

LIBERTY UNIVERSITY

**Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable
Leadership Training Program at a Small Nondenominational Church
in Scranton, South Carolina**

A Thesis Project Report Submitted to
the Faculty of the John W. Rawlings School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by

Willa Dean Montgomery

Lynchburg, Virginia

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Liberty University John W. Rawlings School of Divinity

Thesis Project Approval Sheet

Mentor: Dr. Donald Q. Hicks
Assistant Professor

Reader: Dr. Seth N. Polk
Assistant Professor

THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Willa Dean Montgomery

Liberty University School of Divinity, 2024

Mentor: Dr. Donald Q. Hicks

The problem at Gospel of Grace Church in Scranton, South Carolina is the church lacks a viable leadership training program to develop competent leaders. The purpose of this DMIN action research project is to develop and implement a viable leadership training program. If a viable leadership training program is implemented, then leadership at Gospel of Grace Church would model servant-leadership characteristics found in Jesus's Servant Leadership Model. This viable leadership training program aims to teach leaders how to apply biblical principles to their daily lives. They will learn to be a servant first, to serve the needs of others before their own needs. As the participants practice their spiritual disciplines daily during this training, it will bring the participants into a deeper relationship with Jesus so that the Holy Spirit will produce the fruit of the Spirit within them. These nine attributes are crucial to the spiritual lives of the servant leaders. Jesus Christ is the example for all believers to follow. The researcher seeks to prove four hypotheses as the data is analyzed. There were ninety-three participants who identified as Christians from Gospel of Grace Church, other community churches, LU students, and LU alumni. They participated in a questionnaire, tests, interviews, and focus groups. The analyzed data will show the results do support the research. These results can help develop more servant leaders in the church for effective ministry with a viable leadership training program. However, further research is needed on this complex topic of servant leadership.

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Abbreviations

DMIN	<i>Doctor of Ministry</i>
EI	<i>Emotional Intelligence</i>
GOGC	<i>Gospel of Grace Church</i>
IRB	<i>Institutional Review Board</i>
LTC	<i>Leadership Training Course</i>
LTP	<i>Leadership Training Program</i>
MBTI	<i>Myers-Briggs Type Indicator</i>
NKJV	<i>New King James Version</i>
PRC	<i>Pew Research Center</i>
SL	<i>Servant Leadership</i>
SLS	<i>Servant Leadership Survey</i>

CHAPTER 1: INTRODUCTION

Introduction

A lack of leadership is problematic for organizations such as the church.¹ Therefore, the church needs effective leadership to share the gospel to a lost world and to win as many souls to the kingdom of God as possible. Leaders are those of influence who can accomplish the mission and the vision of an organization. There are many organizations such as the military, church, and businesses who are seeking effective leadership. The Lord prepared the researcher's life for a role in leadership when she joined the United States Army after high school as a medic. As a soldier who served her country in the U.S. Army, she was taught the importance of serving others first as she was willing to lay down her life for others to keep them safe from all harm and danger. There is no real leadership without sacrifice. This is what servant leadership is about. Servanthood takes precedence.

The heart of a leader should seek to follow after Jesus Christ's Servant Leadership Model instead of power and dominance. Hwa Yung posits, "For those seeking to serve Christ and his church, the primary emphasis in the New Testament is that we are called to servanthood and not to positional leadership and dominance."² Therefore, leadership is correlated to servanthood. Leadership is a concept established by God when He created the first man, Adam, in His image and likeness to serve His divine purpose on the earth (Gen 1:27; 2:7, 15). Those who are called by God must understand the concept and principles of servanthood to become a servant leader.

¹ Brent D. Ruben, and Ralph A. Gigliotti, *Leadership, Communication, and Social Influence: A Theory of Resonance, Activation, and Cultivation* (UK: Emerald Publishing Limited, 2019), 14.

² Hwa Yung, *Leadership Or Servanthood?: Walking in the Steps of Jesus* (Carlisle: Langham Global Library, 2021), 20.

To understand this concept, a person must understand that Jesus Christ, the Son of God, is a servant leader's exemplary example. He has the same attributes as God and came to serve His Father's agenda. Everyone who is willing to follow Him must have a servant's heart to meet the needs of others. Jesus humbled Himself on the cross to redeem humanity to God and established a standard for dying to oneself for the good of all (Phil 2:1-8). His sacrificial death on the cross is the ultimate demonstration of putting others' needs before His own needs. This is why faith in God is essential to serving God and His people sacrificially.

Christianity is one of the largest religions in the United States because it makes up 64% of the U.S. population including children.³ However, the Christian faith is declining. A study by the Pew Research Center (PRC) shows that 34% of people who grew up Christian will leave their religion by the time they turn 30 years old.⁴ Many people are dying each day without knowing Jesus Christ as their Lord and Savior. This is why church leaders need to be servant leaders for effective ministry to lead people to Christ and to teach them the godly principles and promises that God has freely given to them through Jesus Christ. Then, they will know why Jesus died for them so they can live victoriously every day and have abundant life (John 10:10; 2 Cor 2:14a).

The church's mission is found in Matthew 28:18-20 as Jesus Christ commissioned the disciples to make disciples. The church's inauguration was on the Day of Pentecost as they patiently waited in the upper room for the coming of the Holy Spirit (Acts 2:1-4). The Holy Spirit came upon the disciples to empower them to be witnesses unto Jesus Christ as they

³ Pew Research Center, "Projecting U. S. Religious Groups' Population Shares by 2070" (September 13, 2022), <https://www.pewresearch.org/religion/2022/09/13/projecting-u-s-religious-groups-populations-shares-by-2070>. Accessed August 17, 2023.

⁴ Ibid.

preached the gospel everywhere (Acts 1:8). They were empowered to serve God's purpose of discipleship by continuing the work of Jesus Christ on the earth. The mission of discipleship cannot be accomplished without a heart to serve others and demonstrate servant-leadership characteristics. Many people are in leadership positions, but not all are necessarily working to accomplish the mission and vision of the church. Therefore, leaders are needed with influence who can accomplish the mission and vision of the church. Servants are those who are willing to serve the purpose of another. Andrew Oates posits, "Christian followers would then learn from the example of the first perfect follower, Jesus Christ, who provided the follower template for all followers to live a purposeful and effective life."⁵

Jesus Christ died for the sins of everyone in the world. Therefore, salvation is available for every man, woman, boy, and girl. Everyone has the potential to become a servant leader when they become a born-again believer of Jesus Christ. The believer has the divine influence of the Holy Spirit to lead others to Jesus Christ, fulfilling the mission of discipleship. There are specific believers called by God to serve the body of Christ in more profound leadership roles such as the apostles, prophets, evangelists, pastors, and teachers.

People are perishing for the lack of knowledge or knowing God relationally (Hos 4:6). Training is essential for believers to renew their minds and become competent witnesses for Jesus Christ. A viable Leadership Training Program is essential for Gospel of Grace Church members and visitors to develop church leadership for effective ministry.

⁵ Andrew Oates, "Sent by the Father: Jesus as Follower in the Gospel of John" (PhD diss., Regent University, 2021), 16.

Ministry Context

The ministry context is essential to the research process. In this DMIN action research, the ministry context is at a church setting called Gospel of Grace Church located in Scranton, South Carolina. The church is an independent, non-denominational, Bible-teaching church that received its Articles of Incorporation on January 8, 2018, as a nonprofit corporation in South Carolina. The researcher responded to the call of God to shepherd His sheep and feed them with the Word of God as the season of building and strengthening a particular church in her community had ended. Then, the researcher and her family in April 2019 started worship services in their home during the COVID-19 Pandemic and broadcasted these services via Facebook to reach people with the Word of God. Later, they purchased the church's sanctuary, fellowship hall, and land in September 2021 and currently have worship services there. The researcher is the current pastor who is a Liberty University Baptist Theological Seminary graduate who is an anointed expositor of God's Word, gifted administrator, singer, and author. The researcher/pastor has been in ministry for twenty-six years. This researcher is a pastor and the church's adult Bible study teacher. The church staff and members expressed their full support for this DMIN action research for this thesis project, including providing the church's sanctuary, the fellowship hall, and ample time to complete this project.

Cultural Setting

Scranton, South Carolina is a city located in the Florence County Metropolitan area. Scranton, SC is also located 51.69 miles from Myrtle Beach, South Carolina. As an estimate, the population of Scranton was about 832 in 2021. The median income is \$34,219 and the demographics of Black people are 56 percent, whites are 40 percent, and Hispanics are 3 percent. The median age for Scranton residents is forty-eight years old. There are 257 households with

three people per household. Females make up 44 percent per household, and 36 percent are married. Females between the ages of twenty to twenty-four years old, which is 3.1 percent, gave birth during the past year.⁶ The children under the age of eighteen years old whose parents are married make up 41.7 percent of the population.⁷ This consists of children who are six to eleven years old making up 15.6 percent of the population, and twelve to seventeen years old making up 26 percent of the population.⁸ In single families' households, children under eighteen years old make up 58.3 percent of the population. When a householder is male, and there is no spouse, children under three years old make up 13.5 percent of the population. When the householder is a female, and there is no spouse, children under three years old make up 25 percent of the population, and children six to eleven years old compose 19.8 percent of the population.⁹ Gospel of Grace Church's demographic does not reflect Scranton's demographics because many people living in the community attend other churches. Gospel of Grace Church is seeking to share the gospel with the people in this community and invite them to their Sunday Discipleship Training Classes and Worship Services for those who are non-church attenders or looking for a church to worship. Therefore, this will increase the church's membership and regular attendance.

Church Programs

The purpose of the worship services is for the saints to gather corporately to worship the Lord Jesus Christ through spiritual hymns and songs. Programs are held to fellowship with other

⁶ Census Reporter, "Scranton, SC Profile Data." <https://censusreporter.org/profiles/1600US4564600-scranton-sc/>. Accessed August 24, 2023.

⁷ Ibid.

⁸ Ibid.

⁹ Census Reporter, "Own Children Under 18 Years by Family Type and Age." https://censusreporter.org/data/table/?table=B09002&geo_ids=16000US456600&primary_geo-id=16000US4564600. Accessed August 24, 2023.

saints from other congregations and to draw people to Christ through preaching the gospel. Scranton, South Carolina is considered their “Jerusalem” where Gospel of Grace Church has come to be witnesses of Jesus Christ as they share the good news through the preaching and teaching of the gospel by having programs at their church campus or through their church’s conference line (Acts 1:8). Gospel of Grace Church has been established for four years and they have been worshiping in their sanctuary for two years. The church is still on their modified weekly program schedule due to COVID-19. Gospel of Grace Church meets every Sunday morning at the sanctuary for their Discipleship Training Class at 10:00 a.m. followed by Worship Service at 11:30 a.m. The pastor leads praise and worship during the Worship Service. There is Tuesday Prayer at 12:00 p.m. on the church’s conference call line, Wednesday is Bible study at 7:00 p.m. on the church’s conference call line, and 4th Thursday is Intercessory Prayer Empowerment Conference at 7:00 p.m. on the church’s conference call line. Each program always begins with prayer followed by praise and worship. Each program ends with prayer.

The church staff comprises a senior pastor, elder, prophetess, Sunday school secretary, and treasurer. The church board is looking for a qualified church secretary as the pastor currently oversees the administration duties of the church. For this DMIN action research project, the church leadership is comprised of ordained ministers such as the pastor, elder, prophetess, and church laities. The church is made up of eleven members and regular attendees. There are an average of five attendees for the Sunday Discipleship Training Class. There are an average of five people praying on the conference line during Tuesday’s Noon Day Prayer. During Wednesday Bible Study and the 4th Thursday Intercessory Empowerment Conference, there are an average of six people in attendance. When they have programs such as the Black History Program and Family and Friends Day, the average attendance is thirty people.

Gospel of Grace Church's mission is discipleship, and God's love compels the pastor to seek the lost. Gospel of Grace Church has several outreach programs that are nonprofit organizations: Shoes for Kidz Ministry gives new sneakers to low-income children for Back-to-School or to those who have experienced burnouts due to house fires; Rising to Lead Scholarship Fund gives scholarships to deserving graduating high school seniors and undergraduates; Kingdom Builders Scholarship Fund gives scholarships to deserving graduating high school seniors whose parent(s) are ministers of the gospel or composed of the church laity; Closet of Grace provides free clothing for those who are in need or for those who experienced house fires; Pantry of Grace provides free food for those attending church service at GOGC; Food Bank provides free food twice a month for those who qualify; Love in a Box provides food to neighbors every three months to those in need and free turkeys for Thanksgiving; Keep Your Lights on Program provides monetary assistance to those who qualify for electrical help; Mentors Alliance Network provides mentoring and after-school tutoring assistance for children; Angels for Christmas Program provides Christmas presents to children whose parent(s) are deceased or incarcerated; and the Book Ministry provides books written by the pastor to empower and encourage through the Word of God as readers apply biblical principles to their lives. Gospel of Grace Church also hosts in-house revivals, tent revivals, paper tract ministry, and street preaching. In January 2022, the pastor was able to plant a sister church in Kenya, Africa where the pastor ordained a minister in Kenya as the pastor of the Gospel of Grace Church of Kenya.

The Process of Becoming a Minister

It is important to know the process of becoming a minister at Gospel of Grace Church. The Bible is the standard which the church follows, and the Bible gives the qualifications of

ministers, deacons, and bishops (1 Tim 3:1-13; Tit 1:5-9). Once the candidate for ministry has met the biblical qualifications, then they can move to the preparation stage for ministry. Those who are called by God to preach and teach the gospel of Jesus Christ will need to begin the Ministers in Training Class. When a person announces to this ministry that they feel the call to ministry, the pastor will ask them certain questions and they will wait for confirmation. The pastor will then prepare them to study the Word of God, to pray, meditate on the Scriptures, and to live holy before God and His people. The candidate will fill out a license/ordination application to be considered for licensing or ordination and will be encouraged to prepare for the work within their calling. The Ministers in Training Class will help with the preparation through teaching of the Scriptures, prayer, fasting, praise and worship. Upon approval by the pastor, they will be given a certificate of license as credentials. Continuing education and training are given to enable the spiritual growth of the newly licensed minister or deacon. A member cannot be ordained as a minister without first being licensed unless specifically led by the Holy Spirit to do so. In the event of a request by a member for ordination, an ordination council shall be established of qualified people to examine the candidate and report to the ministry on the candidate's qualifications. Upon a favorable report, the ministry shall proceed with the ordination. Continuing education takes place through the Ministers in Training Class for those who are licensed ministers, as well as a Leadership Training Class for both licensed/ordained ministers and deacons. The development and implementation of a viable Leadership Training Program at Gospel of Grace Church is crucial in developing competent leaders for effective ministry.

Spiritual Culture

The mission of the Gospel of Grace Church comes from Matthew 28:18-20, and the Mission Statement is, “To be used by God to make disciples.” The Vision Statement is, “To preach and teach the gospel and to meet the needs of the total man and woman that they may live a victorious life in Jesus Christ.” People define “values” in several diverse ways, but values are simply beliefs that affect people’s behavior. Jesus Christ is the example for all believers to follow. Their core values consist of godly characteristics taught by Jesus Christ throughout the Scriptures. Love, integrity, honesty, and service are core values. Servant leaders have primary values like empathy, integrity, and the ability to lead with competence.

Values will affect leadership. Spiritual leaders’ core values will play a vital role in influencing the congregation to achieve the mission and vision of the church. The saying “practice what you preach” is true. Leaders must live according to the very Scriptures they preach and teach to their congregations every week. They must have integrity, honesty and love everyone as Jesus commanded them to love (John 15:12). When people know that leaders sincerely care for them, they are open to listening and receiving the gospel message. The Golden Rule in Matthew 7:12 should govern every ministry in the church. Spiritual leaders communicate the core values to the congregation to show what they should focus their attention on in the ministry. Situations should not change peoples’ values, but their values should dictate how they should manage each situation. What tells people what is right or what is wrong? God has given everyone a conscious and He has given humanity moral standards to live by. Core values motivate the members of the church to accomplish the mission and vision through specific strategies where members can build godly character as they grow in the grace of the Lord Jesus

Christ. Gospel of Grace Church has six core values. They are worship, family, excellence, discipleship, evangelism, and outreach.

The leadership staff developed six statements for their core values. The core value statement for worship is, "God can do more through them when they are united." The core value statement for the family is, "A place where everyone will feel welcome and at home." The core value statement for excellence is, "They give their best in everything they do for God." The core value statement for discipleship is, "Disciples will come as they preach and teach the gospel." The core value statement for outreach is "Love is showing people who God is."

Gospel of Grace Church stresses the importance of excellence. They are putting forth their best efforts to do what God tells them to do. They want to be competent at what they do. First, they must be on time for services. Serving God must be their priority (Matt 6:33). They want to serve people in that same spirit of excellence that Jesus had when He ministered on the earth. They want God to use them for His glory as He leads them to minister to His people. Those who are led by the Spirit are the sons of God (Rom 8:14). Gospel of Grace Church worships God in everything they do especially in their Worship Service on Sundays at 11:30 a.m. They always lead their services with worship during Tuesday Noon Day Prayer, Thursday Corporate Prayer, 4th Thursday Intercessory Prayer Empowerment Conference, Sunday Discipleship Training Class, and Wednesday Bible Study. Effective church leadership is needed for the relevancy of the church to preach the gospel to a dying world.

Problem Presented

Believers of Jesus Christ are to imitate Him through their words and actions. The nature produced by the Holy Spirit enables them to have the humility they need to serve others before themselves and submit to leadership to work for the greater good of the church and its mission.

Unfortunately, many believers and leaders do not humble themselves to serve the needs of others around them and work in the church to accomplish the mission of the church. Many people have not developed a mind like Christ to think biblically like a servant to serve others out of humility and compassion. Jesus Christ demonstrated the love of God through His words and actions. Believers and church leadership must think consistently about the teachings of Christ on being a servant, just as He taught His twelve disciples the importance of serving first in the Scriptures for practical application of serving one another. Jesus Christ is the embodiment of servant leadership. Leadership is imitating Christ by demonstrating love, care, and service.¹⁰

Church leadership is vital to the growth of the church and accomplishing the mission of discipleship. Effective leadership is scarce throughout many organizations including the church.¹¹ Research has shown that leaders can learn key leadership principles to develop to become effective leaders. Leaders who have integrity and are willing to humble themselves can see the importance of becoming servants first as they seek to serve the needs of others above their own needs. Church leaders must choose to be developed and trained in servant leadership if they want to be effective in accomplishing the mission of the church. The problem is at Gospel of Grace Church in Scranton, South Carolina is the church lacks a viable leadership training program to develop competent leaders.

Purpose Statement

The purpose of this DMIN action research project is to develop and implement a viable leadership training program. A viable leadership training program aims to teach biblical theology

¹⁰ John Henry Horsman, *Servant-Leaders in Training: Foundations of the Philosophy of Servant-Leadership* (Spokane, WA: Palgrave Macmillan), 13.

¹¹ Peter Okwoeze Omogo, "Pastor Leadership: An Application of Servant Leadership Characteristics for Effective Ministry Among Roman Catholic Pastors in Southeast, Nigeria" (PhD diss., Concordia University Chicago, 2019), 23.

and to train leaders how to apply biblical principles to their daily lives. Biblical theology is the study of God and how He relates to His people, which transcends cultures.¹² The Holy Bible is used to teach and understand biblical theology to know God's plan of redemption for humanity. People must know their sinful nature to understand the condition of the world. The practice of biblical theology is essential to effective church leadership and servant leadership. Biblical theology is applied when the Holy Scriptures are taught that Jesus Christ is the central message of both the Old and New Testaments.¹³ The practice of biblical theology seeks to understand the relationship between God and the world seen in the Bible for the purpose of developing a personal relationship with Him.¹⁴ 2 Timothy 3:16-17 New King James Version says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."¹⁵ Biblical theologians recognize the authoritative role of the biblical canon within the church, and if church leaders do not recognize the authority of the Bible in the church, then they will not be effective nor produce the servant leadership characteristics needed to win the lost in the community, the marketplace, nor in the world. The Leadership Training Program (LTP) will focus on Jesus's Servant Leadership Model in the Scriptures and how the church leadership can apply these characteristics of a servant leader daily to their lives. These servant leadership characteristics are love, empathy, humility, honesty, trust, selflessness, self-awareness, service, and the ability to lead with competence. The leadership training program will identify

¹² Erich W. Baumgartner, "Servants & Friends: A Biblical Theological of Leadership," *The Journal of Applied Christian Leadership* 9, no. 1 (2015): 106.

¹³ Matt Capps, and Josh Wredberg, "Why Biblical Theology is Needed for Preaching and Teaching," *Bible & Theology* (2020). <https://thegospelcoalition.org>. Accessed February 23, 2024.

¹⁴ Baumgartner, "Servants & Friends," 106.

¹⁵ Jack W. Hayford, ed. *NKJV Spirit-filled Life Bible*, 3rd ed. (Nashville, TN: Thomas Nelson, 2018), 1787.

these servant leadership characteristics and provide activities for leaders to apply them to their lives.

Basic Assumptions

In this project, the researcher is making four assumptions. The first assumption is the participants are born-again believers. The second assumption is each participant wants to become a servant leader by participating in the Leadership Training Program (LTP), designed to develop and train leaders through biblical principles and application. The third assumption is the researcher assumes the participants will participate in all the requirements of the Leadership Training Program for all six-week sessions. The fourth assumption is there is no absolute certainty that the participants will be honest on the self-report for the surveys, tests, and forms as the researcher gathers the data for analysis. Therefore, for anonymity, the researcher will keep the participants' identities private.

Definitions

The Christian education ministry at Gospel of Grace Church is important for the spiritual growth of its leaders, members, and visitors. For this project, some terms are used to bring clarity to the essence of spiritual formation and church leadership at the Gospel of Grace Church. Key terms used in this project include discipleship, leadership, sanctification, spiritual formation, and other terms significant to the conduct of this research thesis.

Biblical theology. Biblical theology is the study of God and how He relates to His people, which transcends cultures.¹⁶ The practice of biblical theology seeks to understand the

¹⁶ Baumgartner, "Servants & Friends," 106.

relationship between God and the world seen in the Bible for the purpose of developing a personal relationship with Him.¹⁷

Church. Church includes the assembly that belongs to the Lord and is called together to worship and serve the Lord.¹⁸ Avis says, “The transition from the political meaning ‘assembly’ to the theological meaning ‘church’ is made in the New Testament itself. *Ekklēsia* is found in only one of the Four Gospels— Matthew— where it occurs three times.”¹⁹

Church leaders. Church leaders participate in influencing local churches toward God’s vision. Church leaders are also called biblical leaders. Sanchez says, “Biblical leaders are men of godly character, who maintain biblical convictions, lovingly care for the congregation, and display a sufficient competency in handling the Bible.”²⁰

Disciples. Disciples are people who respond in faith and obedience to the call to follow Jesus Christ.²¹ Ogden says, “Being a disciple is a lifelong process of dying to self while allowing Jesus Christ to come alive in us.”²²

Discipleship. Discipleship involves Christlikeness. Vanhoozer says, “Making disciples involves not only learning but also putting on Christ.”²³

Elder. Elder referred to the leaders of the New Testament local churches. Larry Kreider et al. posit, “These elders were those who were called upon to rule, govern or give oversight to the

¹⁷ Baumgartner, “Servants & Friends,” 106.

¹⁸ Paul Avis, ed., *The Oxford Handbook of Ecclesiology* (Oxford: Oxford University Press, 2018), 3.

¹⁹ Ibid.

²⁰ Juan Sanchez, *The Leadership Formula: Develop the Next Generation of Leaders in the Church* (Nashville, TN: B&H Publishing Group, 2020), 35. ProQuest Ebook Central.

²¹ Greg Ogden, *Discipleship Essentials: A Guide to Building Your Life in Christ* (Westmont: InterVarsity Press, 2019), 10.

²² Ibid.

²³ Kevin J. Vanhoozer, *Hearers and Doers: A Pastor’s Guide to Growing Disciples Through Scripture and Doctrine* (Bellingham, WA: Lexham Press, 2019), 14. Accessed August 31, 2023. ProQuest Ebook Central.

church. Government in the early church was first through Christ, then the apostles, and then through the elders.”²⁴

Emotional Intelligence. Emotional Intelligence includes the ability to recognize one’s own emotions as well as others’ emotions and being able to influence those emotional states.²⁵

Wood and Holt posit, “Being skilled at understanding and handling emotions in others and oneself, channeling them into productive outcomes, and the ability and willingness to connect all, play an essential role in success, even over technical skills and capabilities.”²⁶

Empathy. Empathy involves a person perceiving the emotions of others and knowing what they may be thinking or feeling.²⁷ Irving and Strauss posit, “Servant leaders put the needs of followers above the self-interest of the leader and engage followers with characteristics such as listening, empathy, and a commitment to the growth of people.”²⁸

Gospel. Gospel comes from the Greek word *euangelion*, which means good news.²⁹ Sendjaya says, “The gospel is historically understood as the good news that by God’s unmerited grace, guilty sinners who deserve his just punishment have been fully pardoned and accepted on the grounds of the death and resurrection of Jesus Christ.”³⁰

²⁴ Larry Kreider, Ron Myer, Steve Prokopchak, and Brian Sauder, *The Biblical Role of Elders for Today’s Church* (North Haven, CT: House to House Publications, 2019), 9.

²⁵ Adam Wood and Svetland S. Holt, “Emotional Intelligence, Performance, and Fulfillment” in *Palgrave Handbook of Workplace Spirituality and Fulfillment*, eds. Satinder Dhiman, Gary E. Roberts, and Joanna Crossman (Cham, Switzerland: Palgrave Macmillan, 2018), 11.

²⁶ Ibid.

²⁷ Robert Steward, *Servant Leadership: Discover the 10 Essential Skills to Unlock Your Team Performance and Become an Amazing Servant Leader* (North Haven, CT: 2022), 28.

²⁸ Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (Grand Rapids, MI: Baker Academic, 2019), 18.

²⁹ Sen Sendjaya, *Leadership Reformed: Why Leaders Need the Gospel to Change the World* (London: Routledge, Taylor & Francis Group, 2020), 37.

³⁰ Ibid.

Humility. Humility involves in depending entirely on God and is the first duty and the highest virtue of the creature and the root of every virtue.³¹ Murray says, “True humility comes when, in the light of God, we have seen ourselves to be nothing, have consented to part with and cast away self, to let God be all.”³²

Integrity. Integrity refers to wholeness, entireness, or completeness.³³ Resane says, “The word ‘integrity’ is derived from the root, integer, which means untouched, intact or entire. Dividedness is not compatible with integrity. A person with integrity is not divided (duplicity) or pretending (hypocrisy). His or her whole life operates in synchrony. He or she is whole and his or her life is put together.”³⁴

Laity. Laity refers to members of the church who are not a part of the church’s clergy.³⁵ Jones says, “Training the laity for evangelism for this ministry project is important since it is in keeping with the biblical injunction that all are to be involved in reaching the unchurched and every Christian believer has a gift from God in service to the body of Christ (Rom 12:6).”³⁶

Leader. A leader refers to a person who is leading followers.³⁷ Irving and Strauss posit, “Leaders desiring to engage their followers and communities in a compelling manner must not

³¹ Andrew Murray, *Humility: The Beauty of Holiness* (Columbia, SC: Olahauski Book, 2021), 6.

³² Ibid.

³³ Kelebogile T. Resane, “Servant Leadership and Shepherd Leadership: The Missing Dynamic in Pastoral Integrity in South Africa Today” *Hervormde Teologiese Studies* 76, no 1 (2020): 4.

³⁴ Ibid..

³⁵ Clevon L. Jones, Sr., “Making New Friends Evangelistic Outreach Project: Training Ministers and Laity of First United Church of Jesus Christ to Engage the Unchurched in the 48204 Neighborhood” (DMIN diss., South University College of Theology, 2020), 5. ProQuest Dissertation & Theses Global.

³⁶ Ibid.

³⁷ Siang-Yang Tan and John Ortberg, *Shepherding God’s People: A Guide to Faithful and Fruitful Pastoral Ministry* (Grand Rapids, MI: Baker Academic, 2019), 115.

ignore the importance of modeling what matters most. In short, modeling what matters is a primary tool for leaders working to lead through influence rather than control.”³⁸

Leadership. Leadership refers to a Christian approach to leadership with biblical perspectives. Tan and Ortberg posit, “All Christians, however, are called to be followers, or disciples, of Jesus Christ. Therefore, followership is actually more crucial and foundational than leadership.”³⁹

Mentoring. Mentoring involves relationships that are dynamic and reciprocal with a more experienced person known as the mentor to provide knowledge, advice, support, counsel, and opportunity to the less experienced person known as the protégé’s profession.⁴⁰ Tan and Ortberg posit, “Mentoring of church staff is a very important part of the pastor’s role and ministry in the church. It helps to develop pastors and church leaders. It also facilitates the development of a loving and harmonious team of pastoral and church staff, which is essential for the smooth functioning of a church as a whole and for faithful and fruitful ministries in the church.”⁴¹

Minister. Minister refers to a person who has received a call from God to serve in a ministry role such as to preach, teach, or evangelize.⁴² Every Christian is also a minister of Jesus Christ.⁴³

³⁸ Irving and Strauss, *Leadership in Christian Perspective*, 33.

³⁹ Tan and Ortberg, *Shepherding God’s People*, 115.

⁴⁰ *Ibid.*, 122.

⁴¹ *Ibid.*, 128-129.

⁴² Jones, Sr., “Making New Friends Evangelistic Outreach Project,” 5.

⁴³ Kreider, Myer, Prokopchak, and Sauder, *The Biblical Role of Elders for Today’s Church*, 4.

Mission. The mission involves God’s comprehensive, kingdom-related purpose to reconcile a lost world to Himself.⁴⁴ Burton says, “Missions is the activity or efforts of God’s people to carry out the mission of God. Missions is the practical expression of God’s mission.”⁴⁵

Pastor. The word pastor comes from the Greek word in the New Testament *poimen*, translated as “shepherd” with the connotation of feeding a flock of sheep.⁴⁶ Tan and Ortberg posit, “The pastor, as primarily the shepherd of God’s people, is called to spiritual leadership in the church that is not easy or glamorous.”⁴⁷

Pride. Pride is “the natural state of not being empty of oneself.”⁴⁸ Pride is used as a synonym for “conceit,” “arrogance,” “being overbearing” or “domineering,” “self-righteousness,” “vanity,” and “snobbery.”⁴⁹ In the book, *Joy of Humility*, Collins, McAnnally-Linz, and Rosa said, “It seems obvious that, when used in any of these senses, ‘pride’ is the name not of a virtue but of a family of vices and modes of human dysfunction.”⁵⁰

Salvation. Salvation involves God saving sinners through the death and resurrection of Jesus Christ for Himself.⁵¹ Sendjaya says, “As his redeemed people, we now live and work for his glory, advancing his kingdom, redeeming all things towards the new heaven and earth.”⁵²

⁴⁴ Bob Burton, *The Spiritual DNA of a Church on Mission: Rediscovering the 1st Century Church for 21st Century Spiritual Awakening* (B&H Publishing Group, 2019), 8. ProQuest Ebook Central.

⁴⁵ Ibid.

⁴⁶ Tan and Ortberg, *Shepherding God’s People*, 9.

⁴⁷ Ibid., 11.

⁴⁸ Philip A. Matthews, *Radical Submission to God: The Awesome Life-Changing Secret to Peace, Power, and Permanent Victory* (Tustin, CA: Trilogy Christian Publishers, 2021), 71.

⁴⁹ Drew Collins, Ryan McAnnally-Linz, and Evan C. Rosa, *The Joy of Humility: The Beginning and End of the Virtues* (Waco, TX: Baylor University Press, 2020), 28. ProQuest Ebook Central.

⁵⁰ Collins, McAnnally-Linz, and Rosa, *The Joy of Humility*, 28.

⁵¹ Sendjaya, *Leadership Reformed*, 37.

⁵² Ibid.

Sanctification. Sanctification involves the atoning work of Jesus Christ.⁵³ Wiles says, “The sinner is made whole by grace through faith and is ready to be sanctified wholly-spirit, soul, and body.”⁵⁴

Servanthood. Servanthood involves being a devoted disciple of Jesus Christ as he or she humbly serves Him and others through obedience.⁵⁵ Tan and Ortberg posit, “Ultimately, servanthood is foundational and essential to biblical leadership. Leadership is therefore always secondary to servanthood, despite many claims today in the church that leaders and leadership are the most crucial hope for the church. Biblical servanthood, however, focuses on doing things for a great God.”⁵⁶

Servant-leader. Servant-leader refers to a person who has undergone the developmental process that enhances the person’s awareness and integrity to relate to others in a way that places their needs above their own.⁵⁷

Servant leadership. Servant leadership is a leadership approach that prioritizes followers’ needs over leaders’ self-interest.⁵⁸ Irving and Strauss say, “The primary focus of the leader must be on serving and caring for the followers who are directly responsible for fulfilling the organization’s mission.”⁵⁹

Spiritual formation. Spiritual formation involves deeper Christlikeness as a person

⁵³ John Benjamin Wiles, “Toward a Pentecostal Theology of Sanctification” (PhD diss., Bangor University, 2021), 27. ProQuest Dissertation & Theses Global.

⁵⁴ Ibid., 28.

⁵⁵ Tan and Ortberg, *Shepherding God’s People*, 7.

⁵⁶ Ibid., 110-111.

⁵⁷ Horsman, *Servant-Leaders in Training*, 12.

⁵⁸ Irving and Strauss, *Leadership in Christian Perspective*, 11.

⁵⁹ Ibid.

connects more with God and dies to his or herself through obedience.⁶⁰ Tan and Ortberg posit, “While spiritual formation is always dependent upon the leadership of the Spirit and the vision of God’s grace, it is founded on intentional human efforts. These intentional human efforts, still empowered by the Holy Spirit and God’s grace have to do with the regular practice of the spiritual disciplines.”⁶¹

Vision. Vision includes the way God communicates His will for the future and is therefore the revelation of each person’s purpose.⁶² Cueva says, “It is a conscious discernment (involving feeling, thinking, and doing) of what God wants a person to achieve in the future, and it is the ability to find the right way to make it happen.”⁶³

Limitations

There are certain constraints beyond the control of the researcher that this DMIN action research thesis project anticipates encountering, which encompasses five limitations. The first limitation is participants may have to leave the study. The second limitation is time. The researcher has limited time to conduct research and evaluate and analyze data. The third limitation is self-reporting. The fourth limitation is funding. Conducting research can be expensive, and if the researcher has limited funding, this can limit his or her research. The fifth limitation is an absence of reliability and validity of data from some of the researcher’s survey measures.

⁶⁰ Tan and Ortberg, *Shepherding God’s People*, 79.

⁶¹ Ibid.

⁶² Samuel Cueva, “Inspiring Others with a Vision, Mission, and Values,” *International Bulletin of Mission Research* 44, no. 2 (2020):141, <https://doi.org/10.1177/2396939319837840>.

⁶³ Ibid.

Delimitations

In this DMIN action research thesis project, the delimitations are what the researcher can control, and there are five delimitations. The first delimitation is the target population for this research project, which includes ordained ministers, laities, and regular visitors at Gospel of Grace Church. The second delimitation is the surveys will be anonymous to encourage respondents to answer questions honestly. The third delimitation is the problem and research questions the researcher decided to examine. The fourth delimitation is the theoretical framework used in the research. The fifth delimitation is the methodologies chosen by the researcher.

Thesis Statement

Leadership originated from God.⁶⁴ He created man in His image to rule and have dominion over creation (Gen 1:26-27). Adam was the first man He created as His spiritual leader (Gen 2:7-16). When Adam sinned in the Garden of Eden, Jesus Christ came to redeem humanity unto God (John 3:16; Rom 5:8). Humanity's spiritual state will not change unless each person repents of their sins, turns from their wicked ways, and accepts Jesus Christ as their Lord and Savior (Rom 10:9-13). Apostle Paul said, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they preach unless they are sent" (Rom 10:14-15, NKJV)? People are not born leaders. Therefore, leaders must be developed through training.⁶⁵

Church leadership can serve others best when they are called by God to do a specific task. When God calls a person, He equips them to accomplish the task. The Holy Spirit who is the third person of the Triune God, empowers every believer to live holy and accomplish their

⁶⁴ Carlo A. Serrano, *Biblical Principles for Resilience in Leadership: Theory and Cases* (Cham, Switzerland: Palgrave Macmillan, 2020), 22.

⁶⁵ *Ibid.*, 15.

assignments given by God. Therefore, church leaders should not depend on their abilities and talents to accomplish the work of the ministry. The work of the Holy Spirit is vital to becoming servant leaders in the church. Greenleaf believes anyone could become a servant leader.⁶⁶

The world is facing a leadership crisis.⁶⁷ Over the years, the media and newspapers have highlighted the failures of prominent church leaders. Church leaders are supposed to have the same attitude and character as Jesus Christ. An abiding relationship is vital to demonstrating the same attitude and character as Jesus (John 15:5). When leaders lack an abiding relationship with Jesus, they will seek to fulfill their fleshly appetites and mistreat others. In Galatians 5:16-23, apostle Paul urged the believers at Galatia to walk in the Spirit, so they will not fulfill the lust of the flesh and avoid the works of the flesh by allowing the Holy Spirit to produce the fruit of the Spirit through their obedience. Training is essential for servant leadership. A philosophical framework that is based on values, skills, and nurturing the development of the person and the organization for the purpose of creating a more caring and serving society should be used.⁶⁸ “Spiritual leaders connect organizational mission, vision, and values in a way that inspires followers to work from a sense of calling.”⁶⁹ Hopefully, the world will see fewer church leadership failures due to selfishness, greed, adultery, leadership abuse, and embezzlement. Many of these failures are also due to a lack of leadership development and training. Understanding the servant-leadership principles, characteristics, and theories can develop church leaders’ character and prevent leadership failures. If a viable leadership training program is

⁶⁶ Justin R. Craun and Joshua D. Henson, “How Servant Leaders Navigate Conflict: An Analysis of Acts 15:36-41” *Hervormde Teologiese Studies* 78, no. 1 (2022): 3, <https://goathens.net/redirector/liberty.edu?url=https://www/proquest.com/scholarly-journals/how-servant-leaders-navigate-conflict-analysis/docview/2715178399/se-2>.

⁶⁷ Ruben and Gigliotti, *Leadership, Communication, and Social Influence*, 14.

⁶⁸ Horsman, *Servant-Leaders in Training*, 3.

⁶⁹ Serrano, *Biblical Principles for Resilience*, 30.

implemented, then leadership at Gospel of Grace Church would model servant-leadership characteristics found in Jesus's Servant Leadership Model.

Hypotheses

In this DMIN action research project, the researcher will evaluate four hypotheses with the collected analyzed data from all methods used. The following are the four hypotheses:

Hypothesis 1:

The participants' ages do not play a factor in developing humility.

Hypothesis 2:

The participants' genders do not affect their leadership roles and duties.

Hypothesis 3:

When the participants apply the Word of God to their lives, they will become servant leaders who can minister effectively.

Hypothesis 4:

The participants who practice the spiritual disciplines daily are more likely to be humble and have the fruit of the Spirit.

CHAPTER 2: CONCEPTUAL FRAMEWORK

Leadership is a major component of every organization whether it is a business, school, or church. Organizations cannot function properly without effective leadership, and effective leadership is comprised of leaders possessing competent skills to lead others to fulfill the organization's mission and vision. Many people are not born leaders. Those who desire to lead in any organization must receive training in an area, and/or have the necessary experience to lead their peers efficiently. Leadership competency is a key factor in accomplishing the mission of the organization. Therefore, leadership training is necessary for the health and growth of the church. The philosophy of servant leadership, its principles, and its characteristics will be examined in the Literature Review. The literature on biblical examples of servant leaders is to prove that church leaders in the twenty-first century are to follow the example of Jesus Christ. Theologically, the literature will explore Jesus's teachings on serving throughout the Scriptures in which His teachings will serve as the foundation to the curriculum of the Leadership Training Program. Commentaries and the Holy Bible will be used to support literature in both the theological and theoretical sections.

Literature Review

In this chapter, the literature review will examine existing studies on servant leadership, its principles, the spiritual formation of a leader, characteristics of a servant leader, biblical examples of servant leaders, and methods/methodologies in the context of a church setting for church leaders comprised of ordained ministers and laities. The Leadership Training Program's curriculum will use Jesus's Servant Leadership Model as the theological framework for teaching biblical principles for servant leadership. *The New Oxford American Dictionary* defines a leader

as “the person who leads or commands a group, organization, or country.”⁷⁰ The goal of every believer is to become like Jesus Christ (Rom 8:29). The idea of leadership is seen in Jesus training His twelve disciples for ministry and in the disciples as they fulfill the Great Commission. Therefore, Jesus’s Servant Leadership Model will be implemented to develop participants in this research project to become servant leaders. The biblical principles taught by Jesus Christ should be a center of discussion to bring clarity to what servant-leadership means, and how to move leaders from self-oriented leadership to servant-leadership. Church leadership needs to develop a viable leadership training program that will educate their leaders on positive leadership characteristics and behaviors for effective ministry. This is difficult to implement when there is a plethora of sources on leadership but there is a lack of scholarly sources published within the last five years connecting servant leadership to effective church leadership. Therefore, the development of a viable leadership training program is essential to close this gap that exists between servant leadership and effective church leadership.

Moving from Self-Oriented Leadership to Servant Leadership

The complexity of servant leadership is a major theme consistently seen in all the research literature. Understanding the history and purpose of servant leadership may bring clarity to this topic. The concept of servant leadership was first developed by Robert K. Greenleaf, a retired AT&T manager who challenged the leadership of organizations by turning their leadership pyramid upside down.⁷¹ Greenleaf in his 1970 essay *The Servant as Leader*, described

⁷⁰ New Oxford American Dictionary, “Leader,” accessed August 10, 2023. <https://www.oxfordreference.com>.

⁷¹ Petr Cincala, and Jerry Chase, "Servant Leadership and Church Health and Growth" *The Journal of Applied Christian Leadership* 12, no. 1 (2018): 80, <https://go.openathens.net/redirector/liberty.edu?url=https://www.proquest.com/scholarly-journals/servant-leadership-church-health-growth/docview/2410490126/se-2>.

the servant leader as servant first who serves others from a natural feeling to prioritize others' needs and interests above his or her own needs and interests.⁷² Greenleaf's Servant Leadership Theory moves leaders from self-oriented leadership to servant leadership. Servant leadership is considered to be an others-oriented approach to leadership.⁷³ This concept of leadership challenges leaders to put followers' needs and interests first, which opposes the traditional leadership model where the leaders are the bosses, and the followers are serving the needs and interests of the leaders. The power struggle in which many leaders desire to exercise authority over their followers due to their positions, is a theme seen throughout all the review of literature.⁷⁴ Self-oriented leaders are often destructive leaders who exhibited narcissistic behaviors and abusive of power.⁷⁵ Although, there are checks and balance in leadership, this system often fails, leading some leaders to promote their self-interests.⁷⁶ Temptation is inevitable, and many leaders have failed due to issues of leadership integrity, accountability, governance, greed, and dark personality.⁷⁷ Webster and Brough agree with Sen Sendjaya because they recognize the effect of destructive leadership on the followers and recommend a leadership development program that develops positive leadership characteristics for a healthy leader/follower relationship.⁷⁸ This is a positive step to reducing destructive leadership behaviors

⁷² Don M. Frick, and Larry C. Spears, *The Private Writings of Robert K. Greenleaf on Becoming a Servant Leader* (San Francisco, CA: Jossey-Bass Publishers, 1996), 2.

⁷³ Cincala and Chase, "Servant Leadership and Church Growth," 80.

⁷⁴ Kenneth H. Blanchard, and Renee Broadwell, ed., *Servant Leadership in Action: How You Can Achieve Great Relationships and Results* (Oakland, CA: Berrett-Koehler Publishers, 2018), 7.

⁷⁵ Vicki Webster, and Paula Brough, *Destructive Leadership in the Workplace and its Consequences: Translating Theory and Research into Evidence-Based Practice* (London: SAGE Publications, Limited, 2022), 3. doi:10.4135/9781529769425.

⁷⁶ *Ibid.*, 36.

⁷⁷ Sendjaya, *Leadership Reformed*, 17.

⁷⁸ Webster and Brough, *Destructive Leadership*, 105.

that lead to leadership failures.⁷⁹ Without the divine intervention of God on the heart of each leader, leaders will remain self-oriented leaders pursuing their own interests.

If there is not a shift from self-oriented leadership to servant leadership, then church leaders will fail in their mission of discipleship. Stephen M. R. Covey addresses the need for leaders to change their leadership style to one that will maximize the potential of their followers due to a changing world.⁸⁰ As the spiritual climate of the world is being affected by individuals' actions, it is of the uttermost importance for church leadership to make a positive impact for the kingdom of God. There are many religions in the world, but Christianity is the largest religion in the United States.⁸¹ According to the Pew Research Center (PRC), a Religious Landscape Study was conducted in 2007 and 2014, surveying more than 35,000 Americans from all 50 states about their religious affiliations, beliefs, and practices.⁸² The report shows that 7 out of 10 Americans identify with some branch of the Christian faith.⁸³ The religious climate is also changing due to people's lack of faith as they endure financial hardships, sickness, and the death of loved ones. Effective church leadership is needed to share the gospel to a dying world. Leadership is an old concept since it was established by God who created the first man, Adam as His divine representative to tend the Garden of Eden and keep it (Gen 1:26; 2:7, 15). The Garden of Eden was a place created for man to serve God's agenda and have fellowship with His creation. Adam was the first servant to serve God in love and obedience. Not only did he tended

⁷⁹ Webster and Brough, *Destructive Leadership*, 105.

⁸⁰ Stephen M. R. Covey, David Kasperson, McKinlee Covey, and Gary T. Judd, *Trust & Inspire: How Truly Great Leaders Unleash Greatness in Others* (New York, New York: Simon & Schuster Paperbacks, 2022), 15.

⁸¹ Pew Research Center, "Religious Landscape Study," accessed on August 11, 2023. <https://www.pewresearch.org/religion/religious-landscape-study>.

⁸² Ibid.

⁸³ Ibid.

and kept the Garden of Eden, but Adam also gave names to every animal and called his wife Eve meaning “woman” (Gen 2:19-20, 23). Leadership is defined as the ability to guide people and institutions toward accomplishing their objectives in the most effective and efficient way.⁸⁴

Authors agreed that leading in any organization will be a challenge because leaders must have good qualities and reputations to attract followers.⁸⁵ Therefore, leadership is crucial for organizational progress, and leaders must determine the appropriate leadership style to execute to improve the organization.⁸⁶ The review of literature addresses the misunderstanding of leadership explaining that leadership is not based on the individual’s appearance and position but on the influence of the leader, which causes people to follow their instructions.⁸⁷ Leadership is about the character of the individual, and influence begins with his/her character.⁸⁸

The Servant-leadership model is the primary model used throughout churches.⁸⁹ The concept of servant-leadership has been expanded upon its initial view of serving first, to include using the structures of human development to map and evolve the leadership philosophy and use models of human development as the framework.⁹⁰ All ordained ministers and individuals who hold positions are considered church leaders. A leader refers to a person who is leading followers.⁹¹ If there is no influence to persuade people to follow, then the person who holds the

⁸⁴ Amanda L. du Plessis and Carol M. Nkambule, “Servant Leadership as Part of Spiritual Formation of Theological Students in Contextualisation of 21st Century Theological Training” *Hervormde Teologiese Studies* 76, no. 2 (2020): 23, <https://doi.org/10.4102/hts.v76i2.5959>.

⁸⁵ Kenisha Webber, “A Study of the Relationship Between Spiritual Growth and Servant Leadership” (PhD diss., Our Lady of the Lake University, 2021), 9.

⁸⁶ Omogo, “Pastor Leadership,” 23.

⁸⁷ John C. Maxwell, *The 21 Irrefutable Laws of Leadership*, 25th Anniversary ed. (HarperCollins Leadership, 2022), 19.

⁸⁸ Ibid.

⁸⁹ Webber, “A Study of the Relationship Between Spiritual Growth,” 9.

⁹⁰ Ibid.

⁹¹ Tan and Ortberg, *Shepherding God’s People*, 115.

position is not a true leader. Laity refers to members of the church who are not a part of the church's clergy.⁹² Church leadership is seen in the governmental ministries of the five-fold ministries given in Ephesians 4:11-12.⁹³ Another area highlighted in the review of literature is a great need for servant leaders in the church to emulate the life and teachings of Jesus Christ.⁹⁴ This promotes a good relational environment as well as promotes people to become better servants.⁹⁵ There is a great lack of leadership in some churches in Scranton, South Carolina. Pastors long to work with church leaders who have leadership skills and Christlike characteristics. Church leaders and the church cannot be relevant in preaching the gospel to the world if servant leaders are not developed.⁹⁶ This is why leadership training is important to the development of servant leaders in the church. Servant leadership is described as two concepts merging into one positive concept changing the attitudes of leaders towards their followers.⁹⁷ Traditionally, a leader is known to be pronounced and influential, as a servant is generally known to carry out instructions to obey their leader.⁹⁸

When Jesus refers to servant in His teachings, He is looking at the heart of the person who is serving out of love and obedience to Him (Col 3:12-17, 23-25). The servant's mission is to meet the needs of the one being served. There is an assumption that church leaders are born-again Christians. An intimate relationship with Jesus Christ will foster spiritual growth that leads

⁹² Jones, Sr., "Making New Friends Evangelistic Outreach Project," 5.

⁹³ Frank Damazio, *The Making of a Leader* (Portland, OR: Bible Temple Publishing, 1988), 23.

⁹⁴ Omogo, "Pastor Leadership," 23.

⁹⁵ Jiying Song and Shann Ray Ferch, "Servant-Leadership," *The International Journal of Servant-Leadership* 14, no. 1 (2020):14,
<https://go.openathens.net/redirector/liberty.edu?url=https://www.proquest.com/scholarly-journals/servant-leadership/docview/2472669895/se-2>.

⁹⁶ Omogo, "Pastor Leadership," 5.

⁹⁷ Du Plessis and Nkambule, "Servant-Leadership as Part of Spiritual Formation," 2.

⁹⁸ *Ibid.*, 76.

to servant leadership.⁹⁹ This is very important because leaders cannot be servant leaders without Christ in their lives. The one who inspires to lead others effectively in a church or ministry setting must be born again, becoming Jesus’s disciple. He or she must receive the gift of salvation and adhere to the teachings of Jesus Christ. How can a leader encourage someone to accept salvation and live holy when they are not practicing what they are preaching? This is hypocrisy. Disciples were the “sent ones” to proclaim the kingdom to the nations and recruit others as laborers in the harvest (Matt 9:37-38). Jesus’s leadership program would allow Him to produce leaders, and they would go out and make more leaders. This is every disciple’s duty.

The original Greek word, διακονέω (*diakoneó*) meaning to serve or minister is described as a slave waiting tables for the guests which, is used in Mark 10:43.¹⁰⁰ “The English word ‘deacon’ is derived from διάκονος (*diakonos*) which is commonly used to describe a leader in the context of a local church. Embedded within the use of the word διάκονος (*diakonos*) is the emphasis on humility and selfless service. Hence, in Jesus’ terms, leadership is not about power and personal aggrandizement, but about offering one’s self in service to others.”¹⁰¹ [*sic*]

Vine’s Complete Expository Dictionary shows δοῦλος (*doulos*) as the most frequently used word for “servant,” frequently indicating subjection without the idea of bondage.¹⁰² However, this Greek word is also used as a slave meaning one in bondage.¹⁰³ Jesus Christ gave the church’s mission before His ascension to heaven in Matthew 28:18-20, to make disciples. He

⁹⁹ Webber, “A Study of the Relationship Between Spiritual Growth,” 9.

¹⁰⁰ James Strong, *The Strongest Strong’s Exhaustive Concordance of the Bible* (Grand Rapids, MI: Zondervan, 2001), 1410.

¹⁰¹ Sendjaya, *Leadership Reformed*, 72.

¹⁰² W. E. Vine, Merrill F. Unger, and William White, *Vine’s Complete Expository Dictionary*, “Servant” (Nashville, TN: Thomas Nelson, 1996), 562.

¹⁰³ “Doulos,” <https://biblehub.com/greek>. Accessed February 28, 2024.

delegated His authority to His disciples as He commissioned them to influence others while they preach the gospel everywhere. This empowerment came when the Holy Spirit came upon them to become witnesses to Him in Jerusalem, Judea, and Samaria, and to the uppermost parts of the earth (Acts 1:8). Every believer must execute their divine influence among those who live among them. This is their Jerusalem. Other authors added to the motive of serving by including the importance of receiving a calling from God to lead in the church or having an intense desire to serve others.¹⁰⁴

The literature also highlights another motive for servant leaders to serve first, and that is their desire for greater individual and relational wholeness.¹⁰⁵ The desire to serve others should precede leading others is what defines a servant leader. The literature shows that servant-leadership may seem paradoxical, so scholars presented this question, can these two roles of servant-leaders be fused into one real person? Scholars wanted to find the answer to this question, therefore, the review of the literature confirms people's lack of understanding of leadership and servant leadership. Scholars believe that people can lead and serve at the same time, and this can only happen if they understand that there are two parts to servant leadership: 1) a visionary/direction or strategic role, which is the leadership aspect of servant leadership, and 2) an implementation or operational role, which is the servant aspect of servant leadership.¹⁰⁶ The literature review shows that these two roles are fulfilled when leadership is bestowed upon a person who has an instinct to serve the needs of others.¹⁰⁷ "Spiritual leaders connect organizational mission, vision, and values in a way that inspires followers to work from a sense

¹⁰⁴ Omogo, "Pastor Leadership," 15-16.

¹⁰⁵ Horsman, *Servant-Leadership in Training*, 23.

¹⁰⁶ Kenneth H. Blanchard and Renee Broadwell, eds., *Servant Leadership in Action*, 7.

¹⁰⁷ Horsman, *Servant-Leaders in Training*, 11.

of calling.”¹⁰⁸ Research has shown that servant leadership has reached many facets in a society where researchers have found metaphors used to describe a servant leader, and they are: community organizer, agent of change, administrator, motivator, manager, servant, artist, coach, ambassador, educator, pioneer, crisis manager, missionary, storyteller, mentor, and role model.¹⁰⁹ Leadership is a complex topic leading to the complexity of servant leadership. Research confirms that there is a gap in the literature about servant leadership, and leadership in ministries see the importance of filling that gap for effective ministry.¹¹⁰ Let us examine the mission of the church.

The Mission

The mission of the church is to make disciples. In *The Concise Dictionary of the Christian Mission*, Gerald Anderson defined theology of mission as, “concerned with the basic presuppositions and underlying principles which determine, from the standpoint of Christian faith, the motives, methods, strategy and goals of the Christian world mission.”¹¹¹ Mission is defined as “a specific task with which a person or group is charged.”¹¹² Church leaders need to take ownership of this same vision to lead the congregation to accomplish the mission. The mission involves God’s comprehensive, kingdom-related purpose to reconcile a lost world to Himself.¹¹³ Burton says, “Missions is the activity or efforts of God’s people to conduct the

¹⁰⁸ Serrano, *Biblical Principles for Resilience*, 30.

¹⁰⁹ Joshua D. Henson, *Modern Metaphors of Christian Leadership: Exploring Christian Leadership in a Contemporary Organizational Context*, 1st ed. (Cham, Switzerland: Springer International Publishing, 2020), vii.

¹¹⁰ Crystal J. Davis, “The Relationship Between Servant-Leadership and Self-Transcendence in Spiritual Organization” *The International Journal of Servant-Leadership* 14, no. 1 (2020): 392, <https://doi.org/10/4102/hts.v78i1/7676/>

¹¹¹ Stephen Neill, Gerald Anderson, and John Goodwin, eds., *The Concise Dictionary of the Christian Mission* (Nashville, TN: Abingdon Press, 1971), 594.

¹¹² Merriam-Webster Dictionary, “Mission,” accessed August 10, 2023. <https://merriam-webster.com>.

¹¹³ Burton, *The Spiritual DNA of a Church on Mission*, 8.

mission of God. Missions is the practical expression of God's mission."¹¹⁴ Everything the church leaders do should be centered on the mission of the church. Every aspect of decision-making should be led by the mission of discipleship and the leader should work with others in the church to accomplish the mission. Competent leaders are seen as leaders who have an abiding relationship with Jesus Christ to conduct the mind of God. God has revealed His mind concerning humanity through the plan of redemption. Their abiding relationship described in John 15:1-8 in an analogy of the branches having continuous connection to the true vine to bear fruit that fosters inspiring influence resulting in having followers to help fulfill the mission of the church. Therefore, leadership training is essential to the church leadership to accomplish the mission. This training will help the leaders know how to present Christ to people because Christ "did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:45, NKJV). Church leaders who imitate Jesus will display servant leadership characteristics in their lives. Larry Spears, an executive director of the Greenleaf Center for Servant-Leadership in Indianapolis has expanded Greenleaf's theory of servant leadership by identifying ten critical characteristics of servant-leader.¹¹⁵ These ten servant-leader characteristics are:

- 1) listening;
- 2) empathy;
- 3) healing;
- 4) awareness;

¹¹⁴ Burton, *The Spiritual DNA of a Church on Mission*, 8.

¹¹⁵ Don M. Frick and Larry C. Spears, *The Private Writing of Robert K. Greenleaf: On Becoming a Servant Leader* (San Francisco, CA: Jossey-Bass Publishers, 1996), 4.

- 5) persuasion;
- 6) conceptualization;
- 7) foresight;
- 8) stewardship;
- 9) commitment to the growth of people;
- 10) building community.¹¹⁶

The leader needs to be passionate about the mission as Jesus was passionate about His mission. Since there is a constant appeal for repentance for humanity and the urgent call to be prepared and ready for the Bridegroom at any time, developing competent church leaders should be a priority for the church. The importance of emotional intelligence will be examined next.

Emotional Intelligence

The review of literature shows leadership theorists have difficulty defining a general theory of leadership, and therefore, need a more comprehensive developmental theory of leadership.¹¹⁷ This study seeks to answer the question, how can participants in this research possess emotional intelligence to aid in displaying empathy and compassion when needed in ministry? Studies have shown that emotional intelligence is important to the development of church leaders. Leadership must be relational to communicate and work with those in their care to achieve the objectives of the organization daily, and they need to mature both relationally and emotionally.¹¹⁸ The literature presents the four domains of emotional intelligence as a

¹¹⁶ Frick and Spears, *The Private Writing of Robert K. Greenleaf*, 4.

¹¹⁷ Horsman, *Servant-Leaders in Training*, 18.

¹¹⁸ *Ibid.*, 40.

framework, and they are: 1) self-awareness, 2) self-management, 3) social awareness, and 4) relationship management.¹¹⁹ These four domains are defined by the researchers:

1. Self-awareness – “The ability to have a deep understanding of one’s emotions, strengths, limitations, values, and motives; it also encompasses the possession of strong self-confidence.”¹²⁰
2. Social awareness – “The ability to empathize and possess organizational awareness along with the realization that one’s mood and actions can affect others in positive and negative ways.”¹²¹
3. Self-management – “Characterized by an understanding of one’s emotions and being clear about one’s purpose. It also involves keeping one’s emotions in check and constant reflection via inner dialogue, while staying transparent, optimistic, and displaying initiative.”¹²²
4. Relationship management – “This entails engagement in the arts of persuasion, conflict management, and collaboration, and involves inspiring, influencing, and developing others.”¹²³

The literature highlights the period of 1940-1970, which emphasized the skills and behaviors of leaders.¹²⁴ “Early work related to the skills of leaders highlighted the technical, interpersonal, and conceptual skills managers need at different levels of an organization. While top-level managers need higher levels of conceptual skills, supervisory managers need high levels of technical skills. Managers across all organizational levels benefit from high levels of

¹¹⁹ Gary L. Shaffer, *Emotional Intelligence and Critical Thinking for Library Leaders*, 1st ed. (Bingley, England: Emerald: Emerald Publishing, 2020), 2.

¹²⁰ Ibid., 3.

¹²¹ Ibid.

¹²² Ibid.

¹²³ Ibid.

¹²⁴ Irving and Strauss, *Leadership in Christian Perspective*, 7-8.

human or interpersonal skill.”¹²⁵ Therefore, church leaders need to have the necessary skills to lead others to accomplish the church’s mission. The mission requires loyalty and commitment for every believer. The love and loyalty of every leader positions them to obey God and serve others. When servant leaders are empathetic with their followers as they meet their followers’ needs, this will make their followers feel valued.

Leaders must understand the importance of the mission of discipleship in which Jesus Christ was willing to sacrifice His life to redeem humanity from sin and reconcile those who accept the gift of salvation to a loving relationship with God. Leaders must also understand they will encounter conflict as they strive to accomplish the church’s mission, and they must learn how to address conflict in every area of their lives especially while serving in ministry. The review of literature explains that conflict is inevitable and further explains that Jesus and His disciples consistently experienced conflict internally and external (Matt 20:20-28; Luke 22:24; Acts 6:1-15; Gal 2:11-21).¹²⁶ There are many things that cause conflict between people, such as: using your tongue as a weapon (grumbling, complaining, falsehood, gossip, slander, and worthless talk); controlling others; breaking your word; failing to respect authority; forgetting the Golden Rule; and serving sinful desires.¹²⁷ Leaders having servant-leadership characteristics are able to overcome the different challenges of conflict they experience. Therefore, they are more likely not to allow conflict to disrupt their mission as seen in the conflict between Paul and Barnabas in Acts 15:36. Unity and peace are essential components to believers’ Christian witness; Satan, the believers’ adversary will do what it takes to disrupt unity and peace among

¹²⁵ Irving and Strauss, *Leadership in Christian Perspective*, 7-8.

¹²⁶ Justin R. Craun, and Joshua D. Henson, “How Servant Leaders Navigate Conflict: An Analysis of Acts 15:36-41,” *Hervormde Teologiese Studies* 78, no. 1 (2022): 1.

¹²⁷ Ken Sande, *The Peace Maker: A Biblical Guide to Resolving Personal Conflict*, 3rd ed. (Grand Rapids, MI: Baker Books, 2004), 121-126.

believers to hinder believers' witness for Christ.¹²⁸ Training in conflict resolution is critical as leaders seek to keep the unity of the Spirit in the bond of peace (Eph 4:3).

People have some strengths and some weaknesses. No one is perfect but God, but leaders need to know their strengths and weaknesses. Self-awareness is important to servant leadership. There are blind spots that leaders need to be aware of, and leaders can serve others better when they know these blind spots.¹²⁹ The review of literature explains the importance of leaders identifying their personality type to improve the overall well-being of their organizations. The Myers-Briggs Type Indicator (MBTI) is one of the most popular personality tools to identify personality types and provide the framework for leaders to grow globally.¹³⁰ It is easy to understand and implement where organizations have helped millions of people improve in communication, education, and work.¹³¹ The questions from the MBTI assessment help the leader to identify their natural preferences in four areas of personality:

- 1) "How do you direct and receive energy – by focusing on the outside world, interacting with people and taking action, or by focusing your inner world and reflecting on ideas, memories, and experiences?
- 2) How do you take in information – by focusing on what you perceive using your five senses or by seeing the big picture and looking for relationships and patterns?
- 3) How do you decide and come to conclusions – by logically analyzing the situation or by considering what is important to the people involved?"¹³²

¹²⁸ Sande, *The Peace Maker*, 47.

¹²⁹ Blanchard and Broadwell, *Servant Leadership in Action*, 42.

¹³⁰ "Myers-Briggs Type Indicator," <https://themyersbriggs.com> Accessed February 27, 2024.

¹³¹ Ibid.

¹³² Ibid.

- 4) “How do you approach the outside world – in a planned, orderly way or a more flexible, spontaneous way?”¹³³

There are sixteen distinct MBTI personality types, and the answers to these MBTI questions are categorized into one of these sixteen personality types.¹³⁴ These are the sixteen personality types with their description and percentage of the population:

- 1) ESTJ-Supervisors (Coordinators 10%) are known for being organized, practical, logical, and outgoing;¹³⁵
- 2) ISTJ-Inspectors (Traditionalists 13%) are known for being dutiful, practical, logical, and methodical;¹³⁶
- 3) ISFJ-Protectors (12.7%) are known for being dutiful, practical, supportive, and meticulous;¹³⁷
- 4) ISTP-Crafters (Problem-solvers 6.4%) are known for being expedient, practical, objective, and adaptable;¹³⁸
- 5) ESFJ-Providers (Supporters 12.6%) are known for being friendly, practical, loyal, and organized;¹³⁹
- 6) ENFP-Champions (Enthusiasts 6.3%) are known for being optimistic, innovative, compassionate, and versatile;¹⁴⁰

¹³³ “Myers-Briggs Type Indicator,” <https://themyersbriggs.com> Accessed February 27, 2024.

¹³⁴ Ibid.

¹³⁵ Grace Yonna, *The Myers-Briggs Type Indicator Manual* (WC Personality, Inc.), 12.

¹³⁶ Ibid.

¹³⁷ Ibid.

¹³⁸ Ibid.

¹³⁹ Ibid.

¹⁴⁰ Ibid.

- 7) ESTP-Promoters (Activists 5.8%) are known for being energetic, practical, pragmatic, and spontaneous;¹⁴¹
- 8) ESFP-Performers (Fun-lovers 8.7%) are known for being spontaneous, practical, friendly, and harmonious;¹⁴²
- 9) ISFP-Composers (Harmonizers 6.1%) are known for being tolerant, realistic, harmonious, and adaptable;¹⁴³
- 10) ENTJ-Marshalls (Reformers 2.9%) are known for being determined, innovative, strategic, and outgoing;¹⁴⁴
- 11) ENTP-Inventors (Entrepreneurs 2.8%) are known for being risk-taking, innovative, outgoing, and adaptable;¹⁴⁵
- 12) INTJ-Masterminds (Visionaries 1.4%) are known for being independent, innovative, analytical, and purposeful;¹⁴⁶
- 13) INTP-Architects (Conceptualizers 2.4%) are known for questioning, innovative, objective, and abstract;¹⁴⁷
- 14) INFP-Healers (Humanists 3.2%) are known for being insightful, innovative, idealistic, and adaptable;
- 15) ENFJ-Teachers (Developers 2.8%) are known for being friendly, innovative, supportive, and idealistic;

¹⁴¹ Yonna, *The Myers-Briggs Type Indicator Manual*, 12.

¹⁴² Ibid.

¹⁴³ Ibid.

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

16) INFJ-Counselors (Guides 1.7%) are known for being devoted, innovative, idealistic, and compassionate.¹⁴⁸

Earl A. Jones brings clarity on the application of these personality types as different biblical servant leaders' lives are examined as they accomplish the mission of the church.¹⁴⁹ A personality portrait is created to allow church leaders see how their individual personality type can be beneficial to improving their relationships with followers resulting in effective ministry.¹⁵⁰

Relational Wisdom: Going Beyond Emotional Intelligence

For real change to take place in a person's life, God has to be the focus and the Source. There are downsides to emotional intelligence (EI) in which secular literature on EI deny God's existence, the reality of sin, and Jesus's redeeming work on the cross, which will lead some people to have immoral behaviors.¹⁵¹ Due to a lack of moral compass, many people will determine what is right and wrong in their own eyes.¹⁵² Literature shows that high level emotional intelligence is not healthy for a person because it produces several relational problems such as:

- 1) "Overanalyzing people and situations produce emotional exhaustion and hinder decision making;
- 2) Excessive self-criticism;
- 3) Using emotions to evade questions and critical thinking by others;

¹⁴⁸ Grace Yonna, *The Myers-Briggs Type Indicator Manual*, 12.

¹⁴⁹ Earl A. Jones, *A Personality Portrait: Sixteen Biblical Leaders Who Identify Your Traits* (Eugene, OR: Wifp & Stock, 2018), 8.

¹⁵⁰ Ibid.

¹⁵¹ Ken Sande, "RW and Emotional Intelligence, accessed December 21, 2023. <https://www.rw360.org>.

¹⁵² Ibid.

- 4) Being inclined to agree to questionable actions out of sympathy or excessive sensitivity to others' emotions;
- 5) Having difficulty shifting his/her focus from a person and relating to effectively to a group of people."¹⁵³

Changes from emotional intelligence are often superficial and temporary.¹⁵⁴ Therefore, it will take the power of the Holy Spirit to bring real change to a person's life, and this is what leaders need. Leaders must go beyond emotional intelligence to relational wisdom. Relational wisdom is closely related to emotional intelligence but it adds application in the area of emotions where it benefits the relationships where it assists a person to apply godly principles in his or her life and relationships with others.¹⁵⁵ Literature shows that emotional intelligence is lacking in the area of desire and will to obey God's commandments, whereas relational wisdom seeks to obey God.¹⁵⁶ Relational wisdom is the ability to discern one's emotions as well as others' emotions and apply the godly principles to interpret and manage these emotions in everyday relationships.¹⁵⁷ Ken Sande, a certified emotional intelligence trainer and the author of the book *Peace Maker* calls their ministry the RW360 to develop stronger relationships, less conflicts at home, at church, and in the workplace.¹⁵⁸ Their ultimate goal is to be a credible witness for Jesus Christ.¹⁵⁹ Therefore, there are six core skills or disciplines that are grouped into three pairs. The first pair focuses on how people relate to God, the next pair focuses on how people relate to

¹⁵³ Ken Sande, "RW and Emotional Intelligence." Accessed December 21, 2023. <https://www.rw360.org>.

¹⁵⁴ Ibid.

¹⁵⁵ Ken Sande, "Discover Relational Wisdom: Going Beyond Emotional Intelligence." Accessed December 21, 2023. <https://www.rw360.org>.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid.

¹⁵⁸ Ibid.

¹⁵⁹ Ibid.

themselves, and the third pair focuses on how people relate to others.¹⁶⁰ A description of the skill sets are provided in the following terms: 1) God-aware, God-engaging; 2) Self-aware, Self-engaging; 3) Other-aware, Other-engaging.¹⁶¹ RW360 is named after its core skill sets, linked together in a circular pattern reinforcing one another to continue to develop strong relationships.¹⁶²

- 1) God-awareness “(remember) is the ability to view all of life in the light of God’s character, works and promises.”¹⁶³
- 2) God-engagement “(faithfulness) is the ability to trust, obey and imitate God in a way that pleases and honors him.”¹⁶⁴
- 3) Self-awareness “(humility) is the ability to discern your own identity, emotions, thoughts, values, interests, and abilities.”¹⁶⁵
- 4) Self-engagement “(discipline) is the ability to manage your thoughts, emotions, words, and actions so that they advance God’s purposes.”¹⁶⁶
- 5) Other-awareness “(compassion) is the ability to understand and empathize with the experiences, emotions, values and interests of others.”¹⁶⁷
- 6) Other-engagement “(service) is the ability to love, encourage, serve and resolve differences with others in a mutually beneficial way.”¹⁶⁸

¹⁶⁰ Sande, “Discover Relational Wisdom: Going Beyond Emotional Intelligence.”

¹⁶¹ Ibid.

¹⁶² Ibid.

¹⁶³ Ibid.

¹⁶⁴ Ibid.

¹⁶⁵ Ibid.

¹⁶⁶ Ibid.

¹⁶⁷ Ibid.

¹⁶⁸ Ibid.

Literature has shown that relational wisdom is more beneficial to church leadership than emotional intelligence. Although, Daniel Goleman, Travis Bradberry, and Jean Greaves posit, “Emotional intelligence is the single biggest predictor of workplace performance,” it has several downsides that is problematic to relationships.¹⁶⁹ The Relational Wisdom six skill sets are closely relative to Jesus’s Servant Leadership Model, which this project is implementing to teach biblical principles in the Leadership Training Program.

Spiritual Formation

This study will examine an integrated framework of spiritual formation as it is used in a church context. The goal is to survey important biblical data and theological perspectives of the Christian doctrine of humanity as they relate to Christian formation. Servant-leadership principles are important to the spiritual formation of servant leaders.¹⁷⁰ A strong inner conviction from the Spirit can lead to servant-leadership.¹⁷¹ Studies show by broadening and deepening leaders’ spiritual formation, their education could have a life-long effect on the way they minister and live in their church communities.¹⁷² The social sciences enhance the abilities of church leaders to minister effectively to those who receive their assistance.¹⁷³ The literature also highlights that spiritual formation is essential in leadership as people prepare to become effective church leaders.¹⁷⁴ This part of the study seeks to understand how God spiritually forms believers in His image. Salvation only occurs by grace alone through faith (Eph 2:8-9). Therefore, the

¹⁶⁹ Sande, “RW and Emotional Intelligence.”

¹⁷⁰ Du Plessis and Nkambule, “Servant Leader as Part of Spiritual Formation,” 4.

¹⁷¹ Shaffer, *Emotional Intelligence and Critical Thinking*, 23

¹⁷² Du Plessis and Nkambule, “Servant Leader as Part of Spiritual Formation,” 2.

¹⁷³ *Ibid.*, 5.

¹⁷⁴ Omogo, “Pastor Leadership,” 14.

spiritual formation process will also occur by grace alone through faith. God uses His Word, His Spirit, and spiritually matured church leaders (2 Tim 2:15; John 14:26; Prov 27:17). The literature shows the importance of God's Word is to renew our minds from the mindset of this evil world (Rom 12:1). The Word is the truth revealing that Jesus Christ is God's only begotten Son who redeemed humanity through His sacrificial death on the cross (John 17:17; 8:31-32, 36). Therefore, ascertaining the connection between spiritual formation and the role of teaching biblical principles to foster spiritual growth.¹⁷⁵

Characteristics of a Servant Leader

Characteristics distinguished one person from another and can promote an individual to a leadership position. There are servant leadership principles and characteristics that need to be known and understood to develop and train church leaders. The literature review of this empirical study highlighted certain characteristics of the servant leader to promote effective leaders and obedient servants of God.¹⁷⁶ The literature review shows that the Spear's Servant Model consisted of these ten servant leadership characteristics which are: 1) listening; 2) empathy; 3) healing; 4) awareness; 5) persuasion; 6) conceptualization; 7) foresight; 8) stewardship; 9) commitment to the growth of the people; and 10) building community.¹⁷⁷ Character building is important because church leaders must develop humility, love, and service for God's people to be a soul winner.¹⁷⁸ Teaching and training helps instill character. "A central essence of servant-leadership is the commitment to making oneself, others, organizations, and relationships

¹⁷⁵ P. Adam McClendon, *Paul's Spirituality in Galatians: A Critique of Contemporary Christian Spiritualities* (Eugene, OR: Wipf & Stock, 2015), 7-10.

¹⁷⁶ Du Plessis and Nkambule, "Servant Leadership as Part of Spiritual Formation," 3.

¹⁷⁷ Omogo, "Pastor Leadership," 12.

¹⁷⁸ Ibid.

whole.”¹⁷⁹ Let us get a divine perspective on servant leadership by examining biblical examples of servant leaders.

Biblical Examples of Servant Leaders

Moses

There are many biblical examples of servant leaders in the Bible. God called many people in the Old and New Testaments to serve His kingdom agenda, and many answered the call. Moses, David, Paul, and Jesus Christ are great examples of servant leaders.¹⁸⁰ Moses is one of these servant leaders who served God’s kingdom agenda. Moses’ parents were Amram and Jochebed, and siblings were Aaron and Miriam (Ex 6:20; Num 26:59). Moses encountered God when he turned aside to see a burning bush that was not consumed by the fire, and God called Moses to lead the Israelites out of Egypt to Canaan (Ex 3:1-9). It is important for church leaders to have a personal encounter with God daily to empower them for their role as servants of God and to His people. Without this daily empowerment, they will become overwhelmed, frustrated, or burnt out. Moses is known for his obedience as he led the Israelites out of Egypt from bondage (Ex 1:19-Num 20:6). He possessed humility and learned how to delegate power to others (Ex 3:11-15).¹⁸¹ Moses’ humility enabled him to delegate his authority to trustworthy and capable men as leaders (Ex 18:24-26). As he listened to his father-in-law Jethro’s instructions, he installed thousands of leaders that day over Israel, and many were able to fulfill their leadership responsibilities due to Moses’ effective delegation.¹⁸² Crowther points out the importance of an

¹⁷⁹ Song and Ferch, “Servant-Leadership,” 19.

¹⁸⁰ Du Plessis and Nkambule, “Servant Leadership as Part of Spiritual Formation,” 2.

¹⁸¹ Steven Crowther, *Biblical Servant Leadership: An Exploration of Leadership for the Contemporary Context* (Springer International Publishing AG, 2018), 44. ProQuest Ebook Central.

¹⁸² *Ibid.*, 50.

encounter with God, which leads to God calling a person into leadership.¹⁸³ Moses disobeyed God by striking the rock twice instead of speaking to the rock. He did not enter the Promised Land called Canaan but saw it on Mount Nebo (Num 20:8-12; Deut 34:1-5).

Esther

God will often raise people out of obscurity to a place of leadership to deliver His people. This was the case with Esther. Esther, known as Hadassah, is seen as an orphan girl raised by her cousin Mordecai when her parents died during their captivity under King Xerxes in Media (Esth 1:1-2:7).¹⁸⁴ Mordecai raised Hadassah as his daughter (Esth 2:7). Queen Vashti had been removed from her leadership position because of her disobedience to King Xerxes. Therefore, he was looking for a new queen (Esth 1). Esther was taken with all the young women to go before the king to see if she would be his next queen. Esther went through twelve months of preparation according to the regulation for the women: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women (Esth 2:12). This informs the readers that training is critical to preparing a person for leadership. The review of literature highlighted Esther as a servant leader with humility and altruism.¹⁸⁵ She was encouraged by her cousin Mordecai to be the servant leader that God called her to be by saying, “Yet who knows whether you have come to the kingdom for such a time as this” (Esth 4:14b)? She was willing to serve as queen and go before the king unannounced to save the Jews. Esther demonstrates selfless sacrifice of her life when she was willing to die to save the Jewish people. However, she was not killed when she presented herself unannounced before the king, instead he offered grace to her by extending his golden scepter giving permission for her to enter (Esth 4:15-5:1-2). Then, she

¹⁸³ Du Plessis and Nkambule, “Servant Leadership as Part of Spiritual Formation,” 47.

¹⁸⁴ Jones, *A Personality Portrait*, 71.

¹⁸⁵ Crowther, *Biblical Servant Leadership*, 52.

served the king and Haman (hater of the Jews) at the banquet she prepared for them (Esth 5:4-7:2). She revealed her true identity to the king that she was a Jew, and Haman was trying to kill her people, the Jews (Esth 5:3-7:6). The king had Haman hung, and Esther and Mordecai were rewarded (Esth 7:8-10:3).

Paul

Paul came from an extraordinary background where he had dual citizenships because he was born both a Jewish citizen and a Roman citizen (Acts 22:28). He is known as Saul (his Jewish name) before his conversion. Saul is known as a persecutor of the Christians but as he traveled the road of Damascus to persecute the Jews, he encountered reincarnated Jesus Christ whom he persecuted (Acts 9:1-6). This encounter with Jesus led him to become a believer, and Jesus called him to take the gospel message to the Jews and ultimately to kings, and the Gentiles (Acts 9:15). After Saul's conversion he used his Gentile name Paul, as he lived a transformed life before God and his people. Although he was educated in the Jewish law as a Pharisee, he had to prepare himself for ministry after he received this new revelation given by Jesus Christ, which took him a few years to come to an understanding (Gal 1:17-18). Therefore, he became a competent leader. Paul was the exemplar of a servant leader as he took the gospel to the Jews, kings, and Gentiles. He led with integrity even though many of his opponents tried to kill him or threaten his credibility.¹⁸⁶ He was a great follower of Christ (1 Cor 11:1), and he urged people to follow him as he follows Christ. Paul was humbled, and he remained humble throughout his circumstances. He led others with humility, and he spoke the truth in love. He was persistent and persevered in conflicts. He was obedient to God and trusted God to protect him and provide all his needs (Phil 4:19).

¹⁸⁶ Irving and Stauss, *Leadership in Christian Perspective*, 19.

Theological Foundations

In this DMIN action research, a theological framework will be used to examine servant leadership through biblical principles that will serve as the foundation of the researcher's thesis. The Holy Bible is the source used to transform church leaders and establish a well-developed biblical argument using the Scriptures. The biblical principles of servanthood are seen in the Scriptures as Jesus taught His disciples. Leaders must be faithful servants of Jesus Christ before they assume leadership positions in the church. Tan and Ortberg posit, "Biblical servanthood is central and foundational in the Christian life and ministry, including church ministry and pastoring. Leadership does not come first, not even so-called servant leadership. Servanthood, simple, has to do with being a devoted disciple of Jesus Christ: one who serves him and others, including the church."¹⁸⁷ A person cannot fully understand the Word of God unless they have accepted Jesus Christ as their Lord and Savior (John 3:3; 1 Cor 2:14).

Jesus Christ as the Perfect Example

Jesus Christ is God's only begotten Son whom He sent into the world to fulfill His plan of redemption (John 3:16). He is the second Person of the Godhead, and He has the same essence and power as God and the Holy Spirit. He is one with God, sinless, fully divine, and fully human (John 1:1; 10:30; 14:6). Jesus Christ is the embodiment of servant leadership. Because Jesus embodies servant leadership, His Servant Leadership Model is the best model for the researcher to use for the Leadership Training Program. A leader refers to a person who is leading followers.¹⁸⁸ Irving and Strauss posit, "Leaders desiring to engage their followers and communities in a compelling manner must not ignore the importance of modeling what matters

¹⁸⁷ Tan and Ortberg, *Shepherding God's People*, 7.

¹⁸⁸ *Ibid.*, 115.

most. In short, modeling what matters is a primary tool for leaders working to lead through influence rather than control.”¹⁸⁹ Leadership refers to a Christian approach to leadership with biblical perspectives. Tan and Ortberg posit, “All Christians, however, are called to be followers, or disciples, of Jesus Christ. Therefore, followership is actually more crucial and foundational than leadership.”¹⁹⁰ Jesus spent three and one-half years mentoring his twelve disciples to prepare them for holy living and how to serve people in love. Mentoring involves relationships that are dynamic and reciprocal with a more experienced person known as the mentor to provide knowledge, advice, support, counsel, and opportunity to the less experienced person known as the protégé’s profession.¹⁹¹ Tan and Ortberg posit, “Mentoring of church staff is a very important part of the pastor’s role and ministry in the church. It helps to develop pastors and church leaders. It also facilitates the development of a loving and harmonious team of pastoral and church staff, which is essential for the smooth functioning of a church as a whole and for faithful and fruitful ministries in the church.”¹⁹² The principal teaching of servant leadership is obedience, and a believer of Jesus Christ must be willing to follow first before they can lead others. Therefore, church leaders are called to follow God as they serve others in love. Jesus chose specific people for leadership positions in the church to equip the saints for the work of ministry and for the edifying of the body of Christ (Eph 4:11-12). It is God’s goal for all believers to come to the unity of the faith and the knowledge of the Son of God; spiritual maturity is measured by the stature of the fullness of Christ (Eph 4:13). In Cohick’s Commentary, she posits, “The diversity is not presented as one member ruling over another, for

¹⁸⁹ Tan and John Ortberg, *Shepherding God’s People*, 33.

¹⁹⁰ *Ibid.*, 115.

¹⁹¹ *Ibid.*, 122.

¹⁹² *Ibid.*, 128-129.

Paul insists on humility and love as the guiding virtues for the community. Christlike humbleness and self-effacement overturn the social assumptions of social worth and hierarchy.”¹⁹³ Those who are willing to walk in humility and love are those who demonstrate true strength of character and are to lead others to fulfill the mission of discipleship.

According to Scripture, servanthood is founded on believers’ identity in Christ that brings them in union and communion as His beloved (John 15:5; Col 3:12).¹⁹⁴ Jesus established the pattern for all church leaders to follow when He prayed before He chose His twelve apostles (Luke 6:12-16). It is important for leaders to have a life of prayer to seek God for wisdom, guidance, and strength (Luke 18:1; 1 Thess 5:17). Jesus came to do God’s will, and He depended totally on God’s guidance for everything. In the book, *Obedience and Servant Leadership*, Baron and Botha said, “Apollis found the Bible relevant for the interpretation of the struggles during apartheid and post-apartheid South Africa, where the church was reliant on the Word of God to guide them.”¹⁹⁵ The Word of God will always be a source of guidance for leaders. If leaders want to accomplish Jesus’s mission of the church, they must have the mind and attitude of Jesus Christ (Phil 2:5-8). In their commentary, Gaventa and Wanamaker explain, apostle Paul’s attempts to strengthen the Philippian Christians’ identities by exhorting them to unity, humility, and service to one another (Matt 2:1-4).¹⁹⁶ This exemplary behavior is modeled by Christ and himself (Matt 2:5-11, 17-18; 3:4-17).¹⁹⁷ Collins, McAnnally-Linz, and Rosa agreed and said, “Here Paul

¹⁹³ Lynn H. Cohick, *The Letter to the Ephesians* (Chicago, IL: Wm. B. Eerdmans Publishing Co., 2020), 183-184.

¹⁹⁴ Tan and Ortberg, *Shepherding God’s People*, 7.

¹⁹⁵ Eugene Baron, and Nico Adam Botha, *Obedience and Servant Leadership: Apollis, Appies, Buti, Buys* (Sun Media Bloemfontein, 2020), 53.

¹⁹⁶ Beverly Roberts Gaventa, Charles A. Wanamaker, D. James, G. Dunn, and John W. Rogerson, eds., *Eerdmans Commentary on the Bible: Galatians and Philippians* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2021), 53.

¹⁹⁷ Ibid.

describes the life of Christ of humility and service and self-emptying. In this service, there is no holding back. There is only complete self-emptying and complete giving, the sort of service that extends to the point of one's own death" (Phil 2:5-8).¹⁹⁸ Jesus gave several warnings throughout His ministry as He taught His disciples. He said, "The thief does not come except to steal, kill, and destroy. I have come that they may have life, and that they may have it more abundantly" (John 10:10). The devil is the enemy of God and His followers. Church leaders must not lean on their own understanding and strength because they will fail. God promised to direct the path of those who will trust and acknowledge Him in all their ways (Proverbs 3:5-6). This is where pride comes in, when leaders do not trust God and acknowledge Him in all their ways. Self-awareness is important because everyone needs to know how sinful they are. The Bible informs everyone that each person's heart is deceitful above all things and desperately wicked, but God knows each person's heart and gives to every person according to their ways (Jer 17:9-10). When church leaders humbly submit to God's leadership in their lives, the Holy Spirit will change their heart's attitudes and character. A radical change takes place in the leaders' lives. Instead of producing some of the works of the flesh listed in Galatians 5:19-21, they will walk in the Spirit and produce the fruit of the Spirit: love; joy; peace; longsuffering; kindness; goodness; faithfulness; gentleness; and self-control (Gal 5:22-23).¹⁹⁹ These godly characteristics are needed for church leaders to be effective servant leaders. Church leaders as servant leaders are required to conduct themselves in a way that demonstrates their lives have been transformed by the power of God

¹⁹⁸ Collins, McAnnally-Linz, and Rosa, *The Joy of Humility*, 120.

¹⁹⁹ Grant R. Osborne, *Galatians: Verse by Verse* (Bellingham, WA: Lexham Press, 2017), 115.

(Eph 4:17-24).²⁰⁰ Therefore, there must be a practical manifestation of the Spirit of God in the lives of servant leaders to operate in love for the common good of the organization.

Serving Others

Jesus's teaching of serving over greatness was initiated when James and John came asking for positions of honor to sit at His right and left hand in His glory (Mark 10:35-37). Jesus said that they did not understand what they were asking but it was not in His authority to grant them their request to sit at His right and left hand because those positions were prepared for those whom the Father prepared them (Mark 10:38-40). The Gospel According to Matthew records the mother of James and John asking the request for her sons (Matt 20:20-21). Nevertheless, when the ten disciples heard that James and John tried to gain positions of honor at Jesus's right and left hand in His glory, they were greatly displeased, but Jesus knowing all things immediately began to teach them the true meaning of greatness (Mark 10:41-45). In the *Bible Knowledge Commentary: Gospels*, John D. Grassmick explains Jesus's meaning of a servant serving others by stating,

Whoever aspires to become great among you, let him be your (pl.) house servant (*diakonos*), one who voluntarily renders useful service to others. Whoever aspires to be first (lit., "first among you") let him be a slave (*doulos*), one who forfeits his own rights in order to serve any and all (cf. comments on 9:35-37). A disciple is to serve others, not his own interests, voluntarily and sacrificially.²⁰¹

Jesus's teaching challenges the conventional understanding of leadership in its usage of power and authority. Sendjaya posits, "Jesus explained that leadership is about service, not power. We want greatness, influence, authority, and we seek to attain them with as little service and sacrifice

²⁰⁰ Grant R. Osborne, *Ephesians: Verse by Verse* (Bellingham, WA: Lexham Press, 2017), 93.

²⁰¹ John D. Grassmick, in *The Bible Knowledge Commentary: Gospels*, eds. John F. Walvoord and Roy B. Zuck (Colorado Springs, CO: David C. Cook, 2018), 225-226.

as possible. We want the crown without the cross, glory without suffering. We want to be masters without becoming servants.”²⁰² [*sic*]

In the world, pursuing power, prestige, and possessions leads to greatness but Jesus said, “Not so among you” (Mark 10:43).²⁰³ In other words, His disciples will not take this path. The world may take a higher and faster way, but God always has a better way. It is the servant who walks the narrow path that leads to life while others travel the broad path that leads to death and destruction (Matt 7:13-14). Tony Evans says that Jesus did not quench the disciples’ desire for greatness but explained they cannot use the standard of the unrighteous to attain true greatness, but they must be a servant to be great (Matt 10:43).²⁰⁴ Apostle Paul encourages believers to serve one another through love (Gal 5:13). Evans believes that servanthood is best seen when believers practice the good works by serving one another as God created them to practice before the world began, for His glory.²⁰⁵ Jesus is the perfect example of a servant leader to follow for church leaders. He came not to be served but to serve others, setting a pattern for His followers.

Love One Another

Love is the fulfillment of the law. God gave His people the first and second commandments to obey. In Matthew 22:34-36, after Jesus silenced the Sadducees, He was interrogated by a lawyer sent by the Pharisees to test Him, asking “Teacher, which is the great commandment in the law?” In *The Bible Knowledge Commentary*, Barbieri explains that Jesus summarized the entire Decalogue in Matthew 22:37-39 when He said, “You shall love the Lord

²⁰² Sendjaya, *Leadership Reformed*, 51.

²⁰³ Tony Evans, *The Tony Evans Bible Commentary: Advancing God’s Kingdom Agenda* (Nashville, TN: Holman Bible Publishers, 2019), 11d-11e.

²⁰⁴ *Ibid.*, 11d.

²⁰⁵ *Ibid.*, 11e.

your God with all your heart, with all your soul, and with all your mind, This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself.”²⁰⁶

Servant leaders must believe, worship, and serve God as the true and living God. God requires humanity to love Him with all their strength and to depend on Him for everything. Barbieri says that the Old Testament develops and calls for humanity to love God and others created in God’s image.²⁰⁷ Loving God and others are more important than burnt offerings and sacrifices (Mark 12:32-33). If church leaders are going to be transformed by the Word of God to become servant leaders for effective ministry, they must love God with all their hearts. God enables this by pouring His love into every believer’s heart when His Spirit is given at his or her conversion (Rom 5:5). The parable of the Good Samaritan is a good example of loving one another (Luke 10:25-37). “Jesus throws the question back to the lawyer, but changes its emphasis. It is not, ‘Who was the neighbor?’ but ‘Who proved to be the neighbor?’ Love does not consider the worth of its object, but simply responds to human need.”²⁰⁸

Lead by Humility

Humility involves in depending entirely on God and is the first duty and the highest virtue of the creature and the root of every virtue.²⁰⁹ Therefore, humility is considered the foundational virtue in which all virtues hinge on, for anyone who seeks to become a servant of the Most High God.²¹⁰ Pride is the opposite of humility, and it is “the natural state of not being

²⁰⁶ Louis A. Barbieri, Jr., in *The Bible Knowledge Commentary: Gospel*, eds. John F. Walwood and Roy B. Zuck (Colorado Springs, CO: David C. Cook, 2018), 21c.

²⁰⁷ Ibid.

²⁰⁸ Jack W. Hayford, ed. *NKJV Spirit-filled Life Bible*, 3rd ed. (Nashville, TN: Thomas Nelson, 2018), 1472.

²⁰⁹ Murray, *Humility*, 6.

²¹⁰ Jennifer Cole Wright, ed. *Humility* (New York: Oxford University Press, 2019), 33.

empty of oneself.”²¹¹ God opposes the proud and favors the humble (James 4:6b). The devil (Lucifer) lost his position in heaven because of pride (Isa 14:12-21). Pride is one of the main reasons why church leaders fail in their ministries. Church leaders must always guard their hearts and remain humble before God and His people (Prov 4:23). “Therefore submit to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Humble yourselves in the sight of the Lord, and He will lift you up” (James 4:7-8, 10). Church leaders must die to themselves daily to fulfill the call on their lives. Therefore, servant leaders must lead with humility.

The redemption of humanity through His Son Jesus’s death on the cross brought forgiveness of sins and peace with Him and with people (neighbors). Believers are empowered by the Holy Spirit to love one another as Christ has loved them (John 13:34). Church leaders are called to love and obey God no matter what. “If you love Me, keep My commandments” (John 14:15, New King James Version). It was God’s love that reconciled humanity to Himself, and it is through His Word that they are cleansed, sanctified, and transformed to the image of His Son Jesus Christ (John 15:3; 17:17; Rom 8:29). Jesus spent three and one-half years preparing His twelve disciples to follow Him well by teaching them how to imitate Him. “Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma” (Eph 5:1-2, New King James Version). They would never become the leaders He called them to become if they could not follow His instructions. Servant leaders must be teachable and obedient. In his book, Dhiman mentions three key dimensions of leadership, which are: knowing, doing, and being.

²¹¹ Matthews, *Radical Submission to God*, 71.

These dimensions are expressed as 1) Know yourself; 2) Do good; and 3) Be fulfilled.²¹² The biblical principles Jesus taught through the Word of God inform every leader to know their identity in Him as His follower (Col 3:12; Phil 2:15; Ps 139:14; 1 Pet 2:9). The leader's identity is in Jesus Christ. Jesus Christ is the Servant Leader, and He will make His followers into servant leaders. Church leaders are called to do good. Ephesians 2:10 says, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." God expects His followers to help those who are in need and demonstrate His love. Jesus said people will know His followers by their love for one another (John 13:35). In Matthew 25:31-46, Jesus shows the importance of moral character because judgment will be based on moral character. The righteous have good character that produces good works. Jesus said, "Inasmuch as you did it to one of the least of these My brethren, you did it to Me" (Matt 25:40, New King James Version). Church leaders need to be fulfilled. Church leaders are fulfilled when they accomplish the mission of discipleship. Dhiman posits, "Self-knowledge is also essential for leading a fulfilled life. Since happiness is sought for the sake of the self, it stands to reason that the quest for fulfillment should begin with knowing the Self."²¹³ The psalmist exhorts God's people to serve Him with gladness (Ps 100:2). Nehemiah also exhorts the people after reading the Law of God by saying, "The joy of the Lord is your strength" (Neh 8:10b). Church leaders must keep their focus by keeping their eyes on Jesus who is the Author and Finisher of their faith (Heb 12:1-2). They must fight the good fight of faith, waging the good warfare (1 Tim 1:18). They are to practice the spiritual disciplines of praying, studying,

²¹² Satinder Dhiman, *Bhagavad Gītā and Leadership: A Catalyst for Organizational Transformation* (Cham, Switzerland: Palgrave Macmillan, 2019), 14.

²¹³ *Ibid.*, 18.

meditating on the Word of God, fasting, and worshiping God.²¹⁴ Apostle Paul knew about being fulfilled. He said, “I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing (2 Tim 4:7-8).

It is going to take more than leadership training to change church leaders. This is why the ministry of the Holy Spirit is so important in the church and in the lives of God’s people. The Holy Spirit is the only Person who can truly produce transforming change that lasts forever. Church leaders will experience transformation when they submit themselves to collaborate with Jesus as His servant, carrying out His mission of discipleship. Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it” (Matt 16:24-25). Motives of the heart can cause the leader to forfeit all that Jesus has planned for them. Judas Iscariot is the one who betrayed Jesus for thirty pieces of silver (Matt 27:3-5). Jesus also asked, “For what profit is it to a man if he gains the whole world, and loses his own soul?” (Matt 16:26). Apostle Paul exhorts Roman Christians by saying, “Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord” (Rom 8:37-39). Church leaders must be persuaded like the apostle Paul and let nothing separate them from the love of Jesus Christ.

²¹⁴ Tan and Ortberg, *Shepherding God’s People*, 31.

Theoretical Foundations

Organizations have researched the topic of servant leadership over decades, and their investigations have been in the fields of teaching, nursing, library, entrepreneurship, and so on. However, there is a gap in servant leadership and effective church leadership. The researcher has found other theories besides the Servant Leadership Theory. There are many Leadership Theories such as the Great Man Theory (1840's), Trait Theory (1930's-1940's), Behavior Theory (1940's-1950's), Contingency Theory (1960's), Transactional Leadership Theory (1970's) and Transformational Leadership Theory (1970's). The researcher will view the last two theories.

Transactional Leadership Theory and Transformational Leadership Theory

In their journal titled, "Distinguishing Servant Leadership from Transactional Leadership and Transformational Leadership," Martinez and Leija's task was to differentiate between these two leadership theories from the Servant Leadership Theory.²¹⁵ "Numerous authors have recognized that the origin of servant leadership (SL) traces back 2000 years to the time of Christ."²¹⁶ However, Robert Greenleaf developed his philosophy of SL in 1977.²¹⁷

Servant Leadership Theory's main difference from the other theories is the leader of the organization's priority focus is, 1) On the followers' needs; 2) On the organization's needs; and 3) On the leader's needs (self).²¹⁸ In SL, the role of the leader is to lead followers through service, holistic development, and well-being.²¹⁹ Therefore, the followers are learning, growing,

²¹⁵ Seth-Aaron Martinez and Nahari Leija, "Distinguishing Servant Leadership from Transactional and Transformational Leadership" *Sage* 25, no. 3 (2023): 141-185.

²¹⁶ *Ibid.*, 146.

²¹⁷ *Ibid.*

²¹⁸ *Ibid.*, 144

²¹⁹ *Ibid.*

becoming autonomous, and committing to service.²²⁰ The role of the followers in SL is to become more autonomous, and the target of the follower's development is also to become more autonomous.²²¹ The level of ethical development is high and explicit which followers discern and apply universal principles, and the ethical referent is altruism, and principles of justice.²²² Who determines the common good? In SL, servant leaders and followers both do their own thinking, which contrasts with the other theories.²²³ "Servant leadership is increasingly being seen as the most interactive style of leadership when it comes to leader/follower engagement. This is due to the fact that the primary emphasis for attaining organizational goals is based on serving the followers tasked with achieving those goals."²²⁴

Scholars expanded on Greenleaf's concept of SL over the years. In 1991, Graham redefined SL as the most moral form of charismatic leadership whose elements are humility, relational power, autonomy, moral development of followers, and service.²²⁵ Spears derived ten attributes from servant leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community in 1995.²²⁶ A five-factor model was established by Farling, Stone, and Winston consisting of vision, influence, credibility, trust, and service while proposing a developmental understanding of SL in 1999 that is independent from any existing cognitive or developmental

²²⁰ Martinez and Leija, "Distinguishing Servant Leadership," 144.

²²¹ Ibid.

²²² Ibid.

²²³ Ibid.

²²⁴ Franco Gandolfi, and Seth Stone, "Leadership, Leadership Styles, and Servant Leadership," *Journal of Management Research* 18, no. 4 (2018): 266.

²²⁵ Kelly A. Phipps, "Servant Leadership and Constructive Development Theory: How Servant Leaders Make Meaning of Service," *Journal of Leadership Education* 9, no. 2 (2010): 152.

²²⁶ Ibid., 151.

model.²²⁷ Linden et al. developed an instrument using nine dimensions as they reviewed taxonomies of SL in 2008: emotional healing, creating value for community, conceptual skills, empowering, helping subordinates grow and succeed, putting subordinates first, behaving ethically, relationships, and servanthood.²²⁸

Max Weber, a German sociologist is known for developing the concept of the Transactional Leadership Theory by describing its roots in 1947 but the theory was expanded upon by James MacGregor Burns in 1978.²²⁹ Then, it was further developed by Bernard Bass as his theory of leadership theory.²³⁰ Transactional Leadership Theory is based on a reward and punishment system where the followers must complete their tasks to be rewarded by their leaders or receive punishment.²³¹ It also takes a Contingency Approach where research samples were taken from business settings and the body of the research was analyzed concerning the relationship between the leader reward and punishment behaviors and followers' attitudes, perceptions, and behaviors of such behaviors resulting in the sample proving a correlation exists.²³² Literature shows that the transactional leadership theory leadership style is primarily authoritative.²³³ In Transactional Leadership Theory, the priority of the focus of the leader is 1) On the organization's needs; 2) On the leader's needs (self); and 3) On the followers' needs.²³⁴

²²⁷ Phipps, "Servant Leadership and Constructive Development Theory," 152.

²²⁸ Liden, McAnnally-Linz, and Rosa, "Servant Leadership," 162.

²²⁹ "Defining Transactional Leadership," March 10, 2021. Accessed December 9, 2023.
<https://www.wgu.edu/blog/transactional-leadership2103.html>.

²³⁰ Ibid.

²³¹ Ana K. Tyssen, Andreas Wald, and Patrick Spieth, "The Challenge of Transactional and Transformational Leadership in Projects" *International Journal of Project Management* 32, no. 3 (2014): 365.

²³² Gandolfi and Stone, "Leadership, Leadership Styles," 143.

²³³ Somchanok Passakonjaras, and Yanki Hartijasti, "Transactional and Transformational Leadership: A Study of Indonesian Managers" *Management Research News* 43, no. 6 (2020): 646.

²³⁴ Gandolfi and Stone, "Leadership, Leadership Styles," 144.

The role of the leader is to ensure followers perform according to the organization's goals.²³⁵ The role of the followers is to perform according to the expected level, and the target of followers' development is undefined.²³⁶ The organizational leaders determine the common good.

James V. Downton is known to have first developed the concept of the Transformational Leadership Theory in 1973, when he coined the term.²³⁷ Years later, James Burns, a biographer used his expert leadership skills to further develop the leadership concept in 1978.²³⁸

Transformational Leadership Theory uses a Humanistic Approach where it uses influence and change by the leader.²³⁹ The priority focus of the leader is 1) On the organization's needs; 2) On the followers' needs; and 3) On the leader's needs (self).²⁴⁰ The role of the leader is to inspire followers to achieve organizational goals through performance beyond expectations.²⁴¹ The role of the followers is to achieve organizational goals, and the target of followers' development is that they become leaders first.²⁴² The organizational leaders determine the common good.

Servant Leadership Theory is the Most Effective Theory

The primary difference between the Servant Leadership Theory from the other leadership theories is that it places the needs of their followers first before the leaders' needs. There are several reasons where the Servant Leadership Theory is the most effective theory. First, it

²³⁵ Gandolfi and Stone, "Leadership, Leadership Styles," 144.

²³⁶ Ibid.

²³⁷ Transformational Leadership. Accessed December 5, 2023. <https://www.simplypsychology.org/what-is-transformational-leadership.html#Origin-and-Development>.

²³⁸ Ibid.

²³⁹ Gandolfi and Stone, "Leadership, Leadership Styles," 144.

²⁴⁰ Ibid.

²⁴¹ Ibid.

²⁴² Ibid.

focuses its attention on developing the followers to make their own ethical decisions.²⁴³ Second, the goals are to produce followers who are autonomous and altruistic.²⁴⁴ The Servant Leadership Theory fosters leader-follower engagement.²⁴⁵ Third, many theologies and denominations have embraced SL, and many people believed it is the way of life.²⁴⁶ Fourth, the literature has found that “SL was more consistent and a stronger predictor of the quality of the interaction between leader and follower than transformational leadership.”²⁴⁷ Fifth, SL behavior promotes employee performance in service, help, and consideration of others.²⁴⁸ When leaders focused on the followers’ needs, the followers are able to consider the needs of others and meet the needs of the organization. This produces trust between the leader and the follower, job commitment, and job satisfaction.²⁴⁹ The results of Linden et al.’s research, “found that servant leadership made a unique contribution beyond transformational leadership and LMX to community citizenship behaviors in-role performance, and organization commitment.”²⁵⁰

Conclusion

Servant leadership is an emerging concept as scholars are seeking to understand its complexity. Research has shown the group effectiveness of servant leadership as the leaders prioritize the followers’ needs over their own needs. Leaders in similar situations will seek to use the servant-leader model to increase the effectiveness of their group and organization. The

²⁴³ Martinez and Leija, “Distinguishing Servant Leadership,” 146.

²⁴⁴ Ibid.

²⁴⁵ Ibid.

²⁴⁶ Ibid., 149.

²⁴⁷ Ibid., 152.

²⁴⁸ Ibid.

²⁴⁹ Ibid.

²⁵⁰ Liden, McAnnally-Linz, and Rosa, “Servant Leadership,” 162.

literature review has identified several servant-leadership characteristics that church leaders can develop as they consistently practice them daily. Using the teaching of Jesus Christ and developing an intimate relationship with Him will improve the characteristics of servant leaders. Leadership must be relational to communicate and work with those in their care to achieve the objectives of the organization daily, and they need to mature both relationally and emotionally.²⁵¹ Emotional intelligence plays a major role in developing leaders. The literature presents the four domains of emotional intelligence as a framework, and they are self-awareness, self-management, social awareness, and relationship management.²⁵² The results of Linden et al.'s research "found that servant leadership made a unique contribution beyond transformational leadership and LMX to community citizenship behaviors in-role performance, and organization commitment."²⁵³ The researcher will use the teachings from Jesus's Servant Leadership Model in the Holy Bible to establish a theological framework for servant leadership for church leaders. The nine attributes of the Spirit will be learned and applied through various activities throughout the Leadership Training Program. Humility and obedience are the top two characteristics that leaders need to focus on developing. The understanding on this topic is developing. However, further study is needed to bring clarity to the complexity of servant leadership.

²⁵¹ Horsman, *Servant-Leaders in Training*, 40.

²⁵² Shaffer, *Emotional Intelligence and Critical Thinking*, 2.

²⁵³ Liden, McAnnally-Linz, and Rosa, "Servant Leadership," 162.

CHAPTER 3: METHODOLOGY

This chapter of the DMIN action research will provide a narrative presentation of the plan that the researcher will take in the planning process. It is important to know every step of the intervention including training materials, curriculums, and lessons. Graphics such as figures, tables, and illustrations are essential to describing how the participants will be involved in the research. The researcher will provide a very detailed account of the research, which describes different methodologies used to obtain data to understand the meaning of the study undertaken.

Intervention Design

The researcher will give a descriptive methodology and will provide a clear rationale for the methodology and evaluation techniques.²⁵⁴ The methodology needs to explain and justify the soundness of the research project.²⁵⁵ It is essential that the researcher has everything needed for the planning process of this research. Preparation is the key to having a successful research project. The researcher will evaluate the needs of the project predicated on the problem and purpose of the project. In his book, *Qualitative Research*, Tim Sensing posits, “The purpose statement explicitly lays out how the interventions will address the problem of the study.”²⁵⁶ Therefore, the researcher will include the necessary action steps taken to address the problem and to fulfill the purpose of the project by providing a detailed account of the participants, the setting, and the issues of data collection, analysis, and interpretation.²⁵⁷

²⁵⁴ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Dissertations*, 2nd ed. (Eugene, OR: Cascade Books, 2022), 157.

²⁵⁵ Ibid., 158.

²⁵⁶ Ibid., 159.

²⁵⁷ Ibid.

The purpose of this DMIN action research project is to develop and implement a viable leadership training program. The objective is to establish a viable Leadership Training Program at Gospel of Grace Church in Scranton, SC. The researcher will immediately begin her project once she has the approval of the IRB. The trial period to evaluate the researcher's intervention will take six weeks to evaluate. The researcher's project intervention will guide the activities and strategies to produce the outcomes. The researcher will need the approval of the church board for the participation of the church leadership and laities and the use of the church's sanctuary and fellowship hall for classes from 9:00 a.m. to 12:00 p.m. and for interviews from 9:00 a.m. to 7:00 p.m. There is a rise of the flu and COVID-19 cases in SC. Therefore, the Leadership Training Program will also be streamed through Zoom for participants who cannot attend class face-to-face. Some interviews will be held by phone for those who cannot travel due to health concerns or work schedule. The last day of class is week six, and it will last longer than 12:00 p.m. due to the award ceremony after class. A sample of the Permission Request Letter is attached as Appendix E, and a sample of the Permission Letter is attached as Appendix F. The church leadership will give a signed permission form to the researcher once the church board approves the participation of the church leadership and laities and the use of the church's facilities for this DMIN action research thesis project. The researcher will have a total of ten participants from the church for this thesis project. Once the researcher has the church board's approval to use the members' list to contact their members to recruit them to participate in the research study, Recruitment Letters will be sent to the potential participants by email or letters will be given out at a church meeting along with the Informed Consent/Parental Consent form(s), and the Pre-Class Questionnaire. A sample of the Recruitment Letter is attached as Appendix G. There are questions on the Recruitment Letter for potential participants to answer for the screening process.

The questionnaire will be distributed to the participants to find what they are hoping to gain from this Leadership Training Course (LTC) and to conduct a need assessment of where the participants are at with their prior knowledge and mindset concerning leadership. There will be twenty questions on the Pre-Class Questionnaire, and a sample of this questionnaire is attached as Appendix H. Those participants who are interested and eligible to participate will need to sign an informed consent form and return it to the researcher. Participants who are under 18 years old, their parent(s) must sign a Parental Consent Form. A sample of the Informed Consent Form is attached as Appendix I. Parental Consent Form is attached as Appendix J. One major characteristic that makes an individual ineligible to be in the study is not being a born-again believer of Jesus Christ (Rom 10:9-13). The researcher will screen the participants upon receiving their responses to the Recruitment Letter. When each Recruitment Letter comes back, the researcher will begin to screen the participant or when the participant calls. The participants must be at least sixteen years old and older and/or ordained ministers and laities at Gospel of Grace Church or regular visitors. Verifying to see if the participant is a born-again believer of Jesus Christ is essential to the research process. A person will not follow or cannot imitate Jesus Christ if they do not believe in Him. They cannot lead anyone effectively without the help of Jesus Christ as their personal Lord and Savior. Those who are born-again believers and who are ordained ministers of the gospel and laities of the Gospel of Grace Church or regular visitors will be eligible to participate in the study. Those who are ineligible will not participate. The researcher will also recruit participants for a random sample from members of the community, LU students, and LU alumni to increase the validity of the collected data. The researcher will send a Recruitment Follow Up Letter after two weeks of receiving the Recruiting Email or Letter. A sample of the Recruitment Follow Up Letter is attached as Appendix K.

The researcher will make an announcement explaining to the participants that a Leadership Training Program is being conducted to further develop their leadership skills. During this program, they will deepen their relationship with Jesus, and learn what it means to serve others first as Jesus taught His disciples through His Servant Leadership Model. As they develop leadership skills, the researcher will use this Leadership Training Program as the research for her Doctor of Ministry thesis project at John W. Rawlings School of Divinity. This project will focus on learning church leadership characteristics, and the goal is to become a servant leader like Jesus Christ. The Leadership Training Program will be structured as a workshop class. Therefore, GOGC's leadership will benefit from participating in this research project for leadership development and training. The researcher will ask the participants to be as honest as possible as they answer the questions to the surveys, questionnaires, and interview questions because their answers will provide data that will measure their leadership skills and spiritual growth. A sample of the Announcement is attached as Appendix L.

The maximum number of participants in the focus group is sixteen people. The researcher's rationale for a focus group is to receive participants' feedback through surveys, questionnaires, tests, and interviews; then evaluate and analyze the data collected to see if it supports the study. The location site of the study will be at Gospel of Grace Church located at 2663 Mary Road Scranton, SC 29591. The Leadership Training Course will be conducted in the fellowship hall and the interviews will be conducted in the sanctuary of the church for confidentiality. It is important for the researcher to provide a step-by-step process in the research to explain what is being done and show the rationale of the actions to support the intervention. The detailed account gives an overview of the research activities for this project. The researcher's focus is to accomplish the objectives and provide a friendly learning environment

for the participants to learn and participate in activities. The participants will know what is expected of them each day as their participation is critical to the data analysis of the research.

Table 1.1 Schedule of Research

WEEKS 1-2 ORIENTATION	
<ul style="list-style-type: none">• Leadership Self-Assessment Survey distributed to participants as well as all surveys, questionnaire, and tests. (Appendices P-S)• Face-to-face Interview with each participant using open-ended questions (Appendix V)	

Activity



WEEK 1
Surveys/Questionnaires



WEEK 2
Interviews



WEEKS 3-6
Curriculum Instruction



WEEKS 7-8
Synthesize Data

WEEKS 3-6 LEADERSHIP TRAINING COURSE

- 1) **Spiritual Growth Plan distributed to the participants during Week 3. (Appendix U)**
- 2) **Curriculum Instruction of Lessons (Appendix X)**
- 3) **Spiritual Growth Survey, Identity Development Survey, and Post-Class Survey distributed to the participants on the last day of the session during Week 6. (Appendices Y, AA, and EE)**

The researcher will make sure everything, and everyone is prepared for this Leadership Training Program. The researcher has the location: Gospel of Grace Church's fellowship hall and sanctuary, ten participants, one inside observer, two outside observers (schedule which days they can observe), and one independent expert. The Leadership Training Program will be on Saturdays only from 9:00 a.m. to 12:00 p.m. via Zoom meeting. Everyone will download the Zoom app on their phone, computer, or tablet. The researcher will give the meeting ID number within two weeks of class. Those who want to meet in the classroom still can. Class attendance will be taken each session. The classroom will be arranged with three eight feet rectangle tables with ten folding chairs and three tables labeled A, B, C in the back of the class with four folding chairs for the researcher, inside observer, and two outside observers, located on the side for observation during the focus group activities. The researcher will teach from a podium with a projector screen, laptop, Apple iPad (for Zoom broadcast), and dry erase board in front of the classroom in the fellowship hall. There will be a curriculum schedule with dates and times, the Holy Bible (New King James Version), one for the researcher, ten Bibles available for participants, three laptops, one USB flash drive, internet hotspot device unless the church has

internet service (The researcher will use her internet hotspot device), printer, projector, projector screen, surveys, a questionnaire, handouts for each lesson for the week, black ink pens, index cards, digital recording device, video recorder, video tapes or smart phone (The researcher will use her smart phone to record sessions), tripod, Sharpie permanent markers, dry erase board, dry erase markers, easel, surveys, questionnaires, tests, and sixteen journal notebooks. The researcher will use three journals – two for field notes to write down what was observed during the class such as leadership activities, facial expressions, body languages, and one journal with the independent expert. One journal will be given to one of the participants who will be an inside observer. Two journals will be given to the two observers to write what they observe in the focus group during activities. The last journal will be given to the independent expert who will cross-check the researcher's data from the surveys, questionnaires, and tests to evaluate and analyze. Other items included will be the Leadership Training Course Certificate, \$5 Visa gifts cards, \$10 Visa gift card for inside observer, \$25 Visa gift cards for two outside observers, \$100 Visa gift card for the independent expert, snacks, and refreshments (see Budget Table below). The researcher will assign a number to each participant, and this number will be given at the beginning of class of Week 3 for the purpose of notetaking and data analysis for the observers during the focus group activities. The researcher will purchase a pack of construction paper, a roll of yarn, a hole puncher, a stapler, and staples. A color will be chosen for each participant and their assigned number will be written on two pieces of construction paper. Each construction paper should have two holes punched at the top of the paper and the yarn will be thread through each hole. The researcher will staple the yarn to the paper after tying a knot without tearing the paper. The participants will place their heads through the yarn allowing the construction paper to fall on the front and back of their shirts, which will display their assigned number in the front

and back for each observer to identify them as they write their notes. This will keep the participants' identity confidential throughout the session.

The participants who drive to each session every week will be compensated with a travel stipend of \$10.00 for gas at the end of each session. The researcher will use this time to schedule research activities for each week of the trial period of the study. The first two weeks will be designated as Orientation Weeks for the participants. The researcher will provide a schedule of research activities for the participants. Each session will begin and end with prayer. In Week One of the intervention, the participants will be given three surveys, one questionnaire, and two tests to be answered honestly as possible. For this intervention, surveys will use numbers on the Likert scale as a rating scale as participants respond by circling the answer they feel best answers the question. Questionnaires will use open-ended questions that the participants will need to respond to by writing out their answers. The survey and questionnaire take approximately thirty minutes each to complete.

Table 2.1 Budgeting for the Research Project

ITEMS	PRICE	TAX (6%)	TOTAL PRICE
NKJV Bibles-10	Already have	N/A	N/A
1 NKJV Bible	Already have	N/A	N/A
1 Laptop, 2 Chrome	Already have	N/A	N/A
USB Drive	\$3.88	\$0.23	\$4.11
Internet Hotspot	Already have	N/A	N/A
Printer	Already have	N/A	N/A
Projector Screen	Already have	N/A	N/A

Projector Screen	\$59.99	\$3.60	\$63.59
Copier Paper (2)	\$5.32 each	\$0.64	\$11.28
Black Ink Pens (2)	\$1.25 each	\$0.15	\$2.65
Index Cards	Already have	N/A	N/A
Smart Phone	Already have	N/A	N/A
Travel Stipend (10)	\$10 per session (4)	N/A	\$400
Digital Recording Device	Use my iPhone	N/A	N/A
Tripod	\$14.98	\$0.90	\$15.88
Dry Erase Board	Already have	N/A	N/A
Dry Erase Markers	Already have	N/A	N/A
Easel	Already	N/A	N/A
Notebook (16)	\$1.00 each	\$0.96	\$16.96
Visa Card \$5 (10), \$10 (1), \$25 (2), \$100	\$4.95 each	\$3.86	\$283.16
Snacks and drinks	\$140	\$8.40	\$148.40
Long ropes (3)	\$9.99 each	\$2.40	\$32.37
Spoons (6)	\$1.00 each	\$0.36	\$6.36
Small Easter eggs	Already have	N/A	N/A
Rare coins (3)	Already have	N/A	N/A
Party cups 16 oz.(3)	\$1.25 each	\$0.23	\$3.98
Puzzles set (3)	\$5.00 each	\$0.90	\$15.90
Lego set (3)	\$5.00 each	\$0.90	\$15.90

Wooden Tower Blocks (3)	\$5.00 each	\$0.90	\$15.90
Blindfolds (6)	\$1.25 each	\$0.45	\$7.95
Construction paper	\$1.47	\$0.12	\$1.59
Roll of yard	Already have	N/A	N/A
Printer Ink	\$39.99	\$2.40	\$42.39
Hole Puncher	\$3.22	\$0.26	\$3.48
Stapler	Already Have	N/A	N/A
Staples	Already Have	N/A	N/A
Permanent Markers 2	\$2.50	\$0.15	\$2.65
TOTAL			\$1,094.50

Orientation Weeks

In preparation for this study, the researcher will announce the position for the Inside Observer chosen from one of the participants of the focus group at the church's meeting. A sample of the Inside Observer Flyer is seen as Appendix M. The researcher will also post flyers on social media, so well-known educators can fill the two positions for Outside Observers for this study. The criteria for the observers are: 1) having the skills to observe others properly and 2) having the skills to take notes while observing others. Those who are interested in participating as Outside Observers must contact the researcher at the phone number or email provided on the flyer. Then, the researcher will see who qualifies for the position. As stated above, the researcher will reward each observer for their time and service with a \$25 Visa gift

card when the study is completed in week six. A sample of the Outside Observers' Flyer is seen as Appendix N.

The researcher will also post flyers on the LU Alumni website and social media accounts for an Independent Expert for the research study. The criteria for the Independent Expert are: 1) having a Doctor of Ministry Degree and 2) having the skills needed to analyze data. Those who are interested in participating as an Independent Expert must contact the researcher at the phone number or email provided, thereafter the researcher will see who qualifies for the position. As stated above, the researcher will reward the Independent Expert for his/her time and service with a \$100 Visa gift card when the study is completed in week eight. A sample of the Independent Expert Flyer is attached as Appendix O.

Week One

Day one of Orientation Week will begin at 9:00 am with the researcher greeting the participants, introducing herself, and opening the session with prayer. Next, the purpose of the Leadership Training Course will be explained and the objectives for the day. This should take approximately thirty minutes. Each person will be assigned a number to keep their identity confidential in this research study. They will use this number on all their documents throughout the LTC. However, they can use a pseudonym to replace their name but remembering a number may be easier.

The researcher will give the participants the Leadership Self-Assessment Survey to answer the questions. This survey is a learning instrument that will allow each respondent to assess and reflect on their capabilities and desire to develop leadership skills. There will be twenty questions on the Leadership Self-Assessment Survey, and a sample of this survey is

attached as Appendix P. At 10:00 a.m., the researcher will give the participants a fifteen-minute break. Snacks and refreshments will be available for the participants.

After the break, the researcher will distribute the Communication Survey to the participants to see how well they communicate with people. Communication enables people to relate to others effectively to complete different tasks. This survey will take approximately thirty minutes. A sample of the Communication Survey is attached as Appendix R.

The researcher will then give the instructions and purpose of taking the Spiritual Gift Test and will turn on the hotspot internet device for the participants to connect to the internet. The hotspot password code will be written on the dry erase board for everyone to see and use to put in their laptop or cell phone to take the free Spiritual Gift Test online. This will take approximately five minutes. When the participant is on the website, they should enter their first and last name and email address to take this test. Spiritual gifts are essential to fulfilling the mission of the church. It is pertinent that every believer in the body of Christ knows what spiritual gift(s) were given to them by Christ. The participants will take the Spiritual Gift Test online at <http://www.giftstest.com>. A sample of this Spiritual Gift Test is attached as Appendix T. The participants can have their results sent to their email address. Once they receive their results from the Spiritual Gift Test, they can forward the results to the researcher's email.

Leaders have various personality traits, and when leaders are aware of their personality traits, they can make better decisions. The researcher will give the instructions and purpose of taking the Personality Test called the Myers-Briggs Type Indicator, which is a testing instrument to measure different personality types such as extroverts, introverts, etc. for approximately fifteen minutes. The hotspot internet device will be turned on for participants to connect to the internet and the hotspot password code written on the dry erase board for everyone to see and use

to take the free Personality Test online on their devices. This will take approximately fifteen minutes. Participants will go online to <https://my-personality-test-.com/personality-type-indicator> to take the Personality Test for free. The results will appear after each participant finishes their Personality Test. Each participant can download their results on the laptop computer, and the researcher will save the results to a USB flash drive assigned specifically for this class. The researcher will make sure each test result is downloaded successfully to her computer and USB flash drive. This will take approximately fifteen minutes. A sample of the Personality Test is attached as Appendix U.

The researcher will give each participant a copy of a customized Spiritual Growth Plan to help them deepen their relationship with Jesus. Participants will be given a journal notebook to write about their spiritual growth progress for the next six weeks, and the researcher will use this information in the data analysis. A copy of a sample of this Spiritual Growth Plan is attached as Appendix V. The participants who drove to class will need to see the researcher to receive their travel stipend of \$10. The researcher will answer any questions the participants may have, and then the class will be dismissed. This is the end of week one.

Week Two

The second week is Orientation Week Two, and it will begin with face-to-face interviews with each participant during the time he/she chose for the interview during the first week. During the first week of the Orientation, the participants will schedule which day and time they would like to have their interview with the researcher. Each interview will be scheduled for a thirty-minute session, and it will be recorded on a digital device. A sample of the Interview Questions is attached as Appendix W. The researcher will hold interviews on Saturday. There are ten appointments available: 1) 9:00 a.m.-9:30 a.m.; 2) 9:45 a.m.-10:15 a.m.; 3) 10:30 a.m.-11:00

a.m.; 4) 11:15 a.m.-11:45 a.m.; 5) 1:30 p.m.-2:00 p.m.; 6) 2:15 p.m.-2:45 p.m.; 7) 3:00 p.m.-3:30 p.m.; 8) 3:45 p.m.-4:15 p.m.; 9) 4:30 p.m.-5:00 p.m.; 10) 5:15 p.m.-5:45 p.m. Those participants who drove to the interview will need to see the researcher to receive their travel stipend of \$10.

Leadership Training Curriculum Schedule

The Curriculum Instruction for the Leadership Training will be taught by the researcher in the lessons for the next four weeks. The curriculum includes Lesson One for Week 3 and Lesson Two for Week 4 which are attached as Appendix V. The researcher will teach one lesson a week unless otherwise stated (Weeks 3-6) for thirty minutes each. The lessons are as follows:

Week 3: “Jesus Christ, The Perfect Example of a Servant Leader”

Week 4: “Characteristics of a Leader”

Week 5: “Spiritual Disciplines”

Week 6: “Being a Servant Leader”

Week Three

On week three, the researcher will greet the participants at 9:00 a.m. in the fellowship hall of the church and open the class with prayer. This will take approximately fifteen minutes. The researcher will give the overall week’s objectives for Lesson One for Week Three. The researcher will teach “Jesus Christ, The Perfect Example of a Servant Leader.” The scriptural references are John 5:30; 6:68-69; Philippians 2:5-11. The researcher will teach “Christ’s Relationship with the Father.” The scriptural references are Matthew 3:16-17; John 10:30. The researcher will teach “His Mission and His Vision.” The researcher will teach “Pursuing After God.” The scriptural references are Luke 18:1; 1 Thessalonians 5:17. The scriptural references

are Mark 10:45; Luke 19:10; Isaiah 61:1-2; Luke 4:18-19. These lessons will take approximately thirty minutes. The researcher will take fifteen minutes to answer any questions the participants may have, and then the participants will take a fifteen-minute break. Snacks and refreshments are available for the participants. When they return from break, it will be 10:15 a.m., and the participants will be assigned into their focus groups. Since there are ten participants, there will be three groups: three groups with three people in it. The person who is good at note taking and observing is the one who should be the inside observer. The researcher will use the extra person (chosen during the first week) to be an inside observer who takes notes during each focus group activity in his/her journal, so the groups can have an equal amount of people in the groups. Since there is only one hour and fifteen minutes left for that day's session, the researcher will divide the participants into their assigned focus groups: A, B, and C. All focus group activities, observer meetings, independent expert meetings, and interviews will be audio or video recorded to evaluate and analyze the data for this study. The researcher will focus the activity on following the leader, so the participants can learn the importance of listening and improve their leadership skills of leading and listening. The activity is called "Follow the Leader." The members of the focus group will select a leader, and that person will give them their instructions as they are to be blindfolded and carry an egg in a spoon from one distance to where their leader is telling them to go. The team who will get all their eggs to their designated location wins. This focus group activity will take approximately one hour. The video recorder will start at the beginning of each activity and end after each activity. The video recorder will also start at the beginning of each focus group discussion and end after each focus group discussion. After the focus group activity, the participants will take a fifteen-minute break, and they will return from a break at 11:30 a.m. The participants will have a focus group discussion for twenty minutes on the day's activity, and

the researcher will answer any questions the participants may have for the last ten minutes of class. Those participants who drove to class will need to see the researcher to receive their travel stipend of \$10. The class will then be dismissed for the day. The researcher will meet with the outside observers who observed the focus groups to discuss their findings. Their meeting will be recorded. The video will start recording at the beginning of the meeting with the outside observers, and the recording will end at the conclusion of the meeting with the outside observers. This is the end of week three.

Week Four

On week four, the researcher will greet the participants at 9:00 a.m. in the fellowship hall of the church and open the class with prayer. This will take approximately fifteen minutes. The researcher will teach “The Characteristics of a Leader.” The spiritual references are Galatians 5:22-23; 2 Peter 1:3-4, 8-10; 1 Timothy 3:1-13; Titus 1:5-9; Ephesians 5:1; 2 Timothy 2:15; James 1:22-25. This lesson will be approximately thirty minutes. The researcher will take fifteen minutes to ask questions about the lesson, and then the participants will take a fifteen-minute break. When they return from break, it will be 10:15 a.m., and the participants will be divided into their assigned focus groups. This focus group activity is called “Transformation,” and it will take approximately one hour. The researcher will instruct the participants to get the large rope and tie both ends to form a loop and all group members hold the rope with both hands as they stand in a circle. The participants are instructed to make a chosen shape such as a circle or square on the floor. Then, they will progressively make shapes such as a car, dog, or bird. Next, the participants must communicate nonverbally as the activity becomes more challenging. The video recorder will start recording the activity when it begins, and it will end recording at the conclusion of the activity. The inside observer and the outside observers will take notes in their

journals. The participants will take a fifteen-minute break and will return from their break at 11:30 a.m., and then there will be a twenty-minute focus group discussion. Both will be recorded. The researcher will give the remaining fifteen minutes of class to answer any questions that the participants may have. Those participants who drove to class will need to see the researcher to receive their travel stipend of \$10. The class will then be dismissed for the day. The researcher will meet with the outside observers to discuss their findings as the meeting is recorded. This is the end of week four.

Week Five

On week five, the researcher will greet the participants at 9:00 a.m. in the fellowship hall of the church and open the class with prayer. This will take approximately fifteen minutes. The researcher will teach “Spiritual Disciplines.” which leads to spiritual maturity. The scriptures references are Romans 12:29; 1 Corinthians 13:11; 14:20; Ephesians 4:13; Hebrews 6:1-3. This lesson will be approximately thirty minutes. The researcher will take fifteen minutes to ask questions about the lesson. The participants will take a fifteen-minute break. Snacks and refreshments are available for the participants. When they return from break, it will be 10:15 a.m. Then, the participants will be divided into their assigned focus group. This focus group activity is called “Putting the Pieces Together.” This activity will develop the participants’ communication, leadership, and teamwork skills. The participants will be divided into their focus groups for their activity, which will be approximately 1 hour. Each focus group will have a jigsaw puzzle to put the pieces together as a team. The inside observer will record his or her observations of the focus group activities in his or her journal. The two outside observers will also record their observations in their journals. The video recorder will begin recording at the beginning of the activity and end at the conclusion. Then, the participants will take a fifteen-minute break. They

will return from their break at 11:30 a.m., and there will be a twenty-minute focus group discussion. Both will be recorded. The researcher will give the remaining fifteen minutes of class to answer any questions that the participants may have. Those participants who drove to class will need to see the researcher to receive their travel stipend of \$10. The class will then be dismissed. The researcher will meet with the outside observers to discuss their findings as the meeting is recorded. This is the end of week five.

Week Six

On week six, the researcher will greet the participants at 9:00 a.m. in the fellowship hall of the church and open the class with prayer. This will take approximately fifteen minutes. The researcher will teach “Being a Servant Leader” The scriptural references are Matthew 20:20-28; Mark 10:45; James 4:17; Romans 12:1; John 13:34-35; Proverbs 19:17; Galatians 6:2. This lesson will be approximately thirty minutes. The researcher will take five minutes to ask questions about the lesson. The participants will then be divided into their assigned focus group for a case study examining Jesus washing the disciples’ feet in John 13:1-17. This activity will develop participants’ communication skills, leadership skills, trust, and teamwork. The participants will be divided into their focus groups for their activity that will be approximately twenty minutes. The participants will participate in the focus group discussions for twenty minutes, which will be recorded. The researcher will use the remainder of the class to answer any questions that the participants may have. The participants will take a fifteen-minute break, and when they return from break, it will be 11:25 a.m. The researcher will distribute to the participants the Spiritual Growth Survey, which is attached as Appendix W. The participants will then be given the Identity Development Survey that will take approximately twenty minutes to complete with forty-eight questions. A sample of the Identity Development Survey is attached as

Appendix AA. Lastly, the participants will take the Post-Class Survey that will take approximately fifteen minutes. A sample of the Post-Class Survey is attached as Appendix EE. When everyone completes the Post-Class Survey, the researcher will ask if anyone wants a copy of the results of the study sent to them by email, please write their email on the notepad. For those who brought their journal to be turned in, the researcher announces that they will receive an extra \$5. Those who are attending the class by Zoom can email the researcher their journal activity to receive credit, and \$5 will be sent to their cash app account. The researcher will call each participant by assigned number to the front of the class to present them with a \$5.00 Visa gift card and award them with a Leadership Training Course Completion Certificate. She will thank them for their participation in this Leadership Training Program, which allows her to fulfill the requirements of her degree at Liberty University. Those participants who drove to class will see the researcher to receive their travel stipend of \$10. The class will then be dismissed. The researcher will meet with the inside observer to collect their journal for data analysis after class and discuss findings with them for the last time. This meeting is recorded. The researcher will give a \$10 Visa gift card for their time and expertise. The researcher will meet with the outside observers for the last time to discuss their findings while the meeting is recorded. Then, the researcher will give the two outside observers a \$25.00 Visa gift card each and ask them for their journals in which they have written notes from their observation of the focus group activities. This is the end of week six.

The researcher will use three illustrations to describe how church leaders' skills and characteristics can be developed: Figure 1: "The Leadership Square" is created by Justin A. Irving and Mark Strauss in their book called *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders*; Figure 2: "Emotional

Awareness;” and Figure 3: “Dimension of Leader Focus” are also created by Irving and Strauss in their book called *Leadership in Christian Perspective*.

Irving and Strauss explain in their book, *Leadership in Christian Perspective* that Blanchard is the primary theorist behind the well-known developmental models of leadership called SLII⁷.²⁵⁸ Leaders in this model interact with their followers in a dynamic way, which allows them to assess their followers’ level of competency and commitment as they give them helpful feedback.²⁵⁹ Leaders use this model when they want to engage followers in a tailored manner that matches their leadership style to the unique traits of their followers.²⁶⁰

The Leader Square follows a four-stage progression in which leaders intentionally model expected behaviors, and then provide opportunities for followers to take responsibility for these expected behaviors. The four stages of the Leadership Square model are as follows: 1) I do, you watch; 2) I do, you help; 3) you do, I help; and 4) you do, I watch (see fig. 1.1).²⁶¹ Therefore, the leader wants to equip and empower followers with delegated responsibilities, and the Leadership Square provides a pathway for leaders to move their followers to more delegated responsibilities.

²⁵⁸ Irving and Strauss, *Leadership in Christian Perspective*, 24.

²⁵⁹ Ibid.

²⁶⁰ Ibid.

²⁶¹ Ibid., 25.

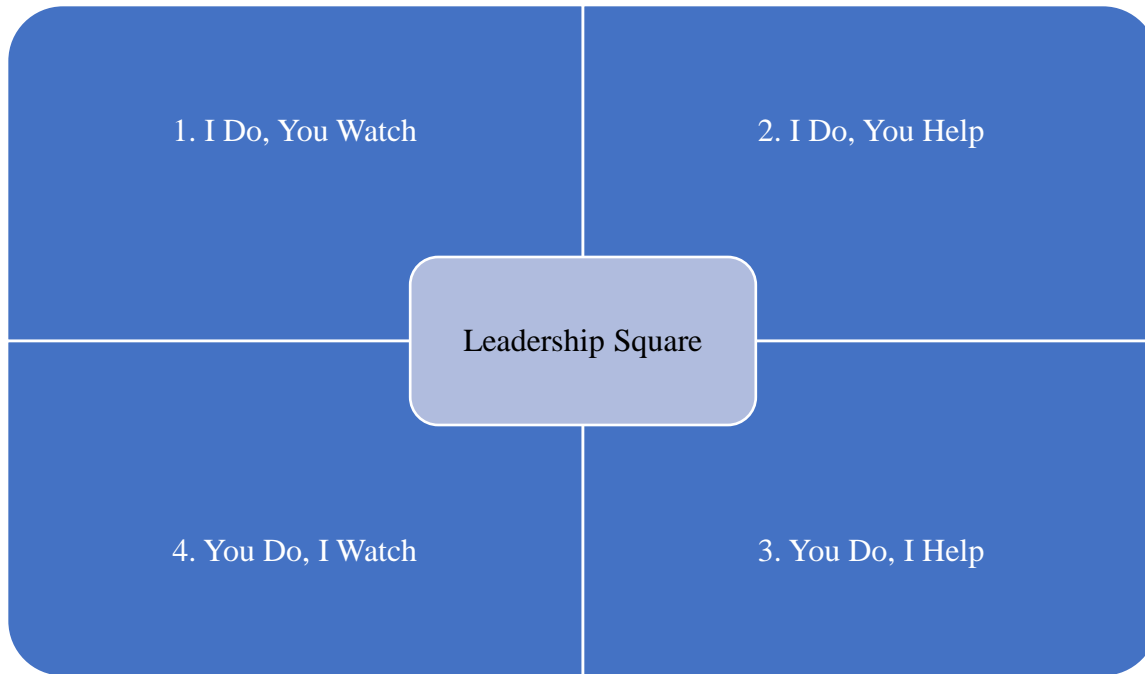


Figure 1.1 Leadership Square

Emotional Intelligence (EI) is an integral component of leadership because it includes the ability to recognize one's own emotions as well as others' emotions being able to influence those emotional states. Irving and Strauss pointed out that a person with higher emotional intelligence would be able to notice in themselves and in others when there is continuity or discontinuity between verbal and nonverbal dimensions of one's emotional expression.²⁶² Self-awareness is important in leadership so leaders can be aware of their emotions and manage their emotions in a way that will not negatively affect them as they lead others. This is the work of emotional self-awareness and emotional self-management for leaders (see fig. 2.1).²⁶³

²⁶² Irving and Straus, *Leadership in Christian Perspective*, 44.

²⁶³ *Ibid.*, 45.

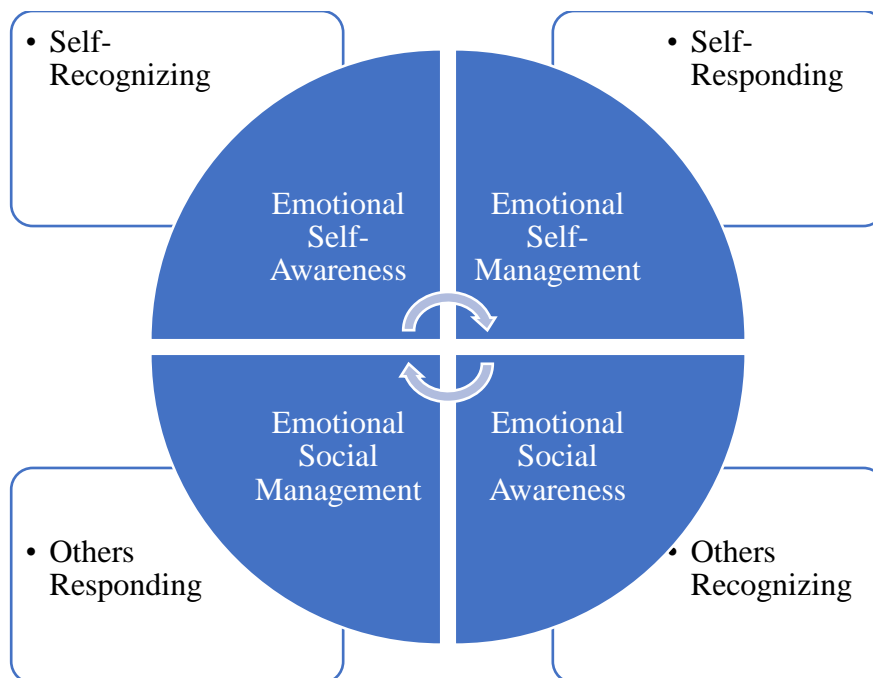


Figure 2.1 Emotional Awareness

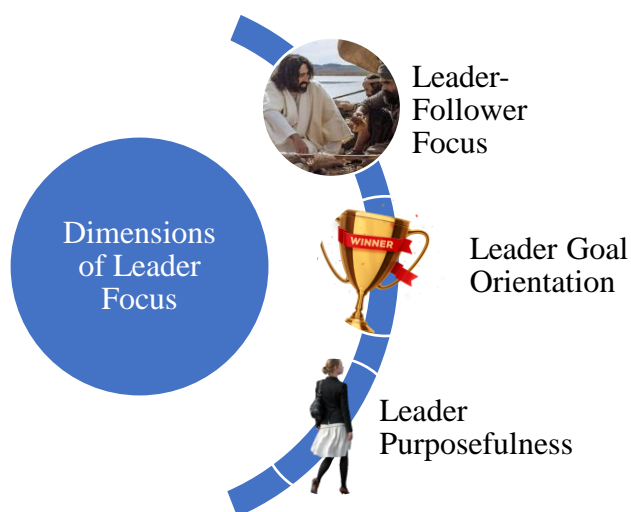
The primary focus of any leader should be to serve the Lord Jesus Christ with all their heart. This comes with obeying Him to accomplish the mission of the church. Discipleship is not an easy task, so it is going to take the focus of the leader to make disciples, to train them for spiritual maturity for them to do the work of the ministry and make more disciples. Irving and Strauss posit that servant-leadership theorists argue that focusing on serving people who will deliver on accomplishing organizational goals is the best way to achieve important organizational goals.²⁶⁴ Irving developed the Purpose in Leadership Inventory as a tool that leadership researchers may utilize to study the dimensions of leader focus: a) follower-focus, b) goal orientation, and c) leader purposefulness (see fig. 3.1).²⁶⁵ Irving and Strauss posit that the leader-follower focus had the largest predictive effect on key organizational and follower

²⁶⁴ Irving and Strauss, *Leadership in Christian Perspective*, 90.

²⁶⁵ *Ibid.*

outcomes, and the studies affirm the importance of leaders collaborating with followers to achieve organizational goals. This goal orientation shows the leader's focus, and first priority is on their followers.²⁶⁶

Figure 3.1 Dimensions of Leader Focus



Synthesize Data

Week Seven/ Week Eight

Week seven and week eight are designated for the researcher to analyze the data collected for study. The researcher will use the remainder of her time compiling the data from the surveys, questionnaire, and tests, all journal notes, video recordings, and digital recordings. She will document field notes, transcriptions, etc. and begin to highlight particular words, gestures, and phrases. The researcher will have an independent expert to cross-check the data before developing the data into graphic illustrations. The independent expert will be given a \$100 Visa gift card for their time and expertise.

²⁶⁶ Irving and Strauss, *Leadership in Christian Perspective*, 90.

Implementation of the Intervention Design

The researcher will use the mixed method analysis approach, which includes the combination of the Quantitative and Qualitative Research Methodologies. The researcher will keep detailed notes throughout the research process. Sensing advises the researcher to organize the research notebook by including the date, time, place, and type of data collected.²⁶⁷ The researcher will have a notebook in the classroom to record immediate impressions after each planned activity and will also use the time the participants take their breaks to write down any information that needs to be added to the notebook.

The researcher has one inside observer and two outside observers that recorded their findings in their notebooks. This triangulation will foster the trustworthiness of the data, which is important to this DMIN action research thesis project.²⁶⁸ She will meet with the outside observers after each class to discuss their findings. The focus group activities, interviews, meetings with the two outside observers, and independent expert will be video and/or audio recorded. The researcher will use triangulation to cross check the evaluation of the data. Therefore, she will use her observation, the insider's observation, and the outsiders' observation to enhance the reliability of the data. The researcher will use data from field notes, surveys, questionnaires, tests, focus groups, interviews, and feedback from the independent expert. This will create an audit trail, to minimize bias, verify results, and ensure validity of the project as the researcher conducts member checking with the participants.²⁶⁹ The participants are given self-reports of their Christian faith, prayer time, studying the Holy Bible, praise and worshiping God, fasting, and attending church throughout the week to deepen their relationship with Jesus Christ.

²⁶⁷ Sensing, *Qualitative Research*, 290.

²⁶⁸ *Ibid.*, 172.

²⁶⁹ *Ibid.*, 318.

The researcher will show how the data is to be analyzed once the data is collected; categorizing and coding data will be used to identify themes. The researcher will seek to identify any slippages and silences during data analysis. Descriptive statistics will also be used to find the distribution, central tendency, and variability from the surveys. The researcher will use the SPSS software to measure the Quantitative Research Analysis, as well as the ATLAS.ti robust program to measure the Qualitative Research Analysis. Each tool will organize and manage the data from the study so it can be analyzed. These statistics include Descriptive statistics: cross tabulation, frequencies, Bivariate statistics: means; t-tests, ANOVA; correlation; and prediction for numerical outcomes and linear regression.

How Erikson's Psychosocial Development Theory Can Be Measured and Determined Through the Action-oriented Intervention Approved in Chapter 3

Erikson's Psychosocial Development Theory is important because it provides insight of the developmental stages of a person's life from infancy to death as the person develops social relationships that help shape their personality and growth at each developmental stage.²⁷⁰ Erikson's Psychosocial Development Theory can be measured and evaluated by the researcher through methodologies such as surveys and questionnaires for each developmental outcome. The researcher will create a survey for the eight developmental stages to measure and evaluate the participants. The Erikson Psychosocial Stage Inventory, Modified version (MEPSI) will be used, which is a survey that uses the five-point Likert scale: 1=Completely Untrue; 2=Somewhat Untrue; 3=Untrue; 4=True Somewhat; and 5=Completely True. The participants must choose the

²⁷⁰ Kendra Cherry, "Erikson's Stages of Development: A Closer Look at the Eight Psychosocial Stages." August 3, 2022. <https://www.verywellmind.com/erik-eriksons-stages-of-psychosocial-development-2795740>. Accessed October 12, 2023.

best answer to each question. This scale is comprised of six items which are three statements for the positive and three statements for the negative.

Stage Five is self-definition in the Adolescence Stage. The conflict is between identity and role confusion. Therefore, identity is the positive and role confusion is the negative. The researcher will measure if the participants successfully manage or fail to manage the conflict in each developmental outcome. This is why the MEPSI is a measuring tool designed to measure strength of the individual's psychosocial attributes that arises from progression through Erikson's eight stages of development.²⁷¹ The survey will be called the "Identity Development Survey," and a sample of it is seen as Appendix X with forty-eight questions. There will be six questions for each developmental stage. The survey will also have background information for demographics such as their gender, age, race, marital status, parental status, and educational background. The survey will take approximately twenty minutes. The researcher will use the SPSS to complete the descriptive statistics. The findings should give the researcher insight on how important it is for each participant to become competent in each developmental stage. The goal is for each person to come to a resolution at each stage during the conflict. When a person does not rise above the conflict or master it, then they have not become competent in that developmental stage. Instead of feeling competent at that stage, they feel a sense of inadequacy, which can affect their identity/personality. Therefore, the data will show a low positive in identity, and a high negative in role confusion. As you can see, Erik Erikson's Psychosocial Theory is an important theory used to examine personality development and how it relates to Christian formation.

²⁷¹ D. Rosenthal, R. Gurney, and S. M. Moore, "From Trust to Intimacy: A New Inventory for Examining Erikson's Stages of Psychosocial Development" *Journal of Youth and Adolescent* 10 (1981): 525.

CHAPTER 4: RESULTS

In this DMIN action research, this chapter will outline the results from the data by bringing clarity to the reader as the researcher examines the meaning of the study undertaken. The researcher will use graphics to illustrate changes that resulted from the project's implementation. The collection of results will bring meaning as the researcher illustrates them through graph and diagrams to reveal the analyzed data.

Collective Results

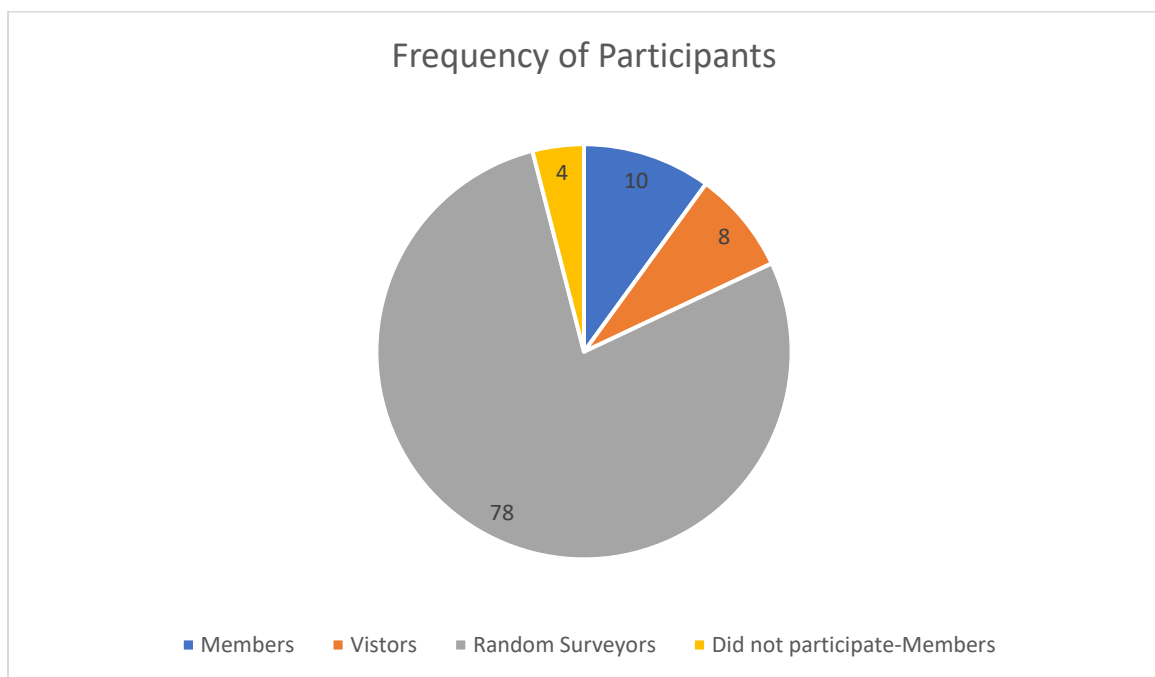


Figure 1 Frequency of Participants

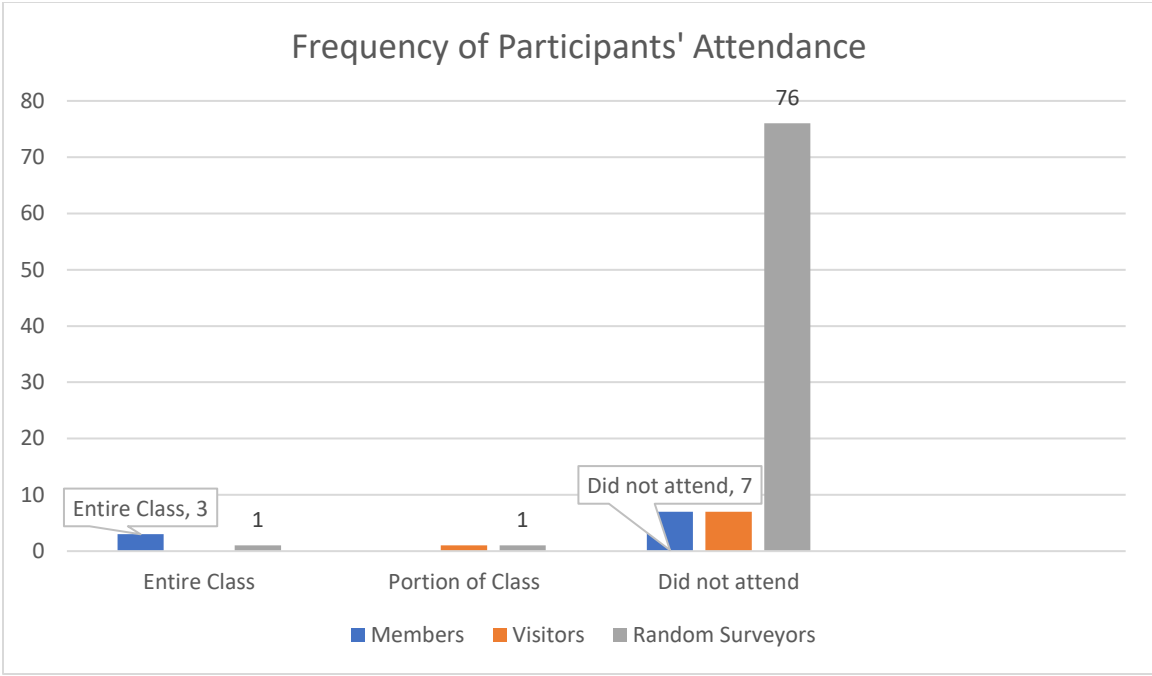


Figure 2 Frequency of Participants' Attendance

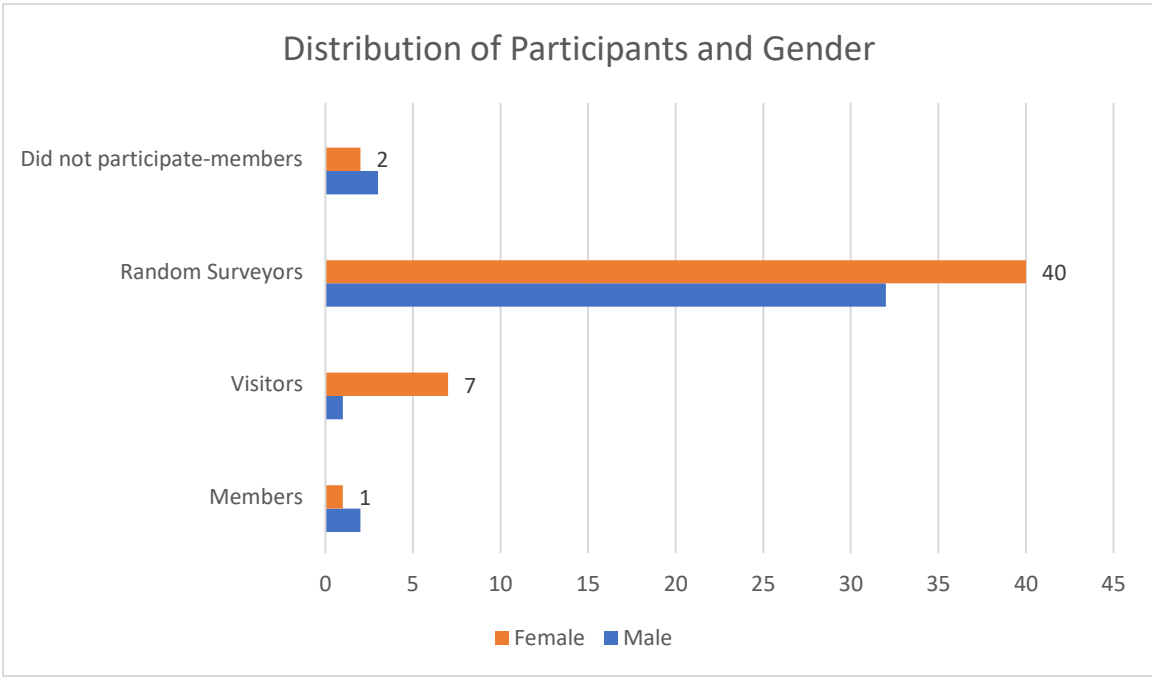


Figure 3 Distribution of Participants and Gender

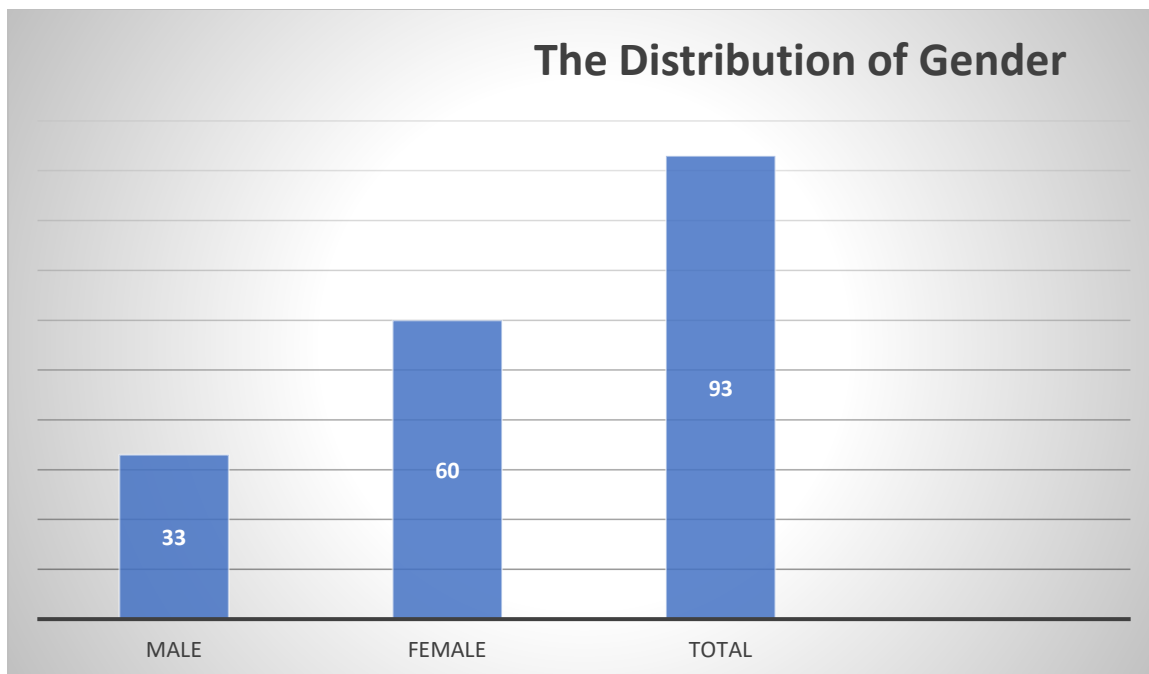


Figure 4 The Distribution of Gender

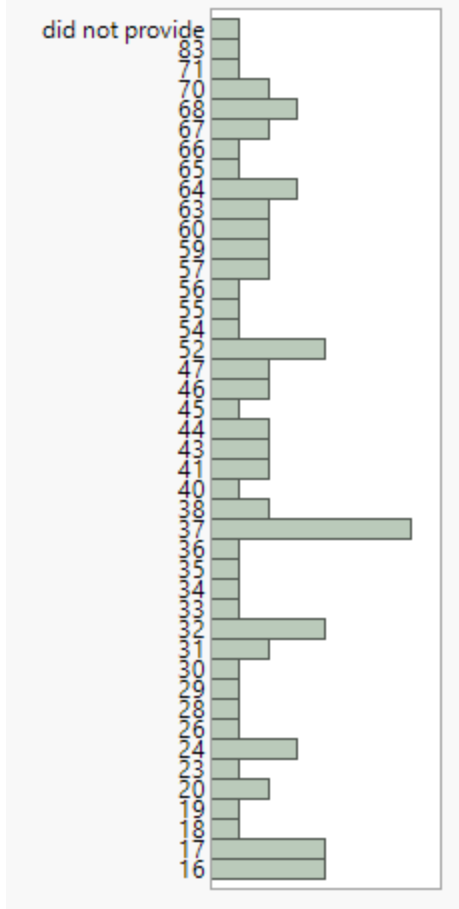


Figure 5 Frequency of Age

Table 3.1 Frequency of Age

Frequency Level	Count	Probability
16	4	0.04938
17	4	0.04938
18	1	0.01235
19	1	0.01235
20	2	0.02469
23	1	0.01235
24	3	0.03704
26	1	0.01235
28	1	0.01235
29	1	0.01235
30	1	0.01235
31	2	0.02469
32	4	0.04938
33	1	0.01235
34	1	0.01235

35	1	0.01235
36	1	0.01235
37	7	0.08642
38	2	0.02469
40	1	0.01235
41	2	0.02469
43	2	0.02469
44	2	0.02469
45	1	0.01235
46	2	0.02469
47	2	0.02469
52	4	0.04938
54	1	0.01235
55	1	0.01235
56	1	0.01235
57	2	0.02469
59	2	0.02469
60	2	0.02469
63	2	0.02469
64	3	0.03704
65	1	0.01235
66	1	0.01235
67	2	0.02469

68	3	0.03704
70	2	0.02469
71	1	0.01235
83	1	0.01235
Did not provide	1	0.01235
Total:	81	
Number missing	12	

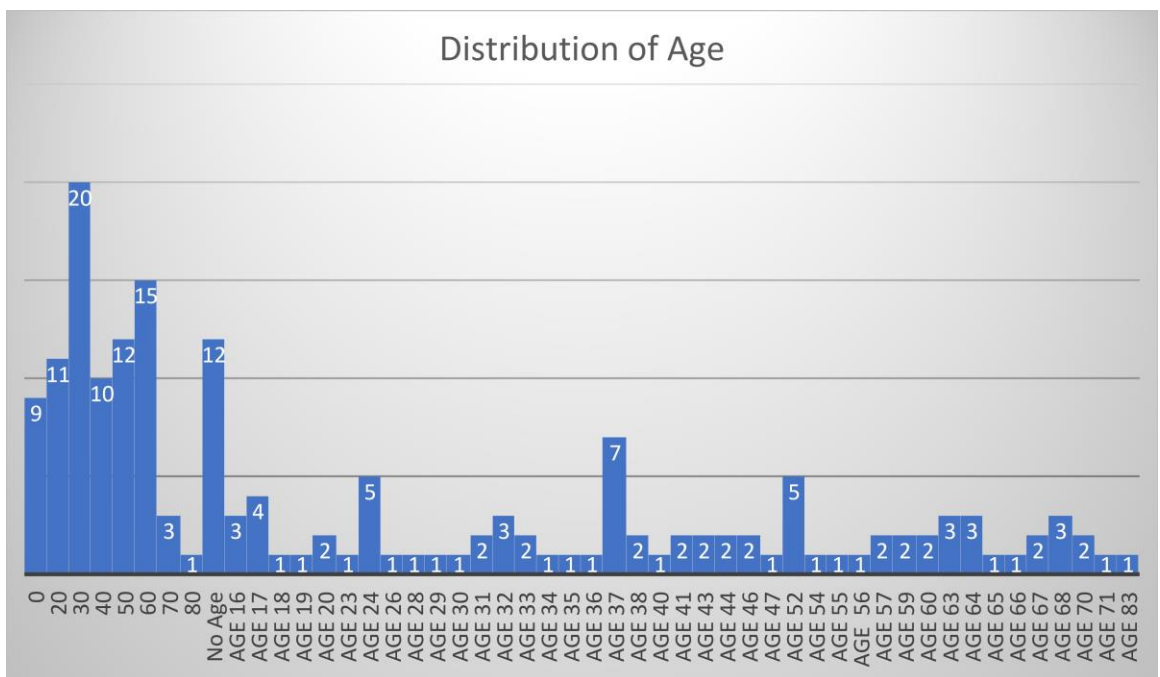


Figure 6 Distribution of Age

4.1 Table Contingency Analysis of Age by Spiritual Growth and Spiritual Attributes

N	DF	-Loglike	RSquare	Test	ChiSquare	Prob>ChiSq
1	0	0		Likelihood Ratio	0.000	
				Pearson	0.000	
				Pearson ChiSq suspected	LR ChiSq suspected	

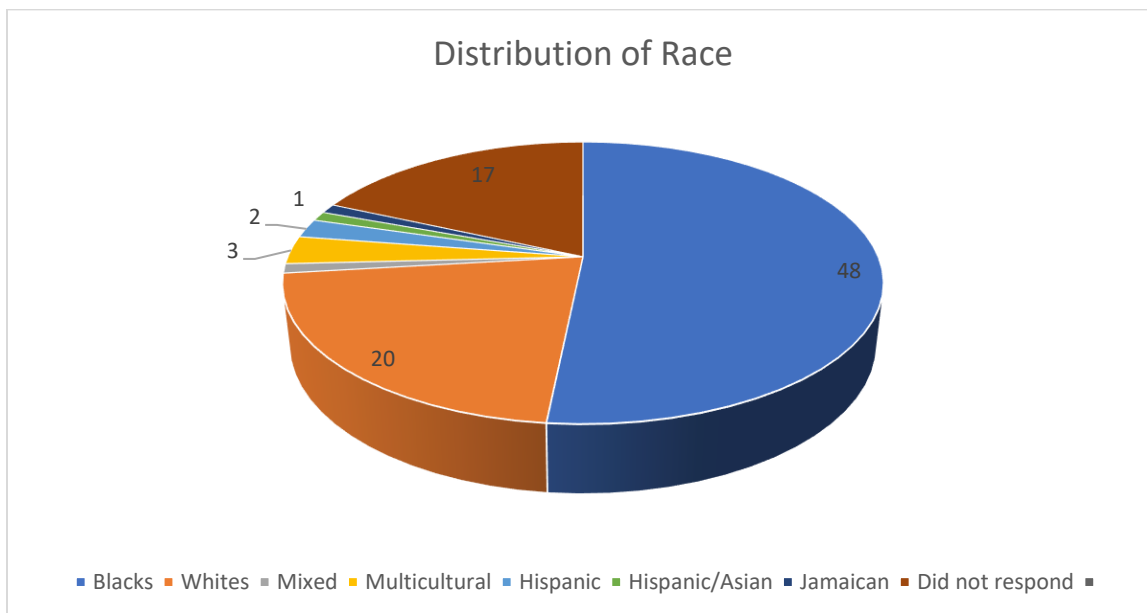


Figure 7 Distribution of Race

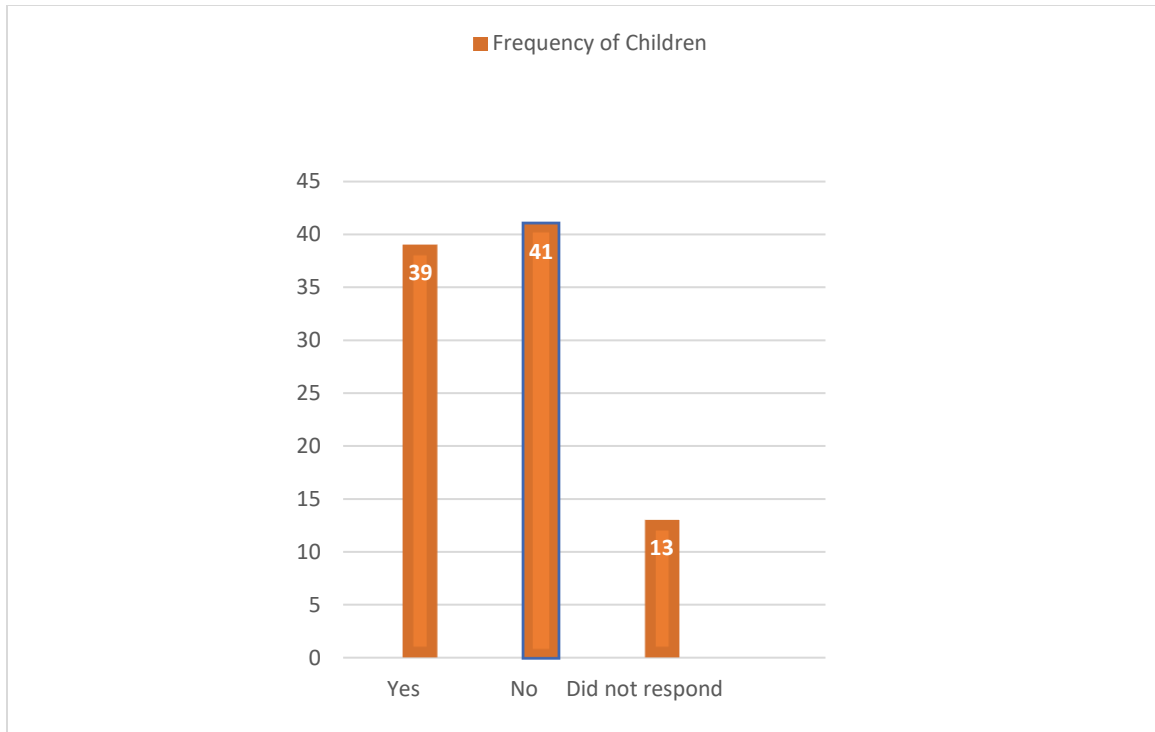


Figure 8 Frequency of Children

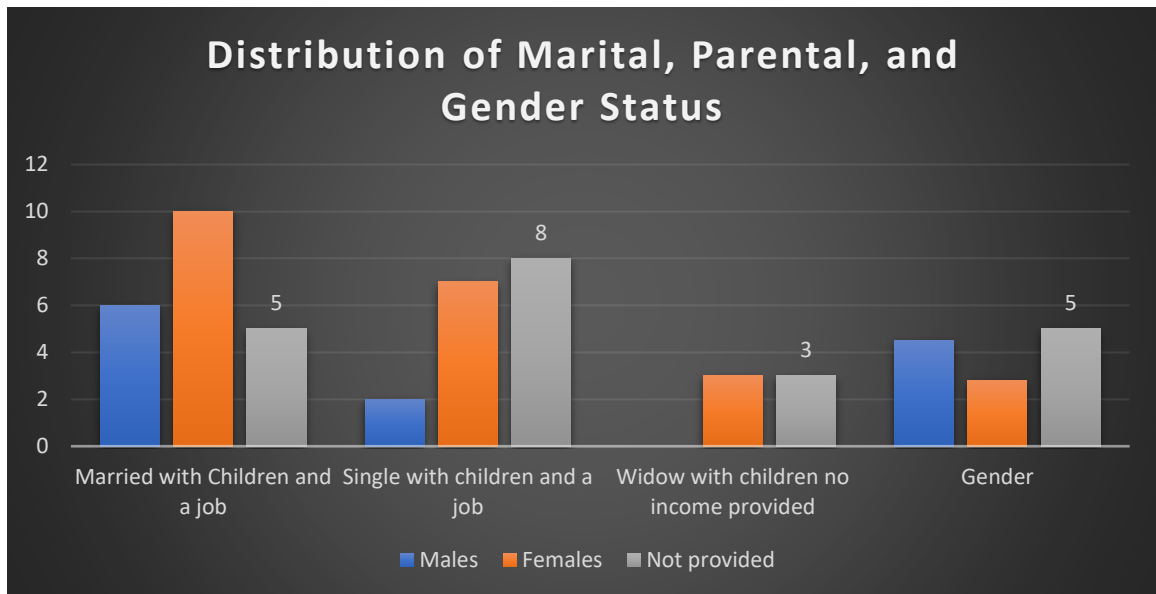


Figure 9 Distribution of Marital, Parental, and Gender Status

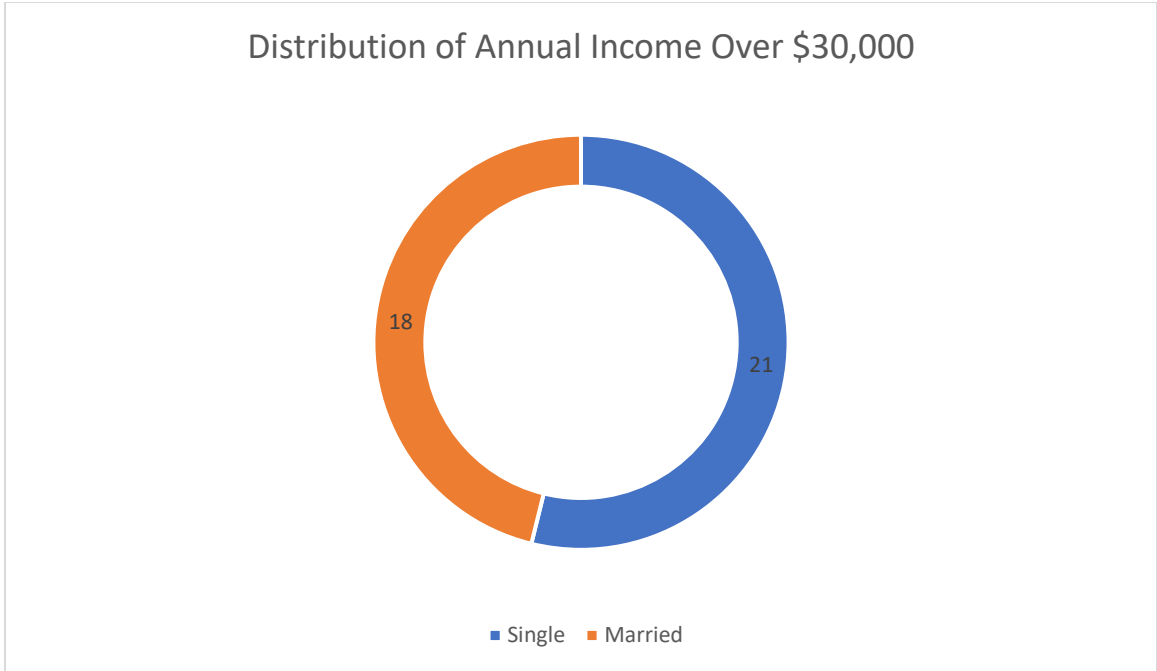


Figure 10 Distribution of Annual Income Over \$30,000

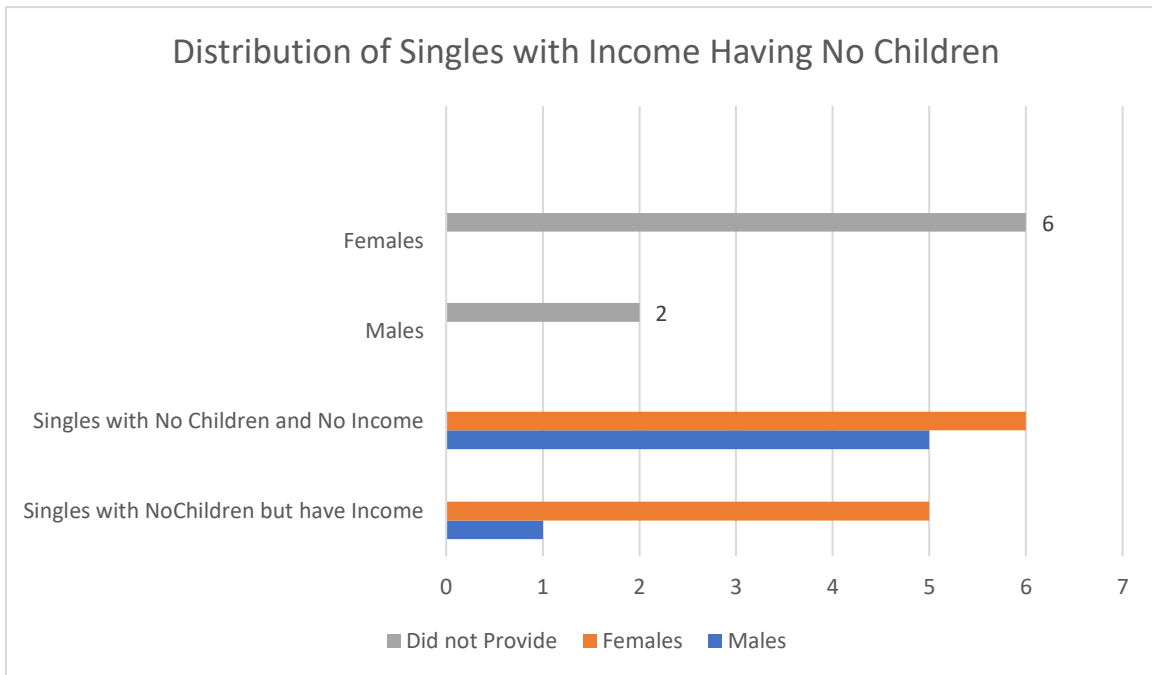


Figure 11 Distribution of Singles with Income Having No Children

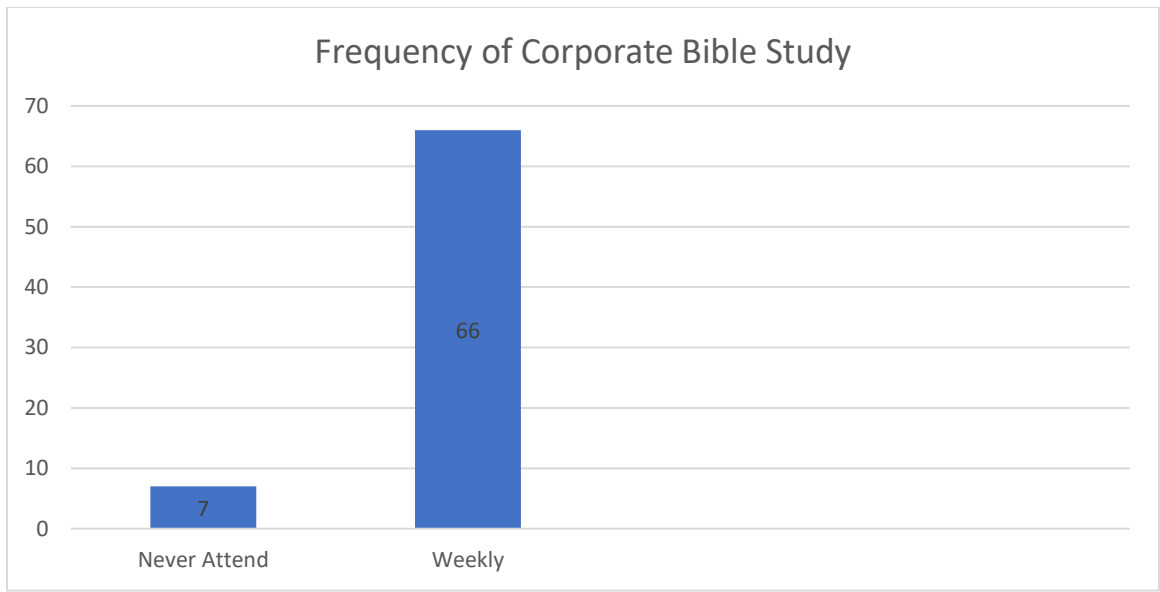


Figure 12 Frequency of Corporate Bible Study

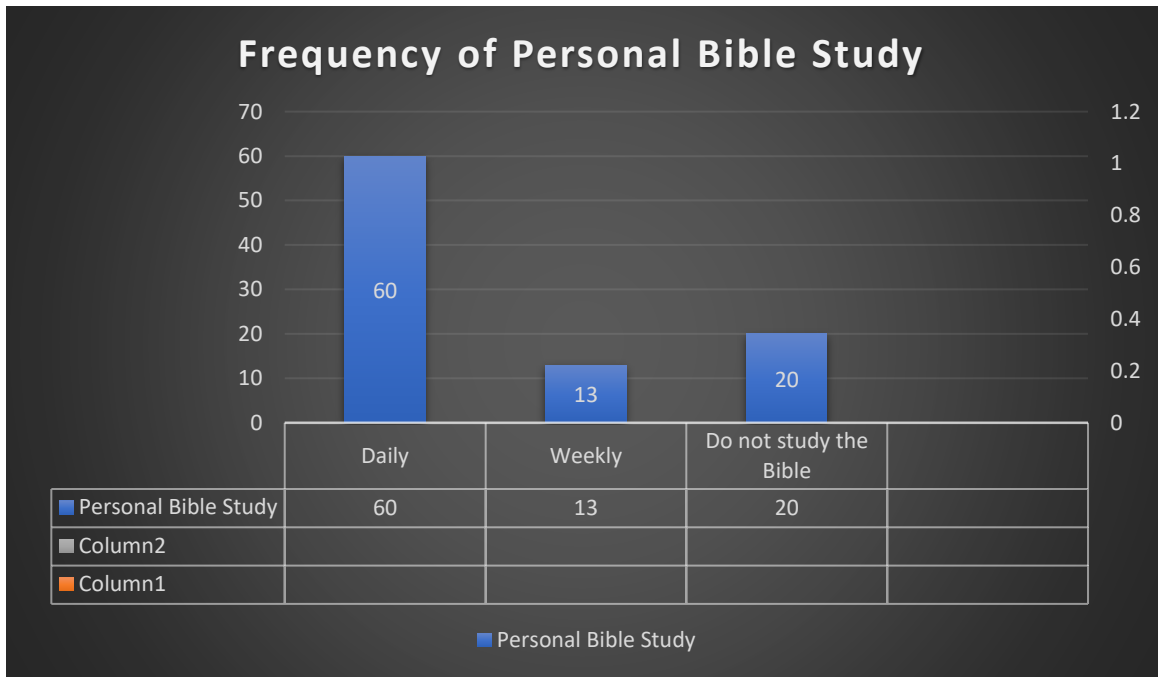


Figure 13 Frequency of Personal Bible Study

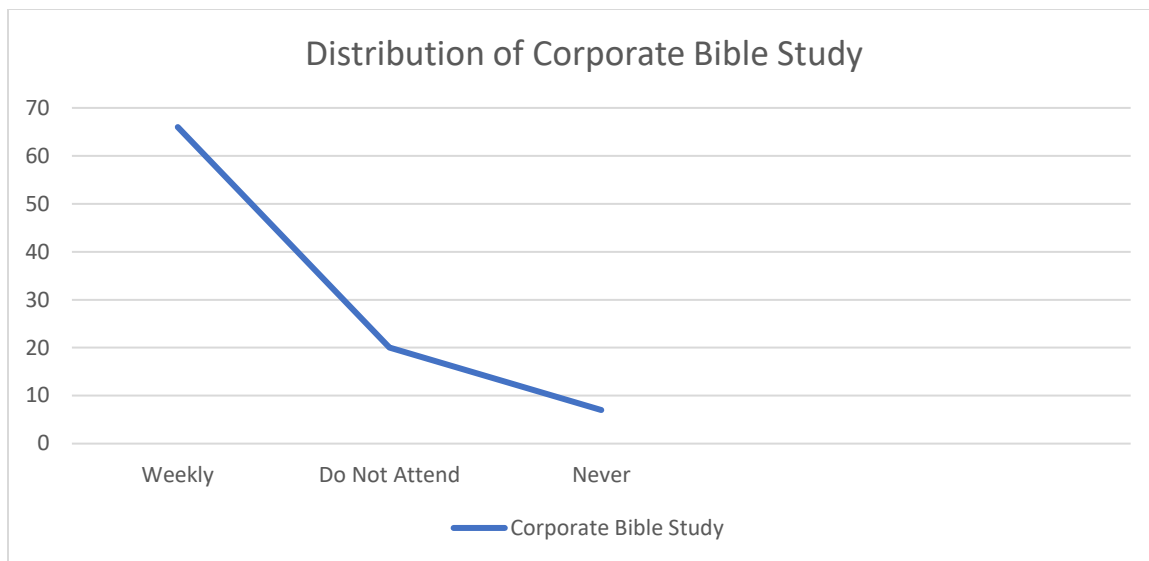


Figure 14 Distribution of Corporate Bible Study

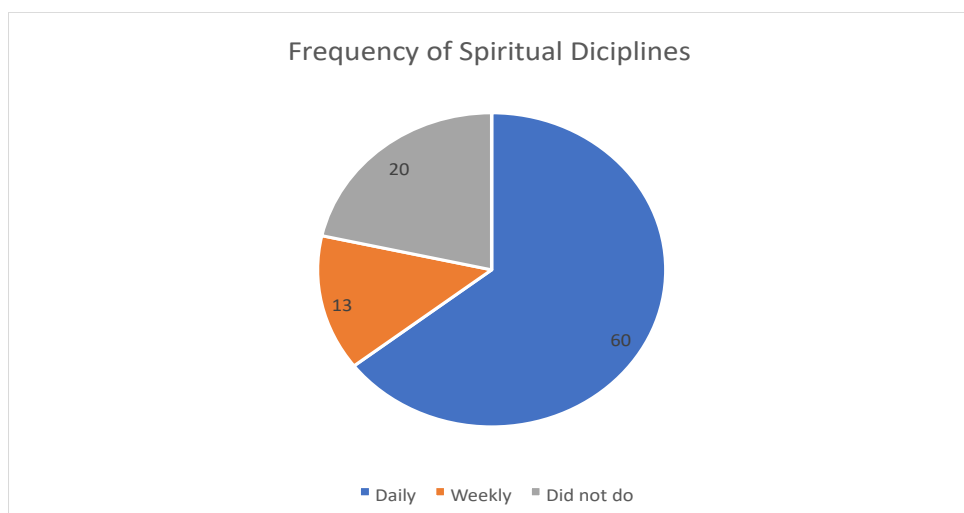


Figure 15 Frequency of Spiritual Disciplines

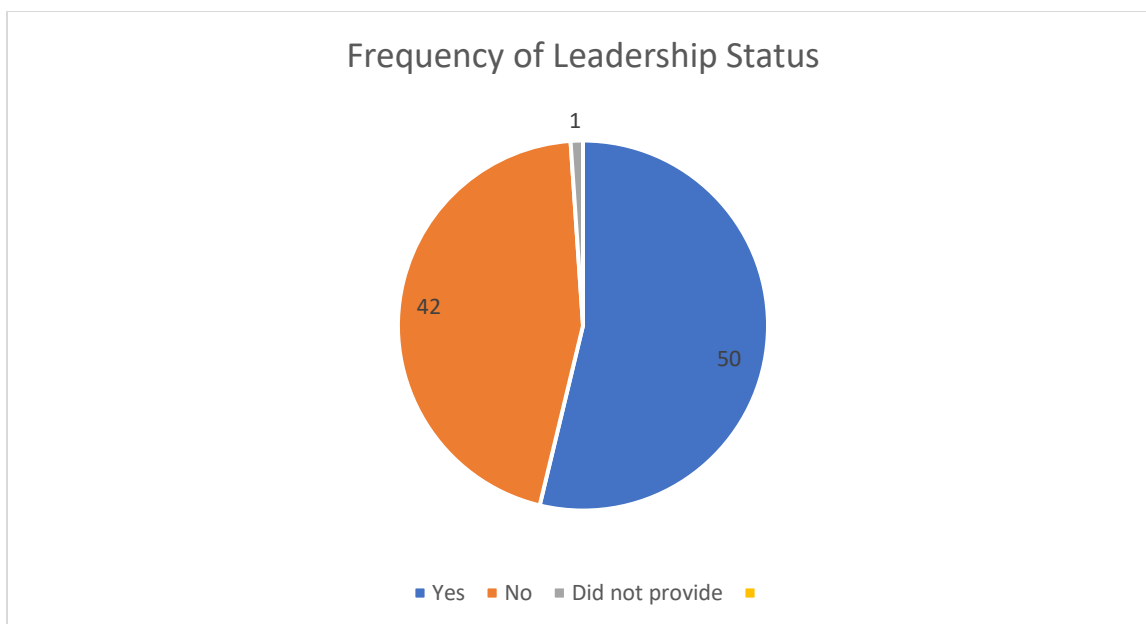


Figure 16 Frequency of Leadership Status

Table 5.1 Contingency Analysis of Age by Leadership Status

N	DF	Test: Likelihood Ratio	Test: Pearson	ChiSq	RSquare	-Loglike	Pro>ChiSq
79	3276	569.175	3318	1.0000		284.58735	1.0000
			Pearson ChiSq expected	LR ChiSq suspected			0.2998

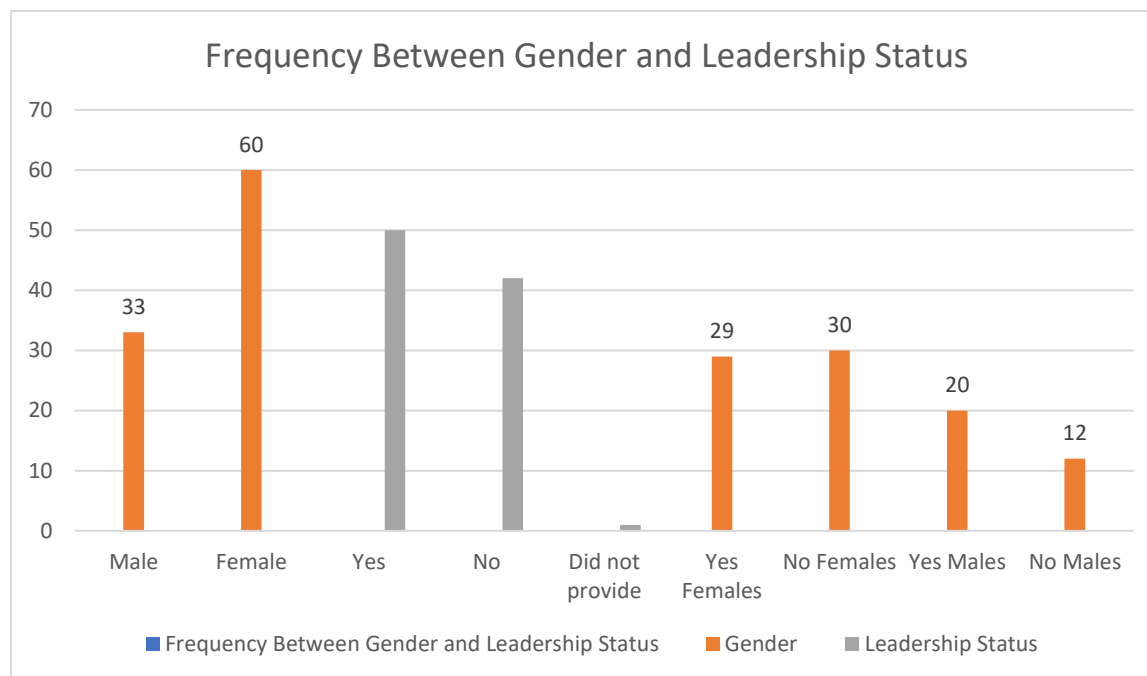


Figure 17 Frequencies Between Gender and Leadership Status

Table 6.1 Contingency Analysis Between Gender and Leadership Status

N	DF	-Loglike	RSquare (U)	Test	ChiSquare	Prob>ChiSq
92	3	1.5293960	0.0194	Likelihood Ratio	3.059	1.000
				Pearson	3.011	0.0440
					ChiSq suspected	

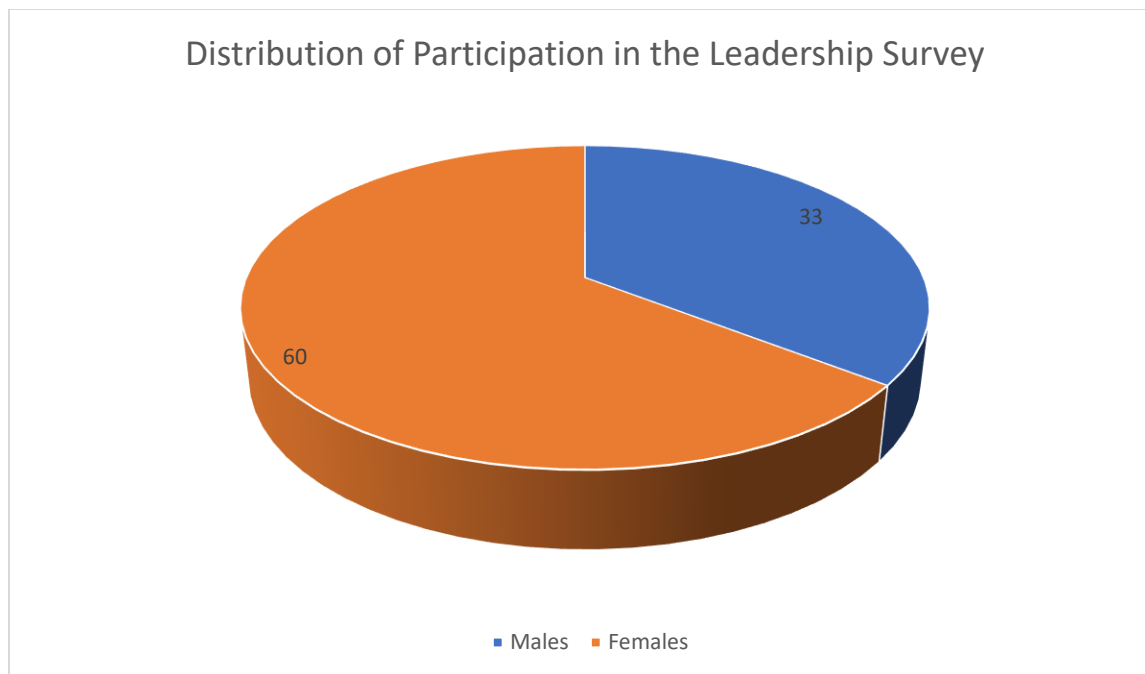


Figure 18 Distribution of Participation in the Leadership Survey

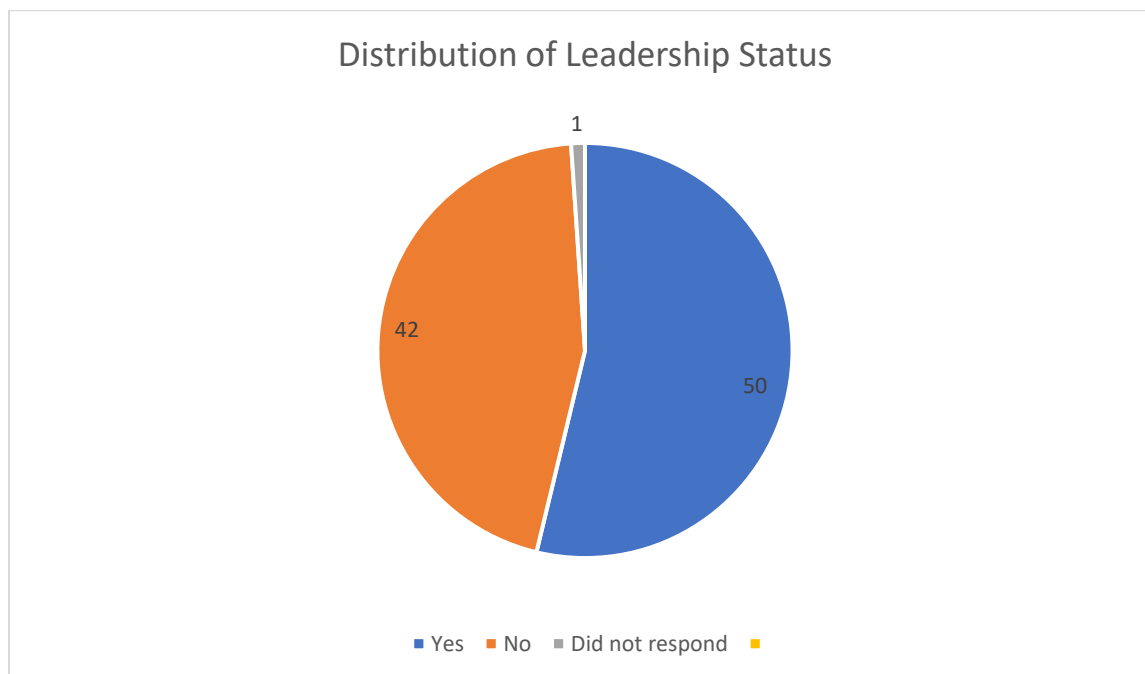


Figure 19 Distribution of Leadership Status

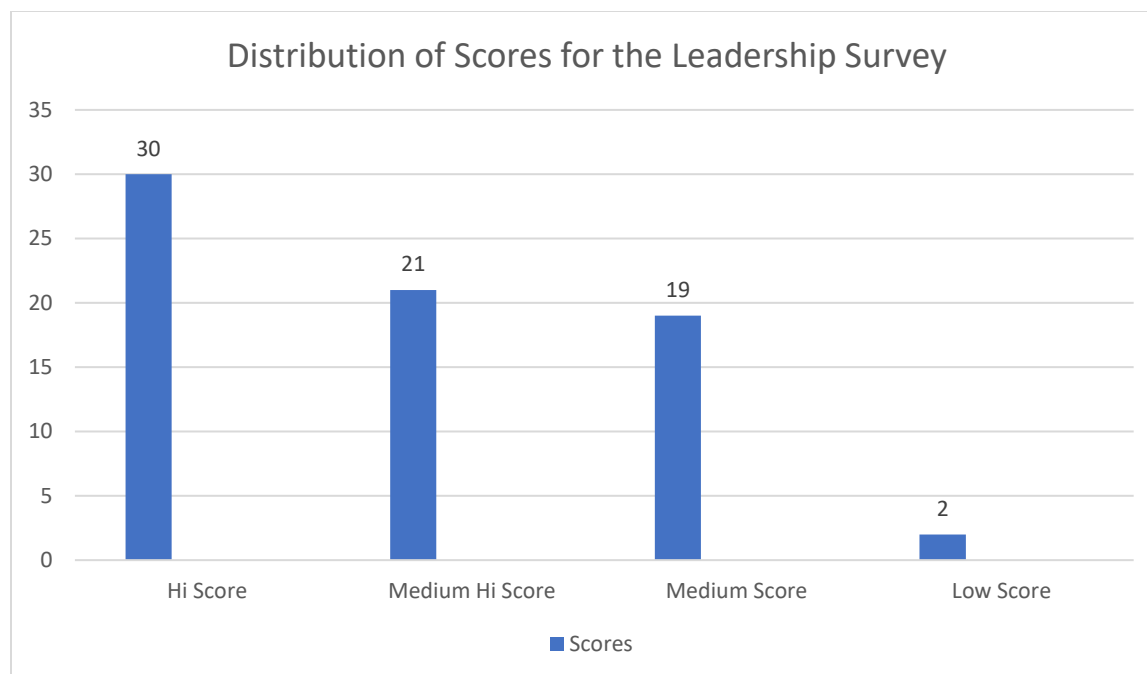


Figure 20 Distribution of Scores for the Leadership Survey

Table 7.1 Contingency Analysis of Spiritual Attributes by Leadership Status

N	DF	-Loglike	RSquare	Test	ChiSquare	Prob>ChiSq
1	0	0	0	Likelihood Ratio	0.000	
				Pearson	0.000	
					LR ChiSq is suspected	

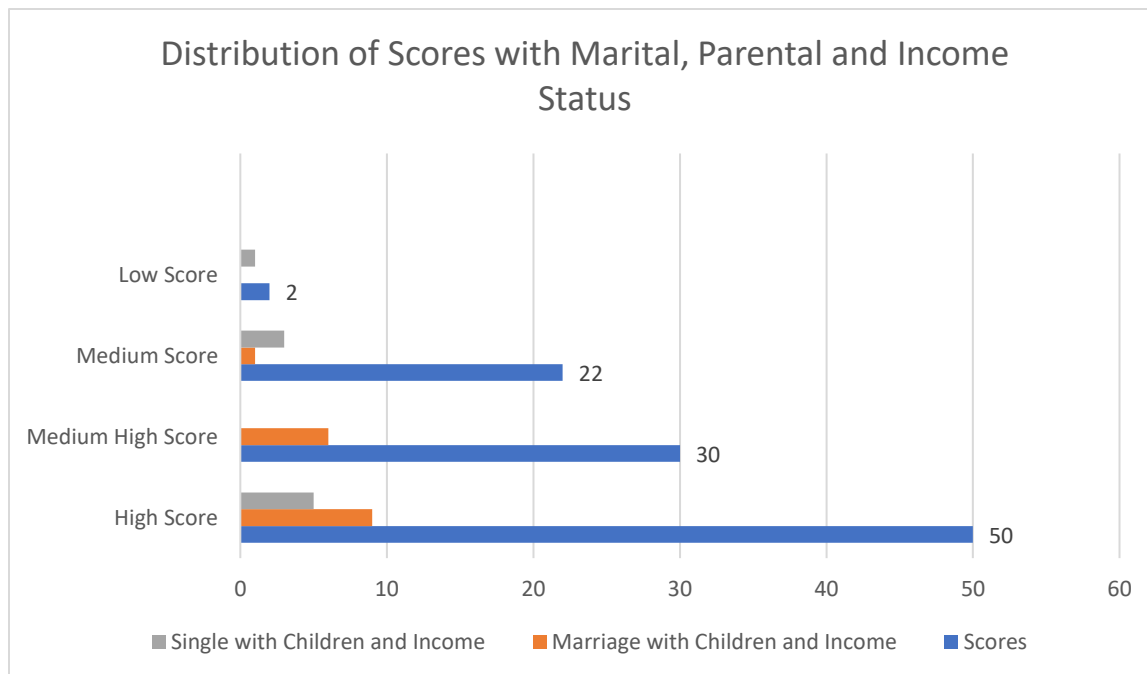


Figure 21 Distribution of Scores with Marital, Parental, and Income Status

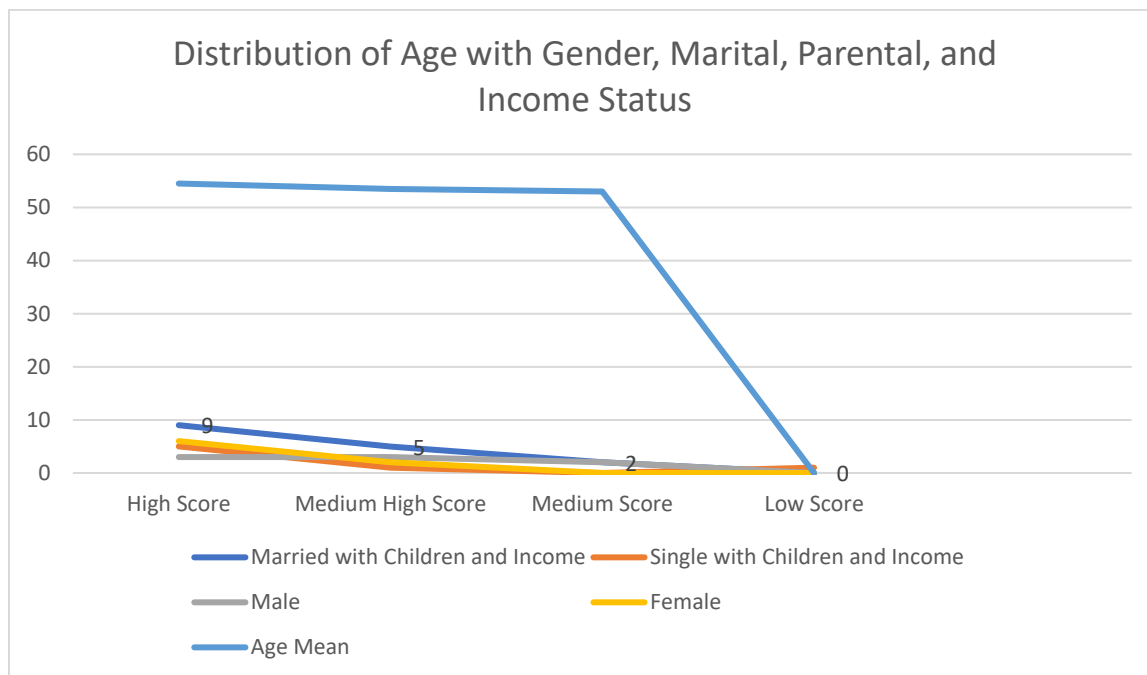


Figure 22 Distribution of Age with Gender, Marital, Parental, and Income Status

Table 8.1 Contingency Analysis of Spiritual Growth by Spiritual Attributes

N	DF	-Loglike	RSquare	Test	ChiSq	Prob>ChiSq
77	1610	158.29222	0.4934	Likelihood Ratio	316.584	1.000
				Pearson	1708.099	0.0440
				Pearson ChiSq is suspected	LR ChiSquare is suspected	

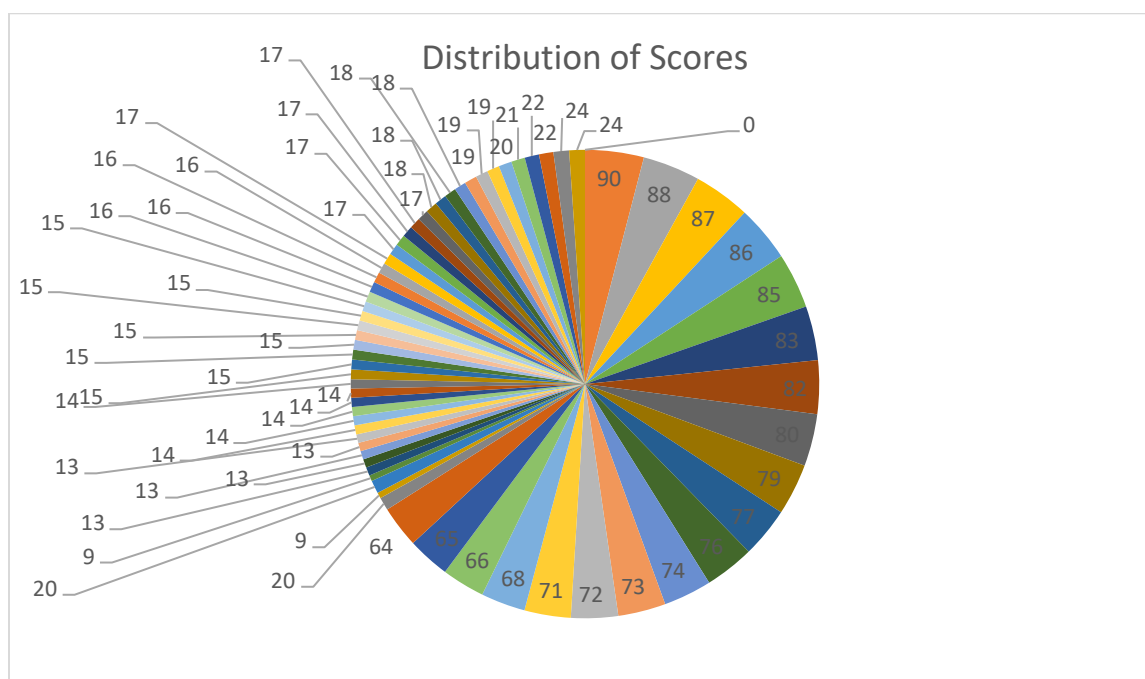


Figure 23 Distribution of the Scores for the Spiritual Attributes Survey

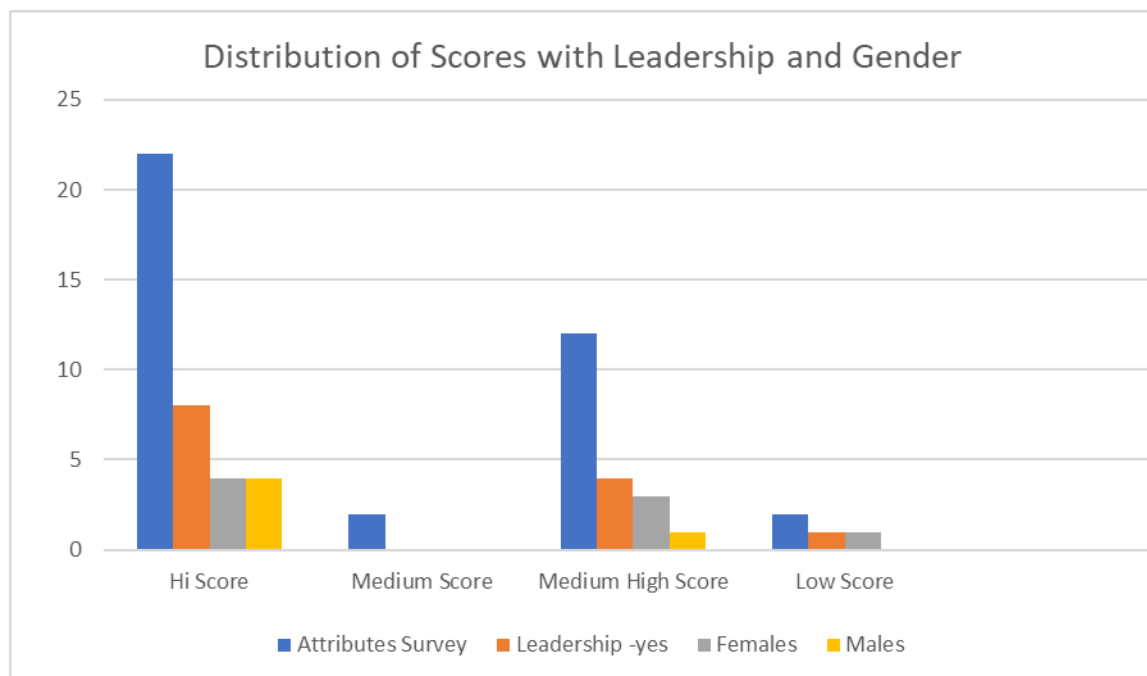


Figure 24 Distribution of Score with Leadership and Gender

Data Analysis

The Leadership Training Program consists of fifteen participants (ten members and five regular visitors). The data from this course is depicted in Figure 1 in a pie graph. The distribution of participants is seen as ten members participate but four members did not participate in the LTP. There were eight participating visitors, and seventy-eight random participating surveyors.

The frequency of attendance of participants is seen in a bar graph in Figure 2. It will show that three members and two random surveyors attended the LTP class but only three members and one random surveyor completed the entire Leadership Training Program. Therefore, seven members, eight regular visitors, and seventy-six random surveyors did not attend the LTP classes for various reasons.

The distribution of participants and gender is depicted in Figure 3 in a bar graph. The data will show three male participants and one female participant of the members of the church. There were one male participant and seven female participants for regular visitors. The data also shows thirty-two random surveyors that are males, and forty female surveyor participants. This information will be a key factor in testing **Hypothesis 1**: The participants' genders do not affect their leadership roles and duties.

The distribution of gender is depicted in Figure 4 in a column graph. It is important to know how many males and females participated in this DMIN action research project. This data will also help test **Hypothesis 1**: The participants' genders do not affect their leadership role and duties.

The researcher used a histogram in Figure 6 to depict the distribution of the ages of the survey respondents. There are ninety-three participants but eleven of them did not provide their ages. The minimum age ranges from sixteen years old to eighty-three years old. The mean of participant age is forty-three, the median is forty point five, the mode is thirty-seven. The standard deviation SD was 13.45. The skewness was 0.186, which is acceptable in statistics because it is between 1 and -1 and meets the assumptions of normality. **Hypothesis 2**: The participants' ages do not play a factor in developing humility. The histogram shows forty-three levels of age in Figure 5. Table 3.1 depicts the frequency of age with the probability stats by using the JMP Trial 17.20 software for SPSS analysis displaying twelve participants' ages are missing. The researcher provides another histogram for the distribution of age in Figure 6.

The distribution of the race in this DMIN action research project is depicted in a 3D pie graph in Figure 7. The data will show the race of the participants, and the participants fall into eight race categories such as blacks (forty-eight)=52 percent; whites (twenty)=22 percent; mixed

(one)=1 percent; multicultural (three)=3 percent; Hispanic (one)=1 percent; Hispanic/Asian (one)=1 percent; Asian (one)=1 percent; and Jamaican (one)=1 percent. There were seventeen participants who chose not to identify which race, that makes up 18 percent.

It is beneficial to get a picture of the number of married participants with children and income. A comparison can be made between married and single participants with children who are employed. This information can be used to prove that despite having a family and work, participants prioritize their spiritual life by practicing their spiritual disciplines to foster spiritual growth. First, the researcher will give the distribution of children seen in a column graph in Figure 8.

The distribution of married participants with children and gender status is depicted in Figure 9 in a column graph. The data shows a total of sixteen married participants with children who are employed. This consists of six male and ten female married participants with children who are employed.

The distribution of annual income over \$30,000 is depicted in a ring graph in Figure 10. The data shows twenty-one married and eighteen single participants earn over \$30,000 annually. Therefore, the married make up 54 percent, and single participants make up 46 percent of participants who earn more than \$30,000 annually.

The distribution of single participants with income but having no children is depicted in Figure 11 in a bar graph. The data shows five single males and six single females who are unemployed and have no children. It also shows five female participants and one male who have no children but have employment. This information will help the reader see the life of each participant, and how it may affect their spiritual growth, if they do not prioritize it in their lives.

The researcher will use a bar graph to depict the frequency of corporate Bible study at a local church or with their congregation. The independent variable is N=ninety-three. The data shows more Christians selected weekly attendance of corporate Bible study at their local church or with their congregation than “never attend” in Figure 12. However, there were twenty participants who did not fill out this portion of the survey.

The frequency of corporate Bible study is seen when the Christians selected how many times they attend Bible study at their local church during the week in Figure 12. There were only a few Christians who did not study their Bibles during the week. However, there were seven participants who never attend corporate Bible study during the week. **Hypothesis 3:** When the participants apply the Word of God to their lives, they will become servant leaders who can minister effectively.

The distribution of personal Bible study conducted weekly by the participants is depicted in a line graph in Figure 13. The data will show that sixty participants conducted personal Bible study daily, and thirteen participants conducted their Bible study weekly. There were seven participants who never attended weekly corporate Bible study in Figure 14. Therefore, this is displayed as “never attend.” There were twenty participants who do not attend weekly due to work schedules, etc.

Practicing the spiritual disciplines for the participants was critical for the participants to develop a closer relationship with God. These spiritual disciplines consist of prayer, private worship, studying the Holy Bible, participating in corporate worship and Bible study at their local church, and encouraging others. A pie graph is used to depict the frequency of the spiritual disciplines practiced daily and weekly for the participants in Figure 15. Sixty (65 percent) participated in daily spiritual disciplines while thirteen (14 percent) participated weekly. The data

will show that more participants practice the spiritual disciplines daily than weekly. However, twenty (22 percent) participants out of ninety-three did not participate in this particular survey.

Hypothesis 4: The participants who practice the spiritual disciplines daily are more likely to be humble and have the fruit of the Spirit.

This DMIN research project consisted of participants who identified themselves as leaders and laities. The frequency of leadership status is depicted in Figure 16 as fifty participants who identified themselves as leaders with a count probability of 0.54348, and forty-two participants identified themselves as not being leaders in the church with a count probability of 0.4245652. There was one participant who did not answer this question.

The distributions between leadership status and gender are important to test **Hypothesis 1:** The participants' genders do not affect their leadership roles or duties. The distribution of leadership status with gender is depicted in Figure 17 in a column graph. Frequency between gender show as 33 males with a probability of 0.35484, and the frequency among gender as sixty females with a probability of 0.64516. The frequency among leadership status are depicted as 50 participants who identified as leaders with a probability of 0.54348 and forty-two participants who did not identify themselves as leaders with a probability of 0.45652. However, one participant is missing among the count due to no response.

The distribution of participants who took the Leadership Survey is depicted in Figure 18 in a 3D pie graph. The data will show that there were ninety-three participants in which thirty-three (35 percent) participants are males and sixty (65 percent) participants are females who responded to the Leadership Survey.

The distribution of leadership status among participants is depicted in Figure 19 in a pie graph. The data will show that fifty (54 percent) participants identified themselves as leaders,

and forty-two (45 percent) participants do not identify themselves as leaders, with one (1 percent) participant not responding to the question.

The distribution of scores for the Leadership Survey is depicted in a column graph in Figure 20. The scores of the Leadership Survey are based on how each participant responds to the questions in the areas with the highest score of forty points in the area of Communication; ten points in the area of Trust; and twenty-five points each in Team Building; and Community. The data shows the score ranges from high range from thirty-five to forty in Communication, ten to eight in Trust, twenty-five to twenty in Team Building, and twenty-five to twenty in Community. The data will show the scores range from medium high from thirty-four to thirty-one in Communication, eight to six in Trust, nineteen to eighteen in Team Building, and nineteen to eighteen in Community. Therefore, the medium score range is from thirty to nineteen in Communication, five to three in Trust, seventeen to fifteen in both Team Building and Community. Then, a low score range is from eighteen to zero in Communication, five to zero in Trust, fourteen to zero in both Team Building and Community. When the score does not fall into a specific score range, add the sum of the three highest scores and divided by three. The product of the three scores will determine which score range to choose. For an example: Communication has a score of thirty-five points (High score range), Trust has a score of nine points (High score range), Team Building has a score of fifteen points (Medium score range), and Community has a score of twenty-two points (High score range). The researcher will add thirty-five plus fifteen plus twenty-two equals to seventy-two. Then, divide seventy-two by three equals to twenty-four which makes the lowest score twenty-four in Team Building (High score range). Therefore, this participant scored in the high score range in leadership. The majority of the participants score in the high score range with thirty participants. There were twenty-one participants who score in the

medium high range, nineteen in the medium range, and two participants in the low score range. However, ten participants did not participate in the Leadership Survey. There are fifty leaders who participated, and thirty leaders scored high on the Leadership Survey. Therefore, 60 percent of the leaders scored in the high range. There were more married participants with children and income who score in the high range on the Leadership Survey. However, there was a tie between males and female in leadership who scored in the high range on the Attributes Survey.

It is important to compare the scores for the Leadership Survey with the participants' marital, parental, and employment status to see if these duties affect their leadership roles and duties. The distribution of marital, parental, and income status with participants' Leadership Survey is depicted in Figure 21, a bar graph. There are sixteen participants who fall under the married with children and income status. The gender consists of eight males and eight females. There were six females and three males who scored in the high range on this survey. The data shows nine participants scored in the high range, five in medium high range, and two in medium range. There were three males and two females who score in the medium high range. There were also two males who scored in the medium range. For the single with children and income category, there are seven participants. There are seven participants who are single with children and have income. All of them are females in which five scored in the high range and one scored in the low range.

The distribution of age and gender of those participants who scored in the high range is depicted in Figure 22 in a line graph. In the high score range of married with children and income, the male ages are fifty-five, fifty-six, and sixty-six. The female ages are thirty-seven, thirty-seven, forty-four, fifty-seven, fifty-nine, and sixty-seven. In the medium high range with children and income, the male ages are forty-four, forty-seven, and sixty-eight. The female ages

are forty-three and fifty-nine years old. In the medium score range, the male ages fifty-two and fifty-four years old. Under the single with children and income range, the five female ages in the high range are forty-one, forty-one, forty-six, fifty-two, and sixty-four years old. In the medium range, the female age is sixty-seven years old. In the low range, the female age is sixty-four years old.

The distribution of scores in the Spiritual Attributes Survey is depicted in a pie graph in Figure 23. The data shows the scores range from nine to ninety. The highest score that a respondent can achieve is ninety points. There were ninety-three respondents, but only forty-one responded to the survey. Therefore, fifty-two surveys were left blank. There are eight participants who score a perfect score of ninety (probability of 0.01282); seven with a score of eighty-eight (probability of 0.08974); three with a score of eighty-six (probability of 0.03846); three with a score of seventy-three (probability of 0.03846); two with a score of seventy-four and seventy-one (each with a probability of 0.02564), and the remainder of each scores, eighty-seven, eighty-five, eighty-three, eighty-two, eighty-two, eighty, seventy-nine, seventy-seven, seventy-six, seventy-two, sixty-eight, sixty-six, sixty-five, sixty, twenty, nine (Each with a probability of 0.01282).

The researcher created a scoring chart for the Spiritual Attributes Survey. The score is measured in the high score range eighty to ninety, medium high score ranges from seventy-nine to seventy-five, medium score ranges from seventy-four to sixty-one, and a low score range from sixty to zero. There were twenty-two respondents who score in the high range; two respondents in the medium high range; twelve respondents in the medium range; and two respondents in the low score range. The distribution of the score ranges is depicted in Figure 24 in a bar graph.

Summary of Results

Although servant leadership is a complex topic, the researcher was able to recruit ninety-three respondents who participated in this DMIN action research project. Their participation in this study demonstrated the act of servant leadership by putting the researcher's needs above their own needs. The data from this study came from ninety-three respondents from a mixed background made of Christians from GOGC members, other community church leaders, LU students, and LU alumni who participated in the questionnaires, surveys, interviews, tests, and focus groups. These participants consisted of eight race categories of African Americans, Caucasians, mixed, multicultural, Hispanic, Hispanic Asian, Asian, and Jamaican. There were seventeen participants (eighteen percent) who chose not to identify with any race category.

There were twenty-one married participants with children who earned over \$30,000 annually and the single participants with children who earned over \$30,000 annually. The single parents earning more than \$30,000 make up forty-six percent., and the married participants with children who earned over \$30,000 annually make up fifty-four percent of the participants in this study.

The distribution of single participants with income and having no children but is depicted in Figure 11 in a bar graph. The data shows five single males and six single females who are unemployed and have no children. It also shows five female participants and one male who have no children but have employment. This information will help the reader see the life of each participant, and how it may affect their spiritual growth, if they do not prioritize it in their lives. The data showed sixty-six participants who attend weekly corporate Bible study out of ninety-three. This shows a great rate of seventy-one percent who attend weekly corporate Bible study. The data also shows sixty participants who conduct personal Bible study daily which is

sixty-five percent of the participants. However, fourteen percent who conducts personal Bible study weekly which is thirteen participants. Therefore, seventy-three participants practice their spiritual disciplines either daily or weekly. That makes up seventy-nine percent of the participants. This is a high percentage of participants who pray, fast, study the Word, attend corporate Bible study, praise, and worship God privately and corporately.

The ninety-three participants consisted of sixty females and thirty-three males where twenty-nine females identified themselves as leaders and twenty males also identified themselves as leaders. Therefore, forty-three participants did not consider themselves as leaders. The Leadership Survey evaluates the participants in the areas of Communication, Trust, Team Building, and Community. Thirty-two percent of the participants scored high on the Leadership Survey while twenty-three percent scored in the medium high range on the Leadership Survey. The Attributes Survey evaluates the nine attributes of the fruit of the Spirit in each participant's life. There were twenty-two respondents who score in the high range; two respondents in the medium high range; twelve respondents in the medium range; and two respondents in the low score range. The distribution of the score ranges is depicted in Figure 24 in a bar graph. The researcher found using the JMP Trial 17.20 for descriptive statistics was fairly easy to use. This SPSS analysis tool was beneficial in testing the hypotheses and validating the data for this research study.

This study provides an analysis of participants with a range of ages from sixteen years old to eighty-three years old. There are a variety of graphs and tables to depict the data for this research study as the researcher clearly explains the data. This study gives a great analysis of the background of the participants. There were more participants who identified themselves as leaders than non-clergy. The researcher noticed that some participants did not identify

themselves as leaders because they were not part of the clergy. Therefore, it is important for the church leadership to educate their congregation concerning the different levels of leadership that the church offers beside clergy positions.

CHAPTER 5: CONCLUSION

Church leadership is vital to the growth of the church and accomplishing the mission of discipleship. Effective leadership is scarce throughout many organizations, including the church. Servant leadership is an emerging concept as scholars are seeking to understand its complexity. Research has shown the group effectiveness of servant leadership as the leaders prioritize the followers' needs over their own needs. Leaders in similar situations will seek to use the servant-leader model to increase the effectiveness of their group and organization. The literature review has identified several servant-leadership characteristics that church leaders can develop as they consistently practice them daily. Training is essential for servant leadership. Church leaders who imitate Jesus will display servant leadership characteristics in their lives. Larry Spears, an executive director of the Greenleaf Center for Servant-Leadership in Indianapolis has expanded Greenleaf's theory of servant leadership by identifying ten critical characteristics of servant-leader.²⁷² These ten servant-leadership characteristics are:

- 1) listening;
- 2) empathy;
- 3) healing;
- 4) awareness;
- 5) persuasion;
- 6) conceptualization;

²⁷² Frick and Spears, *The Private Writings of Robert K. Greenleaf*, 4.

- 7) foresight;
- 8) stewardship;
- 9) commitment to the growth of people;
- 10) building community.²⁷³

A philosophical framework that is based on values, skills, and nurturing the development of the person and the organization for the purpose of creating a more caring and serving society should be used.²⁷⁴ Using the teaching of Jesus Christ and developing an intimate relationship with Him will improve the characteristics of servant leaders. Leadership must be relational to communicate and work with those in their care to achieve the objectives of the organization daily, and they need to mature both relationally and emotionally. Emotional intelligence plays a major role in developing leaders. The literature presents the four domains of emotional intelligence as a framework, and they are self-awareness, self-management, social awareness, and relationship management.²⁷⁵ The results of Linden et al.'s research "found that servant leadership made a unique contribution beyond transformational leadership and LMX to community citizenship behaviors in-role performance, and organization commitment."²⁷⁶ The researcher will use the teachings from Jesus's Servant Leadership Model in the Holy Bible to establish a theological framework for servant leadership for church leaders. The nine attributes of the Spirit will be learned and applied through various activities throughout the Leadership Training Program. Humility and obedience are the top two characteristics that leaders need to

²⁷³ Frick and Spears, *The Private Writings of Robert K. Greenleaf*, 4.

²⁷⁴ Horsman, *Servant-Leaders in Training*, 3.

²⁷⁵ Shaffer, *Emotional Intelligence and Critical Thinking*, 2.

²⁷⁶ Phipps, "Servant Leadership and Constructive Development Theory," 153.

focus on developing. The understanding on this topic is developing. However, further study is needed to bring clarity to the complexity of servant leadership. Research has shown that leaders can learn key leadership principles to develop to become effective leaders. Leaders who have integrity and are willing to humble themselves can see the importance of becoming servants first as they seek to serve the needs of others above their own needs. Church leaders must choose to be developed and trained in servant leadership if they want to be effective in accomplishing the mission of the church.

Research Implications

The purpose of this DMIN action research thesis project was to develop and implement a viable leadership training program. During this research thesis project, the researcher conducted a study by synthesizing existing literature on the subject of servant leadership to bring clarity on the subject. However, the literature proved there is a gap between servant leadership and church leadership. Therefore this research study was conducted to help bridge this gap by bringing awareness to the importance of developing church leaders as servant leaders for effective ministry.

There were ninety-three participants who identified themselves as Christians from Gospel of Grace Church, other community churches, LU students, and LU alumni. However, there were four participants who did not meet the requirement of being a born-again believer. Therefore, they were rejected from participating in this project. Their results were not presented in the research study. The surveys, tests, and questionnaires were given to the participants personally and online. The researcher created survey packets and assigned a number to each page of the packet to keep the packets organized, then each survey packet was placed in a two-pocket folder. When a participant filled out a survey, that survey was kept separate from the new surveys and

placed in a disclosed place for security. The researcher emailed the survey to each potential participant and encourage each to fill it out as soon as possible. She also filled out some surveys over the phone. Many people were happy to participate in the survey, but some declined saying they were too busy.

The researcher was approved by the IRB board and began the research by getting the Permission Letter signed by an elder from the church and giving members the Informed and Parental Consent forms to be signed. The week scheduled for the interviews did not work as planned due to the work schedule of the members and regular visitors. Therefore, the interviews were scheduled at convenient times for the participants. The Pre-Class Questionnaire was a valuable tool to assess the participants' understanding of servant leadership. Ten participants filled out the Pre-Class Questionnaire. Their answers showed they had a clear understanding of their role in making disciples, Jesus is the example for them to imitate, and the characteristics of an exemplary church leader. However, the results of the questionnaires indicated their lack of knowledge of key Scriptures.

Orientation Weeks began on January 1st to January 13, 2024. Then, the four-week Curriculum Training for the Leadership Training Program began Saturday, January 20th to February 10, 2024. Each class started on time at 9:00 am. The first class started at 9:00 am and ended at 10:00 am. After completing the teaching, a regular visitor of the church joined the Zoom session but instead of telling her that she missed the teaching, the researcher taught the entire lesson over again to ensure that she also received the leadership training. After the instruction of each lesson, a focus group activity was conducted according to plan. Since there were only three members in attendance at the church each session, the researcher stepped into the position of the inside observer to ensure all participants would participate in each focus group activity. After the

discussion of each focus group activity, the researcher allowed one of the male participants to become the insider by viewing the video recording of each focus group activity, and he took notes in the journal that was given to him for observation. Both the insider and the outsider observers gave great insight to what they observed. One of the outsider observers could not attend regularly due to things causing her to miss critical observation time. Therefore, the researcher was left with one inside observer and one outside observer. The focus group activities allowed the participants to develop key skills in the areas of communication, active listening, followership, teamwork, trust, critical thinking, decision making, and leadership. They participated in four focus group activities called: 1) “Transformation” activity where participants used a rope (in this case a long, thin twenty-five-foot extension cord) to silently work together to shape specific shapes by using the thin extension cord. The researcher started by instructing the group to form a circle with the extension cord around all of them to foster unity in this activity. She then instructed them with simple shape forming to complex shape forms, such as forming a circle on the floor together, then a triangle, square, and rectangle. They were challenged with the task of complex shaping of a fish, cat, car, and house.

The inside observer’s observation notes described the appearance of each participant with what clothing they were wearing along with color and brand. The inside observer also described the spacing between the participants as they work to accomplish each task. He also noted how each one took charge in one activity and another took the lead in the other. During a discussion of the “Transformation” activity, one participant stated, “It was a challenge because we had to think in our minds what we wanted to do, then it was hard to try to shape the rope in that shape.” The youngest participant said to shape the rope into the shape of a cat shape, she had a vision of how to shape it, but it was hard not to tell the others what she wanted to do. The researcher noted

that although the participants could not verbally communicate, they failed to communicate in other ways such as gestures (for example, pointing their fingers for directions), which made completing the task harder when shaping complex figures such as a cat, fish, car, and house. The outside observer noted in the activity “Putting the Pieces Together,” the oldest male took the lead by giving the pieces to the others who needed to complete the portion of the puzzle on which they were working. She noted there was unity, and no one was snatching the pieces of the puzzle from one another; their pace in putting the puzzle together was excellent. The researcher noted that each one worked on a different section of the puzzle, and once they completed their section, they brought their sections to join with the others to complete the puzzle. Teamwork was seen throughout the “putting the piece together” process, and it resulted in a finish time of fifteen minutes.

Three participants turned in their journals except for one. The participants recorded what they learned in each class, Scriptures, the challenges they were facing, prayers concerning these things, and how God answered their prayers. The journals were a great tool to evaluate what each participant learned, their communication skills through their written notes, and how they are practicing the spiritual disciplines daily and weekly.

The researcher found common themes throughout the interview process. These themes were clean environment, welcome atmosphere, teaching of the Word of God in a way everyone can understand, a place to fellowship, and the love of God demonstrated through meeting people’s needs. The researcher’s field notes include the date, time, and place where she encountered each potential candidate, member, interview, class experience, observation of focus group activity, and interaction of insider and outsider observers. One the church member said, “Our church is very welcome. There is always something to learn about. Like I said earlier, it is a

welcome environment because no one judges how you dress and the way you perceive yourself.”

A regular visitor of the church stated during the interview process, “First we gather and have prayer before we start Sunday school. Sunday school goes from 10:00 until 11:30 am. Then, we have the Service. We have a good time in Sunday school and in Service. We look forward to it.”

The interview process was video recorded each time and took twenty minutes or less.

Evaluation of **Hypothesis 1**: The participants’ gender does not affect their leadership rules and duties, there needs to be a contingency analysis between their gender and leadership status. Therefore, The Null Hypothesis (H_0) is gender and leadership roles and duties are independent. The Alternative Hypothesis (H_a) is gender and leadership roles and duties are not independent, which means they have influence on one another. The researcher conducted a test by using JMP 2.0 software for SPSS analysis as seen in Table 5.1.²⁷⁷ N represents the sum of participants which is ninety-two. DF represents the degrees of freedom which is three. -Loglike shows 1.5293960 and a RSquare of 0.0194. Chi-Square is 3.059 when using the Likelihood ratio, and when using Pearson, the Chi-Square is 3.011. When the Chi-Square is less than the critical value then the researcher does not reject the Null Hypothesis (H_0). The RSquare is <0.19. The RSquare is very weak showing a low level of correlation. Therefore, there is no correlation. In this hypothesis, the two chosen variables are gender and leadership status. The Chi-Square is used to test the independence of the two variables, which asks the question of relationship. The Chi-Square formula to use is $\chi^2 = \sum (O_i - E_i)^2 / E_i$.²⁷⁸ There is a comparison of the frequencies at which the male and female participants selected their leadership status by using the formula above. The Chi-Square shows that the two variables are not related. Therefore, the **Hypothesis 1**

²⁷⁷ JMP Trial Version Software 17.20, Accessed March 7, 2024.

²⁷⁸ “What is the Formula for ChiSquare?” <https://investopedia.com>. Accessed March 11, 2024.

is proven to be true, and a Null Hypothesis (H_0) is given, which shows the participants' genders do not affect their leadership roles and duties.

Hypothesis 2: The participants' ages do not play a factor in developing humility. The Null Hypothesis (H_0) is age and humility are independent. The Alternative Hypothesis (H_a) is age is and humility are not independent. A contingency analysis of age by spiritual growth and spiritual attributes was conducted by the researcher using the above software in Table 4.1. The results show zero degree of freedom, zero -Loglike, zero ChiSquare, zero for Likelihood ratio, zero for Pearson but said that a LR ChiSquare is suspected. The researcher then conducted a normal logistic fit for age using two degrees of freedom with the above software. The Spiritual Attributes, which represent the fruit of the Spirit in a participant's life depict a P value of one. A whole model test was also conducted displaying three models: Difference, Full, and Reduced. In the Difference Model, the -Loglikelihood shows 271.10140 with a degree of freedom of 2993 resulting in a ChiSquare of 542.2028. In the Full Model, the -Loglikelihood shows 4.15888. There was no degree of freedom or a Chi-Square. In the Reduced Model, the -Loglikelihood is 275.26028 with no degree of freedom or a Chi-Square. There is an RSquare of 0.9849 with a Prob>ChiSquare of one, a BIC of 16749.3. The observations (or sum of weights) are seventy-seven. The Standard of Error is 51357.837 with a zero Chi-Square and a Prob>ChiSquare of one. Therefore, the Chi-Square is greater than critical value, which leads the researcher to reject the Null Hypothesis. Since age and humility are not independent, the researcher must reject her Hypothesis. Therefore, age and humility have some influence with each other. Now, the researcher accepts Alternative Hypothesis, which is age and humility are not independent, which shows the participants' ages influence the development of humility. A covariance of estimates was used by conducting an Effect Wald Test. The Spiritual Gifts depicted Nparm of 2870 with a

zero degree of freedom, zero for ChiSquare , and no probability but a loss in degree of freedom. Therefore, this nominal logistic fit for age has failed with a Hessian not positive definite meaning there is correlation to the variables. The researcher has found that **Hypothesis 2:** The participants' ages do not play a factor in developing humility is false. A Null Hypothesis is rejected, which means the participants' ages do play a factor in developing humility. Therefore, the Alternative Hypothesis is accepted.

Hypothesis 3: When the participants apply the Word of God to their lives, they will become servant leaders who can minister effectively. A Null Hypothesis (H_0) is created by the researcher saying, applying the Word to their lives and becoming a servant leader who can minister effectively, are independent. An Alternative Hypothesis was created that says applying the Word of God to their lives is not independent. The researcher evaluated this hypothesis to see if there is a correlation between the participants applying the Word of God to their lives and becoming servant leaders who can minister effectively. A contingency analysis of the spiritual attributes with a focus on studying the Word daily and weekly by participants who selected yes to being a leader is depicted in Table 7.1. This analysis was conducted to evaluate the above hypothesis. In Table 7.1, N is represented by 1 with a 0 degree of freedom, 0 for -Loglikelihood, 0 for RSquare two tests were performed such as the Likelihood ratio and the Pearson, and both resulted in 0.000. There were no Prob>ChiSquare but a LR ChiSquare is suspected. The researcher compared the three variables: personal Bible study; corporate Bible study; and leadership status. There are sixty participants who conduct personal Bible study daily, thirteen participants conduct personal Bible study weekly, and fifty participants who identify themselves as leaders. The researcher found that $x=50$ participants who identify themselves as leaders, which has seventy-three participants, the mean is 1.106 with a variance of 80.739. The standard

of deviation (SD) is 0.129. The skewness can be measured by multiplying the difference between the mean and the median by 3; then, divide by the standard of deviation.²⁷⁹ The skewness is 557.318. Therefore, the skewness is greater than 1 making it highly skewed and not normally distributed. The Chi-Square is less than the critical value, making the researcher accept the Null Hypothesis. Studying the Word of God has no influence on becoming servant leaders according to Chi-Square test. The researcher's **Hypothesis 3** is proven to be false. The data shows there is no correlation between the application of the Word of God to the participants' lives and becoming servant leaders who can minister effectively. Therefore, the Null Hypothesis is accepted, and the Alternative Hypothesis is rejected.

Hypothesis 4: The participants who practice spiritual disciplines daily are more likely to be humble and have the fruit of the Spirit. A Null Hypothesis is created that says the daily practice of spiritual disciplines and being humble and having the fruit of the Spirit are independent. Then, an Alternative Hypothesis is created that says the daily practice of spiritual disciplines and being humble and having the fruit of the Spirit are not independent. A contingency analysis of spiritual attributes by spiritual growth is conducted to evaluate this hypothesis in Table 8.1. The results are depicted in Table 8.1 as the following: N is seventy-seven; DF is 1610; -Loglike is 158.29222, and RSquare is 0.4934. Two tests were performed by the researcher using the software from above. 1) The Likelihood ratio has a Chi-Square of 316.584 and the Prob.>Chi-Square is one, and 2) The Pearson, which has a Chi-Square of 1708.099 and the Prob.>Chi-Square is 0.0440, which indicates that a Chi-Square is suspected, a Pearson Chi-Square is suspected, and a LR Chi-Square is suspected. The Chi-Square is greater than the critical value leading the researcher to reject the Null Hypothesis instead of accepting it.

²⁷⁹ "The Formula for Skewness of the Standard Deviation," <https://investipedia>. Accessed March 11, 2024.

This shows that **Hypothesis 4** is proven to be true. Therefore, showing the variables are not independent and does influence one another.

The problem at Gospel of Grace Church in Scranton, South Carolina is the church lacks a viable leadership training program to develop competent leaders. The testing of the hypotheses was important because the leadership at Gospel of Grace Church does not want the gender of participants to impede their leadership roles and duties. Gender discrimination is prevalent in the businesses as well as the church. The pastor of Gospel of Grace Church believes that God has called women to serve His kingdom agenda of discipleship. This prophecy was fulfilled by Joel at the inauguration of the church when the Holy Spirit came upon those who were waiting in the upper room on the Day of Pentecost (Joel 2:28-29; Acts 2:1-4).

Research Applications

The church seeks to minister to the young and the old. The results show a Null Hypothesis that is the opposite of the present hypothesis. The alternative hypothesis says that the participants' age does play a factor in developing humility. Some people may disagree with this because the Holy Spirit is the One who produces the fruit of the Spirit in the believers' lives, and He is no respecter of person (Acts 10:34). God commanded everyone to humble themselves before His mighty hand to receive His blessings. Therefore, young children and teenagers must humble themselves like the older people. God looks at the heart and not at a person's age.

The study of the Word of God both personal and corporate must be a priority in the lives of believers everywhere. Although the results did not prove the hypothesis, it is important for participants to apply the Word of God to their lives to become servant leaders like Jesus Christ. This can be used in business to develop servant leaders in the business sector. Although the researcher's third hypothesis was proven false by the tests, participants have a better chance to

grow spiritually when they apply the Word of God to their lives. Application leads to spiritual growth when they obey the Word of God and walk by faith.

The researcher's fourth hypothesis was proven to be true by the tests. Participants are more likely to develop humility and the fruit of the Spirit when they daily practice the spiritual disciplines that produce a deeper relationship with God.

The Spiritual Growth Survey was instrumental to this study because it assessed the different areas where the participants need to grow spiritually. The researcher created a Score Scale to measure these specific areas of growth and labeled the areas that play an important role in developing spiritual maturity. These areas of growth are:

- 1) Prayer;
- 2) Personal Bible Study;
- 3) Corporate Bible Study;
- 4) Private Worship;
- 5) Corporate Worship;
- 6) Obedience;
- 7) Encourager.

The specific survey questions provided a measurement in these areas. The area of Prayer was assessed by questions numbers one, two, three, twelve, and fifteen. Personal Bible Study was assessed by questions numbers four, five, eight, and ten. Corporate Bible Study was assessed by question number nine. Private Worship was assessed by question number six. Corporate Worship was assessed by question number thirteen. The area of obedience was assessed by question number eleven. Being an Encourager was assessed by the question numbers seven and fourteen. The Score Scale was created by the researcher where it measures the score ranges from high,

medium high, medium, and low. Each question can receive a maximum of five points except in the area of Obedience. The maximum points a responder can receive in this area are twenty-five points for the answer of one or two. Any answer choice above two times will count against the responder causing points deductions from their score because delayed obedience is disobedience to God. For example: a responder scores perfectly in all the areas of the survey. In Prayer, he receives the total points in each area, but he chooses five times in the area of Obedience, meaning it takes him 5 times to obey God's voice. The standard in this area is one time, so if he chooses five times, he loses four points from his score since everything he does hinders his obedience to God. Therefore, he has seventy-five points but now he did not gain any points in this area but lost four points for his disobedience. Now, his final score is seventy-one. The Score Scale is as follows: a High score range is ninety to one hundred points; Medium High score range is eighty to eighty-nine points; Medium score range is sixty-five to seventy-nine points; and a low score range is zero to sixty-four points.

Although, these variables are independent from one another, It is very important to understand that spiritual disciplines should be practiced daily to develop and maintain a strong relationship with Jesus Christ. Those who practice these spiritual disciplines are more likely to become humble and display the fruit of the Spirit in their lives.

Research Limitations

Limitations are things that can happen during the research process, which the researcher cannot control. During this DMIN action research thesis project, the researcher encountered many limitations. These limitations were: 1) time; 2) death of a participant; 3) grieving members; 4) electronic issues; 5) weather; 6) sicknesses; 7) attendance; and 8) participants not completing the surveys; tests, and questionnaires. Time was definitely a limitation. It was the researcher's

goal to have 100 participants in this study. This goal was not met due to the constraint of time; there was limited time to recruit participants and have them complete each survey, questionnaire, test, and interview. The results of this study show that four out of ten members of GOGC did not participate in the entire Leadership Training Program. One of the researcher's limitations was participants completing the entire program. Many people participated but did not want to attend the class or do an interview. Some chose which survey they wanted to fill out and did not complete the entire survey packet for this project. The death of one of the participants affected the participation of the entire study. Death can be unpredictable, and the participant went home to be with the Lord on January 1, 2024, within days of beginning the class. The majority of GOGC are relatives. Therefore, the death of the member really affected their participation. It was a challenge for the researcher to move forward with the Leadership Training Program during the loss of a church member. A few people viewed the researcher as being insensitive to ask for participation in filling out surveys while people were grieving. She apologized for the inconvenience but explained the importance of completing this DMIN action research thesis project. Nevertheless, the researcher made the necessary adjustments to stay on schedule.

The extremely cold weather was a limitation because many people did not attend due to the weather. Freezing weather was definitely out of the researcher's control and traveling in inclement weather was necessary to stay on track with the LTP curriculum schedule. It was so cold one day that the water in the church's toilets was frozen, but the researcher was able to move the classes to the church's sanctuary instead of the fellowship hall, to keep everyone in a warm, comfortable environment to enjoy the lesson. Some participants experienced electronic issues at their homes, and they could not log into the Zoom app on their electronic devices. Due to the lack of time, the researcher could not assist them on the day of class because she had to

teach the class. However, the researcher visited the regular members' houses at a later time to assist them with their electronic issues. Some people were also experiencing sicknesses. It is important to understand the limitations one may face in the research process and take the necessary steps to overcome them to complete every task of the project.

Further Research

During this DMIN action research thesis project, the researcher has confirmed the gap that exists between servant leadership and church leadership. The review of literature shows promising development in the area of servant leadership within the military, hospitals, businesses, and churches, as they seek to gain a better understanding on how to develop servant leaders in their sectors. This study seeks to close the gap between servant leadership and church leadership and bring clarity on this topic. Therefore, the researcher sought to develop and implement a viable Leadership Training Program at their small, nondenominational church in Scranton, SC.

Although this study focused on developing and implementing a viable Leadership Training Program at a small, nondenominational church, this study along with the established methodologies can be used in medium and large churches around the world. The researcher has given step-by-step directions of how to develop and implement a viable Leadership Training Program at any church located anywhere in the world. Therefore, this study has created a Leadership Training Program to help churches to establish a personal Leadership Training Program at their churches to develop competent leaders for effective ministry. The researcher sought to find out how many churches were located within a forty-five minutes driving range of Gospel of Grace Church and if they have established a viable Leadership Training Program and are currently training their church leaders. Therefore, she created a survey called "Leadership Training Program Survey" with only two questions for the leadership to answer (see Appendix

HH). These two questions are: 1) Are your pastor or church leadership currently training their church leaders with a Leadership Training Program the church leadership have established at the church? Yes or No. 2) Which church do you attend and location? Each question is worth fifty points each. The Leadership Training Program Score Scale is Appendix II. There is either a pass or fail to this survey for the purpose of conducting an analysis of how many churches located near Gospel of Grace Church within a forty-five minutes driving range have an established Leadership Training Program where the pastors are training their church leaders. For those churches who do not have an established Leadership Training Program, they need to know that a viable LTP is critical to the success of their church making disciples. The Score Scale is from zero-fifty points, which is a failing grade, whereas one hundred points is a passing grade.

The researcher contacted known church leaders by sending this survey by text messages and on Facebook Messenger. Many people responded but only twenty-five churches met the requirements being located within forty-five minutes driving range of GOGC. The results showed that out of twenty-five churches, only twelve churches have established a viable Leadership Training Program wherein they are currently training their church leaders. The twenty-five churches who answered the survey represent 100 percent. To find the percentage of the churches who have an established LTP and currently training leaders, the grader must calculate the percentage by dividing the number of churches who said “yes” and give their church name and location by the total number of churches that participated in the survey and multiply by one hundred. For example, $\frac{12}{25} = 0.48$. Then multiply the result by one hundred to convert it to a percentage. For example, $0.48 \times 100 = 48$ percent. Therefore, 48 percent of the churches within a forty-five minutes driving range from GOGC have an established viable leadership training program where the leadership are currently training their leaders.

This study can help churches develop and implement a viable LTP at their church. This is what the researchers seek to do with this research study. This study can also aid churches who have an established LTP. The researcher also seeks to use this study as an evaluative tool for churches to ensure their LTP are based on Jesus's Servant Leadership Model. It is crucial that their LTP's are Christ-centered. This study can teach or provide reinforcement to ensure that biblical principles are taught and bring clarity to the need of becoming a servant leader like Jesus Christ. Through this study, they can learn about servant leadership characteristics and developing these characteristics in their lives, as they learn to daily practice the spiritual disciplines to have a deeper relationship with Christ. It is important for pastors and their leadership to have a viable LTP as part of their church policy. It should be church policy for every church to develop and implement an LTP for developing competent leaders and to ensure succession of leadership. Many people are inspired to lead in the church, but they do not have the proper training. By using the curriculum in this study, pastors can prepare members and regular visitors to stay connected to God as He develops them as servant leaders. Having a "servant leadership" focused ministry will train church leaders to focus their ministry by meeting the needs of their congregation and people within their community through acts of kindness and serving them through the love of God. When church leadership focus their attention on meeting the needs of the people, they have a better chance to win them to Christ. This study seeks to be a blueprint for those who do not have an established LTP. Having a Christ-centered ministry and serving as servant leaders will focus their attention on loving and caring for the people. A Leadership Training Program can provide the educational training for those who cannot attend seminary to prepare for leadership. Training in biblical principles is the key to preparing leaders for ministry. Their leadership skills will develop as they apply the Word of God to their lives as they serve one

another. It is important to receive biblical teaching as people learn what is required of them to live the abundant life that Jesus died to give them. Jesus Christ is the exemplary Servant Leader to imitate by demonstrating their faith through obedience to Him. As stated before, the researcher has made this study easy to reproduce at any church no matter the size of the congregation, denomination, and location. Further research is needed to continue these on-going efforts in addressing this gap between servant leadership and church leadership.

APPENDIX A

Christian Formation and Human Development Addendum

Summary of the Human Development Theory and Theological Perspective

In the book *Christian Formation: Integrating Theology & Human Development*, Chapter 4 examines personality development and how it relates to Christian formation.²⁸⁰ Erik Erikson is known for his psychosocial development theory, which offers an overview of personality development.²⁸¹ In his book *Child and Society*, Erikson provides clarity into how a person develops self as a unique individual as he/she finds identity while managing various challenges in life.²⁸² Personality is described as an essential characteristic of the human soul that represents the enduring personhood that differentiates from another.²⁸³ Spirituality is the essential characteristic of the regenerated soul.²⁸⁴ Therefore, personality is referred to as the innate attribute of the soul, and spirituality is the imputed attribute of the soul.²⁸⁵ According to the Christian doctrine of humanity and sanctification, this paper seeks to bring understanding of personality and spirituality as they relate to Christian formation.

Erikson presented eight developmental outcomes to show a successful growth of a person, and they are: 1) self-awareness; 2) self-autonomy; 3) self-worth; 4) self-confidence 5) self-definition; 6) self-competence and intimacy; 7) self-fulfillment; and 8) self-integration.²⁸⁶

²⁸⁰ Jonathan H. Kim, "Personality Development and Christian Formation," In James R. Estep and Jonathan H. Kim, eds. *Christian Formation: Integrating Theology & Human Development* (Nashville, TN: B&H Publishing Group, 2010), 100.

²⁸¹ Ibid., 101.

²⁸² Ibid.

²⁸³ Ibid., 100.

²⁸⁴ Ibid.

²⁸⁵ Ibid., 100-101.

²⁸⁶ Kim, "Personality Development and Christian Formation," 102.

In Erikson's theory, an individual must successfully complete each life stage to progress to the next stage.²⁸⁷ If not, unsolved issues will lead to problems in their life.²⁸⁸ This theory shows that the development of a person is correlated to the interaction between a person's mind and experiences.²⁸⁹ According to the biblical idea of a human soul, the nature of a person proves to be a self-conscious being who has the capability of thinking, feeling, and willing.²⁹⁰

In the Infancy Stage, the first developmental outcome is self-awareness.²⁹¹ The Infancy Stage ranges from birth to 1-2 years old.²⁹² This is where the infant develops a sense of self and trust.²⁹³ The basic conflict is between trust and mistrust.²⁹⁴ In the Toddler Stage, the second developmental outcome is self-autonomy.²⁹⁵ The Toddler Stage ranges from 2-4 years old.²⁹⁶ This is where the toddler develops a sense of independence.²⁹⁷ The basic conflict is between autonomy and shame/doubt.²⁹⁸ In the early Childhood Stage, the third developmental outcome is self-worth.²⁹⁹ The Early Childhood Stage or Preschool Stage ranges from 4-5 years old.³⁰⁰ This is where the child develops a sense of significance.³⁰¹ The basic conflict is between initiative and

²⁸⁷ Kim, "Personality Development and Christian Formation," 102.

²⁸⁸ Ibid.

²⁸⁹ Ibid., 101.

²⁹⁰ Ibid.

²⁹¹ Ibid., 103.

²⁹² Jacobus G. Maree, "The Psychosocial Development Theory of Erik Erikson: Critical Overview" *Early Child Development and Care* 191, no. 7-8 (2021): 1111.

²⁹³ Kim, "Personality Development and Christian Formation," 103.

²⁹⁴ Ibid.

²⁹⁵ Ibid.

²⁹⁶ Maree, "The Psychosocial Development Theory of Erik Erikson," 1111.

²⁹⁷ Kim, "Personality Development and Christian Formation," 103.

²⁹⁸ Ibid.

²⁹⁹ Kim, "Personality Development and Christian Formation," 103.

³⁰⁰ Maree, "The Psychosocial Development Theory of Erik Erikson," 1111.

³⁰¹ Kim, "Personality Development and Christian Formation," 103.

guilt.³⁰² In the Childhood Stage, the fourth developmental outcome is self-confidence.³⁰³ This is considered the Middle Stage or School Age ranges from 5-12 years old.³⁰⁴ This is where the child develops a sense of social competency.³⁰⁵ The basic conflict is between industry and inferiority.³⁰⁶ In the fifth developmental outcome is self-definition in the Adolescence Stage.³⁰⁷ The Adolescence Stage ranges from 13-19 years old.³⁰⁸ This is where the adolescence develops a sense of identity.³⁰⁹ The basic conflict is between identity and role confusion.³¹⁰ It is important for the adolescent to establish his or her identity to prevent an identity crisis. In the sixth developmental outcome is self-competence and intimacy in the Young Adulthood Stage.³¹¹ The Young Adult Stage ranges from 20-40 years old.³¹² This is where the young adult develops a sense of intimacy.³¹³ The basic conflict is between intimacy and isolation.³¹⁴ In the seventh developmental outcome is self-fulfillment in the Middle Adulthood Stage.³¹⁵ This is also known as the Middle Age Stage that ranges from 40-65 years old.³¹⁶ This is where the adult develops a

³⁰² Kim, "Personality Development and Christian Formation," 103.

³⁰³ Ibid.

³⁰⁴ Maree, "The Psychosocial Development Theory of Erik Erikson," 1111.

³⁰⁵ Kim, "Personality Development and Christian Formation," 103.

³⁰⁶ Ibid.

³⁰⁷ Ibid.

³⁰⁸ Maree, "The Psychosocial Development Theory of Erik Erikson," 1111.

³⁰⁹ Kim, "Personality Development and Christian Formation," 103.

³¹⁰ Ibid.

³¹¹ Ibid.

³¹² Maree, "The Psychosocial Development Theory of Erik Erikson," 1111.

³¹³ Kim, "Personality Development and Christian Formation," 103.

³¹⁴ Ibid.

³¹⁵ Kim, "Personality Development and Christian Formation," 103.

³¹⁶ Maree, "The Psychosocial Development Theory of Erik Erikson," 1111.

sense of altruism.³¹⁷ In the eighth developmental outcome is self-integration in the Late Adulthood Stage.³¹⁸ This is where the late adult develops a sense of coherent and integrated self.³¹⁹ The Late Adulthood Stage or Older Adulthood Stage ranges from 65 years to death.³²⁰ The basic conflict in the eighth developmental outcome is integrity and despair.³²¹

The theological perspective of human development is that humanity was made in the image of God with a body and soul, which is known as the *imago Dei* in Gen 1:26-27.³²² This doctrine explains the four attributes of the human soul which are: 1) rationality; 2) personality; 3) morality; and 4) spirituality.³²³ These four attributes are similar to God's communicable attributes, and they are unified by the higher order internal relations that characterized and constitute human personhood.³²⁴ All human beings are born with a personality which makes each person unique from another. Spirituality is different from personality because it is not innate but imputed to a person when they repent of his or her sins and accepts Jesus Christ as their Lord and Savior (Eph 2:8-10).³²⁵ Therefore, spirituality is the imputed attribute of the regenerated soul following justification.³²⁶ When grounded in the image of God, the nature of the human soul can reflect the attributes of the tri-personal God.³²⁷ A person's personality and spirituality can help

³¹⁷ Kim, "Personality Development and Christian Formation," 103.

³¹⁸ *Ibid.*

³¹⁹ *Ibid.*

³²⁰ Maree, "The Psychosocial Development Theory of Erik Erikson," 1111.

³²¹ Kim, "Personality Development and Christian Formation," 103.

³²² *Ibid.*, 108-109.

³²³ *Ibid.*, 109.

³²⁴ *Ibid.*

³²⁵ *Ibid.*

³²⁶ Kim, "Personality Development and Christian Formation," 110.

³²⁷ *Ibid.*, 112.

their perception of others.³²⁸ A person without a personality lacks the quality that makes him or her unique, and a person who is without spirituality is one who has an unregenerated soul and is separated from God due to his or her sins.³²⁹

Christian formation is described through the process of sanctification where the believer's personality and spirituality become more synthesized.³³⁰ Through redemption, God attributes a new spirituality with the believer through the indwelling Spirit.³³¹ He or she is no longer spiritually dead but is a new creation in Christ Jesus (2 Cor 5:17). The believer's goal is to become like Christ (Rom 8:29). The goal of spiritual maturity is the lifelong process of formation where a person's personality and spirituality become fully fused and they become a renewed person reflecting Christ.³³² The end result of Christian formation is called glorification when the believer goes to heaven, and sanctification is ultimately fulfilled.³³³

How the Participants in the Student's Action Research Will Grow Theologically (Christian Formation) When the Human Developmental Theory is Applied

In this DMIN action research, the participants will apply Erikson's Psychosocial Development Theory as they realize how unique God created them from others. They will realize that their personalities are important to God and how He uses them in their leadership role in the church. The researcher will also teach them Scriptures so they can grow spiritually as they examine Jesus's Servant Leadership Model and apply the Word to their daily lives. The

³²⁸ Kim, "Personality Development and Christian Formation," 112,

³²⁹ Ibid.

³³⁰ Ibid., 113.

³³¹ Ibid.

³³² Ibid.

³³³ Ibid., 114.

participants are able to develop servant leadership characteristics like Jesus as they obey the Spirit of God (Gal 5:22-23). They will know that they were created in the image of God, and their identities are in Jesus Christ (Gen 2:26-27). As children of God, they are empowered by the His Spirit to imitate Him and do good works. Therefore, they are able to effectively lead others to Christ and accomplish the church mission (Eph 4:11-13; Matt 28:19-20).

How This Can Be Measured and Determined Through the Action-oriented Intervention Approved in Chapter 3

Erikson's Psychosocial Development Theory is important because it provides insight of the developmental stages of a person's life from infancy to death as the person develops social relationships that help shape their personality and growth at each developmental stage.³³⁴ Erikson's Psychosocial Development Theory can be measured and evaluated by the researcher through methodologies such as surveys and questionnaires for each developmental outcome. The researcher will create a survey for the eight developmental stages to measure and evaluate the participants. She will use the Erikson Psychosocial Stage Inventory, Modified version (MEPSI), which is a survey that uses the five-point Likert scale: 1=Completely Untrue; 2=Somewhat Untrue; 3=Untrue; 4=True Somewhat; and 5=Completely True. The participants must choose the best answer to each question. This scale is comprised of six items which are three statements for the positive and three statements for the negative.

Stage Five is self-definition in the Adolescence Stage. The conflict is between identity and role confusion. Therefore, identity is the positive, and role confusion is the negative. The researcher will measure if the participants successfully manage or fail to manage the conflict in

³³⁴ Cherry, "Erikson's Stages of Development," August 3, 2022.

each developmental outcome. This is why the MEPSI is a measuring tool designed to measure strength of the individual's psychosocial attributes that arises from progression through Erikson's eight stages of development.³³⁵ The survey will be called the "Identity Development Survey" consisting of forty-eight questions. There will be six questions for each developmental stage. The survey will also have background information for demographics such as their gender, age, race, marital status, parental status, and educational background. The survey will take approximately twenty minutes. The researcher will use the SPSS to complete the descriptive statistics. The findings should give the researcher insight on how important it is for each participant to become competent in each developmental stage. The goal is for each person to come to a resolution at each stage during the conflict. When a person does not rise above the conflict or master it, then they have not become competent in that developmental stage. Instead of feeling competent at that stage, they feel a sense of inadequacy, which can affect his or her identity/personality. Therefore, the data will show a low positive in identity, and a high negative in role confusion. As you can see, Erik Erikson's Psychosocial Theory is an important theory used to examine personality development and how it relates to Christian formation.

³³⁵ D. Rosenthal, R. Gurney, and S. M. Moore, "From Trust to Intimacy: A New Inventory for Examining Erikson's Stages of Psychosocial Development," *Journal of Youth and Adolescent* 10 (1981): 525.

APPENDIX B

LEADERSHIP TRAINING CURRICULUM SYLLABUS

Objective: The Leadership Training Course is designed to train every believer of Jesus Christ in righteousness by teaching biblical principles of the Word of God. The leader/researcher sees every believer as a leader called by God to grow spiritually to make other disciples (Eph 4:11-13; Matt 28:18-20). Jesus's Servant Leadership Model will be used to inspire the participants to serve others' needs first and the good of the whole church to accomplish the goal of discipleship.

WEEK 1: Surveys and Questionnaires

WEEK 2: Face-to-Face Interviews

WEEK 3: "Jesus Christ, The Perfect Example of Servant Leadership"

Scriptures: John 5:30; 6:68-69; Phil 2:5-11

Group Activity-"Follow the Leader"

WEEK 4: "The Characteristics of a Leader"

Scriptures: Gal 5:22-23; 2 Pet 1:3-10

Group Activity- "Transformation"

WEEK 5: "Spiritual Disciplines"

Scriptures: Rom 12:29; 1 Cor 13:11; 14:20

Group Activity- "Putting the Pieces Together"

WEEK 6: "Being a Servant Leadership"

Scriptures: Matt 20:20:28; Mark 10:45

Group Activity- "Case Study-Jesus Washing His Disciples' Feet in John 13:1-17"

WEEK 7: Synthesize Data

WEEK 8: Synthesize Data

APPENDIX C
INTERVIEW APPOINTMENT SCHEDULE
SIGN UP SHEET

1) 9:00 a.m.-9:30 a.m. _____

2) 9:45 a.m.-10:15 a.m. _____

3) 10:30 a.m.-11:00 a.m. _____

4) 11:15 a.m.-11:45 a.m. _____

5) 1:30 p.m.-2:00 p.m. _____

6) 2:30 p.m.-3:00 p.m. _____

7) 3:30 p.m.-3:45 p.m. _____

8) 4:00 p.m.-4:30 p.m. _____

9) 4:45 p.m.-5:15 p.m. _____

10) 5:30 p.m.-6:00 p.m. _____

Note: Other interviews will be over the telephone according to the schedule of the participants.

APPENDIX D

WEEK 1: LEADERSHIP TRAINING COURSE SCHEDULE*LOCATION: FELLOWSHIP HALL***Orientation Week 1**

9:00 a.m.- Class begins.

9:05 a.m.- Prayer, Introduction, and Course Objective.

9:20 a.m.- Participants are given their assigned numbers, and the Inside Observer is chosen.

9:30 a.m.- Leadership Self-Assessment Survey

10:00 a.m.- Researcher dismisses participants for 15 min. break (snacks and refreshments).

10:15 a.m.- Communication Survey

10:45 a.m.- Spiritual Gift Test

11:00 a.m.- Myers Briggs Type Indicator Personality Test

11:15 a.m.- Break

11:30 am.- Participants are given the Spiritual Growth Plan.

11:20 a.m.- Time to answer questions if any. Research explained participants will meet next week at each participant's face-to-face interview appointment time in the sanctuary.

11:40 a.m.- Travel Stipend given.

WEEK 2: LEADERSHIP TRAINING COURSE SCHEDULE*LOCATION: SANCTUARY***Orientation Week 2***Interview Schedule*

- 1) 9:00 a.m.-9:30 a.m.

- 2) 9:45 a.m.-10:15 a.m.

- 3) 10:30 a.m.-11:00 a.m.

- 4) 11:15 a.m.-11:45 a.m.

- 5) 1:30 p.m.-2:00 p.m.

- 6) 2:30 p.m.-3:00 p.m.

- 7) 3:30 p.m.-3:45 p.m.

- 8) 4:00 p.m.-4:30 p.m.

- 9) 4:45 p.m.-5:15 p.m.

- 10) 5:30 p.m.-6:00 p.m.

WEEK 3: LEADERSHIP TRAINING COURSE SCHEDULE

LOCATION: FELLOWSHIP HALL

9:00 a.m.- Class begins.

9:05 a.m.- Prayer, Introduction, and Course Objective.

9:20 a.m.- Lesson 1: “Jesus Christ, The Perfect Example of a Servant Leader.”

9:50 a.m.- Researcher asks and answers questions.

10:00 a.m.- Researcher dismisses participants for 15 min. break (snacks and refreshments).

10:15 a.m.- Participants are assigned to their focus groups: A, B, C. Inside observer will take notes and observe during each activity with the two outside observers.

10:15 a.m.- “Follow the Leader” will take 1 hour as the activity is recorded.

11:15 a.m.- Break

11:30 a.m.- Group Discussion

11:50 a.m.- Time to answer questions if any. Travel Stipend given.

11:55 a.m.- Class Dismiss. Researcher meets with insider and outsider observers about their findings and the meeting will be recorded.

WEEK 4: LEADERSHIP TRAINING COURSE SCHEDULE

LOCATION: FELLOWSHIP HALL

9:00 a.m.- Class begins.

9:05 a.m.- Prayer, Introduction, and Course Objective.

9:20 a.m.- Lesson 2: “Characteristics of a Leader.”

9:50 a.m.- Researcher asks and answers questions.

10:00 a.m.- Researcher dismisses participants for 15 min. break (snacks and refreshments).

10:15 a.m.- Participants are assigned to their focus groups: A, B, C. Inside observer will take notes and observe during each activity with the two outside observers.

10:15 a.m.- “Transformation” will take 1 hour as the activity is recorded.

11:15 a.m.- Break

11:30 a.m.- Group Discussion

11:50 a.m.- Time to answer questions if any. Travel Stipend given.

11:55 a.m.- Class Dismiss. Researcher meets with insider and outsider observers about their findings and the meeting will be recorded.

WEEK 5: LEADERSHIP TRAINING COURSE SCHEDULE*LOCATION: FELLOWSHIP HALL*

9:00 a.m.- Class begins.

9:05 a.m.- Prayer, Introduction, and Course Objective.

9:20 a.m.- Lesson “Spiritual Disciplines.”

9:50 a.m.- Researcher asks and answers questions.

10:00 a.m.- Researcher dismisses participants for 15 min. break (snacks and refreshments).

10:15 a.m.- Participants are assigned to their focus groups: A, B, C. Inside observer will take notes and observe during each activity with the two outside observers.

10:15 a.m.- “Putting the Pieces Together” will take 1 hour as the activity is recorded.

11:15 a.m.- Break

11:30 a.m.- Group Discussion

11:50 a.m.- Time to answer questions if any. Travel Stipend given.

11:55 a.m.- Class Dismiss. Researcher meets with insider and outsider observers about their findings and the meeting will be recorded.

WEEK 6: LEADERSHIP TRAINING COURSE SCHEDULE*LOCATION: FELLOWSHIP HALL*

9:00 a.m.- Class begins.

9:05 a.m.- Prayer, Introduction, and Course Objective.

9:20 a.m.- Lesson “Being a Servant Leader.”

9:50 a.m.- Researcher asks and answers questions.

10:00 a.m.- Researcher dismisses participants for 15 min. break (snacks and refreshments).

10:15 a.m.- Participants are assigned to their focus groups: A, B, C. Inside observer will take notes and observe during each activity with the two outside observers.

10:15 a.m.- “Case Study-Jesus Washing His Disciples’ Feet in John 13:1-17” will take 1 hour as the activity is recorded.

11:15 a.m.- Break

11:30 a.m.- Group Discussion

11:50 a.m.- Time to answer questions if any. Travel Stipend given.

11:55 a.m.- Class Dismiss. Researcher meets with insider and outsider observers about their findings and the meeting will be recorded.

APPENDIX E
PERMISSION REQUEST LETTER

September 22, 2023

Gospel of Grace Church Board
Church Leadership
2663 Mary Road
Scranton, South Carolina 29591

Dear Gospel of Grace Church Board,

As a graduate student in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The title of my research project is “Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina.” The purpose of my research is to develop leadership skills and characteristics by teaching biblical principles of Jesus’s Servant Leadership Model during an eight-week Leadership Training Program.

I am writing to request your permission to conduct my research at Gospel of Grace Church and utilize your membership list to recruit participants for my research and contact members of your staff/church/organization to invite them to participate in my research study.

Participants will be asked to complete the attached survey/contact me to schedule an interview/etc. The data will be used to verify whether the intervention accomplished its purpose. Participants will be presented with informed consent information prior to participating. Taking

part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval—OR—respond by email to the researcher's email address. A permission letter document is attached for your convenience.

Sincerely,

Willa Dean Montgomery

Willa Dean Montgomery

Pastor

Email: [REDACTED]

APPENDIX F
PERMISSION LETTER

September 24, 20023

Gospel of Grace Church Board

Church Leader

2663 Mary Road

Scranton, South Carolina 29591

Dear Willa Dean Montgomery:

After a careful review of your research proposal entitled “Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina” have decided to grant you permission to access our membership list.

Check the following boxes, as applicable:

We” will provide our membership list to Willa Dean Montgomery, and Willa Dean Montgomery may use the list to contact our members to invite them to participate in her research study and use the church’s facilities as needed to fulfill her research project.

We grant permission for Willa Dean Montgomery to contact Gospel of Grace Church’s members to invite them to participate in her research study.

We will not provide potential participant information to Willa Dean Montgomery, but we agree to provide her study information to the church board on her behalf.

Sincerely,

Gospel of Grace Church Board
Church Leadership

APPENDIX G
RECRUITMENT EMAIL OR LETTER

Dear Potential Participant:

As a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is to develop leadership skills and characteristics in church leaders by teaching them the biblical principles of Jesus's Servant Leadership Model during an eight-week Leadership Training Program which you will only need to participate in the first six weeks, and I am writing to invite you to join my study.

All information given is kept confidential, and it is used only for research purposes.

Background Information:

Name _____ Email _____

___ Age M/F Gender ___

(African American/ Caucasian/Hispanic) _____ Race

Choose Yes or No by writing Y/N in the blank.

___ Have you accepted Jesus Christ as your personal Lord/Savior?

___ Are you a church leader?

___ Do you want to improve your leadership skills/characteristics?

___ Are you a member of Gospel of Grace Church?

___ Still in HS ___ Graduated ___ Some College

___ College Degree ___ Other

Participants must be 16 years of age or older. Anyone who is 16 or 17 years old will need a parental consent form signed. Participants will be asked to take anonymous written and online Personality and Spiritual Gift Tests, take part in a one-on-one, audio-recorded, in-person interview, and take part in video-recorded focus group activities. It should take approximately 1 hour and 15 minutes to complete all the surveys, tests, and a questionnaire during the first week of Orientation, 30 minutes per interview during Week Two of Orientation, 1 hour for each focus group activity, 20 minutes for each focus group discussion to complete the procedures listed.

Participation will be completely confidential. The Spiritual Growth Survey will take approximately 15 minutes, and the Post-Class Survey will also take approximately 15 minutes.

Participation will be completely anonymous, and no personal, identifying information will be collected. An assigned number will be given to each participant, and each participant will need to write their assigned number on every research tool such as surveys. They will wear their assigned number on the front and back of their shirts to identify each participant during the focus group leadership skill-developing activity for the observers for notetaking and data analysis purposes for this study.

To participate, please complete the attached survey and return it by email at

████████████████████. Please read, sign, and return the attached parental consent document to your child's teacher/school if your child will participate in the study. If you meet my participant criteria, I will contact you to schedule an interview and work with you to schedule a time for an interview.

A consent document is provided as the first page of the survey/is attached to this letter/email will be given/emailed to you if you meet the study criteria/will be sent home with your child/will be

given to you at the time of one week before survey. The consent document contains additional information about my research.

Because participation is anonymous, you do not need to sign and return the consent document unless you would prefer to do so. After you have read the consent form, please click the button/link to proceed to the survey/complete and return the survey. Doing so will indicate that you have read the consent information and would like to take part in the study.

If you choose to participate/allow your child to participate, you will need to sign the consent document and return it to me at the time of Orientation. Your child's school/teacher. If your child chooses to participate, he/she will need to sign the same consent form that you will sign./will be presented with consent information prior to the survey and interview. If your child chooses to participate, she/he will need to sign and return the attached consent form to me at the time of Orientation. You will be given a consent form to sign prior to the survey, and the information will be explained to you.

PLEASE FILL OUT THE TOP PORTION OF THIS LETTER AND SEND IT MY

EMAIL: [REDACTED]

Participants will receive a \$5 Visa gift card.

Sincerely,

Willa Dean Montgomery

Willa Dean Montgomery

Pastor
[REDACTED]

APPENDIX H
PRE-CLASS QUESTIONNAIRE

The purpose of this questionnaire is to find out what you hope to learn from these Leadership Training Classes and to conduct a needs assessment of where the participants are at with their prior knowledge and mindset concerning leadership. There will be twenty questions on the Pre-Class Questionnaire that you will need to answer in the way you feel most closely represents your feelings about the task.

1) What specific leadership skills are you expecting to learn from these leadership classes?

2) What does leadership mean? _____

3) Who is the church? _____

4) What is the mission of the church? _____

5) How does leadership affect the mission of the church? _____

6) What is your leadership role in the church? _____

7) What are some characteristics of a church leader?

8) What are your duties in the church? (If you have no duties, please explain the reason.)

9) What scriptures have the Great Commission given by Jesus Christ to His disciples?

10) What does it mean to be a servant of Jesus Christ? _____

11) What are some characteristics of a servant of Jesus Christ?

12) Was Jesus a Servant Leader? Why? Give examples and scriptural references.

13) What scripture passages refer to the fruit of the Spirit? _____

14) How many attributes does the fruit of the Spirit have? _____

15) Please list the attributes of the fruit of the Spirit.

16) Were the class objectives clear so that you understood them?

17) Are you clear about the vision of your church? _____

18) What is the Vision Statement of your church?

19) What is the Mission Statement of your church?

20) When was the last time you shared the gospel and won someone to Christ bringing them to salvation?

APPENDIX I
CONSENT FORM
Informed Consent

Title of the Project: “Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina”

Principal Investigator: Willa Dean Montgomery, Doctoral Candidate, John W. Rawlings School of Divinity, Liberty University

Invitation to be part of a Research Study

You are invited to participate in a research study. To participate, you must be 16 years of age or older. Anyone who is 16 or 17 years old will need a parental consent form signed, taking part in this research project is voluntary.

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

The purpose of the study is to develop leadership skills and characteristics by teaching biblical principles of Jesus’s Servant Leadership Model during an eight-week Leadership Training Program which you will only need to participate in the first six weeks.

What will happen if you take part in this study?

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

1. The first task is to participate in surveys, tests, and a questionnaire that is estimated to take 1 hour and 15 minutes.
2. The second task is to participate in a face-to-face interview with the researcher that is estimated to take 30 minutes.
3. The third task is to participate in leadership training instruction, and then, in skill-developing activities in focus groups estimated at 1 hour and 30 minutes. These activities need to be video recorded.

4. The additional task will be a focus group discussion on the group leadership skills activities estimated to take 20 minutes. The participants' discussion will also be recorded.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study include increased development of leadership skills and characteristics, increased knowledge of the Word of God, and being awarded a Leadership Training Completion Certificate. Those who drive to each session will receive a travel stipend of \$10 for gas at the end of each session for travel reimbursement. Snacks and refreshments will be provided for the participants.

Benefits to society include proving the importance of church leadership developing leadership skills and servant leadership characteristics like Jesus for effective ministry.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life. The risks involved in this study include the participants being blindfolded and are led by their group leader to a designated location by his or her voice building trust. Any leadership skill activity will have minimal risk. To reduce risk in leadership skills activities, the researcher will monitor participants, discontinue the activity if need, and provide referral information for counseling services.

I am a mandatory reporter. During this study, if I receive information about child abuse, child neglect, elder abuse, or intent to harm self or others, I will be required to report it to the appropriate authorities.

How will personal information be protected?

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

- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with people outside of the group.

- Data collected from you may be used in future research studies and/or shared with other researchers. If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.
- Data will be stored in a locked file cabinet. After three years, all hardcopy records will be shredded.
- Recordings will be stored on a password-locked computer for three years until participants have reviewed and confirmed the accuracy of the transcripts and then deleted. The researcher and members of her doctoral committee will have access to these recordings.

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

Participants will be compensated for participating in this study. Week Six is the conclusion of the Leadership Training Course, and the participants will receive a \$5 Visa gift card. Any participant who chooses to withdraw from the study after beginning but before completing all study procedures will receive a \$0 gift card. There will be snacks and refreshments available for participants in this study. The participants who drive to each session will receive a travel stipend of \$10 for gas at the end of session for travel reimbursement. They will also receive a Leadership Training Course Completion Certificate.

Is study participation voluntary?

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

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

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you conducting a focus group will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

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

If the researcher is a faculty member, the sponsor's name and email information may be removed. Otherwise, it is required.

The researcher conducting this study is Willa Dean Montgomery. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Donald Hicks, at [REDACTED].

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

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

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.

If you will be recording or photographing participants, retain the below checkbox and permission statement and remove the listed methods that do not apply to your study. If you will NOT be recording your participant(s), please remove the checkbox and permission statement.

The researcher has my permission to audio-record/video-record/photograph me as part of my participation in this study.

Printed Subject Name

Signature & Date

APPENDIX J
PARENTAL CONSENT FORM

Title of the Project: “Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina”

Principal Investigator: Willa Dean Montgomery, Researcher. Doctoral Candidate, John W. Rawlings School of Divinity, Liberty University

Invitation to be Part of a Research Study

_____ is invited to participate in a research study. To participate, she must be at least 16 years old or/and a member of Gospel of Grace Church. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to allow your child to take part in this research project.

What is the study about and why are we doing it?

The purpose of the study is to develop leadership skills and characteristics by teaching biblical principles of Jesus’s Servant Leadership Model to participants during an eight-week Leadership Training Program which you will only need to participate in the first six weeks.

What will participants be asked to do in this study?

If you agree to allow your child to be in this study, I will ask them to do the following:

1. The first task is to participate in surveys, tests, and a questionnaire that is estimated to take 1 hour and 15 minutes.
2. The second task is to participate in a face-to-face interview with the researcher that is estimated to take 30 minutes.
3. The third task is to participate in leadership training instruction, and then, in skill-developing activities in focus groups estimated at 1 hour and 30 minutes. These activities need to be video recorded.

4. The additional task will be a focus group discussion on the group leadership skills activities estimated to take 20 minutes. The participants' discussion will also be recorded.

How could participants or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study are increased development of leadership skills and characteristics, increased knowledge of the Word of God, and being awarded a Leadership Training Course Completion Certificate. Those who drive to each session will receive a travel stipend of \$10 for gas at the end of each session for travel reimbursement.

Benefits to society include proving how important church leaders must develop leadership skills and servant leadership characteristics like Jesus for effective ministry.

What risks might participants experience from being in this study?

Minimal risk, but the possibility of psychological stress exists. The expected risks from participating in this study are minimal, which means they are equal to the risks your child would encounter in everyday life. The risks involved in this study include wearing a blindfold and trusting her focus group member leader to lead your child to safety to a designated location. To reduce risk, I will monitor the participants.

I am a mandatory reporter. During this study, if I receive information about child abuse, child neglect, elder abuse, or intent to harm self or others, I will be required to report it to the appropriate authorities.

How will personal information be protected?

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

- Participant responses will be kept confidential by replacing names with pseudonyms. A number will be assigned to each participant, and they will write their assigned number on each document and wear their number during each focus group activity for observation and notetaking purposes to help collect data for the study.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

- Data collected from your child may be used in future research studies and/or shared with other researchers. If data collected from your child is reused or shared, any information that could identify your child, if applicable, will be removed beforehand.
- Data will be stored in a locked file cabinet. After three years, all hardcopy records will be shredded.
- Recordings will be stored on a password locked computer for three years until participants have reviewed and confirmed the accuracy of the transcripts and then deleted. The researcher and members of her doctoral committee will have access to these recordings.

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

Participants will be compensated for participating in this study. Week Six is the conclusion of the Leadership Training Course, and the participants will receive a \$5 gift card and be awarded a Leadership Training Course Completion Certificate. Any participant who chooses to withdraw from the study after beginning but before completing all study procedures will not be compensated. Snacks and refreshments will be provided for participants. The participants who drive to each session will receive a travel stipend of \$10 for gas at the end of session for travel reimbursement.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to allow your child to participate will not affect your or her current or future relations with Liberty. If you decide to allow your child to participate, she is free to not answer any question or withdraw at any time.

What should be done if a participant wishes to withdraw from the study?

If you choose to withdraw your child from the study or your child chooses to withdraw, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw her, or should your child choose to withdraw, data collected from your child, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your child's contributions to the focus group will not be included in the study if you choose to withdraw her or your child chooses to withdraw.

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

The researcher conducting this study is Willa Dean Montgomery. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at [REDACTED]
[REDACTED] You may also contact the researcher's faculty sponsor, Dr. Donald Hicks, at [REDACTED]

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

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Parental Consent: By signing this document, you are agreeing to allow your child 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 allowing my child to participate in the study.

The researcher has my permission to audio-record, video-record, photograph my child as part of his/her participation in this study.

Printed Child's/Student's Name

Parent/Guardian's Signature

Date

Minor's Signature

Date

APPENDIX K
RECRUITMENT: FOLLOW UP

Dear Potential Participant,

As a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The last two weeks a letter was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to sign and return the attached informed consent document to me if you would like to participate and have not already done so. The deadline for participation is _____.

Participants must be 16 years of age or older or/and a member of Gospel of Grace Church.

1. The first task is to participate in surveys, tests, and a questionnaire estimated to take 1 hour and 15 minutes. (Week One)
2. The second task is to participate in a face-to-face interview with the researcher estimated to take 30 minutes. (Week Two)
3. The third task is to participate in leadership training instruction, and then, in skill-developing activities in focus groups estimated to take 1 hour and 30 minutes. These activities need to be video recorded. (Week Three to Week Six)
4. The fourth task will be a focus group discussion on the leadership skills activities estimated to take 20 minutes. The participants' discussion will also be recorded. (Week Three to Week Six)

Pseudonyms names will be given, and background information will be requested as part of this study, but participant identities will not be disclosed. A number will be assigned to each participant, and they will write their assigned number on each document and wear number during each focus group activity for observation and notetaking purposes to help collect data for the study.

A consent document is provided as the second page to your recruitment letter. The consent document contains additional information about my research.

If you choose to participate, you will need to sign the consent document and return it to me at the time of surveys and questionnaires. If your child chooses to participate, she will need to sign the same consent form that you will sign and will be presented with consent information prior to the surveys.

The direct benefits participants should expect to receive from taking part in this study include increased development of leadership skills and characteristics, increased knowledge of the Word of God, and being awarded a Leadership Training Course Completion Certificate. Those who drive to each session will receive a travel stipend of \$10 for gas at the end of each session for travel reimbursement. Snacks and refreshments will be provided for the participants.

Sincerely,

Willa Dean Montgomery

Willa Dean Montgomery

Pastor

APPENDIX L
ANNOUNCEMENT

“Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina”

- Are you 16 years old or older?
- Are you a member of Gospel of Grace Church?

If you answered yes to both of the questions listed above, you may be eligible to participate in a research study.

The purpose of this research study is to develop leadership skills and characteristics by teaching biblical principles of Jesus’s Servant Leadership Model to participants during an eight-week Leadership Training Program in which you will only need to participate in the first six weeks.

Participants will be asked to participate in surveys, tests, a questionnaire, and an interview, which are estimated to take 1 hour and 45 minutes.

They will also participate in leadership training instruction and leadership skill-developing activities in focus groups estimated at 1 hour and 30 minutes each session. These activities will be video recorded.

Then, the participants will have a focus group discussion on the leadership skills activities estimated to be 20 minutes each session. The focus group discussion will also be recorded.

Benefits include:

Participants will receive a \$5 Visa gift card at the end of the study. Snacks and refreshments will be provided. A Leadership Training Course Completion Certificate will be given to each participant who completes the course. Every participant who drives to each session will receive a travel stipend each day of \$10 for gas for reimbursement. Snacks and refreshments will be provided for the participants.

If you would like to participate, contact the researcher at the phone number or email address provided below.

Willa Dean Montgomery, a doctoral candidate in John W. Rawlings School of Divinity at Liberty University, is conducting this study.

Please contact **Willa Dean Montgomery** at [REDACTED] for more information.

Liberty University IRB – 1971 University Blvd., Green Hall 2845, Lynchburg, VA 24515

APPENDIX M
INSIDE OBSERVER FLYER

Inside Observer Needed

“Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina”

- Are you skilled in observing others properly?
- Are you skilled at taking notes quickly?

If you answered yes to both of the questions listed above, you may be eligible to participate in a research study.

The purpose of this research study is to develop leadership skills and characteristics by teaching biblical principles of Jesus’s Servant Leadership Model to participants during an eight-week Leadership Training Program in which you will only need to participate in the first six weeks .

An Inside Observer will be chosen from among the study participants who have skills in observation and notetaking. He or she will need to observe participants in their leadership skill-developing activities in their focus groups while taking notes in the journals given by the researcher. The notes need to be readable.

The purpose of observation while taking notes is to show how participants interact with each other and respond to the activities. The participants will wear a number on the front and back of their shirts for you to identify each participant in each activity for your notetaking purposes. You will meet with the researcher after class each session to discuss your findings, and the meeting will be recorded. For example, who took charge, and who delegated tasks? Describe the communication among the group.

Benefits include:

The Inside Observer will receive a \$10 Visa gift card at the end of the study during Week Six.

If you would like to participate, contact the researcher at the phone number or email address provided below.

Willa Dean Montgomery, a doctoral candidate in John W. Rawlings School of Divinity at Liberty University, is conducting this study.

Please contact **Willa Dean Montgomery** at [REDACTED] for more information.

Liberty University IRB – 1971 University Blvd., Green Hall 2845, Lynchburg, VA 24515

APPENDIX N

OUTSIDE OBSERVERS' FLYER

Outside Observers Needed

“Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina”

- Are you skilled in observing others properly?
- Are you skilled in taking notes quickly?

If you answered yes to both of the questions listed above, you may be eligible to participate in a research study.

The purpose of this research study is to develop leadership skills and characteristics by teaching biblical principles of Jesus’s Servant Leadership Model to participants during an eight-week Leadership Training Program which you will only need to participate in the first six weeks.

Outside Observers will be asked to participate in observation while taking notes during leadership developing skills activities by participants in the journals provided by the researcher.

Then, the Outside Observers will meet with the researcher after class each session to discuss their findings, and each meeting will be video recorded.

Benefits include:

Each Outside Observer will receive a \$25 Visa gift card during Week Six, and classes will need to be attended on Saturdays from 10 a.m. to 12 p.m. There will be a travel stipend of \$10 each session.

If you would like to participate, contact the researcher at the phone number or email address provided below.

Willa Dean Montgomery, a doctoral candidate in the School of John W. Rawlings School of Divinity at Liberty University, is conducting this study.

Please contact **Willa Dean Montgomery** at [REDACTED] for more information.

Liberty University IRB – 1971 University Blvd., Green Hall 2845, Lynchburg, VA 24515

APPENDIX O

INDEPENDENT EXPERT FLYER

Independent Expert Needed

“Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina”

- Do you have a Doctor of Ministry Degree?
- Are you skilled or an expert in data analysis?

If you answered yes to both of the questions listed above, you may be eligible to participate in a research study.

The purpose of this research study is to develop leadership skills and characteristics by teaching biblical principles of Jesus’s Servant Leadership Model to participants during an eight-week Leadership Training Program which you will only need to participate in the last two weeks.

The Independent Expert will be asked to cross-check the researcher’s data analyzed from all the data compiled from the surveys, tests, a questionnaire, notes from observations from inside and outside observers, interviews, and video recordings.

The Independent Expert will advise the researcher on her data analysis before she puts her findings in graphic form. These meetings will be video recorded.

Benefits include:

The Independent Expert will receive a \$100 Visa gift card at the end of the study.

If you would like to participate, contact the researcher at the phone number or email address provided below.

Willa Dean Montgomery, a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, is conducting this study.

Please contact **Willa Dean Montgomery** at [REDACTED] for more information.

Liberty University IRB – 1971 University Blvd., Green Hall 2845, Lynchburg, VA 24515

APPENDIX P

LEADERSHIP SELF-ASSESSMENT SURVEY

This is a learning instrument used to assess and reflect your capabilities and desire to develop your leadership skills. For each of the twenty questions listed below, with 5 being Almost True and 1 being Almost Never True by circling the number that you feel most closely represents your feelings about the task.

Likert Scale: 1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

Circle your answer.

1. I like to take the initiative of getting the task done.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

2. I am honest and fair.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

3. I can listen and follow directions in a timely manner.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

4. My actions are consistent.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

5. I enjoy serving people.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

6. I create a positive atmosphere.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
7. I am a teachable person.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
8. I enjoy communicating with others.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
9. I show loyalty to the company and to the team members.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
10. I love to encourage those around me.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
11. I make decisions with input from others.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
12. I can accept constructive criticism and learn from my mistakes.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
13. I display tolerance and flexibility.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

14. I know how to develop a plan and carry the plan out with my team.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
15. I am conducting the mission of the church.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
16. I set objectives and follow them through to completion.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
17. It is easy for me to get impatient with people.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
18. If people do not want to do something my way, then I do not want to participate in it.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
19. I listen to feedback and ask questions.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True
20. I want everyone to spiritually grow in the knowledge of Jesus Christ.
1=Almost Never True 2=Seldom True 3=Occasionally True 4=Frequently True 5=Almost Always True

APPENDIX Q
LEADERSHIP SELF-ASSESSMENT SURVEY
Score Scale

The Leadership Self-Assessment Survey is an assessment tool to identify key areas in which participants build their leadership skills for effective ministry. The researcher created a Score Scale to measure these specific areas in where leadership skills are developed, but she had to label the areas she wanted to assess that play an important role in developing these skills. These areas of are:

- 1) Communication;
- 2) Trust;
- 3) Team Building;
- 4) Community.

The specific survey questions provided a measurement in these areas. Questions numbers one, three, six, eight, ten, eleven, twelve, and nineteen assess the area of Communication.

Questions numbers two and nine assess the area of Trust. Question numbers four, five, seven, seventeen, and eighteen assess the area of Team Building. Question numbers thirteen, fourteen, fifteen, sixteen, and twenty assess the area of Community. The Score Scale was created by the researcher where it measures the score ranges from high, medium high, medium, and low. Each question can receive a maximum of five points. The responder can receive a maximum of forty points in the area of Communication; ten points in the area of Trust; twenty-five points in both the areas of Team Building, and Community. The Score Scale is as follows: In the area of Communication, a High score range is thirty-five to forty points; Medium High score range is thirty-one to thirty-four points; Medium score range is nineteen to thirty points; and a low score range is zero to eighteen points. In the area of Trust, a High score range is eight to ten points;

Medium High score range is six to eight points; Medium score range is three to five points.; and the Low score range is zero to four points. In the area of Team Building, the High score range is twenty to twenty-five points; Medium High score range is eighteen to nineteen points; Medium score range is fifteen to seventeen points; and the Low range is zero to fourteen points. In the area of Community, the High score range is twenty to twenty-five points; the Medium High score range is eighteen to nineteen points; the Medium score range is fifteen to seventeen points; and the Low score range is zero to fourteen points.

APPENDIX R
COMMUNICATION SURVEY

This information came off of surveymonkey.com. It will take approximately 30 minutes to complete.

All answers will be kept confidential, so please respond as honestly as possible.

_____ Age _____ Gender

(Caucasian/African American/Hispanic) _____ Race

Education:

___ Still in HS ___ Did not graduated ___ Some college

___ Graduated ___ College degree

___ Other

Circle your answer.

1. I believe the words I choose in communication with another person convey most of my message.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True

2. I become impatient with people who do not express their thoughts and opinions clearly.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True

3. I can get to the solution of the problem without regard to understanding interests or motivations.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True

4. When someone makes me angry, I deal with them while still angry.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True
5. When I am negotiating with someone, I view them as my opponent.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True
6. When I listen carefully to what someone is saying to me, I can predict what their conclusion will be.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True
7. When I am not sure about what someone is saying to me, rather than asking questions, I will want to learn more.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True
8. Effective communication can be achieved simply by taking turns talking.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True
9. When I am locked in an argument with someone, I view them as an opponent, and I think in terms of win or lose.
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True
10. When someone gives me instructions and asks, "Do you understand?" I say, "Yes, even if I'm not entirely sure."
1=Never 2=Rarely 3=Sometimes 4=Often 5=Always True

APPENDIX S
COMMUNICATION SURVEY
Score Scale

This survey has ten questions, and each question is worth ten points. Therefore, the perfect score would be one hundred points. The researcher has created a score range to find the score for each respondent. The High score range is ninety to one hundred points. The Medium High score range is eighty to eighty-nine points. The Medium score range is seventy to seventy-nine points. The Low score range is zero to sixty-nine points.

APPENDIX T
SPIRITUAL GIFT TEST

Participants will go to <https://giftstest.com> to take their Spiritual Gift Test. The test will take approximately 5 minutes. The participant will put his or her first and last name in with your email address. Once you get the respondent submit his/her answers, the website will generate their test results. Then, he/she can forward the results to the researcher or just use her address so she can get the results right away. Then a copy will be forwarded to the respondent. Her email:

████████████████████

Key: 1=Never 2 3 4 5=Always

Circle your answer.

1. I like organizing services and events.

1=Never 2 3 4 5=Always

2. I enjoy starting new churches.

1=Never 2 3 4 5=Always

3. Working with my hands is fun for me.

1=Never 2 3 4 5=Always

4. I can tell when someone is insincere.

1=Never 2 3 4 5=Always

5. I pray for the lost daily.

1=Never 2 3 4 5=Always

6. Encouraging others is a high priority in my life.

1=Never 2 3 4 5=Always

7. Believing God for our daily needs is important to me.

1=Never 2 3 4 5=Always

8. Influencing others for the kingdom of God through finances is extremely important to me.

1=Never 2 3 4 5=Always

9. I look for opportunities to pray for the sick.

1=Never 2 3 4 5=Always

10. I enjoy doing the little things that others do not.

1=Never 2 3 4 5=Always

11. Having people over to my house is something I do often.

1=Never 2 3 4 5=Always

12. Spending hours in prayer for other people is very enjoyable to me.

1=Never 2 3 4 5=Always

13. I get insights about others while praying for them even though I do not know them.

1=Never 2 3 4 5=Always

14. I tend to motivate others to get involved.

1=Never 2 3 4 5=Always

15. My heart hurts when I see others hurting.

1=Never 2 3 4 5=Always

16. I believe God will use me to enact His miracles.
1=Never 2 3 4 5=Always
17. Caring for those who are hurting is paramount in my eyes.
1=Never 2 3 4 5=Always
18. The willful sin of others really aggravates me.
1=Never 2 3 4 5=Always
19. I enjoy serving behind the scenes.
1=Never 2 3 4 5=Always
20. I take pleasure in explaining God's word to others.
1=Never 2 3 4 5=Always
21. God has used me to interpret a heavenly language.
1=Never 2 3 4 5=Always
22. I enjoy the book of Proverbs more than any other book in the Bible.
1=Never 2 3 4 5=Always
23. I am passionate about managing details.
1=Never 2 3 4 5=Always
24. I prefer to pioneer new ministry projects.
1=Never 2 3 4 5=Always

25. I consider myself a craftsman or craftswoman.

1=Never 2 3 4 5=Always

26. I sense when situations are spiritually unhealthy.

1=Never 2 3 4 5=Always

27. I am greatly concerned about seeing the lost saved.

1=Never 2 3 4 5=Always

28. I try to come across loving and caring.

1=Never 2 3 4 5=Always

29. Asking God for a list of big things is exciting to me.

1=Never 2 3 4 5=Always

30. I find ways to give offerings above my tithe.

1=Never 2 3 4 5=Always

31. I believe miraculous healing is for this day and age.

1=Never 2 3 4 5=Always

32. Helping others is one of my highest achievements.

1=Never 2 3 4 5=Always

33. Creating a warm and welcoming home is important to me.

1=Never 2 3 4 5=Always

34. I am burdened to pray for situations in the world.
1=Never 2 3 4 5=Always
35. I get specific pieces of information that God reveals that could not have been naturally known.
1=Never 2 3 4 5=Always
36. I prefer to take the lead whenever necessary.
1=Never 2 3 4 5=Always
37. I am very sensitive to sad stories.
1=Never 2 3 4 5=Always
38. Miracles often happen when I am nearby.
1=Never 2 3 4 5=Always
39. I enjoy connecting, caring for, and coaching others.
1=Never 2 3 4 5=Always
40. Confronting someone with sin in his or her life is not hard.
1=Never 2 3 4 5=Always
41. It bothers me when people sit around and do nothing.
1=Never 2 3 4 5=Always
42. I share Biblical truth with others in hopes of their personal growth.
1=Never 2 3 4 5=Always

43. I pray in tongues daily.
1=Never 2 3 4 5=Always
44. When I study scripture God gives me unique insights.
1=Never 2 3 4 5=Always
45. Creating a task list is easy and enjoyable for me.
1=Never 2 3 4 5=Always
46. I am attracted to ministries that start new churches.
1=Never 2 3 4 5=Always
47. Building something with my hands is very rewarding to me.
1=Never 2 3 4 5=Always
48. I can pinpoint issues or problems before others.
1=Never 2 3 4 5=Always
49. I enjoy sharing the gospel with a total stranger.
1=Never 2 3 4 5=Always
50. I look for ways to be an encouragement to other people.
1=Never 2 3 4 5=Always
51. I trust that God has my back in every situation.
1=Never 2 3 4 5=Always

52. Making more money means that I can give more.
1=Never 2 3 4 5=Always
53. God has used me to bring healing to those who are sick.
1=Never 2 3 4 5=Always
54. Being a part of the process is fulfilling to me.
1=Never 2 3 4 5=Always
55. I tend to make total strangers feel at home.
1=Never 2 3 4 5=Always
56. People often describe me as a prayer warrior.
1=Never 2 3 4 5=Always
57. Others often affirm a specific insight that I expressed about them personally.
1=Never 2 3 4 5=Always
58. I delegate responsibilities to accomplish tasks.
1=Never 2 3 4 5=Always
59. I am motivated to help those who are less fortunate.
1=Never 2 3 4 5=Always
60. I have a constant hunger to see God's miraculous power.
1=Never 2 3 4 5=Always

61. I enjoy walking with someone in times of difficulty.
1=Never 2 3 4 5=Always
62. I enjoy hearing passionate and clear preaching of the truth.
1=Never 2 3 4 5=Always
63. I like to do small things that others pass over.
1=Never 2 3 4 5=Always
64. I enjoy knowing Biblical details and helping others to understand them.
1=Never 2 3 4 5=Always
65. Praying in the Spirit is encouraging and important to me.
1=Never 2 3 4 5=Always
66. When faced with difficulty I tend to make wise decisions and choices.
1=Never 2 3 4 5=Always

APPENDIX U
MYERS-BRIGGS TYPE INDICATOR
PERSONALITY TEST

Participants will need to go online to <https://my-personality-test.com/personality-type-indicator>.
Note: The results of this personality test will be generated after the participants submit their answers online. Please forward these results to the researcher's email address:

████████████████████

Circle your answer.

1. I tend to think before I speak.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

2. At the beginning of a meeting, I like to get started working right away.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

3. I seek out feedback from others, even if I know it may be negative.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

4. When faced with a problem, I focus on solving the problem efficiently.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

5. I am very observant.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

6. I often use new methods to solve problems.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
7. The best way to accomplish things is by making an organized list.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
8. I do my best work under the pressure of an upcoming deadline.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
9. I prefer to work with others.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
10. I find it difficult to meet new people.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
11. I would rather make the right decision, even if it means hurting someone else's feelings.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
12. When someone has a problem, I start by offering advice, rather than emotional support.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

13. I do not let my emotions get in the way of my decisions.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
14. I am traditional.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
15. I often use tried and true methods to solve problems.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
16. I work in spurts of energy.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
17. I am the life of the party.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
18. Talking with others energizes me.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
19. After a stressful day, I need some time alone to relax.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
20. Others would describe me as compassionate and empathic.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

21. I would rather be called practical than inventive.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
22. I plan ahead so I have no problem meeting deadlines.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
23. Others would describe me as organized and methodical.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
24. I am adaptable.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
25. I prefer to communicate with others one-on-one or in small groups.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
26. At the beginning of a meeting, I like to have a friendly conversation.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
27. I worry that others may view me as mushy and overly emotional.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
28. I focus on details when making a decision.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

29. I am very detail oriented.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
30. I am organized.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
31. I have no problem changing plans.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
32. I often put off making decisions in case something about the situation changes.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
33. Others would describe me as reserved and quiet.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
34. I prefer to work alone.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
35. Others would describe me as logical and analytical.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
36. When someone has a problem, I start by offering emotional support, rather than advice.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

37. I often get wrapped up in my own thoughts and forget what is going on around me.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
38. I like to “think big,” even if my ideas are not always feasible.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
39. I focus on the future, rather than the here and now.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
40. Others would describe me as easygoing and flexible.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat
5=Agree 6=Strongly Agree
41. I have many friends.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
42. Others would describe me as a social butterfly.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
43. I often feel overwhelmed when many people are around.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
44. I am unconventional.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

45. I focus on the “big picture” when making a decision.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
46. Uncertainty makes me anxious.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
47. I always get my work done before relaxing.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
48. Plans are just a starting point and can be changed at any time.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
49. I think compassion is more important than fairness.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
50. I love to go to museums and art galleries.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

APPENDIX V
SPIRITUAL GROWTH PLAN
 HANDOUT

A Spiritual Growth Plan is a plan used for a specific individual or group to achieve a certain goal or goals. You need to grow in all spiritual disciplines to deepen your relationship with Jesus Christ, so a customized Spiritual Growth Plan such as this is needed to accomplish this goal.

1. Connecting with God Daily: I commit to loving God with all my heart, mind, soul, and strength.
 - Schedule a private time with God to pray in the morning before you start your day. (30 mins.) [Luke 18:1; 1 Thess 5:17]
 - Repent of any sins and submit to God's plan for your life daily. [Rom 2:4; Acts 2:38-39]
 - Ask God daily to help you love those around you especially those hard to love. [John 13:34-35; 14:15]
 - Ask Him daily to give you compassion and to show mercy to those who need mercy. [Acts 20:35]
 - Recognize He is your Source and depend totally on Him every day. [Ps 23:1; Prov 3:5-6]
 - Pay attention to how the Holy Spirit will lead you through each day. [Isa 30:21; Rom 8:14]
 - Schedule a time to pray and fast once a week to seek God for guidance. (Miss eating one dinner to fast and pray.) [Luke 4:1-2, 14-15; 6:12-13; Matt 6:30-32]

2. Knowing God by Knowing His Word: I commit to knowing God by reading, studying, and meditating on the Scriptures daily.
 - Read the Scriptures in the morning and in the evening every day. (15 mins.) [2 Tim 2:15]
 - Meditate on at least one Scripture daily. (15 mins.) [Josh 1:8; Ps 19:14]
 - Schedule a personal Bible study every week. (1 hour) [Acts 17:11; 3:22-24]
 - *Memorize the Scripture you were meditating on each week. Each week you will learn a new Scripture. (Every Monday the group will be given a Scripture to meditate on and to learn for the week. Each person must be able to recite the Scripture in the Leadership Training Class the following week.)

- Speak the Word of God aloud. Declaring it over your life daily. Ex. Psalms 23:1 says, “The Lord is my shepherd, I shall not want!” [Prov 18:21]
 - Keep a record of your spiritual growth in a journal.
 - Attend a Bible study at your local church weekly. [2 Tim 2:15; 1 John 1:7]
 - Attend Sunday school and Worship Service every week at your local church. [Heb 10:25]
3. Serving from a Heart of Love: I commit to serving others from a heart of love.
- Read and meditate on the Scriptures on serving and loving others. (30 mins.) [Isa. 26:3]
 - Praise and Worship God daily. [Ps 34:1]
 - Give words of kindness every day. [Prov 15:4, 23]
 - Help someone without being asked every day. [Gal 6:2; Heb 13:16]
 - Give when you see a need. [Prov 19:17]
 - Call someone and give them encouraging words weekly. [Matt 5:16]
 - Tell someone about Jesus Christ each week. [Matt 28:19]
 - Volunteer at your local church to find your spiritual gifts and calling. [Gal 5:13]

It is important for the facilitator/researcher to say that this is not a checklist for legalism but a customized Spiritual Growth Plan to foster spiritual growth. The three areas the Growth Plan focused on are: 1) Connecting with God daily; 2) Knowing God by Knowing His Word; and 3) Serving from a Heart of Love.

If you faithfully use this customized Spiritual Growth Plan to help you in your personal relationship with Jesus Christ, you will see growth in your life as the Lord will begin to extend Himself through you to reach others. May the grace of God abound much in your life in this season of spiritual transformation!

Scriptures to Meditate and Memorize

John 3:16; 17

Romans 3:23; 6:23

1 Corinthians 5:17

John 1:1-5, 12; 13:34-35; 14:15

Act 1:8

Acts 2:38

Matthew 28:18-20

Eph. 4:11-13

Eph. 6:10, 12-14

1 Corinthians 1:18

1 Corinthians 13

Philippians 4:13, 19

Hebrews 11:1, 6; 12:1-2

1 John 4:4, 7-8; 5:15

Isaiah 54:17; 55:8, 11

APPENDIX W

INTERVIEW QUESTIONS

Stringer, "Guided Questions," 140.

(Each interview will take approximately 30 minutes.)

I am Willa Dean Montgomery, the Researcher of this study. Today is _____ 2024. Location at Gospel of Grace Church's sanctuary at ____ am/pm.

- 1) Can you tell me something about this place/facility/office/agency?
- 2) Who meets/works/gather here?
- 3) What activities take place here?
- 4) What do people do here? Can you tell me about the place itself? Is it well furnished/equipped?
- 5) What activities take place here? What do people do here?
- 6) How do they go about their work/activities/duties?
- 7) Are there special events associated with this place or the people who use it?
- 8) What people are trying to accomplish?
- 9) What are the main goals people are trying to accomplish?
- 10) Why are they engaged in those activities?
- 11) When do they work/meet/engage in those activities? For how long? How often?
- 12) How do they feel about their work/activities/meetings?
- 13) Do you think having a Leadership Training Program is beneficial to here? Why?

APPENDIX X

LEADERSHIP TRAINING PROGRAM CURRICULUM

(30 minutes)

Week 3 Lesson One: “Jesus Christ, the Perfect Example of a Servant Leader”

Scriptures: John 5:30; 6:68-69, Philippians 2: 5-11

Servanthood + Leader= Servant Leadership

Naturally, we are self-centered people. We think of ourselves before we think of others. Therefore, we must learn to think of others first before ourselves. Jesus Christ, God’s only begotten Son came to teach us about servanthood, and as His disciples, become disciplined in the area of servanthood. The Leader in us is the Holy Spirit who is the Spirit of truth (Jn 14:26). He empowers us to be witnesses unto Jesus Christ (Acts 1:8). He gives us the ability to influence people positively when we come in contact with them.

A leader is a person who leads others to follow them.

Jesus Christ is the perfect example of a servant leader.

Words to choose from: *Holy Spirit leader God’s love follow sins serve*

(Words can be used twice.) *perfect example needs servant leader*

Jesus came to do _____ will.

A good _____ knows how to _____.

God is _____.

The _____ empowers us to _____ one another.

That love compels us to _____ others to meet their _____.

Jesus is the _____ of _____ because He died for our _____.

Week Four Lesson Two-“The Characteristics of a Leader”

Scriptures: Galatians 5:22-23; 2 Peter 1:3-10

(30 minutes)

A leader of Jesus Christ should portray the same characteristics of Jesus Christ. Every believer is called to imitate God as dear children (Eph 5:1). It is impossible to imitate God without the Holy Spirit and His empowerment. (Phil 2:13). The fruit of the Spirit is nine virtues that empowers every believer to be a witness unto Jesus Christ: love; joy; peace; longsuffering; kindness; goodness; faithfulness; gentleness; self-control (Gal 5:22-23). The first three virtues concern our attitudes towards God, the second group deals with social relationships, and the third group describes principles that guide our Christian conduct.³³⁶

Characteristic is a distinguishing trait of a person.

The root word of characteristic is character. The character of a leader is important because it is the person’s moral being or the inner life of a person. Their life will reflect their traits whether negative or positive qualities.

It is through His Spirit we are partakers of His divine nature (2 Pet 1:3-4).

God’s Dealing in Character Development

Match the Scriptures with the right description.

- | | |
|----------------------|---------------------------|
| 2 Peter 1:3 _____ | a) Divine Nature Received |
| 2 Peter 1:4 _____ | b) Divine Power Granted |
| 2 Peter 1:4, 9 _____ | c) Divine Nature Matured |
| 2 Peter 1:3 _____ | d) Divine Promises Given |

Words to choose from: *diligence obedience divine nature Christ perfect character*

Fill in the blank:

Provision of _____ through _____.

Process of adding through _____.

Purpose of _____ through _____.

³³⁶ Jack W. Hayford, ed. *NKJV Spirit-filled Life Bible* 3rd ed., In Galatians 5:22-23 Notes (Nashville, TN: Thomas Nelson, 2018), 1702.

Write the virtues in order: Patience Knowledge virtue faith godliness love diligence

Temperance brotherly kindness

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____

Match NKJV Scriptures.

- 2 Peter 1: 8 _____ a) “Therefore, brethren, be even more diligent to make your call...”
- 2 Peter 1:9 _____ b) “For if these things are yours and abound, you will be neither barren...”
- 2 Peter 1:10 _____ c) “For he who lacks these things is shortsighted, even to blindness,...”

Week Five Lesson Three-“Spiritual Disciplines”

Scriptures: Romans 12:29; 1 Corinthians 13:11; 14:20

(30 minutes)

Spiritual disciplines are critical to the growth of every believer of Jesus Christ.

Spiritual disciplines such as praying, fasting, worshiping , studying the Scriptures, meditating on the Word of God will build Christians’ faith and relationship with Jesus Christ.

The goal is to become more like Christ. Therefore, we must grow in the knowledge of our Lord and Savior Jesus Christ by incorporating the Word of God in every part of our lives.

These Spiritual disciplines must be intentional every day and every week.

Luke 18:1 Joshua 1:8 John 4:23 2 Timothy 2:15

Fill in the blank by choosing these words: *pray meditate faint day dividing study*

Father truth good success approved spirit God

worker ashamed worship night word

(Words can be used twice.)

1-Jesus said that you ought to _____ and not _____.

2-You are commanded to _____ on the Word of God _____ and _____ to have _____.

3-Jesus said you must _____ the _____ in _____ and _____.

4- You must _____ to show yourself _____ to _____ a _____ who does not need to be _____ rightly _____ the _____ of _____.

Week Seven Lesson 6-“Being a Servant Leader”

Scriptures: Matthew 20:20-28; Mark 10:45

(30 minutes)

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

In Jesus’ Servant Leadership Model, He teaches the structure of His kingdom verses the world system of authority and greatness. In God’s kingdom, anyone who desires to be great, need to serve others (Matt 20:26). Jesus is the perfect example of a servant leader because He came not to be served but to serve others and gave His life as a ransom for many (Matt 20:28).

Jesus teaches serving preceding leading. That is why servanthood takes precedent over leadership. If you cannot follow Jesus’s pattern of teaching and way of life, then you will not be an effective leader. Your impact or influence will be hindered. His disciples/leaders will serve in the spirit of love. When you serve a person’s need(s) first over your needs, then he/she is treated with respect and dignity as a human being that matters to God and others. Do not look down on people, and think you are better than them. The key is to have God’s heart for ministry so we can seek the best for others. Servant Leadership is about having a Christlike attitude as we serve others.

1 John 2:6 We must follow and live like Jesus.

Jesus taught that Servant-Leaders were not Self-Promoting (Mark 1:11)

Mark 1:11-Jesus placed Himself under John the Baptist’s care for Him to baptize Him. Submission is not a weakness. (Read Matt 3:13-15 explains the reason.)

Jesus taught that Servant-Leaders were Obedient to the Holy Spirit (Mark 1:12-13)

Jesus proclaimed to serve God and serve Him only (Matt 4:11b).

Jesus was tempted in every way known to man in these three temptations.

These temptations are divided into three categories: 1) the lust of the flesh; 2) the lust of the eyes; and 3) the pride of life that does not come from the Father (1 John 2:15-17). All sin falls in one of these categories that hinder a person from serving God.

Just as Jesus had a choice when He was tempted but He resisted each temptation by declaring the Word of God, you also have a choice to resist every temptation from the devil, but you must declare the Word of God.

John 13:5-17 Jesus washing His disciples’ feet.

APPENDIX Y
SPIRITUAL GROWTH SURVEY

Spiritual growth is essential to the life of the believer. It is God’s will for His people to become spiritually mature and have servant leader characteristics. Developing a close relationship with Jesus by having a consistent life of praying, fasting, studying the Scriptures, and worshiping Him will foster spiritual growth. Please answer the questions honestly as possible. The researcher created this survey.

Background Information:

Name _____

Male _____ Female _____ Age _____ Single _____

Married _____ No, I do not any children. _____ Yes, I have children. _____

When did you receive salvation? (Date) _____

Key= 1 2 3 4 5

Circle your answer.

1. In the Bible, Daniel set aside time to pray and commune with God three times a day. How many times do you pray and commune God in a day?

1 2 3 4 5

2. How often do you confess your sins in a day?

1 2 3 4 5

3. When things become difficult, how often you ask God for help?
1 2 3 4 5
4. How often you read the Bible in a day?
1 2 3 4 5
5. How often do you memorize a scripture?
1 2 3 4 5
6. How often do you praise and worship God throughout your day?
1 2 3 4 5
7. How often do you call to check on someone you know?
1 2 3 4 5
8. How often do you meditate on the Word of God throughout your day?
1 2 3 4 5
9. How often do you attend Bible study at your church?
1 2 3 4 5
10. How often do you have a personal Bible study during your week?
1 2 3 4 5
11. How many times it takes for you to obey the voice of God?
1 2 3 4 5

12. How often do you have prayers with your family?
1 2 3 4 5

13. How often do you attend Worship Service at your church?
1 2 3 4 5

14. How often do you help someone when he or she needs help? Do you make it your Mission to help someone during each day or week?
1 2 3 4 5

15. How often throughout your day do you declare the Word of God over your life to strengthen your faith?
1 2 3 4 5

APPENDIX Z
SPIRITUAL GROWTH SURVEY
Score Scale

The Spiritual Growth Survey was instrumental to this study because it assessed the different areas where the participants need to grow spiritually. The researcher created a Score Scale to measure these specific areas of growth, but she had to label the areas she wanted to assess that play an important role in developing spiritual maturity. These areas of growth are:

- 1) Prayer;
- 2) Personal Bible Study;
- 3) Corporate Bible Study;
- 4) Private Worship;
- 5) Corporate Worship;
- 6) Obedience;
- 7) Encourager.

The specific survey questions provided a measurement in these areas. The area of Prayer was assessed by questions numbers one, two, three, twelve, and fifteen. Personal Bible Study was assessed by questions numbers four, five, eight, and ten. The area of Corporate Bible Study was assessed by question number nine. Private Worship was assessed by question number six. Corporate Worship was assessed by question number thirteen. The area of obedience was assessed by question number eleven. Being an Encourager was assessed by question numbers seven and fourteen. The Score Scale was created by the researcher where it measures the score ranges from high, medium high, medium, and low. Each question can receive a maximum of five points except in the area of Obedience. The maximum points a responder can receive in this area is twenty-five points for the answer of one or two. Any answer choice above two times will count

against the responder causing points deductions from their score because delayed obedience is disobedience to God. For example: a responder scores perfectly in all the areas of the survey. In Prayer, he receives the total points in each area, but he chooses five times in the area of Obedience, meaning it takes him 5 times to obey God's voice. The standard in this area is one time, so if he chooses five times, he loses four points from his score since everything he does hinders on his obedience to God. Therefore, he has seventy-five points but now he did not gain any points in this area but lost four points for his disobedience. Now, his final score is seventy-one. The Score Scale is as follows: a High score range is ninety to one hundred points; Medium High score range is eighty to eighty-nine points; Medium score range is sixty-five to seventy-nine points; and a low score range is zero to sixty-four points.

HANDOUT

Figure 4.1 Poor Behaviors for Leaders

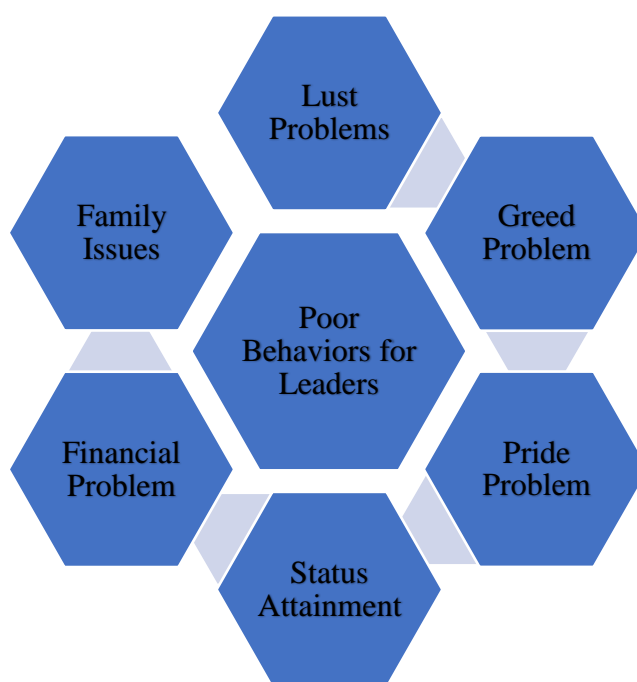


Table 9.1 Take Inventory After Being Called to Leadership by Jesus

Jesus's Word from Matthew 4:19	Self-Inventory
<i>"Follow me"</i>	Do I know and follow Christ daily? Do people know that I am a child of God?
<i>"I will make you..."</i>	Is there evidence of change in me by Christ? Am I bearing spiritual fruit in my life?
<i>"Fishers of men"</i>	Am I committed to the mission of Christ? Am I doing what God called me to do?

APPENDIX AA

IDENTITY DEVELOPMENT SURVEY

The Identity Development Survey is a measuring tool to evaluate how your unique personality has developed over your lifespan from infancy to the present. Many things play a factor in helping us develop our personality. The majority of the time, people, places, and specific events in our lives can affect our development if we allow them. Willa Dean Montgomery created this survey by using the 8 stages of Erik Erikson's Psychosocial Development Theory. Please answer the following questions.

Key: 1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

____ Age ____ Gender

Race: (Caucasian/African American/Hispanic)

Marital Status: ____ Single ____ Married

Parental Status: ____ No children ____ Yes, children

Education:

____ Still in HS ____ Did not graduate ____ Some college

____ Graduated ____ College degree

____ Other

_____ **Annual Income**

Circle the best answer.

Stage 1: *Infancy Stage(from 1-2 years old)* [Trust vs. Mistrust]

TRUST

1. I received enough attention when I was baby and felt loved.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

2. I felt good when I did something good.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

3. I heard the words “good job” when I did something correct.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

MISTRUST

4. I feel bad when I have done something wrong.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

5. I felt abandoned as a child by my parents or caregiver.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

6. I often feel afraid or fearful.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

Stage 2: *Toddler Stage (from 2- 4 years old)* [Autonomy vs. Shame/Doubt]

AUTONOMY

7. My parents provided me with space to develop my independence.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

8. I was able to explore my surroundings and learn new things.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

9. I find myself needing less help because I wanted to do things myself.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

SHAME/DOUBT

10. I often was not allowed to do things on my own because I was “too little.”

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

11. I did not receive a lot of praise to encourage me but heard the word “no” a lot.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

12. I was not rewarded or hugged when I showed my independence.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

Stage 3: Early Childhood Stage (Preschool years from 4-5 years old) [Initiative vs. Guilt]

INITIATIVE

13. I told my parents when I needed to go to the potty.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

14. I was eager to build something with my hands during playtime.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

15. I was willing to make friends with new kids.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

GUILT

16. I often wet my pants because I did not let anyone know that I had to go to the potty.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

17. I often wish I could have made new friends.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

18. Next, I will not be afraid to initiate the thing I really wanted to do.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

Stage 4: *Childhood Stage (Middle school from 5-12 years old)* [Industry vs. Inferiority]

INDUSTRY

19. Being around people have help developed my social skills.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

20. I excelled academically in school as a student.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

21. I am able to comprehend most things for my age group.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

INFERIORITY

22. I feel inadequate when I did not score high on my test.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

23. I feel like a failure when I have to study harder than others because they learn things faster.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

24. I am not good at all in math.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

Stage 5: *Adolescence Stage (Teen years from 13-19 years old)* [Identity vs. Role Confusion]

IDENTITY

25. I know my identity comes from God who created me and called me with a purpose.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

26. My identity is not found in people, material possession, and fame.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

27. I am beautiful, loved by God, and wonderfully made in His image (Ps 139:14).

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

ROLE CONFUSION

28. I have asked myself the question, “Who Am I?”

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

29. I was not able to explore my personal interests, and share my values, and goals. Therefore, this hindered my identity.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

30. I do not know my purpose in life or which path to take.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

Stage 6: *Young Adulthood Stage (20-40 years old)* [Intimacy vs. Isolation]

INTIMACY

31. It is good to have a loving relationship.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

32. Love and trust are key components to cultivate intimacy in a relationship.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

33. I want to have healthy relationships with friends, acquaintances, and family members.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

ISOLATION

34. I do not want to be married but I rather remain single.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

35. I like to be alone instead of being in any relationships.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

36. I am not a romantic or supportive person.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely rue

Stage 7: *Middle Adulthood Stage (from 40-65 years old)* [Generativity vs. Stagnation]

GENERATIVITY

37. Parenthood has been a challenge but a blessing as a parent.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

38. I must use my job to positively impact someone for Jesus Christ.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

39. I must train my child(ren) to positively contribute to society for the glory of God.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

STAGNATION

40. I am only concerned about my needs.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

41. I do not want to get involved in any activity to help anyone.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

42. I do not need to change or improve myself.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

Stage 8: *Late Adulthood Stage (65 years old to death)* [Integrity vs. Despair]

INTEGRITY

43. I feel that I have accomplished a lot during my life.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

44. I feel that my life' work has made a difference in people's lives.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

45. I have accomplished many of my goals in life.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

DESPAIR

46. I regret many things that I have done and wish I can change them.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

47. My life has not made a big difference.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

48. I have not accomplished my goals in life.

1=Completely Untrue 2=Somewhat Untrue 3=Untrue 4=True Somewhat 5=Completely True

APPENDIX BB
IDENTITY DEVELOPMENT SURVEY

Score Scale

The Identity Development Survey is an evaluation tool to assess the development of each respondent's identity throughout his or her life span. There are eight stages of development which Erik Erikson proposed in which there is a positive and a negative connotation to each stage from the reactions of the respondent to different events they may face during each developmental stage.

The maximum points a respondent can receive from each question is five points. The first category of each stage is positive development stage, and the second category is the negative such as Trust is positive, and Mistrust is negative. To grade this survey, the grader must add the sum of the numbers in each positive category together, and the area which has the highest score is the area that affects his or her identity at that level. This will be done in both all stages whether positive or negative. The stage with the highest sum shows what each respondent has developed in that specific area during that developmental stage. For example: In stage 1, the respondent scores ten points in the area of Trust and fourteen points in the area of Mistrust, Mistrust has the highest points. This means there is a low positive and a high negative at this stage. Therefore, the respondent has developed more mistrust than trust at Stage 1.

APPENDIX CC

SPIRITUAL ATTRIBUTES SURVEY

The purpose of this survey is to evaluate how much you are bearing the fruit of the Spirit in your life, which means you are allowing the Holy Spirit to lead you and guide you as you submit to His leadership as you trust and obey Him. He is the only One who can produce these nine attributes or virtues in every believer's life (Gal 5:22-23).

Circle the correct answer.

1) I love others.

1 2 3 4 5 6 7 8 9 10

2) I have joy.

1 2 3 4 5 6 7 8 9 10

3) I have peace.

1 2 3 4 5 6 7 8 9 10

4) I have patience.

1 2 3 4 5 6 7 8 9 10

5) I show kindness to people.

1 2 3 4 5 6 7 8 9 10

6) I demonstrate goodness to people.

1 2 3 4 5 6 7 8 9 10

7) I demonstrate faithfulness in what I am assigned to do.

1 2 3 4 5 6 7 8 9 10

8) I show gentleness when I talk to people.

1 2 3 4 5 6 7 8 9 10

9) I have self-control.

1 2 3 4 5 6 7 8 9 10

APPENDIX DD
SPIRITUAL ATTRIBUTES SURVEY
Score Scale

This Spiritual Attributes Survey is an assessment tool to evaluate the fruit of the Spirit that is produced in each respondent's life.

This survey has nine questions which assess each attribute of the fruit of the Spirit. The maximum score of each question that can be earned is five points. The grader can add the sum of each question to calculate the total points. The researcher created a Score Scale to grade this survey. The High score range is ninety points to one hundred points. The Medium High score range is seventy to eighty-nine points. The Medium score range is sixty to sixty-nine points. The Low score range is zero to fifty-nine points. For an example: after calculation, the score is eighty-eight points. The grader will look at the Score Scale to find which score range has eighty-eight points. Eighty-eight points falls within the Medium High score range. Therefore, the respondent has earned a Medium High score of eighty-eight points. Respondents can view their scores and see the areas that need further development.

APPENDIX EE
POST-CLASS SURVEY

Circle the best answer.

1. I believe I am more humbled.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

2. I believe I have more compassion for people.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

3. I believe I love others more than before.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

4. I have decided to be more obedient to God and my leaders.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

5. I have decided to be more patient with others and myself.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

6. I am more self-aware of myself.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

7. I am using active listening.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

8. I like helping my team accomplish the mission of discipleship.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
9. I decided to trust God when I do not know what to do.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
10. As a leader, I must be strong in my faith in God, trusting Him for all things.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
11. As a leader, I must have a prayer-centered life.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
12. I will point people to Christ because He is the Answer.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
13. I will study the Holy Bible daily to get clarity, directions, and help build my faith.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
14. I will encourage someone today. They may need to hear a Word from the Lord.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree
15. I am able to forgive others.
1=Strongly disagree 2=Somewhat disagree 3=Disagree 4=Agree Somewhat 5=Agree
6=Strongly Agree

APPENDIX FF
POST-CLASS SURVEY
Score Scale

This Post-Class Survey is an assessment tool used to measure specific areas for spiritual growth.

The researcher has developed the concept of each area in which the leader should be assessed according to each question. There are twelve areas which this survey will assess. These areas are: 1) Humility; 2) Compassion; 3) Love; 4) Obedience; 5) Patience; 6) Self-Awareness; 7) Active Listening; 8) Trust; 9) Prayerfulness; 10) Being an Encourager; 11) Studying the Word of God; and 12) Forgiveness. Question number one assesses the area of Humility. Question number two assesses the area of Compassion. Question number three assesses the area of Love. Question number four assesses the area of Obedience. Question number five assesses the area of Patience. Question number six assesses the area of Self-Awareness. Question number seven assesses the area of Active Listening. Question numbers eight and ten assess the area of Trust. Question number eleven assesses the area of Prayerful. Question numbers twelve and fourteen assess the area of Being an Encourager. Question number thirteen assesses the area of Studying the Word of God; and question number fifteen assesses the area of Forgiveness. Each question is worth a maximum of five points. The researcher has created a Score Scale for this survey. The High score range is sixty to seventy-five points. The Medium High score range is fifty to sixty-four points. The Medium score range is thirty-five to forty-nine points. The Low score range is zero to thirty-four points. For example: If the total score is sixty-two points. Then, this score will fall on the Medium score range. Therefore, the respondent has earned a Medium score of sixty-two points.

APPENDIX GG

LEADERSHIP TRAINING PROGRAM POWERPOINT PRESENTATION

Note: Please click on the PDF LTP PowerPoint Presentation below to view the PowerPoint slides.



Thesis Leadership Training Program PowerPoint Presentation.pdf (Command Line)

APPENDIX HH

LEADERSHIP TRAINING PROGRAM SURVEY

This survey is used as an evaluative tool to see how many churches have established a viable Leadership Training Program and are currently training their church leaders to develop competent leaders for effective ministry.

1. Has your pastor or church leadership established a Leadership Training Program at their church where they are currently training church leaders? Yes or No _____

2. Which church do you attend and location? _____

APPENDIX II
LEADERSHIP TRAINING PROGRAM SURVEY

Score Scale

Each question is worth fifty points each. There is either a pass or fail to this survey for the purpose of conducting an analysis of how many churches near Gospel of Grace Church, within a forty-five minutes driving range, have an established Leadership Training Program where the pastors are training their church leaders. For those churches who do not have an established Leadership Training Program need to know that a viable LTP is critical to the success of making disciples.

Score Scale: 0-50 points is a failing grade, whereas 100 points is a passing grade.

The churches who answered the survey represent 100 percent. To find the percentage of the churches who have an established LTP and are currently training leaders, the grader must calculate the percentage by dividing the number of churches who said “yes” and gave their church name and location by the total number of churches that participated in the survey and multiply by 100. For example, $12/25 = 0.48$. Then multiply the result by 100 to convert it to a percentage. For example, $0.48 \times 100 = 48$ percent. Therefore, the result of the survey will give the percentage of the churches who have an established LTP and are currently training their church leaders at the church.

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**LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD**

November 28, 2023

Willa Montgomery

Donald Hicks

Re: IRB Application - IRB-FY23-24-851 Exploring How Church Leadership Strives for Effective Ministry by Developing a Viable Leadership Training Program at a Small Nondenominational Church in Scranton, South Carolina

Dear Willa Montgomery and Donald Hicks,

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 that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46.102(l).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

For a PDF of your IRB letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so.

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

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office