research respondent that ranked the significance at a two (2), and one (1) research respondent that ranked the significance at a one (1).

How would you rank in significance the eight leadership theories that comprise classical leadership theories education from one (1) through five (5) with five (5) being the most significant.

The research participants responded that they would rank in significance that: classical leadership theories education as a five (5). The next respondent stated that they would rank servant leadership theory at a four (4) in significance with Authentic leadership theory,

Leadership Skills Theory and Great Men leadership theory as a four (4) in significance, Traits leadership theory as a three (3) in significance, Transactional leadership theory as a two (2) in significance, and Situational leadership theory at a one (1) in significance. The next research participant ranked classical leadership theories education at a five (5) in significance because the more training the Christian ministry leader has, the better you understand the principals behind the theories. The next research participant ranked Servant leadership theory at a five (5) in significance, Authentic leadership theory at four (4) in significance, charismatic leadership at a three (3) in significance, Lassiz-faire leadership as a two (2), and Bureaucratic leadership as a one (1). The next research participant ranked Servant leadership theory as five (5) in significance, Leadership skills theory as four (4) in significance, Situational leadership theory as three (3) in significance, Transformational leadership theory as two (2) in significance, and Great Men leadership theory as one (1) in significance. The next research participant wrote that Relationship theory is foundational of building any Christian ministry and she rates the eight classical leadership theories at a five (5).

What do you perceive to be the link between classical leadership theories education and Christian ministry leaders' success?

The research participants responded that they perceive the link between classical leadership theories education and Christian ministry leaders' success to be the following responses: the dedication that is derived and the understanding of what it means to be an effective leader; they both help the Christian ministry leader and the people that they lead. The research participants responded to be true to yourself and rely on your God-given abilities coupled with your understanding of classical leadership theories. The next research participant said that this research was most important for Christian ministry leaders' success. The next research

participant stated that they believe strongly that a Christian ministry leader should do their best to show themselves approved as is instructed in scripture and by getting an understanding and working knowledge of classical leadership theories education is one way for a Christian ministry leader to be prepared to show oneself approved. The next research participant stated that classical leadership theories education provides a more wholistic approach to leadership development for Christian ministry leaders to be successful. The next research participant stated Christian ministry leaders need to be able to understand and relate to all of the classical leadership theories for himself and to assist those that they lead. The next research participant stated that this research study about classical leadership theories is proof that you can never stop searching for new answers to improve yourself as a Christian ministry leader. The next research participant stated that it is needed education for all Christian ministry leaders. The next research respondent stated that as servants of God, Christian ministry leaders must serve the church and God's people with diligence and much effort and classical leadership theories education can assist with this. The next research respondent stated that leading requires commitment and loyalty even in times of crisis and classical leadership theories education provides the knowledge of how to do that practically along with the scriptures. The next research participant stated that the surveys, email interview and the research study was great.

After analyzing the data, the researcher observed in retrospect that questions eight (8) and nine (9) should have been a fill in the blank or short answer question instead of a ranking or multiple-choice question. The variations and the limited responses suggested that the research participants were unclear of how to answer. For instance, for question eight (8) which asked the research participants how they would rank the eight classical leadership theories from one (1) to five (5), one research participant added Charismatic, Laissez-faire, Bureaucratic leadership, and

relationship theories which were not included in the eight classical leadership theories. Another research participant ranked the eight classical leadership theories as a five (5) because it helps the Christian ministry leader to navigate their way in Christian leadership successfully.

Additionally, the researcher analyzed that adding the additional feedback and comments section was a great idea because the research participants used this area to go into detail about what they believe the link was between classical leadership theories education and Christian ministry leaders' success.

Evaluation of Research Design

The Grounded Theory research design employed for this research study was deemed the most appropriate research design based on the questions being asked. The current research study was tailored to the purpose, goals, and objectives for a thorough investigation of the relationship between classical leadership theories education and Christian ministry leaders' success or failure. Since there was very little precedent research and no comprehensive information to draw from, the researcher had to create several instruments and construct a research design that would assist in obtaining the best possible data for answering the research questions. This research study presented a great learning experience for the researcher. The next sections of this chapter will give some reflections on the strengths and weaknesses of the research design.

Methodological Strengths

The multiplicity of platforms used for the survey invitation was a definite strength of the research design. Making personal contact with pastors, elders, ministers, social media, such as Face Book, LinkedIn, private prayer groups, professional organizations, email invitations, online and in person networking, flyers resulted in recruiting quality sample size in the absence of a large database of Christian ministry leaders. The total sample size for the research study was thirteen (13) research participants. This included a variety of ages, ethnicities, genders,

denominations, and diverse backgrounds which supported the researcher's intent of using deliberate or criterion sampling to identify research participants that will best assist the researcher in understanding the problem, analyzing the data, answer the research questions, and draw conclusions. In particular, private Facebook church groups and networking within Christian professional organizations by word of mouth were extremely effective in finding Christian ministry leaders that were qualified and willing to complete all phases of the research study.

Another strength of the research design was the use of the online google form to host the three online surveys for the research study. The ability to host the surveys online was critical for the delivery of the survey at any time and to any location across the continental United States. The use of the online surveys also created a confidential and safe space for research respondents to be open to giving the best possible answers in the comfort of their own private setting. The flexibility, transferability, and overall functionality of the google forms in hosting the surveys and collecting the data was extremely helpful in generating summary data, while providing a simple format for exporting the data for the analysis phase.

Another strength of the research design was the role of the researcher in the grounded theory research design. Unlike other research designs the researcher is directly involved in the process from inception to completion. Through questions and the interview responses, the researcher had direct contact with the research participants. This ensured that the integrity of the grounded theory research design remained intact. The researcher was directly involved in the data analysis which begin immediately after the initial data collection. This safeguarded the grounded theory ongoing comparative approach of simultaneous data collection and analysis.

Another strength was the anonymity of the research participants responses. This also increased the credibility of the research design. Along with the fact that the researcher did not allow any family members and people with personal links to participate in the research study. The researcher theorized that by not having to include their names on the surveys provided for more open and honest feedback. This resulted in a much richer data collection, data analysis, conclusions, and recommendations.

Methodological Weaknesses

There were several weaknesses observed and identified by the researcher from a retrospective perspective. With respect to the structure of survey one, the researcher could have included a question that asked the research participants to identify which city and state they were from in the United States. This way, the researcher would be able to include the geographical location into the demographics of the research study. The geographical location would be another way of emphasizing a cross-section of research participants. In regard to survey two, without question, the researcher could have made the response choice short answer questions or fill in the blank in lieu of the Likert (1932) model of satisfaction. The research participants could have provided more detailed answers with the explanations for their responses. In regard to survey three, the question eight (8) should have been in short answer or fill in the blank. The researcher theorizes that by making these suggested updates to surveys one, two, and three, will result in richer data being collected.

Another weakness observed after the fact is potentially increasing the sample size and geographical scope to include worldwide Christian ministry leaders. If more Christian ministry leaders from around the world with different cultures, regions, sizes, and ethnicities could have been identified through the research study inclusion criteria, the results and the generalization of

the data would have been strengthened. The researcher would have preferred to obtain a better distribution of potential research participants. The process of finding potential Christian ministry leaders to volunteer was grueling because there was no central database or pipeline. The results showed a disproportionate representation of the research participant population with representation from all genders but not all ethnicities within gender. The research would have provided a more comprehensive representation of the research population if a larger number of prospects were available, identified, and surveyed to participate in the research study.

Finally, it may have been easier to utilize a research design that more professors and faculty were familiar with. The researcher asserts that the limited experience and expertise in the qualitative grounded theory research design may have delayed the research approval from the university Institutional Review Board (IRB). The researcher's observation after the fact is that it appeared to be a lack of understanding and experience with the grounded theory research design among the university faculty. The researcher theorize that it may be best for the researcher to forgo the passion for the research and utilize a research design that is more common to avoid delays and setbacks.

CHAPTER FIVE: DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

Overview

The purpose of this grounded theory research study was to discover how formal classical leadership theories education impacts Christian ministry leaders who succeed or fail verses those who do not receive formal classical leadership education and succeed or fail. Chapter five begins with a summary of the research study findings, which will include the responses for the three research questions. Followed by the four emergent themes and the theoretical and practical implications. The study limitations are identified, followed by the suggested areas of further study, and the chapter concludes with a final summary of the research study.

Summary of Findings

A central aim of the research study was for colleges and universities that prepare Christian ministry leaders for ministry in the twenty-first century to include classical leadership theories education in order to meet the growing demand for equipping Christian ministry leaders of the future for success (Kessler & Kretschmar, 2015). The research findings overwhelmingly suggested that there is a direct link between classical leadership theories education and Christian ministry leaders' success. All of the characteristics, skills, talents, and attributes identified through receiving classical leadership theories education shifts the emphasis away from what the Christian ministry leader knows in his head verses knowing how to utilize what is learned through classical leadership theories education to be successful as a Christian ministry leader.

The descriptive and diverse experiences reported in the email interview protocol by Christian ministry leaders helped to uncover and develop the four emergent themes. The researcher attempted to solve a problem of contemporary Christian education by utilizing the qualitative grounded theory research design by suggesting a model that incorporated training in classical leadership theories education for Christian ministry leader's success. The researcher

observed that the research study would have been less effective without the email interview protocol included in the research design. These research study results were critical and relevant for establishing the foundation of creating the opportunity to bridge the gap between Christian ministry leadership theories education and Christian ministry leader's success. Future research could potentially include expanding the research population to broaden the overall research study results.

Research Question Results

This chapter will now focus on answering the three research questions presented in this dissertation. These three questions were determined to be the most appropriate in answering the broader question of whether or not there is a perceived relationship between classical leadership theories education and Christian ministry leader's success. The three research questions are the following:

RQ 1. What is the perceived relationship, if any, between classical leadership theories education and Christian ministry leader's success, as described by Kessler & Kretschmar, 2015?

In response to research question one, the research study sought the descriptive answers from the research participants from Question ten (10) in the in-depth email interview protocol. Question ten (10) on the in-depth email interview protocol asked each research participant to respond to whether or not there is a link between classical leadership theories education and Christian ministry leaders' success. All thirteen research participants responded that there was a link between classical leadership theories education and Christian ministry leaders' success. Participant one stated that the link is the in-depth understanding of what an effective leader is and the dedication require. Participant two responded that the link is that it is critical for personal development and to cultivate, grow, build and develop others. Participant three responded that

the link is in acquiring the training as a Christian ministry leader that will help with being successful across all spectrums of life. Participant four responded that the link is that classical leadership theories education gives the leader direction and guidance on how to be an effective leader because leadership requires commitment and loyalty even in times it appears not to be effective. Participant five responded that the link is that classical leadership theories education provides a holistic perspective enhanced by the compassion and patience required to lead as a Christian ministry leader. Participant six responded that the link between classical leadership theories education is the principals that are derived from scripture which brings us closer to Christ. Participant seven responded that the link is that classical leadership theories is a needed education for all Christian ministry leaders.

Participant eight responded that the link is that classical leadership theories education helps to bridge the gap between what is current and relevant to what is going on today verses yesteryear. Participant nine responded that the link is for Christian ministry leaders to use classical leadership theories education as a guide to determine the strength and weaknesses of any given situation and to be able to understand all the theories in order to understand how to solve complex problems. Participant ten responded that the link is that classical leadership theories education provides a more wholistic approach to leadership development for Christian ministry leaders. Participant eleven responded that Christian ministries requires good, integral, and honest leadership, maybe more so today than ever before, and classical leadership theories education bridges creates that link. Participant twelve responded that the link is that classical leadership theories education creates the relationship for Christian ministry leaders to become more versatile in becoming all things to all men in order to win some like the Apostle Paul. The final research participant, thirteen, responded that the link is that classical leadership theories

education bridges the gap in helping the Christian ministry leader become more knowledgeable as a leader for the ministry and for their personal and professional growth.

RQ 2. What characteristics distinguishes Christian ministry leaders who have received classical leadership theories education from those who have not, as described by Wong et al., 2019?

In seeking to answer the second question, the researcher analyzed the data collected in the email protocol interview questions gathered in questions three (3) and four (4). Email protocol question three (3) asked, what characteristics are identified from receiving classical leadership training? The research respondents identified thirty (30) individual characteristics. They are personal growth, character development, collaboration, confidence, integrity, honesty, courage, strength, clear vision, communication, connections, strategic thinking, persistence, consistency, love, joy, peace, patience, kindness, gentleness, faithfulness, self-control, fairness, self-less service, clear roles, clear management, and relationship building.

To thoroughly analyze the data collected the researcher further asked the research participants to answer email protocol question four (4) which asked to discuss the skills that are developed from receiving classical leadership theories education. The research participants responded that there were thirty-nine (39) skills developed. They are problem solving, establishing priorities, good attitude, good character, serving others, effective communication, priority management, crisis management, strategic planning, team building, self-esteem, strong ethics, high morals, organizational skills, efficient learner, personal growth and development, connections, collaborations, effective leadership, delegation, focus, perseverance, passion, commitment, empowerment of others and self, critical thinking, organization, ability to ask

questions and find answers, conflict resolution, patience, kindness, humility, contentment, Godliness, righteousness, and other spiritual qualities.

RQ 3. What is the perceived relationship, if any, between Christian ministry leaders who obtain classical leadership theories education and succeed or fail and those who do not, as described by Kessler & Kretschmar, 2015?

In seeking to answer the third question, the researcher examined the information from the second survey, questions one (1), through ten (10) to examine the relationship between Christian ministry leaders who obtain classical leadership theories education and succeed or fail and those who did not. The survey responses were based on the Likert (1932) satisfaction model of strongly agree, agree, neutral, disagree and agree. The first survey question asked if leadership training was essential for Christian ministry leadership success. Ten (10) out of thirteen (13) research participants responded that they strongly agreed, and three (3) research participants responded that they agreed. In summary, all of the respondents agreed.

The second survey question asked if classical leadership theories education is critical for Christian ministry leaders' success. Six (6) research participants responded that they strongly agreed, six (6) research participants responded that they agreed, and one (1) research participant responded that they was neutral. In summary, all of the respondents were in support. The third survey question asked if the classical leadership theories courses taken have directly contributed to your Christian ministry leader's success. Four (4) research participants responded that they strongly agreed, eight (8) research participants responded that they agreed, and one (1) research participant responded that they were neutral. In summary, no one opposed. The fourth survey question asked if you are better prepared to succeed as a Christian ministry leader by receiving classical leadership theories education. Five (5) research participants responded that they

strongly agreed, six (6) research participants responded that they agreed, and two (2) research participants responded that they are neutral. In sum, no one disagreed. The fifth survey question asked if you are better prepared to succeed as a Christian ministry leader by receiving classical leadership theories education. Four (4) research participants responded that they strongly agreed, eight (8) research participants responded that they agreed, and one (1) research participant responded that they were neutral. Overall, no one opposed.

The sixth survey question asked if you are more equipped to navigate moral challenges by receiving classical leadership theories education. Three (3) research participants responded that they strongly agreed, six (6) research participants responded that they agreed, and four (4) research participants responded that they were neutral. Overall, no one opposed. The seventh survey question asked if classical leadership theories education has had any impact on your success in navigating moral challenges as a Christian ministry leader. Two (2) research participants responded that they were neutral, three (3) research participants responded they strongly disagreed, with eight (8) research participants respond that they disagreed. The eighth survey question asked if classical leadership theories education should be required education leadership training in the preparation of Christian ministry leaders. Three (3) research participants responded that they strongly agreed, eight (8) research participants responded that they agreed, and two (2) research participants responded that they were neutral. Overall, no one opposed. The ninth survey question asked are the eight theories that comprise classical leadership theories education a comprehensive model that can develop Christian ministry leaders for success. Two (2) research participants responded that they were neutral, six (6) research participants responded that they agreed, and five (5) research participants respond that they strongly agreed. Overall, no one opposed. The tenth survey question asked if the eight leadership

theories that comprise classical leadership theories education is too many leadership styles for Christian ministry leaders to develop for success. Two (2) research participants responded that they are neutral, six (6) research participants respond that they strongly disagree, and five (5) research participants respond that they disagree. In summary, the research results have shown that there is a direct link between classical leadership theories education and Christian ministry leaders' success.

Discussion

This research study targeted Christian ministry leaders of all Christian denominations, at least eighteen (18) years old and in ministry for at least two (2) years, as well as have taken some type of classical leadership theories education. Of note are the ages of the total population of all potential research participants with the youngest age starting at thirty-six (36) all the way to seventy-nine (79) years old. However, neither the youngest nor the oldest potential research participant qualified to continue in the research study. Among the actual thirteen (13) research participants that comprise the research population that qualified to continue in the research study, the youngest age of the research participants was forty (40) with the oldest age of the research participants being sixty-eight (68). After a full review of all of the research results, one observation that stood out was that there was a wide range of ages, ministry experiences and leadership educational levels found among the research participants. With this diversity of research participants, a number of themes emerged from the survey two and in-depth email protocol.

Emergent Themes

After collecting and analyzing a significant amount of data from the two surveys, and the in-depth interview email protocol, there were four major emerging themes. The analysis of the themes was derived directly from the research participants responses with cognizance of relevant

literature (Grimes & Bennett, 2017; Kessler & Kretzschmar, 2015; White & Kirkpatrick, 2020; Wong et al., 2019). The first emerging theme was ‘Practically Equipping Christian Ministry Leaders’. The second emerging theme was ‘Practical Classical Leadership Theories Education’. The third emerging theme was ‘Missional Effectiveness and Organizational Leadership Effectiveness’. The fourth emerging theme was ‘Personal Growth And Development Leadership Training’. They are outlined below:

1. Practically Equipping Christian Ministry Leaders

A review of the results of the research study suggests a strong bend toward the emergent theme of equipping Christian ministry leaders. The research participants responded overwhelmingly that the characteristics identified and developed from classical leadership theories education was the first dominant theme of the requirement for practically equipping Christian ministry leaders for success. Christian ministry leaders responded that it is critical to learn how to better value members because you cannot successfully lead congregants unless you know how to value them first. People don’t care how much you know until they know how much you care. Many Christian ministry leaders identified the following seventeen (17) characteristics from classical leadership theories education for equipping Christian ministry leaders to be successful. They are: 1) Value people, 2) influence others, 3) approachability, 4) mentor other leaders, 5) meet goals and objectives, 6) improve leadership as a Christian minister, 7) leadership effectiveness, 8) Christian ministry example, 9) learning multiple styles to lead self and others, 10) more well-rounded leader, 11) influential leader, 12) connector, 13) effective leader, 14) develop versatility, 15) able to adapt, 16) increase leadership acumen, and 17) ability to solve problems.

Practical Classical Leadership Theories Education

The second dominant theme to emerged was the significance of acquiring practical classical leadership theories education. Many of the research responses suggested a lack of intentional professional training included in the spiritual formation of education for Christian ministry leaders. While universities and colleges have been creative in maintaining a strong bend toward intellectual and cognitive growth, not keeping pace with the current church culture, congregations, and society in general is to the detriment of theology schools (Wong et al., 2019). Many Christian ministry leaders identified the following sixteen (16) skills through receiving practical classical leadership theories education: 1) servant leadership, 2) vision casting, 3) people skills, 4) personal growth, 5) communication skills, 6) problem solving, 7) creative thinking, 8) emotional intelligence, 9) decision making, 10) active listening, 11) self-esteem, 12) confidence, 13) public speaking, 14) increased knowledge, 15) wisdom, and 16) self-attainment.

3. Missional Effectiveness and Organizational Leadership Effectiveness

The third dominant theme to emerged was the importance of being trained as Christian ministry leaders to be missionally effective in carrying out the great commission of pastoral care and leading congregations but as well as learning how to lead organizationally. With the ever-changing landscape of congregations and society as a whole, listening to the research participants that represent those frontline Christian ministry leaders is critical for the future and for success (Wong et al, 2019) Many Christian ministry leaders responded that twenty-six characteristics were identified from receiving classical leadership theories training and would assist in closing the gap for missional effectiveness and organizational leadership effectiveness. They are: 1) clear vision, 2) character development, 3) personal growth, 4) influence, 5) effective communication, 6) connections, 7) strategic thinking, 8) collaboration, 9) integrity, 10) intelligence, 11)

confidence, 12) financial rewards, 13) hierarchy, 14) problem solving, 15) establishing priorities, 16) good attitude, 17) serving others, 18) priority management, 19) crisis management, 20) strategic planning, 21) team building, 22) self-esteem, 23) strong ethics, 24) high morals, 25) organizational skills, and 26) efficient learner.

4. Personal Growth And Development Leadership Training

The fourth dominant theme to emerge was the importance of personal growth and development leadership training for Christian ministry leaders. Classical leadership theories education can serve as the bridge in the gap between what is actually happening in congregations and what is happening on the leadership front so that theology schools are able to keep pace (Wong et al., 2019). In other words, classical leadership theories education could serve as the bridge to closing the professional practice gap between Christian ministry and Christian ministry leaders' personal growth and development. Many Christian ministry leaders responded and identified twenty-five (25) talents and attributes that have equipped them for success through receiving classical leadership theories education. They are: 1) servant leader, 2) influencer, 3) effective leaders, 4) pastoral care, 5) personal growth, 6) self-confidence, 7) singleness of heart, 8) communication skills, 9) how to overcome failure, 10) patience, 11) respect for others, 12) how to face fears and overcome them, 13) different leadership styles, 14) situational leadership, 15) people skills, 16) setting the right example, 17) establishing expectations, 18) connections, 19) collaborations, 20) adding value to others, 21) humility, 22) effective leadership, 23) goal setting, 24) conflict management, and 25) team building.

Implications

The primary theoretical implication that follows from the results of this research study is that there is a link between classical leadership theories education and Christian ministry leaders' success. It is a fair statement that theological institutions are finding creative ways to close the

professional education gap between what is actually happening in Christian ministry and keeping pace with the ever-increasing rapid rate of changes on what is current (Wong et al, 2019).

Closing the professional practice gap between receiving classical leadership theories education and Christian ministry leadership personal growth and development is critical. The theories that are derived from this research study can serve as the first step in understanding the relationship between classical leadership theories education and Christian ministry leaders' success. This research study result is critical and relevant for establishing the foundation of creating the opportunity to bridge the gap between Christian leadership theories education and Christian ministry leaders' success.

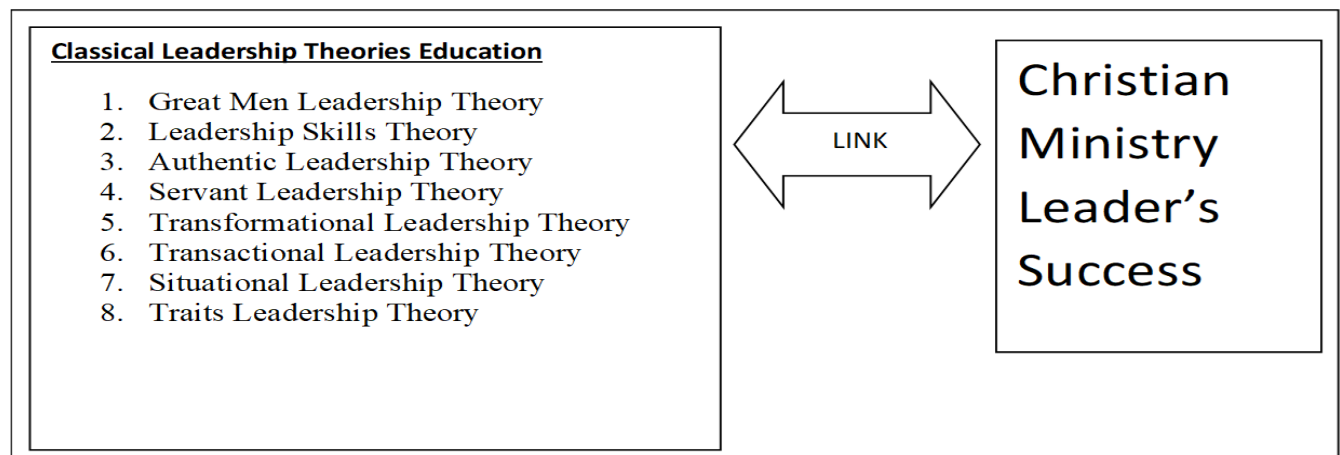


Figure 1: Diagram Illustrating Link Between Classical Leadership Theories Education And Christian Ministry Leader's Success

The second related theoretical implication is that all of the characteristics, skills, talents and attributes identified through receiving classical leadership theory training shifts the emphasis away from what the Christian ministry leader knows in his head verses knowing how to utilize what is learned to be successful as a Christian ministry leader. The research study suggests that the Christian ministry leader will be required to recall what he has learned in servant leadership

theory, authentic leadership theory, situational leadership theory, leadership skills theory, transformational leadership theory, transactional leadership theory, traits leadership theory, and great men theory, which comprise classical leadership theories to be effective and successful as a Christian ministry leader.

The final theoretical implication is that the four dominant emergent themes of 1) practically equipping the Christian ministry leader, 2) practical classical leadership theories education, 3) missional effectiveness and organizational leadership effectiveness, and 4) personal growth and development training are the direct links between classical leadership theories education and Christian ministry leaders' success.

Research Application

The purpose of this research study was to start a particular discussion among researchers about the connection between the knowledge of Christian ministry leadership theories and the success of Christian ministry leaders. Theological and Christian education has a long history and a well-established methodology for preparing people for leadership roles in Christian ministries. A summary of the research's contributions to programs for training Christian ministry leaders in leadership has also been given. This study's research findings were connected to social science research in this way.

The researcher made an effort to solve a problem of contemporary Christian education by suggesting a model that incorporates training in classical leadership theories education. Although the results of this study were not definitive, additional research could provide useful information for elucidating any areas that remained unclear. The findings of the study may, nonetheless, be helpful for Christian and theological education institutions in planning the future education of Christian ministry leaders for success. These research study findings identified some potential research application outcomes. It addressed the potential contributions and applications of the

research study with regard to Christian ministry leadership success and Christian ministry leadership education.

Limitations

In qualitative research methodology, all qualitative research designs are subject to customary limitations (Creswell, 2018). For example, the researcher depends on the integrity of the research participant to be honest in their answers to research questions. Of note, the researcher is also subject to their own bias that they come to the research study with. The researcher has to constantly guard against their own personal biases intermingling with the choices that are made about what data to collect, how to collect it and analyze the results. Subsequently, these limitations result in provisional results, findings, and recommendations, who can only gain additional credibility and validity as other researchers ratify the results in other similar inquiries.

This research study had a few specific limitations, which may limit the generalization of the findings. The first limitation was that while there was good variety among the research participants in denominations, church size and gender, there was very little variety in ethnic background. The sample population was overwhelmingly African American and none of the female research participants were Caucasian. This characteristic of the research study sample population may be a significant limitation because the perceived link between classical leadership theories education and Christian ministry leaders' success may not be the same for a Caucasian female as it is for an African American female.

Another limitation of the research study was that even though there were thirteen (13) research participants, eight (8) of them identified their denomination as Non-Denominational and were African American. This characteristic composite of the research population may be a significant limitation, as the experience of a non-denomination African American Christian

ministry leader may not be the same for a Caucasian non-denomination Christian ministry leader. Subsequently, the results of the research study may not be generalizable to others who did not have similar experiences.

Another limitation of the research study was that out of the thirteen (13) research participants, eight (8) Christian ministry leaders self-identified as Non-Denominational, one Southern Baptist, one Protestant, one Seventh Day Adventist, one Christian, and one Spirit Led Christian Believer. This aspect can present a significant limitation because the experience of non-denominational Christian ministry leaders and the other Christian denominations may be completely different from each other. The experience of Christian ministry leaders that may be a fundamentalist Baptist, Protestant, or Seventh Day Adventist from the Northern or Western part of the United States may not be the same as those from the South. Therefore, the research study results cannot be generalized to all Christian ministry leaders.

Recommendations For Future Research

The results of this research study on the perceived relationship between classical leadership theories education and Christian ministry leaders' success and four emergent theories generated of: 1) practically equipping Christian ministry leaders, 2) practical classical leadership theories education, 3) missional effectiveness and organizational leadership effectiveness, and 4) personal growth and development training, are only small initial steps to addressing the larger need of equipping Christian ministry leaders for success in the twenty-first century. Therefore, future research study may explore many various ideas with similar research study design, allowing for differences in ages, young and old, geographical locations, ethnicities, genders, denominations, congregation sizes, personal growth and leadership development, and life-long leadership education. Future research studies may include a larger research population to include Christian ministry leaders outside of the United States and in-person interviews. These and the

countless ideas of expanding the concept of classical leadership theories education would be helpful in building the body of knowledge in the literature of Christian ministry leadership education.

Summary

This qualitative method grounded theory research study has contributed the four emergent theories of 1) practically equipping the Christian ministry leaders, 2) practical classical leadership theories education, 3) missional effectiveness and organizational leadership effectiveness, and 4) personal growth and development training to the literature and body of knowledge on establishing the links between classical leadership theories education and Christian ministry leaders' success. This research study results did conclude that there was a link between classical leadership theories education and Christian ministry leader's success, as shown in Figure 1.

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APPENDIX A

IRB Approval Letter

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

September 23, 2022

Yannique Thomas
Don Bosch

Re: IRB Exemption - IRB-FY21-22-1247 GROUNDED THEORY STUDY ON THE PERCEIVED RELATIONSHIP BETWEEN CLASSICAL LEADERSHIP THEORIES EDUCATION AND CHRISTIAN MINISTRY LEADER'S SUCCESS

Dear Yannique Thomas, Don Bosch,

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

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.104(d):

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

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

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.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

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

APPENDIX B

Informed Consent Letter

Dear Friend:

You are cordially invited to voluntarily participate in a leadership research study.

Research Title: A Grounded Theory Study On The Perceived Relationship Between Classical Leadership Theories Education and Christian Ministry Leader's Success.

Research Statement: The purpose of this research study is to discover how and to what extend is classical leadership theories education linked to Christian ministry leader's success.

Research Design: The qualitative grounded theory research design was driven by the research questions in order to explain, interpret, and apply the appropriate research method to answer the research questions.

Research Participation: To qualify for this research study Christian ministry leaders must be in ministry for at least two years, have at least 50 members, live in the United States, English speaking, born and identify as either male or female, all ethnicities, races, and of any Christian denomination.

Research Risk/Benefits: The potential risks for this research study are minimal to none. There is no compensation offered for participation. However, the research results may assistant Christian leadership education architects, universities, and colleges to better prepare Christian ministry leaders for success.

Research Confidentiality: No individual research participant will be identified. Each participant will be identified by a code, which will be used for transcriptions, surveys, interview, and all published and written information. Only the researcher and the dissertation committee will have access to the research data.

This document serves as your informed consent to voluntarily participate in the research study on a grounded theory study on the perceived relationship, if any, between classical leadership theories education and Christian ministry leaders' success.

If you are willing to participate in this research study, please click the following link and submit the form or fill in the information below and return to email:

itsachievablefoundation@gmail.com

Click link or copy and paste link into your browser to access and submit the form online:

https://docs.google.com/forms/d/e/1FAIpQLSd3emvf5Ro895qqI9kxdmue3fkCggjXMwjA4NacwbzK-oD_mA/viewform

Thank you for your willingness to participate in this research.

APPENDIX C

Phase One: Research Participant Inclusion Criteria

The purpose of this form is to identify those who meet the research study inclusion criteria.

Questionnaire Informed Consent: By filling out this questionnaire indicates that you are giving your information voluntarily. This questionnaire should take no longer than 30 minutes.

1. Email address.
2. Q1. Are you a Christian ministry leader in ministry for at least two (2) years with fifty (50) or more members?
3. Q2. Are you at least eighteen (18) years old?
4. Q3. How many members do you have?
5. Q4. What Christian denomination are you?
6. Q5. Do you speak English and reside in the United States of America?
7. Q6. What is your age
8. Q7. What is your gender?
9. Q8. What is your ethnicity?
10. Q9. Have you had any classical leadership theories education?
11. Q10. Are you interested in participating in a research study on the perceived relationship, if any, between classical leadership theories education and Christian ministry leaders' success?

Click link or copy and paste link into your browser to access and submit the form online:

https://docs.google.com/forms/d/e/1FAIpQLSctkCw3odskQ-Arybya-n8qQ5bxyzSYut6woqYLdfmkCHJ1_Dg/viewform?usp=pp_url

Thanks for your participation!

APPENDIX D

Phase Two: Online Survey Questionnaire

The purpose of phase two of the research study is to identify those who qualify for the in depth interview. Survey Informed Consent: By filling out the survey indicates that you are giving your information voluntarily, that you are at least eighteen (18) years old, not a minor, can understand English, and are not giving up any of your legal rights. This survey questionnaire should take no more than 30 minutes to complete and submit.

We will be using the Likert satisfaction style of survey with five choices. Please only select one answer from the five-choices listed below for each one of the ten questions:

- 5 = Strongly Agree
- 4 = Agree
- 3 = Neutral
- 2 = Disagree
- 1 = Strongly Disagree

1. Leadership Training is essential for Christian ministry leadership success
2. Classical Leadership Education (great men theory, traits leadership theory, leadership skills theory, authentic leadership theory, servant leadership theory, transformational leadership theory, transactional leadership theory, situational leadership theory) is critical for Christian ministry leader's success.
3. The classical leadership education courses taken have directly contributed to your Christian ministry leadership success.
4. The classical leadership education courses taken have not had any impact on my Christian ministry leadership success.
5. You are better prepared to succeed as a Christian ministry leader by receiving Classical leadership theories education.
6. You are more equipped to navigate moral challenges by receiving classical leadership education as a Christian ministry leader.
7. Classical leadership education has not had any impact on my success in navigating moral challenges as a Christian ministry leader.
8. Classical leadership education should be required education leadership training in the preparation of Christian ministry leaders.
9. The eight theories that comprise classical leadership theories education is a comprehensive model that can develop Christian ministry leadership for success.

10. The eight theories that comprises classical leadership theories education is too many leadership styles for Christian ministry leader to develop for success.

Click link or copy and paste link into your browser to access and submit the form online:

<https://docs.google.com/forms/d/14y2zQucv3cngL11npsLpSOdlVV3AJwX7TR4fqBB68oE/>

Thank you for your time and attention.

APPENDIX E

Phase Three - Email Interview Protocol

The purpose of the third phase is to ensure that only those research participants that are qualified and volunteer to continue in the research study are identified and included. The purpose of this qualitative grounded theory research study is to discover how and to what extent is classical leadership theories education linked to Christian ministry leader's success. The responses and input will provide additional insight and understanding on the importance of classical leadership theories education for Christian ministry leader's success and have an impact on the success of Christian ministry leaders in the future.

Email Interview Informed Consent: By filling out the interview protocol indicates that you are consenting to give information voluntarily. The email interview protocol will take no longer than 60 minutes.

1. Describe the benefits of leadership training, if any?
2. Explain the benefits of receiving classical leadership theories education. If any?
3. What characteristics are developed from receiving classical leadership theories education, if any?
4. Discuss what skills are developed from classical leadership theories education.
5. How, if at all, do you believe that classical leadership education has equipped you for success as a Christian ministry leader.
6. What kinds of talents and attributes, if any, did you develop through classical leadership education?
7. Outline what kinds of skills, if any, were identified and developed through classical leadership education?
8. Would you recommend classical leadership education as being a part of the core curriculum for Christian ministry leader academic preparation? If so or not, why?
9. How would you rank in significance the eight leadership theories that comprise classical leadership education from 1 through 5, with 5 being the most important for Christian ministry leader's success, and why?
10. What do you perceive to be the link between classical leadership education for Christian ministry leader's success, and why?

Conclusion: Please provide any relevant comments and feedback regarding classical leadership theories education for Christian ministry leader's success.

Click link or copy and paste link into your browser to access and submit the form online:

<https://docs.google.com/forms/d/e/1FAIpQLSdSw1m3KeO06lPoyUQIYE9ONilQbmNL3WDJ9HR8OAAr0BnPKw/viewform>

Thank you for your time and attention.

APPENDIX F

Recruitment Flyer

VOLUNTEERS NEEDED FOR RESEARCH STUDY ON CLASSICAL LEADERSHIP THEORIES EDUCATION AND CHRISTIAN MINISTRY LEADERS SUCCESS OR FAILURE

YOU MAY QUALIFY IF <ul style="list-style-type: none"> • At least 18 years old • English Speaking • Christian ministry leader for at least 2 years or more • 50 or more members • Had classical leadership theories education or training 	WHAT PARTICIPATION ENTAILS <ul style="list-style-type: none"> • Email invitation • Research Inclusion Criteria Form – less than 30 minutes • Online survey questionnaire – no more than 30 minutes • Email Interview Protocol – no more than 60 minutes
Benefit <ul style="list-style-type: none"> • Potential contribution to innovatively prepare Christian ministry leaders for success 	Location <ul style="list-style-type: none"> • Virtual/Online

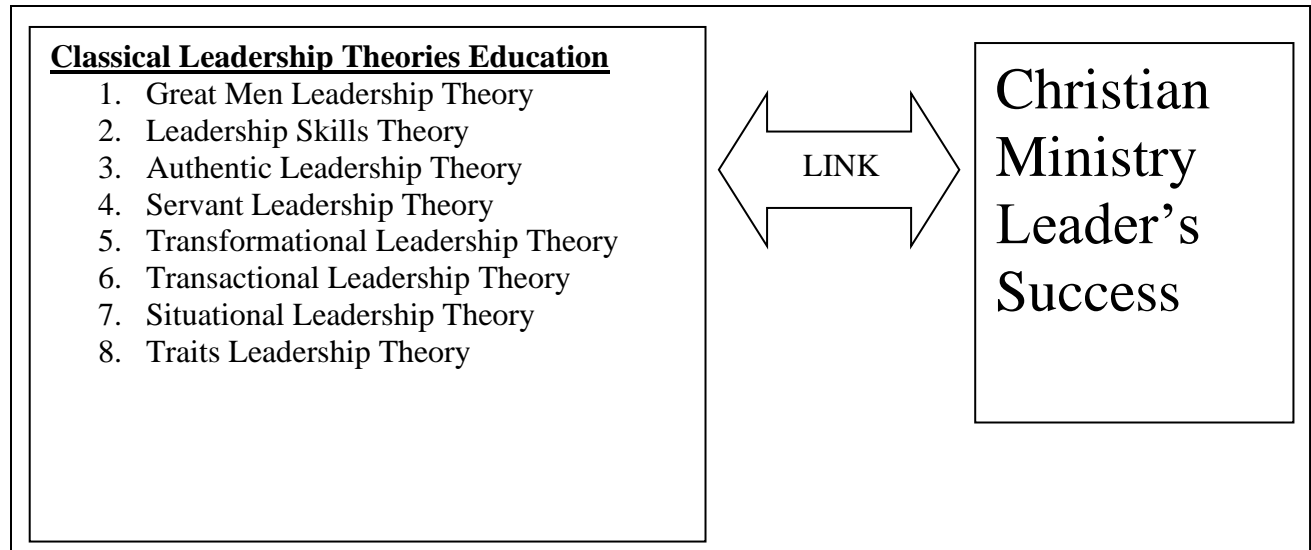
If you are interested in participating in this research study, please click the following link and submit the form.

Click link or copy and paste in browser:

https://docs.google.com/forms/d/e/1FAIpQLSctkCw3odskQ-Arybya-n8qQ5bxzSYut6woqYLdfmkCHJ1_Dg/viewform?usp=pp_url

Thanks for your participation!

For any questions please contact: itsachievablefoundation@gmail.com.

APPENDIX G**Link Between Classical Leadership Theories Education And Christian Ministry Leader's Success**

APPENDIX H

Sample Email Interview Transcript

Q1. Describe the benefits of leadership training, if any. *

Leadership training gives you real examples of how to handle and address different issues so you can teach people how to be critical thinkers and problem solvers.

Q2. Explain the benefits of receiving classical leadership theories education, if any. *

Theories are made to be questioned as everyone's perception is not always the same. The education helps navigate to find the differences and similarities in any situation.

Q3. What characteristics are identified from receiving classical leadership training? If any. *

Character education helps define good vs. bad in any situation.

Q4. Discuss the skills that are developed from classical leadership theories education. *

The ability to question and search for answers. The ability to ultimately apply solutions with the answers that you find and put into action.

Q5. How, if at all, do you believe that classical leadership education has equipped you for success as a Christian ministry leader? *

For each failure, I have a learning experience that prepares me for what comes next. Each learning experience helps guide me towards the direction of success.

Q6. Outline what kind of talents and attributes, if any, did you theories develop through classical leadership education? *

Goal setting - Team Building - Networking - Communication Skills - Time Management

APPENDIX I

Sample Initial Coding

<u>Q5. How, if at all, do you believe that classical leadership education has equipped you for success as a Christian ministry leader?</u>	<u>Servant Leader</u>	<u>Influence Others</u>	<u>Effective leader</u>	<u>Pastoral Care</u>	<u>Personal Growth</u>	<u>Confidence</u>	<u>Singleness of Heart</u>	<u>Communication Skills</u>	<u>No Part</u>
The greatest leader to ever live was Jesus. So I try to follow the example He set which is best summarized as a Servant Leader.	1								
It has helped me better influence others and be a servant leader with a better understanding of leadership and pastoral care.	1	1	1	1	1				
As mentioned earlier, I used to be withdrawn when it comes to speaking before a large or smaller setting. After leadership training, I've come to know people are people, regardless of their economy or educational background.						1	1		
Follow the Leadership of the Holy Spirit, Have Singleness of Purpose	1							1	
Christian ministries need to have classical training that will be able to teach the members so they will follow the church in order to have follower you must				1					
It has taught me leadership can be lonely				1	1	1			
It has taught me how to be an effective leader. My communication skills is better. I am more relatable.				1				1	
I don't believe the classic leadership education has played a part of equipping me in my success as a Christian ministry leader.									1
By equipping with the necessary knowledge to better lead others				1					
For each failure, I have a learning experience that prepares me for what comes next. Each learning experience helps guide me towards the direction of success.						1			
I don't believe it has affected me much									1
Has enhanced my patience and respect of others.	1	1			1		1	1	
Christian ministry leader is equipped by the Word of God. Acts 4:12, "for the equipping of the saints for the work of ministry, for the building up of the body of Christ," NASB20. Classical leadership education without the Word of God is meaningless.	1	1	1	1					
TOTAL	5	3	6	4	3	2	2	1	2

APPENDIX J

Sample Survey Two Responses

<u>Q5 - I am better prepared to succeed as a Christian ministry leader because I received Classical leadership theories education.</u>	<u>Strongly Agree</u>	<u>Agree</u>	<u>Neutral</u>	<u>Strongly Disagree</u>	<u>Disagree</u>
Agree			1		
Strongly Agree	1				
Agree			1		
Strongly Agree	1				
Agree			1		
Agree			1		
Strongly Agree	1				
Neutral				1	
Agree			1		
Agree			1		
Agree			1		
Strongly Agree	1				
Agree			1		
TOTAL	4	8	1	0	13

APPENDIX K**Sample Informed Consent Form****Your Consent**

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

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

Printed Subject Name _____

Signature & Date _____

10/18/2022

APPENDIX L**Diagram illustrating leadership Definition**

Leadership is defined as the ability to have an idea with a set goal and the flexibility to make the necessary adjustment, while enlisting others to help with achieving the goal.

