

LIBERTY UNIVERSITY
LIBERTY THEOLOGICAL SEMINARY

USING SITUATIONAL LEADERSHIP TO DISCIPLE AND DEVELOP MEN FOR
SPIRITUAL LEADERSHIP IN THE HOME

A Dissertation-in-Praxis Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education in Christian Leadership
by
Christopher N. Andrews

Liberty University, Lynchburg, VA

2024

USING SITUATIONAL LEADERSHIP TO DISCIPLE AND DEVELOP MEN FOR
SPIRITUAL LEADERSHIP IN THE HOME

by Christopher N. Andrews

A Dissertation-in-Praxis Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education in Christian Leadership

Liberty University, Lynchburg, VA

September 6, 2024

APPROVED BY:

Faculty Supervisor

Brian Pinzer, Ph.D
Dissertation Supervisor

Date

Collaborating Coach

Seth Miller, Pastor
FBC Brandenburg

Date

ABSTRACT

God has designed the family to be the primary source of faith and spiritual formation, commanding all parents to pass along the faith and teach the commandments to their children. Scripture teaches that men hold a special role as the spiritual leader of the home. For men to fulfil this God appointed role they need to be trained and mentored. At the time of this research there was no formal ministry dedicated to the spiritual development of men at FBC Brandenburg. The purpose of this research was to test the Situational Leadership Model in a discipleship program designed to train and develop men for spiritual leadership in the home and family context. This program was intentionally designed to incorporate the situational leadership model within the program curriculum. The program included seven participants who were purposefully selected from married men within FBC Brandenburg and was conducted in eight weekly sessions. Men who completed the program were expected to grow in both ability and willingness to fulfil the role of spiritual leader of the home, by conducting family worship using the spiritual disciplines of Bible intake and prayer. Qualitative assessments were conducted using a pre/post-test design in the form of questionnaires delivered both before and after the program. Questionnaires were completed by both the participants and their wives and were designed to measure the impact of the situational leadership model on the performance readiness of the participant in the disciplines of Bible intake and prayer. Results from both participants and their wives showed an overall increase in the perceived spiritual leadership within the home. These results suggested that the situational leadership model can be an effective tool for the discipleship and development of men for spiritual leadership in the home.

Keywords: Situational Leadership, Men, Discipleship, Family Worship

Copyright © 2024. Christopher N. Andrews. All rights reserved.

Liberty University has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the University, including, without limitation, preservation or instruction.

Dedication

To my wife, Rachel. For standing by me for the last 20 years and for pushing me to keep going every time I wanted to quit.

Acknowledgments

Above all I acknowledge my Lord and savior Jesus Christ, through whom all things are possible. It is by his grace and mercy that I am here today and able to complete this work. I hope that it brings glory to his name and helps to accomplish the work of his kingdom.

Additionally, I want to acknowledge and thank my wonderful family, Rachel, Aeris, and Aaron. I give thanks to God every day for putting you in my life. I could never have made it this far without your love and support. Thank you for your patience and encouragement throughout this process.

To my church family at FBC Brandenburg. Thank you for allowing me the opportunity to work with you to develop this program. A special thanks to Seth Miller, the pastor at FBC Brandenburg. You were a tremendous help in the implementation of this research program and were always available to discuss ideas, work through problems, and offer much needed support. An additional thanks to Jim Wedding and Mike Cummins, who volunteered their time to help make this program happen as part of the program leadership team.

Finally, I would like to acknowledge the faculty of Liberty University. My time spent with Liberty University has played a significant part in my life and has greatly contributed to my walk with the Lord. All my professors over the years have been influential in one way or another but I would especially like to thank Dr. Brian Pinzer, who patiently answered my questions and guided me along this journey. Your advice and council were instrumental in this process and your consistent encouragement and feedback always kept me moving forward. I am also grateful to Dr. Jeff Davis, who took his personal time to visit with me while I was near his home on a business trip. Our brief time together re-invigorated me and gave me a much needed boost of inspiration to push through to the end.

Table of Contents

ABSTRACT	3
Copyright	4
Dedication	5
Acknowledgments	6
List of Figures	13
List of Abbreviations	14
CHAPTER ONE: THE PROBLEM IN PRAXIS	15
Introduction	15
The Strategic Problem	16
Problem and Response: The Program	16
Defining Reality: The Current Need	18
Defining a Preferred Future: The Visionary Focus	22
Vision Statement	23
Purpose Statement	23
Outputs	24
Outcomes	26
The Collaborating Organization, Team, and Coach	27
Organizational Description, Mission, and Vision	28
Organizational Description	28
Organizational Mission	30
Organizational Vision	30
Organizational Setting and Demographics	30

Organizational Setting	31
Organizational Demographics	32
Organizational Leadership and Collaborative Team	32
Organizational Leadership	33
Collaborating Team	34
Collaborating Coach	34
Chapter Summary	35
CHAPTER TWO: LITERATURE FRAMEWORK	37
Introduction.....	37
Biblical and Theological Framework.....	37
Biblical Imperatives and Principles	38
Teach the Children – The Shema.....	39
Make Disciples.....	40
Biblical and Theological Themes	43
The Servant Leader	43
The Shepherd Leader	44
Biblical Headship.....	46
Summary of the Biblical and Theological Framework.....	48
Theoretical Framework.....	49
Leadership and Organizational Theory.....	50
Situational Leadership	50
Transformational Leadership	57
Teaching, Learning, and Group Theory.....	60

High Performing Teams.....	61
Christian Education.....	64
Summary of Theoretical Framework	68
Thematic Framework	68
Current Literature Themes	69
The Importance of the Father in the Home	70
The Importance of Faith Formation in the Home	72
Relevant Models	73
Spiritual Formation Through Spiritual Disciplines.....	73
Behavioral and Organizational Change	78
Summary of the Thematic Framework	81
Chapter Summary	81
CHAPTER THREE: THE STRATEGIC PLAN	83
Introduction.....	83
Praxis Problem Summary	83
Vision Statement.....	84
Purpose Statement.....	84
Objectives	85
Outputs.....	86
Outcomes	88
Essential Terms.....	89
Operational Plan.....	90
Inputs.....	91

	10
Volunteer Leaders and Participant Selection	91
Curriculum and Material Resources	92
Classroom Facilities	94
Activities	94
Training for Program Leaders	95
Weekly Training Sessions	96
Individual Follow-ups and Assessments	99
Assessment Plan	100
Performance Readiness Self-Assessment	101
Performance Readiness Spouse Assessment	101
Researcher’s Role and Reflexivity	102
Data Analysis	103
Summary and Significance	103
CHAPTER FOUR: IMPLEMENTATION AND ASSESSMENT	105
Introduction	105
Praxis Project Plan	105
Vision Statement	106
Purpose Statement	106
Objectives	107
Intended Outputs	107
Intended Outcomes	107
Praxis Project Assessment (Intended vs. Actual)	108
Assessment of Project Antecedents	108

	11
The Need.....	108
The Participants	109
The Context.....	110
Resources	111
Pre-Assessment Survey.....	111
Assessment of Project Processes (Transactions)	116
Curriculum	116
Weekly Training Sessions.....	117
Situational Leadership Model.....	118
Assessment of Outputs and Outcomes.....	120
Actual Outputs	121
Actual Outcomes.....	124
Summary of Results.....	127
CHAPTER FIVE: CONCLUSIONS, IMPLICATIONS, AND APPLICATIONS	130
Introduction.....	130
Findings, Impacts, Conclusions	130
Effectiveness of the Situational Leadership Model	131
Individual and Organizational Impacts.....	132
Implications for Organizations and Leaders.....	133
Applications for Organizations and Leaders.....	134
Men’s Ministry Programs	134
Mentorship and Participative Learning.....	135
Advice to Future Research Practitioners.....	136

Data Collection136

Program Planning and Implementation137

Project Summation.....139

REFERENCES140

APPENDICES147

List of Figures

Figure 1	51
----------------	----

List of Abbreviations

First Baptist Church (FBC)

Southern Baptist Convention (SBC)

Kentucky Baptist Convention (KBC)

Performance Readiness Level 1 (R1)

Performance Readiness Level 2 (R2)

Performance Readiness Level 3 (R3)

Performance Readiness Level 4 (R4)

Leadership Style 1 (S1)

Leadership Style 2 (S2)

Leadership Style 3 (S3)

Leadership Style 4 (S4)

CHAPTER ONE: THE PROBLEM IN PRAXIS

Introduction

Examine any number of American churches and a common trend will emerge, a disproportionately small number of men in attendance and actively engaged in church life. This is reflected in modern popular culture, TV shows, and magazines where a father, who is largely uninvolved in the family life, can be seen lounging in a recliner while a mother rushes the children out the door for Sunday morning church services. In some ways this is an accurate reflection of the American church. Women are more likely than men to attend church and take on leadership roles within the church community (Murrow, 2011). The root of the problem is in the home where men are not fulfilling their biblically mandated role as spiritual leaders of their families. When men are not leading their homes, the family suffers. Fathers play a significant role in the faith formation of their children. Children are far more likely to maintain religious commitments when fathers are leading their homes and acting as the spiritual shepherds of the family (Bengtson, 2013). Men need to understand the biblical mandate of headship and how to fulfill their role as leaders in the family context.

The following chapter examines a gap that was identified in leadership development among men at First Baptist Church Brandenburg (FBC Brandenburg) and the action that was taken to address this problem. The first step to solving any problem is to have a clear understanding of the problem itself (Sanders, 2009). Implementing change requires a clear understanding of the organization, the current reality, and a vision for the future. This chapter begins by briefly defining the problem that was identified and the program that was implemented in response. Next, the current reality that existed before this program began is discussed in more detail followed by the vision of the new reality that was to be achieved once the program had

been implemented. This future vision includes the objectives of the program, as well as the immediate outputs and longer-term outcomes that were expected from the program. Finally, the collaborating organization is discussed in greater detail, including the organizational history, demographics, denominational affiliations, and leadership structure. This includes the collaborating team and coach that were assembled to help implement, guide, and direct the program.

The Strategic Problem

Men have a unique responsibility as heads of the household to work toward the wellbeing and overall good of their families (Pearcey, 2023). If men are disciplined, guided, and mentored by other spiritually mature Christian men they will be better equipped to model and teach the Christian faith as the spiritual leaders in their homes. The lack of an established men's ministry at FBC Brandenburg presented an opportunity to implement a men's discipleship program that focused on training and developing men for leadership using spiritual disciplines that could equip them to take on the role of spiritual leader in their families. This section will look at the broader context of the problem, examine the problem and the needs that were observed in the context of FBC Brandenburg, and provide a general outline of the program that was implemented to address the problem.

Problem and Response: The Program

Purposeful action and clear direction help to encourage men to take on the mantle of leadership. In recent years, FBC Brandenburg had struggled to establish and maintain a healthy and productive men's ministry. This is not a problem unique to this organization. There is a general problem in the church with lack of male engagement and participation. Recent studies have shown that on average women are 20% more likely than men to be active participants in

church life (Chaves et al., 2020). There are several possible reasons that might explain this phenomenon, including busy schedules, a lack of confidence in knowledge or ability, and the general feminization of religious programs and church services (Murrow, 2011). Creating a culture that engages men and encourages them to fulfil their role of leadership in the home takes intentional effort.

FBC Brandenburg needed an organized effort to disciple and guide men. Although there was no formal men's ministry at FBC Brandenburg, there were many men who were already effective and authentic spiritual leaders and even more faithful men who had the potential and desire to be spiritual leaders in their homes. The men of the church needed guidance and direction in family leadership. Before a man can take on leadership in the larger context of the church or community, he needs be able to lead effectively in his own home (1 Timothy 3:4-5). Leadership in the home is guiding, directing, and teaching the family in the Christian life. This is accomplished through modeling Christian character, leading family prayer, and conducting family Bible intake in the home. The lack of a formal men's ministry left a gap in the discipleship and training of men in these fundamental leadership practices.

When people worship and study together there is a reciprocal spiritual benefit that is shared by all parties (Lowe & Lowe, 2018). This is clear in the context of corporate worship and church ministries, but it applies equally to smaller settings where communal prayer and Bible study take place, such as within the family. Religious commitment and prayer in the home strengthens marriages and reduces family conflicts (Butler, et al., 2002). When men fail to take on the responsibility of leadership in the home their families are missing out on a valuable source of spiritual nourishment that is vital to their growth in the faith.

To solve this problem FBC Brandenburg needed to develop and implement a men's discipleship program that prepared men for leadership in the context of the home and family. Using the Situational Leadership model (Hersey, et al., 2013), FBC Brandenburg participated in the development of a program that trained men to be leaders in the home using direction, motivation, guidance, and mentorship based upon the development needs and current competence levels of the group.

Defining Reality: The Current Need

The pastor of FBC Brandenburg had expressed the need for the development of a formal men's ministry program that would attract participation of male members, promote discipleship, and cultivate men to be the spiritual leaders of the home. (S. Miller, personal communication, August 10, 2023). One of the concerns expressed by the pastor was his desire for this ministry to be more than a social event for men. In his experience, many men's ministry efforts often fail to break through the surface and instead focus on traditional male bonding activities such as hunting or sporting events. Bonding activities are important to build relationships, but they were not the end goal of this effort. The aspiration for this program was to establish something that went beyond the surface and developed men for leadership in their home by building Christian character and spiritual maturity through organized prayer, Bible study, and fellowship among Christian men.

The church as a whole has a problem with the engagement and participation of men, which has a direct impact on leadership development. On average women are 20% more likely to attend church, 57% more likely to participate in Sunday school, 56% more likely to hold a church staff position, 46% more likely to disciple others, and 33% more likely to volunteer for work in the church (Murrow, 2011). One study revealed a perceived lack of programs designed

for men as a problem within the congregation and suggested that men were more likely to gather when there was a project or task with a clearly defined goal (Lummis, 2004). There cannot be a men's ministry if there are no men participating. Encouraging men to participate in a men's ministry would be greatly enhanced by a program that provides a purpose with tangible outputs and outcomes. It was hoped that training men in spiritual disciplines, such as fellowship, prayer, and Bible study would equip them to go forward and implement those disciplines in the leadership of their homes.

Prior to this program there was no official men's ministry program at FBC Brandenburg. Over the last few years several attempts had been made to form a men's ministry with limited success. These attempts were mostly informal meetings with a brief Bible lesson conducted by the pastor and a time of fellowship with snacks and coffee. These infrequent and informal sessions went for several months at varying levels of participation with the highest attendance at any one time being around ten men. Prior to the implementation of this program the men's ministry consisted of three to four men, including the pastor, meeting for coffee and fellowship on an intermittent basis. It was thought that a formal men's ministry program could help to accomplish the goal of raising up biblically minded faithful men who are capable of fulfilling their role as Christian leaders by providing a scheduled time for communal prayer, structured Bible study, and meaningful fellowship among other Christian men.

Leadership is influencing and shaping others (Bredfeldt, 2006). Leadership takes many forms, can be exercised in a number of ways, and it is an important aspect of discipleship for all members of the church. The practice of leadership is not reserved for those in formal ministry or in official leadership offices within the church. Every member of the church practices leadership at different levels and in distinctive contexts, whether formal or informal. Everyone is

responsible for utilizing their gifts for making disciples and building up the body of Christ (Ephesians 4:11-16).

Men need to be instructed and mentored in Christian leadership. Men have a particular responsibility of leadership in the context of the family and home (Ephesians 5:22-24). Men shape and guide their family in faith by modeling Christian character, leading family prayer, and conducting family Bible study. The role of the father in the home is of critical importance and is essential to the positive moral and spiritual outcomes of their children (Kiesling, 2017). A productive men's ministry trains and prepares men to be leaders in their home, community, and faith family.

If men are going to be effective leaders in the home, they need to be walking in faith daily (1John 2:6). The primary qualification for a Christian leader is character (Bredfeldt, 2006). Character is primarily developed through interaction and socialization within a community (Pettit, 2008). Participation and meaningful fellowship among believers can be catalysts for the development of Christian character. Simply spending time together in a meaningful way is one of the spiritual disciplines that can equip men and prepare them for leadership in the family context. Having a scheduled and planned ministry for men creates time and space for men to come together and build one another up in the faith (1Thessalonians 5:11). This time is particularly important to young men, and those who are new to the faith, who need guidance and mentorship to navigate present day social, political, and moral issues. Men need practical instruction and wisdom to be equipped to perform the task of leadership in a biblical and Godly way. A formal men's ministry provides an outlet for men to support one another and pass on wisdom from one generation to the next.

The monthly meeting schedule that was previously implemented at FBC Brandenburg did not provide enough time for meaningful discipleship or mentorship. The Christian life is not something that is regulated to weekly worship or monthly events, it is a way of life that permeates and guides every aspect of the believer's being (Chester & Timmis, 2008). A more frequent meeting schedule was preferred to facilitate discipleship and form Godly habits that shape individual aims and desires (Smith, 2009). It was thought that weekly formal meetings could help to focus in on leadership development and basic instruction on the meaning of headship in the home, but individual mentorship also needed to take place more frequently, not only during scheduled meetings. FBC Brandenburg needed a program that encouraged and enabled men to study, pray, and work together with the goal of driving daily discipleship and inculcating biblical habits.

Instruction in the Scripture is a critical aspect of discipleship that creates a foundation which guides and informs all aspects of the believer's life (Psalm 119:105). All Christian men need to be well versed in the scripture that they may be equipped for the work that God has prepared for them (2Timothy 3:16-17). Spending time in the Word daily is an important spiritual discipline; however, it can be a frustrating exercise when undertaken alone and without guidance. Gathering for the purpose of Bible study can give men a means to encourage and motivate one another to build and maintain better Bible study habits. This could also prepare men to lead their families in the reading and study of scripture. When a man is well versed in the scripture, he is better equipped to pass that knowledge on to others under his care.

Men are called to be the head of the family and raise their children in the discipline and instruction of the Lord (Ephesians 6:4). A solid understanding of the fundamentals of the Christian faith is required to fulfil this mandate. This does not mean that every man is called to

be a Bible scholar or teacher (Plummer, 2010). There are several men at FBC Brandenburg who are well versed in scripture and theology and will frequently discuss those topics. Theological discussion and debate are a commendable activity and have their place in church life; however, overly academic discussions of theology will appeal to a select few members of a group but will leave others feeling confused and alienated. Debates on the merits of scholarly theological matters are good for seminary or small group discussions but are not the best topics for a church wide men's ministry. Instead, topics for this men's ministry were designed to focus on scripture memorization, practical application, fundamentals of the faith, resisting temptation, and living with the mind of Christ.

Defining a Preferred Future: The Visionary Focus

The Christian life is a life of community and relationship within the body of Christ. It is the responsibility of the father as the spiritual leader of the home to teach and model the faith to his family. Children are at a distinct disadvantage when a father is absent or uninvolved (Lamb, 2015). Spiritual leadership does not come naturally or easily to most people (Plummer, 2010). To grow as leaders, men need guidance and instruction from other spirituality mature men who have taken on these challenges and can impart the wisdom that comes with training and experience.

It was hoped that direct instruction and individual attention would greatly benefit new believers and those who have not been part of a church that trains men for leadership. A teacher can instruct and guide for a time but eventually the student will need to take ownership and lead his family. Moving from direct instruction to a mentoring relationship is an important step in the Situational Leadership model (Hersey, et al., 2013) that enables men to take on the responsibility of leading their homes with other men to support and guide their efforts.

Vision Statement

To equip the men of FBC Brandenburg to fulfill their role of biblical headship in the home.

Purpose Statement

Men of FBC Brandenburg were not being equipped to take an active role in their biblical mandate of leading their homes in the discipline and instruction of the Lord (Ephesians 6:4). Studies have shown that there is a correlation between positive social outcomes in children and the involvement of their father (Kiesling, 2017). Research has also demonstrated that frequent family discussions about religion have positive outcomes on the social development of children (Petts, 2011). The purpose of this leader development program was to test and apply the Situational Leadership model (Hersey et al., 2013) to the training of men at FBC Brandenburg to be active biblical leaders in their homes.

Objectives

Encouraging attendance and generating excitement were critical first steps in this program. Creating a sense of urgency was needed to make this program a success. (Kotter, 2012) This training regimen required a significant change within the family and in the home, which required purposeful action on the part of the participants. Motivating the men and generating enthusiasm about leadership in the home was an important aspect in the success of the program. With the support of the pastor and church leadership this program was conducted on a weekly basis. The initial iteration of this program was expected to contain 10 men with the hope that some of those men would lead subsequent iterations of the program with new groups of men.

The ultimate goal of the program was to produce men who were fulfilling their leadership role and taking on responsibility for the spiritual education and formation in their families. The

headship of men in the home is not a position concerned merely with power and authority. Biblical leadership is a position of service accomplished through teaching and guiding the members of the family in the way of the Lord (Bredfeldt, 2006). This program was expected to produce men who could effect change in the home by placing Godly living at the forefront of family life. The initial steps to implementing this change were teaching the family Godly habits through daily fellowship, prayer, and Bible study.

A key objective in this program was to make the initial actions as easy as possible to accomplish for the participant. New constructive habits are difficult to establish (Smith, 2009). Making the initial steps easy to accomplish were expected to generate confidence and enthusiasm while also reenforcing the practices being taught (Kotter, 2012). As the program progressed the leaders took a step back and allow the participants to take on more responsibility for the work in preparing their family worship time. The Situational Leadership model (Hersey et al., 2013) was used to guide the participant to progressively take control of their individual efforts in the home while the program leaders moved from a directing role to a mentorship role. There were four objectives for this program:

- Provide time for Christian fellowship among men and generate excitement for the vision of leading a Godly family.
- Teach men how to pray and lead prayer within the family.
- Create good Bible study habits and equip men to teach in the context of the family.
- Generate small wins that encourage and motivate participants.

Outputs

The primary focus at the weekly meetings was to train men to set a vision for spiritual growth and education within their home and to move their family toward that vision. Initially this was to be accomplished through the implementation of communal prayer and Bible study within

the family context. This effort was supported by providing the tools for men to begin family worship time in their homes. Using these tools, men were equipped to lead their families in fellowship, communal prayer, and Bible study.

There can be a level of fear and anxiety with leading prayer in groups that must be overcome. One of the biggest roadblocks to prayer is people simply not knowing what to say (Whitney, 2015). This program was structured in a way that allowed the men to take immediate action and produce immediate results after the first meeting. Direct instruction was to be provided to the participating men on how and when to pray in the home, including scripted prayers taken from the pages of scripture that men could memorize and recite with their families at designated times throughout the day. Using the tools provided, men participating in the program were expected to be able to lead their family in daily biblically centered prayer immediately following the first meeting. Creating milestones and goals that could be achieved throughout the program was part of the strategy for keeping participants motivated and moving forward in implementing needed change in their family's spiritual life (Kotter, 2012).

Bible reading plans were also expected to play an important role in the program. Many people struggle to stay committed to reading the Bible daily. Providing a Bible reading plan and using groups to provide accountability were expected to result in men who were spending time in the Word every day. FBC Brandenburg recently implemented a plan to bring all Sunday school classes into the same lesson plan. This means that all classes are studying the same scripture on different levels at the same time. This presented an opportunity for men to lead their families in Bible study at home in preparation for weekly Sunday school lessons. There were four outputs expected from this program:

- Men who know the Bible and are competent in teaching Christian doctrine within a family context.

- Men who can formulate biblically informed prayers and are confident leading prayer in a group setting.
- Men who understand the biblical meaning of headship and are committed to taking on a leadership role within the family.
- Men who are committed to modeling Christian values in their homes and are moving their families toward spiritual maturity.

Outcomes

The program was focused on developing foundational leadership skills for men to use in leading their homes and families. This foundation formed the basis for several long-term outcomes in both the men who were being trained for leadership and the families whom they are leading in their homes. When men are actively leading the home and guiding family faith formation there is a reasonable expectation for change in the spiritual lives of their wives and children.

Daily prayer and scripture reading are transformational habits. This program was expected to result in men and families who were transformed and demonstrating Christ like character in daily life. The internal transformation of the heart is the foundation upon which all other things are built. Ritual practices and routines are effective in shaping and forming internal desires (Smith, 2009). As men fellowship with and lead their families through the daily practice of prayer and Bible study, they form routines that strengthen their faith and facilitate spiritual growth. This can have a transformational outcome on families as well. Fathers have a unique influence and impact on their children's faith formation (Sear, 2017). As the men in the home change the family will surely follow; being shaped and formed by the same routines and practices.

This program was expected to build competent men who were knowledgeable in the scripture and able to lead their family and the church in the study of the Word and the Christian

life. As men develop the habit of daily prayer and scripture reading, memorization and improved biblical knowledge will naturally follow. Leaders must be competent, confident, and committed, which begins with a basic knowledge of the Bible and the tenants of the Christian faith.

Competency in the scripture leads to confidence in leadership. Men who are confident in their knowledge and abilities are more likely to commit to take on a leadership role within the home and later within the church and broader Christian community.

Some of the men who participated in the program were expected to move into actively leading other church ministries and doing the work of building the kingdom within the church and community. Developing men to be leaders in the smaller context of their family builds their competence and confidence, leading them to take on larger leadership roles in the church and community. Once men develop competency in basic Bible study and prayer practices and become confident in their leadership abilities in the home, they are more likely to take on greater responsibilities in ministries within the church. There were four expected outcomes from this program that focus on building competence, confidence, and commitment:

- Families and children that are spiritually mature and demonstrate Christ like character.
- Families that know the Bible, can articulate basic Christian doctrines, and are prepared to provide a defense of their faith.
- Children that can formulate biblically informed prayers and are comfortable praying out loud in a group setting.
- More men who are committed to taking on active leadership roles in the church and are mentoring other men in family leadership.

The Collaborating Organization, Team, and Coach

The successful implementation of a program required a clear purpose and vision as well as a clear understanding of the context in which the program took place. The goal of this section is to develop a better understanding of the social and historical context of the organization and

the people within, as well as the group who took on collaborating roles and guided the execution and evaluation of this program.

Organizational Description, Mission, and Vision

This section provides details on FBC Brandenburg, the church where this program was implemented and evaluated. Relevant data includes a description and history of the church as well as the church's mission and vision statements. To understand where an organization is going there must first be an understanding of where it has been and where it currently is. The background and history of the organization give a complete picture of where the organization has come from and why they are in the place they are today. The mission and vision statements serve to keep organizations on track and moving in a singular direction toward a clear and defined goal (Kettner, et al., 2017). A clear mission and vision are needed to design and implement a program that works to resolve an organizational problem while maintaining the direction and orientation toward the achievement of the organization's goals.

Organizational Description

FBC Brandenburg was founded February 11th, 1829, as a small home church with twenty-six members (FBC Brandenburg, 2023). The first church building was constructed almost ten years later in 1838, where the church met until moving into a new location in 1918. In 1974 a powerful storm in the area produced tornados that tore through the town destroying a multitude of businesses and homes, including the church building. Construction of a new church building was completed in 1975 and, with some additions over the years, remains the home of FBC Brandenburg to this day.

In 2018 the pastor of FBC Brandenburg resigned due to conflict within the church. This conflict caused some of the members to move to other churches in the area, however a majority

of the members remained and started the search for a new pastor. This search was delayed when the church chose to temporarily close the doors during the COVID 19 pandemic. During this time an interim pastor continued to conduct services online. Sunday morning worship service was continued in-person with the interim pastor under very restricted conditions in late 2020, including social distancing and mask requirements. In February of 2021 FBC Brandenburg welcomed a new full-time pastor and shortly after lifted many of the pandemic related restrictions. Since the church has hired the new pastor and fully re-opened the doors, there has been a steady growth in membership and attendance.

FBC Brandenburg is a Southern Baptist church and is a member of the Kentucky Baptist Convention (KBC) as well as the Southern Baptist Convention (SBC). The SBC is a national organization of like-minded churches in cooperation with one-another for purposes of evangelism and missions (Southern Baptist Convention, 2023). Churches in the SBC are required to be in agreement on fundamental aspects of the faith, but each church is autonomous, and the SBC does not have authority over any individual church. The KBC is a state level organization that was founded in 1837, eight years prior to the SBC (Kentucky Baptist Convention, 2023). It is also made up of cooperating autonomous churches and operates in the same way as the SBC but on a state level.

FBC Brandenburg is an evangelical church and holds a high view of the scripture, including the inerrancy and ultimate authority of the Bible. The official theological and doctrinal positions held by the church would be considered conservative or orthodox; however, there are a variety of views held by members on secondary and tertiary doctrines. FBC Brandenburg maintains a congregational ecclesiastical polity, meaning all decisions related to church administration and governance are made by majority vote within the congregation. FBC

Brandenburg recognizes pastor and deacon as the two biblical offices, with the office of pastor being responsible for teaching and leading and a board of deacons guiding and serving the church.

Organizational Mission

FBC Brandenburg's official mission statement is, "To glorify God, make disciples, and take the gospel of Jesus Christ to the community and beyond." (S. Miller, personal communication, September 17, 2023).¹ This mission statement was recently developed and approved by the congregation as part of an effort to organize efforts and guide the various ministries of the church.

Organizational Vision

The vision statement of FBC Brandenburg is, "To grow and strengthen FBC Brandenburg through discipleship, outreach, and spiritual formation." (S. Miller, personal communication, September 17, 2023). This vision is expanded into three categories, keeping members, creating members, and strengthening members. Each category focuses in on a particular way that FBC Brandenburg is working to grow the church both internally and through community outreach.

Organizational Setting and Demographics

This section contains a brief overview of the setting in which the program took place, including pertinent demographic information on the people who participated in the program. Cultural, social, and economic context is an important factor to consider when implementing a new ministry program (Lingenfelter, 2008). This context relates to both the people of FBC Brandenburg and the community in which the church resides. The social and economic diversity

¹ The mission and vision statements of FBC Brandenburg are not published in any public documents; however, they have been approved by the church and are on record in internal church documents.

of FBC Brandenburg provides a wealth of skills and experience that can be leveraged for the work of the kingdom of God, but it can also present a challenge in motivating, inspiring, teaching, and leading.

Organizational Setting

FBC Brandenburg resides in a small town that is located in a semi-rural area of Kentucky. The town has a large farming community and is widely known for the tractor pull contest at its annual county fair. In recent years the area has grown with the introduction of a new industrial business, which has created new job opportunities and brought a significant number of new people to the community. Although located in a rural area, the town is in fairly close proximity to Louisville, a medium size metropolitan city, as well Fort Knox, an active-duty U.S. Army installation.

This program took place on the FBC Brandenburg campus which consists of a sanctuary, education center, and gymnasium. The church had classroom space that was large enough to host the program, as well as a gymnasium area that could be arranged into classroom space should the need arise. The researcher coordinated with church staff to find an optimal time for the program to occur with the goal to schedule the program around existing church and community events. In initial planning discussions it was determined that Thursday evenings would be the best time to schedule program activities. It was hoped that eliminating scheduling conflicts would remove barriers that could prohibit the men from participating in the program. If there were men who were unable to attend due to schedule conflicts, there was a backup plan to provide individual or small group instruction on separate days.

Organizational Demographics

The people of FBC Brandenburg come from a wide variety of educational, economic, and social backgrounds. There are several people in the church that hold professional degrees in a variety of fields, such as education, medicine, and law. There are an equal number of members that hold certifications in professional trades such as plumbers, electricians, and HVAC. Due to the church's proximity to Fort Knox, there are also a significant number of families with military backgrounds, both officer and enlisted, as well as some members who are still a serving in the military, both on active duty and in the reserves. Members serving in the active duty military are usually transient and are expected to be reassigned to another duty station within three to five years; however there are typically only two to three members serving on active duty at any given time.

The current total membership at FBC Brandenburg is 550 people with 250 men and 300 women. The current average weekly attendance is 195 in Sunday morning worship services, 136 in Sunday morning Bible study groups, and 60 in Sunday evening services.² Among the body there are several families who have been members of FBC Brandenburg for generations. Many of the current deacons were raised, baptized, married, and are now raising their own children at FBC Brandenburg. Many other families are new to the area, having recently moved for many reasons including employment, both military and civilian.

Organizational Leadership and Collaborative Team

Major change cannot be accomplished alone, it requires buy in from organizational leaders and members. The collaborating team and coach served as the guiding coalition for the program that had the position, influence, and expertise to drive change within the organization

² Data on membership and attendance is based on information in church records that was obtained from the church secretary.

and make the program successful. (Kotter, 2012). This section provides information on the organizational leadership, collaborating team, and collaborating coach within the research context. This includes additional details on the collaborating organization such as the method of church government and the leadership structure. Discussion of the collaborating team focuses on team leadership methods and selection criteria. Finally, the collaborating coach is identified, some background information is provided, and the coach's role within the organization is briefly discussed.

Organizational Leadership

FBC Brandenburg is a Southern Baptist church that adheres to a congregational polity and recognizes pastor and deacon as the two offices of the church. A congregational polity maintains that each church is autonomous and self-governed by the people (Reid, et al., 1990). The pastor and deacons guide the church, but ultimate authority resides with the congregation. FBC Brandenburg uses a committee system to handle church governance. Committees are made up of a rotating body of members and are established and empowered to preside over specific administrative functions of the church. In some special cases, decision making authority is delegated to individual committees or staff. Under usual circumstances committees and staff do not have authority to make major decisions on their own and are required to bring their findings and recommendations to the congregation for a vote during a scheduled business meeting.

Although all major decisions for the church must be approved by a majority vote of the congregation there is no requirement for a vote or pre-approval to pilot and test new ministries and programs. Once a ministry program has been successfully established the nominating committee is responsible for recommending a director for that program and the nomination is brought before the congregation for confirmation.

Collaborating Team

Utilizing the Situational Leadership model (Hersey et al., 2012) required direct leadership and one-on-one interactions during the discipleship process. Several men were needed to fill the role of teacher and mentor in the program. Each member of the leadership team was responsible for mentoring and guiding a group of men and tailoring their interactions using Situational Leadership depending on the competence and commitment levels of the individual participant. Leadership planning meetings were held prior to implementing the program to ensure that team members understood the fundamentals of Situational Leadership.

The primary concern when selecting members of the collaborating team was spiritual maturity (Howell, 2003). Members of the collaborating team were selected by the researcher and the collaborating coach based on three requirements. First, they had to be married and have at least one child. This program was designed to teach men to lead their family and team members in the program needed to have experience in this area. Second, they had to be active members of FBC Brandenburg that attended worship services, Sunday school, and other ministry activities on a consistent basis. Team members in this program needed to be actively involved in the life of the Church to successfully mentor and teach other men. Third, men selected for the collaborating team needed to have a strong prayer life and firm grasp of the scripture. The primary focus of this program was teaching men to lead their families in prayer and Bible study. Men who were mentoring others in these areas needed to possess these foundational skills and practice them daily.

Collaborating Coach

The pastor of FBC Brandenburg agreed to be the collaborating coach for this program. He has been in full time ministry for fifteen years and has been the pastor at FBC Brandenburg

for three years. Prior to coming to FBC Brandenburg he spent twelve years as the pastor of a small church in North Carolina. Since talking on the role of pastor he has helped to reestablish the church following the shutdowns during the COVID-19 pandemic and successfully initiated several educational ministries within the church. As the senior leader of the church, he is a member of every committee and helps to guide the decision making of the body.

There was no requirement for official church approval to pilot this program in the context of the new men's ministry; However, if approval concerns arose the pastor was ready and available to coordinate with the appropriate committees and staff. The program was implemented in the larger context of a church men's ministry. The pastor had been working to establish a men's ministry that is in line with the mission and vision to strengthen the church through discipleship. This program helped the pastor accomplish this goal by providing a specific area of focus that could help to jump start the ministry effort.

Chapter Summary

This chapter has examined the problem of a lack of discipleship efforts at FBC Brandenburg that are focused on equipping men for spiritual leadership in the home. A response to this problem in the form of a ministry program designed around the Situational Leadership Model was explored and examined. The discussion surrounding this suggested program considered the current reality of the situation at FBC Brandenburg and established a purpose and vision for the research program. The discussion of a preferred future included the outputs and outcomes that that were expected to result from this program.

Men have a responsibility as the head of the family to provide spiritual guidance and instruction in the home. Training men to fulfil this responsibility required purposeful action and focused intent. FBC Brandenburg is a small SBC church in rural Kentucky with a large

population of young families. This program was expected to produce men who were competent, confident, and committed to the practice of spiritual leadership in the home. These three outputs were expected to produce biblical literacy and spiritual maturity in families and children.

CHAPTER TWO: LITERATURE FRAMEWORK

Introduction

This chapter focuses on a review of literature related to this program's purpose and design. The program was designed to utilize Situational Leadership to train and prepare men for leadership in the home and family context. In this context home and family leadership focused on teaching Scripture and modeling Godly character in prayer. This literature review forms a framework upon which this program was designed and implemented. This framework follows a three-part structure, biblical and theological, theoretical, and thematic. Each part of this framework explores the concepts and data that identified the need for this research and guided the design of the program.

The first aspect of the framework being constructed is biblical and theological. A Christian program must be firmly rooted in Scriptural principles and theological truth. Seeking out the will of God in the Scripture is the first step in developing a framework that is in line with Christian values and teaching. The second aspect of this framework is theoretical and focuses on social science data related to leadership and the benefits of parental involvement in the home. The Situational Leadership Model (Hersey et al., 2013) as an effective model for Christian discipleship is discussed in detail and data supporting this thesis is explored and analyzed. Finally, the thematic framework examines various aspects related to ministry leadership and the context in which the program was implemented. This includes organizational change, conflict resolution, and cultural considerations.

Biblical and Theological Framework

The biblical and theological framework was the foundation that determined the need for, and purpose of a program that is markedly Christian. As the research foundation the biblical and

theological framework guided and informed the substance, form, and practice of the program design (Estep et al., 2008). This framework includes two important parts, biblical imperatives, and theological themes. Biblical imperatives provide direct instruction for Christian leaders in the form of commands or implicit direction that can be found in Scripture. Theological themes provide insight into God's intent for his creation in the absence of clearly articulated imperatives or commands.

Christians leaders and educators look to the Bible as the primary source of truth in all areas of life. Therefore, Christian programs must reflect theological and biblical truth in both content and purpose (Estep et al., 2008). The purpose of this research was to examine the effectiveness of Situational Leadership (Hersey et al., 2013) in a discipleship program focused on training men for leadership in the home and family context. Although this program incorporated a social science leadership model it did so through a biblical worldview. Some of the biblical concepts that are relevant to this program include, the purpose and process of teaching and discipleship, the nature of biblical leadership, the nature of biblical headship and the role of men in the home and family.

Biblical Imperatives and Principles

This section speaks to the biblical imperatives and principles that drove the need to create a program that addressed this research problem. An imperative is a statement of command (Fergusson, 2023). Therefore, a biblical imperative is a mandate or command that is expressly and clearly given in Scripture. These imperatives and principles are those things that Christians are obligated to carry out in obedience to God.

The following will examine two biblical imperatives that point to the importance of teaching and the responsibility of men to be leaders in the home by providing spiritual guidance

and instruction to their family. The first of these imperatives is found with the *Shema* (Deuteronomy 6:4-9) which gives a direct command to teach the commandments of God to children in a family context. The second imperative is found in the final command of the Lord given before his ascension, to make disciples of all nations. While the command to make disciples does not directly address discipleship in a family context it does stress the importance of teaching and developing others in the faith. When paired with other verses directed at the responsibility of fathers in the instruction of their children, the connection to this command becomes clear.

Teach the Children – The Shema

The text of Deuteronomy 6:4-9, also known as the *Shema* (Merrill, 1994), is the command that forms the heart of family discipleship. Teaching God's commandments to the children is arguably the most important command found in Scripture. When Jesus was asked to name the greatest commandment, he pointed to the *Shema* (Matthew 22:37-38). To love God completely is to walk in his commandments and teach them to your children daily. This biblical imperative requires more than teaching the commandments, it is the intentional passing of the faith to the next generation within a family context. Following this command requires teaching and guiding the children, not only in an instructional context, but also in modeling a faithful life (Gentry, 2012).

Parents are commanded to disciple their children and fathers have a special role in that process. Although both parents are involved in all aspects raising their children, God does place special emphasis on the role of fathers in the guidance and teaching of children in numerous places throughout the Scripture. It was the primary responsibility of the father to instruct and guide their children in living a Godly life (Sear, 2017). The opening verses of Psalm 78 provide a

clear picture of God's command to teach the next generation and emphasizes the father's role in that instruction. Proverbs 1-9 provides instruction for holy living from the perspective of a father to his son.

The imperative to teach children is not regulated to the Jewish tradition contained within the Old Testament. Paul reinforces the importance of family discipleship and puts the responsibility squarely upon the father (Ephesians 6:4). Mothers undoubtedly play an important role in the faith formation of their children, but fathers are called to be the primary source of instruction (Plummer, 2010). This does not suggest that all men will be or should be gifted in teaching. It does mean that men should be working to guide and mentor their families in the fundamentals of the faith and demonstrating what it means to walk with God daily, including spending time in the Word and in prayer. Following this mandate does not require deep theological or academic discussions, it does require family fellowship time that is centered on examining the Scripture, teaching the commandments, and communing with God in prayer.

Make Disciples

The command from the Lord to make disciples includes all nations and peoples but is especially important and powerful in the family context where daily interactions are the norm. The general guideline for the process of discipleship is outlined in the text of Deuteronomy 6 (Beagles, 2012). It should be done when sitting in the home, when walking by the way, when going to sleep, and when waking up. In other words, it is a continuous process that permeates every aspect of the day from sunrise to sunset. While the Bible does not provide an instruction manual for discipleship it does provide guidelines for the process (Plummer, 2010).

Making disciples means developing followers of Christ that are reproducing (Krispin, 2020). The discipleship process prepares and equips others to go out and make disciples. This is

accomplished through teaching and modeling spiritual practices and disciplines (Chandler, 2015). The biblical model of discipleship uses two primary elements, teaching the word of God and modeling holiness in daily life.

Teaching the Word. Teaching is a primary function of leadership (Bredfeldt, 2006). Teaching is such an important aspect of leadership that the title of Rabbi is used more often for Jesus than any other title in the New Testament (Estep et al., 2008). Leaders are ready and able to teach and disciple the flock through the reading of scripture, exhortation, and correction, both in formal settings and in daily life (2Timothy 4:2, 13).

Studies have demonstrated that the average church member lacks biblical literacy (Burggraff, 2015). This data suggests that there is a discipleship problem within the church and within the family. Church participation is an important aspect of the faith formation of all believers; however, the primary means of biblical instruction should be found within the family context. The instruction of children will make a lasting impact on their faith into adulthood (Proverbs 32:8). As the appointed leaders of the home, fathers have a unique responsibility for overseeing this instruction. Churches can and should do a better job of teaching but that does not alleviate the responsibility for teaching within the family in the home.

Modeling Holiness. The people of God are called to live lives of holiness; it is a leader's responsibility to guide those under his care in holy living (Wilhoit, 1991). Holy living is accomplished by keeping the commandments and walking in the same way that Christ walked. (1John 2:1-6). Christ is the example Christians look to and emulate in their daily lives (Pettit, 2008). Paul exhorted the Corinthians to imitate him in the same way that he is an imitator of Christ (1Corinthians 11:1). As a leader Paul recognized the importance of modeling right conduct and being an example for those under his care.

Living out the Christian life is a critical aspect of discipleship, particularly between parents and children. “If the parents are not themselves involved in religious activities, if their actions are not consistent with what they preach, children are rarely motivated to follow in their parents’ religious footsteps” (Bergsten, 2013 p. 95). Christ utilized social formation and engagement regularly in his earthly ministry. He provided instruction to his disciples using everyday situations as examples to teach and model the Godly life. Formal instruction in the Scripture was foundational to Christ’s ministry, but the examples he set through various social engagements were equally valuable for the edification of his disciples. Disciples must be both hearers of the word and doers of the word (James 1:22). Following the example of Christ, Christian educators and leaders teach through instruction and action.

Spiritual Maturation and Sanctification. Discipleship is a process, not an event. Sanctification is an on-going progression where a believer grows in spiritual maturity and is being conformed to the image of Christ (Pettit, 2008). Discipleship guides sanctification through a step-by-step process. Initially the disciple is like a child that needs constant and direct instruction and guidance. The new believer lacks skill and competence and requires spiritual milk to grow in the faith (Hebrews 5:13). As they grow in Christ they are no longer like children and are able to eat solid food (Hebrews 5:14). As believers grow and mature in the faith they require less direction, eventually gaining the competence and confidence to become teachers and go make more disciples (Ephesians 4:14-16).

An example of this discipleship process can be seen in 1Thessalonians chapters 1 & 2. The text indicates that discipleship dynamically changes over time depending on the faith and spiritual maturity of the disciple (Beagles, 2012). As the disciple grows and develops the method of discipleship changes, from gentle nurturing (1Thessalonians 2:7), to exhortation and

encouragement (1Thessalonians 2:12), and finally to imitators who are standing as an example to others (1Thessalonians 2:13; 1:6-7). Through progressive sanctification believers are transformed in Christlikeness and become models to those around them (Knute, 2000). The result being mature believers who are ready and able to go and make disciples.

Biblical and Theological Themes

Christians are commanded to teach the faith by making disciples and that requires leadership. While the Bible does not provide an instruction manual on leadership it does provide a framework for leading in accordance with Godly character. This program was designed to develop men to be leaders in the home and family context. Designing a leadership development program required a solid understanding of what makes leadership biblical. Biblical leadership is serving God, caring for others, and seeking after the kingdom with the fullness of heart and soul. These ideals are outlined in the biblical themes of leadership.

The first of these themes deals with the nature of biblical leadership in general. The Bible frequently utilizes two metaphors for leadership. Those two metaphors are the servant leader and the shepherd leader. The second of these themes deals directly with the nature of the position of man as spiritual leader of the home and must be understood within the context of biblical leadership. The leadership of man in the family context is established in the creation narrative when man is designated as the head of the woman and is reinforced by the New Testament authors.

The Servant Leader

Biblical leadership is Christ centered and is focused on serving the people of God by leading them to grow in holiness and in their relationship with God. Biblical leadership is not limited to a particular leadership style, functional role, or organizational setting (Howell, 2011).

Secular leadership theories focus on how to influence and motivate people, but the primary concern for leaders found in Scripture is motive and character.

In a biblical worldview leadership is a position of service to the people of God, under God's authority. The Christian leader acknowledges God's authority over every aspect of life and serves the purposes of God above all else (Cochrell, 2015). From the Christian perspective, leadership is rooted in a desire to work in obedience to God. The motive for leadership is fulfilling the will and purpose of God rather than personal aspirations. As the servants of God, Christians serve one another with devotion and humility (Harris, 2001).

Leading sacrificially is mark of the Christian leader. The Christian leader serves for the benefit of others and not out of pride or desire for personal power or prestige (Resane, 2020). Christians leaders seeking to emulate Christ must become a servant in the same way that he became a servant (Mark 10:45). Christ perfectly demonstrated servant leadership by setting aside his glory in humility and taking on the form of a servant to bring about salvation through his sacrificial death on the cross (Philippians 2:1-11).

The Shepherd Leader

The shepherd motif is found throughout the Bible and provides a picture that demonstrates and clarifies God's design for leadership (Laniak, 2006). God entrusts the leader to care for and tend his people here on earth. The very nature of leadership is eager and willing service to the people and the foremost responsibility of the Christian leader is to provide for and protect the people who have been entrusted to him by God (1Peter 5:1-11). Carson (2015) suggests three principal duties that the shepherd would fulfill for his sheep. These duties are protection, provision, and guidance. A closer look at each of these three functions of the shepherd helps to illuminate the biblical definition and expectations of a leader.

Protection. One of the shepherd's most important duties is to protect his flock from danger. Predators are an ever-present threat for sheep in the pasture. Shepherds must remain vigilant and watchful to protect the sheep from danger (Laniak, 2006). Christ warns his disciples to beware of false teachers and likens them to wolves in sheep's clothing (Matthew 7:15). Leaders protect those under their care from the influences of the world and false teachers. The shepherd guards the sheep from enemy attacks. Christ illustrates and demonstrates this principle in the parable of the Good Shepherd by condemning the Pharisees for their treatment of the healed blind man. (Gunter, 2010; John 10:1-21). Christian leaders follow this example by protecting their flock from the influence of the world and the winds of false doctrine (Titus 1:9, 1John 2:15; Ephesians 4:14).

Provision. Providing provisions for the flock is a constant responsibility of the shepherd. Adequate food and water are daily concerns for the shepherd and are a particular concern in areas of biblical antiquity where these resources could be scarce (Laniak, 2006). The Bible often uses feeding as a metaphor for teaching (Carson, 2005). This is seen in the commission to Peter to feed the lambs and sheep (John 21:15-17). By commanding him to feed the flock, Christ is commissioning Peter as a leader and teacher of the people. When tempted by Satan in the wilderness Jesus proclaimed that man lives by the word of God, not bread alone (Matthew 4:4). Christ later teaches that he is the bread of life and spiritual fulfillment is found in him (John 6:35). The Word of God is the spiritual food that nourishes and builds up his disciples.

Guidance. Providing guidance and direction is directly connected to the command to make disciples and pass the faith to the next generation by acting as an example to follow. A shepherd would guide his flock by walking out front and setting the path for them to take (Kaiser, 2017). The sheep follow the path of the shepherd because they trust in him for

protection and provision. Leaders lead from the front and set the example for others to follow (Matthew 5:14-16). Establishing trust is an important element of inspiring others. A guide shows someone the way and leads them along the correct path, but the guide must be trusted not to lead the group astray.

Biblical Headship

Understanding the nature and purpose of leadership from a biblical perspective provides the foundation for understanding the nature and purpose of headship in the home and family context. Christian leaders are servants and shepherds. Headship is not dominion; it is a position of service and protection. God has appointed the man to be head of the family so that he may fulfil his designated role in service to his family. Following the example of the shepherd leads men to be loving leaders who are an example to their family rather than domineering tyrants. (1Peter 5:3).

Biblical headship was established in creation. God has created a world with order and purpose. The creation itself demonstrates God's glory (Psalm 19:1). The creation narrative provides key information about God's design for mankind and the roles of men and women within his creation. These roles are further clarified throughout scripture, particularly in the New Testament instructions for godly living between husbands and wives.

Equal in Nature, Submissive in Authority. There is a distinct difference between authority and superiority. Having authority does not imply being superior in nature or worth. Men and women are created in the image of God and are equal in dignity and worth but have unique roles to play in the world. The authority of man does not take away from the equality that men and women share in Christ (Galatians 3:38-19; Grudem 2021). Both man and woman are created in the image of God; however, the man was created first, and the woman was taken from

man to be his helper (1 Timothy 2:13-14). This is reflected in the fact that although Eve was first to eat from the forbidden tree, final responsibility for the sin rests upon the shoulders of Adam as the head of the woman (Ortlund, 2021). Men have authority in the home in the same way that Christ has authority in the church. The authority of man in the home is not a privilege, it is a responsibility.

Wives are command to submit to their husband (Ephesians 5:22-24; Colossians 3:18). The command to submit is not a command for unquestioning obedience (Melick, 1991). Obedience to God is required above all else and the submission of the wife to the husband reflects her submission to the Lord. Submission of the wife does require a form of obedience that is given willingly and out of respect (Cottrell, 2008). This principle is demonstrated in Sarah's obedience to Abraham (1 Peter 3:6).

Young men are instructed to submit to the elders in the church in the same way that wives are instructed to submit to their husbands. This does not imply that the elders are inherently superior, or that the younger men have inferior intrinsic worth (Knight III, 2021). This is an example of divinely appointed authority in the form of a hierarchy. This form of submission and authority is also demonstrated by Christ in his submission to the will of the Father during his earthly ministry. Although Christ is equal in nature to the Father, he submitted to the authority of the Father (Mark 14:36; John 6:38; Philippians 2:5-9).

Role of Man as Head of the Home and Family. Headship follows the pattern of biblical leadership and is exercised in the manner of servanthood and love. (Cottrell, 2008) Headship in a Christian context is not concerned with power or privilege, it is sin that twists biblical authority and headship into worldly dominion and control (Pearcey, 2023). The role of the man in the home is leader, teacher, provider, and protector.

In Roman culture a man had unquestioned authority over everyone in his household (Sear, 2017). This authority was easily abused in harsh and brutal ways, leading Paul to exhort fathers to exercise self-control and not to provoke their children to anger (Colossians 3:21). The biblical perspective of the man as leader of the home is very different from the worldly view. Men are the head of the family in the same way that Christ is the head of the church (1Corinthians 11:3; Knight III, 2021). Men provide spiritual leadership and nourishment to their families in the same way that Christ provides for the church. Christ is the source of truth in the Word and the example for righteous living. Following the example of Christ, men teach their families and model righteousness through their actions.

While the wives are commanded to submit, husbands are commanded to love their wives in the same way that Christ loved the church (Ephesians 5:25-33; Colossians 3:19). Biblical headship is a position of sacrifice and service where a person takes on responsibility and is accountable for the welfare of the entire family (Pearcey, 2023). Christ demonstrated his love of the church through humble service and sacrificial love, giving up his life willingly on the cross for the salvation of the church (Matthew 20:25-28; Ephesians 5:2). The proper Christ centered orientation of the home starts with the man demonstrating the love of Christ and putting the needs of the family above his own (Cottrell, 2008). The love and service of the husband leads the wife to Godly submission and his children to Godly obedience.

Summary of the Biblical and Theological Framework

Christians look to the Bible as the ultimate authority that informs and guides leadership at all levels. Scripture provides two imperatives that instruct Christians to teach others and pass the faith to the next generation. These imperatives are to teach the children and make disciples. Christians are commanded to make disciples of all nations and all peoples. This command to

make disciples is not limited to evangelism. Discipleship is not a one-time event, it is an ongoing process in the development and sanctification of believers, including children. Teaching the children and passing on the faith within the family context is the responsibility of both parents but as leaders of the home fathers play a special role in this requirement.

The overall theme of leadership in the Bible is portrayed using two metaphors, the shepherd and servant leader. These motifs provide a framework that guides the practice of leadership from a Christian perspective. In each motif leadership is portrayed as service to others by protecting and providing for those under the leader's care. As heads of the home men are responsible for the spiritual guidance of their families.

Theoretical Framework

The following examines the theoretical foundations of leadership, organizations, and learning that were used in the development of this program. This program was designed to test the effectiveness of Situational Leadership (Hersey et al., 2013) in the context of a Christian discipleship and leader development program within a local church context. As such, a robust examination of the situational leadership model is the primary focus. Transformational leadership (Bass & Bass, 2008) is also examined and discussed in relation to the application of relationship behaviors found within the situational leadership model.

This leadership development program was conducted in a group setting among men within the local church. Team and group dynamics played a role in the development of the program and was grounded in the six characteristics of high performing teams (MacMillan, 2001). The need for a clear vision and common purpose is discussed along with the need for building trust among members of the group and between leaders and participants. The program was designed to teach using both cognitive and behavioral learning. The primary focus was the

foundations of teaching biblical literacy and meeting the needs of people through social and behavioral interactions.

Leadership and Organizational Theory

Two leadership theories were utilized in the program development, situational leadership and transformational leadership. This research was part of a leadership development program that used the situational leadership model to train men for leadership in the home and family context. As leaders in the home, men are influencing, motivating, and guiding their families. As such, the desired leadership behaviors to be exercised in the home are transformational in nature.

This program took place in the context of the local church. As an organization the church works toward the common purpose of fulfilling the great commission (Matt: 28:19-20) while helping one another grow in faith through discipleship (Lowe & Lowe, 2018). Organizations are comprised of teams of people who work toward a common purpose while helping each other grow and develop (Yukl, 2020). This program was designed to assist the church as an organization to achieve the purpose and goal of discipleship by training men to undertake the task of spiritual leadership in the home and family context.

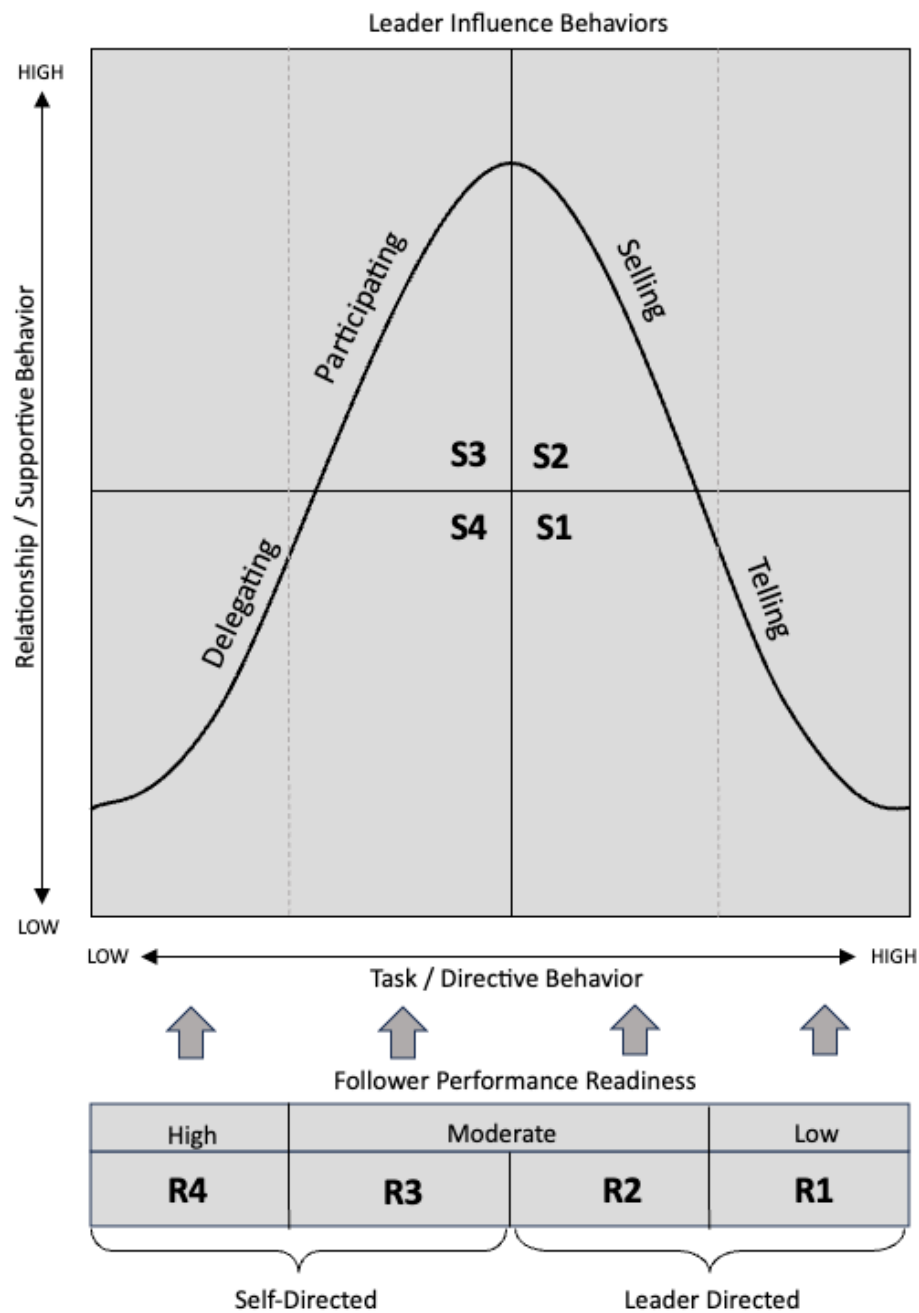
Situational Leadership

This leader development program used the situational leadership model (Hersey et al., 2013) to develop men for leadership in the home and family context. The situational leadership model is a framework that guides a leader in applying relationship and task behaviors based on the performance readiness (termed maturity in early versions of the model) of a follower. Situational leadership is a task specific leadership model that requires leaders to modify leadership behaviors based on the performance and readiness needs of the follower (Hersey, 2009). As the follower moves from right to left on the readiness level scale the leader moves

along the leadership style curve and applies the appropriate levels of task and relationship behaviors (Hersey, 1975).

Figure 1

The Situational Leadership Model



Note: Adapted from Hersey, et al. (2013). Management of organizational behavior: Leading human resources, 10th ed. (p. 124). Pearson.

Situational leadership is well known and has remained a popular model for leadership and management training (Northouse, 2022). It was first developed by Hersey & Blanchard in 1969 as the Lifecycle Theory of Management (Hersey & Blanchard, 1969). As the model developed emphasis was placed on two dimensions of leadership, task behavior and relationship behavior. This led to the change from life-cycle theory of management to the situational leadership theory (Blanchard & Hersey, 1996). Since that time the model has undergone a number of revisions and modifications. In 1979 the model started to diverge along two similar yet distinct paths with Blanchard eventually developing the SLII model³ by making subtle yet substantial changes to the components of both the leadership styles and readiness levels.

Despite its popularity, scholars in the field of leadership and management have remained skeptical of situational leadership due to the lack of empirical evidence in support of the model (Thompson & Vecchio, 2009). However, studies conducted over the years have produced conflicting results, particularly in relation to the effectiveness of various leadership styles. Although tests of the effectiveness of leadership styles have produced varying results, there has been evidence of the overall ability of the model to deliver greater performance (Papworth et al., 2009).

The program implemented in this research was designed for the purpose of leadership development. Throughout the program, participants were expected to develop in the task of leadership in the home and family context and progress on the performance readiness scale. Accordingly, leaders in the program were expected to adjust their leadership style to match the readiness level of the participant. Situational leadership was expected to provide an effective framework because the concepts presented align with biblical principles of discipleship and align

³ This research is based on the Situational Leadership Model. The SLII model is not discussed or examined beyond this historical context.

with patterns of progressive sanctification. The following sections present a brief overview of performance readiness and leadership styles, as well as an evaluation of the model from a biblical perspective.

Follower Performance Readiness. The first step in using the situational leadership model is to determine the readiness level of the follower related to the task. There are two variables that determine follower performance readiness, ability and willingness. Ability refers to the follower's skill or proficiency in the task. Willingness refers to the follower's confidence or motivation to perform the task. It is important to emphasize the difference between confidence and motivation (Hersey et al., 2013). When learning a new task, a follower may be willing but insecure with their ability. This doesn't mean that they lack motivation or desire, only that they lack confidence. When willingness indicators are low it should be approached as a lack of confidence or insecurity unless the follower clearly demonstrates a lack of motivation or a true unwillingness to perform the task.

There are four levels of follower readiness based on these two factors that fall into three categories, low, medium, and high. The readiness level of the follower determines the leadership style to be used by the leader. When the readiness level is low to moderate, leaders will use leader directed styles to guide and direct the follower. When the readiness level is moderate to high, leaders give more control to the follower using a follower directed style while providing support and encouragement as needed.

Readiness Level 1: Unable and Insecure or Unwilling. Readiness level 1 (R1) signifies a low readiness level where the follower is unable and unwilling to complete the task ("Telling leadership style", 2023). At this readiness level the follower has low levels of task proficiency and lacks the motivation or confidence to perform the task. Followers who are not performing at

an acceptable level, are unclear about the task, or are noticeably intimidated by or avoiding the task fall into the R1 category.

Readiness Level 2: Unable but Confident or Willing. Readiness level 2 (R2) signifies a medium readiness level where the follower is unable but willing to complete the task (“Selling leadership style”, 2023). At this readiness level the follower has low to moderate levels of task proficiency but has high levels of motivation or confidence to perform the task. Followers who show moderate ability to perform the task and are enthusiastic and interested in the task fall into the R2 category.

Readiness Level 3: Able but Insecure or Unwilling. Readiness level 3 (R3) signifies a medium readiness level where the follower is able but unwilling to complete the task (“Participating leadership style”, 2023). At this readiness level the follower has high levels of task proficiency but lacks motivation or confidence to perform the task. Followers who are proficient in the task but lack the confidence to perform or who are performing the task on their own for the first time fall into the R3 category.

Readiness Level 4: Able and Confident or Willing. Readiness level 4 (R4) signifies a high readiness level where the follower is both able and willing to complete the task (“Delegating leadership style”, 2023). At this readiness level the follower has both high levels of task proficiency and high levels of motivation or confidence to perform the task. Followers who consistently demonstrate the ability to work independently to accomplish the task and are committed to the vision and purpose of the task fall into the R4 category.

Leadership Styles. Situational Leadership uses two axes of leader behaviors, task and relationship (Hersey et al., 1986). Task behavior determines the amount of focus the leader places on providing the follower with direction and instruction to accomplish a task. Relationship

behavior determines the amount of focus that the leader places on motivating, encouraging, and guiding the follower to accomplish a task. There are four styles of leadership that are applied dependent upon the level of follower performance readiness, Telling, Selling, Participating, and Delegating. Each style is designed to guide the leader in using the appropriate levels of task and relational behavior.

Style 1: Telling. Style 1 (S1) or “Telling” style is a one-way communication from the leader to the follower (Hersey, 2009). This leadership style is highly task focused with little to no emphasis on relationship behaviors. When using this style leaders are providing tasks to followers and telling them how it should be completed (“Telling leadership style”, 2023). All decisions are made by the leader with no input from the follower, but leaders will ask questions of followers to ensure they understand the task and how it should be completed. This leadership style corresponds with readiness level R1 and is used when followers lack skill, ability, or confidence to effectively perform the task. This style is a short-term solution that should be used to get followers started on the development path.

Style 2: Selling. Style 2 (S2) or “Selling” style uses two-way communication between the leader and follower where the leader provides direction and encourages input from the follower (Hersey, 2009). This leadership style remains highly task focused but moves up on the relationship behavior axis. When using this style leaders are providing direction while working to get followers on board with the common purpose and vision (“Selling leadership style”, 2023). This leadership style corresponds with readiness level R2 and is used when followers are confident and/or willing but have low to moderate relevant experience or ability in the task. Using this style, the leader continues using high task behavior by providing specific direction on

task completion while also using high relationship behavior to create buy-in and understanding in the follower.

Style 3: Participating. Style 3 (S3) or “Participating” style uses two-way communication but is follower driven (Hersey, 2009). This leadership style dials down the task behaviors and remains high on the relationship behavior axis. Using this style, the leader and follower share in task related decision making while the leader focuses on supporting the follower (“Participating leadership style”, 2023). This leadership style corresponds with readiness level R3 and is used when followers have the ability or skill to accomplish a task but lack confidence or motivation.

Style 4: Delegating. Style 4 (S4) or “Delegating” style uses one way communication, but the flow of communication is reversed, from follower to leader. This leadership style is low on both the task and relationship behavior axes (Hersey, 2009). Using this style, the leader steps away and allows the follower to complete tasks with little or no input or guidance. The leader remains available to assist and support the follower as needed but the request for such support is initiated by the follower (“Delegating leadership style”, 2023). This leadership style corresponds with readiness level R4 and is used when followers have demonstrated high levels of both ability and confidence in the specified task.

Program Application. There are three steps in the application of the situational leadership model, identify the task, assess the performance readiness of the follower, and apply the appropriate leadership style (Hersey, 2009). The major strength of this model is the practical nature and ease of use. This program used the situational leadership model to prepare men for leadership in the home by teaching the fundamentals of Christian faith and promoting the spiritual disciplines of biblical literacy and consistent prayer. The men in this program were members of the church who were willingly attending and participating but were expected to lack

in competence and confidence in spiritual leadership. Accordingly, most participants were expected to start in the R1/R2 range of performance readiness.

An important part of leadership development is delegating tasks to followers that allow them to grow and reach higher levels of development (Bass & Bass, 2008). The situational leadership model accomplishes this by gradually preparing followers to perform a task and adjusting the levels of support until the follower is able to perform the task independent of the leader. Paul followed this model of leadership with Timothy by training him for ministry, first by bringing him along on ministry journeys and then later sending him out on his own for ministry work in various locations (1 Thessalonians 3:1-10, 1 Corinthians 4:17, 2 Timothy 4:1-5). Paul allowed Timothy to learn and grow by providing him with opportunities for ministry while offering support and guidance along the way (Cooper, 2005).

One criticism of the situational leadership model is the lack of cultural considerations in relationship behaviors (Simmons & Hoidn, 2023). The value of relationship behaviors will vary by culture. Although the model emphasizes the need for relationship behavior it does not provide specific guidance on the application of relationship behaviors by the leader. Different cultures can and will apply these relationship behaviors in different ways. For the purposes of this program the desired relationship behaviors were rooted in the principles of transformational leadership. Transformational leadership theory is by nature cross-cultural (Cooper, 2005). When a leader made an assessment requiring high relationship behavior, they could apply the transformational leadership theory to guide those behaviors.

Transformational Leadership

Transformational leadership was first described by James MacGregor Burns in 1978 (Bass, 1995). The theory was later refined and expanded by Bernard Bass in 1978 into what is

arguably the most studied and widely known theory of leadership today (Bass & Bass, 2008). Unlike situational leadership, transformational leadership is not a process to follow or a system to implement; It is a guide to relationships between leaders and followers, that is intended to help transform the attitudes, values, and emotions of followers and to provide influence and motivation to accomplish shared goals.

Discipleship and leadership development are transformational processes where shared values and relational connections are vital to success. Although this program was designed primarily to use the situational leadership model, the concepts found in transformational leadership informed and guided the implementation of relationship behaviors corresponding to each leadership style. There are four components of transformational leadership that are applicable to the relationship behaviors that were used in conjunction with the situational leadership model.

Four Components of Transformational Leadership. There are four core components of transformational leadership, also known as the 4 Is; Idealized Influence (II), Inspirational Motivation (IM), Intellectual Stimulation (IS), and Individualized Consideration (IC) (Bass & Riggio, 2006). The components of transformational leadership are designed to move followers to transcend self-interest and work toward the good of the group. Utilizing the 4 I's in conjunction with situational leadership was expected to elevate individual and team outcomes, as men motivated and encouraged one another in leading their home and families.

Idealized Influence. Idealized influence is closely related to charismatic leadership. In fact, the term charismatic was only dropped from the name due to ambiguity surrounding the concept of charisma (Bass, 1995). This factor describes the emotional reaction of followers to a leader. It includes perceptions of integrity and high ethical conduct. Charismatic leaders are role

models or awe-inspiring leaders that people can look up to, and they easily gain trust and faith of their followers (Bass & Bass, 2008).

Inspirational Motivation. This factor describes a leader's ability to inspire followers and increase motivation to accomplish a shared vision (Northouse, 2022). It is highly correlated with and overlaps on some points with idealized influence (Bass & Bass, 2008). Influence and inspiration are very similar, but despite the overlap there remains the need for separate factors due to differences in behaviors and effects (Bass, 1995). The primary difference between inspirational and charismatic leadership is the perception of the follower. Inspirational leaders will stimulate confidence and pride in followers even if the leader is not particularly charismatic or looked up to as a person to emulate.

Intellectual Stimulation. Intellectual stimulation does not merely refer to the competence of the leader. It is possible to be technically competent but inept at instilling stimulation in others (Bass & Bass, 2008). Transformational leadership focuses on the follower, in this case it means helping to unleash the innovative and creative abilities of the follower. Emphasizing abilities, instilling confidence, and encouraging creativity are some of the ways that leaders stimulate followers intellectually. Leaders who are adept at intellectual stimulation move others to discover unique solutions to problems by thinking outside the box and overcoming roadblocks to creative thinking.

Individualized Consideration. Paying special attention to the needs of each follower is the basis for individualized consideration (Northouse, 2022). This factor requires a supportive environment with consistent two-way communication between leader and follower. Leaders act as coaches and mentors who are ready and willing to create opportunities for followers to learn

and grow (Bass & Bass, 2008). These leaders understand the goals of individual followers and delegate tasks that will help the follower grow and develop.

Research Application. Building disciples and training them to become future leaders requires both task and relationship behaviors. Using transformational leadership to guide and inform relationship behaviors within the situational leadership model provides both a practical and conceptual foundation. Direct coaching and mentoring builds confidence in followers (Bass & Riggio, 2006) and setting high expectations for accomplishment provides the intellectual stimulation required for success (Cooper, 2005). Providing inspirational motivation and idealized influence delivers a model for others to emulate and follow. Practicing individualized consideration requires leaders to know their followers, understand their strengths, provide encouragement, and empower them to act (Scott & Klein, 2022). Within this program transformational leadership was applied in both the development of men as leaders and the actions that they take in leading the home.

Once criticism of transformational leadership is that the mechanism for how leaders influence followers is unclear and ambiguous (McCleskey, 2014). Transformational leadership provides a conceptual framework for the attitudes and behaviors that leaders need to exhibit to influence and motivate followers, but it does not provide a practical application or model demonstrating how or when to utilize and apply those behaviors (Yukl, 1999). Using situational leadership in conjunction with transformational leadership bridges this gap between theory and practice and provides both a practical and conceptual framework for the leader to implement.

Teaching, Learning, and Group Theory

Discipleship is an educational and relational process that takes place within the context of the organization of the local church. This section examines The Six Characteristics of High

Performing Teams (MacMillian, 2001) as well as the cognitive and behavioral learning aspects of Christian education. Each of these theories provided a framework that enhanced the design and application of this program through team building and spiritual formation.

This program took place in a group setting where men were working together to encourage, motivate, and grow in their role as leaders in the home. A clear understanding of the theoretical foundations of group and team ministry was expected to help guide the participants as they worked together in this process. The primary goal of this program was to teach men to lead in the context of the home and family. A systematic understanding of the principles and theory of Christian education was important to ensuring that the program remained rooted in biblical principles.

High Performing Teams

Men in the program were assessed both individually and as a group. Men in the program were part of a team learning together to be better leaders in the home. Using the situational leadership model was expected to result in the movement from directive leadership behaviors to more relational leadership behaviors and open decision making to members of the group. The six characteristics of high performing teams as proposed by MacMillan (2001) was the guiding theory for aspects of team ministry in this program. This section will focus on two aspects of high performing teams, common purpose and solid relationships.

Common Purpose. The first step in implementing this program was getting all the men on board with a common purpose by establishing a clear vision (MacMillan, 2001). A clear vision allows followers to identify and connect with the goals of the program as something meaningful and important. Men working in this program needed to know and understand what success looked like in leading the home. More importantly, everyone needed to understand the

purpose of leadership in the home and why discipleship in a family context is fundamental to the Christian faith. To be effective, a purpose or vision should be clearly understood, inspiring, and promote a sense of urgency (Lawson & Equizabal, 2009).

Participants in the program needed to be moving in the same direction with the same vision to support and encourage one another. A clear vision and common purpose orients the group toward a common goal and aligns the actions of the team to achieve that goal (MacMillian, 2001). Understanding the purpose and goal of discipleship allows leaders to inspire and motivate others to follow. This is particularly important in the family context, where men are teaching and passing the faith to their children, and in doing so preparing the next generation to lead.

Unity is a critical aspect of successful functioning of teams and groups (Hartwig & Bird, 2015). The unity required for a Christian program is unity in Christ. This unity is achieved through a common purpose and vision where every member of the team is working toward a common goal. The program was expected to create unity among participants by providing a clear vision that was grounded in biblical principles, focused on Christ, and enabled participants to work toward a higher purpose while practicing mutual accountability (Equizabal & Lawson, 2009).

Leaders create a vision for the future and lead others toward achieving that vision. Followers need to trust that the leader is moving them in the right direction and that his vision is the right thing to do (Bennis, 2009). An important aspect of providing vision and purpose is setting measurable and achievable goals and communicating those expectations to followers. Clear communication of expectations builds trust in the leader and his vision.

Building Solid Relationships. Teams need to develop solid relationships in order to perform at optimal levels (MacMillian, 2001). A group can accomplish a task without building relationships, but performance is enhanced when team uses relationships to grow together by utilizing the special skills and abilities that each person brings. The body of Christ is made of up of unique people who are unified in Christ while being diverse in nature and function (Equizabel & Lawson, 2009). Teams with solid relationships know one another and understand the value of what each member brings to the team. Trust and respect in teams leads to stronger understanding and greater productivity (Cloud, 2009).

Trust is “the confidence among team members that their peers’ intentions are good, and that there is no reason to be protective or careful around the group” (Hartwig & Bird, 2015 p.154). Solid relationships build trust, and trust allows teams to stay focused and on task (Lawson & Equizabal, 2009). The use of relationship behaviors in the situational leadership model is reliant on trust between the leader and follower. Leaders must have solid relationships with followers for relationship behaviors to be effective.

Mutual accountability is a powerful tool in that can be utilized within teams (MacMillian, 2001). Being accountable to another person requires the deepest levels of trust and respect. Accountability provides a means of support between members of a group who can lean upon one another to ensure that they are continuing upon the correct path, both individually and as a group. Meeting the needs of the group is best accomplished by meeting the need of individuals within the group (DePree, 2004). When individuals are accountable to one another the group is more productive.

Program Application. Although this program was not focused on team ministry the characteristics of high performing teams played an important part in creating motivation among

the participants. It was also expected to help in preparing them for leadership as they progressed along the performance readiness scale and the program leader took a less active role in decision making.

Common purpose is an important aspect of motivating others as individuals and within a group setting. This is particularly important in the S2 leadership style where leaders are working to create understanding and generate buy-in among followers. As most participants in the program were expected to start the program in the R1/R2 range of the readiness scale, common purpose was expected to play an important role from the very start of the program.

Solid relationships build trust and leadership is built on trust (MacArthur, 2010). Mutual trust and respect between leaders and men in the program was needed to for program success. Men in the program were participating willingly and voluntarily. Leaders needed to build solid relationships within the group to encourage participation and motivate success.

Christian Education

Christian education is much more than religious schooling or lessons taught in churches on Sunday morning. Christian education is a daily occurrence that is conducted through both traditional instruction and regular encounters for the purpose of growing in relationship with the Lord (Yount & Blevins, 2012). The responsibility of the family in the education and instruction of children is firmly rooted in the Old Testament (Anthony & Benson, 2011). The biblical command to teach the children found in the *Shema* (Deuteronomy 6:4-9) was the driving principle behind this research program and is foundational to the father's responsibility of leadership in the home.

Bredfeldt (2009) proposes 4 teacher competencies that provide a framework for discipleship education; These competencies are, message that is clear, methods that promote

learning, model the message, and minister to people. Each of these competencies play a role in comprehensive Christian education and incorporates cognitive as well as behavioral learning methods. A clear message is achieved through vision and purpose, which provides achievable and measurable goals. Methods that promote learning require teachers to vary the method of instruction dependent upon the needs of the learner. Model the message requires leaders to live according to what they teach and be an example to follow. Ministering to people is foundational to Christian education because leadership and discipleship are people focused pursuits. Situational leadership matches well with these competencies as it promotes using varied leadership styles and methodologies to develop followers through both cognitive and behavioral means.

Cognitive Learning. The foundation of discipleship stands upon two things, biblical education and meeting the needs of people (Yount, 2010). Literature on Christian education and leadership is often centered around these two themes. Each of these things are fundamental to discipleship education. If Bible is removed in favor of fulling needs of the people the model is no longer Christian, it is merely a secular self-help program. If the needs of the people are removed the model becomes legalistic and devoid of the Christian character of love.

Biblical literacy is often the primary focus of Christian education, and for good reason. The Bible is the foundation of the Christian faith that directs and guides every aspect of a Christian's life, while understanding and correctly applying biblical principles is an essential aspect of Christian life. The goal of Christian education is for disciples to know what they believe and why they believe it (Burggraff, 2015). Churches too often rely solely on lecture style of teaching to present the message when alternate forms of instruction could be more effective. Varied forms of instruction need be used to engage learners and promote retention of knowledge.

Mastery in a skill or task is a developmental process that is achieved overtime (Ambrose, et al., 2010). The first step in this process is the acquisition of component skills. Without a firm grasp of the component skills performance in a task will suffer. Developing proficiency in a skill requires consistent and deliberate practice. As learners become more proficient in a task their ability to apply that that skill in more complex contexts will increase. The mastery of new skills, such as the practice of spiritual disciplines, requires the learner to exercise the skill and apply it within their context.

Behavioral Learning. Rote memorization of Bible passages or biblical stories will not automatically lead to living by faith by walking in the ways of the Lord. Cognitive understanding provides knowledge, but that knowledge does not always translate into belief and commitment (Leyda & Lawson, 2000). Biblical literacy is of paramount importance but without love biblical knowledge is meaningless (1Corinthians 13:1-30). Working together in Christian community, caring for others, and modeling the Christian life are paramount to the discipleship process (Chester & Timmis, 2008).

According to Social Learning Theory, “Behavior can be learned vicariously through observation without enacting the behavior” (Hall, 2020 p. 32). Leadership is influencing and motivating others, which does not always require intentionally directive behaviors. Learning often takes place in the form of behavioral modeling and mentorship. Christians learn from and shape one another through holy living and social influence. The same logic applies as men lead in the home through the modeling of Christian character and their dedication to the spiritual disciplines of Bible intake and prayer. Learning takes place through observing and considering the actions of others. When a father leads the home by first changing his own behavior, the family could potentially observe and replicate that behavior.

Consequences, both positive and negative, can re-enforce and guide correct behaviors (Hall, 2020). The previously cited example testing situational leadership within an educational setting provides some evidence for the use of behavioral learning. When students performed well, they were rewarded with praise (Hersey, 1982). This praise not only motivated the individual student to continue in their performance, it also motivated others in the class who witnessed the praise to perform better. The use of positive re-enforcement strengthens the desired behavior among both the recipient and the observer and increases the likelihood for re-occurrence (Yount, 2010).

Program Application. Teaching and education are important aspects of leadership. Situational Leadership has been tested with positive results in educational settings. (Hersey et al., 1982). This program applied situational leadership to Christian education in conjunction with both cognitive and behavioral learning methods. This program was designed to teach leadership in the home and family context through a combination of structured lessons and discovery learning. When participants were low in performance readiness the lessons were expected to be more structured with the teacher providing direct instruction. When the participant moved up on the readiness scale the lessons were expected to become more discovery oriented, letting the participant take more control of their own development with the leader available to provide support and offer advice.

Behavior is learned through both direct instruction and modeling correct behavior. Social learning theory provides insight into the effectiveness of modeling behavior. This is further informed by the use of transformational leadership in influencing followers through inspirational motivation and idealized influence. Additionally, Social learning takes place when members of the group support and guide one another as members of a team moving toward a common

purpose. Some group members progress quicker than others and act as models for other members to follow.

Summary of Theoretical Framework

This theoretical framework has explored the leadership, organizational, and teaching theories relevant to the development and execution of this leadership training program. The situational leadership model was discussed in detail as the primary theory that was implemented and tested. Transformational leadership was also used to augment and enhance the use of the situational leadership model by informing and guiding the use of relationship behaviors.

Using team and group dynamics was expected to provide common purpose that aligned participants in achieving clearly defined goals. As members worked toward the vision as a team, solid relationships were expected to develop. This shared trust and respect was expected to nurture the development of a support network where participants could lean upon and strengthen one another. The shared goals of the group were expected to be achieved through both cognitive and behavioral learning contained within the program. Biblical and theological literacy was hoped to be primary outcome of the program that was to be achieved by building knowledge in the fundamentals of the faith.

Thematic Framework

The following sections will examine some of the thematic elements that drove the design, development, and execution of this research program. The purpose of this program was to test the situational leadership model (Hersey et al., 2013) in the context of a Christian discipleship and leader development program within a local church context. The population for this leadership development program was men with families in the local church. The purpose of this research was driven by the biblical family model consisting of the father as spiritual leader of the

home and the family as the primary unit responsible for the transmission of faith from generation to generation.

The method of leadership in the home was focused on spiritual disciplines. The program trained men in spiritual disciplines that they could use in the spiritual leadership of their family. The framework for this training was grounded in Donald Whitney's (2014) *Spiritual Disciplines for the Christian Life*. Using this model men were expected to be prepared and equipped to lead their family in the practice of daily Bible intake and prayer.

The implementation of this program required change at both the organizational and personal level. The church needed to change and adapt the process of ministry and spiritual formation of men, the men participating needed to change the way they lead their family, and families needed to change and adapt to the new leadership model in the home. An exploration of Kotter's (2012) 8-Step Process for Change was included as a model for the change process in both the organizational and individual settings.

Current Literature Themes

The primary purpose of this program was leadership development among men in the local church. Relevant themes in current literature focus on the importance of father involvement in the lives of their children and the importance of faith formation in the home and family context. Each of these themes clarifies the problem and supports the purpose of the research that was implemented to test the situational leadership model in the training and development of men for leadership in the home.

There are several factors to consider in the development of men as leaders. To fully grasp the scope and nature of this research purpose the first step was to establish the importance of men and their role in the home and family. The father is called to teach his children about God

and to model the way of a godly life. By the grace of God Christians are able to live lives of holiness that are pleasing to him (Wilhoit, 1991). For a father to lead his home in the pursuit of godliness he must be present and active in the family unit.

Fathers play an important role in the religious education of their children and that education takes place in the family context. Faith formation in the home and family context is critical to the religious upbringing of children. As beings that are created in the image of God, humans are relational by nature (Pettit, 2008). As such, having strong faith foundations in the family is critical to proper faith formation. Disciples grow and develop spiritually through reciprocal interactions and connections with others (Lowe & Lowe, 2018). Interactions and bonds within the family context are the foundational to inculcation of values and beliefs between generations.

The Importance of the Father in the Home

Data from the 2020 U.S. Census shows 30% of children live in single parent home, with 21% of those children living in a home without a father figure (Hemez & Washington, 2021). Among those that do have a father figure in the home, many will remain uninvolved in the care and nurturing of the children (Pleck & Masciadrelli, 2010). Unfortunately, these children are missing out on a critically important component of God's design for a comprehensive upbringing.

Fatherlessness is not a new phenomenon. In the ancient world becoming an orphan was quite possibly a death sentence. Without a father to provide for them and teach them a trade, orphans would have been forced into a life of poverty or even slavery. Although fatherlessness in the modern world does not result in such severe physical outcomes it does come with significant social, developmental, and economic disadvantages (Pleck & Masciadrelli, 2010). The lack of a

father in the home leaves children at a distinct disadvantage when it comes to faith and spiritual formation. These disadvantages have been observed in situations where the father is physically absent and in situations where the father is physically present but emotionally absent or uninvolved in the lives of his children (Lamb, 2015).

Compounding the problem is the fact that the perceived importance of fatherhood has declined significantly in recent years (Kiesling, 2017). Fathers are often portrayed as dullards in popular entertainment, who are either unable or unwilling to contribute to the upbringing of their children, and the usefulness and necessity of fathers in matters of parenting is questioned by society and in the media (Pearcey, 2023). At best the role of the father is seen as secondary to that of the mother when it comes to the care of children, which is incompatible with the biblical model of the family.

There is an undeniable positive correlation between father involvement and child outcomes in social and faith development (Jeynes, 2016). When it comes to faith and religious convictions fathers have a tremendous impact on the family (Bengtson et al., 2013). Statistics indicate that there is a 93% probability that a family will follow the father in religious conversion (Sear, 2017). The role of the father in the home is so important that Paul points to the spiritual fitness of a man's family as a critical indicator of his ability to lead the church (1 Timothy 3:4-5). Paul emphasizes the requirement for men to have godly children in their homes because leaders in the church act as spiritual fathers to the people under their care. If a father has modeled righteous living and instructed his own children, it is a direct reflection of his ability to lead the people of God in the same way.

The Importance of Faith Formation in the Home

The family is the predominant context for the transmission of faith from generation to generation (Gentry, 2012). Faith formation in the home provides far reaching benefits in the lives of children. Positive social and behavioral outcomes have been directly linked to frequent religious discussions with the family context. (Petts, 2011). Paul makes note of the fact that the commandment to honor parents comes with the promise of a good life and at the same time reinforces the father's role in the religious education of their Children (Ephesians 6:1-4). When the family is following the godly model there are clear and evident effects within society.

The faith formation of many children today has been outsourced to the church (Larson, 2020). The spiritual education of children is an important and fruitful ministry in the church, but it not a substitute for the foundational and transformative influence of the family. The family is the first and most fundamental of human relationships (Chandler, 2015). The family imparts values and beliefs through the process of socialization (Bengtson et al., 2013). Bonds formed in the family have lasting impact on the development of a child. If those bonds are not found within the family, they will be formed with peers or other outside sources (Pearcey, 2023). Training and faith formation in the home is particularly important for boys, as young single men are the least likely demographic to attend church regularly (Murrow, 2011). There are several contributing factors to this phenomenon but the key to overcoming this problem is Christian enculturation within the home and family.

Parents are called to be the primary teachers of faith in the lives of their children and this responsibility cannot be delegated to any teacher, elder, or pastor (Plummer, 2010). This holds true in all contexts and all cultures. The family structure was designed as part of the natural created order for this very purpose and is supported by the commandment for children to honor

and obey their parents (Exodus 20:12). The transmission of faith within the home takes place in both formal and informal settings. Formal religious discussions are an important aspect of leadership in the family, but informal dialogs hold significant weight in faith formation. Teaching a child is more than the transmission of knowledge, it is training in Christian values and godly living. The transmission of values and beliefs form a foundation that will stick with them and guide them for life (Proverbs 22:6).

Relevant Models

There are two models that played an important role in the development and execution of this program. The first model outlines the process of spiritual formation utilizing spiritual disciplines (Whitney, 2014). Although this was a leadership development program, the leadership skills that were developed deal directly with spiritual formation of families. To lead others effectively a leader must first understand himself and his place in God's plan (Pettit, 2008). Training and guiding men in the practice spiritual disciplines was expected to result in their own spiritual formation and equip them to pass those skills along to their families.

The second model is the 8-Step Process for Change (Kotter, 2012) which deals with the process of organizational change. This model deals specifically with change at the organizational level, which will be helpful in effecting change within the program context. The principles can be equally applied to change in smaller contexts, such as individual or families. The goal in using this model was to guide the program in effecting change within the family that leads to better faith formation in the home.

Spiritual Formation Through Spiritual Disciplines

Discipleship and spiritual formation are important aspects of Christian leadership in all contexts, including the home and family. The goal of spiritual formation is to mature in faith and

be continually conformed to the image of Christ (Willard, 2009). This transformative process is rooted in the sanctifying work of the Holy Spirit, which is aided and furthered by the work of believers in training for godliness (1 Timothy 4:7). Spiritual formation is not a passive enterprise; it requires action and intention. Spiritual disciplines nurture spiritual formation and provide a means for the transforming work of the Holy Spirit (Chandler, 2015).

Christians face a constant struggle between the spirit and the flesh. Paul speaks of this struggle as a war within himself, between the desire to do good and the compulsion to sin (Romans 7:19-23). All Christians are united in Christ and made into one body by the Holy Spirit, but the human will is corrupted by sin and subject to egocentric tendencies (Lowe & Lowe, 2018). This is why godly leaders are critical to keeping the community oriented toward God and focused on the discipline of spiritual formation. Just like a soldier, Christians need to train for spiritual battle. Spiritual disciplines equip the individual with the tools that God has provided to his people that they may live a life of holiness.

The practice of spiritual disciplines focuses the mind on the things of God and helps the Christian grow and mature in faith. Donald Whitney (2014) proposes a model of ten spiritual disciplines that fulfil this purpose. There are a great many spiritual disciplines that can be practiced in the working of spiritual formation. Each of these disciplines are interrelated, building upon and supporting each other. This program focused on the implementation of two of those disciplines, Bible intake and prayer. The disciplines of Bible intake and prayer are the foundation on which all other disciplines stand. Without a firm grounding in these two disciplines all other spiritual disciplines lose meaning. The following examines these two disciplines in more detail and how they will be implemented in the program.

Bible Intake and Biblical Literacy. Bible intake is foundational to the practice of spiritual disciplines (Whitney, 2014). The purpose of practicing spiritual disciplines is to become more Christlike, and understanding what it means to be like Christ requires a firm foundation of Biblical literacy. The Bible is the primary means that God has chosen to reveal himself to mankind. One of the key aspects of growing in spiritual maturity is the renewing of the mind (Romans 12:2). Christians must be focused on Christ and their continuing formation in his image. Living daily in the Word is an effective way to keep the heart oriented toward the Lord and the mind focused on the things of God rather than the things of this world.

There are several ways that Christians practice the discipline of Bible intake, including hearing the Word, reading the Word, and studying the Word (Whitney, 2014). Hearing the Word is exercised in church worship services and is the primary, and most common means of faith formation (Romans 10:17). Before modern times, hearing the Word was the only means of Bible intake for the overwhelming majority of people. In present day American society most homes own at least one Bible, creating an opportunity for a spiritual practice that was unavailable to most people for most of human history. The research implemented by this program focused on the absorption of Scripture through reading and studying the Word in the home.

Biblical literacy can lead to beneficial outcomes in both social and personal contexts (Jeynes, 2009). There have been a multitude of studies conducted that connect biblical literacy with positive educational, behavioral, and professional outcomes. The reason for this connection is clear; the Bible teaches moral and ethical standards of living that promote positive behaviors while discouraging destructive behaviors.

Consistent reading of the Word builds knowledge of the truth and leads to greater spiritual maturity. (MacArthur, 2020). Study of the scripture is informational and academic by

nature. Learning and absorbing the lessons and principles found in Scripture are an important and valuable exercise in Christian faith formation. At the same time, the discipline of Bible intake is more than an academic endeavor, it is a formative experience in allows Christians to “share the mind and heart of God” (Wilhoit & Howard, 2020, p. 9).

Biblical literacy is important for the formation of morals and values, but for these outcomes to occur the words of Scripture must be absorbed and lived out through a transformation of the heart. This transformation is the work of God (Ezekiel 36:26), but it is reinforced and intensified through purposeful action in training for godliness. Absorbing the words of Scripture is done through repetition, meditation, and memorization (Whitney, 2014). In ancient times, when written copies of Scriptures were not available to most people, Bible intake was still practiced in the family context through the recitation of the memorized Word.

It is estimated that less than 20% of American Christians read their Bible daily (Whitney, 2014). This program attempted to prepare men to lead their families in daily Bible intake. One of the tools that was planned to be used to help achieve this goal was a Bible reading plan. Using a Bible reading plan was expected to provide a structured guide for the men to follow. Following these plans daily can help form God focused habits (Smith, 2009). As habits were formed and the men became proficient and comfortable with the task, they could adjust the reading plans or add time for mediation and reflection to fit the needs of their unique family context.

Prayer and Reflection. Prayer is one of the primary ways through which the body of Christ connects in spiritual unity and supports one another in spiritual formation and sanctification (Lowe & Lowe, 2018). Prayer brings families together in spiritual unity by strengthening their relationship with God and with one another. Research has demonstrated that the practice of prayer within the home and family produces positive outcomes in marital and

parent-child relationships (Chelladurai et al., 2018). The positive results of pursuing godliness are consistently seen within the created order.

Many people are uncomfortable with prayer because they simply do not know what to say (Whitney, 2014). Prayer is a skill that must be taught and exercised. Building upon the spiritual discipline of Bible intake is one of the best ways to learn to pray. Using the Bible as a guide changes prayer from a speech to a two-way conversation (Whitney, 2015). God speaks through his word and man responds to God in prayer.

The best way to overcome the anxiety associated with prayer is to practice. “Every day we strengthen our habits of holiness and habits of ungodliness. The simple choice of pausing in the morning to pray increases, ever so slightly, the likelihood that one will stop to pray the next day” (Wilhoit, 1991, p. 63). The habit of prayer will become second nature through intentional and persistent practice (Smith, 2009). Establishing a daily routine for prayer builds both the competence and confidence needed to pray purposefully and effectively.

Prayer is both personal and communal and is practiced both in private and public settings. A strong personal prayer life equips the Christian leader to guide and lead others in the discipline of prayer through both instruction and example (Whitney, 2014). This program attempted to prepare men to lead their family in communal prayer using the situational leadership model. When men were lacking in ability or confidence, they were provided with examples of prayers to use in their family prayer time. As they acquired skills in biblical literacy and developed confidence in their abilities they were encouraged and guided in formulating their own prayers based in their daily Bible intake.

Behavioral and Organizational Change

The success of this program was dependent upon change within the local church as an organization and within the lives of the individual participants. The local church needed to change the way it approached ministry by implementing and testing a new format for leadership development using the situational leadership model. The men participating in the program needed to change the way they approached spiritual leadership in the home by leading their families in communal prayer and Bible study. This section will examine patterns of human behavior in the change process and explore ways in which the change process can be effectively implemented within the population to increase the probability of success.

Change can be disruptive and uncomfortable in both organizational and personal settings. All people experience some level of negativity bias (Livermore, 2016). Negativity bias makes change difficult because it compels people to focus on the negative emotions while overlooking positive emotions. When dealing with change people can easily fall into a spiral of negativity, focusing only on the difficulties that change will bring and not the positive results that come with successful change. Change is a process and requires commitment in both organizational and personal contexts (Heath & Heath, 2010). Success in this program required leaders to overcome negativity bias and create enthusiasm for change among the organization and participants.

This program utilized the 8-Step Process for Change (Kotter, 2012) to guide the change process in both the organizational and individual contexts. This process includes the following elements.

1. Establishing a sense of urgency
2. Creating a guiding coalition.
3. Developing a vision and strategy
4. Communicating the change vision

5. Empowering broad based action
6. Generating short-term wins
7. Consolidating change and producing more gains
8. Anchoring new approaches in the culture.

Elements 1-4 are largely achieved within the format of this dissertation. A sense of urgency was established in the defining the problem, a guiding coalition was formed with the collaborating team and coach, and the vision and strategy were developed and communicated in the design of the program. Elements 1 and 4 were addressed in the design of the program but still needed to be communicated to the participants to be effective. Elements 5-7 were achieved in the execution of the program, while element 8 was part of the expected outcomes. Each of these elements played an important role shaping the behaviors and attitudes of people within the program.

A problem cannot be resolved until it has been identified and understood. Organizations and individuals often fail to implement change because they fail to see a problem that needs to be resolved (Kotter, 2012). When things are seemingly going well people become complacent and complacency is the enemy of change. Illuminating a problem and creating a sense of urgency to solve that problem is critical to leading successful change. Communicating the impact that fathers have on the development of their children and the importance of faith formation in the home was part of the strategy used to help to generate a sense of urgency among the program participants.

Establishing and communicating vision is also critical to successful change. People are creatures of habit and can naturally be resistant to change without seeing how change will be to their benefit. This resistance is often due to a lack of clarity surrounding the problem and the direction the change will take (Heath & Heath, 2010). A clear and communicable vision can help to overcome this difficulty in the change process. Leaders are responsible for communicating a

vision that assuages fear and uncertainty within the group. Change becomes something to celebrate rather than something to fear when the path forward is clearly laid out with a realistic and attainable goal at the end.

Empowering broad-based action requires eliminating obstacles and encouraging unique ideas, means, and actions among the population (Kotter, 2012). Using the situational leadership model empowers leaders to develop followers in a way that enables this type of action. As participants move up in the readiness scale, they are given more autonomy in how they accomplish tasks. This autonomy creates an environment where individual ideas and methods can be explored and implemented with the support and guidance of leaders.

A sense of urgency and a clear vision will get things moving but it takes consistent work to keep change moving forward. According to the theory of diffusion of innovation, a small percentage of people will adopt new innovations rather quickly, while the majority of people require more time to process and accept changes (Robinson, 2009). A clear vision encourages early adopters to jump on board quickly, but others may hesitate to follow until the change has proven results.

Early adopters are more likely to accept change based on ideas and concepts while later adopters will often wait to see tested and tangible results (LaMorte, 2019). Creating points of intermittent success in the form of small wins helps to create the tangible results that bring those who are initially resistant to change on-board (Kotter, 2012). These small wins solidify gains and reinforce change within the population through a demonstration of the positive outcomes that the change brings.

Summary of the Thematic Framework

The importance of fathers in the work of the home cannot be overstated. Research has shown that the presence and participation of a father within the home has positive benefits in both social outcomes and faith formation. The primary place for spiritual formation is within the home and family, and the family is the primary context for the transmission of faith and values. When the family structure aligns with God's created order there are positive social and spiritual outcomes.

The practice of spiritual disciplines is an effective means of spiritual formation that can be replicated in the leadership of the home. Leaders play a critical role in the formation process by providing direction, purpose, and motivation to the group. Good leadership helps to ensure that the group stays committed to practicing the spiritual disciplines and growing in spiritual maturity in accordance with God's will. Change is a process with difficult yet manageable struggles. Building habits of practicing spiritual disciplines requires change in individuals and within the community. The process of change can be difficult but following a set process helps to orient people toward a shared vision and overcome obstacles on the way to success.

Chapter Summary

This chapter discussed the three guiding frameworks for this program, the biblical and theological framework, the theoretical framework, and the thematic framework. As a Christian program this work was first and foremost grounded in biblical and theological foundations. Teaching the commandments and passing the faith to the next generation is a command that all Christians are called to follow. Passing the faith to the next generation takes place primarily within the home and family. The biblical model of leadership in the home and family is one of

service and sacrifice. This leadership role falls primarily to the father as the head of the home and leader of the family.

The research conducted in this program was focused on the situational leadership model. Varying levels of task and relationship behaviors were used to guide the development of the men based on the performance readiness levels of individuals and the group. While the situational leadership model was used to determine the level of task and relationship behavior being applied, the specific methods used in the application of relationship and task behaviors were guided by transformational and team leadership theories.

CHAPTER THREE: THE STRATEGIC PLAN

Introduction

The focus of this chapter is the development of the strategic plan for implementing the research program and identifying assessment methods that were used to determine the effectiveness of the situational leadership model in the development of men as leaders in the home. Developing a strategic plan first requires a clear understanding of the strategic problem, the purpose of the research, and the outcomes the program hopes to achieve. This chapter begins with a review of the praxis problem, as well as the vision, purpose, objectives, outputs, and outcomes found in chapter one. This review is followed by a list of essential terms and definitions needed to understand the problem and research program.

The operational plan that was used will be introduced and outlined within this chapter using a logic model that includes the required inputs and activities that were needed for the implementation of the program (Chen, 2015). The inputs required for the program included volunteer leadership, classroom facilities, a program curriculum, and program materials. Activities for the program consisted primarily of weekly scheduled instructional meetings lasting eight weeks, but also included individual follow-ups, instruction, and encouragement from program leaders that were structured according to the performance readiness level of the individual participants.

Praxis Problem Summary

God has appointed men to be the spiritual leaders of the home (Ephesians 6:4). The role of leader in the home is a position of service and sacrifice aimed at fulfilling the needs of the family through biblical discipline and instruction (Pearcey, 2023). As the spiritual leaders of the home, men are the primary person responsible for teaching and guiding the family in the

Christian faith. Spiritual leadership in the home requires educational instruction through the teaching the Word of God and socio-behavioral instruction through the modeling of holy living (Chandler, 2015). Each of these elements requires both competence and commitment, which can be developed through discipleship and training.

At the time this program was developed, FBC Brandenburg had no organized effort focused on the discipleship and spiritual formation of men. There was a perceived need within the church for a discipleship program that focused on the development of men for leadership in the home and family context. This research program was designed to address that need by applying the situational leadership model (Hersey et al., 2013) to a men's discipleship and leadership development program that prepared and equipped men to teach, guide, and direct their families in living the Christian life.

Men who participated in and completed this program were expected to have increased competence, confidence, and commitment in the task of leadership in the home and family context. This was expected to be evidenced by a commitment to family worship time in the home including, daily Bible study and communal prayer. Men who were taking active leadership roles in the home were expected to produce families who were growing in faith and demonstrating a consistently developing spiritual maturity.

Vision Statement

To equip the men of FBC Brandenburg to fulfill their role of biblical headship in the home.

Purpose Statement

Men of FBC Brandenburg were not being equipped to take an active role in their biblical mandate of leading their homes in the discipline and instruction of the Lord (Ephesians 6:4).

Studies have shown that there is a correlation between positive social outcomes in children and the involvement of their father (Kiesling, 2017). Research has also demonstrated that frequent family discussions about religion have positive outcomes on the social development of children (Petts, 2011). The purpose of this leader development program was to test and apply the situational leadership model (Hersey et al., 2013) to the training of men at FBC Brandenburg to be active biblical leaders in their homes.

Objectives

Encouraging attendance and generating excitement was a critical first step in this program and creating a sense of urgency was needed to make this program a success. (Kotter, 2012) This training regimen required a significant change within the family and in the home, which required purposeful action on the part of the participants. Motivating the men and generating enthusiasm about leadership in the home was an important aspect in the success of the program. With the support of the pastor and church leadership this program was conducted on a weekly basis. The initial iteration of this program was expected to consist of 10 men with the hope that some of those men will lead subsequent iterations of the program with new groups of men.

The ultimate goal of the program was to produce men who are fulfilling their leadership role and taking on responsibility for the spiritual education and formation in their families. The headship of men in the home is not a position concerned merely with power and authority. Biblical leadership is a position of service accomplished through teaching and guiding the members of the family in the way of the Lord (Bredfeldt, 2006). This program was expected to produce men who could effect change in the home by placing Godly living at the forefront of

family life. The initial steps to implementing this change were teaching the family Godly habits through daily fellowship, prayer, and Bible study.

A key objective in this program was to make the initial actions as easy as possible to accomplish for the participant. New constructive habits are difficult to establish (Smith, 2009). Making the initial steps easy to accomplish was expected to generate confidence and enthusiasm while reenforcing the practices that were taught (Kotter, 2012). As the program progressed the leaders were instructed to take a step back and allow the participants to take on more responsibility for the work in preparing their family worship time. Utilizing the situational leadership model (Hersey et al., 2013), leaders guided the participant to progressively take control of their individual efforts in the home while the leaders moved from a directing role to a mentorship role. There were four objectives for this program:

- Provide time for Christian fellowship among men and generate excitement for the vision of leading a Godly family.
- Teach men how to pray and lead prayer within the family.
- Create good Bible study habits and equip men to teach in the context of the family.
- Generate small wins that encourage and motivate participants.

Outputs

The primary focus at the weekly meetings was training men to set a vision for spiritual growth and education within their home and to move their family toward that vision. Initially this was designed to be accomplished through the implementation of communal prayer and Bible study within the family context, using tools that were provided for the men to begin family worship time in their homes. Using these tools, men were equipped to lead their families in fellowship, communal prayer, and Bible study.

There is a level of fear and anxiety with leading prayer in groups that had to be overcome in order to build confidence in this discipline. One of the biggest roadblocks to prayer is people simply not knowing what to say (Whitney, 2015). This program was intended to be structured in a way that allowed the men to take immediate action and produce immediate results after the first meeting. Direct instruction was provided to the participating men on how and when to pray in the home, including direction on how to formulate prayers from the pages of scripture that men can recite with their families at designated times throughout the day. Using the tools provided, men participating in the program were expected to be able to lead their family in daily biblically centered prayer immediately following the first meeting. Creating milestones and goals that could be achieved throughout the program was part of the strategy for keeping participants motivated and moving forward in implementing needed change in their family's spiritual life (Kotter, 2012).

Bible reading plans also played an important role in the program. Many people struggle to stay committed to reading the Bible daily. Providing a Bible reading plan and using groups to provide accountability was expected to result in men who were spending time in the Word every day. At the time this program was implemented FBC Brandenburg had recently made a change to all Sunday school classes that moved them to one standard curriculum. This means that all classes were studying the same scripture on different levels at the same time. This presented an opportunity for men to lead their families in Bible study at home in preparation for weekly Sunday school lessons. There were four outputs expected from this program that focused on building competence, confidence, and commitment:

- Men who know the Bible and are competent in teaching Christian doctrine within a family context.

- Men who can formulate biblically informed prayers and are confident leading prayer in a group setting.
- Men who understand the biblical meaning of headship and are committed to taking on a leadership role within the family.
- Men who are committed to modeling Christian values in their homes and are moving their families toward spiritual maturity.

Outcomes

The program was focused on developing foundational leadership skills for men to use in leading their homes and families. This foundation formed the basis for several long-term outcomes in both the men who were being trained for leadership and the families whom they were leading in their homes. When men are actively leading the home and guiding family faith formation there is a reasonable expectation for change in the spiritual lives of their wives and children.

Daily prayer and scripture reading are transformational habits. This program was expected to result in men and families who were transformed and demonstrating Christ like character in daily life. The internal transformation of the heart is the foundation upon which all other things are built. Ritual practices and routines, such as spiritual disciplines, are effective in shaping and forming internal desires (Smith, 2009). As men lead their families through the daily practice of prayer and Bible study, they were expected to form routines that strengthened their faith and facilitated spiritual growth. This was expected to have a transformational outcome on families as well. Fathers have a unique influence and impact on their children's faith formation (Sear, 2017). As the men in the home change the family will surely follow; being shaped and formed by the same routines and practices.

This program was expected to build competent men who are knowledgeable in the scripture and are able to lead their family and the church in the study of the Word and the

Christian life. As men develop the habit of daily prayer and scripture reading, memorization and improved biblical knowledge will naturally follow. Leaders must be competent, confident, and committed, which begins with a basic knowledge of the Bible and the tenants of the Christian faith. Competency in the scripture leads to confidence in leadership. Men who are confident in their knowledge and abilities are more likely to commit to take on a leadership role within the home and later within the church and broader Christian community.

Some of the men who participated in the program were expected to move into actively leading other church ministries and doing the work of building the kingdom within the church and community. Developing men to be leaders in the smaller context of their family builds their competence and confidence, leading them to take on larger leadership roles in the church and community. Once men develop competency in basic Bible study and prayer practices and become confident in their leadership abilities in the home, they are more likely to take on greater responsibilities in ministries within the church. There were four expected outcomes from this program:

- Families and children that are spiritually mature and demonstrate Christ like character.
- Families that know the Bible, can articulate basic Christian doctrines, and are prepared to provide a defense of their faith.
- Children that can formulate biblically informed prayers and are comfortable praying out loud in a group setting.
- More men who are committed to taking on active leadership roles in the church and are mentoring other men in family leadership.

Essential Terms

1. *Leadership*: The process of an individual providing influence to other individuals to move toward a common goal. (Northouse, 2018).
2. *Headship*: A position of leadership and authority within the husband and wife relationship. (Cottrell, 2008).

3. *Situational Leadership*: A leadership methodology that provides a framework for analyzing a situation and applying an appropriate leadership style based on a follower's performance readiness in a specific task or function (Hersey et al., 2013).
4. *Leadership Style*: The task and relationship behaviors used by a leader to influence and direct the actions and activities of others. (Hersey et al., 2013)
5. *Task or Directive Behavior*: The degree to which the leader directs the actions of the follower by giving instructions on what, how, and when to do a task (Hersey et al., 2013).
6. *Relationship or Supportive Behavior*: The degree to which the leader engages the follower in two-way communication by listening to input, facilitating follower led actions, and explaining the purpose of a task while provide support and guidance (Hersey et al., 2013).
7. *Performance Readiness Level*: The degree to which a follower demonstrates the ability (knowledge, skill, or experience) and the willingness (confidence, commitment, or motivation) to accomplish a specific task (Hersey et al., 2013).
8. *Spiritual Formation*: The ongoing process in the life of the Christian who is being transformed into the image of Christ by the power of the Holy Spirit (Pettit, 2008).
9. *Spiritual Disciplines*: Practices found within the Scripture that facilitate and foster spiritual formation among Christians (Whitney, 2014).

Operational Plan

This section will discuss the operational plan that was used to guide the design and implementation of the program. Operational plans are critical to program success and ensure that program efforts are achievable and in line with the stated program objectives and the organizational mission (Kettner et al., 2023). This program was planned as a short-term goal-oriented program and was conducted in three phases. Each phase of the program was designed to focus on one aspect of the desired program outputs of competence, confidence, and commitment. These outputs correlate to the performance readiness indicators of ability and willingness and were achieved using the situational leadership model.

This plan followed the logic model that was developed in 1996 by the United Way of America (Chen, 2015). This model includes four components, inputs, activities, outputs, and

outcomes. The desired outputs and outcomes have already been identified and discussed in conjunction with the praxis problem. The following section covering the operational plan will focus on two aspects of the program found within the logic model, inputs and activities.

Inputs

In the logic model used for this program, inputs represent the resources and materials that were needed to implement the program (Kettner et al., 2023). This section provides a summary of the inputs that were needed to support the implementation of this research program. Inputs required for this program included, volunteer leaders, recruitment of program participants, a program curriculum, educational materials, and physical classroom facilities.

Volunteer Leaders and Participant Selection

The merits of a program's curriculum are only as good as the quality of the program leaders and teachers (Chen, 2015). This program took place within the context of a local church with only two full time staff. All members of the collaborating team were unpaid volunteers. Volunteer program leaders played a critical role in the success of a program. Volunteer leaders in the program were made up of members of the collaborating team and were selected by the researcher in cooperation with the collaborating coach. Program leaders were required to display high levels of performance readiness in the spiritual disciplines of Bible intake and prayer and show the willingness and capacity to teach others.

Participants in the program were purposefully selected by program leaders. The purposeful selection of program participants was needed to help the researcher to better understand and analyze the research problem (Creswell & Creswell, 2018). Approximately one month prior to start date, leaders began meeting for training and planning. Program leaders discussed potential candidates for the program and were instructed to seek out men in the church

whom they believed could benefit from the program.

Participants that were selected to join the program were expected to be in the R1-R2 range of performance readiness for the tasks of Bible intake and prayer. All participants were required to be married men, 18 years of age or older, and be active members of the church who regularly attended worship services. Ideally participants were married with at least one child in the home. Eligibility screening for participation in the program was conducted based upon first-hand knowledge of the program leaders. An invitation to participate in the study was sent to potential participants (Appendix A) and their wives (Appendix B) by email.

Curriculum and Material Resources

A curriculum was developed for this program by the researcher using input and feedback from the collaborating coach and team (Appendix E). This curriculum was designed based upon the desired program outputs which can be summarized as developing competence, confidence, and commitment in men to provide spiritual leadership in the home. Each aspect of the curriculum was geared toward achieving one aspect of the desired program outputs based upon the performance readiness of the group. This design sought to develop mastery in the spiritual disciplines of Bible intake and prayer by teaching the component skills, facilitating deliberate practice of the skills, and guiding the application of the skills in the context of family worship in the home (Ambrose, et al., 2010).

The curriculum was designed to be conducted in three phases. The early phases of the program focused on building competence in spiritual disciplines using higher levels of task behavior. As the participants progressed, the program shifted to building confidence in participants by continuing to provide direction in the task while increasing relationship behaviors to motivate and encourage the participant. The final phase of the program was focused on re-

enforcing commitment as the leaders reduced task behaviors and focused on supporting the individual efforts of the participants. The design of the curriculum assumed that the performance readiness of the group would increase over time as the leaders applied the situational leadership model in both group and individual settings.

Bible Study Guide. FBC Brandenburg had recently implemented a plan to bring all Sunday school classes into synchronization using the Explore the Bible curriculum (Lifeway, 2024). This program was designed to build upon the existing Sunday school structure and encourage fathers to follow the daily Bible reading outlined in their Sunday school discipleship guide. The guide contained a daily Bible reading schedule and questions to consider regarding each Scripture reading. Each member of the family had their own guide that examined the same Scripture on an age-appropriate level. Utilizing this guide in daily family worship time not only established the desired spiritual discipline of daily Bible intake, but also prepared each member of the family to participate and engage with their peers during Sunday school. Because the church was already using this resource in their Sunday school program there was no associated cost.

Other Resources. Additional resources were not required for the program to be conducted but could have contributed to the program's success. Two items that were identified that could have added value to the program were copies of *Praying the Bible* (Whitney, 2015) and a Study Bible for each participant. Each of these resources could have added value by aiding in the exercise of the spiritual disciplines of prayer and Bible intake that will be taught in the course.

Whitney (2015) has produced a clear and concise method of using the Bible as a guide to develop meaningful and engaging prayer based in biblical texts. This resource was used in the

development of the program and providing a copy of the text to the participants would aid in the instruction. Initial plans for the program included providing a study Bible to the participants to use in their family Bible study time that included valuable notes on the historical and cultural contexts of the text. *Praying the Bible* (Whitney, 2015) retails for around \$10 and the average price of a basic study Bible is around \$40. Assuming the program participation estimate of ten men was correct, the total budget for these resources would need to be approximately \$500.

Classroom Facilities

FBC Brandenburg has dedicated classroom space within their education center building. However, this space was already devoted to and setup for specific groups within the church. The primary plan for the execution of the program was to borrow this classroom space. The established classroom could easily be arranged to support this program, and it provided the space needed to break into smaller groups for actives and exercises. The backup space that was planned for the program was the gymnasium. The gymnasium provided a multi-use area where a temporary classroom could be setup and arranged as needed. Although a gymnasium was not the ideal location to conduct classes it could provide the space for the presentation of lessons as well as the room for breakout groups to spread out for group activities.

Activities

Ministry activities are an important aspect of the mission of evangelism and discipleship. These activities can be of great value to the body of Christ but can also become a hindrance to discipleship in the home and family if they become overly burdensome. Church calendars are already full of ministry programs and events. Adding new programs is not always the answer to solve a discipleship or educational ministry problem. Ministries for different demographics often take place at different times during the week, and when they are scheduled in conjunction

families are usually separated into age-based classes. The goal of the church should be to equip the father, not replace the father. The primary organization responsible for spiritual formation is the family (Gentry, 2012). The program was designed as a temporary educational ministry that equips the father for spiritual leadership in the home.

In a logic model, activities describe the processes, services, or work that needs to be performed to fulfil the purpose of the program (Chen, 2015). There are three activities that were instrumental to the operational plan for this program. They were initial training for program leaders, weekly sessions, and individual follow-ups. The intent of this program was to produce men who were actively leading their homes and families. Therefore, the activities in this program were designed to serve this specific training purpose while taking as little time away from the family as possible.

Training for Program Leaders

Members of the collaborating team attended a preliminary training session on the fundamentals of the situational leadership model and other relevant models before the program began. This training covered the basic theory behind the situational leadership model as well as the methods for assessing performance readiness of participants and applying the appropriate leadership style as needed. The initial training of leaders was planned to be conducted by the researcher no later than one week prior to the start of the program and last no more than two to three hours.

Program leaders were also required to meet periodically throughout the implementation of the program to discuss participant progress and address any challenges or obstacles. Leader meetings needed to take place a minimum of four times during the program; immediately following the first meeting, after the conclusion of phase one, after the conclusion of phase two,

and after the conclusion of phase three. The first meeting main purpose was to discuss initial impressions including the enthusiasm among participants. Subsequent meetings focused primarily on participant progress in performance readiness and how to best implement the situational leadership model in both group and individual settings.

Weekly Training Sessions

Weekly training sessions took place in three phases over an eight-week period. The first session was used to establish purpose and generate enthusiasm for the program by explaining the biblical mandate for male headship and the effects that involvement of fathers have on the spiritual and social outcomes of children. For a program to achieve its desired outcomes participants must recognize and accept that a problem exists and be willing and motivated to enact change (Chen, 2015). Men who feel like they do not need to change the way they lead in their homes would gain little from the program and could have become an obstacle for others. Establishing a sense of urgency (Kotter, 2012) was the critical first step to beginning this program and was integrated into the first session.

During the first session participants were divided into groups with an assigned program leader. That program leader was tasked with overseeing that group for the duration of the program and applying the situational leadership styles to guide the development of participants. The overall program structure was geared toward addressing the combined performance readiness of the entire group rather than the individual participants. As a result, it was important that leaders engaged closely with their group to assess individual performance readiness and adjust their leadership style depending on the needs of the individual.

All sessions were structured in a way that provided instruction to a skill or topic and an opportunity to address that topic through the exercise of spiritual disciplines within their

breakout groups. Each session designed to be opened with a prayer followed by a brief period for discussion centered around how individual participants have been implementing leadership in their homes and any challenges they may be facing. Next, a brief lesson was given to introduce new concepts or build upon previously covered topics. Finally, participants would be moved to breakout groups to engage in the exercise of spiritual disciplines before coming back together as a class for final comments, homework assignments for the week, and a closing prayer. A typical session was designed to follow this format,

1. Opening remarks and prayer (Generate excitement and build commitment – 5 Minutes).
2. Move to breakout groups to discuss efforts from previous week (Provide mutual accountability and encouragement - 10 Minutes).
3. Return to class for instruction (Learn new skills and how to apply skills in biblical context – 20 Minutes).
4. Move to breakout groups to exercise spiritual disciplines (Develop skill mastery through purposeful practice – 20 Minutes).
5. Return to class for session conclusion (Re-enforce commitment to application of skills in family worship context – 5 Minutes).

This structure was designed to be followed throughout each phase of the program with session one following a slightly modified structure, eliminating the initial breakout group discussion, to introduce the program purpose and communicate the vision.

Phase One. Phase one was designed to take place during weeks 1-3 and focus on building competence in the spiritual disciplines of Bible intake and prayer. Participants learned the spiritual disciplines of Bible intake and prayer and were given the opportunity to exercise those disciplines within their breakout groups. Opening and closing prayers, creeds, and group Bible studies were led by program leaders. Participants were expected to be in the R1-R2 range of performance readiness during this phase of the program (Hersey et al, 2013). Leaders planned

to use the S1 and S2 leadership styles to direct and support participant development during this phase.

Phase Two. Phase two was designed to take place in weeks 4-6 and focus on confidence in exercising and leading spiritual disciplines in the home. Topics of modeling holiness in the family were introduced and participants continued to exercise the spiritual disciplines within their groups. Opening and closing prayers, creeds, and group Bible studies were led by participants with oversight of program leaders. Participants were expected to be moving from the R1-R2 to the R2-R3 range of performance readiness during this phase of the program. Leaders planned to use the S2 and S3 leadership styles to direct and support participant development during this phase.

Phase Three. Phase three was designed to take place in weeks 7-8 and focus on building commitment along with future planning. Building commitment at this stage was important to establishing long term motivation and avoiding regression. Topics of perseverance in the faith were introduced and participants continued to exercise the spiritual disciplines within their groups. Opening and closing prayers, creeds, and group Bible studies were led by participants. Participants were expected to be moving from the R2-R3 to the R3-R4 range of performance readiness during this phase of the program. Leaders planned to use the S3 and S4 leadership styles to direct and support participant development during this phase.

Post Program. Discipleship is a process, not an event. Accordingly, the discipleship of men participating in this program did not end at the conclusion of this research program. It was hoped that men involved in the program would continue to engage in reciprocal relationships that build unity and strength in the body of Christ. Leaders continue to provide mentorship, guidance, and motivation to program participants as they grow in spiritual maturity. Men who completed

the program and demonstrated high levels of performance readiness through lasting competence, confidence, and commitment were encouraged to become leaders in a new iteration of the program with a new group of participants at a later date.

Individual Follow-ups and Assessments

In addition to weekly meetings program leaders were tasked with conducting individual follow-ups with participants throughout the program. One on one interactions between program leaders and participants were an important part of the process of using situational leadership. Program leaders needed to interact with participants to accurately assess their performance readiness using a provided assessment guide (Appendix F). This was intended to be done using quick follow-ups conducted throughout the week to see how the participant was progressing, offering assistance if needed, and providing appropriate levels of direction and support. These assessments were designed to be conducted informally through in-class interactions and self-reported progress during individual follow-ups. Program leaders were expected to use these assessments to determine the best leadership style to engage in with the participant, but they were not formally recorded or used to determine the impact of the situational leadership model for purposes of this research. These follow-ups were informal and were conducted in a manner that best suited the leader and participant.

Frequency. The frequency of follow ups with individual participants was based upon the performance readiness and individual needs of the participant. Participants in the lower levels of performance readiness were expected to require daily encouragement and direction to complete the desired tasks. Participants with higher levels of performance readiness were expected to fulfil the tasks with relatively little direction and support. It was at the discretion of the program leaders to determine how often they needed to interact with the individuals in their group.

Format. The format of the follow-ups with individual participants was to be agreed upon with the program leader and the participant. Follow-ups could have been conducted in the form of a phone call, text, email, or social media message. Program leaders were expected to communicate with the participants in their group before the end of the first meeting to determine the agreed upon method of contact. The expected format for most follow-ups was text message or phone calls.

Assessment Plan

The successful application of the situational leadership model requires an assessment of the performance readiness of the participant. In a typical business environment this would be conducted by a leader who works with and observes the follower on a regular basis (Hersey et al., 2013). This program was conducted in the context of a local church where all program leaders and participants were participating on a volunteer basis. Leaders and participants were expected to have interactions during weekly church services and during the program activities but would typically have limited interactions otherwise. Additionally, the goal of the program was to change the participants leadership in the home and family context. This provided no opportunity for the researcher or program leaders to directly observe participant progress outside of the weekly training sessions.

Data collection was accomplished using a semi-structured qualitative questionnaire in a single group pre-test/post-test design (Kettner et al., 2023). Because leaders in the program did not have personal first-hand knowledge of the participants leadership practices in the home, the performance readiness assessment of the participant was based upon a self-assessment questionnaire completed by the participant and a spouse assessment questionnaire completed by the participants wife. Multiple assessments were needed to capture a more complete picture of

the performance readiness of the participant from multiple points of view. These assessments were qualitative in nature and examined the participants perceived ability (competence) and willingness (confidence and commitment) in the tasks of leading Bible intake and prayer in the home and family.

Consent to participate in this research was obtained using a digital consent form for both the participant (Appendix C) and the participant's spouse (Appendix D). Questionnaires and research consent forms were delivered to participants and their spouses online using SurveyMonkey. Email addresses for participants and their spouses were collected as part of the recruitment process for the purposes of survey distribution. Participant email addresses were not retained in any research records outside of the SurveyMonkey platform.

Performance Readiness Self-Assessment

The first assessment was conducted using a qualitative instrument designed to capture the participants self-perception of their ability and willingness to fulfil the role of leader in the home and family context through the exercise of spiritual disciplines (Appendix G). Questions on the assessment used the 5-point Likert scale to determine the individuals perceived performance readiness in the tasks of leading Bible intake and leading prayer. There was a total of sixteen questions on the assessment. Eight questions focused on the discipline of Bible intake and eight focused on the discipline of prayer, with four questions in each category focusing on ability and four focusing on willingness. Each question was followed by an optional open-ended question that allowed the participant to elaborate upon or clarify their response if they thought it was needed.

Performance Readiness Spouse Assessment

The second assessment instrument used in this research closely mirrored the first, but

questions were slightly modified to capture the perception of the participant's wife regarding her husband's spiritual leadership in the home (Appendix H). Questions on the assessment used the 5-point Likert scale to determine the wife's perception of her husband's performance readiness in the tasks of leading Bible intake and leading prayer. There were total of sixteen questions on the assessment. Eight questions focused on the discipline of Bible intake and eight focused on the discipline of prayer, with four questions in each category focusing on ability and four focusing on willingness. Each question was followed by an optional open-ended question that allowed the participant to elaborate upon or clarify their response if they thought it was needed.

Researcher's Role and Reflexivity

To ensure accurate data collection the researcher needed to identify potential biases or obstacles that could have influenced or affected data collection or analysis (Creswell & Creswell, 2018). The researcher was an active member of FBC Brandenburg and was involved in multiple ministry efforts within the church. As a member of the church, the researcher had a strong desire to see successful achievement of program outcomes. The researcher was not in a leadership role, or in a position of power over any of the program leaders or participants; however, the researcher did have friend relationships with many of the program leaders and participants. Without proper controls, the relationship between the researcher and research participants could have led to conflicts with accurate data collection and analysis.

The researcher functioned as both an observer, for purposes of data collection, and a program leader who guided program implementation. To ensure the accurate collection of data the researcher emphasized the need for honesty on assessment questions. The researcher ensured that the participants understood that the success of the research being conducted did not depend on the success of program objectives and that for the purposes of the research accurate results

were more important than ‘positive’ results.

Data Analysis

Data analysis was based four predetermined codes, Ability in teaching the Bible, Willingness in teaching the Bible, Ability in leading prayer, and Willingness in leading prayer. Each assessment was completed both before and after the program to measure the impact of using the situational leadership model on the performance readiness of the participant in the tasks of Bible intake and prayer. Additionally, four questions were included in the post participant self-assessment to measure the perceived effectiveness of the integration of the situational leadership model within the program design. Assessments were anonymous with the results being analyzed to find a mean performance readiness level for the group. The anticipated results of this program were an increase in self-reported and observed levels of ability and willingness in each category which were expected to lead to the achievement of the overall program goal of developing men for spiritual leadership in the home.

Summary and Significance

As the spiritual leaders in the home, men must be equipped and ready to guide their families in the discipline and instruction of the Lord. For men to develop competence, confidence, and commitment in the task of family leadership they need to be mentored and disciplined. At the time this program was implemented, FBC Brandenburg had no ministry programs dedicated to the discipleship of men and needed an organized effort to provide mentorship and guidance, particularly in the task of leadership in the home and family context. This program attempted to fill the gap in discipleship at FBC Brandenburg using the situational leadership model to develop and improve upon the ability and willingness of men to perform this leadership task.

The implementation of the program required the use of both inputs and activities. The required inputs for this program consisted of both personnel and material resources. Volunteer leaders were a vital component in the implementation of the program and provided the necessary direction and structure during the program that was required for success. A course curriculum was developed, and additional educational materials were purchased, that program leaders used in the education and training of program participants.

Program activities consisted of an eight-week formal training program alongside an informal training and direct mentorship between program leaders and individual participants. Formal classes took place on-site at FBC Brandenburg that were designed to provide participants with the knowledge, tools, and skills to exercise the task of leadership in the home. Informal interactions between leaders and participants were utilized to provide direction and support that was tailored to the individual participants need and performance readiness levels.

The anticipated outputs of this program were men who are competent, confident, and committed to fulfilling the task of spiritual leadership in the home, but larger goal of the program went beyond the development of men. Developing men to fulfil their appointed role of spiritual leader in the home was expected to have a lasting and far-reaching impact on the spiritual and social outcomes of families and children. The leadership of men in the home strengthens families and strong families produce spiritually mature children.

CHAPTER FOUR: IMPLEMENTATION AND ASSESSMENT

Introduction

This chapter discusses the implementation that was completed for this praxis project as well as the assessment of the program outputs. This chapter begins with a summary of the praxis project plan. The praxis plan summary sets the stage for the assessment by briefly covering the starting point for program and what the program hoped to accomplish. It accomplishes this by briefly restating and clarifying the purpose and design of the program, including the vision, purpose, and objectives of the program as well as the intended outputs and outcomes. A clear understanding of the intended purpose is a necessary component for the accurate and honest assessment of the results of the program.

The chapter concludes with the assessment of the actual program outputs and outcomes. An in depth look at both the intended and actual outputs and outcomes provides a clear picture of the program's effectiveness at utilizing the situational leadership model in addressing the identified need within the organizational context. This approach also highlights successes and failures in the approach that can be revisited and adjusted in future program iterations.

Praxis Project Plan

This praxis project was a program designed to disciple and develop men within a local church for spiritual leadership within the home and family context. Initial discussions with the organization and leaders highlighted the need for a men's discipleship program designed to foster and guide spiritual leadership in the home. The situational leadership model (Hersey et al, 2013) was used to design a program that could potentially fulfil this need using group training sessions and direct mentorship with program leaders. These factors formed the basis for the program's vision and purpose statements.

As part of the implementation plan each participant was assigned to a program leader for purposes of mentorship and guidance. As participants participated in the programs group training sessions, their assigned program leader evaluated their performance in the disciplines of Bible intake and prayer and applied appropriate leadership behaviors as outlined in the situational leadership model. The application of the situational leadership model was the primary focus of this research, and the program leaders played a critical role in the achievement of the program objectives.

The intended outputs and outcomes of the program were expected to create spiritual maturity within individual families through the practice of scripture reading and prayer within the home. The spiritual disciplines of Bible intake and prayer were taught within the program as a means to move the participants toward achieving the intended program outputs and outcomes. The outputs of the program focused on establishing competence, confidence, and commitment to these disciplines within the men participating in the program. It was hoped that these outputs would lead to long term outcomes of increased in spiritual maturity within the men and their families.

Vision Statement

To equip the men of FBC Brandenburg to fulfill their role of biblical headship in the home.

Purpose Statement

The purpose of this leader development program was to test and apply the situational leadership model (Hersey et al., 2013) to the training of men at FBC Brandenburg to be active biblical leaders in their homes.

Objectives

There were four key objectives for this program:

- Provide time for Christian fellowship among men and generate excitement for the vision of leading a Godly family.
- Teach men how to pray and lead prayer within the family.
- Create good Bible study habits and equip men to teach in the context of the family.
- Generate small wins that encourage and motivate participants.

Intended Outputs

There were four outputs expected from this program that focused on building competence, confidence, and commitment:

- Men who know the Bible and are competent in teaching Christian doctrine within a family context.
- Men who can formulate biblically informed prayers and are confident leading prayer in a group setting.
- Men who understand the biblical meaning of headship and are committed to taking on a leadership role within the family.
- Men who are committed to modeling Christian values in their homes and are moving their families toward spiritual maturity.

Intended Outcomes

There were four expected outcomes from this program that focused on building competence, confidence, and commitment:

- Families and children that are spiritually mature and demonstrate Christ like character.
- Families that know the Bible, can articulate basic Christian doctrines, and are prepared to provide a defense of their faith.
- Children that can formulate biblically informed prayers and are comfortable praying out loud in a group setting.

- More men who are committed to taking on active leadership roles in the church and are mentoring other men in family leadership.

Praxis Project Assessment (Intended vs. Actual)

This assessment was conducted using the Stake model of evaluation (Stake, 1967) and includes three bodies of information, the antecedents, transactions, and outputs/outcomes.

Assessment of Project Antecedents

The antecedents of a project are products or circumstances that exist before the program begins that are relate to the program outcomes. The following section will examine five antecedents that were relative to the evaluation of this program. They are, the need, participants, context, resources, and a pre-assessment survey.

The Need

The need for this program was initially based on observations from the pastor of the local church in which the program took place. The pastor had identified a need within the local church for men to take a more active role in the spiritual leadership of the home. Current research on this topic agreed with the pastor's observations and provided valuable insight on addressing those needs (Chaves et al., 2020; Jeynes, 2016; Lamb, 2015; Murrow, 2011; Pearcey, 2023; Petts, 2011; Pleck, 2010). Specific details regarding the need and background research can be found in chapters one and two of this dissertation.

In addition to the existing research on the topic, the pre-assessment survey also strongly supported the observations of the pastor and reflected men's desire and need for this program. When asked about the ability and confidence to answer questions about the Bible, one man said "I do not feel as though I am qualified or competent enough to lead Bible study. My fear is leading or teaching in an unbiblical manner." When asked about ability and confidence to lead others in prayer, one man said, "This is an area I would like to grow in specifically. I know I

don't do this the way I should." These answers provided an honest and introspective self-assessment that demonstrated the real need for the development of spiritual leadership through spiritual disciplines in men within the local church.

The Participants

There were two categories of participants in this research program, married men, and their wives. The men in the program were required to be 18 years of age or older, married, and active in the church in which the program took place. The women were required to be 18 years of age or older and married to a man who was a participant in the program. The program was designed to train and develop men for leadership in the home, making the men the primary focus of the research program. Although the wives did not participate in the program itself, data was obtained from them to form a more complete picture of the state of spiritual leadership in the home both before and after the program.

Nine men were selected by the organization to participate in the program. After the initial announcement and explanation of the program one man decided not to participate; Pre-assessment surveys were sent to the remaining eight men and their wives. Eight men and seven of the wives completed the pre-assessment survey. Before the first session another man decided to withdraw from the program. Of the seven remaining men all participated in and completed the program, resulting in a total sample size of seven men and their wives.

The men in the research population came from diverse economic and occupational backgrounds with many of the men working jobs with non-regular work schedules. During the implementation of the program some of the men had work conflicts that prevented them from attending some of the sessions. Of the seven men in the program, three attended all eight program sessions, three missed two sessions, and one missed three sessions. Ideally all

participants would have attended all eight sessions, but the primary focus of this research was the application of the situational leadership model in mentor relationships, not program curriculum. Program leaders worked individually with the men who were absent from sessions to ensure they received any instruction that was missed and were fully prepared to move forward in the program.

The Context

This program took place within the context of a local church in rural Kentucky. The initial plan for the program was to utilize existing space within the church that was designated for Sunday school classes, with a backup plan to use the gymnasium if classroom space was unavailable. The Sunday school classroom space, consisting of a common area and three classrooms, was available during the program execution and was utilized throughout most of the program. This provided an excellent, all-purpose space to execute the program within the intended structure. The church conference room was the preferred location for some of the program leaders and was utilized for the program when it was available.

There were some scheduling conflicts within the church that caused the program to either move locations, or dates. As this is a newly established ministry it was necessary to work around other events that were taking place within the church, including other on-going ministry efforts, conferences, staff meetings, and pre-planned events such as vacation Bible school. The lack of a set schedule provided flexibility to work around participant work schedules but also made it difficult for participants to plan for the time needed to attend. On one occasion, two men were unable to attend the training session because of a miscommunication regarding a date change.

Resources

The resources required for this project were minimal. The plan for the program included the purchase of two items for each participant, *Praying the Bible* (Whitney, 2015) and a study Bible. The church purchased *Praying the Bible* for each participant and leader for \$5.49 each, and it was distributed at the close of the first session. It was decided that the purchase of study Bibles would be unnecessary as the participants already owned Bibles, which they used for individual study. Additionally, there was a list of online resources provided to the group that provided the same, and in some cases, more information than a standard study Bible.

First Baptist Church provided the facilities for the program at no cost and allowed the team to use the copier and other administrative resources to produce a small amount of program resources. Resources produced included some classroom handouts, Bible study templates, and other information sheets. The cost for these administrative resources was negligible. The estimated budget for this program was \$500. The program came in under budget with a total cost of \$60.39.

Pre-Assessment Survey

The primary antecedent for the purposes of evaluation of this program was the participants performance readiness level in spiritual leadership. This performance readiness was determined using a pre-assessment survey completed by program participants and their wives prior to the start of the program. This survey provided a qualitative measure of the participants performance readiness in spiritual leadership in the home with a focus on two spiritual disciplines, Bible intake and prayer.

A pre-assessment survey was sent to all participants (Appendix G) and their wives (Appendix H) prior to the start of the program. Each survey consisted of 16 questions designed

to provide a qualitative measurement of the current level of spiritual leadership in the home. The survey questions were evenly divided across two spiritual disciplines, eight questions focused on Bible intake, and eight questions focus on prayer. Each group of eight questions were designed to measure the participants performance readiness level in the respective spiritual discipline using the variables of competence, confidence, and commitment. The pre-assessment survey was sent to the eight men who agreed to participate in the program and their wives. Eight men and seven of the wives completed the pre-assessment survey.

Overall Score. Each question on the survey was scored on a scale from 0 – 4, with 0 indicating a low level of performance readiness and 4 indicating a high level of performance readiness. This was done to provide streamlined interpretation of each participants readiness level in the context of spiritual leadership in the home. This method provided a way to quickly assess the group using the single-group pretest/posttest evaluation design.

The overall score for participants in this program was expected to be average or slightly below average. The majority of respondents scored in the lower average range at 41% - 50%, with two falling somewhat below that and one scoring significantly higher than all others in the group with a score of 86%. The average score for the participants was 50% or 32 out of a possible 64 points. The one high score raised the group average slightly but not enough to significantly alter the resulting group readiness level.

Scores from the spouse survey were very close to scores from the men's survey. This was expected and indicated that answers were an honest and true representation of the current state of spiritual leadership in the home, although there is no way to determine any connection of answers between individual husbands and wives due to the anonymous research model. The majority of the wives scored their husbands either slightly above average at 51% - 60% or

slightly below average at 31% - 40%. The average score for the wives was 47% or 30 out of a possible 64 points. Like the men, one score was higher than the others at 75%, but not enough to significantly alter the overall results.

Prayer. The questions regarding prayer were designed to measure the perceived competence, confidence, and commitment of the participants to the spiritual discipline of prayer. Most respondents reported that they were capable of formulating prayers that were biblically centered, with the question regarding the ability to form biblical prayers (Q1) receiving the highest score on the survey. Although men on average reported a moderate to high level of ability, confidence in that ability waned when the questions turned toward leading prayer in groups (Q2 & Q3). When asked about the commitment to prayer with their families (Q5 & Q6) the respondents reported that on average they did not commit to praying as a family on a regular basis.

The optional comments that were received also reflected some uncertainty and a desire for growth in this area. On this topic one respondent said, "I don't really know how to pray, and struggle with believing my prayers are biblically focused or that God will listen and answer.", while another said, "Most of the time I feel as though I'm the least qualified person in the room to lead in prayer." Although individual readiness levels varied, the average response to the questions about prayer indicated that the participants did not feel like they were severely lacking in this area, but they also felt like they were not strong in this area.

The responses of the wives were in close alignment to the responses of the men in this category. Like the responses from the men, the wives reported that their husbands had moderate levels of competence in prayer but lacked confidence and commitment to exercise the discipline in a group or in the family context. When looking at question one on the survey, the wives

overwhelmingly agreed that their husbands were capable of formulating biblically centered prayers; however, the one comment received stated “just don’t pray a lot together.” Although the wives felt as if their husbands were capable of biblically focused prayer (Q1), they also felt that their husbands struggled with articulating prayer and avoided leading communal prayer (Q2 & Q3). This was most evident in the family context, where the wives largely agreed that their husbands did not prioritize prayer with the family (Q5 & Q8).

The overall assessment of the data on the discipline of prayer indicated that most of the participants were moderately able but lacked the confidence and commitment in performing the task; however, they were excited to grow and committed to improvement, placing the average of the group in the high R2 / low R3 readiness level. This was slightly higher than the expected range of R1 / R2.

Bible Intake. The questions regarding Bible reading habits and biblical knowledge were designed to measure the perceived competence, confidence, and commitment of the participants to the spiritual discipline of Bible intake. The pre-assessment survey indicated that the participants felt as though they had a low to moderate level of competence with Bible intake, which was slightly lower than the responses on prayer, and they lacked in confidence and commitment needed to lead others, including their families, in that discipline.

Most respondents reported a low to moderate amount of competence with personal Bible intake and biblical knowledge. There was a slant toward a below average score on the questions related to Bible knowledge (Q9), but a slant toward a slightly above average score on questions related to responding to biblical questions (Q11) and using the Bible as a guide to life decisions (Q12). Overall, the men reported that they had an average to slightly below average level of

biblical competence and were somewhat able to answer questions about the Bible and the Christian faith in general.

The level of confidence with Biblical knowledge decreased when the questions shifted to leading Bible intake in the family context. Most respondents reported that they were not comfortable leading others in Bible study, and they did not regularly practice Bible intake outside of a church setting. The two questions regarding Bible intake in the home (Q13 & Q14) received the lowest average scores on the participant survey, with 75% of respondents reporting a lack of Bible intake in both personal and family contexts outside of church. This was followed closely by comfort in leading others in Bible study (Q15). The men reported low to moderate levels of biblical knowledge they and they acknowledged a weakness in confidence and commitment when exercising this discipline outside of the church context or in group settings.

On the topic of Bible intake, the responses of the wives followed a similar pattern to the responses of the men. The wives scored their husbands slightly higher on questions related to competence in biblical knowledge. When asked about their husband's knowledge of the Bible in general (Q9) the wives were evenly split between slightly above and slightly below average. They also overwhelmingly agreed that their husbands were capable of articulating the Christian faith to others (Q10).

Confidence among the women in their husband's ability to answer questions about the Bible (Q11) was greatly split with three respondents showing a high level of confidence and four respondents reporting a low level of confidence. Although most women said that their husband's engaged in biblical conversations around the home (Q14), almost all reported that their husband does not regularly lead the family in reading or studying the Bible (Q15). However, one comment did reflect confidence in the husband's ability, despite the lack of leadership, saying,

“We haven’t done any studies together, but if we did he would lead well.” The theme of a lack of spiritual leadership in the home continued in question twelve where all but one of the respondents disagreed or were unsure about their husband’s efforts in using the scriptural teachings to lead the family through various life situations.

The overall assessment of the data on the discipline of Bible intake indicated that on average the participants were less than moderately able and lacked confidence and commitment in performing the task; however, they were excited to grow and committed to improvement, placing the average of the group in the R2 readiness level. This was slightly higher than the expected range of R1 / R2.

Assessment of Project Processes (Transactions)

In the Stake model (Stake, 1967), process or transactions are the events that take place during the implementation of the program. The processes assessed in this section include the curriculum, in-person group training sessions, and the use of the situational leadership model.

Curriculum

The curriculum for this program (Appendix E) was created and designed as a framework rather than a step-by-step plan for program implementation. This was an intentional design decision intended to make the program adaptable and transferable across denominations, cultures, and traditions. An overview of session structure, goals, and milestones were provided to program leaders, but specific lesson plans, Bible study guides, and prayer models were left to the discretion of the organizational leaders. The expected models for this program were *Praying the Bible* (Whitney, 2015) and *Explore the Bible* (Lifeway, 2024) but other organizations could use the same curriculum framework while selecting different prayer and Bible study models. This organization did use *Praying the Bible* to teach participants how to pray more effectively but

there was no model used to teach Bible study habits and each participant was encouraged to start Bible intake in their home in a way that met the needs of their family and schedule.

In addition to the curriculum framework, program leaders were provided leadership guides (Appendix F) intended to provide a quick reference to the situational leadership model and guidelines for implementing the model during both group training sessions and individual mentorship activities. These guides provided an outline of the situational leadership model and critical questions to consider when evaluating the performance readiness of participants.

Weekly Training Sessions

The group training sessions were intended to take place one hour a week for eight weeks and include brief lessons from program leaders, group discussions, group study, and corporate prayer times. The primary focus of this research was the application of the situational leadership model in the mentor relationships between leaders and participants, but the classroom sessions provided a time and place for the mentorship to take place. The sessions also played an important role in the development of mentor relationships between leaders and participants, in addition to providing an environment to facilitate the evaluation of participant performance readiness and build camaraderie among participants.

Program leaders held meetings at planned intervals throughout the implementation to discuss program processes and activities. Based on observations from the researcher and program leaders, minor adjustments were made to the session format during the program implementation, including time spent in each session and the general structure of the sessions.

Each training session was originally planned to last for one hour with time allotted for general lessons, group discussions, and Bible study. Program leaders quickly realized that one hour was not sufficient to meet the needs of the program. Participants were very engaged in

group discussions and study sessions, leading to the average session lasting around two hours. After the first two weeks the official time for each session was changed to two hours.

Another observation from program leaders was a lack of clear structure for each of the sessions, resulting in each leader conducting the sessions in a slightly different way. One thing that remained inconsistent throughout the implementation was the application of breakout groups, which were awkward to implement due to the smaller participant sample. Dividing seven men, and sometimes less due to absences, into smaller groups resulted in groups that were too small to facilitate good group discussion and interaction. This resulted in breakout groups being dropped from the program implementation.

It was overserved by both the researcher and program leaders that more structure was needed create uniformity across the sessions and ensure that program milestones were being met. The adaptability of the program was beneficial and allowed the organization to adjust aspects to align with organizational culture and tradition; however, it was discovered that this flexibility required the organization to conduct additional pre-planning to provide the needed structure for the sessions and to ensure session continuity.

Situational Leadership Model

The situational leadership model (Hersey et al., 2013) guided the curriculum development and was intended to be utilized in both group sessions and individual interactions throughout the execution of the program. During group training sessions program leaders were expected to adjust their leadership style to match the readiness level of the participant. Program leaders were also instructed to conduct individual follow-ups with participants and provide direction and support based on their performance readiness.

Applying the situational leadership model to individual participants was a critical component of this program. Although a curriculum was used to conduct group training sessions, the primary focus of this program was on the individual mentorship between leaders and participants. The average initial readiness level for the participants as a group was in the R2/R3 range but not all participants fell into that range. According to the results of the pre-assessment survey, some participants started in the R1/R2 range and one participant self-reported in the R4 level of readiness. The disparity in readiness levels among individuals was expected and accounted for using the individual mentor relationships.

The situational leadership model was used somewhat effectively within the group training sessions. The time set aside for group discussions provided time for each participant to share their efforts at implementing the program concepts into the spiritual leadership of their homes. This time also provided program leaders the opportunity to quickly assess readiness levels and apply corresponding leadership styles. The researcher observed appropriate leadership styles being implemented during these discussion times, with varying levels of directive and supportive behaviors being used. There was however a clear preference for a supportive style of leadership that lacked some of the needed directive behaviors.

The situational leadership model was not implemented as effectively in the individual mentorships. Program leaders reported that they reached out to their assigned participants at least once, and sometimes twice a week. According to the individual leaders, these interactions were not typically tailored to the individual needs of each participant and served more as a means of encouragement or general support. Although this leadership style is good for those in the R2/R3 range, it did not account for the participants who were lower on the readiness scale and needed

more task direction to progress. There was a clear regression by program leaders into their preferred leadership style when it came to mentoring participants.

The primary cause for the ineffective implementation of the situational leadership model was identified as lack of planning and training in the model. There were delays outside of organizational control that resulted in the start date of the program being pushed back several weeks. Once it became feasible to start the program there was a rush to begin in order to avoid other scheduling conflicts. This in turn resulted in a shortened time frame for program leaders to receive training on the model and to strategize on implementation. The researcher did send an email to all program leaders prior to the program start date with detailed instructions for facilitating the sessions and applying the model; however, this failed to fully make up for an inadequate amount of facilitated leader training and pre-program planning.

Assessment of Outputs and Outcomes

This section examines the results of this program by analyzing the actual outputs and outcomes. The design of this assessment was based on a logic model where the impacts of the program are broken into short-, medium-, and long-term goals (Schaaf et al., 2021). The outputs for this program were short- to medium-term, learning- and action-oriented goals to develop competence, confidence, and commitment in men for the task of spiritual leadership. The outputs for this program were the long-term goals of building spiritual maturity in the family through the improved spiritual leadership of the men within the home. Data collection for the assessment of the outputs and outcomes of this program was accomplished using a single group pre-test/post-test design (Kettner et al., 2023). The pre-assessment was conducted prior to the start of the program to form a baseline that could be compared against the results of the post-assessment completed at the end of the program.

The post-assessment survey was sent to all participants (Appendix G) and their wives (Appendix H) following the last session of the program. The participant post-assessment survey consisted of 20 questions designed to provide a qualitative measurement of the current level of spiritual leadership in the home. The first 16 questions were identical to the pre-assessment survey and the final 4 questions measured the participants perception of the quality of the program curriculum and the mentorship behaviors of the program leaders, which were both guided primarily by the situational leadership model. The 4 additional questions added to the participant survey were not included in the overall survey score. The survey sent to the wives was identical to the pre-assessment survey with no additional questions. The post-assessment survey was sent to the seven men who participated in the program and their wives. Seven men and six of the wives completed the post-assessment survey.

Actual Outputs

The intended outputs for this program were concentrated on building competence, confidence, and commitment among men participating in the program for the task of spiritual leadership in the home. Spiritual leadership was developed in the men using the spiritual disciplines of Bible intake and prayer. The pre-assessment survey sent to the men prior to the start of the program established a base line for the measurement of these outputs and the post-assessment survey measured the change to the self-perceived performance readiness of the men in the tasks of Bible intake and prayer in the context of family leadership in the home.

Overall Survey Score. The post-assessment survey was designed and scored in the same manner as the pre-assessment survey. Each question on the survey was scored on a scale from 0 – 4, with 0 indicating a low level of performance readiness and 4 indicating a high level of

performance readiness. The four additional questions added to the end of the post-assessment survey were not scored.

The overall score for the participants who completed the program was expected to be in the above average range. The majority of respondents scored in the average range with two respondents scoring in the 41% - 50% range and 2 scoring in the 51% - 60% range. Three of the participants scored above average with one in the 71% - 80% range and two in the 81% - 90% range. The average score of the group was 43 out of a possible 64 points, or 67%. This reflected an increase of 11 points, or 17%, from the score on the pre-assessment. The overall assessment of the data on the discipline of prayer indicated that most of the participants were able, confident and moderately committed in spiritual leadership, placing the average of the group in the R3/R4 readiness level.

Prayer. The questions regarding prayer were designed to measure the perceived competence, confidence, and commitment of the participants to the spiritual discipline of prayer. Although the participants initially reported moderate levels of competence in the discipline of prayer, introducing the Praying the Bible model proved to be beneficial with one respondent saying, “Using the method taught in praying the Bible has greatly enhanced the way I pray.” Respondents also reported greater competence and confidence in finding the right words for prayer (Q4) using the praying the Bible model. The model provided a structure that enabled the men to enhance their existing ability and build confidence to leading prayer in a group setting.

The self-reported levels of competence and confidence in the discipline of prayer were significantly increased from the pre-program levels. This increase applied to both personal ability (Q1) as well as competence and confidence in communal prayer (Q2 & Q3). Comments received on the survey also suggested growth in this area with one respondent saying, “I’m

nowhere near as nervous as I used to be. I'm more confident praying in a group setting.”

However, there was still uncertainty among at least one participant who said, “I still wonder if what I'm praying for is selfish or God's will.”

There was also a notable increase in the reported commitment to prayer in this family context (Q5 & Q6) with one participant providing his family prayer routine, “Every meal, every morning before the day and every night at the end of the day.” However, this area showed less growth than the others, with several respondents reporting that they have not made family prayer a daily priority and two respondents reporting that they neglect their personal prayer life. One respondent recognized the need for higher commitment and stated, “I am capable, but I need to work on stepping out and being more involved in leading prayers.” The number of respondents who agreed that they neglected their personal prayer (Q7) life increased by one from pre-program levels, with this question receiving the second lowest score on the survey. Although unexpected, this increase, along with the added comments, indicate that the participants developed a greater recognition of their weakness in this area post-program.

Bible Intake. The questions regarding Bible reading habits and biblical knowledge were designed to measure the perceived competence, confidence, and commitment of the participants in the spiritual discipline of Bible intake. The post-assessment survey showed clear growth in competence and confidence in this area.

There was a positive shift in the self-perceived levels of biblical knowledge (Q9), and greatly improved responses to questions related to explaining the Christian faith to others (Q10), answering biblical questions, (Q11), and using the Bible to guide life decisions (Q12). There were some lingering doubts regarding biblical knowledge, with one respondent saying, “I am capable of answering questions about the Bible, to a deep extent probably not.” This response is

not unexpected, as the program was designed to create biblical leaders, not Bible scholars. There was also significant improvement on responses related to leading others in Bible study (Q15). These results demonstrated an increase in both competence and confidence among the participants.

Questions that focused on commitment saw a moderate increase when it came to family focused activities (Q14), but very little increase when it came to personal commitment with most respondents still acknowledging weakness in this area. There was a slight increase in reported amount of personal Bible intake (Q13), however most respondents still reported that they neglect this discipline with one respondent saying, “I tend to slip up and forget to read.” There was also a decrease reported in commitment to memorizing scripture (Q16) with one respondent saying, “I can always remember enough to find the scripture again but I’m just not good at memorizing large quantities of scripture.” Most importantly to this program there was significant positive change in reported family Bible intake outside of a church setting (Q14). However, although there was a positive shift, most respondents still reported only moderate levels of commitment to this practice.

Actual Outcomes

The intended outcomes for this program were concentrated on building spiritual maturity in the family. These outcomes were devised as an anticipation of an expected change in conditions in the home as a long-term result of the improved spiritual leadership of men. Because these are outputs are long-term in nature a comprehensive measurement of the expected outcomes would require a longer research plan. Although these outcomes could not be fully measured as a part of this research, there was data to measure outcomes in the family based on the spouse assessment surveys. The pre-assessment survey sent to the wives prior to the start of

the program established a base line for the measurement of these outcomes and the post-assessment survey measured perceived change to the spiritual leadership taking place in the context of the home and family. This measurement was important because it helped to determine if the training of men in the spiritual disciplines was transferred into the family context.

Overall Survey Score. Again, scores on the spouse survey were in close alignment to, but on average slightly lower than, the participant scores. The wives' scores were evenly split between slightly below average to average, 31% - 50% and above average, 61% - 90%. Although some scores were still in the lower ranges there was a moderate increase in the average score. The overall average score on the spouse post-assessment was 40 out of a possible 64 points, or 63%. This reflected an increase of 10 points, or 16%, from the score on the pre-assessment.

The higher range scores were much higher than those on the pre-assessment survey with one respondent reporting in the 61% - 70% range and two reporting in the 81%-90% range. This reflected a significant increase in the high range scores from the pre-assessment survey where two respondents reported in the in the 51% - 60% range and only one reported in the 71% - 80% range. There was also an increase in the lower range scores, with one respondent scoring in the 31% - 40% range and two in the 41% - 50% range. This reflected a slight increase from the preassessment survey where one respondent reported in the 21% - 30% range and two reported in the 31% - 40% range. However, the lowest score on the survey only increased by 4%, from 30% to 34%. The overall assessment of the data indicated that collectively the wives observed that their husbands were competent, possessed confidence, and moderate commitment in performing the task of spiritual leadership in the home, placing the average of the group in the R3/R4 readiness level.

Prayer. Similar to the responses from the husbands the wives reported an overall increase in their observation of their husband's exercise of the discipline of prayer. Although there was growth in this area, the wives reported it to a lesser degree than the husbands, and some of the scores remained in the lower ranges.

The wives agreed that their husbands were competent in formulating biblical prayer (Q1 & Q4); However, two respondents still reported only moderate levels of ability, indicating little or no change from the pre-assessment. Although the pre-assessment survey also indicated moderate levels of competence in the practice of prayer, there was measurable growth in this area, especially in the context of articulating prayers. Respondents also reported a slight increase in competence and confidence leading communal prayer (Q2 & Q3), but again the shift was small, with some scores remaining in the lower ranges.

On the topic of commitment to prayer in the family context most respondents reported a positive change. The majority of wives reported that their husbands were making family prayer a priority in the home (Q5 & Q8), a significant shift from pre-assessment results, but responses were mixed when asked about the frequency of prayer (Q6). This discrepancy could be due to the wording of the survey question, which qualified frequency of prayer with the word "daily." It is clear from the results that most of the wives have observed an increased commitment to prayer in the home, but that prayer may not be happening every day.

Although there was an overall performance increase, some scores remained in the moderate and lower ranges. There was also one respondent who reported a decrease in commitment on two questions (Q5 & Q8) and stated, "Rarely prays, so unable to evaluate" in response to their husband's competence in prayer (Q1). This is an indication that there is still a lack of commitment to prayer in the family setting among some participants.

Bible Intake. Like the responses to prayer, the wives reported an overall increase in their husband's exercise of the discipline of Bible intake, although to a lesser degree. When it came to competence in this discipline the wives scored their husbands very high, with average scores very close to those reported by the men. Questions on general Bible knowledge (Q9) saw significant increase, as well as those related to understanding and articulating the Christian faith (Q10). Despite the very high level of perceived competence in biblical knowledge, the wives still demonstrated uncertainty when it came to confidence in their husbands ability to answer questions about the Bible (Q11), which stayed generally the same as pre-assessment levels.

Although the men reported improved levels of confidence and commitment in leading the family in Bible intake, the wives collectively reported a lack of commitment to this practice in the home (Q15), other than one respondent who reported a strong commitment saying, "When we miss a night, we double down the next night." Despite the reported deficiency in commitment to family Bible intake there was a significant increase in the wives' perception of their husbands personal commitment to Bible intake (Q13), and biblical discussions within the home (Q14).

As previously stated, this program was designed to create biblical leaders, not Bible scholars, and there was a noticeable increase in the observed efforts of the husbands to lead the family using scriptural principles (Q12). These results would seem to indicate a positive change in the husband's practice of Bible intake that have somewhat translated into spiritual leadership in the family but will take time and continued effort to fully take hold.

Summary of Results

This chapter has covered the implementation and assessment of this research program, which was designed to test the situational leadership model in the discipleship and development of men for spiritual leadership in the home and family. The need for this program was observed

by the pastor of FBC Brandenburg, and supported by contemporary research in the field as well as the results of the pre-assessment survey. The program took place in the context of the local church and was completed by a group of seven men. The program used a single group pre-test/post-test design (Kettner et al., 2023) to measure outputs and outcomes. A pre-assessment survey was sent to all participants and their wives prior to the start of the program to establish a baseline for the participants performance readiness in the task of spiritual leadership. A post-assessment was completed by the participants and their wives to measure actual outputs and outcomes of the program.

The pre-assessment survey placed the initial performance readiness levels of the participants in the R2/R3 range, slightly higher range than the expected range of R1/R2. Post-program there was a measurable increase in the average overall performance levels of the participants in the spiritual disciplines of Bible intake and prayer. The program did well at increasing the competence and confidence in participants but had slightly less success at developing commitment to practicing the disciplines with the family in the home. Although the average performance readiness did increase on average there were some participants who remained in the lower performance levels. The average performance readiness of the group post-program fell into the expected R3/R4 range.

The expected outputs of the program were increased spiritual maturity in the home resulting from the increased spiritual leadership of the husband. The expected outputs were based on long-term goals that could not be measured in the timeframe of this research program. However, the post-assessment survey completed by the participant's wives was used to gauge if the husbanded was effectively practicing spiritual leadership in the home as a result of the program. The post-assessments completed by the wives provided similar results to the post-

assessment completed by the participants. There was a noticeable increase in both competence and confidence with a slightly smaller increase in commitment in the spiritual disciplines of Bible intake and prayer. Although the wives on average reported increased amounts of spiritual leadership in the home, there were some who reported very little change from the pre-assessment levels. The overall results of the program demonstrated a successful increase in the performance readiness in the spiritual disciplines and an increase in the spiritual leadership being observed in the home.

CHAPTER FIVE: CONCLUSIONS, IMPLICATIONS, AND APPLICATIONS

Introduction

The purpose of this research program was to test the situational leadership model (Hersey, et al., 2013) in a local church ministry program designed to train and develop men for spiritual leadership in the home and family. There is a biblical mandate for fathers to lead their home in the discipline and instruction of the Lord. The church has a responsibility to help prepare men for this leadership role. To accomplish this goal the church needs to move beyond simply telling men to be the leaders of the home and develop more tangible efforts to train men for this role.

This research program was intended to explore the effectiveness of the situational leadership model using mentor relationships within a men's ministry that was designed to offer specific instruction and guidance on the task of spiritual leadership in the home and family context. This chapter discusses the conclusions that can be drawn from the research, the implications of those conclusions for organizations and leaders, and how the conclusions be applied within organizations and in future research contexts.

Findings, Impacts, Conclusions

This section reviews the results of this research program compared to the intended outputs and outcomes. The goal of this research program was to train men to be spiritual leaders in the home and family context. The primary focus of the research was the situational leadership model, which was used to guide a men's ministry program that consisted of individual mentor relationships in conjunction with group instruction and guidance on the task of spiritual leadership using the spiritual disciplines of Bible intake and prayer. Accordingly, the major focus of the findings and conclusions are centered around the situational leadership model.

Effectiveness of the Situational Leadership Model

The design of the program consisted of individual mentor relationships in conjunction with group instruction and guidance on the task of spiritual leadership using the spiritual disciplines of Bible intake and prayer. Data collected after the implementation of the program showed an increase in competence, confidence, and commitment in both spiritual disciplines.

The overall results of this program indicated that the situational leadership model was an effective tool when used in a leadership development program in the context of a local church men's ministry. The survey results indicated that several men moved up on the readiness scale; however, some of the final scores remained in the lower ranges. This suggests the possibility that the model worked for those who started in the middle ranges but did not work as well for those who started in the lower ranges. It could also indicate a need for a longer program to give the participants adequate time to progress. Due to the anonymous format of the research data, there is no way to connect pre-assessment and post-assessment scores to individual participants, making these conclusions theories that would require further research to corroborate.

The mixed results among participants could have stemmed from an inconsistent application of the situational leadership model during program execution. Although the situational leadership model was less effectively implemented in the mentoring relationships there was evidence to suggest that the model did work as designed. The initial readiness levels of the individual men in the program were ranging across the R1 – R3 levels. According to the model these men in the R2/R3 ranges would require higher levels of supportive behavior, which was provided consistently by the program leaders. However, those men who started in the R1 level of readiness would require lower supportive and higher directive behavior, which was less

consistently applied by the leadership team. This inconsistency in the application of the model would likely be solved by additional training in the model for leaders prior to the start of the program.

These findings confirm existing research that demonstrated the overall ability of the model to increase individual performance (Papworth et al. 2009). However, this research falls short of providing empirical evidence to demonstrate the effectiveness of the individual leadership styles in connection with specific readiness levels. This highlights a clear need for future research that focuses on the readiness level of individuals rather than the aggregate of the group.

Individual and Organizational Impacts

Post program data shows that program objectives were largely achieved. This is especially evident in the development of individual and communal prayer habits among the participants. Comments received on the post-assessment survey regarding prayer, and the praying the Bible (Whitney, 2015) model, were overwhelmingly positive, with many men reporting significant changes in their prayer life. These changes are expected to translate into positive outcomes in the spiritual formation of families as the men model the new skills and habits in the home.

Overall, this program had a positive impact on FBC Brandenburg and the way that they approach men's ministry. Organizational leaders have remained optimistic about the program and have already started planning for another implementation. Individuals who participated in the program have shown a great deal of enthusiasm and excitement for the opportunity to move into mentorship roles for future iterations of the program. While there is still more work to be

done, this program has been a strong start to the development of a robust and meaningful men's ministry at FBC Brandenburg.

Implications for Organizations and Leaders

The need for this program was grounded in the biblical mandate for fathers to raise their children in the discipline and instruction of the Lord (Gen 6:22-22, Ephesians 5:22-24). The pastor of FBC Brandenburg had observed the need for a comprehensive ministry effort that could equip men to fulfil this God given role. The need for male headship in the home is a common theme in the Bible and is supported by contemporary literature on the important role that fathers play in the home and positive outcomes that result from their involvement and leadership (Jeynes, 2016; Lamb, 2015; Petts, 2011).

The father plays a unique role in the spiritual education and training of their children. The church helps the parents teach and guide their children in the faith, but it is not, and cannot be, a replacement for the spiritual leadership that takes place in the home (Larson, 2020). When fathers are active in and leading the home there are positive social outcomes and faith development (Jeynes, 2016). FBC Brandenburg has addressed this need and created new opportunities for discipleship within the church by placing a high priority on ministry efforts designed to equip fathers to take on this crucial role in the leadership of the family.

Pre-program data on the spiritual disciplines indicated that levels of competence were moderately higher than levels of confidence and commitment in both prayer and Bible intake. This could indicate that current educational ministries in the church were doing well at teaching biblical principles and beliefs but could benefit from a larger focus on mentorship and application. There is often a heavy focus on what should be done, but little instruction on the

specific methods used to accomplish a task. This program has provided framework that can be continually developed to address this need in a meaningful and targeted way.

The results of this praxis program may indicate that the situational leadership model can be an effective tool in the discipleship and training of men to be spiritual leaders in the home. Training men to take on leadership roles in the home requires intentional effort, purposeful action, and clear direction. The situational leadership model moves beyond the theoretical discussions of leadership and provides a practical model for leadership to be implemented and executed within a particular context. This program has provided FBC Brandenburg with a practical tool to guide their ministry programs and equip men for action rather than just imparting knowledge.

Applications for Organizations and Leaders

This research has demonstrated the potential of the situational leadership model as an effective tool to equip men for leadership in the home. Although the program was conducted in a Baptist church in rural Kentucky, the program was intentionally designed to be transferable across denominational and cultural lines. Other organizations can use the same program framework to develop their own ministries to develop men for leadership in the home. The specifics of the program curriculum and lessons may change, but the framework based on the situational leadership model remains the same.

Men's Ministry Programs

The motivation for this research program was the need to train and equip men to be spiritual leaders in the home and family context. There is a clear need in the church for the development of men. Men are a difficult demographic to reach but have a significant influence over the family. If a father regularly attends church, there is a 93% change that his family will

follow (Sear, 2017). Having a focused and purposeful men's ministry is needed to equip men for the task of spiritual leadership in the family. This requires ministry efforts to have achievable and time specific objectives.

Men are more likely to participate in programs or activities that have clearly defined purposes and goals (Lummis, 2004). The program conducted for this research was designed to provide a clear goal that was achievable within a set time frame. Using the situational leadership model throughout the program provided the structure needed to move men from learning how to be leaders, to actively engaging in leadership under the guidance of a mentor.

The design of this program was purposefully limited in scope and time. Church calendars are already full of programs and events designed for different age groups and demographics. The purpose of the program was to equip men for family leadership, which cannot be accomplished if the family is attending separate church events on different days throughout the week. Having a defined end date for the program gave a clear objective to be achieved within a specified time. This structure encourages participation of men who are already busy with other competing work and family obligations.

Mentorship and Participative Learning

Educational ministries within the church would benefit from a multi-faceted approach to discipleship and spiritual formation. Preaching the Word is a fundamental aspect of Christian worship and should not be neglected or replaced; However, it is important to employ a variety of methods when teaching others to perform a task. The goal is not only to impart knowledge but to develop competence, confidence, and commitment in the learner. This requires church leaders to get out of the lecturing mindset and start engaging in more participative and behavioral learning techniques.

Training men for leadership requires more than a class that teaches what a leadership is or what leadership looks like. Leaders must teach men about leadership, show them how they should do it, and then guide them as they move toward implementing newly acquired skills and disciplines. The situational leadership model is effective in this regard because it is an application focused model. It was not designed as a theory of leadership but a practical model to guide leaders in using directive and supportive behaviors in the development of their followers. Using the model from this program enables leaders to not only teach men to be leaders, but to follow along beside them as they implement and apply what they have learned.

Advice to Future Research Practitioners

This research program demonstrated the general effectiveness of the situational leadership model in a program designed to train men for spiritual leadership in the home. Although the research points to an overall effectiveness of the model, additional research is needed to determine the potential effectiveness of each leadership style in relation to readiness levels. Future research could benefit from changes or improvements in two areas, the data collection method and the program planning and implementation process.

Data Collection

Data was collected from both participants and their wives that measured the performance readiness of participants in the spiritual disciplines of Bible intake and prayer. The data was collected anonymously using a single group pre-test/post-test design. The results showed an overall increase of performance among participants as a group; however, the anonymous format of the data collection limited the researcher's ability to analyze results of individual participants. A confidential data collection method would be highly recommended for future research on this topic. Confidential data would allow researchers to connect pre-test and post-test results to

record growth among individual participants. This would also allow the researchers to connect data collected from participants with the data collected from the spouses. This data could be used to test the effectiveness of the situational leadership model on a deeper level and possibly provide answers to questions that were not addressed by this research, such as the effectiveness of the model for participants depending on initial readiness level and the effectiveness of individual leadership styles.

This program would have also greatly benefited from observational data. This could be accomplished in many forms including, observing the leaders and participants directly or conducting focus groups with leaders and participants to determine the perceived successes and struggles of the model. This type of data collection would allow future researchers to consider the interactions taking place during the program, as well as direct feedback of leaders and participants, and use that information to ask targeted questions to draw out additional information. This research has demonstrated the general effectiveness of the situational leadership model. It would be valuable to conduct additional research that focuses on particulars of the model and answer specific questions on the effectiveness of the model in the case of individual participants and their unique contexts.

Program Planning and Implementation

The primary focus of this research was using the situational leadership model to develop men to be leaders in the home. As part of the development of a program curriculum, this researcher chose to incorporate the spiritual disciplines of Bible intake and prayer to train men for leadership. These disciplines are foundational for Christian leadership but can be practiced in different ways depending on cultural and theological backgrounds. Accordingly, the curriculum

for this program was developed as a framework that churches could use to execute the program within different denominations and traditions.

The flexibility of the curriculum framework was intended to allow for the research program to be adapted to different denominations and traditions while still retaining the underlying leadership and educational theories. While this flexibility allows for transferability across denominations, it does require more planning and development on the part of the organization in which the program is being executed. Due to this increased need for curriculum development, future researchers would be advised to have a more comprehensive preparation time planned in the program implementation schedule.

When it came to curriculum application, the collaborating organization decided to use the Praying the Bible model to teach participants the fundamentals of prayer but chose not to incorporate a specific model for the discipline of Bible intake. The decision not to use a model to teach Bible intake could have contributed to the less than effective results for some of the men in that discipline. Based on the post-assessment results it is evident that some of the men were struggling to start applying the Bible intake skills being taught in their homes. This researcher believes that a Bible study model would have alleviated the stress of starting an in-home Bible study from scratch and provided a clear guideline for the men to follow.

The application of the situational leadership model in this program was effective within the program structure but could have been improved with more comprehensive training for the program leaders, particularly in the individual mentor relationships. The researcher did reach out to the Center for Leadership Studies during the planning phase to inquire about pricing for situational leadership training programs. It took around six weeks to receive a response, in which the representative recommended a full training seminar for the team. This was not a feasible

solution, and the researcher inquired further about the individual self-paced training offered on the website, but time and budget constraints were roadblocks in obtaining this additional training. Formal training in the model would be beneficial to future implementations of the program but could significantly increase the required budget and implementation time.

Project Summation

This purpose of this research project was to test the application of the situational leadership model in a local church ministry program designed to train and develop men for spiritual leadership in the home and family. At the time this research was conducted FBC Brandenburg, a local church in rural Kentucky, had no ministry effort dedicated to the spiritual development of men. In response to this need, a program was developed to teach men to be spiritual leaders in their homes using the spiritual disciplines of Bible intake and prayer.

This program was designed to incorporate the situational leadership model in both the program curriculum and individual mentor relationships between program leaders and participants. The implementation of the program took place over an eight-week period in the local church with around two hours per week spent in classroom learning activities. In addition to standard classroom learning activities, individual mentoring took place both within the classroom and in personal interactions throughout the week.

Data gathered for program assessments revealed an increase in perceived spiritual leadership in the home from both the program participants and their wives. These results have demonstrated the overall effectiveness of the situational leadership model as a tool for guiding ministry activities designed to disciple and develop men for leadership. Using the framework created and tested in this research program can assist local churches in enhancing their own efforts for ministry in this area.

REFERENCES

- Ambrose, S. A., Bridges, M. W., DiPietro, M., Lovett, M. C., & Norman, M. K. (2010). *How learning works: Seven research-based principles for smart teaching* (R. E. Mayer, Ed.; First edition). Jossey-Bass, a Wiley Imprint.
- Bass, B. M., & Bass, R. (2008). *The Bass handbook of leadership: Theory, research, and managerial applications* (4th ed., Free Press hardcover ed). Free Press.
- Beagles, K. (2012). Growing disciples in community. *Christian Education Journal*, 9(1), 148–164. <https://doi.org/10.1177/073989131200900111>
- Bengtson, V. L., Putney, N. M., & Harris, S. C. (2013). *Families and faith: How religion is passed down across generations*. Oxford University Press.
- Blanchard, K. H., & Hersey, P. (1996). Great ideas revisited. *Training & Development*, 50(1), 42.
- Bredfeldt, G. J. (2006). *Great leader great teacher: Recovering the biblical vision for leadership*. Moody Publishers.
- Burggraff, A. (2015). Developing discipleship curriculum: Applying the systems approach model for designing instruction by Dick, Carey, and Carey to the construction of church discipleship courses. *Christian Education Journal*, 12(2), 397–414. <https://doi.org/10.1177/073989131501200211>
- Butler, M. H., Stout, J. A., & Gardner, B. C. (2002). Prayer as a conflict resolution ritual: Clinical implications of religious couples' report of relationship softening, healing perspective, and change responsibility. *The American Journal of Family Therapy*, 30(1), 19–37. <https://doi.org/10.1080/019261802753455624>
- Carson, M. (2015). Feed my lambs: Some pastoral implications of a biblical metaphor. *Baptistic Theologies*, 7(2), 10–24.
- Chandler, D. J. (2015). Whole-person formation: An integrative approach to Christian education. *Christian Education Journal*, 12(2), 314–332. <https://doi.org/10.1177/073989131501200205>
- Chaves, Mark, Anderson, S., Eagle, A., Hawkins, M., Holleman, A., & Roso, J. (2020). *National congregations study. Cumulative data file and codebook*. Duke University, Department of Sociology. <https://www.nationalcongregationsstudy.org/data-documentation>
- Chelladurai, J. M., Dollahite, D. C., & Marks, L. D. (2018). “The family that prays together. . .”: Relational processes associated with regular family prayer. *Journal of Family Psychology*, 32(7), 849–859. <https://doi.org/10.1037/fam0000432>

- Chen, H. (2015). *Practical program evaluation: Theory-driven evaluation and the integrated evaluation perspective* (Second edition). SAGE Publications.
- Chester, T., & Timmis, S. (2008). *Total church: A Radical reshaping around gospel and community*. Crossway.
- Cloud, H. (2008). *Integrity: The courage to meet the demands of reality: how six essential qualities determine your success in business* (First Collins paperback edition). Collins.
- Cochrell, T. R. (2015). Foundations for a biblical model of servant leadership in the slave imagery of Luke-Acts. In *ProQuest Dissertations and Theses: Vol. Ph.D.* The Southern Baptist Theological Seminary.
- Cooper, M. T. (2005). The transformational leadership of the apostle Paul: A contextual and biblical leadership for contemporary ministry. *Christian Education Journal*, 2(1), 48–61.
- Cottrell, J. (2008). *Headship, submission, and the Bible*. College Press Pub. Co.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (Fifth edition). SAGE.
- De Pree, M. (2004). *Leadership is an art*. Currency.
- FBC Brandenburg. (2023). *Our history—His faithfulness*. First Baptist Church Brandenburg. <https://www.brandenburgfbc.org/history/>
- Ferguson, S. (2023). *Gospel indicatives and imperatives*. <https://www.ligonier.org/podcasts/things-unseen-with-sinclair-ferguson/gospel-indicatives-and-imperatives>
- Gentry, P. J. (2012). Sermon: Raising children, the Christian way. *Journal of Discipleship and Family Ministry*, 2(2), 96–108.
- Grudem, W. A. (2021). Wives like Sarah and the husbands who honor them. In J. Piper & W. A. Grudem (Eds.), *Recovering biblical manhood & womanhood: A response to evangelical feminism* (Revised edition). Crossway.
- Hall, K. (2020). Leadership modeling: Christian development through mentoring as informed by Social Learning Theory. *The Journal of Applied Christian Leadership*, 14(2), 28–48.
- Harris, M. J. (2001). *Slave of Christ: A New Testament metaphor for total devotion to Christ*. InterVarsity Press: Apollos.
- Hartwig, R. T., & Bird, W. (2015). *Teams that thrive: Five disciplines of collaborative church leadership*. IVP Books.
- Heath, C., & Heath, D. (2010). *Switch: How to change things when change is hard* (1st ed). Broadway Books.

- Hersey, P. (1976). *Situational leadership: Some aspects of its influence on organizational development*. ProQuest Dissertations Publishing.
- Hersey, P. (2009). Situational leaders. *Leadership Excellence*, 26(2), 12.
- Hersey, P., Angelini, A. L., & Carakushansky, S. (1982). The impact of situational leadership and classroom structure on learning effectiveness. *Group & Organization Management*, 7(2), 216–224. <https://doi.org/10.1177/105960118200700209>
- Hersey, P., Blanchard, K. H., & Johnson, D. E. (2013). *Management of organizational behavior: Leading human resources* (10th ed). Pearson.
- Howell, D. N. (2003). *Servants of the servant: A biblical theology of leadership*. Wipf & Stock Publishers.
- Jeynes, W. H. (2009). The relationship between biblical literacy, academic achievement, and school behavior among Christian and public school students. *Journal of Research on Christian Education*, 18(1), 36–55.
- Jeynes, W. H. (2015). A Meta-Analysis: The relationship between father involvement and student academic achievement. *Urban Education*, 50(4), 387–423. <https://doi.org/10.1177/0042085914525789>
- Jeynes, W. H. (2016). Meta-Analysis on the roles of fathers in parenting: Are they unique? *Marriage & Family Review*, 52(7), 665–688. <https://doi.org/10.1080/01494929.2016.1157121>
- Kaiser, W. C. (2017). The “shepherd” as a biblical metaphor: Leadership in Psalm 23. In B. K. Forrest (Ed.), *Biblical leadership: Theology for the everyday leader*. Kregel Academic.
- Kentucky Baptist Convention. (2023). *About the Kentucky Baptist Convention*. <https://www.kybaptist.org/about-the-kentucky-baptist-convention/>
- Kettner, P. M., Moroney, R., & Martin, L. L. (2023). *Designing and managing programs: An effectiveness-based approach* (Sixth edition). SAGE Publications, Inc.
- Kiesling, C. A. (2017). Oh father, where art thou? *Christian Education Journal*, 14(1), 85–98.
- Knight III, G. W. (2021). Husbands and wives as analogues of Christ and the church. In J. Piper & W. A. Grudem (Eds.), *Recovering biblical manhood & womanhood: A response to evangelical feminism* (Revised edition). Crossway.
- Kotter, J. P. (2012). *Leading change*. Harvard Business Review Press.
- Krispin, K. R. (2020). Christian leader development: An outcomes framework. *Christian Education Journal*, 17(1), 18–37. <https://doi.org/10.1177/0739891319869697>

- Lamb, G. E. (2015). Fatherlessness: The implications for God's Word, church, and world. *Evangelical Journal*, 33(2), 89–96.
- LaMorte, W. (2019, September 9). *Diffusion of innovation theory*. Behavioral Change Models. <https://sphweb.bumc.bu.edu/otlt/MPH-Modules/SB/BehavioralChangeTheories/BehavioralChangeTheories4.html>
- Laniak, T. S. (2006). *Shepherds after my own heart: Pastoral traditions and leadership in the Bible*. Apollos; InterVarsity Press.
- Larson, K., & Anders, M. (2005). *Holman New Testament commentary: NIV based. Vol. 9: I & II Thessalonians, I & II Timothy, Titus, Philemon / author: Knute Larson* (Nachdr., Vol. 9). Holman Reference.
- Larson, M. L. (2020). The Child in Our Midst: The Shifting Trends in Ministry with Children and Families over the Past Forty Years. *Christian Education Journal*, 17(3), 434–448. <https://doi.org/10.1177/0739891320943902>
- Leyda, R., & Lawson, K. (2000). Exploring a “coaching” model for promoting spiritual formation. *Christian Education Journal*, 4(2), 63.
- Lifeway. (2024). *Explore the Bible*. <https://www.lifeway.com/en/shop/explore-the-bible>
- Lingenfelter, S. G. (2008). *Leading cross-culturally: Covenant relationships for effective Christian leadership*. Baker Academic.
- Livermore, D. A. (2016). *Driven by difference: How great companies fuel innovation through diversity*. American Management Association.
- Lowe, S. D., & Lowe, Mary E. (2018). *Ecologies of faith in a digital age: Spiritual growth through online education*. IVP Academic.
- Lummis, A. T. (2004). A research note: Real men and church participation. *Review of Religious Research*, 45(4), 404–414. <https://doi.org/10.2307/3511994>
- MacArthur, J. (2010). *Called to lead: [26] Leadership lessons from the life of the apostle Paul*. Thomas Nelson.
- MacArthur, J. (2020). *How do we become spiritually mature?* (Vol. 2020, Issue Nov 8,). <https://www.ligonier.org/blog/how-do-we-become-spiritually-mature/>
- MacMillan, P. (2001). *The performance factor: Unlocking the secrets of teamwork*. Broadman & Holman Publishers.
- McCleskey, J. A. (2014). Situational, transformational, and transactional leadership and leadership development. *Journal of Business Studies Quarterly*, 5(4), 117–130.
- Melick, R. R. (1991). *Philippians, Colossians, Philemon*. Broadman Press.

- Merrill, E. H. (1994). *Deuteronomy* (Vol. 4). Broadman & Holman Publishers.
- Murrow, D. (2011). *Why men hate going to church* (Revised Ed.). Thomas Nelson.
- Northouse Peter G. (2018). *Interactive: Leadership Interactive eBook* (8th ed.). SAGE Publications US.
- Ortlund Jr., R. C. (2021). Male-female equality and male headship. In J. Piper & W. A. Grudem (Eds.), *Recovering biblical manhood & womanhood: A response to evangelical feminism* (Revised edition). Crossway.
- Papworth, M. A., Milne, D., & Boak, G. (2009). An exploratory content analysis of situational leadership. *The Journal of Management Development*, 28(7), 593–606. <https://doi.org/10.1108/02621710910972706>
- Pearcey, N. (2023). *The toxic war on masculinity: How Christianity reconciles the sexes*. Baker Books, a division of Baker Publishing Group.
- Pettit, P. (Ed.). (2008). *Foundations of spiritual formation: A community approach to becoming like Christ*. Kregel Publications.
- Petts, R. J. (2011). Parental religiosity, religious homogamy, and young children's well-being. *Sociology of Religion*, 72(4), 389–414. <https://doi.org/10.1093/socrel/srr021>
- Pleck, J. H., & Masciadrelli, B. P. (2010). Paternal involvement by U.S. residential fathers: Levels, sources, and consequences. In M. E. Lamb, *The role of the father in child development* (5th ed.). Wiley.
- Plummer, R. L. (2010). Bringing them up in the discipline and instruction of the Lord. *The Journal of Family Ministry*, 1(1), 18–26.
- Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (Eds.). (1990). *Dictionary of Christianity in America*. InterVarsity Press.
- Resane, K. (2020). Servant leadership and shepherd leadership: The missing dynamic in pastoral integrity in South Africa today. *HTS Teologiese Studies / Theological Studies*, 76(1). <https://doi.org/10.4102/hts.v76i1.5608>
- Roberto, J. (2022). *Lifelong faith: Formation for all ages and generations*. Church Publishing Incorporated.
- Robinson, L. (2009, January). *A summary of diffusion of innovations*. Enabling Change.
- Sanders, J. O. (2007). *Spiritual leadership: Principles of excellence for every believer*. Moody Publishers.
- Schaff, J., Gillis, M., Shaver, D., & Hartman, N. (2021). *Using a logic model to build a strong evaluation plan*. Center to Improve Program & Project Performance.

<https://osepideasthatwork.org/sites/default/files/Using%20a%20Logic%20Model%20to%20Build%20an%20Evaluation%20Plan%20Handout.pdf>

Scott, C. L., & Klein, L. B. (2022). Advancing traditional leadership theories by incorporating multicultural and workforce diversity leadership traits, behaviors, and supporting practices: Implications for organizational leaders. *Journal of Leadership, Accountability & Ethics*, 19(3), 1–11.

Sear, B. (2017). The Role of fathers in the purposes of God: An investigation and application of the instructions in Ephesians 6:1-4. *Churchman*, 131(1), 49–68.

Shaw, P. W. H. (2006). Vulnerable authority: A theological approach to leadership and teamwork. *Christian Education Journal*, 3(1), 119–133.
<https://doi.org/10.1177/073989130600300109>

Simmons, E., & Hoidn, S. (2023). *Situational leadership*.
<https://doi.org/10.4135/9781071923320>

Smith, J. K. A. (2009). *Desiring the kingdom: Worship, worldview, and cultural formation*. Baker Academic.

Southern Baptist Convention. (2023). *About the SBC*. <https://www.sbc.net/about/>

Stake, R. E. (1967). The Countenance of Educational Evaluation. *Teachers College Record*, 68(7), 1–15. <https://doi.org/10.1177/016146816706800707>

Thompson, G., & Vecchio, R. P. (2009). Situational leadership theory: A test of three versions. *The Leadership Quarterly*, 20(5), 837–848. <https://doi.org/10.1016/j.leaqua.2009.06.014>

What is a delegating leadership style? (2023). <https://situational.com/blog/what-is-a-delegating-leadership-style/>

What is a participating leadership style? (2023). <https://situational.com/blog/what-is-a-participating-leadership-style/>

What is a selling leadership style? (2023). <https://situational.com/blog/what-is-a-selling-leadership-style/>

What is a telling leadership style? (2023). <https://situational.com/blog/what-is-a-telling-leadership-style/>

Whitney, D. S. (2014). *Spiritual disciplines for the Christian life* (Revised and Updated). NavPress.

Whitney, D. S. (2015). *Praying the Bible*. Crossway.

Wilhoit, J. (1991). *Christian education and the search for meaning* (2nd ed). Baker Book House.

- Wilhoit, J. C., & Howard, E. B. (2020). The Wisdom of Christian Spiritual Formation. *Journal of Spiritual Formation and Soul Care*, 13(1), 5–21.
<https://doi.org/10.1177/1939790920903841>
- Willard, Dallas. (2009). *Spiritual Formation as a Natural Part of Salvation*. Wheaton College.
<https://www.youtube.com/watch?v=DCJ-qYsRbM0>
- Yount, W. (2010). *Created to Learn: A Christian Teacher's Introduction to Educational Psychology, Second Edition*. B&H Publishing Group.
- Yount, W. R., & Blevins, D. G. (2012). The role of Scripture in Christian Education, Session I: Scripture as the structural steel of Christian Education. *Christian Education Journal, Suppl. Special Supplement*, 9, S30–S52.
- Yukl, G. (1999). An evaluation of conceptual weaknesses in transformational and charismatic leadership theories. *The Leadership Quarterly*, 10(2), 285–305.
[https://doi.org/10.1016/S1048-9843\(99\)00013-2](https://doi.org/10.1016/S1048-9843(99)00013-2)

APPENDICES

Appendix A

Participant Recruitment Email

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 Education degree. The purpose of my research is to test the application of the Situational Leadership Model in a discipleship program that develops and prepares men for spiritual leadership in the home, and I am writing to invite you to join my study.

Participants must be active members of FBC Brandenburg, 18 years of age or older, male, and married. Participants will be asked to complete the following:

1. Complete a 16-question online assessment that will take no longer than 20 minutes.
2. Participate in 8 one hour in-person training sessions that will take place over the course of 8 weeks at FBC Brandenburg.
3. Complete 20-Question online post-assessment that will take no longer than 30 minutes to complete.

Participation will be completely anonymous, and no personal, identifying information will be collected.

To participate, please click the "Begin Survey" button located at the bottom of this email to complete the study survey. It is important to be honest when answering the questions in the survey. For the purposes of this research, accurate results are more important than positive results. The results of this research will be used to assess the program effectiveness and could be used to improve upon this program in the future. Remember that your answers will be anonymous and no one, including the researcher or anyone from the church staff, will be able to identify you or connect your answers to you in any way. Please do not share this link with anyone, it is important that only people participating in the research complete the survey.

A consent document is provided as the first page of the 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. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the study.

Sincerely,

Christopher N. Andrews
Doctoral Candidate
John W. Rawlings School of Divinity, Liberty University

Appendix B

Participant Spouse Recruitment Email

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 Education degree. The purpose of my research is to test the application of the Situational Leadership Model in a discipleship program that develops and prepares men for spiritual leadership in the home, and I am writing to invite you to join my study.

Participants must be 18 years of age or older, female, and married to man participating in the Sacred Homes program at FBC Brandenburg. As the spouse of a program participant, you will be asked to complete the following:

1. Complete a 16-question online pre-assessment that will take no longer than 20 minutes.
2. Complete a 16-Question online post-assessment that will take no longer that 20 minutes.

Participation will be completely anonymous, and no personal, identifying information will be collected.

To participate, please click the “Begin Survey” button located at the bottom of this email to complete the study survey. It is important be honest when answering the questions in the survey. For the purposes of this research, accurate results are more important than positive results. The results of this research will be used to assess the program effectiveness and could be used to improve upon this program in the future. Remember that your answers will be completely anonymous and no one, including the researcher or anyone from the church staff, will be able to identify you or connect your answer to you in any way. Please do not share this link with anyone, it is important that only people participating in the research complete the survey.

A consent document is provided as the first page of the 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. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the study.

Sincerely,

Christopher N. Andrews
Doctoral Candidate
John W. Rawlings School of Divinity, Liberty University

Appendix C

Participant Consent Form

Title of the Project: Using Situational Leadership to Disciple and Develop Men for Spiritual Leadership in the Home.

Principal Investigator: Christopher N. Andrews, 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 an active member of FBC Brandenburg, male, 18 years of age or older, and married. Taking part in this research project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research.

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

The purpose of the study is testing the effectiveness of the Situational Leadership Model in a men's ministry program. This study is being conducted to improve the process of discipleship at FBC Brandenburg.

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. Complete a 16-question online assessment that will take no longer than 20 minutes.
2. Participate in 8 one hour in-person training sessions that will take place over the course of 8 weeks at FBC Brandenburg. During these sessions, you will be observed and evaluated for participation, readiness, and aptitude by the pastor and/or session leaders. However, nothing about these sessions will be included in the researcher's data analysis.
3. Complete a 20-Question online post-assessment that will take no longer that 30 minutes.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study include stronger leadership skills, increased knowledge of the Bible and how to study the Bible, increased confidence in leading prayer, a more spiritual mature and knowledgeable family.

Benefits to society include a better understanding of how the church can use the Situational Leadership model in ministries that prepare men to be the spiritual leaders of their home.

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.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses to the online assessments will be completely anonymous.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted.

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

Participants will not be compensated for participating in this study.

Is study participation voluntary?

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

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

If you choose to withdraw from the study, please exit the surveys and close your internet browser. Your responses will not be recorded or included in the study.

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

The researcher conducting this study is Christopher Andrews. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Brian Pinzer, 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, [REDACTED]; our phone number is [REDACTED], and our email address is [REDACTED].

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

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

Appendix D

Spouse Consent Form

Title of the Project: Using Situational Leadership to Disciple and Develop Men for Spiritual Leadership in the Home.

Principal Investigator: Christopher N. Andrews, 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 female, 18 years of age or older, and married to a man who is participating in the program at FBC Brandenburg.

Taking part in this research project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research.

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

The purpose of the study is testing the effectiveness of the Situational Leadership Model in a men's ministry program. This study is being conducted to improve the process of discipleship at FBC Brandenburg.

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. Complete a 16-question online pre-assessment that will take no longer than 20 minutes.
2. Complete a 16-Question online post-assessment that will take no longer that 20 minutes.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study include a home that includes family worship time leading to a more spiritually mature and knowledgeable family.

Benefits to society include a better understanding of how the church can use the Situational Leadership model in ministries that prepare men to be the spiritual leaders of their home.

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.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses to the online assessments will be completely anonymous.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted.

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

Participants will not be compensated for participating in this study.

Is study participation voluntary?

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

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

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

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

The researcher conducting this study is Christopher Andrews. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Brian Pinzer, 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, [REDACTED]; our phone number is [REDACTED], and our email address is [REDACTED].

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

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

Appendix E

Program Curriculum Overview

Session Overview	Relevant Models
<p>Session 1: Establishing Purpose and Communicating Vision</p> <ul style="list-style-type: none"> • The divine order / Teaching the faith. <ul style="list-style-type: none"> ○ God’s command to fathers. ○ What is headship? ○ The effects of father involvement in the family. • Introduction to Spiritual Disciplines <ul style="list-style-type: none"> ○ Bible Intake / Prayer 	<p>Performance Levels: R1-R2</p> <p>Leadership Styles: S1-S2</p> <p>Change Process: Steps 1-4</p>
<p>Sessions 2-3: Developing Competence</p> <ul style="list-style-type: none"> • Learning Spiritual Disciplines <ul style="list-style-type: none"> ○ Reading the Bible / Hermeneutics ○ Praying the Bible • Working with your wife <ul style="list-style-type: none"> ○ The ideal helper 	<p>Performance Levels: R1-R2</p> <p>Leadership Styles: S1-S2</p> <p>Change Process: Steps 5-6</p>
<p>Sessions: 4-6: Developing Confidence</p> <ul style="list-style-type: none"> • Exercising Spiritual Disciplines <ul style="list-style-type: none"> ○ Praying the Bible as a group ○ Studying the Bible as a group • Modeling Holiness <ul style="list-style-type: none"> ○ Do as I do – Walking like Christ ○ Other spiritual disciplines 	<p>Performance Levels: R2-R3</p> <p>Leadership Styles: S2-S3</p> <p>Change Process: Steps 5-7</p>
<p>Sessions 7-8: Developing Commitment - Taking Control</p> <ul style="list-style-type: none"> • Establishing a family worship schedule <ul style="list-style-type: none"> ○ Creating family worship plan / Future Focused ○ Addressing challenges / Overcoming setbacks • Discipling other men <ul style="list-style-type: none"> ○ Creating leaders 	<p>Performance Levels: R3-R4</p> <p>Leadership Styles: S3-S4</p> <p>Change Process: Step 7-8</p>

Appendix F

Individual Assessment Guidelines for Program Leaders

This document will serve as a guide for program leaders to conduct individual performance readiness assessments of program participants. Additionally, this document will provide guidelines for program leaders to implement the situational leadership model in their interactions with program participants.

Questions to consider when evaluating performance readiness.

What is the attitude of the participant toward the task?

Does the participant appear confident in performing the task?

How well is the participant performing the task?

Does the participant ask questions and seek out support?

Is the participant receptive to feedback, correction, and encouragement?

Is the participant completing tasks in the home between class sessions?

Readiness indicators and leadership approaches.

	Readiness Indicators	Leadership Approaches
R1/S1	Unable to perform task at acceptable level. Seems intimidated or nervous or uncomfortable. Is not completing assigned tasks in home context.	Provide specific directions, focus on how. Communicate roles and make decisions. Closely supervise and provide more frequent follow ups. Focus on one task at a time and keep it simple.
R2/S2	Excited, Interested, and Responsive. Demonstrates moderate ability in task. Enthusiastic and receptive to input. New to the task, or not experience in performing the task.	Provide directions, focus on why. Explain purpose of tasks. Ask questions to measure ability. Help generate wins and re-enforce enthusiasm.
R3/S3	Demonstrates competence in tasks. Appears hesitant to take control and perform task independently. Asking for frequent feedback.	Encourage input from participants. Listen and let participants lead discussions. Support and praise to build confidence
R4/S4	Performing tasks at a high level, shows competence and confidence. Operates with little or no guidance. Makes decisions and implements family worship tasks.	Allow participant to lead program activities. Monitor progress and reinforce outcomes. Remain available for advice as needed.

Appendix G

Participant Self-Assessment Questionnaire

Answer questions honestly based on the current reality, not how you would like things to be or how you believe they should be.

Task: The spiritual discipline of prayer and leading the family in prayer.

Ability (Competence):

1. I am capable of formulating prayers that are biblically centered.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

2. I am capable of leading deep and meaningful prayer in a group setting.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

3. I get nervous when praying out loud in a group.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

4. When I pray, I struggle with what to say.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Willingness (Confidence and Commitment):

5. I purposefully make praying together with my family a priority in my life.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

6. I lead my family in meaningful prayer daily.

- A) Strongly Agree
- B) Agree
- C) Neither Agree or Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

7. I often neglect to spend time in prayer.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

8. My family does not pray together with any consistency or regularity.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Task: The spiritual discipline of Bible intake and teaching the Bible in the family.

Ability (Competence):

9. I have a robust knowledge of the Bible.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

10. I am not good at explaining the Christian faith to others.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

11. I am able to accurately answer questions about the Bible.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

12. I am able to apply scriptural teachings to form a biblical response to various life situations.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Willingness (Confidence and Commitment):

13. I read the Bible daily.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

14. My family rarely reads the Bible together outside of church.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

15. I am not comfortable leading Bible study and answering questions about biblical topics.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

16. I spend time memorizing scripture.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Additional Post-Assessment Questions

17. I feel like the design of this program provided the right amount of direction and instruction I needed to accomplish the program objectives.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

18. I feel like the design of this program provided the right amount of support and encouragement I needed to accomplish the program objectives.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree

- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

19. I feel like my group leader provided the right amount direction and instruction I needed to accomplish the program objectives.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

20. I feel like my group leader provided the right amount support and encouragement I needed to accomplish the program objectives.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Appendix H

Participant Spouse Assessment Questionnaire

Answer questions honestly based on the current reality, not how you would like things to be or how you believe they should be.

Task: The spiritual discipline of prayer and leading the family in prayer.

Ability (Competence):

1. My husband is able to formulate prayers that are biblically centered.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

2. My husband is capable of leading deep and meaningful prayer in a group setting.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

3. I feel like my husband avoids praying out loud in groups.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

4. I feel like my husband struggles with what to say when praying.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Willingness (Confidence and Commitment):

5. My husband purposefully makes praying together as a family a priority in our lives.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

6. My husband leads our family in meaningful prayer daily.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

7. I feel like my husband neglects to spend time in prayer.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

8. My husband does not initiate family prayer with any consistency or regularity.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Task: The spiritual discipline of Bible intake and teaching the Bible in the family.

Ability (Competence):

9. I feel like my husband has a robust knowledge of the Bible.

- A) Strongly Agree

- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

10. I feel like my husband is not good at explaining the Christian faith to others.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

11. My husband is the first person I would go to if I had a question about the Bible.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

12. My husband uses scripture to guide our family in response to various life situations.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Willingness (Confidence and Commitment):

13. My husband reads the Bible daily.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

14. My husband rarely engages in discussions about the Bible in our home.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

15. My husband does not lead family Bible study in our home on a regular basis.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

16. I feel like my husband makes an effort to memorize scripture.

- A) Strongly Agree
- B) Agree
- C) Neither Agree nor Disagree
- D) Disagree
- E) Strongly Disagree

Optional: Is there anything you would like to add to clarify your response? _____

Appendix I
IRB Approval

IRB #: IRB-FY23-24-1548

Title: Using Situational Leadership to Disciple and Develop Men for Spiritual Leadership in the Home

Creation Date: 3-11-2024

End Date:

Status: Approved

Principal Investigator: Christopher Andrews

Review Board: Research Ethics Office

Sponsor:

Study History

Submission Type Initial Review Type Exempt Decision Exempt