

2015

The Correlation Between a Pastor's Job Experience and Church Servant Leadership Practices

Beth Ann Fylstra
Walden University

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Walden University

College of Social and Behavioral Sciences

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Walden University
2015

Abstract

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Church Servant Leadership Practices

by

Beth Ann Fylstra

MAS, Fairleigh Dickinson University, 2006

BS, Montclair State University, 2004

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

May 2015

Abstract

Churches contribute both indirectly and directly to community economic development and social transformation. Some researchers cite lack of leadership as a factor in Christian churches in the United States experiencing declining attendance, with many churches closing. The purpose of this study was to determine the extent to which a senior pastor's past and current church leadership experience affects servant leadership practices in the pastor's current church. Servant leadership theory was this quantitative, correlational study's theoretical framework. Five research questions focused on a pastor's past and present church leadership experience and how it affects the servant leadership practices within the organization's leadership. Forty-six leaders from 6 church organizations took the Organizational Leadership Assessment (OLA). Individual church OLA scores were calculated and then analyzed using correlation and moderation analysis against each pastor's past and present experience. Findings did not indicate any statistically significant relationship between a pastor's past or present leadership experience and servant leadership practices within the church. Additional research using is recommended, as statistics did show trends indicating some statistical significance may be uncovered with a larger sample size. Findings could enhance social change initiatives by identifying which church organizational servant leadership aspects emerge early in a pastor's tenure as opposed to those aspects which emerge after more time, experience, and training. This study will benefit church and not-for-profit leaders by providing a better understanding of how a leader's work experience affects organizational leadership behaviors.

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Chapter 1: Introduction to the Study

Viable, healthy church organizations positively affect their communities for social change (Greenleaf, 1998a). The keystone values of the late 1800s Progressive Era were the framework for the social gospel movement, a religious social change initiative which promotes biblical charity and social justice values (Stritt, 2014). Since the late 1800s, social gospel practices in churches have provided direct and indirect economic benefits to communities (Lewis, 2008). More important, churches have been involved in social transformations and causes such as the civil rights movement, disaster relief, protection of children, care for the elderly, and helping the poor and underserved. Organizations such as the YMCA and Save the Children were founded upon Christian principles taught in the Christian church (Mulley, 2014; World YMCA, 2013).

It is well known that church attendance is declining in Christian churches in North America (Bruce, 2011; Coleman, Ivani-Chalian, & Robinson, 2004; Van Gelder, 2009). Scholars have addressed the exodus of congregants, with the most frequent reasons cited being lack of leadership, vision, and communication, as well as failure to reach youth (Krejcir, 2007). According to Greenleaf (1998a), the most important component in an organization is the organization's leadership style (p. 147). This study examined the extent to which a senior pastor's past church leadership experience (i.e., how many churches the pastor had served), the length of time the pastor had been ordained, and the pastor's tenure in the church being assessed affected servant leadership practices in the pastor's church.

According to the OLA Group (2014c), an organization's style of leadership determines the health of the organization. The OLA Group (2014c) noted that the stronger an organization scores in servant leadership practices, when compared to paternalistic or autocratic leadership practices, the healthier the organization. The healthier the organization, the more effective the organization may be (OLA Group, 2014c).

The literature provides a strong case for a relationship between the effectiveness of organizations and the leadership style of servant leadership (Laub, 1999; Potter, 2009). Servant leadership is thought to have originated with Jesus Christ's leadership; it is a foundational Christian belief that Jesus Christ led in this way. The theoretical foundation for servant leadership in nonprofit leadership comes from Greenleaf (1977). According to Greenleaf (1977), the premise of the theory of servant leadership is that a "great leader is seen as servant first" (p. 21). If a leader follows that first rule, all other practices and characteristics of servant leadership theory will flow naturally (Greenleaf, 1977; Laub, 2000; Spears, 2002). Additionally, if the members of an organization's leadership are aware of their leadership styles, the leadership can make an intentional choice to change to healthier leadership practices (OLA Group, 2014c).

Researchers have studied servant leadership in a variety of respects, including servant leadership and teaching implications, executive director effectiveness, values within organizations, and organizational implications. However, it appears that the research findings exhibit no clear patterns that reflect how a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time

the pastor has been ordained, and the pastor's tenure in the church being assessed affect servant leadership practices in the pastor's current church (Ba Banutu-Gomez, 2004; Bowman, 2005; Correia de Sousa & van Dierendonck, 2010; Deats, 2010; Dering, 1998; Dollahite, 1998; Joseph & Winston, 2005; Pollard, 1997; Russell, 2001; Russell & Stone, 2002; Sauser, 2005; Savage-Austin & Honeycutt, 2011; Sendjaya & Sarros, 2002; Stramba, 2003; Washington, Sutton, & Feild, 2006).

This study helped church leaders identify how their senior pastor's church leadership experience influenced the leadership practices of the church. Five research questions pertained to predictors of and relationships between a pastor's past church leadership experience (i.e., how many churches the pastor had served), the length of time the pastor had been ordained, and the pastor's tenure, which were measured against six key behavior indicators of organizational servant leadership practices that Laub identified in the Organizational Leadership Assessment (OLA) instrument: display authenticity, value people, develop people, build community, provide leadership, and share leadership (OLA Group, 2014c).

Eight English-speaking, organized churches of a North American church denomination, the Christian Reformed Church in North America (CRCNA), were invited to participate in the study. The study covered a geographic area named Classis Hudson, which spans the region of Long Island, NY, and northern New Jersey. In total, this denomination has more than 170,000 members worshipping in 850 organized churches in North America (CRCNA, 2014). Each church is autonomous and is governed through an ecclesiastical structure categorized as Modified Presbyterian. Modified Presbyterian is a

form of church governance that is led “by elders (presbyters) who represent Christ in his church” (Bergdorff, 2008, p. 11). Pastors are “directly accountable for their work to the church as an organization,” which means a pastor directly reports to the elders of the church that employs him or her (Bergdorff, 2008, p. 63).

In order to identify to what extent a senior pastor’s past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor’s tenure in the church being assessed affect servant leadership practices in the pastor’s church, I invited eight organized churches in northern New Jersey and Long Island, NY, to participate in this study. I invited pastors, councils, ministry leaders, and small group leaders to take the OLA survey. The OLA survey is a validated research instrument that Laub developed in 1999 and measures perceptions of leaders and workers in the following six key indicator areas of effective organizational leadership practices: display authenticity, value people, develop people, build community, provide leadership, and share leadership (OLA Group, 2014c). This study included five research questions, each with a corresponding null and alternative hypothesis.

In order to assess the leadership practices in an organization, the OLA Group (2014c) identified three organizational leadership styles: autocratic, paternalistic, and servant. The OLA Group (2014c) considered servant leadership organizations to have excellent to optimal health, paternalistic organizations to have limited to moderate health, and autocratic organizations to have poor or toxic health. When I calculated the OLA

scores for each church, I identified their leadership styles based on one of three of Laub's identified leadership styles: autocratic, paternalistic, and servant.

The literature regarding servant leadership has established that pastors who practice servant leadership create cultures of trust, empowerment, and service (Manala, 2010; Ming, 2005). However, a gap existed in church servant leadership literature concerning the effects a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the current church have on servant leadership practices in the pastor's church.

This study, based on the theory of servant leadership, bridged the gap in church leadership literature in the area of how a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church affect servant leadership practices in a Christian denomination in North America. The results of this study identify to what extent a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed affect servant leadership practices in the pastor's current church.

Chapter 1 includes background information related to servant leadership and its role in church leadership. The problem statement section provides evidence that a gap existed in the literature in the area of servant leadership practices and the effects of the pastor's church leadership experience. This section includes the rationale that this study

addressed a current problem and is relevant to nonprofit leadership and management. The purpose of this study was to identify to what extent a pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in a church in a Christian denomination influence the degree to which servant leadership is practiced among the church leaders. The purpose of the study is addressed in more detail in Chapter 1. The research question section contains the five research questions, each with a corresponding null and alternative hypothesis. The theoretical framework section contains an outline of the theory and concepts of servant leadership and how they relate to the methodological approach and research questions. The nature of the study section includes a summary of the rationale for the research design and further details of this study. Definitions of key concepts are integrated in the definitions section of this chapter. The assumptions section of Chapter 1 includes a summary of what I, the researcher, believe to be true but will be unable to prove. This section also contains a list of all study biases. The scope and delimitations section addresses the study's demographics. The limitations section of Chapter 1 contains a discussion of study limitations. The significance portion of this chapter contains a discussion of potential contributions to literature and the significance of this study to church and nonprofit leadership and management. Last, a summary of this chapter is offered in the summary section.

Background

Literature regarding servant leadership is extensive. Researchers have studied servant leadership for its effectiveness in schools, employee motivation and satisfaction,

and implications for organizations, such as organizational effectiveness. In addition, researchers have examined servant leadership for its values, roles, attributes, models, and best practices in volunteer motivation and satisfaction, employee management, and overall organizational effectiveness and growth (Ba Banutu-Gomez, 2004; Bowman, 2005; Correia de Sousa & van Dierendonck, 2010; Deats, 2010; Dering, 1998; Dollahite, 1998; Joseph & Winston, 2005; Pollard, 1997; Russell, 2001; Russell & Stone, 2002; Sauser, 2005; Savage-Austin & Honeycutt, 2011; Sendjaya & Sarros, 2002; Stramba, 2003; Washington et al., 2006). Because of the biblical traditions, Reformation confessions, ancient creeds, and principles the CRCNA denomination was founded upon, one would think that church leaders would aspire to lead like Jesus and demonstrate a servant leadership culture within their organizations (CRCNA, n.d.a).

Although much has been written regarding the subject of servant leadership, Latham (2014) asserted that current leadership research is often disjointed from the leaders' environments or circumstances. To address this gap in literature, I asked five research questions. Through these questions, I examined whether organizational leadership practices could be predicted based upon the pastor's past church leadership experience (i.e., how many churches the pastor had served), the length of time the pastor had been ordained, and the pastor's tenure in the church being assessed.

To measure the overall church leadership practices, I used the OLA instrument for this study. The OLA measures leadership practices as perceived by all levels of leadership and members in an organization (OLA Group, 2014c). For the purpose of this study, I invited eight organized churches of this Christian denomination located in Classis

Hudson to participate. The purpose of this study was to determine whether any correlation exists between the degree of servant leadership practiced within the church and five research questions related to the pastor's past church leadership experience (i.e., how many churches the pastor had served), the length of time the pastor had been ordained, and the pastor's tenure in the church.

Problem Statement

According to Iyer (2012), there is a perception among Americans that America is in a leadership crisis. A need exists for change in leadership styles. In a survey, Barna Group (2013) found that 82% of Christian adults feel that a leadership crisis exists in America. Barna Group (2014) reported that tens of millions of Americans attend a church every weekend. That means that the leadership practices of church leaders have the potential to affect tens of millions of people each week. If each of these church attendees positively influenced neighbors and friends, that number could be exponentially higher. However, social change through church organizations is truncated if church members leave the church. Barna Group (2014) reported that 35% of Millennials cite moral failure in church leadership as their reason for choosing not to attend. Thus, the leadership practices of church leaders directly affect attendance. Because servant leadership is grounded in integrity, leaders who practice servant leadership should subscribe to a high level of integrity, as well as other moral safeguards, such as accountability, authenticity, relationship building, valuing people, and sharing the leadership weight (OLA Group, 2014c).

Churches provide indirect and direct economic and social contributions to society (Lewis, 2008). Churches and their leaders led the civil rights movement and social-change initiatives in cities and have assisted the poor, the sick, the elderly, and children. A leadership crisis exists in North America, and the church has not been immune (Barna Group, 2013). Servant leadership has been an effective leadership style that has promoted authenticity, valuing people, developing people, building community, providing leadership, and sharing leadership (OLA Group, 2014c). Without effective leadership in churches, churches may continue to decline, which may result in failed social-change programs in communities.

Researchers in many areas have explored servant leadership, including the disciplines of education, learning (Babb, 2012; Bowman, 2005; Hays, 2008; Herbst, 2003; Herndon, 2007; Jacobs, 2011; Kayad, 2011; Metzcar, 2008; Zhang et al., 2012), and training (Rusk, 1998; Taylor, 2006; Wayne, 2009). Servant leadership literature can be found in business in the areas of management (Dowdy & Hamilton, 2011; Forest & Kleiner, 2011), employees (Murari & Kripa, 2012), and job satisfaction (Arfsten, 2006; Bivins, 2005; Bovee, 2012; Englehart, 2012; English, 2011; Farris, 2011; Kong, 2007; McDougale, 2009). Literature exists regarding servant leadership in relation to volunteer board membership (Silvers, 2010), conflict-management styles and pastors (Chu, 2011), team formation (Irving, 2005; Lucas, 2007; Rauch, 2007; Trascritti, 2009), effect on church organization (Ming, 2005), organizational development (Farabow, 2012; Senjaya & Pekerti, 2010), and spirituality (Franklin, 2010; Herman, 2008).

Although researchers have addressed the importance of servant leadership in organizations and have established that servant leadership is an effective way to lead organizations, especially religious organizations, a lack of empirical research exists regarding how a senior pastor's overall experience affects the servant leadership practices of the church's leadership. I found no literature about servant leadership practices in Christian denominations in America as they relate to a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed.

This study filled a gap in the literature concerning organizational servant leadership practices within Christian churches by identifying to what extent the pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed affect the leadership practices of the church's leaders in six key servant leader indicator areas. This gap in pastor experience and servant leadership literature provided the rationale for this study.

In this study, I assessed the extent of servant leadership organizational practices within this Christian denomination by using the OLA instrument Laub developed (OLA Group, 2014c). A panel of 14 experts, who concurred that specific characteristics of servant leaders exist, developed the OLA. Through a three-part Delphi process, Laub (OLA Group, 2014c) identified six key characteristics and their 18 descriptors. The six key characteristic areas identified were the following: values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership.

Laub classified organizations receiving high OLA scores in the six key areas as servant leadership organizations, those that score in the mid-range as paternalistic leadership organizations, and those that score in the low range as autocratic leadership organizations (OLA Group, 2014a).

Church leaders will benefit from this study by understanding to what extent their pastors' experience influences leadership practices within their church. This knowledge may be helpful in the area of nonprofit leadership development. The churches being studied operate autonomously from the denomination, except for required theological qualifications and church order policies. A church council and congregational members choose their own pastor. The members of the church council work together with their church's own search committee to find the perfect theologically eligible candidate for their organizational needs (CRCNA, 2010b). There are no term limitations on a pastor's tenure. Thus, nonprofit or religious organizations may use information gained from this study to identify and encourage servant leadership practices, develop training to promote and implement servant leadership practices, discourage harmful leadership practices, and reconsider tenure policies. Last, the knowledge gained from this study may also be helpful to seminaries and other educational institutions as they design recommended internships for potential pastors and executive directors.

Purpose of the Study

The purpose of this quantitative correlation study was to identify to what extent a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the

church being assessed affect leadership practices of the church leaders. This study included five research questions, each with a corresponding null and alternative hypothesis. I used the research questions to look for predictors and moderating relationships between the six aspects of servant leadership and a senior pastor's past church leadership experience (i.e., total churches the pastor had served), the overall length of time the pastor had been ordained, and the pastor's current tenure.

This study contributed to the body of scholarly knowledge in the area of servant leadership and to what extent a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure affect servant leadership practices within the pastor's church.

Research Questions

The following research questions guided this study:

1. Does the number of churches a pastor has served in predict scores of the six aspects of servant leadership in the pastor's current church?

H₀1: The number of churches a pastor has served in does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_a1: The number of churches a pastor has served in does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

2. Does the total number of years a pastor has been ordained predict scores of the six aspects of servant leadership in the pastor's current church?

H₀2: The total number of years a pastor has been ordained does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_a2: The total number of years a pastor has been ordained does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

3. Does the pastor's current tenure predict scores of the six aspects of servant leadership in the pastor's current church?

H₀3: The pastor's current tenure does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_a3: The pastor's current tenure does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

4. Do the total years a pastor has been ordained moderate the relationship between the number of churches the pastor has served in and the overall servant leadership score in the pastor's current church?

H₀4: There is no moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and the overall servant leadership score in the pastor's current church.

H_a4: There is a moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and the overall servant leadership score in the pastor's current church.

5. Do the total years a pastor has been ordained moderate the relationship between the pastor's current tenure and the overall servant leadership score in the pastor's current church?

H₀5: There is no moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and the overall servant leadership score in the pastor's current church.

H_a5: There is a moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and the overall servant leadership score in the pastor's current church.

In Research Questions (RQs) 1–3, the independent variables are the senior pastor's past church leadership experience (how many churches the pastor has served), how long the pastor has been ordained, and current tenure. The dependent variables are the scores for the six aspects of servant leadership. The number of churches the pastor has served is the independent variable in RQ 4. The pastor's current tenure is the independent variable in RQ 5. The total years the pastor has been ordained is the moderator for both RQs 4 and 5. The dependent variable for both RQs 4 and 5 is the church's overall servant leadership score.

Theoretical Framework

The theoretical basis for this study focused on servant leadership theory. According to Witter (2007), servant leadership principles are those that were taught in the Bible and were practiced by Jesus Christ. Therefore, many Christians view servant leadership as the correct or acceptable method of leadership (Witter, 2007). Greenleaf

(1977) identified a key characteristic trait in servant leadership theory as the desire to serve others first. According to Greenleaf (1998a),

The words *servant* and *leader* are usually thought of as being opposites. When two opposites are brought together in a creative and meaningful way, a paradox emerges. Thus, the words servant and leader have been brought together to create the paradoxical idea of servant-leadership. (p. 2)

Laub (1999) developed a reliable research instrument, the OLA, to identify six aspects of servant leadership: display authenticity, value people, develop people, build community, provide leadership, and share leadership. Laub (OLA Group, 2014c) identified three universal organizational leadership styles: autocratic, paternalistic, and servant. According to Laub, the degree and style of leadership determine the health of the organization. The stronger an organization scores in servant leadership practices, the healthier the organization. I used the OLA to identify to what extent organizational servant leadership is being practiced within eight churches of a Christian denomination. I used three research questions about a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure to look at predictors of servant leadership aspects. Two additional research questions addressed any moderating relationships between a pastor's experience and the six aspects of servant leadership Laub identified. Chapter 2 contains a more detailed discussion of literature regarding the OLA, paternalistic leadership, autocratic leadership, pastor and executive director leadership experience, and servant leadership.

Nature of the Study

For this quantitative correlational study, I used a validated research instrument, the OLA, which Laub developed in 1999. The OLA measures critical leadership practices within an organization. The OLA uses servant leadership theory as the model for optimal leadership practices (OLA Group, 2014h).

Information I gathered from the CRCNA Yearbook (2014) aided in identifying the three independent variables: a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure. The dependent variable was the scores of the church's six aspects of servant leadership and the overall servant leadership score from the OLA survey.

According to the CRCNA Yearbook (2014), 12 organized churches are located in Classis Hudson of this Christian denomination. Four of these churches are Korean-speaking congregations. The OLA survey is not available in Korean (OLA Group, 2014d); therefore, the four organized Korean churches were not included in this study. I invited the remaining eight organized churches in this geographic area to participate in the survey. Each church whose leaders agreed to participate received an electronic link with a password. They were then instructed to take the assessment online.

Developed in 1999 by Laub, the OLA is a 66-question quantitative instrument that evaluates servant-minded leadership practices within an organization (OLA Group, 2014d). I invited the pastor, church council members, ministry leaders, and small group leaders to participate.

As each participant completed the OLA survey, data went directly to their church's profile in the OLA's confidential online data-collection center. All raw data were returned to me to analyze using SPSS version 22.0 for Windows. I conducted descriptive statistics and frequency distributions on the OLA survey data to determine that responses were within a possible range of values and that outliers did not distort data (Tabachnick & Fidell, 2012). To examine RQs 1–3, I conducted six quadratic multiple-regression analyses (Stevens, 2009). To examine RQs 4 and 5, I used the Baron and Kenny (1986) approach to moderation through regression analysis.

Definitions

Autocratic leadership: This term refers to a leadership style in which the wants and needs of the leader come before the good of the people (OLA Group, 2014a).

Christian Reformed Church in North America (CRCNA) denomination: This is a Protestant church denomination with roots in the 16th-century Reformation. Dutch immigrants founded the Christian Reformed Church in the 1800s. Their beliefs are based in Calvinistic theology. The CRCNA has 850 organized churches in North America (CRCNA, 2014).

Church council: This is the leadership group consisting of minister, elders, and deacons within each CRCNA church. The members of this group are tasked with common administration of their church (CRCNA, 2010b).

Deacon: This is an elected position within each CRCNA church. A deacon is tasked with assessing needs within the church and collecting and distributing financial and other resources (Wiersma & Van Dyke, 2009).

Denomination: This term refers to a “religious organization whose congregations are united in their adherence to its beliefs and practices” (Merriam-Webster, 2014).

Elder: This is an elected position within each CRCNA. An elder is tasked with overseeing programs and activities that promote the spiritual growth of church members (Tamminga, 2005).

Organizational Leadership Assessment (OLA): James Laub created the OLA to assess servant leadership practices within an organization (Laub, 1999).

Ordained: To ordain is “to officially make someone a minister” (Merriam-Webster, 2014).

Organized church: “In Reformed polity a congregation is considered organized when elders and deacons are ordained and a council is constituted” (CRCNA, 2010a).

Paternalistic leadership: This is a leadership style in which the leader takes on the role of a parent and treats the followers as though they were children (OLA Group, 2014a).

Servant leader: This refers to one who practices leadership, taking into account “the good of those led over the self-interest of the leader” (Laub, 1999, p. 81).

Servant leadership: This is a style of leadership in which the leader shares power and invests in the needs and growth of those he or she leads and the communities he or she serves (OLA Group, 2014h).

Small group: Small groups are considered to be groups of three or more people who meet on a regular basis to participate in a common activity (Donahue, 2002).

Assumptions

In this section, I identify aspects of the study I believed to be true but cannot prove to be true.

- I assumed that the pastor, church council, ministry leaders, and small group leaders who completed the surveys were members of that church. There are people who are engaged in each church yet never become official members of that church. I assumed that those who were not members of the church were aware of their membership status and did not participate in the study.
- I assumed that the pastor, church council, ministry leaders, and small group leaders who completed the questionnaires were familiar with the leadership practices in the church.
- I assumed that Laub's OLA instrument is a reliable and validated research instrument.
- I assumed that I, the researcher, had no managerial authority or any other authority over any individual church organizations.
- I assumed that each person who completed the questionnaire was participating under his or her correct role in the church. For the purpose of this research, I defined *top leadership* as pastors and council members; *managers* as ministry leaders; and *workforce* as small group leaders. I assumed that participants were told that I was conducting this study to analyze organizational leadership practices in this Christian denomination. This may have revealed a bias when completing the survey, as participants may not have been entirely truthful in

order to try to make their church score differently (either better or worse) depending on their experience with the leadership.

- I assumed that church leadership made accommodations for all willing and eligible participants to complete the survey.
- I assumed that only English-speaking, organized churches within Classis Hudson of the CRCNA participated.
- I assumed that the churches studied employed a full-time pastor. I assumed that the pastors of the organized churches studied were ordained ministers of the Word within the CRCNA denomination.

Scope

The scope of this study included a participation invitation to the pastor, council members, ministry leaders, and small group leaders 18 years of age or older. The denomination publishes the total number of members 18 years and older in an annual demographics yearbook (CRCNA, 2014). I invited eight English-speaking, organized churches in Classis Hudson of the CRCNA to participate.

Delimitations

The study was limited to eight organized CRCNA churches in Classis Hudson. As 850 organized churches are in this denomination, the study's limitation was geographic and specific only to Classis Hudson.

Limitations

The research study had the following limitations:

- Participating members' awareness or understanding of servant leadership or organizational leadership was not a requirement for participation. Participants described their perceptions of the leadership practices in their organization; thus, an understanding of leadership theory was not necessary.
- Participants were members of the church and were 18 years of age or older. The age of 18 is the legal age of majority in many of the states surveyed (New York Department of Education, n.d.; State of New Jersey, 2008). Eighteen years of age and older is the membership demographics age range each church is required to report in its annual demographics report (CRCNA, 2014). The invitation letter clearly stated that only members 18 years and older could participate.
- For this study, I did not take into consideration a member's prior dissatisfaction with the church and/or its leadership. The instructions on the survey asked people to answer with their perceptions of what they believed to be true about the leadership practices in their churches.
- For this study, I did not take into consideration the various socioeconomic indicators of the participants. Participants remained anonymous and were not asked for any personal information or identifiers.
- Servant, paternalistic, and autocratic styles of leadership were the only styles I examined in this study.

Significance

This study contributes to the body of literature in the area of servant leadership theory in several ways. This study reveals how a nonprofit or religious organization's leader's past leadership experience and the leader's tenure in the current organization may affect servant leadership practices within the organization. Nonprofit or religious organizations may use information gained from this study to identify and encourage servant leadership practices, develop training to promote and implement servant leadership practices, discourage harmful leadership practices, and reconsider tenure policies. The knowledge gained from this study may also be helpful to seminaries and other educational institutions as they design recommended internships for potential pastors and executive directors.

Effective churches can change the local neighborhoods and the world through social transformation. The hungry will be fed, the abused will be protected, the neglected will be served, and lives will be changed. This study will enable church leaders to understand their leadership practices so they may build effective strong, healthy, and well-led organizations that will empower and mobilize people to change their neighborhoods, their cities, their country, and the world.

Summary

A research study that explored the organizational leadership style of the churches in Classis Hudson of the CRCNA was significant because no such study prior to this had analyzed to what extent a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the current church affect servant leadership practices within the

pastor's church. This study may help churches and nonprofit organizations identify areas in which they need to reassess tenure policies. This study may also help organizations identify areas in which additional education and training may be necessary. The results of this study will help to guide leadership development efforts and have far-reaching implications for social change in communities.

Moral integrity is linked with servant leadership. Thus, as those in church leadership strive to develop tomorrow's leaders, they will find it helpful to understand what their own leadership practices are and what leadership traits are effective for organizational growth and prosperity (Bartholomew, 2006). Effective servant leader-led church organizations provide a healthy leadership model for congregants and community, hence potential for significant social-change opportunities. Healthy organizations will attract and engage more people in shared leadership and will value and develop their people by building community and displaying authenticity (OLA Group, 2014i).

Effective church organizations change lives and communities. Some examples of effective church organizations' accomplishments are community-health programs (Thomas, Quinn, Billingsley, & Caldwell, 1994), youth drug-use prevention programs (Sutherland & Harris, 1994), the civil rights movement (Schueneman, 2012; Swain, 2008), feeding the poor (Kwarteng & Acquaye, 2011), and community development (Littlefield, 2005). In this study, I assessed to what extent the senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the current church affect leadership practices in the church being assessed. I used Laub's OLA research

instrument to determine the organizational health of the churches by measuring the degree of servant leadership practices within the churches. I examined independent variables to see whether any correlation exists between the variable and the style of leadership within the organization.

Chapter 1 contained an overview of the study, including the background, problem statement, research questions, theoretical framework, scope and limitations, and delimitations of the study. Chapter 2 includes a detailed literature review regarding servant leadership, paternalistic leadership, and autocratic leadership, as well as the influence of a pastor in the church organization. Chapter 3 contains a detailed description of the research methodology I used. Chapter 4 includes a description and interpretation of the research results. Chapter 5 contains a discussion of the conclusions and recommendations from the research.

Chapter 2: Literature Review

Introduction

A lack of empirical research exists regarding organizational servant leadership practices within the Classis Hudson region of the CRCNA. In addition, a lack of research exists regarding the extent to which a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed affect servant leadership practices in the pastor's church. Therefore, the purpose of this study was to examine to what extent a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure affect servant leadership practices of the church leaders.

Researchers have looked at servant leadership practices within an organization against many different variables (Parris, 2012). Researchers have also reported on the experience and tenure of executive directors or pastors (Fritz & Ibrahim, 2010; Laub, 1999; Peterson et al., 2012; Williams & Hatch, 2012). Literature has not addressed how the experiences and tenure of pastors affect servant leadership practices among church leaders. The lack of literature regarding the pastor's length of time in ministry, the number of prior church organizations the pastor has served, and the pastor's current tenure on the servant leadership practices within the Eastern United States church being assessed provided the rationale for performing this study.

Chapter 2 includes within three sections an in-depth review of scholarly theoretical and empirical literature. The first section contains a review of servant

leadership literature including the OLA instrument, the second section includes a review of paternalistic and autocratic leadership, and the third section contains an overview of leadership practices and the organization. Chapter 2 concludes with a summary of the literature researched.

Literature Search Strategy

I completed a search of peer-reviewed literature and dissertations through the year 2014 using the following literature search engines: Academic Search Complete, ALTA, Thoreau, Google Scholar, and ProQuest Central. I conducted the research using the following keywords: *servant leadership, transformational leadership, paternalistic leadership, autocratic leadership, ethical, teams, boards, healthy church, nonprofit, nonprofit organizations, Christian leadership, Evangelical, church, clergy, Christian, churches, religious, religion, Laub, Greenleaf, volunteer, tenure, experience, culture, theology, social change, self awareness, community development, and organizational leadership.*

Theoretical Foundation: The Theory of Servant Leadership

I chose servant leadership theory for this study because this theory has a close correlation between the leadership practices of Jesus Christ and servant leadership values. The Christian religion is based upon the teachings of Jesus Christ. In this research study, I explored the extent to which a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed influence servant leadership practices of the overall church leadership in a Christian denomination.

Before Greenleaf (1977) introduced the term *servant leadership*, traditional, autocratic, and hierarchical leadership models had been the mainstay theories of organizational leadership (Iyer, 2012). Jesus Christ in the Bible first practiced servant leadership. According to Greenleaf (1977), who first introduced the theory of servant leadership, the premise of the theory of servant leadership is that a “great leader is seen as servant first, and that simple fact is the key to his greatness” (p. 21). If a leader follows that first rule, all other practices in and characteristics of the theory of servant leadership will flow naturally (Laub, 2000; Greenleaf, 1977; Spears, 2002).

Servant leadership is not to be confused with transformational leadership. Carter (2009) asserted that “the two concepts, if not identical, occupy a highly similar semantic space as descriptions” (p. 197). However, Stone, Russell, and Patterson (2003) identified the primary difference between transformational and servant leadership as follows: “The transformational leader’s focus is directed toward the organization, and his or her behavior builds follower commitment toward organizational objectives, while the servant leader’s focus is on the followers, and the achievement of organizational objectives is a subordinate outcome” (p. 2).

Whetstone (2002) contemplated the difference between servant leaders and transformational leaders:

A weakness of some, who would be servant leaders, is that they are susceptible to manipulation by less naïve followers. On the other hand, transformational leadership, when too successful, has a tendency to enable and even promote the manipulation of followers by expert leaders. (p. 391)

Although many have tried to define servant leadership, most scholars tend to describe servant leadership's characteristics. Spears (2002) identified 10 critical characteristics of servant leadership in his writings: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to the growth of people, and (j) building community (pp. 5-8). According to Greenleaf (1977), a servant leader is one who both accepts and empathizes. Greenleaf also listed other successful leadership traits as intuition, foresight, awareness, perception, persuasion, working toward goals, and the ability to conceptualize. Laub (1999) researched and developed a validated research instrument, the OLA, which measures the perceptions of leadership practices within an organization.

Servant leadership theory, in terms of its origin, traits, and instruments designed to measure its practices within an organization, has many documented advantages; however, some discussion has occurred regarding the disadvantages of servant leadership, which I would like to note. The most common disadvantages are that servant leadership does not work in every situation, the word *servant* does not seem admirable (Johnson, 2005), and it "poses the danger of serving the wrong cause or offering unwise service" (Johnson, 2005, p. 175). Some also perceive servant leadership as being idealistic (Johnson, 2005). Johnson (2005) stated that "skepticism about servant leadership may stem, in part, from a misunderstanding that equates service with weakness," or servant with slavery (pp. 176-177).

The Organizational Leadership Assessment

The OLA instrument is a validated research instrument for assessing the perception of servant leadership in an organization based on documented characteristics of servant leadership (Laub, 1999). Laub (1999) developed the OLA instrument to measure perceived servant leadership traits within an organization, using servant leadership theory as the framework. He asserted that in any organization, many people can take on the role of a leader (Laub, 1999).

Laub (1999) found that “servant leadership assumes a shared leadership; therefore the presence of servant leadership characteristics in an organization or team is an issue that everyone in the organization is responsible for” (p. 47). Laub then identified six widespread, necessary themes that prevail in servant leader organizations, including the following: values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership (OLA Group, 2014c). The OLA tool consists of 66 questions (OLA Group, 2014d). According to Laub, he designed the questions to collect perceptions of leadership practices within an organization from the points of view of top leadership, management, and employees (p. 52).

Since its inception, researchers have used Laub’s (1999) OLA tool in numerous studies to assess servant leadership practices in the military, church denominations, municipal governments, nonprofits, schools, and health-care organizations (OLA Group, 2014g). Laub (OLA Group, 2014i) offered the following definition:

Servant Leadership is the understanding and practice of leadership that places the good of those led over the self-interest of the leader. Servant leadership promotes

the valuing and developing of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization, and those served by the organization. (para. 1)

While developing the OLA tool, Laub (1999) consulted with 14 servant leadership scholars and used a three-part Delphi process to identify six key areas and 18 corresponding descriptors of servant leadership. These six key areas and their corresponding descriptors focused on treating people as unique individuals by taking time to making them feel special and freely teaching them what the leader knows, trusting them to do things on their own, listening to feedback, making people feel special, communicating goals and objectives, and leading with integrity (OLA Group, 2014b).

Servant Leadership Indicator: Values People

Laub (2000) asserted that valuing people is one of the six main categories in servant leadership practices. Valuing people means that leaders put others' needs before their own, listen carefully to people, and show respect for others (Laub, 2000). DePree (1989) said that respecting people and developing relationships represent the starting point to effective leadership influence. In an effort to define leadership, Ciulla (2004) stated that servant leadership provides "a rich foundation of ideas for developing future normative theories of leadership" (p. 17). Foremost is the idea that servant leaders need to be servants first. Johnson (2005) noted that the premise of servant leadership is simply leaders putting "the needs of followers before their own needs" (p.173).

Scholars of servant leadership theory often quote Jesus in the Bible. Jesus said in Mark 9:35 (New International Version), “Anyone who wants to be first must be the very last, and the servant of all.” The following is another popular Bible verse:

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave. (Matthew 20:25–27, New International Version)

Jesus’ leadership style is well regarded as an example of servant leadership. Ken Blanchard (2002) commented that Jesus’s “leadership style is often regarded as one of the most influential and effective the world has ever known” (p. xi). According to Carter (2009), Jesus expressed the basis of servant leadership in the Bible in Mark 10:43 (New International Version), “Whoever wants to become great among you must be your servant,” and in Luke 22:26 (New International Version), “The one who rules like the one who serves.”

Greenleaf (1977) originally introduced and named the theory of servant leadership. He stated, “The great leader is seen as servant first, and that simple fact is the key to his greatness” (p. 21). According to Greenleaf, viable organizations will be those whose leaders practice servant leadership (p. 24).

Greenleaf’s (1977) early writings included discussions about the sharp differences between a leader who wants to be a leader first and seeks the power inherited within that position and a person who wishes to be a servant first and is thus motivated to lead.

Vinod (2011) asserted that a servant leader’s mental model says, “I serve as opposed to

the ‘I lead’ mentality” (p. 460). Or, in other words, “I am the leader, therefore I serve, rather than I am the leader, therefore I lead” (Vinod, 2011, p. 460).

Greenleaf’s (1977) research on the subject of servant leadership is the gateway for many scholars and business leaders’ consideration of the servant leadership model. Greenleaf acknowledged that the process of becoming a servant leader starts with an innate sense that one wants to first serve, after which the desire to lead develops. When leaders wish to serve first, they assure that the needs of those they serve are met first. This mentality is quite contrary to that of leaders who wish to lead only “to assuage an unusual power drive or to acquire material possessions” (Greenleaf, 1977, pg. 27).

Chung (2011) identified basic principles servant leaders in the church should follow: humility, obedience to God, team building, and relationships among, not over, those the leader serves. Blanchard and Hodges (2005) emphasized that “self-promotion (pride) and self-protection (fear) are the reigning motivations that dominate the leadership landscape” (p. 3). In addition, Blanchard and Hodges declared that “effective leadership starts on the inside; it is a heart issue” (p. 39).

Blanchard (n.d.) described servant leadership as “getting people to a higher level by leading people at a higher level” (para. 1). Blanchard, Hybels, and Hodges (1999) explained that a servant leader’s character includes possessing a servant heart, which is his or her character; a servant head, which is the methods he or she deploys; and servant hands, which is his or her behavior. A servant’s heart “requires a transformation of the heart,” which “moves outward to serve others” and looks for the “best interest of those I lead” (Blanchard et al., 2000, pp. 171–172). Blanchard, et al. described having a servant

head as working with a clear vision, being responsive, and acting as a performance coach to those who are being led. Having servant hands is defined as helping “people to accomplish their goals and be effective,” keeping goals balanced, and serving others well (Blanchard et al., 2000, p. 178).

Peck (n.d.) said this about servant leadership: “I would simply define it by saying that any great leader, by which I also mean an ethical leader of any group, will see herself or himself primarily as a servant of that group and will act accordingly.” Johnson (2005), who wrote about ethical leadership, posited that four central themes are in servant leadership: looking after those the leader serves, taking the leadership position seriously, treating followers as partners, and serving a higher moral purpose. Chung (2011) speculated that servant leadership is successful because a “servant leader pays attention to his own mindset towards others” (p. 162). Another key servant leadership practice Laub (2000) identified is developing people by providing “opportunities for people to develop to their full potential” by “modeling appropriate behavior” and “through encouragement and affirmation” (p. 11).

Servant Leader Indicator: Develops People

Laub (2000) identified developing people as a distinctive servant leadership trait. Trompanaars and Voerman (2009) noted that “a servant-leader knows that his or her own growth comes from facilitating the growth of others—those who are the final deliverers of the output” (p. 80). According to DePree (1989), excellent leadership can be shown by the fruits of the followers: whether they are reaching their potential, whether they are learning, the quality of their change, and how they manage conflict (p. 12). DePree

believed that leaders should leave legacies for their organizations, but most important, they should be diligent about the development of their people because they “are the heart and spirit of all that counts. Without people, there is no need for leaders” (p. 13).

Greenleaf (1977) asserted that “leaders do not elicit trust unless one has confidence in their values and competence (including judgment)” (p. 30). One component of building trust is truly listening to those one is leading because “true listening builds strength in other people” (p. 31).

Boone and Makhani (2012) stated that servant leadership can be highly effective, but leaders need to listen to those they are leading. Greenleaf (2003) identified listening and empathy as two of the top 10 characteristics of a servant leader. Iyer (2012) asserted that servant leadership is “characterized by open communication, mutual trust, shared values and true concern for welfare of the other party” (p. 181).

Kouzes and Posner (2007) listed “a caring attitude about people” as a “central theme in the values of highly successful, strong-culture organizations” (p. 65). Covey (n.d.) noted that the way to lead people to a higher level “in a sustained way is through the empowerment of people. And the only way you get empowerment is through high-trust cultures and through the empowerment philosophy that turns bosses into servants and coaches.”

Leaders also need to display authenticity in their leadership practices (OLA Group, 2014h). To display authenticity means the leader needs to be transparent, be self-aware, and have integrity (Laub, 2000).

Servant Leader Indicator: Displays Authenticity

Laub (2000) posited that a servant leader displays authenticity through integrity. Parolini (2004) said, "Servant leaders are defined by their ability to bring integrity, humility, and servanthood into caring for, empowering, and developing of others in carrying out the tasks and processes of visioning, goal setting, leading, modeling, team building, and shared decision-making" (p. 9). Kouzes and Posner (2007) stated that a leader has a responsibility to be authentic.

Udani and Lorenzo-Molo (2013) referred to Philippine president Corazon C. Aquino, Mother Theresa, and Jesus Christ as archetypal servant leaders, citing their integrity, character, and ethical motivation. In a recent study, the Barna Group researchers (2013) surveyed 1,116 random adults and asked them to identify a leader's most important personality trait. Sixty-four percent of the participants listed integrity. Carter (2009) described servant leadership integrity as "a willingness to right a wrong, to admit a mistake, to rectify a mistake or grievance, and to demonstrate repentance when one fails" (p. 204).

Whetstone (2002) described a servant leader as one who examines him or herself first when problems arise to address whether the problem "originated within himself [or herself], then invents and develops solutions without ideological bias or preconception" (p. 389). According to Tate (2003), a significant quality of a servant leader is self-awareness because "only as one is truly willing to introspectively evaluate and shape one's approach to leadership is it possible to build a working community in which employees feel valued, appreciated, and heard" (p. 39). Caldwell (2009) listed self-

awareness as a tool to build both effective relationships and to trust within organizations. Van Velsor et al. (1993) noted that a good indication of a leader's diminished self-awareness is when they self-rate their performance higher than others rated them (p. 260). Richardson (2013) stated that in the word of business, leader self-awareness is the top trait of excellent leadership.

A servant leader must not only be a servant—he or she must also provide leadership (Laub, 2000). Laub (2000) listed the following ways a leader provides leadership: casting a compelling vision, taking initiative, and setting clear goals.

Servant Leader Indicator: Provides Leadership

A servant leader needs to provide leadership through vision casting, goal creation, making hard decisions, and getting things done (Laub, 2000). Iyer (2012) challenged leaders to lead “with an innate motive to serve” and to encourage “leading with a shared vision and a spirit of collaboration” (p. 181). Greenleaf (1998b) described an effective servant leader by quoting Proverbs 29:18 (King James Version): “Where there is no vision, the people perish.” Greenleaf (1998b) agreed with Proverbs 29 and spoke to the importance of a clear vision, noting that liberating visions lack in organizations because liberating visions are difficult to deliver. Greenleaf reiterated the difficulty of vision casting by stating, “those who have the gift for summoning a vision, and the power to articulate it persuasively, have either the urge, or the courage, or the will to try” (p. 35). Greenleaf also cautioned that “no one, absolutely no one, is to be entrusted with the operational use of power without the close oversight of fully functioning trustees” (p. 48). According to Greenleaf, in order for leaders to carry out a liberating vision, they must

gain the trust of their followers. Blanchard (1998) stated servant leadership is not about the leader working for the people or lack of direction; servant leadership is both visionary and managerial.

To serve the organization and people well, DePree (1989) noted that leaders need to be concerned with the organization's value system, future leadership, developing employees' potential, responsibility, accountability, and equality, rationality and order, providing momentum, and effectiveness. Thus, leadership is not simply a position—it is a role (Laub, 2000).

Blanchard (1998) asserted that leaders cannot lead without their people.

Blanchard summarized all aspects of servant leadership in one sentence: “The servant aspect of leadership only begins when vision, direction, and goals are clear” (Blanchard, 1998, p. 28). Blanchard emphasized that servant leadership is “doing whatever it takes to help your people win. In that situation, they don't work for you—you work for them” (p. 28). Johnson (2005) agreed by saying clear goals are a key component in servant leadership. Those in service must be accountable and ask questions such as: “Is this group, individual, or organization worthy of our service? What values are we promoting? What is the product of our service—light or darkness?” (p. 177).

According to Laub (2000), building community within an organization is another key practice of servant leadership. The servant leader builds community through working relationally within the organization (Laub, 2000). The leader also needs to know how to build and maintain effective, diverse teams (Laub, 2000).

Servant Leader Indicator: Builds Community

Laub (2000) identified team building as an intricate part of building community (p. 12). Taplin, Foster, and Shortell (2013) found that in order to build effective teams within an organization, leadership must “recognize that creating effective teams requires their support, coaches who can facilitate the development of teams, organizations that value[sic] teamwork, space that encourages teamwork, and leadership that rewards team performance” (p. 281). Drennan and Richey (2012) stated that team building is a responsibility of an organization’s leadership.

Lester and Kezar (2012) noted that a leader has much influence over the formation of and effectiveness within teams. Marsh (2010) suggested that high performance teams are created “when the primary leadership style is one of coaching and mentoring with mutual goal setting, and when positive intermediate outcomes, such as trust, mutual respect, and commitment” are achieved (p. 193). Ammeter and Dukerich’s (2002) research indicated that a leader may set the environment for effective high-performance teams. Herman and Marlowe (2005) found leaders needed to adopt “a community mindset, where leaders stress helping others” (p. 175).

Just as building community is a key area of servant leadership practices, so is sharing leadership (Laub, 2000). Characteristics of sharing leadership include sharing power and status (Laub, 2000).

Servant Leader Indicator: Shares Leadership

Laub (2000) observed that another characteristic of servant leadership is shared leadership, which means that the leader leads from a position of humility and

empowering others. According to Carter (2009), practicing servant leadership shifts the leader's positional power in an organization from what the leader may want to what is required to achieve healthy organizational leadership. Jesus also talks about the power of servant leadership in Matthew 20:25–28 (New International Version):

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Gardner and Olson (2010) asserted that before a leader can effectively empower others, leaders must first “take responsibility for their lives and the lives of others” (p. 72). Gardner and Olson (2010) encouraged the act of empowering others by stating: “it is not a skill set to master or a construct that can be learned and applied, but a gift to give” (p. 74). The benefit of empowering others is that it will “allow someone to become everything they are capable of being, that will unleash the next generation to overcome challenges of the past and create opportunities for the future” (p. 74).

Johnson (2014) addressed humility and leadership in the following quote:

Humility is a check against one's own voice, the door through which new inspirations enter, and a constant reminder that leadership is not about power and self-promotion but selfless pursuit of progress. It signals the leader when it is time to lead, when it is time to follow, and when it is time to compromise. p. 142

The OLA Group (2014a) identified two leadership styles besides servant leadership that may be practiced within an organization: paternalistic and autocratic. The next section contains a literature review of paternalistic and autocratic leadership theory.

Paternalistic and Autocratic Leadership

Reed et al. (2011) stressed that “organizational leaders possess tremendous power for harm—power that appears to be exercised with increasing disregard for its long range impact on society as a whole” (p. 431). The OLA has the capability to assess the style of leadership practiced within the organization. The OLA assesses three styles of leadership: servant leadership, paternalistic, and autocratic (OLA Group, 2014a). This section includes a literature review of paternalistic and autocratic leadership.

Ötken and Cenkci (2012) asserted that paternalistic leadership “can be described as a hierarchical relationship in which a leader guides professional and personal lives of subordinates in a manner resembling a parent” (p. 525). Autocratic leadership is a style of leadership characterized by the leader leading without soliciting input from the followers (Payne, 2014).

Paternalistic Leadership

Hsieh and Chen (2011) stated that the origin of paternalistic leadership is grounded in Chinese culture and is characterized by “clear and strong authority like that of a father” (p. 49). According to Suryani et al. (2012), paternalistic leadership is favored in cultures where “individuals show high conformity and interdependence, being responsible for others, and exchanging loyalty. Compliance and conformity are voluntary; obeying authority is a virtue” (p. 291).

Northouse (2004) described the paternalistic leader as one who “acts gracious but does so for the purpose of goal accomplishment” (p. 72). Chu (2010) noted that paternalistic leadership’s characteristics include “grace-bestowing, virtue establishment, and prestige imposing” (p. 1). According to Zeynep (2012), paternalistic leadership is a form of leadership in which the leader takes on the role of a parent, assuming their behavior will benefit those they lead. Although the paternalistic leader cares for those he leads, the followers are expected to obey the leader (Zeynep, 2012).

The OLA Group researchers (2014a) asserted that most organizational leadership practices fall under the paternalistic style. In addition to servant leadership and paternalistic leadership, Laub (1999) identified a third leadership style: autocratic. Autocratic leadership is described as self-rule in which the organization exists to serve the needs and interests of the leader first. This often leads to the oppression of the worker to satisfy the whims of the leader (OLA Group, 2014a). The following section includes a literature review of the autocratic leadership style.

Autocratic Leadership

De Cremer (2007) described autocratic leadership as leaders forcing decisions on others, thus provoking discontent among the followers. Rozenas (2009) stated that “the goal of the autocratic leader is to stay in power” (p. 1). Mazumdar (2000) wrote a case study regarding Tehran, Iran, and described autocratic leadership practices that included the use of a leader’s power to impose ideas, requirements, or restrictions on the people; to order change often for self-glorification; to withhold leadership to penalize; and to make decisions by themselves for their own benefit. Schoel et al. (2011) studied efficiency in

autocratic organizations and found that autocratic leadership is “judged as more successful even if unpleasant” (p. 536).

The previous sections included a review of paternalistic and autocratic leadership. The following section contains a literature review of the effects of servant leadership within organizations. A gap exists in the literature regarding the leadership practices within a church and also the pastor’s influence on its implementation within the church, a primarily volunteer religious organization.

Leadership Practices and the Organization

Throughout the years, servant leadership has been given much research attention in the following areas: servant leadership’s role in empathy, integrity, competence, and trust, and how servant leadership affects teams and organizations (Bambale, 2014; Duff, 2013; Goh et al., 2014; Harwiki, 2013; Joseph & Winston, 2005; Laub, 2000; Russell, 2001; Sarkus, 1996; Savage-Austin, 2011; Washington et al., 2006). Servant leadership characteristics have significant influence on workers, teams, the overall organization, stakeholder’s outlook, teams, and organizational culture in servant leader-led organizations (OLA Group, 2014a).

Greenleaf (1977) discussed the effects of servant leadership on government, business, health and social services, universities, and churches. In particular, he noted that within church leadership, boards and trustees can be originators of renewal by committing to organizational excellence by practicing servant leadership principles.

Smith, Montagno, and Kuzmenko (2004) analyzed various organizations and developed a model for servant leadership that placed servant leadership as an optimal

leadership style for not-for-profits, volunteer, and religious organizations. Smith et al. found that these types of organizations “often operate in a more static environment and attract employees who seek opportunities for personal growth, nurturing, and healing” (p. 89). However, Smith et al. also suggested an organization’s life cycle may indicate which leadership style would be optimal for that organization, with mature organizations best suited to servant leadership.

Savage-Austin and Honeycutt (2011) stated “organizations that embrace servant leadership practices build a sense of community within the organization and foster an environment where followers are allowed to flourish and grow” (p. 3). Harwiki (2013) found that servant leadership influenced the culture of the organization.

Whittington (2004) acknowledged that servant leadership has “a growing evidence of its effectiveness in for-profit organizations” (p. 168). Schneider and George (2011) found that in traditional civic clubs, when compared to transformational leadership, “servant leadership was identified as a better predictor of the voluntary club members’ commitment, satisfaction, and intentions to stay” (p. 60).

Crossman (2010) examined spiritual leadership in secular organizations and how it relates to servant leadership. Crossman found that “while some synergies exist between spiritual leadership and other value-based theories, a deepening of the theoretical understandings of spiritual leadership in relations to other leadership theories is necessary” (p. 596).

Ruiz, Martinez, and Rodrigo (2010) studied the effect of servant leadership on social capital in organizations. Ruiz et al. proposed, “Servant leadership may play a

central role in generating such an intangible resource, having a strong impact on the content of the organizational culture that employees perceive and that serves as behavioral and attitudinal guide” (p. 54).

Chung, Chan, Kyle, and Petrick (2010) studied the United States National Park Service and found leadership support and trust, resulted in significantly higher job-satisfaction scores. They recommended further studies within a broader range of organizations, but asserted their findings would “provide some insight on where agencies resources ought to be directed in terms of training and mentorship of existing personnel” (p. 13).

Hawkins (2009) examined leadership styles in community colleges highlighting the strengths of servant leadership, such as effective communication processes, and team building. Stramba (2003) also utilized Laub’s OLA tool to assess an educational institution. Stramba found that when servant leadership practices were employed, greater employee satisfaction existed. Black (2010) administered the OLA tool within an educational institution. The purpose of Black’s study was to “determine the extent that servant leadership was correlated with perceptions of school climate to identify whether there was a relationship between principals’ and teachers’ perceived practice of servant leadership and of school climate” (p. 437). Black found a “significant positive correlation between servant leadership and school climate” (p. 437).

The effects of servant leadership have been documented in literature (Bambale, 2014; Duff, 2013; Goh et al., 2014; Harwiki, 2013; Joseph & Winston, 2005; Laub, 2000; Russell, 2001; Sarkus, 1996; Savage-Austin, 2011; Washington et al., 2006). However,

minimal literature exists regarding the influence of the pastor or executive director and servant leadership. The following section includes research on a pastor's experience and tenure.

Pastor Experience and Tenure

Ming (2005) found that when pastors practice characteristics of servant leadership “members will feel oneness, a sense of direction and a feeling of empowerment” (p. 122). Manala (2010) asserted that when pastors lead as servants, church members are better equipped for service. He also noted that creating a servant leadership culture is not an event—it is a process (Manala, 2010). Ebener (2010) concluded that servant leadership “is more than a leadership style that fits normative advice and religious norms for leadership. Servant leadership not only fits the prescriptions of religion. It works” (p. 333). Shaw and Kamarzarian (2005) found that churches have potential for growth when the laity is empowered and when members participate in small groups.

Peterson et al. (2012) asserted that chief executive officers set the tone for their organizations. Peterson et al. found there is a positive correlation between firms with executives who practice servant leadership and firm performance. Jones conducted (2012) an experimental study and found “compassion for others” as a top indicator of not only a servant leader's success, but also the success of the organization (p. 46).

Salameh (2011) utilized Laub's OLA instrument to determine teacher's perception of their schools' principals' leadership in Jordan. The results were correlated to the teacher's gender, experience, and higher education. The results showed teachers had a moderate perception of servant leadership. The teachers' genders and education

level made no difference in their perceptions of the principal, yet a teacher's experience resulted in significant differences in perception (Salameh, 2011).

Reed, Vidaver-Cohen, and Colwell (2011) discovered a gap in the literature and researched servant leadership behaviors of immediate supervisors (p. 428). Carter (2009) advocated for servant leadership in church organizations and posited that when leaders respect and empower their followers, the followers will respond and invest themselves in the church (p. 198).

Harrison and Murray (2012) reported that effective chairpersons of boards can have a considerable effect on the organization and its executive director by exerting the right amount of leadership for their role. Harrison and Murray (2012) suggested the board chairperson could influence the effectiveness of the organization and the executive director. McKenna and Yost (2007) noted that although education is necessary in a pastor's development, "the importance of ongoing development in on-the-job experiences, during transitions, and in relationships tends to be underestimated" (p. 187).

A large gap exists in the literature regarding the affects of a leader's overall experience in the workplace. Literature concerning the effects of a leader's tenure is more abundant.

Williams and Hatch (2012) completed one of the few studies that addressed tenure and servant leadership. In the study, the researchers examined superintendants of schools and found a minimum of five years was needed for the superintendant to build the trust needed to change the culture of the organization (William & Hatch, 2012). The study also suggested that as the superintendant's tenure increased, the servant leadership

characteristic of goal setting decreased. Williams and Hatch posited that this may possibly occur because “a superintendent may become comfortable in the job and has developed a reputation for success, indicating a high amount of trust that does not dictate the need for team building and shared vision” (p. 55).

Fritz and Ibrahim (2010) argued that low (0 to 5 years) tenured leaders in religious organizations are less likely to be innovative because of barriers brought on from the organization’s history and culture. Their study also showed that mid-tenured (5 to 15 years) to high-tenured (more than 15 years) leaders had a low level of innovation, thought to be caused by the leader’s reduced effort after years of developing relationships and trust (Fritz & Ibrahim, 2010). Another thought was that mid- to high-tenured leaders may not wish to change their early innovations for even newer ones (Fritz & Ibrahim, 2010).

The literature does address the affects of servant leadership in organizations. Large gaps exist in the literature regarding the effects of a pastor’s total years as an ordained pastor in the CRCNA and the effects of a pastor’s current tenure and how those independent variables affect the practice of servant leadership within organizations. The following section summarizes my findings.

Summary

The literature addresses ways in which servant leadership practices affect organizations. When servant leadership is practiced within organizations, research shows it has a positive effect on social capital, building community, and higher levels of trust (Chung et al., 2010; Ruiz et al., 2010; Savage-Austin & Honeycutt, 2011). Organizations

that practice servant leadership also had higher levels of volunteer involvement and more effective organizations (Schneider & George, 2011; Whittington, 2004). Within churches, servant leadership helps members feel empowered, church members are better equipped to serve, and laity are empowered (Manala, 2010; Ming, 2005; Shaw, 2005). Educational institutions that scored high in servant leadership practices showed positive school climates and greater employee satisfaction (Black, 2010; Stramba, 2003).

Gaps exist in the literature, one of which is research that explores whether organizational servant leadership practices can be correlated to the influence of the pastor's current tenure, total number of churches the pastor has served, or the total number of years he or she has been ordained in the CRCNA. This study did bridge the gap in the literature by analyzing the servant leadership practices of the CRCNA church leaders in the Eastern United States. This study also did bridge the gap in the literature by examining whether the pastor's length of time as an ordained pastor in the CRCNA, total churches the pastor has served and current tenure affects the leadership practices of the organization. Chapter 3 addresses the gap in research by describing the research methodology used in this quantitative study.

Chapter 3: Research Method

Introduction to Study Design

This chapter contains a description of the research methodology used to analyze the extent to which a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed affect the leadership practices of the church's leaders in the Classis Hudson region of the CRCNA. In addition, the goal of this study was to analyze the extent to which a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure affect the leadership practices within the pastor's church.

This study's results may help church leaders better understand how their own leadership is affecting their churches, may help church leaders determine best leadership development tools to use, and may help seminary leaders determine best practices for internships for potential pastors. No previous researchers in the literature have used the OLA and analyzed the manner in which the senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed affect servant leadership practices within the pastor's church.

The settings section of this chapter addresses the attributes of the environment for this study. The research and design section of this chapter addresses the quantitative design rationale and five research questions, each with their own null and alternative

hypotheses. My role is addressed in the role of the researcher section. The methodology section addresses the logic behind the participant selection, instrumentation, the quantitative component, and the data-analysis plan. Also included in Chapter 3 is a section regarding threats to validity and issues of trustworthiness.

Research Design and Rationale

The objective of this quantitative correlational study was to analyze the extent to which the senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure influence servant leadership practices in the pastor's church. The independent variable in RQ 1 was the senior pastor's past church leadership experience (i.e., how many churches the pastor has served); in RQ 2, the independent variable was the overall length of time the pastor has been ordained; and in RQ 3, the independent variable was current tenure. The dependent variables in RQs 1–3 were the scores for the six aspects of servant leadership. The number of churches the pastor has served was the independent variable, which was continuous, in RQ 4. The pastor's current number of tenure years was the independent variable and was continuous in RQ 5. The total number of years the pastor had been ordained was the moderator for both RQs 4 and 5. The dependent variable for both RQs 4 and 5, which were continuous, was the church's overall servant leadership score.

To determine the servant leadership practices, I used the OLA. The OLA is a validated research instrument with a reliability score of “.9802 using the Cronbach-Alpha coefficient” (OLA Group, 2014h). I invited churches to take the OLA and gave them a 2-

week period to complete the survey. I entered raw data into SPSS version 22.0 for Windows and conducted descriptive statistics to describe the sample demographics and the research variables used in the analysis. I calculated frequencies and percentages for any nominal (i.e., categorical) variables of interest, and I calculated means and standard deviations for any continuous (i.e., scale or ratio) data of interest (Howell, 2010).

The following research questions, each with their own null and alternate hypotheses, guided this study:

1. Does the number of churches a pastor has served in predict scores on the six aspects of servant leadership in the pastor's current church?

H₀1: The number of churches a pastor has served in does not predict scores on any of the six aspects of servant leadership in the pastor's current church.

H_a1: The number of churches a pastor has served in does predict scores on at least one of the six aspects of servant leadership in the pastor's current church.

2. Does the total number of years a pastor has been ordained predict scores on the six aspects of servant leadership in the pastor's current church?

H₀2: The total number of years a pastor has been ordained does not predict scores on any of the six aspects of servant leadership in the pastor's current church.

H_a2: The total number of years a pastor has been ordained does predict scores on at least one of the six aspects of servant leadership in the pastor's current church.

3. Does the pastor's current tenure predict scores on the six aspects of servant leadership in the pastor's current church?

H₀3: The pastor's current tenure does not predict scores on any of the six aspects of servant leadership in the pastor's current church.

H_a3: The pastor's current tenure does predict scores on at least one of the six aspects of servant leadership score in the pastor's current church.

4. Do the total years a pastor has been ordained moderate the relationship between the number of churches the pastor has served in and overall scores on servant leadership in the pastor's current church?

H₀4: There is no moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and overall score on servant leadership in the pastor's current church.

H_a4: There is a moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and overall score on servant leadership in the pastor's current church.

5. Do the total years a pastor has been ordained moderate the relationship between the pastor's current tenure and overall score on servant leadership in the pastor's current church?

H₀5: There is no moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and overall score on servant leadership in the pastor's current church.

H_a5: There is a moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and overall score on servant leadership in the pastor's current church.

Methodology

In the methodology section, I address in detail the methodology I used for the study. The study population, sampling and sampling procedures, participation and data collection, instrumentation and operationalization of constructs, and data-analysis plan are described in detail in the methodology section.

Population

The CRCNA denomination has 850 organized churches located in North America. Approximately 170,000 members call an organized CRCNA church their church home (CRCNA, 2014). The area I included in the study is the area named Classis Hudson, which covers a geographic area from Long Island, NY, to Northern New Jersey. There are 12 organized churches in Classis Hudson. Four of these churches consist of Korean-speaking congregations. The OLA survey is not available in Korean; therefore, the four Korean churches were not included in this study (OLA Group, 2014d). I invited the remaining eight organized churches to participate in the study to attain the minimum required sample size to achieve empirical validity. Approximately 1,800 people are members in the eight organized churches in this geographic area (CRCNA, 2014). In this quantitative correlational study, I examined church leadership practices and determined the extent to which a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the overall length of time the pastor has been

ordained, and the pastor's tenure in the church affect servant leadership practices within the church being assessed.

Sampling and Sampling Procedures

Using G*Power, I calculated a sufficiently sized sample to assure empirical validity (Faul et al., 2013). RQs 1–3 were the main focus of the study, and I conducted several multiple-regression analyses involving two predictor variables. A power analysis using a medium effect size, an alpha level of .05, and a general accepted power of .80 indicate that the minimum required sample size to achieve empirical validity is 68. Therefore, I sought data from 68 participants. Because this sample was realistic given the constraints regarding the number of available organizations, I examined these analyses with the most scrutiny.

Results based on findings from Williams and Hatch's (2012) study on servant leadership in a school setting revealed that past experience (represented by tenure in this case) was related to servant leadership scores. Based on the guidelines suggested by George and Mallery (2010), this study indicated that a medium relationship exists between tenure and the six aspects of servant leadership. Thus, a medium strength correlational relationship was expected.

An alternative analysis for RQs 1–3 was an analysis of variance (ANOVA) test. With ANOVA, I would have partitioned pastors into three or more groups based on the independent variables and to determine whether a nonlinear relationship exists (i.e., less experienced pastors may score lower than medium-experienced pastors, although very experienced pastors may begin to drop off in servant leadership scores). However,

because of the constraints of sample size and the larger sample required for ANOVA, I selected quadratic multiple-regression analysis for this study, as it required significantly fewer data; this was in line with the available sample.

Using Baron and Kenny's (1986) method to determine whether a variable moderates, or influences, the relationship between two other variables requires a relatively large sample size (Aguinis, 1994). Aguinis (2004) indicated that the power associated with determining these moderating effects can be very low and results in a sample-size requirement of approximately 200 to detect these effects with sufficient power.

In terms of effect size, Aguinis, Beaty, Boik, and Pierce (2005) previously showed that effect size for moderation analyses can be much lower than the typical Cohen's *d* values of .02, .15, and .35 for small, medium, and large effect sizes, respectively. Cohen's effect sizes reflect the typical size groupings for a relationship. Cohen's *d* does not indicate significance as would a *p* value; rather, it is used to describe the strength of a relationship. Smaller Cohen's *d* values indicate a weaker relationship, and larger *d* values indicate a strong relationship. Moderation analyses tend to have a low Cohen's *d*, which indicates a very weak relationship; these relationships tend to require a larger sample in order to be discovered (Aguinis et al., 2005). Aguinis et al. (2005) showed that the average effect size for moderation is 0.009. Therefore, realistic effect sizes for moderation would be 0.005, 0.01, and 0.025 for small, medium, and large effect sizes, respectively (Aguinis et al., 2005). I calculated a sufficient sample size using a power of 0.80, an effect size of 0.025, and three predictors to require a sample size of 441

participants. Therefore, a sample size between 200 and 441 participants was the suggested sample size range to find significant moderating effects where they exist. Because this sample may have been unavailable, the research centered mainly on RQs 1–3, and I interpreted the results of RQs 4 and 5 with caution. Specifically, if the moderation analyses did not determine a significant moderating effect, it might still exist, though the analysis might not be strong enough to discover these with the limitation of the available sample.

The geographic area covered organized CRCNA churches in the region named Classis Hudson. The area spans from Long Island, NY, to Northern New Jersey. The OLA would be strongest with as many church leaders participating as possible; therefore, I asked each church to invite its pastor and all current council members, active small group leaders, and ministry leaders who were 18 years of age or older to participate in the survey (OLA Group, 2014f).

The OLA survey requested people to identify themselves as being in one of three positions within the organization: top leadership, management, and workforce. For the purpose of this study, I defined top leadership as pastors and council members. CRCNA (2010b) church order states that the highest governance position in an organized church is the “council composed of the minister(s), the elders, and the deacons” (p. 72). The management position is defined as those who supervise or manage others (OLA Group, 2014d). In church organizations, generally accepted titles for these supervisory positions are ministry leaders, team leaders, or committee chairpersons. Ministry leaders, team leaders, or committee chairpersons typically report to a member of the council or the

pastor. For the purpose of this study, the workforce category is defined as applying to anyone who is supervised by others. I included only small group leaders in this category. Generally, small group leaders report to, and receive direction and training from, a small group team leader (Donahue, 2002). As small group leaders generally receive direction from someone in a management position, they are included in the workforce category. Most organized churches have small group ministries. With only small groups specified as the workforce population, there should have been no confusion among potential participants regarding who should take the survey. All participants were members of the church who were 18 years of age or older.

Participation and Data Collection

The population used in this research was composed of pastors, council members, ministry leaders, and small group leaders of organized churches in Classis Hudson of the CRCNA. Only members 18 years or older were invited to participate in the study. The OLA was available in Spanish if necessary. Every person who participated in the OLA remained anonymous. The only demographic information I collected was whether the participant was a pastor, a council member, a ministry leader, or a small group leader. Both the church and each individual participant remained anonymous in the reporting of the results. Only I, the researcher, viewed the survey data.

I sent an e-mail to each organized church's pastor and council president introducing the study; outlining the purpose, significance, and benefits of the study; and asking for the church's participation. I then followed up with a phone call to the pastor or council president to answer any questions about the study. I provided an electronic link

and password to the OLA survey for pastors to forward to their councils, ministry leaders, and small group leaders so they could take the survey on their own, online. The online surveys included a statement that gave participants the opportunity to agree to participate in the research study. Surveys were only validated if participants gave their consent to participate.

I invited three demographic groups of members to take the survey: pastors and council members as top leadership; ministry leaders as management; and small group leaders as workers. I requested that every pastor, council member, ministry leader, and small group participate in the study. All participants were church members 18 years of age and older. I made a follow-up phone call within 3 days to ensure that the churches received the e-mail. The survey was to remain open for a period of 10 days.

I collected the age of the church organization and the ministry credentials of the pastor from the 2014 CRCNA Yearbook. The data collected from the yearbook were to be used as control variables in this study. These control variables were to be used in the multiple regressions as an independent variable. I gleaned all other information I needed for this research from the 2014 CRCNA Yearbook. This information included the number of years each pastor had been in the church being assessed, the number of years each pastor had been ordained in the CRCNA, and the total number of churches each pastor had served. Pastors, council members, ministry leaders, and small group leaders were invited to participate based on the current position they held in the church, provided they were 18 years of age and over. Only English-speaking, organized churches from Classis Hudson of the CRCNA were invited to participate.

Instrumentation and Operationalization of Constructs

I obtained written permission via e-mail from Laub to use the OLA instrument for this study (Appendix A). The OLA is a 66-question quantitative instrument (OLA Group, 2014d) that allowed me to assess how the organization's leadership "practices and beliefs impact the different ways people function within the organization" (OLA Group, 2014c). Laub developed the OLA in 1999 by conducting a 3-part Delphi study (OLA Group, 2014b). The overall instrument was validated and "using the Cronbach-Alpha coefficient," was estimated to be .98 reliable (Laub, 2000, p. 19). The OLA Group reported that subsequent reliability tests Horsman, Thompson, and Ledbetter performed showed "scores equal or higher verifying OLA reliability" (2014h). Participants selected answers from 5 choices, which ranged on a scale from 1 to 5 (1= strongly disagree, 2 = disagree, 3 = undecided, 4 = agree, 5 = strongly agree). Three different sections rated each participant's perception as it applied to the entire organization, the leadership, and themselves. I then calculated the average of each church's scores using SPSS software. Scores ranged from the lowest score of 1.0 to the highest score of 5.0. The scores indicated the overall organizational leadership practices of each church's leadership.

Researchers have used the OLA in a variety of research projects comparing or assessing servant leadership. For example, the OLA was used to assess a women's business organization (Braye, 2000), job satisfaction (Anderson, 2005; Chu, 2008; Hebert, 2003; Kong, 2007; Miears, 2004; Svoboda, 2008; Thompson, 2002; Van Tassell, 2006), law enforcement (Ledbetter, 2003), school effectiveness (Herbst, 2003; Lambert, 2004, Metzcar, 2008, Stramba, 2003), and employee perceptions (Arfsten, 2006; Drury,

2004; Iken, 2005). Researchers have also used the OLA in research projects that assess how servant leadership affects teams (Irving, 2005; Rauch, 2007), workplace safety (Krebs, 2005), family business (Cater, 2006), organizational culture (Klamon, 2006; Molnar, 2007; Ross, 2006), the Catholic Charities agency (McCann, 2006), public schools (Anderson, 2006), Phi Theta Kappa (Meridith, 2007), Plymouth Brethren leadership practices (Witter, 2007), residential treatment (Bradshaw, 2007), donations (Beaver, 2007), spirituality (Herman, 2008), college performance (Hannigan, 2008), emotional intelligence (Johnson, 2008), school principals (Kayed, 2011), and organizational trust (Joseph & Winston, 2005).

Data-Analysis Plan

To determine the church leadership's servant leadership practices, I used the OLA, which is a validated research instrument with a reliability score of “.9802 using the Cronbach Alpha coefficient” (OLA Group, 2014h). I entered data into SPSS version 22.0 for Windows and conducted descriptive statistics to describe the sample demographics and the research variables used in the analysis. I calculated frequencies and percentages for any nominal (i.e., categorical) variables of interest, and I calculated means and standard deviations for any continuous (i.e., scale or ratio) data of interest (Howell, 2010).

I screened data for accuracy, missing data, and outliers. I also conducted descriptive statistics and frequency distributions to determine that responses were within a possible range of values and that outliers did not distort data. I tested for the presence of outliers by calculating standardized values. Standardized values represent the number

of standard deviations an individual score falls from the mean of those scores.

Participants with scores with more than 3.29 standard deviations from the mean were considered outliers, and were removed from the data set (Tabachnick & Fidell, 2012). I examined cases with missing data for non-random patterns. Participants with large portions of non-random missing data were excluded from the sample.

The following research questions guided this study:

1. Does the number of churches a pastor has served in predict score of the six aspects of servant leadership in the pastor's current church?

H₀1: The number of churches a pastor has served in does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_a1: The number of churches a pastor has served in does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

To examine RQ 1, I conducted six quadratic multiple-regression analyses. The first predictor in each regression was the number of churches. To assess for quadratic relationships, the second predictor in the regression equation was the number of churches squared. This allowed me to examine nonlinear relationships; as the number of churches a pastor has led increased, his or her servant leadership scores may have increased to a point, after which the scores may have begun to decrease. This regression analysis modeled this effect wherever applicable. All of the variables in this analysis were continuous in level.

I conducted a linear regression to assess if the independent variables predicted the dependent variable (criterion) by way of the F test. I reported and used R-squared to determine how much variance in the dependent variable could be accounted for by the independent variables. I used the t test to determine the significance of the predictor. I then used beta coefficients to determine the extent of prediction accounted for by the independent variable. For a significant predictor, every one unit increase in the predictor, the dependent variable increased or decreased by the number of unstandardized beta coefficients. Unexpected findings were paid special attention and expanded upon in chapter 5.

2. Does the total number of years a pastor has been ordained predict scores of the six aspects of servant leadership in the pastor's current church?

H_{02} : The total number of years a pastor has been ordained does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_{a2} : The total number of years a pastor has been ordained does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

To examine RQ 2, I conducted six quadratic multiple regression analyses. The first predictor in each regression was the number of years ordained. To assess for quadratic relationships, the second predictor in the regression equation was the number of years ordained squared. This allowed me to examine nonlinear relationships; as the number of years a pastor has been ordained increases, his or her servant leadership scores

may increase to a point, after which the scores may begin to decrease. This regression analysis modeled this effect wherever applicable. All the variables in this analysis were continuous in level.

I conducted a linear regression to assess if the independent variables predicted the dependent variable (criterion) by way of the F test. I reported and used R-squared to determine how much variance in the dependent variable can be accounted for by the independent variables. I used the t test to determine the significance of the predictor. I then used beta coefficients to determine the extent of prediction accounted for by the independent variable. For a significant predictor, every one unit increased in the predictor, the dependent variable increased or decreased by the number of unstandardized beta coefficients. Unexpected findings were paid special attention and expanded upon in Chapter 5.

3. Does the pastor's current tenure predict the scores of six aspects of servant leadership in the pastor's current church?

H_{03} : The pastor's current tenure does not predict any of the scores of six aspects of servant leadership in the pastor's current church.

H_{a3} : The pastor's current tenure does predict at least one of the scores of six aspects of servant leadership in the pastor's current church.

To examine RQ 3, I conducted six quadratic multiple regression analyses. The first predictor in each regression was the pastor's current tenure at the church. To assess for quadratic relationships, the second predictor in the regression equation was the pastor's current tenure squared. This allowed me to examine nonlinear relationships; as

the number of years a pastor has spent at the church increased, his or her servant leadership scores may have increased to a point, after which the scores may have begun to decrease. This regression analysis modeled this effect wherever applicable. All the variables in this analysis were continuous in level, as well. I conducted a linear regression to assess if the independent variables predicted the dependent variable (criterion) by way of the F test. I reported and used R-squared to determine how much variance in the dependent variable could be accounted for by the independent variables. I used the t test to determine the significance of the predictor. I then used beta coefficients to determine the extent of prediction accounted for by the independent variable. For a significant predictor, every one unit increased in the predictor, the dependent variable increased or decreased by the number of unstandardized beta coefficients. Unexpected findings were paid special attention and expanded upon in Chapter 5.

Because all three hypotheses sought to assess whether several continuous variables predicted scores on servant leadership, multiple regression was the appropriate analysis to use. In a standard multiple regression, the best straight line is fit to the data and determines the increase or decrease in the outcome variable as a function of the predictor variable. Quadratic multiple regression represented a special case of regression analysis in which the best parabola, or U-shaped function, is fit to the data. This allowed the regression equation to test for nonlinear relationships between the predictor and the outcome variables. To do this, the predictor and the squared predictor were entered into the regression model. This set of independent variables allowed the line of best fit to take on a curvilinear shape and model a more detailed effect of the independent variable as it

increases, in the case that increases in the independent variable affected servant leadership up to a certain point at which they affected these scores in a different manner. The significance and sign (positive or negative) of the beta coefficients determines the shape of the function. If the regression was found to significantly model the relationship between the independent variables and servant leadership scores, the individual predictor was examined. For any significant predictor, the dependent variable may increase or decrease by the number of unstandardized beta coefficients.

Prior to analysis, I assessed the assumptions of regression. The assumptions of the regression analysis include normality and homoscedasticity (Stevens, 2009). Normality is the assumption that error terms, or the difference between expected values and predicted values, are normally distributed and are assessed using visual inspection of a normal P-P plot. If the error terms deviate greatly from a normal line, the assumption is violated. The assumption of homoscedasticity is that data falls equidistant from the regression line from one end to another. I assessed this assumption using a standardized residual plot; if the data deviated greatly from a rectangular distribution, the assumption was violated.

4. Do the total years a pastor has been ordained moderate the relationship between the number of churches the pastor has served in and overall score of servant leadership in the pastor's current church?

H₀4: There is no moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and overall score of servant leadership in the pastor's current church.

H_a4: There is a moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and overall score of servant leadership in the pastor's current church.

Moderators specify when or under what conditions something takes place.

Moderators affect the direction or strength of the relationship between an independent variable and a dependent variable (Baron & Kenny, 1986). I used the Baron and Kenny (1986) approach to moderation through regression analysis to examine RQ 4. In this analysis, the independent variable was the number of churches in which a pastor had previously worked and was continuous. The dependent variable was the overall servant leadership score for that pastor, which also was continuous. The moderating variable was the number of years since the pastor was ordained, which was a continuous variable, as well.

5. Do the total years a pastor has been ordained moderate the relationship between the pastor's current tenure and overall score of servant leadership in the pastor's current church?

H₀5: There is no moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and overall score of servant leadership in the pastor's current church.

H_a5: There is a moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and overall score of servant leadership in the pastor's current church.

To examine RQ 5, I used the Baron and Kenny (1986) approach to moderation through regression analysis. In this analysis, the independent variable was the pastor's current tenure and was continuous. The dependent variable was the overall servant leadership score for that pastor, which also was continuous. The moderating variable was the number of years since the pastor was ordained, which was a continuous variable, as well.

For RQs 4 and 5, I utilized the Baron and Kenny (1986) approach. This approach examines moderating effects using a series of regression analyses. To examine each research question, I conducted a hierarchical linear regression to assess whether the number of years ordained moderates the relationship between the independent variable (number of churches or current tenure) and the dependent variable (overall servant leadership). In the first block of the regression, I entered in the independent variable and years ordained in order to examine how much variance only the number of years ordained and the respective independent variable explains.

In the second block, I entered the interaction of the number of years ordained and the independent variable. In order for the interaction to be calculated, I centered the independent variable at a mean of 0 by subtracting the mean of the independent variable from all of the scores of that variable. I multiplied the centered independent variable by the moderator to create the interaction term. In the full model, the interaction term of the moderator and the independent variable was a significant predictor of the overall servant leadership score for moderation to be supported (Tabachnick & Fidell, 2012). The independent variable and the moderator did not have to be significant for moderation to

be supported; only the interaction term needed to be a significant predictor in the presence of both main effects (independent variable alone and moderator alone).

Prior to any moderation analysis, I assessed the assumptions of regression analysis. Similar to the Pearson product-moment correlation, the assumptions of the regression analysis include normality and homoscedasticity (Stevens, 2009). Normality is the assumption that error terms, or the difference between expected values and predicted values, are normally distributed. This assumption was assessed using a normal P-P plot; if the error terms deviate greatly from a normal line, the assumption was violated. The assumption of homoscedasticity is that data falls equidistant from the regression line from one end to another. I assessed this assumption using a standardized residual plot; if the data deviated greatly from a rectangular distribution, the assumption was violated.

Threats to Validity

Although I expected the church leaders would gladly participate in the research, a bias exists in that church leaders could have perceived this research to be threatening or unnecessary. The church leaders may have either not participated or may have prepared participants before taking the survey regarding how they would have wished the participants to answer the questions in order to achieve a better score. Another threat to validity was that the pastor and/or elders, who I asked to be in charge of distributing the surveys within the churches, may have chosen those of similar background or loyalties within the congregation to complete the questionnaires.

Though any of these biases could skew the results, the OLA was designed to minimize any threats to validity. Churches were encouraged to participate and to invite all members of their council, ministry leaders, and small group leaders to participate. I did not ask for people's names, ages, or genders so that each participant remained anonymous. Participants completed the survey online. The design of this qualitative research was intentional to avoid researcher bias. The choice to participate and those invited to participate was the autonomous decision of each church. Although church leaders were encouraged to invite only church members 18 years of age and older to participate, I acknowledge that a chance of sample bias existed.

Ethical Procedures

Before I began research, I obtained approval from Walden University's Institutional Review Board, approval number 11-06-14-0042964. All data was stored on a secured, password-protected computer, which only I access. I will keep the data for five years and then destroy them. The churches were not named in the reporting of the results of the survey.

My role was to collect and analyze survey data. I work as an independent contractor for the Mid-Atlantic States, including New Jersey, New York, Maryland, Pennsylvania, North Carolina, and Virginia, and am well known among the church leadership. The governance structure of the CRCNA is set up such that each church organization is autonomous within its own governing system. Other governing assemblies exist within the CRC structure, such as the classes (local level) and synod (bi-national level). However, these are considered to be "broader, not higher, assemblies"

and thus a horizontal structure, not a vertical structure of governance (CRCNA, n.d.b).

Because of this autonomous, horizontal governance structure within the CRC, I have no supervisory or instructor relationship involving power over any of the participants.

Summary

Chapter 3 included a description of the research methods I used in this study. It also included the scope and size of the study as well as the rationale for a mixed-methods study. I defined the role of the researcher, methodology, threats to validity, and issues of trustworthiness in this section. Chapter 4 includes a description of the results of the research and data collection.

Chapter 4: Results

Introduction

The purpose of this study was to identify to what extent a pastor's past church leadership experience, the length of time the pastor has been ordained, and the pastor's tenure in a church in a Christian denomination influence the degree to which servant leadership is practiced among the church leaders. To this end, Chapter 4 contains a description of the data collection procedures, demographic lay of the final sample, and results of the regression analyses. Results of each analysis are tabulated following each set of analyses, and a final summary of the results can be found at the foot of the chapter.

Data Collection

I sent an e-mail to the church pastor and council president of each of Classis Hudson's eight English-speaking organized churches, introducing the study and inviting them to participate. The e-mail outlined the purpose, significance, and benefits of the study and asked for the church's participation. I then followed up within 3 days with a phone call or personal visit to the pastor or council president to answer any questions about the study. Of the eight churches invited to participate, seven agreed to participate.

Upon approval from Walden University's Institutional Review Board, approval number 11-06-14-0042964, I e-mailed an electronic link and password to the OLA survey, as well as a consent form to each of the church pastors. The pastors were requested to forward the OLA survey electronic link, password, and consent form to their councils, ministry leaders, and small group leaders, 18 years of age or older. All participants then took the survey on their own, online. The online surveys included a

statement that gave participants the opportunity to agree to participate in the research study. Surveys were only validated if participants gave their consent to participate.

I made a follow-up phone call within 3 days to ensure that the churches received the e-mail, followed by a reminder e-mail. The survey was to remain open for a period of 10 days; however, after the 10-day period, there were not enough data. I then either e-mailed another reminder or placed a personal phone call to all of the churches in order to extend the deadline for the survey for an additional week. Of the seven churches whose leaders indicated that they would participate, only six churches did participate. In order to keep the participants anonymous, I did not ask pastors how many council members, ministry leaders, or small group leaders they sent the survey to.

Data were collected from 46 members of one of six subgroup Christian reformed churches. Of the 46 members, 20 (44%) were top leaders, 11 (24%) were managers or supervisors, and the remaining 15 (33%) were workforce. Pastors for each of the six churches had various lengths of tenure, including a half a year, 1 year, 3 years, 4 years, 5 years, and 7 years. Many of the participants were from a church with a 4-year tenure pastor (17, 37%) or a 7-year tenure pastor (11, 24%). Pastors from any of the six churches had been ordained between 4 and 26 years. Many participants had a pastor who had been ordained for either 4 years (11, 24%), 7 years (16, 35%), or 26 years (17, 37%). Only two participants reported that their pastor had been ordained for 6 years (2, 4%). Eleven participants (24%) indicated that their pastors had worked previously with zero other churches, while 18 participants (39%) indicated that their pastor had worked at one

previous church, and 17 (37%) indicated that their pastor had worked at four prior churches.

Several control variables were considered for use in the regression analyses. The two foremost and most easily available covariates were pastor education and church age. However, within the final sample, each of the pastors had identical levels of education. As such, these data were not a true variable, because they did not vary within the sample. Next, church age was considered. Prior literature did not support any reason to believe that the age of a church had a significant effect on the dependent variables of analysis (values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership). In addition, the quadratic linear regressions required a minimum of 68 participants to determine significant effects, which was not available at the time of sampling. The addition of an extra control variable (church age) increased the sample size requirement to 77 and effectively lowered the power of the analyses due to the larger gap between the suggested and actual sample sizes. Based upon the final sample size being so low, which then lowered the power of the analyses, I elected to leave out the control measure of church age, thus lowering the sample size requirement to be slightly closer to what I was able to gather.

Participants were asked to respond to the OLA and indicate their level of agreement to several questions pertaining to their pastor's leadership attributes. These attributes included the following subscales from the OLA: values people, develops people, builds community, displays authenticity, provides leadership, shares leadership, job satisfaction, and the organization's score, as well as the leadership score. Analysis of

the calculated average for the sample concluded that the highest scores were found on the displays authenticity scale ($M = 47.02$, $SD = 8.47$), which was followed closely by values people ($M = 39.96$, $SD = 7.12$), shares leadership ($M = 39.57$, $SD = 7.14$), and builds community ($M = 38.28$, $SD = 6.67$). Overall OLA scores ranged from 90 to 293 and had an average score of 231.32 ($SD = 39.13$). Frequencies and percentages for demographic information from the sampled participants and their pastors are presented in Table 1, while means and standard deviations are presented in Table 2 for any continuous information.

Table 1

Frequencies and Percentages for Nominal Data of Interest

Demographic	<i>n</i>	%
Role		
Top leader	20	44
Manager/Supervisor	11	24
Workforce	15	33
Tenure of Pastor		
0.5 years	6	13
One year	5	11
Three years	2	4
Four years	17	37
Five years	5	11
Seven years	11	24
Years since pastor ordained		
Four	11	24
Six	2	4
Seven	16	35
Twenty six	17	37
Number of former churches		
Zero	11	24
One	18	39
Four	17	37

Note. Due to rounding error, frequencies may not sum to 100%.

Table 2

Means and Standard Deviations for Continuous Data of Interest

Variable	Min.	Max.	<i>M</i>	<i>SD</i>
Values people	14	50	39.96	7.12
Develops people	16	45	34.43	6.02
Builds community	16	50	38.28	6.67
Displays authenticity	12	59	47.02	8.47
Provides leadership	13	42	32.07	6.34
Shares leadership	12	50	39.57	7.14
Overall OLA	90	293	231.32	39.13

Results

Research Question 1

Research Question 1 was “Does the number of churches a pastor has served in predict scores of the six aspects of servant leadership in the pastor’s current church?”

To examine Research Question 1, six quadratic linear regressions were conducted to determine the extent to which the number of churches a pastor has worked with formerly is able to predict the six measured aspects of leadership. To assess possible nonlinear relationships, the independent variable was entered into the model along with a term for the squared independent variable. For Research Question 1, the independent variable was the number of former churches and was thus entered along with its squared counterpart in one model each to examine the relationship with the values people, develops people, builds community, displays authenticity, provides leadership, and shared leadership scales of the OLA.

First, the regression with the values people scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear

regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 1.23, p = .302, R^2 = .05$), and as such, the number of former churches could not be determined to have a linear or nonlinear effect on *values people* scores. Thus, results were not interpreted further.

Second, the regression with the develops people scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 1.22, p = .307, R^2 = .05$), and as such, the number of former churches could not be determined to have a linear or nonlinear effect on develops people scores. Thus, results were not interpreted further.

Third, the regression with the builds community scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data

followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 0.48, p = .623, R^2 = .02$), and as such, the number of former churches could not be determined to have a or non linear effect on builds community scores. Thus, results were not interpreted further.

Fourth, the regression with the displays authenticity scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 0.47, p = .630, R^2 = .02$), and as such, the number of former churches could not be determined to have a linear or nonlinear effect on displays authenticity scores. Thus, results were not interpreted further.

Next, the regression with the Provides Leadership scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next,

homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 0.51, p = .606, R^2 = .02$), and as such, the number of former churches could not be determined to have a linear or nonlinear effect on provides leadership scores. Thus, results were not interpreted further.

Finally, the regression with the shares leadership scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 0.40, p = .672, R^2 = .02$), and as such, the number of former churches could not be determined to have a linear or nonlinear effect on shares leadership scores. Thus, results were not interpreted further. Results for F tests for all six regressions used in Research Question 1 are presented in Table 3.

Table 3

Model Fit Statistics for Regression 1 through 6 of Research Question 1

Dependent variable	SS	MS	F(2, 43)	p	R ²
Values people	123.66	61.83	1.23	.302	.05
Develops people	87.24	43.62	1.22	.307	.05
Builds community	43.50	21.75	0.48	.623	.02
Displays authenticity	68.69	34.35	0.47	.630	.02
Provides leadership	41.59	20.79	0.51	.606	.02
Shares leadership	42.01	21.00	0.40	.672	.40

Note. Due to a lack of significant models, individual predictors were not assessed for significance.

Research Question 2

Research Question 2 was “Does the total number of years a pastor has been ordained predict scores of the six aspects of servant leadership in the pastor’s current church?”

To examine Research Question 2, six quadratic linear regressions were conducted to determine the extent to which the number of years a pastor has been ordained is able to predict the six measured aspects of leadership. To assess possible nonlinear relationships, the independent variable was entered into the model along with a term for the squared independent variable. For Research Question 2, the independent variable was the number of years a pastor has been ordained and was thus entered along with its squared counterpart in one model each to examine the relationship with the values people, develops people, builds community, displays authenticity, provides leadership, and shared leadership scales of the OLA.

First, the regression with the values people scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear

regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.27, p = .116, R^2 = .10$), and as such, the number of years a pastor has been ordained could not be determined to have a linear or nonlinear effect on values people scores. Thus, results were not interpreted further.

Second, the regression with the develops people scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 1.56, p = .221, R^2 = .07$), and as such, the number of years a pastor has been ordained could not be determined to have a linear or nonlinear effect on develops people scores. Thus, results were not interpreted further.

Third, the regression with the builds community scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic

linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation, and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.68, p = .080, R^2 = .11$), and as such, the number of years a pastor has been ordained could not be determined to have a linear or nonlinear effect on builds community scores. Thus, results were not interpreted further.

Fourth, the regression with the Displays Authenticity scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.08, p = .137, R^2 = .09$), and as such the number of years a pastor has been ordained could not be determined to have a linear or non-linear effect on Displays Authenticity scores. Thus, results were not interpreted further.

Next, the regression with the Provides Leadership scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic

linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 1.33, p = .274, R^2 = .06$), and as such the number of years a pastor has been ordained could not be determined to have a linear or non-linear effect on Provides Leadership scores. Thus, results were not interpreted further.

Finally, the regression with the Shares Leadership scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 1.83, p = .173, R^2 = .08$), and as such the number of years a pastor has been ordained could not be determined to have a linear or non-linear effect on Shares Leadership scores. Thus, results were not interpreted further. Results for F tests for all six regressions used in Research Question 1 are presented in Table 4.

Table 4

Model Fit Statistics for Regression 1 through 6 of Research Question 2

Dependent variable	SS	MS	F(2, 43)	p	R ²
Values people	217.67	108.84	2.27	.116	.10
Develops people	110.54	55.27	1.56	.221	.07
Builds community	221.66	110.83	2.68	.080	.11
Displays authenticity	284.55	142.27	2.08	.137	.09
Provides leadership	105.53	52.76	1.33	.274	.06
Shares leadership	179.88	89.94	1.83	.173	.08

Note. Due to a lack of significant models, individual predictors were not assessed for significance.

Research Question 3

Research Question 3 was “Does the pastor’s current tenure predict scores of the six aspects of servant leadership in the pastor’s current church?”

To examine Research Question 3, six quadratic linear regressions were conducted to determine the extent to which the pastor’s current tenure is able to predict the six measured aspects of leadership. To assess possible nonlinear relationships, the independent variable was entered into the model along with a term for the squared independent variable. For Research Question 3, the independent variable was the pastor’s current tenure, and was thus entered along with its squared counterpart in one model each to examine the relationship with the values people, develops people, builds community, displays authenticity, provides leadership, and shared leadership scales of the OLA.

First, the regression with the Values People scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a

strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.34, p = .108, R^2 = .10$), and as such the pastor's current tenure could not be determined to have a linear or non-linear effect on Values People scores. Thus, results were not interpreted further.

Second, the regression with the Develops People scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.04, p = .142, R^2 = .09$), and as such the pastor's current tenure could not be determined to have a linear or non-linear effect on Develops People scores. Thus, results were not interpreted further.

Third, the regression with the Builds Community scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next,

homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.54, p = .090, R^2 = .11$), and as such the pastor's current tenure could not be determined to have a linear or non-linear effect on Builds Community scores. Thus, results were not interpreted further.

Fourth, the regression with the Displays Authenticity scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.30, p = .112, R^2 = .10$), and as such the pastor's current tenure could not be determined to have a linear or non-linear effect on Displays Authenticity scores. Thus, results were not interpreted further.

Next, the regression with the Provides Leadership scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well.

Results of the regression were not significant ($F(2, 43) = 2.03, p = .144, R^2 = .09$), and as such the pastor's current tenure could not be determined to have a linear or non-linear effect on Provides Leadership scores. Thus, results were not interpreted further.

Finally, the regression with the Shares Leadership scale of the OLA as the dependent variable was examined. Prior to analysis, the assumptions of the quadratic linear regression were assessed. Normality was assessed using a normal P-P plot where a strong deviation from the normal line indicates a violation of the assumption. The data followed a good approximation of the normal line, and the assumption was met. Next, homoscedasticity was examined using a standardized residual plot; the data did not deviate greatly from a rectangular approximation and this assumption was met as well. Results of the regression were not significant ($F(2, 43) = 2.52, p = .092, R^2 = .11$), and as such the pastor's current tenure could not be determined to have a linear or non-linear effect on Shares Leadership scores. Thus, results were not interpreted further. Results for F tests for all six regressions used in Research Question 1 are presented in Table 5.

Table 5

Model Fit Statistics for Regression 1 through 6 of Research Question 3

Dependent variable	SS	MS	$F(2, 43)$	p	R^2
Values people	224.33	112.16	2.34	.108	.10
Develops people	141.51	70.75	2.04	.142	.09
Builds community	211.93	105.96	2.54	.090	.11
Displays authenticity	312.03	156.01	2.30	.112	.10
Provides leadership	155.63	77.81	2.03	.144	.09
Shares leadership	240.47	120.24	2.52	.092	.11

Note. Due to a lack of significant models, individual predictors were not assessed for significance.

Research Question 4

Research Questions 4 was “Do the total years a pastor has been ordained moderate the relationship between the number of churches the pastor has served in and overall servant leadership score in the pastor’s current church?”

To examine Research Question 4, a moderation analysis was conducted using the Baron and Kenny (1987) method. Using this method of analysis, the regression was conducted in two steps. In step one, the independent variable is entered alone to determine the strength of the bivariate relationship. In step two, the interaction term for the independent variable and moderator is entered with the independent variable. This is used to determine how much of a moderating effect the moderator has on the relationship between the independent and dependent variables. Prior to analysis, the assumptions of the linear regression were assessed. Normality was assessed using a normal P-P plot, and the assumption was met. Homoscedasticity was assessed using a standardized residual plot, and this assumption was met as well.

Results of step one in the analysis did not indicate a statistically significant relationship between the number of former churches and the overall servant leadership score for that pastor ($F(2, 43) = 0.65, p = .424, R^2 = .02$). Thus, step two of the analysis did not provide any additional information as moderation cannot be supported if there is no bivariate relationship between the independent and dependent variables (Baron & Kenny, 1986). Further, the interaction between the number of former churches and the number of years ordained was not a significant predictor in step two ($t = -0.89, p = .377$). As such, the number of years a pastor has been ordained may not be supported as a

moderating factor in any potential relationship between the number of former churches and overall servant leadership scores. Results of the Baron and Kenny moderation analysis are presented in Table 6.

Table 6

Moderation Analysis for Years Ordained Moderating the Relationship Between Former Churches and Overall Servant Leadership Scores

Independent variable	<i>B</i>	<i>SE</i>	β	<i>t</i>	<i>p</i>
Step 1					
Former churches	-2.79	3.46	-.12	-0.81	.424
Step 2					
Former churches	5.70	10.11	.25	0.56	.576
Interaction term (Former churches*Years ordained)	-0.56	0.62	-.39	-0.89	.377

Note. Step 1: $F(2, 43) = 0.65, p = .424, R^2 = .02$; Step 2: $F(2, 43) = 0.72, p = .491, R^2 = .03$.

Research Question 5

Research Question 5 was “Do the total years a pastor has been ordained moderate the relationship between the pastor’s current tenure and overall score of servant leadership in the pastor’s current church?”

To examine Research Question 5, a moderation analysis was conducted using the Baron and Kenny (1987) method. Using this method of analysis, the regression was conducted in two steps. In step one, the independent variable is entered alone to determine the strength of the bivariate relationship. In step two, the interaction term for the independent variable and moderator is entered with the independent variable. This is used to determine how much of a moderating effect the moderator has on the relationship between the independent and dependent variables. Prior to analysis, the assumptions of the linear regression were assessed. Normality was assessed using a normal P-P plot, and

the assumption was met. Homoscedasticity was assessed using a standardized residual plot, and this assumption was met as well.

Results of step one in the analysis did not indicate a statistically significant relationship between current tenure and the overall servant leadership score for that pastor ($F(2, 43) = 1.99, p = .165, R^2 = .04$). Thus, step two of the analysis did not provide any additional information as moderation cannot be supported if there is no bivariate relationship between the independent and dependent variables (Baron & Kenny, 1986). Further, the interaction between the number of former churches and the number of years ordained was not a significant predictor in step two ($t = -0.96, p = .343$). As such, the number of years a pastor has been ordained may not be supported as a moderating factor in any potential relationship between a pastor's tenure and overall servant leadership scores. Results of the Baron and Kenny moderation analysis are presented in Table 7.

Table 7

Moderation Analysis for Years Ordained Moderating the Relationship Between Current Tenure and Overall Servant Leadership Scores

Independent variable	<i>B</i>	<i>SE</i>	β	<i>t</i>	<i>p</i>
Step 1					
Current tenure	-3.64	2.58	-.21	-1.41	.165
Step 2					
Current tenure	-4.51	2.74	-.24	-1.65	.107
Interaction term (Current tenure*Years ordained)	-0.15	0.15	-.15	-0.96	.343

Note. Step 1: $F(2, 43) = 1.99, p = .165, R^2 = .04$; Step 2: $F(2, 43) = 1.45, p = .245, R^2 = .06$.

Summary

A total of five research questions were assessed. Research Question 1 asked “Does the number of churches a pastor has served in predict scores of the six aspects of servant leadership in the pastor’s current church?” and was assessed using six regression analyses to determine relationships with any of the six aspects of servant leadership. Results did not indicate any statistically significant relationship between the number of past churches and any of the six leadership scores. Research Question 2 asked “Does the total number of years a pastor has been ordained predict scores of the six aspects of servant leadership in the pastor’s current church?” and was assessed using six regression analyses to determine relationships with any of the six aspects of servant leadership. Results did not indicate any statistically significant relationship between the number of years a pastor has been ordained and any of the six leadership scores. Research Question 3 asked “Does the pastor’s current tenure predict scores of the six aspects of servant leadership in the pastor’s current church?” and was assessed using six regression analyses to determine relationships with any of the six aspects of servant leadership. Results did not indicate any statistically significant relationship between a pastor’s current tenure and any of the six leadership scores.

Research Questions 4 and 5 examined moderating effects. Research Question 4 asked “Do the total years a pastor has been ordained moderate the relationship between the number of churches the pastor has served in and overall servant leadership score in the pastor’s current church?” However, the lack of a relationship between the number of past churches and leadership scores as assessed in Research Question 1 (and confirmed

using the overall leadership score as a dependent variable in moderation analysis) indicated that there was no relationship for a pastor's number of years ordained to moderate. Research Question 5 asked "Do the total years a pastor has been ordained moderate the relationship between the pastor's current tenure and overall score of servant leadership in the pastor's current church?" For this analysis as well, there was no relationship between a pastor's current tenure and servant leadership scores. This was confirmed between the findings of Research Question 3 and analysis using an overall leadership score as the dependent variable in the moderation analysis. Because there was no relationship between the independent and dependent variable, moderation may not be supported.

Results of the aforementioned analyses will be examined further in Chapter 5. Potential reasons for a lack of significant findings as well as implications and suggestions for further research will also be discussed. The chapter will also include the potential impact for positive social change and any conclusions regarding contradictory findings.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

This research study was conducted in an effort to better understand the effects of a pastor's experience and tenure on a church's leadership behaviors. Leadership style is a vital component of a healthy organization (Greenleaf, 1998a; OLA Group, 2014a;). As demonstrated in Chapter 2, there is inadequate research on the affect of a pastor or executive director's experience and tenure on an organization's leadership behavior. This study examined to what extent a senior pastor's past church leadership experience (i.e., how many churches the pastor has served), the length of time the pastor has been ordained, and the pastor's tenure in the church being assessed affect servant leadership practices in the pastor's church.

Of the 12 churches in Classis Hudson of the Christian Reformed Church of North America, eight churches are English-speaking, established churches. Of the eight churches, seven agreed to participate in the study. A consent form, survey link, and instructions were sent to the seven churches that agreed to participate in the study. Pastors were asked to send the consent form, survey link, and instructions to their councils, ministry leaders, and small group leaders. Of the seven churches that agreed to participate in the study, only six participated. Forty-six surveys from the six churches were completed. Of the 46 surveys completed, 44% of the surveys were completed by top leadership. Top leadership was defined as pastors and council members. Twenty-four percent of the surveys were completed by top management. Top management was defined as ministry leaders. Thirty-three percent of the surveys were completed by the

workforce. Workforce was defined as small group leaders. Although there were 1,197 total members in the six churches that participated in the survey, I estimated that an average of 15 people per church, or a total of 90 people, were eligible to participate in this research study. Eligible participants were the pastor, council, ministry leaders, and small group leaders. The churches were instructed to distribute the surveys to their leadership. To keep participation anonymous, it was not recorded to whom the churches distributed the survey.

The following research questions guided this study:

1. Does the number of churches a pastor has served in predict scores of the six aspects of servant leadership in the pastor's current church?

H₀1: The number of churches a pastor has served in does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_a1: The number of churches a pastor has served in does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

2. Does the total number of years a pastor has been ordained predict scores of the six aspects of servant leadership in the pastor's current church?

H₀2: The total number of years a pastor has been ordained does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_{a2}: The total number of years a pastor has been ordained does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

3. Does the pastor's current tenure predict scores of the six aspects of servant leadership in the pastor's current church?

H₀₃: The pastor's current tenure does not predict scores of any of the six aspects of servant leadership in the pastor's current church.

H_{a3}: The pastor's current tenure does predict scores of at least one of the six aspects of servant leadership in the pastor's current church.

4. Do the total years a pastor has been ordained moderate the relationship between the number of churches the pastor has served in and overall servant leadership score in the pastor's current church?

H₀₄: There is no moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and overall servant leadership score in the pastor's current church.

H_{a4}: There is a moderating effect of total years a pastor has been ordained on the relationship between the number of churches the pastor has served and overall servant leadership score in the pastor's current church.

5. Do the total years a pastor has been ordained moderate the relationship between the pastor's current tenure and overall servant leadership score in the pastor's current church?

H₀5: There is no moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and overall servant leadership score in the pastor's current church.

H_a5: There is a moderating effect of total years a pastor has been ordained on the relationship between the pastor's current tenure and overall servant leadership score in the pastor's current church.

In Research Questions 1, 2, and 3, the study did not indicate any statistically significant relationship between the number of past churches, number of years a pastor has been ordained, or a pastor's current tenure and any of the six leadership scores. Because of the findings in Research Questions 1, 2, and 3, a moderation analysis could not be supported in Research Questions 4 and 5. However, the statistics did show a small trend indicating that had there been a larger sample size; some significance may have been uncovered in total years a pastor has been ordained in the areas of developing people and providing leadership. The statistical data also showed a small trend indicating that had there been a larger sample size; some significance may have been uncovered in the moderation analysis for years a pastor is ordained moderating for the relationship between current tenure and overall servant leadership scores of the church.

This chapter is divided into seven sections: introduction, interpretation of the findings, relation to the literature reviewed, limitations of the study, recommendations, implications for social change, and a conclusion. A summary of the research findings was presented in the introduction. An explanation on how this study's findings extend knowledge in the area of a pastor's experience and tenure and how the pastor's

experience and tenure affect organizational leadership behaviors is outlined in the interpretation of the findings section of this chapter. Also included in the interpretation of the findings section is an analysis and interpretation of the search results. How the findings related to the literature is discussed in the relation to the literature reviewed section. The limitations to generalizability and trustworthiness, validity, and reliability that arose from the study are discussed in the limitations of the study section. Recommendations for further research are outlined in the recommendations section. Implications for positive social change and empirical implications are discussed in the implications for social change section of this chapter. Chapter 5 concludes with a conclusion summary section.

Interpretation of the Findings

Conclusions About Question 1

Does the number of churches a pastor has served in predict scores of the six aspects of servant leadership in the pastor's current church?

The statistical analysis indicates that there was no relationship whatsoever between a pastor's prior churches and the church's leadership behaviors. Two aspects of servant leadership, values people and develops people, did show an enhanced correlation over the other four aspects, builds community, displays authenticity, provides leadership, and shows leadership. Values people resulted in $p = .302$; develops people resulted in $p = .307$. Although both of these servant leadership aspects had half the p values of the other four servant leadership aspects, their p values were still too large to show any

significant correlation between the number of churches a pastor has served to predict scores of the six aspects of servant leadership in the pastor's current church.

Although a larger sample size may have shown some correlation between the number of churches a pastor has served and the six aspects of servant leadership in the pastor's current church, the statistical analysis did not indicate that additional insight would be gained upon a larger sample.

Conclusions About Question 2

Does the total number of years a pastor has been ordained predict scores of the six aspects of servant leadership in the pastor's current church?

The overall p values of this regression analysis indicated a noted increase in the statistical significance of all six scores when compared to the overall scores of Research Question 1. Builds community had the strongest statistical significance at $p = .080$, but this was still too large for statistical significance. All other scores were between 40 to 220 % higher than the builds community score.

The statistical analysis indicated that there was no relationship between the total number of years a pastor had been ordained and the church's leadership behaviors. There was a slight indication that if there had been a larger sample, the builds community aspect of servant leadership might have shown a statistical correlation between the total number of years a pastor has been ordained and the church's leadership behavior.

Conclusions About Question 3

Does the pastor's current tenure predict scores of the six aspects of servant leadership in the pastor's current church?

The overall p values of this regression analysis indicated that scores slightly improved over the results of Research Question 2. Builds community ($p = .090$) and shares leadership ($p = .092$) had the strongest values, but these were still too large for statistical significance. All other scores fell between 11 and 60 % higher than the lower scores of builds community and shares leadership.

While the statistical analysis points toward no relationship between a pastor's tenure and the church's leadership behaviors, there was a slight indication that if there had been a larger sample, builds community and shares leadership might have shown a correlation between a pastor's current tenure and the church's leadership behaviors.

Conclusions About Question 4

Do the total years a pastor has been ordained moderate the relationship between the number of churches the pastor has served in and the overall servant leadership score in the pastor's current church?

The statistical results of Question 4 clearly show that the numbers of churches a pastor has served has no effect whatsoever on the overall servant leadership scores in the pastor's current church. Further, the interaction between the number of former churches and the number of years ordained was not a significant predictor in the moderation analysis ($t = -0.89, p = .377$).

Consistent with the results of Research Question 1, the statistical analysis showed that there was no relationship whatsoever between the total years a pastor has been ordained and the overall servant leadership scores in the church.

Conclusions About Question 5

Do the total years a pastor has been ordained moderate the relationship between the pastor's current tenure and overall servant leadership score in the pastor's current church?

Although statistically insignificant, the results of Question 5 do show indications that a pastor's current tenure does affect the servant leadership behaviors in the organization. A regression analysis was done to determine if a pastor's tenure affected the servant leadership practices within the organization. The result, $p = .165$, indicated that there could be a correlation. This suggests that had there been a larger sample size, the data might have revealed a correlation between a pastor's tenure and the church's overall servant leadership scores. As the results of Step 1 of the regression analysis were not statistically significant to determine a relationship between the pastor's current tenure and the overall servant leadership scores, moderation could not be supported. A larger sample size might also reveal that the total years a pastor has been ordained does moderate the relationship between the pastor's current tenure and overall score of servant leadership.

The results of each of this study's five research questions were addressed in this section. The following section contains an exploration of how the findings relate to the literature review in Chapter 2.

Relation to the Literature Reviewed

One of the gaps in the related literature concerns whether organizational servant leadership practices can be correlated to the influence of the pastor's current tenure, the

total number of churches the pastor has served, or the total number of years he or she has been ordained in the CRCNA. This study did bridge a gap in the literature by analyzing the servant leadership practices of the CRCNA churches in the Eastern United States. This study also examined whether the pastor's length of time as an ordained pastor in the CRCNA, the total number of churches the pastor has served, and current tenure affect the leadership practices of the organization.

Williams and Hatch (2012) found that when superintendents of schools were examined, a minimum of 5 years were needed to build trust and change the culture of the organization. Fritz and Ibrahim (2010) found that leaders in religious organizations needed at least 5 years in an organization before they could change the organization's culture that drives its behavior. Of all the churches that participated in this study, only one pastor had been at the church for 7 years; the remaining pastors had been at their church for 5 years or less. A larger amount of diverse leadership data might have determined whether there is a statistical correlation between pastors' tenure and their servant leadership scores or the scores of the six aspects of servant leadership. In addition, a larger data set might have uncovered complex findings, such as a finding that as a pastor's tenure increases, the leadership scores increase for a period of time but may then stall.

The literature supports that servant leadership behaviors point to positive effects on social capital, building community, and higher levels of trust in organizations where servant leadership is practiced (Chung, et al., 2010; Ruiz, Martinez, & Rodrigo, 2010; Savage-Austin & Honeycutt, 2011). Laub (OLA Group, 2014i) stated that there are six

key areas of a healthy organization that practices servant leadership: share leadership, value people, develop people, build community, display authenticity, and provide leadership. Although none of the results from this research study showed statistical significance in the data to support positive correlation, had there been an increased number of participants, perhaps the trend that did emerge in the results would have rendered statistical significance. The emerging trend revealed by this study was that the tenure of pastors in this study did increase two of the six key areas of a healthy organization: build community and share leadership. According to Laub (OLA Group, 2014i), building community means that the leaders make the effort to share, listen, and reflect with those they lead, working in partnership with each other and respecting each other's differences. Sharing leadership involves how leaders share power, encourage shared vision, and affirm others.

This section addressed how this research study related to existing literature as presented in Chapter 2. The next section, limitations of the study, concentrates on the limitations of the study.

Limitations of the Study

In this section, I outline the limitations of this research study. The findings are limited to those leaders who chose to participate after being invited to participate by their pastor and councils. I found that some church pastors were hesitant to ask their leadership to rate their perceptions of the overall leadership of the church. This could have been because the members of the leadership were already busy or overcommitted and the pastor may not have been comfortable requesting that they perform another task.

Some of the leaders who were asked to participate may not have been comfortable taking an online assessment of their church's leadership practices. Some of the church leaders were older congregants who might not have mastered a computer and may have thus been discouraged from participating.

Each church's leaders determined who would be invited to participate in the study and who would be identified as council members, ministry leaders, or small group leaders. Each church's leaders were responsible to invite participants who were 18 years of age or older. I did not take into consideration a participant's dissatisfaction with their church. Participants described their perceptions of the leadership practices in their organization, thus an understanding of leadership theory was not necessary. Participation was confidential and anonymous, thus no personal information was asked of the participants.

To give participants additional time to complete the survey, the survey remained open for an addition week and each church was contacted several times to encourage people to participate. Even taking steps to reduce limitations, there was not enough data collected to make strong predictions for any of the five research questions. Although results were not statistically significant, small trends did emerge with regards to a pastor's tenure, which were discussed in interpretations section of this chapter. The following section will address recommendations for further research.

Recommendations

Additional research into the role of a pastor or executive director's tenure on the leadership behaviors within an organization can benefit organizations as they seek to

understand catalysts for organizational health. This study was conducted within one Classis of the Christian Reformed Church of North America. A larger sample of churches from within the Mid-Atlantic region and other regions of the United States would not only show if there are statistical significances between a pastor's tenure and servant leadership, but would also show if there are any statistical differences between geographical areas. A potential research question might be, "Does pastor tenures affect leadership behaviors more in churches in east coast states, west coast states, or mid-western states?"

This study focused on the church leadership's own perception of their leadership behaviors. A future study could include additional church leaders and volunteers to determine if scores would change by adding these demographic groups. The same research questions could be asked within a broader group of participants. The addition of a qualitative question asking participants to describe their perception of the organization's leadership behaviors would add depth to additional studies.

Another factor to consider is the pastor's own leadership style as compared to leadership behaviors of the entire organization, as measured in this study. The research question could ask, "Does the pastor's leadership style predict scores of the six aspects of servant leadership in the pastor's current church?" Another research question could ask, "Does the pastor's leadership style moderate the relationship between the pastor's current tenure and the overall servant leadership score in the pastor's current church?"

Recommendations for further research were addressed in this section. The following section will provide insights on the potential impact for positive social change resulting from this research study.

Implications for Social Change

This research study contributed to social change in not for profit and church organizations. Both churches and not for profit organizations provide indirect and direct economic contributions as well as social contributions to society (Lewis, 2008). This study examined how an organizational leader's experience and tenure could affect the leadership behaviors in an organization. Not for profit and church organizational growth and community effectiveness begins with healthy leadership behaviors.

Although there were not enough data to prove significant statistical findings, trends did emerge in the area of a leader's tenure. Further research will need to be conducted to determine if the trends could be translated into significant statistical findings, but the possibility exists. There were no trends regarding the number of years a pastor has been ordained or how many prior churches they worked out and the organization's overall leadership behavior scores. There was a slight trend in a pastor's tenure and the organization's overall leadership behavior scores.

Not for profit organizations and churches will benefit from this research by understanding how the leader's experience affects the leadership behaviors in their organizations. Being aware of the impact a leader has within the organization is helpful for board of directors and leadership teams when assessing organizational direction. Improved overall understanding of what drives the leadership culture of the organization

can strengthen not for profit and church organizations, thus strengthening and empowering the communities and the people which they serve.

This study hints that the pastor's tenure builds community and shares leadership. Although not statistically significant, this study revealed a trend that indicated some aspects of servant leadership emerge before others. Within the churches studied in this research, builds community and shares leadership emerged as the top two out of the six aspects of leadership. Values people was next, with displays authenticity following close behind. The church leadership seemed to struggle in the areas of developing people and providing leadership. This study may increase awareness and help organizations realize that during a leader's tenure, some of the six aspects of servant leadership may emerge earlier than others. Equipping organizational leadership with the results from this and further research may help organizational leaders identify areas of further training and communication as they work to increase the effectiveness of their leadership.

Therefore, positive social change may be attained from this study as it adding to the knowledge of servant leadership and leadership behavior in not for profit and church organization literature.

Conclusion

Many churches are closing in the United States and with their demise come a loss of economic resource and social services within communities. Lack of leadership is one of the key explanations cited for this crisis. This research study was conducted in an effort to better understand leadership practices within the church. A review of literature demonstrated there is a literary gap in the area of how a pastor's years ordained, number

of previous churches a pastor served, and a pastor's current tenure affect the leadership practices of the church. Overall, the findings of this research study were not statistically significant, although trends in the data were detected. I found there was positively no correlation between the number of years a pastor has been ordained or the amount of churches previously served by the pastor and the servant leadership practices within the church. However, this study's data indicated a trend that suggested a pastor's tenure in the current church may be an indicator of positive servant leadership practices. The trend in the data opens up additional research opportunities in the area of servant leadership and tenure in church and not for profit leadership.

In conclusion, in a time when there is a perception that America is in a leadership crisis, it is important to understand what factors contribute towards healthy leadership. Although no statistical significance was discovered in this study, this research study was able to look at a trend in the data and make recommendations for further research in the area of a leader's experience and the leadership behaviors of an organization.

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Appendix A: Permission to Use OLA

From: JIM LAUB
Sent: Thursday, June 07, 2012 4:34 PM
To: Beth Fylstra
Cc: 'olagroup@comcast.net'
Subject: Beth Fylstra - OLA for research

Beth – thank you for your interest in the OLA for your research project. Yes, I can provide permission for you to use the OLA for the purpose of this study.

Appendix B: Invitation to Participate in Research Study

INVITATION TO PARTICIPATE IN A LEADERSHIP RESEARCH SURVEY

Dear Pastor and Council Members of “X” Church:

My name is Beth Fylstra. I live in New Jersey where my family and I have been life-long members of the Christian Reformed Church. I love the CRCNA and have worked for the past 17 years on Classes Hudson and Hackensack’s Classical Ministry Team (Mid-Atlantic Ministries). I am the past president of the board of Christian Reformed Home Mission. My interest in leadership and my desire for effective church revitalization led me to continue my education in the field of Public Administration, with a concentration in Not for Profit Leadership and Management at Walden University located in Minneapolis, Minnesota. This research project is the final requirement for my PhD.

I would like to invite you and your church to participate in a leadership study which will examine the organizational leadership practices within your church. In order to ensure the minimum required sample size to achieve empirical validity, all organized, English speaking churches in Classis Hudson are being invited to participate. As in all research studies, the more people who participate, the more accurate the feedback. The geographical area of study is Classis Hudson of the CRCNA. This project will be beneficial to the CRCNA in the areas of leadership development and church revitalization.

You and your church can help very easily. At this time, I am asking your assistance in granting me permission to conduct the study at “X” Church. Within the month, I will send you an e-mail asking you to distribute an e-mail letter encouraging pastors, all members of your council, ministry leaders, and small group leaders who are members of your church, 18 years of age and older to participate in this confidential electronic survey. This study will assess the organizational leadership practices within your church. The e-mail will contain your church’s own confidential link to complete a web-based survey. The survey should take no longer than 15 minutes to complete and will be open for 10 days once this study is approved by Walden University’s IRB (Office of Research Ethics and Compliance Board).

Background Information:

The purpose of this study is to assess the leadership practices within your church. The results will also be correlated to the pastor’s experience to determine to what degree the pastor may influence leadership practices within the church. This study will assist church

leaders to better understand their leadership practices, and help them as they prepare leadership development training.

Procedures:

If you are the pastor, council member, ministry leader, or small group leader and a member of this Christian Reformed Church, are over 18 years old, and agree to be a part of this study, you will be asked to complete ONLY one, 15 minute on-line survey, to appraise the perception of your church's leadership style.

Voluntary Nature of the Study:

There is no compensation being paid to participants in this survey. Participation is voluntary and 100% anonymous. Neither I, nor anyone else, will know your identity or if you have participated. The name of the church will not be used in the final reporting.

Risks and Benefits of Participating:

There are no risks of participating. This study will enable churches to build an effective, strong, healthy, and well led organization which will which seek to change people's lives through our Lord Jesus Christ. The benefit will be a better understanding of organizational leadership practices within the CRCNA. These results can be used for training purposes.

Confidentiality:

Your responses will remain confidential. The only identifier that will be used is that you will be asked to log in under and answer questions about your church. The church will not be identified in the final reporting. I will have no way of knowing who took the survey from your church. The survey is not measuring the pastor. The survey is only measuring the perception of leadership practices of the entire church.

Next Steps:

At this time, I simply require an e-mail from you that will grant me permission to conduct the survey at "X" Church.

Questions:

If you have any questions regarding this research study as part of my PhD program at Walden University, please contact me at xxx-xxx-xxxxor by e-mail at x.

I thank you for your consideration and look forward to learning from you!

Blessings,

Beth A. Fylstra

Appendix C: Invitation and Consent to Participate in Research Study

INVITATION AND CONSENT TO PARTICIPATE IN A LEADERSHIP RESEARCH SURVEY

Dear Pastor, Council Members, Ministry Leaders, and Small Group Leaders:

My name is Beth Fylstra. My interest in leadership and my desire for effective church revitalization led me to continue my education in the field of Public Administration, with a concentration in Not for Profit Leadership and Management at Walden University located in Minneapolis, Minnesota. This research project is the final requirement for my PhD.

I would like to invite you to participate in a leadership study which has received approval from the Internal Review Board of Walden University. This study will examine the organizational leadership practices within your church. In order to ensure the minimum required sample size to achieve empirical validity, all organized, English speaking churches in Classis Hudson are being invited to participate. As in all research studies, the more people who participate, the more accurate the feedback. This project will be beneficial to the CRCNA and your church in the areas of leadership development and church revitalization.

Background Information:

The purpose of the study is to assess the leadership practices within your church. The results of this web-based survey will be correlated to your pastor's work experience in order to determine to what degree the pastor's experience may influence leadership practices within the church. This study will assist church leaders to better understand their leadership practices, and help them as they prepare leadership development training.

Procedures:

If you are a pastor, council member, ministry leader, or small group leader, 18 years of age or older and a member of this Christian Reformed Church you are invited to participate. Once you agree to participate, you will be asked to complete an on-line survey. Even though this survey has 66 questions, each question is relatively short and the full survey should only take about 15 minutes to complete. This survey will appraise your perception of your church's overall leadership style.

Voluntary Nature of the Study:

There is no compensation being paid to participants in this survey. Your participation in this research study is voluntary and 100% anonymous. You may choose not to participate. If you decide to participate in this research survey, you may withdraw at any time.

Risks and Benefits of Participating:

There are no risks of participating. You may choose not to participate. If you decide to participate in this research survey, you may withdraw at any time. If you decide not to participate in this study or if you withdraw from participating at any time, you will not be penalized. Neither I, nor anyone else, will know your identity or if you have participated. The name of your church will not be used in the final reporting.

This study will enable churches to build an effective, strong, healthy, and well led organization which will which seek to change people's lives through our Lord Jesus Christ. The benefit will be a better understanding of organizational leadership practices within the CRCNA. The results can be used for leadership development and church revitalization.

Confidentiality:

Your responses will remain confidential and are 100% anonymous. I will not collect identifying information such as your name, email address, or IP address. The only identifier that will be used is that you will be asked to log in and answer questions about your church under the appropriate role/position you hold in your church. The name of your church will not be identified in the final reporting. I will have no way of knowing who took the survey from your church. All data is stored in a password protected electronic format. The results of this study will be used for scholarly purposes only. The survey is not measuring the pastor's leadership. The survey is measuring your perception of leadership practices of the entire church.

Questions: If you have any questions regarding this research study as part of my PhD program at Walden University, please contact me at xxx-xxx-xxxx or by e-mail at atx. If you would like to contact Walden University's Research Participant Advocate from Walden University's Internal Review Board, you may contact Dr. Leilani Endicott at 612-312-1210 or by e-mail at irb@waldenu.edu. Walden University's approval number for this study is **11-06-14-0042964** and it expires on **November 5, 2015**.

TO TAKE THE SURVEY

This 66-question survey will **only take 15 minutes of your time** but will provide valuable insights on the leadership practices within your church. Please know that the answers you provide are **completely confidential and anonymous**. **If you decide you do not wish to continue with the survey after you start, you are free to stop at any time.** I will have no knowledge of who took the survey. Please, only complete one survey. *Thank you for completing this as quickly and thoroughly as possible, as I hope to close the survey within 7 days.*

1. Go to: <http://www.olagroup.com> and click "**Take the OLA**" on the upper right of the screen.
2. Type in **1773** as the organizational code
3. Type in **C579** as the pin
4. Choose the **STANDARD** version of the OLA.
5. Choose the language option you are most comfortable with
6. Click "**Start**"
7. Read the brief Introduction
8. Select your **church name** from the "SUB-GROUP" on the drop-down menu
9. Select your Present Role/Position in the organization. Use the following guidelines to select the correct Role/Position:

TOP LEADERSHIP: Pastor & Church Council

MANAGEMENT: Any Ministry Leadership Position

WORKFORCE: All Small Group Leadership Roles

10. Select "**Agree**" or "**Do Not Agree**" after reading the statement: *"I have read the consent form provided to me and I agree to participate in this study according to the understandings presented in that agreement"*
11. Click "**Take the OLA**"

Thank you again for taking time out of your busy day to respond. Please print a copy of or save a copy of this consent form for your records. I thank you for your consideration and look forward to learning from you!

Blessings, *Beth A. Fylstra*