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An Exploratory Study of a Nondenominational Church and Leadership Behaviors, Principles, Strategies, and Practices

Celeste Beatrice Palmer-Atkins
Walden University

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Walden University

College of Management and Technology

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Review Committee

Dr. Godwin Igein, Committee Chairperson, Management Faculty
Dr. Joseph Barbeau, Committee Member, Management Faculty
Dr. Diane Stottlemyer, University Reviewer, Management Faculty

Chief Academic Officer
Eric Riedel, Ph.D.

Walden University
2017

Abstract

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by

Celeste B. Palmer-Atkins

MPA, Walden University, 2009

BS, Athem University, 2006

Proposal Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

Leadership plays a significant role in the advancement of the church, the followers, and the community that the church serves. If the church fails to train leaders, growth within the church becomes hindered, and its mission becomes aborted. The problem researched in this study is the declining support church leaders are receiving from the community. The purpose of this qualitative study was to explore church leadership effectiveness in meeting the expectations of followers, the local church community, and the church. The target population consisted of 3 nondenominational church leaders located in Philadelphia, Pennsylvania. The conceptual framework for this study was leadership that captured the connection between effective leadership, organizational growth, financial stability, and success for the local church. Interviews were conducted, and the research questions revealed the best practices, procedures, and leadership behaviors used by the study church leaders for the success of the 3 local churches. Based on the methodological triangulation of the interview data, 10 themes emerged after the using NVivo 11 data analysis software: (a) people-centeredness, (b) communication between the leader and followers, (c) good morals, (d) prayer life that involves constantly talking with God, (e) strategic planning, (f) Christ-centeredness that causes the leader to acknowledge God at all times, (g) love, (h) integrity, (i) God, and (j) Biblical education. As a result of the findings from this study, the potential contributions to social change can include a blueprint for developing future church leaders, increased strategies for creating employment opportunities, and strengthening the family unit through leading people to follow the laws of God and man.

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Dedication

I dedicate this study to my family for supporting me and to the millions of men and women who work tirelessly to spread the Gospel of Jesus Christ. This is a dream come true.

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Chapter 1: Introduction

Leadership has always intrigued humanity and continues to be a topic of extensive research (Northouse, 2015). Researchers have proposed different leadership styles that are effective in different organizations (Amanchuku, Stanley & Ololube, 2015). Sadeghi and Pihie (2012) defined leadership as an individual having the ability to inspire confidence and support among people who have been organized to achieve the set goals of an organization. McCleskey (2014) suggested that leadership is a unique ability of extraordinary individuals who inspire others. The concept of church leadership involves a person determining the direction of the church's vision and mission. Many great leaders have led organizations to growth and prosperity in various ways by using different leadership concepts and styles (Kutsar, Ghose, & Kutsar, 2014). Nondenominational churches in Philadelphia, Pennsylvania is facing a leadership deficit that prohibits the organization from obtaining the positive results and goals set by the congregation. The purpose of this exploratory study was to research the church leadership deficit and provide contemporary theories, behaviors, strategies, principles, and practices to address the problem.

Leadership is complex and involves a series of characteristics that leaders bring into the church organization (Northouse, 2015). King (2014) suggested that churches are experiencing a shift in the understanding of leadership. King believed that members of many church congregations are no longer seeking out average leaders or great preachers, but are looking for extraordinary people who can provide spiritual and corporate leadership. In the age of increased complexity and change, the importance of effective leadership has become unprecedented within the church (Andersen, 2009; Baldner 2013;

Flint, 2012; Hopen, 2010; Riaz & Haider, 2010). Effective leadership in any business promotes positive results and growth for that organization (Chaudhry & Javed, 2012; Riaz & Haider, 2010; Sadeghi & Pihie, 2012; Zhu, Sosik, Riggio, & Yang, 2012).

Church leaders have unlimited expectations placed on them to carry out tasks and meet organizational goals with limited resources to maximize and sustain the existence of the church organization (Riaz & Haider, 2010). Tierney (2006) listed the two vital resources that churches need to fulfill their mission as money and leadership, both of which are in limited supply.

Chapter 1 expands on the reasons church leadership behaviors, and leadership theories are an important issue to expanding the church. This chapter defines the purpose of this study, including the research design, population, geographic location, significance, and the nature of the survey. Chapter 1 contains a clear identification of the primary research questions, conceptual framework, rationalization of assumptions, limitations, and delimitations to develop a final summary of the most important points.

Background of Study

As of July 1, 2015, there were an estimated 1,600,000 people who resided in the City of Philadelphia (U.S. Census Bureau, 2015). Philadelphia County serves as home to over 110 different religious sects (U.S. Census Bureau, 2015). Philadelphia has a rich religious history, and the city has developed a reputation for its cultural and religious diversity (Rzeznik, 2013). Currently, there are an estimated 1,300 functioning churches in the city (U.S. Census Bureau, 2015). According to Rzeznik (2013), Philadelphia serves as an administrative center for many religious denominations. This study will examine the

church leaders of a nondenominational church, one of an estimated 127 nondenominational functioning churches in the city (U.S. Census Bureau, 2015).

Many scholars attribute the city's deep religious roots to its founder. William Penn founded the old town of Philadelphia. He believed in and wrote of religious liberty. Endy (2015) noted that William Penn stood for absolute religious freedom and was firmly convinced that no one had any right to interfere with a man's religious beliefs. Dunn (2015) discovered that William Penn was deeply religious and championed the cause of religious freedom, and he placed a high value on order within the community. Many attribute William Penn's strong religious background to his Quaker beliefs (Endy, 2015). Although he was not born a Quaker, he joined the sect in the mid-1600s. Some have said it was at that time that William Penn found God. William Penn was known for being firm against the use of any authoritarian practices in the church (Dunn, 2015; Endy, 2015). Rzeznik (2013) noted that William Penn viewed church leaders with too much power as evil. There is a statue of Penn in the center of downtown Philadelphia, on top of City Hall. Penn believed that every person had an absolute right to worship God as he or she chose. Today, many people attribute the vast number of churches in Philadelphia to the vision and beliefs of William Penn.

Despite struggles with reducing crime, literacy, and striving for ways to improve the city, leaders of state and church struggle to maintain a sense of community.

Leadership has a strong influence on a church congregation (Northouse, 2015). A leader's traits, behaviors, use of power, handling of situations, and ideas affect followers (Northouse, 2015). According to Allen (2015), it was during the mid-twentieth century that American people had lost faith in church leaders who began to lose interest in the

welfare of the community and became more interested in science, technology, and the money collected during the service. Allen believed that it was during the mid-twentieth century that leadership began to undergo a spiritual renaissance.

Scholars' interest in leadership significantly increased during the twentieth century (Amanchuku et al., 2015; Charry, 2012). Government leaders, business leaders, and religious leaders were looking to redefine leadership through replacing complacent leaders with leaders who focused on the value of people and the issues of the community (Allen, 2015). According to Moore (2013), from the Revolutionary War to the Civil War, and from slavery to civil rights, the church used to be a central institution for social justice, freedom, and morality. Today, enmeshed in the scandals involving well-known church leaders, the church no longer has the same impact on the followers or the local church community (Beyers, 2014; McCormack, 2012). Therefore, this study may assist the local nondenominational church leader to regain the church's impact on the local community where the church exist, provide strategies to create growth in the church, and list principles on how to effectively lead followers.

Problem Statement

The problem in this study is the declining support church leaders are receiving from the Christian community and the people who reside in the area where the church is established. Today, this church is struggling to exist within the local community, and Christian followers have lost faith in the church leadership. Over the past 5 decades, the Christian churches' influence within the Christian community has been rapidly declining (Beyers, 2014; McCormack, 2012). Han (2015) believed many churches are facing increased problems as a result of not having effective leadership or enough qualified

people to take the leadership role within the Christian church. Rainer (2014) revealed that many Boomer pastors nearing retirement would be stepping down from their leadership roles. According to Rainer, many churches are not ready for the leadership transition because there are more vacant pastoral positions than there are qualified leaders. Rainer suggested that many church leaders do not thoroughly consider who will become their successors or the effect new leadership will have on the growth of the local church. The shortage of church leadership and the call to solve the crisis is plaguing the nondenominational churches in Philadelphia (Han, 2015).

O'Reilly (2012) discovered the churches' in Philadelphia biggest concern was finding solutions for hunger, health care, and the violence that was taking place in the urban communities. Phillips (2014) suggested that some church leaders want to preach or teach and not lead, while others just want to run the organization. The Christian church is calling for leaders who can preach, teach, manage, *and* lead. Woolever and Bruce (2012) conducted a study on three churches that faced a common situation of trying to find the right leader for their church organization. Woolever and Bruce stated that many of the people who occupied the pews could recall countless stories of previous leaders who took the church in directions that had damaged relationships and were not the types of leader who could revitalize the church. Stetzer and Dobson (2007) suggested that effective leadership is the only thing that can bring revitalization to a failing church.

Church leadership roles are defining the needs of the church. Many church leaders are now holding management roles because churches are no longer about preaching alone. For example, church organizations are acquiring businesses within the communities they serve and investing in business ventures all around the world. Hays

(2012) suggested that churches have taken on social roles to provide services to assist in meeting the needs of the people in the communities they serve. These social roles include operating daycares, schools, shelters, nursing homes, malls, supermarkets, and various other types of businesses. The Christian church is acquiring new skills in its appointment of leadership. The new skills not only calls for a good spiritual leader but a leader who can serve as a good business manager. The qualifications needed for the modern church are leading to a leadership deficit.

Purpose of the Study

The purpose of this study was to explore leadership behaviors and strategies that could assist church leaders to not only adapt to a changing society but also to excel in the world in which they live. The scope of this study is unique because it seeks to discuss an under-researched area of church leadership behaviors, strategies, principles, and practices that could assist with the leadership deficit in the nondenominational Christian church in Philadelphia, Pennsylvania. This qualitative study focused on the role of the leader in the church, the leader's strategies for success, and effective leadership behaviors. This exploratory case study identified leadership behaviors that could provide the most effective principles and practices to support self-improvement and personal leadership growth.

Several major trends in society have been pushing the occupation of a church leader in different directions (Woolever & Bruce, 2012). Church leaders are now functioning as spiritual leaders and business managers. Churches, like any other organization, have a need for effective leadership, organizational growth, and financial stability. It is important for churches to have the most efficient person in the position as

the leader. The church is in need of individuals who have the ability to display behaviors and characteristics that impact the church, the community, and the world as a whole.

Watt (2014) stated that the people in position of church leader must prepare themselves, their followers, and the community for doing the work of God and serving the world at large. Shockley-Zabalak (2012) believed that church leaders must have the ability to unite everyone in the mission and vision of the church. The criteria assessing success and failure in the church have changed. Lopez and Ensari (2014) claimed that effective leaders adapt a style that best fits the variety of roles in the organizations they lead.

The American Church is searching for new leaders to revitalize the modern-day church (Allen, 2015). Successful business organizations rely on good leadership to provide information, organization, communication, and motivation. There is no shortage of theories on leadership, but there is a lack of clear evidence to inform church organizations about the leadership behaviors that could assist with the revival of the failing church (Wright, Moynihan, & Pandey, 2012).

Gutzler (2014) argued that no one leadership style dominates the other styles in church leadership. Ren and Zhu (2015) found that church leaders are more engaged in leadership behaviors than business leaders who receive large salaries, along with the benefits of corporate employment. As the topic of effective leadership becomes increasingly important in the context of the Christian church, one of the fundamental queries guiding this study explores the behaviors, strategies, principles, and practices that successful church leaders are engaged in to gain follower support, methods of impacting the community, and strategies for meeting the goals of the church.

Churches are a place of worship, spiritual growth, and illumination (Allen, 2015). Allen (2015) noted that churches are also businesses that require effective leadership, good teamwork, and a high quality of service. Strategies and concepts are necessary for assisting church leaders with implementing behaviors, principles, and theories to assist with the continual growth and stability of the organization. Allen noted that successful churches resemble corporate structures attempting to address the best leadership practices, management strategies, and technological advances. Allen stated that the contemporary church was becoming more diverse. The diversity of the church created a need for enlightened church leadership essential to operating in a rapidly changing world. Church leaders who are placed in positions based on their leadership competencies to serve the church and community are the best individuals to create growth and success. This study aimed to understand the leadership and social concept that combines leadership styles and behaviors. Such understanding can assist with the placement of the right leader in the appropriate position to eliminate the leadership deficit that is facing a nondenominational Christian church in Philadelphia.

Churches should chose leaders based on their beliefs, values, and culture (Lopez & Ensari, 2014). Church leaders are depicted as powerful, because they shape the formal and informal processes of the church organization that helps followers to come together to work toward a common set of goals (Reisner, 2011). Jordan (2015) suggested that Americans idolize leaders. Additionally, Jordan believed that ideal leadership is a need in every organization and that organizational culture dictates the preferred leadership style. The focus of this current study will be on exploring the following leadership theories: charismatic leadership, servant leadership, transformational leadership, and transactional

leadership. Kempster, Jackson, and Conroy (2011) viewed church leadership as a mixture of concepts, instead of one concept or theory that includes the church mission, the church vision, and the implementation of the shared goals of the church.

Research Questions

This exploratory study relied on viewpoints, characteristics, principles, and insights from successful church leaders involved with a local church in Philadelphia. This study identified the effective leadership styles, behaviors, and characteristics of those leaders, and examined how a church leader's success is measured. Big churches do not necessarily equate to being successful churches (Linssen, 2016). Linssen (2016) stated that church leaders must be careful of what they consider as growth and what type of growth they pursue within the church. Linssen clearly stated, "Although numbers can be an indicator of good health, research shows that numbers alone do not equate healthy growing churches" (Linssen, 2016, p. 12). DeVries (2012) reported that most churches measure their success by the amount of money collected and the total sum of people that show up to church service on Sunday. Linssen (2016) indicated that Jesus Christ, the head of the church, did not intend to have a church full of people, but rather wanted the church to impact communities and assist disciples with living a productive life. Guiste and Guiste (2015) identified a successful church leader as an individual with the strength to build up the church, a person knowledgeable enough to inspire growth in followers, and so influential that they ignite spiritual maturity. This study measures the success of the leader's ability to build up the church and inspire growth, the formation of the church administrative staff, and the influence the church has on the community. The research questions are as follows:

RQ1. What are the principles and practices of leadership development employed by the leaders of the church participating in the study?

RQ2. What are the principles and practices of leadership development that were effective for church leaders?

RQ3. What are the factors that positively and negatively influenced the leadership development process?

Conceptual Framework

The conceptual framework provides the fundamental guidelines for measuring the effectiveness of the results of this study. The interview questions measured the four leadership styles and thoroughly reviewed the traits, behaviors, and characteristics of those leadership styles for the charismatic leader, the servant leader, the transformational leader, and the transactional leader. Leadership provides an exploration on how every church must act as a corporation to achieve efficient operational goals. This structure will allow deeper insight into leadership development, organizational progress, and strategies for creating a vibrant church.

The leadership model is the conceptual framework. Defining church leadership has been an issue for leadership scholars because many in academic circles still question whether a church leader receives a call from God to be in leadership or rather they just prepare themselves for leadership (White, 2015). Christian scholars believe that God makes the church leader successful, and their success has nothing to do with the leader's personality or values (White, 2015). White (2015) documented that there remains a 20% to 30% attribution rate that exists for new ministers who graduate from college or seminary. White suggested that having little information about a church leader's relevant

history could be a factor for why 59% of U.S. churches that have fewer than 100 members and followers. White argued that discovering a church leader's traits, skills, or behaviors would help to place the right person to head the local church in any area. While existing literature points to the profound impact that leadership has on the church, there remains a scarcity of research that pinpoints the actual leadership characteristics, behaviors, and styles that contribute to church growth, community influence, and follower support.

Burns, Shoup, and Simmons (2014) posited that church leaders could have the right gifts, passions, skills, and purpose to make good leaders, but they lack the essential characteristics to become successful leaders who leave a legacy. According to Burns et al., church leaders need more than the outer qualities of a leader. Instead, they need inner qualities, like integrity, self-awareness, self-discipline, people skills, and spiritual maturity. I sought to investigate the important issues and controversies regarding the church leadership model and explore the inner and outer leadership qualities, behaviors, and skills categorized to deem church leaders as being successful. The styles of leadership that are perceived as the best type of leadership for the Philadelphia local church are as follows: Charismatic leadership, servant leadership, transformational leadership, and transactional leadership. This study strived to determine which style or combination of styles promoted the greatest follower support, inspire confidence among the community, and created organizational growth.

Nature of the Study

The qualitative method was appropriate for this research study because it is designed to gather data on the perceptions, experiences, and practices of church leaders in

the Philadelphia area. The case study method is the best research design for this exploratory study. The study has 3 participants and examines the methods of successful leadership for 1 nondenominational church. This study provided a blueprint to answer essential questions involving church leadership and the characteristics, styles, and behaviors that have the greatest impact on the followers, the community, and church growth (Cooper & Schindler, 2008).

The case study design provided insights of church leaders who have undergone personal, professional, and transformations within a nondenominational Christian church. Furthermore, an exploratory approach prohibits the researcher from manipulating the behavior of those involved in the study. The qualitative methodology appeared to be the most appropriate for the nature of this study because it can assist the researcher in getting a full understanding of the dynamics of church leadership and the damage of having weak leadership within the local church. As the researcher, I wanted to gain a clearer picture of how the leader's relationship with the church staff and the church congregation differ yet is intertwined to assist with the growth of the church, expansion of the mission, and interaction with the community. It is important to gain an understanding of the overall experience, responsibility, and daily routine of the church leader. In other words, I want to shed light on why some local church leaders are successful in leadership, and other leaders fail.

Qualitative research allowed me to gain a richer understanding of leadership within the church, and existing literature will provide the following:

- Research that describes the most impressive qualities of a church leader who encourages organizational growth and financial stability.

- Research that could provide information on church leadership that could be used by church leaders to increase performance levels, increase follower commitment, and influence a higher standard of progress for the local church.

Definitions

Agape. A Greek word that means the ultimate love (Patterson, 2003). This type of love that is shown by God himself, and it is the kind of love Christians are encouraged to have for others.

Authoritarian leadership. A style of leadership where the leader dictates and controls all decisions in the group and organization. This leadership style is about control (Chen, Eberly, Chiang, Farh, & Cheng, 2014).

Deoxyribonucleic acid (DNA). DNA is a molecule that contains genetic instructions about living organisms. Hess (2013) defined leadership DNA as the fundamental and distinctive characteristics or quality of someone or something, especially when regarded as unchangeable (Hess, 2013).

Hierarchical leadership. A leadership style that focuses on the relationship between leaders and their followers, their style of control, how the groups form under the guidance of leaders, and how leadership spreads across the organization (Pearce, Hoch, Jeppsen, & Wegge, 2010).

Leader. A person or individual who influences a group of individuals to work toward a common goal (Northouse, 2015).

Leadership. For this study, leadership is defined as a concept placed on an authority figure who can guide a church or group of followers in attaining a shared vision.

Mission. The mission statement of a church clearly defines why the church exists. The mission defines the nature, purpose, and role of the organization (Gordon, 2013).

NonDenominational Christian Church. Nondenominational churches are not part of a larger denomination. A denomination is a church organization that exercises some authority over the local churches that comprise it (Rainer, 2015). Examples of denominations are Southern Baptist, Baptist, Episcopal, Wesleyan, Methodist, Catholic, and various other denominations. Nondenominational churches go by many different names and hold to a wide variety of beliefs that could be in alignment with a variety of Christian practices.

Pastor. The pastor is an ordained minister in charge of a Christian church or congregation. A pastor is an overseer and the undershepherd of Jesus Christ. The New Testament in the Bible emphasizes the spiritual responsibility of the pastor rather than the authority of his or her role. The term pastor in this study refers to the senior person placed in a position to guide the church organization through a shared vision.

Spirituality. Spirituality is a broad concept relating to the spirit or soul that goes beyond one's natural ability. For this study, spirituality pertains to the character, integrity, moral behavior, and formation of an individual relationship between God and people (Finch, 2007).

Vision. Vision is a picture of a desirable ambitious future for the organization or church (Daft, 2012). Every church has to set clear goals for the future. The ability to reach these aims is the church's vision (Lazurek, 2015). Lazurek suggested that churches need to be able to communicate clearly the church's future as well as strategically plan how to arrive at that goal.

Assumptions

Simon (2011) said that assumptions are out of the control of the researcher. The assumptions are noted so that church leaders can examine and make informed choices about using leadership theories to guide their process of leadership development (King, 2014). The first assumption is that churches today are strategic in organizing a plan to fulfill their mission and reach the community. The second assumption is that church leaders must see the need to implement a strategic plan to provide structure, a systematic process, and effective leadership (King, 2014). The third assumption is that church leaders believe God is sovereign, which means that God is in control of the church ministry, the church leader, and the followers. The fourth assumption is that the church leader will follow God's revelation, which indicates that the church leader is allowing God to direct him or her regarding what to do for the congregation and the community. The fifth assumption is that church leaders would openly share their experiences and answer the research questions honestly.

Scope and Delimitations

Delimitations consist of boundaries that establish limits in a study (Lunenburg & Irby, 2008). According to Simon (2011), delimitations are in control of the researcher. Delimitations include the choice of objectives, the research questions, and the conceptual perspectives adopted by the researcher (Simon, 2011). This study was delimited to interview questionnaires relating to charismatic, servant, transformational, and transactional leadership. The participant base for this study explored church leaders who serve in a nondenominational Christian Philadelphia church. This study excluded lay

people of the congregation. The participants are categorized as senior church leaders, senior pastors, or pastors.

Limitations

Qualitative research methods are often used to explain the *why* and *how* regarding human behaviors, opinions, and experiences of local church leaders (Smith, Flowers, & Larkin, 2009). This study has several limitations. The circulation of the interview questionnaire consisted of a few church leaders in Philadelphia, which does not cover the entire population. In addition, this study was limited to people directly involved in leadership and the nondenominational Christian church sector. The reliability of the study will depend on the church leaders' willingness to be open and honest with their answers and experiences. The participants were not randomly selected. The researcher developed a list of potential research participants who are either known, referred by colleagues, or identified from published stories in local newspapers that cover the leader's active work in the church. The sample size of three church leaders in one major city created an inability to clearly identify similarities, characteristics, and strategies used by the nondenominational church in various geographical areas and among different cultures.

Significance of the Study

This study is significant in identifying successful strategies, concepts, and behaviors for church leaders to promote growth, community involvement, and follower support for the church organization. In this study, I attempted to provide a means for church leaders to develop a better understanding of behaviors, characteristics, and methods to influence followers and the community. The participants of this study should have a better understanding of how to implement the church's vision and mission. King

(2014) defined the mission of the church as (a) the character of a church as a whole regarding what it is and what it is not, (b) what the church stands for and what the church refuses to stand for, (c) the church's commitment to revealing what the church will and will not do, and (d) the church's capability to show the needs and plans to structure the organized ministries. According to King, the vision statement of the church is the perspective the leader possesses through illustrating the future of the church and the direction the church is pursuing.

Studies of church leadership may support efforts to identify factors contributing to the success of the church as the fastest growing corporation in the United States. Scholars knowledge of church leadership traits and behaviors could assist in recruiting the future leaders and training current church leadership (White, 2015). King (2014) stated that many church leaders are looking to empower people to serve and offer their gifts to expand the vision and mission of the church.

In recent years, the nondenominational church has sought to correct some of the excesses of authoritarian and hierarchical leadership (Ogden & Meyes, 2007). Despite the changes, leaders need preparation to serve in leadership positions. Leaders are given significant responsibilities and have to demonstrate their ability to lead (Ogden & Meyes, 2007). Northouse (2015) identified the four concepts of leadership as a process, some form of influence and effective communication of a shared vision. Effective church leadership represents a paradigm for organization transformation (Fry & Matherly, 2008). Churches have played a vital role in the business sector and economy. The economy is competitive. Many church leaders are appointed the task of strengthening the community and followers of the church organization (Lee, Chen, & Lee, 2015).

Jenkins (2013) suggested the basis for real leadership is a selfless devotion and strong character. The Christian community has endured years of corrupt leadership in the church from leaders who confess to being called by God to lead (Rimes, 2011). In this age of corporate scandals, leadership corruption, and organizational failure, the importance of understanding and searching for the most effective leadership behaviors, strategies, principals, and practices are vital to the survival of the U.S. church. Myatt (2013) said:

Our world is suffering greatly at the hands of people who have placed their desires to be right above the desire to achieve the right outcome. They confuse their need for an ego boost, their quest for power, and their thirst for greed with leadership. Many of the symptoms of poor leadership we see today may seemingly resolve themselves in the near term, but the greater problem will not go away on its own. (p. 26)

Churches all over the world have become increasingly concerned with understanding and searching for leadership that can set up high-performance teams with the ability to create organizational growth and a powerful community influence, as well as finding leaders with integrity, morals, and influential styles (Jing & Avery, 2008; Riaz & Haider, 2010). According to van Dierendonch (2011), church organizations are increasingly seeking leadership that embraces ethics and concern for society in reaction to the numerous high-profile scandals. Given the emerging consensus between both church and business, the need for appropriate leadership in the church is a necessity. Ololube (2013) claimed that leadership involves the leader's ability to aim at achieving particular ends and ensuring a cohesive and coherent organization in the process. The

church's aim and expected end should be the vision and mission that was set forth by the organization. For the purpose of this research, the church is defined as an organization that is made up of the local body of Christian believers who appoint church leaders to serve as spiritual leaders, managers, and church legislators.

Research from the topic added to existing literature supporting successful companies including Papa John's Pizza, The Apple Corporation, Cardone Industries, Chick-Fil-A, TD Industries, Southwest Airlines, Taco Bell, and Pizza Hut, which currently incorporate the church leadership model into their organizational structures (Fry & Slocum, 2008). Companies like Yahoo, IBM, Hewitt Packard, and UPS have been transformed by following the church leadership model for leadership (Bersin, 2012). Bersin (2012) believes that it is not the chief executive officer that makes the company successful, but it the leadership strategy that matters.

Summary

Effective leadership is a product of the leader's heart, but must importantly there are various characteristics and behaviors that make leadership effective. This study provided evidence to properly identify the behaviors, characteristics, and strategies which emerges as a result of the data collection, analysis, and interpretation. The summary of the data and themes enabled me to provide supporting evidence for the primary challenges of church leaders in the Philadelphia area.

Ineffective leadership can damage the internal and external relationships of the church. Organizational bureaucracy at times drains church leaders. Bureaucracies includes traditional systems that are outdated, creating a decrease in church membership, church closures, and leadership. Nonprofit organizations, churches, or for-profit

organizations all share the same need: Adequate leadership. The data collected explored some of the best church leadership strategies to assist church leaders to reach spiritual and corporate goals of the church organization. They claim that church leaders should be people of character or moral to be effective leaders, and they should have the ability to make a positive impact on the world.

The study explored behaviors, characteristics, and strategies used by successful nondenominational church leaders in the City of Philadelphia. The church leaders were questioned regarding the positive and negative experiences of leadership, the internal and external influences that are deemed as successful, and resources needed, obstacles and advancements, experiences, educational training, and spiritual resources needed to thrive within and outside of the church. The participants who took part in this study were given the opportunity to provide, in their own words, their experiences, thoughts and feelings regarding their leadership performance and success. The data obtained was considered useful for current and future church leaders in the local nondenominational church as it relates to this study.

The literature review that follows in Chapter 2 examines church leadership and look at the holistic approach to church growth. When businesses do not do well, they go out of business. When churches do not do well, they close and leave the members of the congregation fighting to keep the faith.

Chapter 2: Literature Review

Phillips (2014) discovered that leadership in any age challenges church leaders to bring the message of the Gospel to a contemporary culture. How people perceive the church, their receptivity to the Gospel of Jesus Christ has created a huge shift in what the Christian community that is called a new awakening (Ott, 2002). The church needs a leader with the right behaviors, strategies, principles, and practices to help direct the church's vision and mission. Church organizations are dynamic and complex, creating a broad range of challenges for church leaders to meet these demands of the congregation. Leaders must acknowledge a call from God, hold sufficient knowledge of the church and possess skills and special abilities. Church leaders must possess the efficacy needed to employ those capabilities across the dynamic and complex church organization (Hannah, Avolio, Chan, & Walumbwa, 2013).

Leadership comprises behaviors rather than a position (Ambler, 2013). Ambler (2013) said that leaders take responsibility for making decisions and bringing change. According to Ambler, leaders have the ability to empower people to discover their greatest potential. Interest in leadership has increased over the last 100 years, and some different leadership theories have been introduced to explain how and why certain individuals outshine others in leadership. This literature review comparatively analyzes church leadership regarding the impact of organizational growth, follower support, community involvement, and leadership development. There are many differing theories and ideas about leadership.

Many views on leadership theory were considered for a gainful perspective of the influence of the most effective leadership style for the nondenominational Christian

church in Philadelphia. Gibson and McDaniel (2013) noted that to gain an understanding of the best practices and processes of a leader, a researcher must study the individuals involved with the organization and the groups of that organization. Church leadership practices must include the leaders' beliefs, values, personalities, and behaviors. Parris and Peachey (2013) stated that the study of leadership is a critical factor in understanding the success of a church or organization. This study explores four leadership theories that are believed to line up with the teachings of Jesus Christ. The theories and behaviors explored for this study are as follows: charismatic leadership, servant leadership, transformational leadership, and transactional leadership.

Literature Review Strategy

The internet has resources for exploring information regarding leadership theories in general and church leadership in particular. A search revealed a number of websites and books associated with charismatic leadership, servant leadership, transformational leadership, and transactional leadership. There were various case studies that explored reshaping the church through effective leadership. For the purpose of this study, I only use peer-reviewed journals, published articles, published doctoral dissertations, and books.

The Church Organization

Austin-Roberson (2009) identified the church as a living organism. The word *church* derives from the Greek word *ekklesia* and originally meant a called-out assembly. A called-out assembly is a group of people that God has handed picked. The churches create local assemblies throughout the world, and the assemblies have a spiritual nature that makes them unique from all other organizations. Warren (2012) stated the church is

an organization, but there is no clear organizational structure illustrated in the Bible. Warren believed God intentionally gave no instructions on the church structure because the church has to adapt to difference stages, ages, and cultures. Scripture gives two general principles about organizing, structuring the church, and creating growth. The first principle is to structure the church around the purposes for which God instituted the church, to save lost souls (Bunch, 2013; Warren, 2012). The second principle is to organize the church around the gifts, skills, and talents of the followers (Warren, 2012). Stetzer and Dobson (2007) stated that no two churches should operate or look the same. However, church leaders can learn from other leaders (Stetzer & Dobson, 2007).

Three Types of Congregations

Vincent (2014) revealed there were over 37 million Christian congregations in the world in 2014. According to Vincent, an estimated 50,000 new Christian congregations are formed around the world each year. There are an estimated 34,000 denominations of churches in the world and an estimated 1,200 denominations of Christian churches that reside in the United States alone (Vincent, 2014). King (2014) discovered that due to dynamic changes in the American church, congregations now fall into three types of congregational structures: Traditional, transitional, and transformational. King suggested that all three types of congregations are vital to meeting the needs of people, reaching people in the community, and building a vigorous church.

Traditional Church

According to King (2014), the traditional congregation focuses on the pastor as the primary leader, teacher, and preacher. In the traditional congregation, the followers are expected to be present for every event, meeting, or gathering. White (2015) stated that

the traditional church is still the dominant model for the American church. White found that in 2003, there were 1600 house churches in the United States (carrying out religious services in a person's home). In 2009 the number of house churches rose to 30,000, and there were an estimated 6 to 12 million Americans who attended.

Transformational Church

In the transformational congregation, the pastor remains the first leader, but the pastor shares leadership. Pastoral care shifts from the pastor to other members of the transformational congregation. Stetzer and Rainer (2010) stated that the church treasures the concept of transformation because radical change is the heart of the gospel of Jesus Christ. According to Stetzer and Rainer, the power of the Christian message changes lives, churches, and communities. The concept of transformation and efficient leadership complement each other and are connected (Stetzer & Rainer, 2010).

The church must go through a transformation because people are falling away from it. Rainer and Rainer (2010) listed ten reasons people leave the church once they are old enough to make that decision: (a) they tired of church; (b) members of the church appear to be judgemental or hypocritical; (c) they went off to college and no longer attend any church; (d) work schedule interferes with the church schedule; (e) they moved too far from the church to commute; (f) schedule is too busy to attend; (g) they do not feel connected to the people in the local congregation; (h) they disagree with the church on political, social, or spiritual issues; (i) they prefer spending more time with family or friends outside of the church; and (j) they were only attending church to please others. The only way the American church can survive is to transform itself based on the culture and the needs of the community.

Transitional Church

King (2014) defined the transitional congregation as a group of individuals with increased vitality to revive the Christian community and shift from the traditional to transitional approach. Gardner (2012) suggested that the transitional church works together and unifies the church. According to Gardner, the transitional church matches the church and pastor together. Gardner suggested that this structure of church organization incorporates faith, commitment, trust, and love into the daily organizational processes. The transitional church explores new ways to unify the church and the community, while the traditional church never changes their methods of reaching out to the community.

Austin-Roberson (2009) argued that churches should be more than corporations, organizations, and institutions. The church may have a local assembly, but the spiritual nature of the church affects every aspect of that organization. The church has both human (organizational) and godly (spiritual) attributes (Austin-Roberson, 2009). Austin-Roberson suggested that if church leaders support applying the organizational and spiritual principles of managing, then they can meet the challenge to reach people in the community, obtain success in their organization, and have church stability. Table 1 illustrates the three congregational styles.

All three types of Christian congregations have a common belief that each believer has taken part in a personal conversion that caused them to be *born-again* or *saved*. The Bible is God's inspired Word for humankind and serves as the final authority for every Christian believer. The foundation of the Christian faith is that Christ died on the cross (Good Friday) for the sins of the world and was resurrected on the third day

(Easter Sunday). Christians believe Christ is now seated on the right-hand side of the Father (God's throne) and have become the Christian believers risen King and Savior for all mankind. Lastly, Christians believe they will be raptured in the end times. That is a time in history where the church will be caught with Christ, and the unbelievers will be left here on the earth to suffer under the leadership of the Anti-Christ.

Table 1

Features of Christian Congregations Based on 3 Congregational Styles

Congregation style	Congregational features	Type of churches in which the style is mostly found
Traditional Church	<ol style="list-style-type: none"> 1. Contemporary worship 2. Sing old hymns 3. Formal church services 4. Perpetuates the changes in the church 	Denominational Church
Transformational Church	<ol style="list-style-type: none"> 1. Seek new ways of conducting services 2. Uncontemporary worship and songs 3. Involve kids and young adults in the corporate worship and service 4. Motivate followers to share the Gospel through organized missions. 	Nondenominational Church
Transitional Church	<ol style="list-style-type: none"> 1. Insist on unity 2. Abide by the Holy Scriptures 3. Require 100% participation 4. Believes the church must serve the world 	Denominational and Nondenominational Church

Nondenominational Christian Church

Rainer (2015) discovered while working five years on a research project that nondenominational Christian churches were becoming the second largest Protestant group in America. The Southern Baptist denominational church remains the largest.

Rainer uncovered information about the growth of the nondenominational church. First, there are more than 12 million people who attend nondenominational churches (Rainer, 2015). Second, there are over 35,000 nondenominational churches in the United States (Rainer, 2015). Last, nondenominational churches represent 88% of the counties that make up the United States (Rainer, 2015).

Stetzer (2015) CNN discovered that ignoring nondenominational churches will cause you to miss churches with 25,000 or more attendees. Many well-known mega-churches are nondenominationally unaffiliated. Despite recent data from LifeWay Research, which found most Americans are open to nondenominational churches, many pastors feel they can be more effective by not promoting their nondenominational affiliation.

Church Leadership

The principles of church leadership have gone through a redefining (Rimes, 2011). According to Rimes (2011), the days when church leaders have the ability to rule with control, domination and manipulative antics are no longer acceptable. Bunch (2013) believed that Jesus was the greatest leader. Bunch noted that Jesus exhibited two characteristics that church leadership should follow: (a) Jesus was always God-centered and (b) Jesus was always servant-hearted. Bunch further asserted that Jesus was the ultimate authority and he never lorded his power to suppress others. In addition, Jesus always used his power and authority for the good of others. Indeed, several researchers have argued that the concept of leadership found in basic biblical principles offer effective leadership that church leaders have been encouraged to follow (Blanchard & Hodges, 2003; Sendjaya & Sarros, 2002; Spears, 2010). Blanchard and Hodges (2003)

argued that Jesus taught his disciples “how they were to lead” (p. 110). Researchers have also asserted that church leaders have the responsibility to clarify the organization’s culture and values, as well as set an example for followers, envision the future, enlist others, search for opportunities, experiment and take risks, foster collaboration, and strengthen communities (Kouzes & Posner, 2007).

Today, many Christian church organizations struggle to attract the talented senior leaders they need to create social change and to make a lasting impact in the world (King, 2014). The very nature of the church makes offsetting the sector’s leadership deficit all the more difficult. The church decision-makers tend to focus on how well an individual preaches the Gospel of Jesus Christ and not the character of the individual. Unlike businesses, most churches cannot cultivate their supply of future leaders. Successful corporations routinely invest vast amounts of time and money into attracting talented junior managers and developing them into effective leaders. Most churches (even larger ones) are too small to provide meaningful career development opportunities for their future leaders. Churches cannot afford the huge investment in recruitment and human resource departments, especially when boards, members, funders, and donors view such expenditures as wasteful overhead (Beeley, 2012; Bunch, 2013; Tierney, 2006).

Church leadership presents many unanticipated challenges to those who serve the church (Elkington, Meekins, Breen & Martin, 2015). Elkington and Lotter (2013) stated that three church leaders a day in North America leave their ministry position because they have provided poor leadership to meet the church’s desirable objectives. Smith (2014) claimed the church is facing a real leadership crisis, due to leadership burnout and the number of people who walk away from church leadership positions. Some formal

theological programs and schools provide education in the Bible and ministry, but they do not equip ministry leaders to navigate the complex system of the church (Elkington, Meekins, Breen & Martin, 2015). The traditional modality of preparing leaders for the local church has declined during the rapid change within the 21st century, while social change has rapidly altered the landscape of church leadership (Elkington et al., 2015; Woolever & Bruce, 2012).

Loehr (2015) conducted a study on the skill set that is needed by 21st-century leaders in all organizations and listed the following: (a) Must have a high emotional intelligence level that provides a high degree of relationship involvement with followers; (b) must have a purpose for the work they do, which becomes their driving force; (c) must be lifelong learners to remain knowledgeable of the vast movement of technology and the changing fabric of the world; (d) must have an understanding of diversity and the will not to fold under pressure; and (e) must, as church leaders of the 21st century, have an entrepreneurial mindsets that will ignite innovation.

Pastoral Leadership

Pastoral leadership flows from the theological perspective of the church. In the church world, pastors carry a depiction as the overseer of the congregation (King, 2004). Bunch (2013) defined the word *pastoral* by identifying the pastor as an individual who accepts the role to be responsible for the congregation or an individual divinely placed by God to lead a congregation in a godly direction. The pastor is the ministerial head of the local church and is bound to help followers follow God, learn the teachings of Jesus Christ, and be productive citizens (Jeunnette, 2010; McEachin, 2011). Beeley (2012) documented the beliefs of early theologians who believed when a congregation chooses a

pastor, it must be an individual who possesses characteristics that echo the qualities of Jesus Christ.

Edmondson (2015) found that church leaders' first responsibility has to be to maintain a spiritual relationship with God followed by a business relationship with followers. According to Edmondson, pastors do not have to be business minded, but they should surround themselves with wise counsel, which entails accepting solid advice that enables leaders to avoid making poor decisions and avoidable mistakes. King (2014) suggested that pastoral leaders organize themselves based on the church's denominational traditions, as well the congregation size and complexity. People within the congregation have to perform operational and administrative duties. Pastors should not be controlling or try to handle too many things, or they face the possibility of burnout. Rainer (2014) discovered that the expectation of a pastoral leader is endless. Pastors seek to create healthy churches that grow. Church growth creates the need for added church administrative staff to deal with budgets, finances, and business matters (King, 2014; Rainer, 2014). Kidder (2011) stated that church growth stems from the church and the leader following the Great Commission of the church, to spread the gospel of Jesus Christ throughout the world and meet the needs of people.

Essential Characteristics of Church Leaders

Shadraconis (2013) compared effective church leaders to heroes. The word *hero* has connotations with challenges, adversity, trouble, and victory (Shadraconis, 2013). Shadraconis added that effective leaders in all types of organizations, bring order to disorder, and they have a supernatural talent that assists them in achieving their set goals. Church leaders are mythical heroes who are championing causes for the poor and

disenfranchised (Shadraconis, 2013). The leaders of the church defend their held beliefs of the Bible closely and navigate the church through a changing society (Shadraconis, 2013). Smith (2015) comprised a list of what a successful church leader considers when establishing an active church: (a) The purpose of the church in the community; (b) the need to identify the people in the community and create community engagement; (c) determination of what type of influence the church would create; (d) maintenance of a team structure that each person invested in the church has some involvement with its production; (e) decision making and implementing those decisions; (f) preparation of newcomers and the process that each new member must follow; and (g) institution of methods for how resources, finances, and materials distributed for the betterment of the church's mission.

Church leaders can have the right gift, a passion for leading, and good skills, but the ability to be an effective leader requires more (Burns et al., 2014). Burns et al. (2014) stated that effective leaders need more than gifts. Effective leaders need to have the right attitude, attributes, and components that make up the right stuff, which is the essential inner qualities to creating change in the world in which we live (Burns et al., 2014). In addition to effective behaviors and concepts, there are qualities and characteristics church leaders are expected to display and exhibit.

Character and integrity. Ogden and Meyer (2007) wrote that Christian leaders are people of character. It is important that these leaders stand out from the crowd, but most importantly, the focus is on what these individuals do. Granberg-Michaelson (2004) suggested that Christian leaders must pay careful attention to the three the things that tend to destroy them: "money, sex, and power" (p. 16). Granberg-Michaelson purported that

church leaders should have integrity, keep their word (do what they say), and handle money honestly. Church leaders must treat those around them with decency and respect. Leaders are human, but they must keep their lust in check and seek to minimize destructive behaviors because they are accountable to God and have a responsibility to followers (Smith, 2015). Seijts, Gandz, Crossan, and Reno (2014) discovered that church leaders must have knowledge of an individual when recruiting, selecting, promoting, or developing future leaders.

Spiritual maturity. Spiritual maturity is a quality that is important for church leaders. They are apprentices of Jesus Christ, and they much learn from their master teacher (Burns et al., 2014). Spiritual maturity makes church leaders open and available to God. Burns et al. (2014) conceded that the most effective leaders are not perfect people, but they accepted the call from God and are willing to do whatever they can, with God's help, to do God's work. According to Merriam-Webster dictionary, individuals who are naturally mature are fully developed and have a mature outlook on life. When church leaders are spiritually mature, they display the mental and emotional qualities of an adult.

People skills. A leader must know how to get along with people. Therefore, church leaders need to possess good relationship and interpersonal skills. Goleman, Boyatzis, and McKee (2002) stated that leaders could possess gifts and abilities, but if they do not have social competence, which involves social awareness, empathy, and relationship management, these leaders will be ineffective. Dallas (2014) discovered that it is vital to any organization for the leader to have excellent people skills. Dallas conducted a study that showed 75% of business success interlocks with the first

impression of the leader. Also, Dallas listed core competencies for leaders including emotional intelligence, building connections with other people, and empathy.

During this era, the church is in need of good leaders who are people with real characters. Character is not what individuals display when people are watching, but a true leader exercises good character even when no one is watching. Leaders' characters outweigh their reputation. President Abraham Lincoln said, "Reputation is the shadow. The character is the tree." Burns et al. (2014) identified the characteristics that must be coupled with the style of leadership to bring growth, success, and stability to the church leader. Throughout history, experienced leaders have provided real leadership but did not have the inner qualities that include good character, integrity, self-awareness, self-discipline, people skills, and spiritual maturity (Burns et al., 2014). Special inner qualities cause the leader to stand out and make the leader effective among the followers and community.

Leadership Theory

Leadership has been considered one of the most critical components in the success of the organization (Daft, 2011; Khan, Asghar, & Zaheer, 2014; Landis, Hill, & Harvey, 2014; Northouse, 2015). In the 21st century, effective church leaders need to emphasize the characteristics, behaviors, and the ability to create growth and stability for the church. A survey of the literature, research, and a historical overview presented the past and current theories that contribute to a balanced discussion of this new age of church leadership (Allen, 2015). Many leadership styles create success for different organizations all over the world (Khan et al., 2014). Khan et al. (2014) conducted a study

on leadership and learned that each leadership style has an impact on the activity of the church.

Bushra, Usman, and Naveed (2011) researched how leadership styles influence follower performance. Nelson and Cohen (2015) conducted a study of leadership behaviors that create success for an organization. Nelson and Cohen firmly believe that leaders must have certain behaviors to create growth, increase follower support, and influence the community. It is important for leaders to place a high priority on the behaviors, characteristics, and styles they display for effective performance (Bell, 2013; Bunch, 2013; Lee, Chen, & Lee, 2015; McCleskey, 2014; Northouse, 2015; Nelson & Cohen, 2015). Leaders matter because of their formal and informal influence and power on the followers' attitudes and actions (Frederickson, Smith, Larimer, & Licari, 2012). Leaders establish patterns of communication, set policies in place for the organization, and develop systems to establish a healthy church (Moynihan, Pandey, & Wright, 2012).

Charismatic Leadership

Spahr (2015) stated that charismatic leaders are from all walks of life. Many researchers stand firm in their belief that charisma is not a set of learned behaviors (Owens, 2015). Owens agreed that either an individual has the charisma or an individual do not have charisma. Spahr (2015) listed the type of organizations wherein charismatic leader serves in the top position: businesses, churches, politics, and social movements. Bell (2013) claimed that charismatic leadership is easily identifiable. A charismatic leader is perceived to be energetic in motivating followers, igniting excitement and commitment to the team (Amanchukw et Al., 2015). Charismatic leadership can impact followers in the following ways: (a) encouraging followers to be contingent with the

vision and mission articulated by the leader, (b) fostering strong internalization of values and goals set by the head of the church, (c) providing a strong personal and moral commitment to the leaders' shared values and goals, and (d) encouraging followers to transcend their self-interests on behalf of the organization (Bell, 2013; Evans, 2014; Lopez & Ensari, 2014; Spahr, 2015). Bell (2013) found that charismatic leaders engage in extraordinary behaviors and display substantial expertise. Bell listed the following character traits of the charismatic leader: communication, vision, trust, and delegation of authority.

Spahr (2015) discovered that charismatic leaders use charm and persuasiveness that are driven by personal convictions for their cause. Charismatic leaders have powerful symbolic behaviors that followers respect, and that helps develop favorable perceptions (Vlachos, Panagopoulos, & Rapp, 2013). Evans (2014) defined the charismatic leader as one who is a skilled communicator, is verbally eloquent, and possess the ability to communicate to followers on a deep and emotional level. Most leaders acknowledge that a charismatic church leader appears to attract loyal and supportive followers (Owen, 2015).

Dr. Martin Luther King, Jr. Dr. Martin Luther King, Jr., was commonly called a charismatic leader who used powerful oratory, an engaging personality, and unwavering commitment to creating change for millions of people (Evans, 2014; Spahr, 2015). Dr. King's powerful speeches and his conviction for peaceful protest ignited the Civil Rights Movement. On August 28, 1963, Dr. Martin Luther King, Jr., at the age of 34, led a march on the U.S. capital, Washington, DC, that drew more than 200,000 people (Evans, 2014). It was on that day that Dr. King delivered and galvanized a nation with his

famous “I Have a Dream” speech (Evans, 2014). A year after the march to Washington, the Civil Rights Act of 1964 was passed and put into law (Spahr, 2015). At the age of 35, Dr. Martin Luther King, Jr. won the Nobel Peace Prize (Evans, 2014).

Characteristics of charismatic leadership. Charismatic Leadership involves a sense of style, flair, and confidence (Bell, 2013; Spahr, 2015). Charismatic leaders have qualities that are hard to define but attract followers and inspire people to move into action. The following are some of the most prominent characteristics of charismatic leadership:

1. **Communication.** Charismatic leaders have extraordinary skills in communication (Ensari, 2014). This skill helps the leader to motivate followers through tough times and stay grounded when things are good (Bell, 2013; Evans, 2014; Lopez & Ensari, 2014; Spahr, 2015).
2. **Spiritual Maturity.** Though they have a very powerful personality, a charismatic leader is known to be spiritually mature and a person of character (Burns et al., 2014; Spahr, 2014). Their wisdom and knowledge have accumulated over their life span and through their real-life experiences (Evans, 2014; Stewart, 2012). Charismatic leaders are believed to behave in a mature and responsible manner on all occasions (Stewart, 2012).
3. **Humility.** Charismatic leaders have a sense of humility. They place much value on the members of the church and have the capacity to listen truly to their concerns. The charismatic leader can convince the congregation of the value that they bring to the organization (Carney, 2010). Also, the leader shows the followers how their contributions will impact the strategic interests

of the church. They inspire great loyalty from the members of the church and staff (Beeley, 2012; Bunch, 2013; Carney, 2010; Evans, 2014; Spears, 2010).

4. Compassion. A charismatic leader is believed to be compassionate (Beeley, 2012). Charisma, at times, may not be enough because a possibility exists that it could disintegrate into mere hero worship. Compassion, integrity, honesty, and fortitude are also qualities that charismatic leaders exhibit (Beeley, 2012; Burns et al., 2014; Bunch, 2013).
5. Substance. Charisma can exist without substance, but only for a very short time (Bell, 2013). Flashy and glitzy behavior may capture the attention of people, but eventually, they will want something substantial beneath the façade (Beeley, 2012; Bunch, 2012). A charismatic leader must not only talk but must do be a person of action. Charm gets the attraction, but it is a substance that wins the followers (Bell, 2013; Beeley, 2012; Bunch, 2013; Evans, 2014; Lopez & Ensari, 2014; Spahr, 2015).
6. Confidence. It is usually obvious to the observer that charismatic leaders are truly confident (Flanigan, 2013). They are the glass half full kind of people and are comfortable with who they are. The charismatic leader understands who they are and do not try to be anyone else (Evans, 2014; Owen, 2015). Charismatic leaders are secure and confident enough to be comfortable being themselves (Bell, 2013; Flanigan, 2013; Owen, 2015; Spahr, 2013).
7. Positive body language. One of the first things that people notice about charismatic leaders are their warm, open, and positive body language (Spahr, 2015). They make eye contact with the person with whom they are talking,

smile, and introduce themselves to strangers and exhibit genuine joy when making a new contact (Owen, 2015). They have an endearing swagger and authenticity (Bell, 2013; Owen, 2015; Spahr, 2015).

8. **Listening skills.** Charismatic leaders are excellent listeners. When they listen to their followers, they do not fidget or look distracted. A charismatic leader pays attention to what is said and listens with interest (Flanigan, 2013). This leader is engaged in the conversation and responds with empathy (Hamstra, Van Yperen, Wise, & Sassenberg, 2011; Sadeghi & Pihie, 2012; Zhu et al., 2012).
9. **Self-monitoring.** One of the attributes of charismatic leaders is their ability to be mindful of their actions (Carney, 2010; Beeley, 2012). They are aware of their powerful personality and the fact that their followers are watching them constantly. For this reason, these leaders consider it necessary to portray a good image of themselves to their followers at all times (Jeunnette, 2010; McEachin, 2011). This image can be achieved only with self-monitoring (Beeley, 2012; Bunch, 2013; Carney, 2010; Jeunnette, 2010; McEachin, 2011; Pekerti & Sendjaya, 2010; Ramer, 2008; Waterman, 2011).
10. **Self-improvement.** Charismatic leaders understand the qualities that make them different from others and these qualities that get them attention (Isaacson, 2011). They are aware of how important it is to improve themselves continually (Blumenthal, 2012; Hamstra et al., 2011; Isaacson, 2011; Owen, 2015; Sadeghi & Pihie, 2012; Zhu et al., 2012).

Servant-Leadership

Greenleaf (1977) originated the term *servant-leader* in the 1970s. Many theologians would argue that Jesus Christ was the greatest servant leader (Marina & Fonteneau, 2012). Marina and Fonteneau (2012) suggested that Greenleaf's definition of a servant leader is individuals who have the heart to show concern for their followers. Marina and Fonteneau posited that servant leaders help to build the community within the institutions they lead, to offer hope, and to show commitment to social change. Korten (2006) found that when power resides along with people in their communities, the result ignites life and the flourishing of innovation. Korten also noted that when the power of the people extends to distant governments or organizations, the vitality leaves the community. Thus, local centers of authority, unity, and change are essential to a healthy church body because of community support.

Udani and Lorenzo-Molo (2013) identified the moral foundation of a servant leader as having the following core values: integrity, spirituality, exemplary character, humility, simplicity, authenticity, courage, people-centeredness, and gentility, which is showing grace under pressure (Acevedo, 2012; Blanchard, 2010; Greenleaf, 1977; Spears, 2010). Pekerti and Sendjaya (2010) stressed that across cultures, industries, and leadership theories, servant leaders are more likely to display moral and ethical behaviors.

Rangan, Chu, and Petkoski (2011) illustrated that many companies' failures are due to their organizations' link to their financial success. Corporations that focus solely on commercial gain, civil societies, and governments ultimately result in an organizational pitfall. Acevedo (2012) recognized that one of the hallmarks of servant

leadership is people-centeredness. Servant leaders particularly focus on the transformation of followers (Blanchard, 2010; Greenleaf, 1977; Shekari & Nikooparvar, 2012; Spears, 2010; Udani & Lorenzo-Molo, 2013; Wong & Davey, 2007).

Many researchers of the servant leadership theory have identified religious overtones in the principles of Greenleaf's theory. Winston and Ryan (2008) revealed that the priority of serving others is a core principle of many religions, including Islam, Christianity, Judaism, Hinduism, Buddhism, and Taoism. Yu (2007) identified servant leadership with Christianity, largely based on the biblical accounts of the importance of a leader performing in a serving capacity (Sendjaya & Sarros, 2002). Jesus Christ has taken the label as the greatest example of a servant leader (Greenleaf, 1977; Sendjaya & Sarros, 2002).

Sendjaya and Sarros (2002) discovered several studies that argued spirituality and humility are the motivating factors for servant leadership. The servant leadership model has become an area of interest for many professions and organizations. According to Austin-Roberson (2009), spirituality in the workplace is an increasing trend. Experts believe that more than ever, workers in the United States are looking to bring religion and spirituality into the workplace (Austin-Roberson, 2009). The church's opportunity to capitalize on this trend and offer spiritual support to all organizations will require church leaders to redesign their strategies and outer boundaries to reach people on both spiritual and corporate levels (Austin-Roberson, 2009).

Finch (2007) argued that human beings be most authentically human when they form a relationship with God and others. Udani and Lorenzo-Molo (2013) built their research on the common belief that spiritually is a state of being inclined to go beyond

the apparent physical reality, which is consistent with the study of workplace spirituality that included findings by scholars (Gotsis & Kortezi, 2007). Gotsis and Kortezi (2007) reported that workplace spirituality had received growing attention over the last decade. Chan and Wyatt (2007) learned that when organizations pay closer attention to the needs of their employees, they create a sustainable competitive edge. Smalls (2011) suggested that if servant leaders provide an environment that enables employees to integrate their spiritual essence into their daily work activities, a high quality of service operates in that workplace. The recognition of spirituality would not only meet the needs of the individuals but also support the organization in achieving greater productivity and success.

Flint (2012) defined servant leaders as men and women who bring their purpose, passion, personality, and character with their God-given skills of leadership to an organization, including the Church. These combinations are essential to bring out the best in people, help businesses develop, and provide a sustainable process for success (Flint, 2012). Servant leadership is believed to be the answers to reversing the crisis many selfish leaders have created (Small, 2011). Flint firmly posited that servant leadership restores the loss of trust and respect among the leader and the follower, and works well in developing a new collaborative relationship among leadership, people, organizations, and communities. Flint further asserted that servant leaders could build the organization for which anyone dreams of working and every leader envisions leading. Hess (2013) spent several years researching what he called "the DNA" of high performing companies and espoused theories of leadership (p. 2). Hess discovered servant leaders promoted social change, organizational growth, and focus on the greater good for all. Therefore, Hess

claimed that servant leaders lead the most successful organizations. Servant leadership models the effectiveness of follower commitment, member support, and community involvement (Blanchard, 2010).

Cardone Industries. Cardone Industries is an organization that started in 1970 in a small house in the North Philadelphia area with two employees and one product for sale (Austin-Roberson, 2009). Today the company has over 6,000 employees in Pennsylvania, Texas, Canada, and Mexico. The company's product line has grown from one product to over 46,000 (Austin-Roberson, 2009). Austin-Roberson (2009) noted that Cardone Industries adopted the servant leadership model as a way of life and business. The organization has embedded spirituality, community commitment, and service to others within their organizational processes. Cardone Industries learned that people are the heart of their organization. This group listed their values as follows: (a) we value our people, (b) we value our work, (c) value our witness, and (d) we value our word. Their organizational objectives align with their values. The objectives are listed as follows: (a) honor God in all they do, (b) help people develop, (c) pursue excellence, and (d) grow profitably (Austin-Roberson, 2009).

Characteristics of Servant Leadership. This leadership role is highly motivated and committed to helping others (Freeman, 2011). Freeman described the essence of the servant leader as serving followers. Northouse (2015) found that the servant leadership approach demonstrates a positive impact on the performance in different organizations. Pekerti and Sendjaya (2010) identified six significant dimensions of servant leadership.

1. The humane leadership dimension. This dimension signifies a generous, compassionate, and modest style of leadership that represents a selfless leader

and follower commitment (Beeley, 2012; Bunch, 2013; Carney, 2010; Jeunnette, 2010; McEachin, 2011).

2. The authentic self-dimension. This dimension suggests that servant leadership flows out of a strong sense of whom people are, as opposed to what they do. An authentic leader leads with humility, integrity, accountability, vulnerability, and a secure sense of consistency displayed through valuable decision making. (Blanchard, 2010; Greenleaf, 1977; Spears, 2010; Wong & Davey, 2007).
3. The power distance. The power distance refers to the way power is distributed and how leaders are viewed (Smith, 2005). The power dimension suggests that followers who live in high power distance societies are less willing to question, challenge, and openly express disagreement with their leader than with their counterparts in low power distance societies (Smith, 2005; Thompson, 2002; Waterman, 2011). For example, Australia is a low power distance country while Hong Kong is at the high power distance side of the spectrum.
4. The responsible morality dimension. This dimension is the moral reasoning that servant leaders use to make sure that both organizational processes and practices are ethically justified (Nelson, 2003; Waterman, 2011).
5. The transcendental spirituality dimension. This dimension represents the behaviors that reflect the leader's self-awareness and interconnectedness as well as the church mission and church vision. This dimension enables the servant leader to lead a holistic, integrated, and productive life through service

(Beeley, 2012; Bunch, 2013; Carney, 2010; Jeunnette, 2010; McEachin, 2011; Pekerti & Sendjaya, 2010; Ramer, 2008; Waterman, 2011).

6. The transforming influence dimension. This dimension gives inspiration to the meaning and implementation of a shared vision (Wong & Davey, 2007). In addition, this dimension serves as emotional, intellectual, social, and spiritual values in the development of leadership and the follower articulation of service to others (Carroll, 2012; Parris & Peachey, 2013; Pekerti & Sendjaya, 2010; Shekar & Nikoparvar, 2012; Waterman, 2011; Wong & Davey, 2007).

Transformational Leadership

The transformational style of leadership stimulates an idealistic and optimistic outlook on the future of the church. Transformational leadership focuses followers on the long-term vision, facilitates change, and creates new ways of reaching the goals of the church (Hamstra, Yperen, Wise, & Sassenberg, 2011; Zhu, Sosik, Riggio & Yang, 2012). Lamb (2013) claimed that transformational leaders have the necessary qualities to motivate followers to go over and beyond the call of duty. Sadeghi and Pihie (2012) posited that the transformational leader could encourage followers to do more than required and help members to meet unexpected goals. Transformational leadership focuses on social values.

Researchers revealed this style of leadership proves most useful in times of distress and change (Diaz-Saenz, 2011; Sadeghi & Pihie, 2012). Zhu et al. (2012) proposed that the transformational leaders' character can influence, motivate, stimulate, and offer consideration for the followers. Transformational leaders who display a charismatic personality can set high standards to exceed the church's vision and mission.

This style of leadership can inspire followers to engage in shared goals and future undertakings for the church. Furthermore, transformational leadership stimulates the creativity and innovation of the supporters, as well as display significant consideration by paying particular attention to the needs, growth, and achievement of the followers (Yukl, 2010; Zhu et al., 2012). Nixon, Harrington, and Parker (2012) conducted a study of the transformational leader. Nixon, Harrington, and Parker (2012) ascertained that the followers of the transformational leader showed more commitment to the growth of the church and provided a high-performance level.

Steve Jobs. Steve Jobs was the former CEO of Apple, Inc. Jobs left a legacy as one of the most famous transformational leaders of the 21st century. In the beginning of Steve Jobs' reign as Apple CEO, The Apple Company was making an annual \$2 million in profits. Jobs' followers knew him to be a fiery visionary who processed intense and a combative management style of leadership, yet many called him a quiet genius (Markoff, 2011). Despite all of Jobs' transformational qualities, the Apple board ousted him in 1985. When he returned in 1986, he found the company struggling. Jobs used his transformational qualities to change a failing organization into an enterprise that earned an estimated \$1 billion a year, with sales that ballooned to \$200 million in a quarter. Jobs started with a vision and a desire to put a computer in every household (Blumenthal, 2012; Daft, 2012; Isaacson, 2011; Markoff, 2011; Myatt, 2013).

Jobs showed the actual characteristics of a transformational leader. He took the absolute risk and followed his vision of having a computer in every home all around the world (Blumenthal, 2012). He showed the ability to entertain new ideas; he enlightened

many people, and he appeared to be a true visionary (Blumenthal, 2012; Hamstra et al., 2011; Isaacson, 2011; Sadeghi & Pihie, 2012; Zhu et al., 2012; Vanacek, 2011).

Characteristics of Transformational Leadership. Transformational leadership characteristics are believed to have a great impact on the growth of the church and can place the church organization in a position to become a vibrant and powerful organization (Vanacek, 2011). Transformational leaders are believed to have the following characteristics that deem them successful:

1. **Internal motivation and self-management:** Transformational leaders find motivation from within and use that as the driving force to manage the direction of the church (Isaacson, 2011). The best natural form of motivation occurs when people truly love what they do and make sure that their values are aligned with their duties (Blumenthal, 2012; Hamstra et al., 2011; Isaacson, 2011; Sadeghi & Pihie, 2012; Zhu et al., 2012)
2. **The ability to make difficult decisions:** Difficult decisions are a part of being a leader. Transformational leaders do not back away or put off tough decisions (Blumenthal, 2012). Tough decisions produce easier decisions when aligned with a defined vision, values, goals, and objectives (Blumenthal, 2012; Isaacson, 2011).
3. **Humility and not becoming egotistical** People in positions of power could let their ego get the better of them. Transformational leaders keep their egos in check and do not let egos impede doing what is best for the goals of the church (Blumenthal, 2012). The benefit of ego checking is to ensure putting the church goals above personal gain, which encourages the best reaction from the congregation

(Isaacson, 2011). Transformation leaders understand that the church succeeds when they succeed in leadership (Blumenthal, 2012; Isaacson, 2011).

4. Willingness to take the right risks: Anyone can take a chance (Isaacson, 2011). Transformational leaders take calculated risks that result in many positive outcomes (Isaacson, 2011; Sadeghi & Pihie, 2012). They trust their instinct. Trusting their gut is easier when they have taken the time to research, evaluate, and get wise counsel from those around them (Vanacek, 2011). Failure to take the proper risks and make these difficult decisions will inhibit change and the ability of the church to grow (Blumenthal, 2012; Hamstra et al., 2011; Isaacson, 2011; Sadeghi & Pihie, 2012; Zhu et al., 2012).
5. Church and business consciousness: Transformational leaders share the collective consciousness of the church's business. The transformational leader understands what actions to take to evoke change, spur innovation, and make decisions that create growth (Sadeghi & Pihie, 2012). Because their values align with the church, they share a common purpose with the followers and do not view their positions in the church as little jobs (Hamstra et al., 2011; Sadeghi & Pihie, 2012; Zhu et al., 2012).
6. Adaptability: Transformational leaders adapt to change and seek new ways to respond to modify the church environment continually (Hamstra et al., 2011). They are open to change and are lifelong learners (Blumenthal, 2012; Hamstra et al., 2011; Isaacson, 2011; Sadeghi & Pihie, 2012; Zhu et al., 2012)
7. Willingness to listen and entertain new ideas: Transformational leaders understand that success is a team effort and that growth is derived from the desire

to be open and listen to the ideas of their followers (Sadeghi & Pihie, 2012).

Transformational leaders create intentional ways to hear the ideas of their teams and incorporate their insights (Hamstra et al., 2011; Sadeghi & Pihie, 2012; Zhu et al. 2012).

8. Being inspirational: People want to be inspired. Transformational leaders can inspire those around them to rise to the occasion (Koech & Namusonge, 2012). Inspiration comes not just from a formal motivational speech or simple recognition for a job well done. Inspiration comes from treating people as individuals and taking the time to understand what motivates and inspires them (Blumenthal, 2012; Hamstra et al., 2011; Isaacson, 2011; Koech & Namusonge, 2012; Sadeghi & Pihie, 2012; Zhu et al., 2012).
9. Proactive: Transformational leaders are proactive decision makers (Hamstra et al., 2011). They do not wait around for others to make decisions and then react. They are willing to take risks, try new things, and take an innovative approach to growing the church (Blumenthal, 2012). Transformational leaders understand how to manage risk and make decisions that are backed by research, many insights, and sufficient forethought (Blumenthal, 2012; Hamstra et al., 2011; Isaacson, 2011; Koech & Namusonge, 2012; Sadeghi & Pihie, 2012; Zhu et al., 2012).
10. Visionary: Being a visionary involves setting a realistic and concise mission, vision, and value system that fits the culture of the church (Blumenthal, 2012; Isaacson, 2011). Transformational leaders have the ability not only to communicate the vision with a passion but also to get every person to buy in and

work toward that vision with clear emphasis on the direction the church is pursuing (Blumenthal, 2012; Isaacson, 2011).

Transactional Leadership

Over the past 30 years, transactional leadership has become one of the most prominent leadership theories studied in the field of organizational behavior (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012). The transactional leader concentrates on the exchanges that occur between the leader and the follower. The transactional leadership theory relies on a system of rewards and punishments (Charry, 2012; Lamb, 2013). Today, many churches have paid staff and administrative positions, which implement some form of transactional leadership.

Lamb (2013) defined the transactional leader's job as creating structures, making it abundantly clear to the follower what is expected, and detailing the consequences for not meeting the leader's expectations. The followers tend to focus on fulfilling their self-interests while the leaders focus on giving clarity about the rules that ensure short-term success (Hamstra et al., 2011; Sadeghi & Pihie, 2012). The transactional leader emphasizes extrinsic rewards that include money and promotions as incentives (Sadeghi & Pihie, 2012).

John Schnatter. John Schnatter is an entrepreneur who built a global pizza franchise known as *Papa John's Pizza*. Schnatter followed the ethical approach, as defined by Carroll (2012), to center his organizational values, business practices, and daily processes on the concept of transactional leadership. Papa John attributed his success to hiring the best people, which does not necessarily mean hiring the most *experienced* people. "You look for people who are positive and who have integrity,"

Schnatter stated, “That's how my father taught me to train for aptitude, hire for attitude” (Clifford, 2014, para. 5). Clifford (2014) quoted Schnatter regarding his best pieces of advice for growing a business and managing employees:

You have to have three things. You have to have a passion for what you are doing, inspire to be the best in your class, and you have to have a business model that works. And so, as a franchisor, we give [franchisees] the ability to produce the best in their class, we give them a business model that produces, if you do the revenue. So their job is to be best in their class. And that starts with passion. It's all about attitude. If you think you can, you are right. If you think you can't, you are right. And so we are very keen on having people around us that have a great attitude, along with a can-do spirit. That starts with passion. (para. 9)

Schnatter noted four elements that contribute to business success: (a) You cannot control people, but you can manage people by giving them the resources and leading by example. (b) Love your business, love your employees, take care of your people, and give a lot to the community. (c) “You have to make mistakes to innovate” (Clifford, para. 12). Mistakes make you better, and (d) You must respect the interpersonal relationships, build collaborative alliances, not break them, and if you break them, you must put them back together.

Characteristics of Transactional Leadership. The transactional leadership theory involves leaders who exert power and control to obtain follower support by offering reward or punishment (Lai, 2011).

1. Extrinsic motivation: A transactional leader aims to get the desired goals through the performance of the team (McCleskey, 2014). The administrative

staff receives rewards for behaving in the expected manner and punished for any deviation (Riaz & Haider, 2010). The relationship between the follower and the leader is a transactional one based on accomplishments (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Schermerhorn, 2008; Wright et al., 2012).

2. **Practicality:** One of the most distinct characteristics of the transactional style of leadership is practicality. A transactional leader's approach to solving problems is one of pragmatism, and they take all realistic constraints and opportunities into account (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).
3. **Resistance to change:** The transactional leaders do not seek to transform things, and they tend to be highly resistant to change (Wright et al., 2012). The leader wants all processes to remain as they are and does not believe in improving working conditions to make things better (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).
4. **Discouragement of independent thinking:** These leaders do not encourage employees to act creatively or think for themselves (McCleskey, 2014). Independent thinking and risky actions are frowned upon because the leader is not innovative and believes that things are good the way they are (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).
5. **Rewarding performance:** Transactional leaders keep a watchful eye on the fulfillment of all team members based on specific goals and targets (Sadegi & Pihie, 2012). They are quick to notice when the staff members achieve a

predetermined goal, and the followers get rewarded appropriately. Similarly, the transactional leader tends to be aware of poor performance and will withhold rewards in such instances because the desired outcomes have not been met by the team (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).

6. **Constrained thinking:** Transactional leaders are happy to work within the existing systems and constraints to operate from outside of boundaries. They tend to think inside the box for solving problems. Transactional leaders may be able to handle everyday affairs, yet they are often stumped when faced with problems that require creative solutions (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).
7. **Passivity:** This leadership style focuses on maintaining the status quo. The leaders tend only to react and do not take proactive steps to prevent problems. The most important behavior associated with transactional leadership is establishing criteria for assessing and rewarding (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).
8. **Being directive:** Transactional leaders perform by micromanagement and direction. These kinds of leaders tend to be involved in every aspect of daily processes. Transactional leaders make all the decisions and employees must simply follow their directives and instructions (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).
9. **Emphasis on corporate structure:** The transactional leader places much importance on the hierarchy in the church, the church structure, and the

culture of the church. This leadership style complements rigid organizational hierarchy and adheres to the chain-of-command within the church (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).

10. Emphasis on self-interest: The motivational style of transactional leaders is one of appealing to an individual's self-interest. If employees achieve a certain goal, they exchange rewards. These leaders do not place emphasis on teamwork or achievement of group goals (McCleskey, 2014; Riaz & Haider, 2010; Sadegi & Pihie, 2012; Wright et al., 2012).

Similarities and Differences Among Leadership Behaviors

Similarities

Researchers have raised questions about whether the charismatic leader, the servant leader, and the transformational leader exchange behaviors, skills, and personality. Transformational leaders are often highly charismatic because they are capable of initiating and maintaining a significant level of change in the organization. Charismatic, servant and transformational church leaders display similar behaviors, yet each leader is unique in style. According to the three concepts, all three leadership styles incorporate the following: (a) influence, (b) vision, (c) trust, (d) respect or credibility, (e) risk-sharing or delegation, (f) integrity, and (g) high morals (Washington, Sutton, & Sauser, 2014; Zhu, Sosik, Riggio, & Yang, 2012). The charismatic, servant and transformational leader displays powerful symbolic behaviors; their followers tend to develop strong admiration and great respect for the church leader (Hamstra et al., 2011; Vlachos et al., 2013; Washington et al., 2014; Zhu et al., 2012). Scholars have argued that

all three leadership approaches be rooted in the charismatic leadership theory (Smith, Montagno, & Kuzmenko, 2004). A transactional leader does not bear a resemblance to the charismatic leader, the transformational leader, or the servant leader, because of the differences in the value systems of the leaders.

Differences

The primary difference among charismatic leadership, transformational leadership, servant leadership, transactional leadership is the focus of the leader. The charismatic leader's focus is divided between the church and the head because he or she cares a great deal about people's perceptions (Beeley, 2012; Bunch, 2013; Carney, 2010). The transformational leader's focuses on the church, the long-term goals, the ability to make valuable changes, and creating success for the church (Blumenthal, 2012; Isaacson, 2011). The servant leader's focus is on the needs of the followers and the needs of others (Beeley, 2012; Bunch, 2013; Carney, 2010). The transactional leader stands out from the other leadership styles used in this study. The transactional leader assumes reward or punishment to motivate people. This leader is highly focused on the task, providing a clear direction, and closely overseeing the productivity of the church (Khan et al., 2014; Nanjundeswaraswamy and Swamy, 2014).

Table 2
Features of Leadership Styles

Leadership style	Features	Organizations the style is used	People in history with styles
Charismatic leadership	<ol style="list-style-type: none"> 1. Eloquent speaker 2. Spiritual maturity 3. Humble 4. Compassionate 5. Confident 6. Listener 6. Self-conscious 8. Learner 9. Well groomed 	Churches Nonprofit corporations Politics Entertainment	Jesus Christ Martin Luther King Barack Obama Adolf Hitler John F. Kennedy Malcolm X Cesar Chavez Jim Jones
Servant leadership	<ol style="list-style-type: none"> 1. Generous 2. Compassionate 3. Modest 4. Confident 5. Distribute power 6. Reasonable 7. Integrity 8. Inspirational 9. At service 	Churches NonProfit Food Service Insurance companies Airlines Educational facilities Corporations Politics	Jesus Christ Mahatma Gandhi Mother Teresa Abraham Lincoln Martin Luther King Eleanor Roosevelt Nelson Mandela
Transformational leadership	<ol style="list-style-type: none"> 1. Motivated 2. Good judgement 3. Risk taker 4. Church conscious 5. Adaptable 6. Listener 7. Inspirational 8. Proactive 9. Visionary 	Churches NonProfit Food service Technology Company Airlines Corporations Politics Entertainment	Jesus Christ Benjamin Franklin Steve Jobs Bill Gates Martin Luther King Nelson Mandela Henry Kissinger Joan of Arc
Transactional leadership	<ol style="list-style-type: none"> 1. Motivational 2. Practical 3. Resists change 4. Not creative 5. Rewarder 6. Passive 7. Directive 8. Rule keeper 9. Self-interest 	Churches Corporations Sales Retail Insurance companies Politics Entertainment	Dwight Eisenhower George H. W. Bush James Madison Joseph McCarthy

Summary

There is extensive literature on the leadership styles of charismatic leadership style (Spahr, 2015), transformational and transactional styles (Burns, 1978), servant leadership style (Greenleaf, 1977), as well as transactional leadership style (Lai, 2011), but there is a gap in the literature on how those particular styles apply to nondenominational church leaders. In addition, a gap exists within the literature studying failed church leadership and the relatability of the influence leadership styles have on church success and outcomes. The study of leadership continues to entice scholars to the field of study as nonprofit and religious business environments shift and modulate into new operating models, find ways to assist leaders to face challenges that arise at unheralded velocity, while confronted with ethical breaches that have become a common place in the worlds of both public and private sectors. The review of the literature provided evidence of the increasing attention toward finding qualified, competent, and efficient leaders for the local church. It is important to understand and discover ways to assist church leaders in developing behaviors, strategic plans, and practices that would create social change in the world. Revitalization begins with church leadership.

Chapter 3 documents the rationale behind the selection of the qualitative approach and the use of the exploratory approach to capture the themes of leadership present in the nondenominational church, as well as, illustrating the layout for research approach to relevant details for this literature review relating to my choice of research design and the rationale.

Chapter 3: Methodology

The results of this qualitative study contributed to the growing body of knowledge regarding effective church leadership and its impact on the growth and stability of the nondenominational Christian church in Philadelphia, Pennsylvania. The purpose of this exploratory case study was to identify the effective leadership behaviors, strategies, principles, and practices that could address the decline in support that church leaders are receiving from the communities in which they to serve.

The four purposes of this chapter were to (a) describe the research design and approach of this study, (b) explain the convenience sample selection, (c) describe the procedure in designing the instrument and collecting the data, and (d) provide an explanation of the methods to collate and interpret the data into a manageable form to explore the following areas:

1. Leadership behaviors of the nondenominational Christian church leaders in Philadelphia that are deemed successful by the followers and the community.
2. A description of the most important behaviors that a leader could possess that encourages organizational growth and stability for the local church.

Chapters 1 and 2 presented a thorough review of leadership styles, behaviors, and theories that could be used to solve the leadership deficit in nondenominational Christian churches in the City of Philadelphia. Stetzer and Dobson (2007) conducted a study of 300 churches that needed revitalization. There were a number of churches where the pastors had walked away or church leadership was ineffective (Stetzer & Dobson, 2007). The current chapter continues to elaborate on the specific research method and design recommended for this study. This study will serve to offer new information to future

church leaders for providing development and growth for the local church and best practices for future leaders of the nondenominational Christian church. This chapter clarifies the role of the researcher.

Research Design and Rationale

The purpose of this exploratory study was to analyze data and understand the nature of the lived experiences of three nondenominational Christian church leaders in Philadelphia. Common data collection methods for the qualitative design include in-depth interviews and observations to provide a better understanding of the research topic (Bass, 2008). Quantitative research quantifies a problem and understand how prevalent the problem is by looking for results that can be extrapolated to a larger population (Bass, 2008).

The case study is the chosen design for this study. The case study method is primarily used to generate an in-depth understanding of a complex issue in its real-life context (Bass, 2008). Case studies are an established research design that are used extensively in a wide variety of disciplines. This case study method was used to provide descriptions of behaviors, techniques, and strategies used by the church leaders to answer the following research questions:

RQ1. What are the principles and practices of leadership development employed by the leaders of the church participating in the study?

RQ2. What are the principles and practices of leadership development that were effective for church leaders?

RQ3. What are the factors that positively and negatively influenced the leadership development process?

A research question is an answerable inquiry into a specific concern or issue. The research question is the first active step in the research project (Marshall & Rossman, 2016; O'Dwyer & Bernauer, 2014). Therefore, the research questions will serve as the starting point of this study. The research questions were clear and unambiguous questions (Marshall, 2010). The intent of this study was to inform church leaders about behaviors, strategies, principles, and practices that could assist with leadership development and provide a guide to improve current church leadership.

Role of the Researcher

Unluer (2012) noted that it is crucial for qualitative researchers to clarify their method of analysis to make the research more credible. Unluer claimed researchers need to identify their self-linguistic, social position, and detail the amount of experience with the area of study or lack of knowledge, thereof, with the target population (Patton, 2015; Unluer, 2012). This exposure of the researcher reveals their degree of sensitivity in collecting, viewing, analyzing, and reporting the data (Patton, 2015; Unluer, 2012). It is important for researchers to describe relevant aspects of self, including biases, assumptions, expectations, and experiences that qualify them to conduct a study (Simon, 2011).

My general aim as a researcher involves describing the behaviors, principles, practices, and strategies of the local church leaders who participate in this research study. It is important to be sensitive to the distinctive culture of the church. The ability to ask probing questions, attentively listen to the responses, and reflect upon the answers to generate more probing questions is vital to the collecting of accurate data for this study. My role as the researcher is to obtain a better understanding of the leader's principles,

and behaviors that influence the followers. It is important to keep a journal to record and document any reactions and the behaviors of each participant involved in this study. I have an ethical responsibility to report valid and reliable information for this study.

The Qualitative Research Design

The purpose of this qualitative research was used to describe behaviors, strategies, principals, and practices of nondenominational Christian church leaders in Philadelphia. The goal of this exploratory study was to describe the lived experiences of three church leaders who work in full-time ministry, which means they are on the payroll of the local church organization. The participants were asked to detail their perceptions of the leadership roles they hold, share personal experiences, detail any spiritual experiences, and be open about the impact the church has on their leadership roles and the community. The objective of this study was to discover leadership behaviors and practices that are deemed successful. In this case study, open-ended questionnaires were used. The focus of this study was on individual leadership experiences, beliefs, practices, and perceptions. The research questions were used to determine the experiences and the perceptions of each research participant.

Given the purpose of this research, the goal, and the objective, the qualitative research methodology was the appropriate method for this people-centered approach. This exploratory study is designed to utilize common and shared experiences of the leaders who take part in the study. This method of investigation provided a deeper understanding of the phenomenon. There is a lack of scholarly research regarding nondenominational Christian church leadership behaviors, strategies, principles, and

practices that create success for the local church. A case study approach for this investigation was appropriate.

Participants

The participants of this study consisted of three local church leaders serving three nondenominational churches. Purposeful sampling is the sampling technique that was used for this study to enrich the understanding of the problem through the participants' knowledge and experience (Omona, 2013). These leaders were selected by the governing body of the church to carry out the day-to-day spiritual and business affairs for the church. In some cases, the church leader served as the chairperson of the governing board. Hesse-Biber and Leavy (2011) suggested the goal of qualitative research is to understand a social phenomenon through the lived experiences of leaders from a local church. The qualifications and selection process for the lead minister varied from church to church. These church leaders carried a preferred title of pastor or senior pastor.

The focus of this study was to concentrate on the leadership theories and behaviors used in a church in Philadelphia. The participants were not distinguished by the attributes of gender or education. It was important to identify church leaders who are successful within a nondenominational congregation in the City of Philadelphia. Emails, letters, and telephone requests asking for participants based on the criteria of this exploratory study were appropriate to obtain the data. A recruitment strategy for identifying and enrolling people to participate in the study was vital to the reliability and validity of this research. The plan specified the criteria and screening potential for participants, the number of people recruited, the location, and the approach to be used. All participants have a history of church leadership. The qualitative study questionnaire

guided the participants to deeply reflect on their personal and ministry experiences (Miner-Romanoff, 2012). The interview questionnaires require some form of interaction, via face-to-face, e-mail, postal mail, observations, and telephone interviews. The criteria for participants were as follows:

1. Must be a leader of a church that has a record of at least 100 members.
2. Must be a nondenominational church leader in Philadelphia, Pennsylvania.
3. Must have been a church leader for 5 or more years.
4. Must be at least 30 years of age.

Informed Consent

A cover letter (Appendix A) was one of the many relevant documents distributed to participants, followed by the informed consent letter (Appendix B) detailing any risks, benefits, cost, compensation, duration, statement of confidentiality, and withdrawal procedures. Each participant interview was on a volunteer basis, and no exchange of monetary compensation. The cover letter was distributed to each participant at the start of the face-to-face interview, e-mailing of the questionnaire or mailing the document through postal mail. All telephone interviews began when the participant returns a signed consent form to the researcher, either by e-mail, postal mail, or fax machine. Each participant reviewed and agreed to the informed consent form before his or her participation in the study by stating, "I consent" on tape. Any potential participant who had chosen not to be a part of the study will have no additional obligations to provide any information. If any participants decided after the data are collected to withdraw from the study, they were asked to e-mail or fax me a letter stating their intention not to be a part of the study.

All of the participants were required to answer the interview questionnaire (Appendix C) and to base their answers on their knowledge, experience, and observations. The informed consent served as a mechanism used to ensure the participants' understanding of the expectations, give the participant an understanding of how the data will be collected, and illustrate the minimal risk for the researcher and the participant. In general, I followed the national and international research ethics guidelines by informing the participants about the studies in such a way that they have a clear understanding of the process:

1. The entire purpose of the research.
2. The expectations of their participation which includes the amount of time required for involvement in the study.
3. The expected risks and benefits of volunteering to be a participant.
4. The withdrawal process and assurance that withdraw from the study at any time would not result in any negative repercussions.
5. An assurance of confidentiality.
6. The name and contact information of the researcher and encouraged to contact the researcher if they had any questions, concerns. or problems relating to the research.

At the conclusion of the data collection, each participant received a thank you letter (Appendix D) expressing the researcher's appreciation. The letter encouraged each participant to contact me to with any questions or if they needed additional information.

Confidentiality

The informed consent form was given to each participant to address the issue of secrecy. Part of the privacy statement assured all participants that they are free to participate in the study, not to take part in the study, or withdraw from the study at any time before publication. The participants' responses remained anonymous and not shared with anyone in their organization. The publication excluded all names of the participants. Individual identifications were kept private by coding each questionnaire with alphabetical and numerical identifications. The organizations were identified alphabetically by naming each church organization as *A*, *B*, and so on. Each participant received the assurance that the researcher is the only one to have access to the coding procedure.

Each participant was thoroughly protected during and after the data collection because participants were asked to use an assigned participant code to maintain confidentiality. All forms of collected data remain stored on my private computer system that will contain a password protected file. Only I, the research has access to the password protected file. The physical location where the collected data remains stored in a secure computer will continue to be at the researcher's private home. All data associated with this study will carry an electronically disposal date and an erasure file program that will eliminate the data at the end of five years.

Geographic Location

All data collection includes church leaders of the nondenominational church located in Philadelphia. There are 127 nondenominational churches in the City of Philadelphia (U.S. Census Bureau, 2015). Each participant was given the option to take

part in a telephone interview and giving the opportunity to select a meeting place of their choice.

Data Collection

Research studies require the collection of data to monitor, analyze, describe and understand a process or event. Face-to-face interviews, emailed questionnaires, or telephone interviews are the recommended methods for data collection. The interview questionnaire contains open-ended questions to get an in-depth response from the person interviewed. Nelson, Onwuegbuzie, Wines, and Frels (2013) noted that in qualitative research, interviews are one of the most efficient ways to collect data. Interviews provide the researcher with the opportunity to collect rich and meaningful data (Nelson et al., 2013; O'Dwyer & Bernauer, 2014). I will probe to glean the leaders' experiences, perceptions, opinions, and knowledge. Patton (2015) pointed out that the researcher must collect the verbatim (word for word) context of the interviewee to ensure sufficient data for interpretation. The observation form (Appendix E) will provide me with the opportunity to document the exact descriptions of activities, actions, conversations, interactions, processes, and behaviors to contribute to my findings (Patton, 2015).

The participants consisted of pastors, age 30 years or older, and current nondenominational Christian church leaders who served in the local church with at least 100 or more followers. The participant received a cover letter that indicates the average time to complete the interview questionnaire. Data collection was extracted from the interview questionnaires that are completed within the designated timeframe of 30 days. The data collected from the interview questionnaires was stored on my private computer to maintain the integrity and confidentiality of each response. All the research is

managed, stored, and protected by a password to which only I will have access. Stored data carry an expiration date of 5 years to be electronically destroyed.

Instrumentation

Diverse methods were used to collect data from the participants. The data collected described the behaviors, opinions, knowledge, and experiences of the convenience sample. An interview questionnaire was developed as the data collection tool. Results from the interview questionnaires provided the qualitative data used in the findings of an exploratory study.

Pilot Study

Stachowiak (2016) stated that pilot studies involve pretesting a research tool, like a new data collection method. Pilot studies are a smaller version of a larger study that is conducted to prepare for the study and ensure that the methods behind a research idea prove to be sound (Stachowiak, 2016). The process of the pilot study helps the researcher practice steps in data collection and gives the researcher the opportunity to refine the interview protocol (Yin, 2012).

The pilot study represented a trial of the interview questionnaire. The testing of the adequacy of the interview questionnaire was necessary to assess whether the research tool was workable and effective. A focus group was formed as a result of the pilot study comprised of the same three colleagues who were actively included in leadership within a Baptist Church, a Methodist Church, and a NonDenominational Church. The purpose of the focus group was to establish to surface any issues that needed to be addressed, review the wording of the interview questionnaire, and examine the effectiveness of the research tool.

Data Analysis

Qualitative analysis requires an ongoing interplay among data collection, analysis, and theory development (Gale, Heath, Cameron, Rashid, & Redwood, 2013). The management of data and the analysis method is necessary for qualitative research (Elo et al., 2014). Marshall and Rossman (2016) noted that once the researcher has devised a strategy for the study, the research must choose an appropriate location for data collection, select appropriate participants, and determine the methods of collecting the data. The next step was to identify how the transcripts were recorded, managed, analyzed, and interpreted. The procedure for data analysis for this study included:

1. Record the interviews and transcript the recordings with the ability to retrieve a quality recording of the dialogue between the researcher and the person interviewed. Transcripts include large margins, adequate line spacing, and critical notes of the researcher. Gale, Heath, Cameron, Rashid, and Redwood (2013) noted the importance of a good quality audio recording and a verbatim transcription of the interview.
2. Listen and relisten to the recording of the interview and take analytical notes of the thoughts or impressions of the interviewer. Marshall and Rossman (2016) researched the importance and the value of clearly translating the interviews verbatim. The ability for the interviewer to generate insightful, credible, and meaningful data is paramount to the process of understanding the behaviors, principles, strategies, and practices that create success in the local church (Marshall & Rossman, 2016).

3. After reading the transcript line by line, apply a code, and categorize the interview based on the relevance and perspective of the researcher. Coding allows the researcher to conduct digital research by using Computer-assisted Qualitative Data Analysis Software (CAQDAS).
4. The use of CAQDAS is more effective than hand-coding (Rademaker, Grace, & Curda, 2012). The CAQDAS provides visual data (charts, graphs, and so forth.) to get a deeper understanding of the data collected (Marshall & Rossman, 2016; Rademaker, Grace, & Curda, 2012). Open coding will assist in evaluating patterns, ideas, and processes of the collected data (Marshall & Rossman, 2016). This method of coding will assist in the development of the conceptual categories and explores the true meaning of the data.
5. A separate notebook and computer file are used to take notes of impressions and ideas of data. The researcher must be able to interpret the differences between the data and generated concepts (Gale et al., 2013). The data requires organization. Marshall and Rossman (2016) suggested that the researcher uses note cards to list the data collected, edit the retrievable field notes, and make the data manageable. The steps for this study follow:
 1. Transcribing the case study data, using the categories from the preliminary analysis. The observation notes and taped interviews require analysis from the interviews for the population chosen from churches in Philadelphia.
 2. I will identify patterns of behaviors in church leaders and church members. The files saved the information under graphic files, "church leaders." Each church is given an alpha, and the church leader has a code by alpha and

numerical symbols. To manage the data, I must conduct pretesting of the data analysis. After the completion of coding, I must reanalyze the data to identify additional patterns of behaviors.

3. I will employ a person to play the role of a critic who will question my analysis of data. I will solicit the help of a group of critical and supportive peers who walked through the process to help guard against unwarranted bias. Some checks that will take place are cross-checking, member checking, sampling checking, and data checking.

Reliability and Validity

Qualitative research methods remain criticized for being biased or lacking rigor unless the research includes supported and convincing evidence (Anderson, 2010). Threats to internal and external validity can occur at any one of the following interactive three stages of the research process: the research design/data collection stage, the data analysis stage, or the data interpretation stage (Leech & Onwuegbuzie, 2007). Hesse-Biber and Leavy (2011) claimed that validity is a process that the researcher undergoes to gain the confidence of the reader. The process ensures the reliability of the study. There are six techniques recommended by scholars to ensure reliability and validity in a study:

1. Prolonged engagement suggests that the researcher has spent sufficient time in the field to learn or understand the culture, social setting, or phenomenon of interest. This technique involves spending adequate time observing various aspects of a setting, speaking with a range of people, and developing relationships and rapport with members of the culture (Janesick, 2004).

Table 3
Research Questions/Interview Questions Matrix

Interview Questions		RQ1	RQ2	RQ3
Interview Question 1	What are your most successful strategies and practices for the church that have proven to create growth, impact on the community, and financial support for the ministry?	X	X	X
Interview Question 2	What are some of your most successful leadership behaviors?	X	X	X
Interview Question 3	How would your followers describe your leadership style? Give an example.	X	X	X
Interview Question 4	What are the most important values and ethics you demonstrate as a leader? Give an example.	X	X	X
Interview Question 5	What methods have you used to gain commitment from your followers and from the community?	X	X	X
Interview Question 6	How would you describe your leadership techniques?	X	X	X
Interview Question 7	What strategy have you used to influence follower support for the vision of the church?			X
Interview Question 8	What innovation in technology have made the most impact on your ministry and the church?	X	X	X
Interview Question 9	If you could help other leaders what would be some of the most effective practices you would share with them?	X	X	
Interview Question 10	Can you give an example of some principles and strategies that have guided your leadership?	X	X	X
Interview Question 11	How do you encourage learning and development of current and future leaders?			X

2. Persistent observation gives the researcher the opportunity to identify the characteristics and elements in the situation that are most relevant to the problem pursued and to focus on them in detail (Mays & Pope, 2000).
3. Peer debriefing allows a peer to review transcripts, emerging categories from those transcripts, and the final report, in which the peer acts as a sort of critical detective or auditor. This peer will detect whether or not a researcher has over-emphasized a point, missed a legitimate rival hypothesis, under-emphasized a point, and conducted a thorough reading of the data and the final report. Many scholars have suggested that peer debriefing enhances the trustworthiness and credibility of a qualitative research project (Janesick, 2004).
4. Negative case analysis involves searching and discussing elements of the data collected that do not support or appear to provide different patterns from the data analysis (Mays & Pope, 2000). The data analysis assist with eliminating bias and ensuring all valid data are completely documented.
5. Mays and Pope (2000) discovered that progressive subjectivity identifies a portion of data to be archived, but not analyzed. The researcher should conduct a data analysis of the remaining data and should develop preliminary findings, then return to the archived data and analyze it as a way to test the validity of the findings (Mays & Pope, 2000).
6. Angen (2000) believed that researchers should use a technique called member checking. This method is used when the data, analytic categories,

interpretations, and conclusions are ready to be tested formally or informally with participants of whom the data originally obtained (Angen, 2000).

Summary

Chapter 3 provided details of the research methodology for conducting the dissertation study. This exploratory study consisted of three nondenominational Christian church leaders currently serving in Philadelphia. The research questions, proposed population, the interview questionnaires, plans for data collection, methods of data analysis, and established validity data are included and outlined in this chapter. The entire chapter provides the suggested strategy, methods, and techniques to be used by the researcher.

In Chapter 4, I present the results of the study, including the setting, the use of a pre-pilot study, description of participants, the data collection method used to collect and analyze the data and evidence of trustworthiness. I discuss the observations of the participants, summarize all of the participants' responses to the research questions and the emerged themes.

Chapter 4: Results

The purpose of this exploratory study was to determine the best practices, principles, and strategies used by successful nondenominational church leaders in the city of Philadelphia in Pennsylvania. The research procedure was qualitative and the design was an exploratory case study. The qualitative method offered an opportunity to explain what behaviors and characteristics contributed to the success of the modern-day church leader in Philadelphia. In my research, I learned about the leaders' perceptions, beliefs, and knowledge of the factors that created their success in the local church and community.

In Chapter 1, I presented a background of the history of religious freedom in the Philadelphia, the declining support provided to the nondenominational church from the Christian and local community, the purpose of the study, the conceptual framework, and the social significance of this investigation. Chapter 2 provided a review of the current literature on church design and church leadership. Chapter 2 also thoroughly reviewed the four leadership theories that were used to evaluate the success of the three participants who took part in this study. Chapter 3 presented a justification for the qualitative method, the case study design, the research questions, proposed participants, the interview questionnaire, plans for data collection, analysis of the data, and the validity and reliability of the data. Chapter 4 presents the results of the pilot study, description of participants, observations, results of the study, themes that emerged because of the individual interviews, data collection, and data analysis.

Chapter 4 includes an analysis of the questions, interviews, and responses of the three qualified leaders that were purposively selected because of the leadership positions

they hold or currently held at the time the data were collected for this study. I identified themes, codes, and findings from the interviews and then reexamined them to verify recognizable patterns and categories. From the results of the themes, patterns were established. The research questions were answered with the data collected from the one-on-one interviews. A qualitative methodology was the best approach for answering the research questions because it explored the existing experiences, perceptions, best practices, and barriers for nondenominational church leaders within the city and adjoining communities of Philadelphia.

Pilot Study

The purpose of the pilot study was to determine how clear and understandable the interview instructions and questions would be to the study participants. My pilot study consisted of three participants whose responses were not included in the final study. The participants for the pilot study were excluded from the final study. I used the informed consent form (see Appendix B) as the research invitation. I contacted the pilot study participants by telephone and email.

The pilot study participants' meeting proved to be informative. It was agreed that we would meet for no longer than 30 minutes. However, the meeting lasted 65 minutes. It was important to discuss my approach and the interview questions, and solicit valuable feedback to ensure that the questions were appropriate. My approach was not offensive, and the interview questions were effective enough to answer the research questions for this study.

Setting

In the final study, the participants agreed to meet at a chosen location for their interview. The conference room provided a relaxed atmosphere that motivated the participants to speak freely with minimal prompting. I established a rapport with all the participants by letting them know how honored I was that they agreed to be a part of the study. I explained that participation was completely voluntary and could be stopped at any time. I asked the participants probing questions about their perspectives on their leadership styles that they deemed to be successful. There were no personal or organizational constraints that influenced the participants' participation.

Description of Participants

I explored in-depth descriptions of successful church leadership practices with three church leaders from 127 nondenominational church leaders in Philadelphia. The participants were identified as Participant 1, Participant 2, and Participant 3. All participants were over 18 years of age and were actively involved in church leadership for 5 years or more. The leaders consisted of one male and two females. The leaders had similar responsibilities and seemed to use the Bible as their behavior guide. Two of the leaders had a little over a hundred followers, but one of the leaders had over 2,000 followers. All leaders shared their experiences of leading followers within their respective churches. Each leader seemed to be objective. While differing in their perspectives regarding the characteristics needed to be a successful church leader, their aim was the same, impacting and changing the lives of people. Many of the 127 nondenominational churches in Philadelphia, Pennsylvania were no longer functioning. There were several church leaders that did not fit the study criteria.

Data Collection

Process of Data Collection

The data collection started with an invitation by way of a letter of introduction that was sent by email and postal mail. I send out 10 letters of introduction (see Appendix A) and informed consent forms (see Appendix B) and received seven responses to my invitation. Out of the seven leaders who responded, three leaders honestly replied by saying they were not interested in participating in the pilot study. Out of the remaining four potential participants, I only received three informal consent forms. Once I got the three informal consent forms, each participant received an email with three separate dates and two different locations for us to meet and hold the one-on-one interviews. The participants agreed to meet in a building that provided a conference room for the round table discussion (see Appendix D). The atmosphere was relaxed and I encouraged the participants to speak freely regarding their thoughts and concerns about the study.

Once I received the informed consent form from the three leaders, I made my schedule flexible so that I could interview the participants at their leisure. The interview protocol consisted of 11 open-ended questions (see Appendix C). Each interview began with a brief explanation of the purpose and details of the interview procedure. I determined the participants understood the questions by the face-to-face responses. The informal consent form was used to record each participant's name, telephone number, email address, and pertinent contact information. The documents were scanned into a separate file on a password protected computer to which only I had access. I explained that there were no right or wrong answers to the interview questions. In some instances, the interviews lasted more than an hour and a half. In other instances, the interviews took

less time. The interviews ranged from 30 to 90 or so minutes depending on how long the participant spoke. It was important to provide each participant with enough time to speak openly and honestly. I listened attentively and with no interruptions.

Each interview was tape-recorded and interpreted through using the participant number to protect and ensure the confidentiality of each participant. I wrote down the answers by hand. I wrote down the assigned code for each participant on the top left-hand corner of the interview questionnaire and the observation sheet. When I began to transcribe the notes, I compared what was written against each recorded interview. I then typed the participant's answers based on the recordings and the manual notes on a Word document in a password-protected folder.

Data Analysis Procedures

Three face-to-face interviews were conducted with nondenominational church leaders who were leaders in Philadelphia. The interviews consisted of 11 probing questions that lasted a minimum of 45 minutes to a maximum of 90 or so minutes depending upon the individual participant and his or her willingness to share. During the interviews, I took journal notes to document my observations during the duration of the interviews. The questions that were not provided to the participants prior to the scheduled interviews with hopes of allowing the leaders to speak from their heart, their experience, and their knowledge without preparation. The present study was guided by the following research questions:

RQ1. What are the principles and practices of leadership development employed by the leaders of the church participating in the study?

RQ2. What are the principles and practices of leadership development that were effective for church leaders?

RQ3. What are the factors that positively and negatively influenced the leadership development process?

Data Analysis Approach

A thematic analysis of three face-to-face interviews and journal notes assisted in exploring the perspectives of church leaders. Thematic analysis is a method for examining themes and patterns found in the interview responses given by the participants. The thematic analysis categorized the verbal and behavioral data. The analysis was conducted on interviews, journal notes, and observations. The data were coded, patterns were established, and patterns were clustered into categories, which led to emerging themes. The steps in the analysis were as follows:

1. Conduct the interviews, take journal notes, and observe the participants.
2. Transcribe the interviews, review the transcriptions, and make relevant notes with descriptive detail and information.
3. Analyze the coded data list of frequently used words, phrases, and comments to identify patterns that could be clustered into meaningful categories.
4. Review the categories to determine the relevance and make the determination to see if some sub-categories could have emerged.
5. Identify the categories and establish them as themes.

Preparation of Data

The analysis process started with uploading the text of the interviews to the NVivo 11 software, which is an updated version of the NVivo software created for

qualitative analysis and used as an instrument to analyze large or small amounts of data. The NVivo produced themes and patterns that I evaluated to determine the study's findings. The participants were identified as P1, P2, and P3. The numbers symbolized the leaders used in this study. The themes that emerged during the interview analysis involved solid principles and strategies that could be used by current and future church leaders to create growth, sustain follower support, influence community involvement, and provide stability for the nondenominational church.

I noted frequently used words, phrases, and comments referenced in Figure 1. The NVivo 11 software allowed me to code the data in a systematic method. My observations and insight remained the key factors in the analysis of the data. The findings reported in this chapter are based upon my analysis of the open coding based on data collected, personal observations, and cross-comparison of answers given by the participants.

Analysis of Data

Review of data sources. The analysis of data took place in different phases. The first step was the face-to-face interviews. In the initial analysis, I used hand coding of each participants' response to the interview questions and then conceptual analysis. I then could compare, conceptualize, and categorize the data. I printed and thoroughly reviewed each transcript from the interviews line by line to identify common patterns and then proceeded to highlight common words and hand code common phrases from the transcripts. The interviews were cross-referenced with the interview questionnaire for each participant. During the cross-reference from the data, I identified quite a few common words and phrases.

Hand coding of data. To answer the research questions, a list of hand-codes was developed from the analysis of the transcripts of the interviews. The hand-codes were not related to the research questions. Once I had determined that frequently used words, phrases, patterns, and categories based upon the participants' responses were individually hand-coded and then integrated within the group of the nondenominational church leader. The hand-coded responses captured from the study group was placed within Figure 1.

Coding process. The coding process included the use of words and phrases that I developed based upon my understanding of the words, the participants' lived experiences, and the perspectives of how the words were articulated by the participants. The interviews were cross-referenced with the interview questions for each participant. During the cross-reference between the interview data and the interview questions I identified common words and phrases. The data were entered in NVivo 11, hand-coded, and observed from the analysis of the transcripts of the face-to-face interviews. The analyzed data were reviewed to ensure that the patterns, categories, and emerging themes were plainly stated by the participants.

Frequency query. The NVivo query that best fit the study to answer the research questions was the word frequency query, which assisted with identifying references of common words, phrases, categories, patterns, and themes. The sources were the individual participant interview question responses and the common words and phrases that emerged from the interviews. The word frequency report was exported in an Excel format that identified how many times the participants referenced the words.

Once I could confirm the frequency of the words and phrases with the hand-coded analysis, I exported NVivo 11 to take everything a step further and narrowed down the

frequently used words to each participant. There were three participants and each frequently used word and phrase was numerically identified and matched to their responses.

Thematic analysis. The nine common themes resulted throughout the interview process were: (a) Love, (b) Prayer, (c) Bible, (d) Jesus, (e) God, (f) Good Morals, (g) Integrity, (h) Communication, (i) People-centered, and (j) Education. The responses that included certain words and phrases were colored by participant. Participant 1 was color coded as blue, Participant 2 was color coded as orange, and Participant 3 was color coded as gray.

Results

Description of Participants

I explored the in-depth descriptions of successful church leadership practices with three church leaders: Participant 1, Participant 2, and Participant 3. All participants were over 18 years of age and were actively involved in church leadership for 5 years or more. The leaders consisted of one male and two female nondenominational church leaders. The leaders had similar responsibilities and seemed to use the Bible as their guide. Two of the leaders had a little over a hundred followers, but one of the leaders had over 2,000 followers. All leaders shared their experiences of leading followers within their respective churches. Each leader seemed to be objective, while differing in his or her perspectives on the characteristics needed to be a successful church leader with the same aim, impacting and changing the lives of people for the Lord Jesus Christ.

Table 4

Participant Demographics

Participants	Age 30 or older	5 Years of leadership	Church size Of 100 or more	Religious affiliation Nondenominational
Participant 1	X	X	X	X
Participant 2	X	X	X	X
Participant 3	X	X	X	X

Observations of Participants

The data collection process began with conducting observations of each participant during the actual interview process. I used an observation sheet (Appendix F) to observe the leaders' facial expressions, body language, and eyes during the interview process. The observations are displayed in Table 5. I thoroughly reviewed the notes involving the observations of the nondenominational leaders indicated on the observation sheet and developed the following categories: (a) confidence – the leaders had firm trust in their beliefs, (b) comfortability – the leaders were in a state of physical or mental comfort during the interview, (c) knowledge – the leader had facts, information, and showed knowledge of acquired skills through their education and education, (d) humility – the leaders appeared to have a modest or low view of their own importance within the church and community, and (e) attentiveness – the leaders paid close attention to the questions and gave well thought out answers. The five categories are illustrated in Table 5 to represent the observations of the participants of the nondenominational church leaders.

Table 5

Observations

Participant	Confidence	Comfortability	Knowledge	Humility	Attentiveness
Participant 1	X	X	X		X
Participant 2	X	X	X	X	
Participant 3	X	X	X	X	X

Liu (2017) believed that confidence is what leaders need. Confidence gives one the ability to take risks and limit the countless times that one questions oneself as a leader (Liu, 2017). A leader's comfortability is challenging and critical to the leader's growth and focusing on bigger opportunities along the way (Liu, 2017). Khanna (2016) stated that knowledge and humility go together in greatest. Humility is not a value that people put alongside leadership, yet humility is one of the several key leadership behaviors that creates empowerment for the leader (Khanna, 2016). Khanna recognized that people are living in a world that has learned to accept nasty and rude leaders, but the ideal leader has confidence, comfortability, knowledge, humility, and attentiveness to human values.

Research Questions and Themes

Research Question 1

What are the principles and practices of leadership development employed by leaders of the church participating in the study? Interview questions 1, 2, 3, 4, 5, 6, 8, 9, and 10 focused on research question 1, which resulted in four emergent themes.

Theme 1: People-centered. The first theme emerged from the interview data and supported RQ1 and how the nondenominational church leaders recognized the

importance of working with people and focusing on the needs of others. All participants agreed that they have to love people, care about people, and have a willingness to help people. Each participant may have touched on this theme during different questions in during the interview, but it was differently noted that each church leader was in agreement with being people-centered. Although the participants' perceptions varied on whether individuals must have the same dedication to the people in the community as the people who are within the church, most of the participants discussed their views that if clergy do not reach out into the community, the church would perish.

Paolillo, Olson, and Straub (2016) elaborated on people-centered leadership being based upon the leader having a shared vision, shared values, and a way to measure the up benefits in a successful organization. The participants all shared their perspectives on the importance of caring about well-being of others, working in the church together, and the importance of having a respectful connection. People-oriented leadership often energizes, empowers, and encourages followers (Pirraglia, 2017). Participant 3 stated that if someone in the church they led were asked to tell others about their leadership, the word that was confirmed by the participant was *pusher*, which labeled the leader's passion to assist people to reach their full potentials in this life.

Theme 2: Communication. The second theme that emerged from the data that supported RQ1 highlighted that effective communication between the leader and the followers as being one of the vital principles and practices for the church's success. Several comments from the participants indicated that it is vital today to have open and honest communication with the people they serve. Participants used the following terms: *relate*, *share*, and *communicate* to show the importance of good interactions in

leadership. When leaders were questioned about methods and strategies that influence followers to follow the vision of the church, communication was noted as one of the vital tools of influence. A common perception among the participants was that they must keep members abreast of progress, concerns, and new developments. The perception was represented by the following statement: “Leaders must communicate, because gossip can destroy a church” (P1).

Hall and Davis (2016) reasoned that communication is needed to form and strengthen personal, professional, and leadership relationships. According to Hall and Davis, the strength of the communication varies with the leader’s emotional closeness with relational partners. Such communication is very beneficial for information sharing, coalition formation, mutual protection, and the growth of an organization. All three participants shared their perspectives on the value of communication and the importance of strengthening their leadership relationships with the followers and the community.

Theme 3: Good Morals. The third theme to emerge from the interviews that supported RQ1 was that a leader must have good morals. The participants identified good morals with the leaders being the best example for the followers and identified the Word of God (Bible) as the ultimate authority for guidance. All the participants discussed the importance of leaders remaining ethical always without failure. In the participants’ opinion, good morals are viewed as maintaining the high standards expected by God, the church members, and the world. One participant even went on to elaborate that “...leaders who chose to operate in bad principles not only affect their church, but it affects their entire body of Christ” (P3).

Johnson (2017) confirmed that people can and do condemn the actions of leaders who choose to use lies, tend to belittle others, and make efforts to enrich themselves at the expense of the less fortunate. Moral leadership is a two-part process that involves personal moral behavior and moral influence in the church and the community (Johnson, 2017). A moral leader can never lack integrity within the personal and professional spheres of leadership (Mabey, Conroy, Blakeley, & Marco, 2016). Ramalepe (2016) viewed a person of good morals as a driving force behind creating change and improvement to the church organization.

Theme 4. Prayer Life. The fourth theme to emerge from the interviews to support RQ1 was that a leader must be in constant communication with God for direction and instructions: “Church leaders are followers of Jesus Christ and Jesus is the commander-in-chief. You cannot win a battle, process without instructions, or follow your own rules” (P2). The need for prayer was unanimous among the participants.: “Pray, pray, pray, and pray more” (P3). “You must have open and honest communication with God” (P1).

Theme 5: Strategic Planning. The fifth theme to emerge from the interviews that supported RQ1 was the need for strategic planning within the church organization. The process of planning assists the leader with the implementation of changes, restructuring, and productive processes for the development of the church and the community: “You must plan or you will fail tremendously” (P3). “Strategic planning allows the leader to soften the blow of change” (P2). “Planning and communication go hand-in-hand. If you do not communicate your plans to the people, then you have created chaos within the church” (P1).

Guamba (2017) identified leaders as the primary link to dynamic signals of change in an organization and the primary link to that change. The main concern of change strategies is to position oneself correctly in the face of all situations, especially when faced with uncertainties, turbulence, and problems (Guamba, 2017). Guamba stated that planning is the systematic formulation of objectives and goals needed to create success in an organization.

Research Question 2

What are the principles and practices of leadership development that were effective for church leaders? Interview questions 1, 2, 3, 4, 5, 6, 8, 9, and 10 focused on research question 2, which resulted in three emergent themes.

Theme 6: Christ-centered. The first theme to emerge from the interviews that supported RQ2 was that a leader and the church must be Christ-centered. Several times during the interviews, each participant mentioned prayer, the Bible, Jesus being Lord, and being a follower of Jesus Christ. Nondenominational church leaders value their reliance on the Bible and God. The themes that surfaced as Christ-centered were dominant among the participants and the theme that was used was *Christ-centered*: “The word of God is my final authority” (P1). “I rely solely on God for direction” (P2). “I follow God’s leadership” (P3).

Mabey et al. (2016) discovered the importance of people recognizing the emphasis on love, honesty, service, peace, and justice who should never be labeled as power-hungry leaders or religious ideologists. Jesus recognized that life could be gritty, bewildering, tortuous, and ambiguous; however, it could prove to have a deep meaning that would not be achieved through the temptations of materialism, status, or power

(Mabey et al., 2016). A Christ-centered character is important for church leaders. It provides the capacity to restrain and inhibit selfish desires as well as unethical habits and display legitimate power (Mabey et al., 2016).

Theme 7: Love. The third theme to emerge from the interviews that supported RQ2 was that a leader must have love for all people: “Love is the key component to the success of a leader” (P1). “God is love and we are God’s spiritual leaders. Therefore, we must demonstrate love for all people” (P2).

Hosseini and Nematllahi (2017) discovered that spiritual leadership promotes the wellbeing of the followers through seven dimensions: (a) vision; (b) love; (c) hope/faith; (d) membership (people); (e) meaning; (f) organizational commitment; and (g) productivity and continuous improvement. Hosseini and Nematllahi believed that spiritual leaders must abandon the human leadership model that bases decisions on personal interest and emotion. Spiritual leaders polish their followers with love and a deep commitment.

Theme 8: Integrity. The fourth theme to emerge from the interview that supported RQ2 was that leaders must have integrity: “Integrity is a concept of actions, values, methods, principles, and deep commitment to doing things God’s way” (P1). All of the participants listed integrity as one of the attributes that a good leader processes.

Gea (2016) claimed that a person in leadership must be held to a higher level of integrity. Effective and ethical leadership depend upon the actions, values, methods, principles, and good character of an individual (Gea, 2016). Gea discovered that good leadership is a fundamental factor of a successful organization.

Research Question 3

What are the factors that positively and negatively influenced the leadership development process? Interview questions 1, 2, 3, 4, 5, 6, 7, 8, 10, and 11 focused on research question 3, which resulted in the two emergent themes.

Theme 9: God. The first theme that emerged from the interview data and supported RQ3 was how God had to be in control. “If you exclude God, cut him out of the business of the church, you should expect to fail, because you will. The inclusion of allowing God to be the head of the church is the only thing that will bring success” (P1).

Leaders who want to lead like Jesus need to adapt to serving God (Bucci & Lewis, 2016). Bucci and Lewis (2016) considered Jesus to be the selfless leader, the CEO of the world, a strategic leader, and the one who provided the shepherd model of leadership.

Theme 10: Biblical Education. The second theme to emerge from the interview that supported RQ3 was that leaders are life-learners of the Bible. Each participant when asked what advice they would give future church leaders noted that education and continual learning are important tools in creating success and growth for the leader and the church. Martin and Allen (2016) asserted that leaders should be well versed on topics of influence, power, decision-making, creative problem solving, conflict management, emotional intelligence, stress management, team-building, change management, and knowledge of the organization they serve. According to Martin and Allen, a good leader uses real time data to evaluate and analyze all situations. Planning is a strategic component for understanding and obtaining success in leadership (Martin & Allen, 2016). Each participant identified the need for continual education in leadership.

The participants stressed the importance of each theme in creating success in their leadership style. The themes were based upon the responses, insights, and opinions of the three nondenominational church leaders who participated in this study. The percentages are not based on a structured scale.

When asked about the negative factors, the participants did not reflect on any negative factors that influenced their leadership process. Each leader expressed struggles and difficulties, but they only reflected how those hard times worked positively in their favor as a person and church leader. Figure 1 shows the ten main themes that emerged through the interview process with the participants and the number of occurrences of each common word used by the participants. When looking at Table 2, “Features of Leadership Styles,” one can find the connection of the emerged themes to the four leadership styles that were viewed for this study. These themes are important for current and future church leaders who desire to obtain effective principles to sustain the church, strategies for improving follower support, enhance practices to promote church growth, and create a successful church organization.

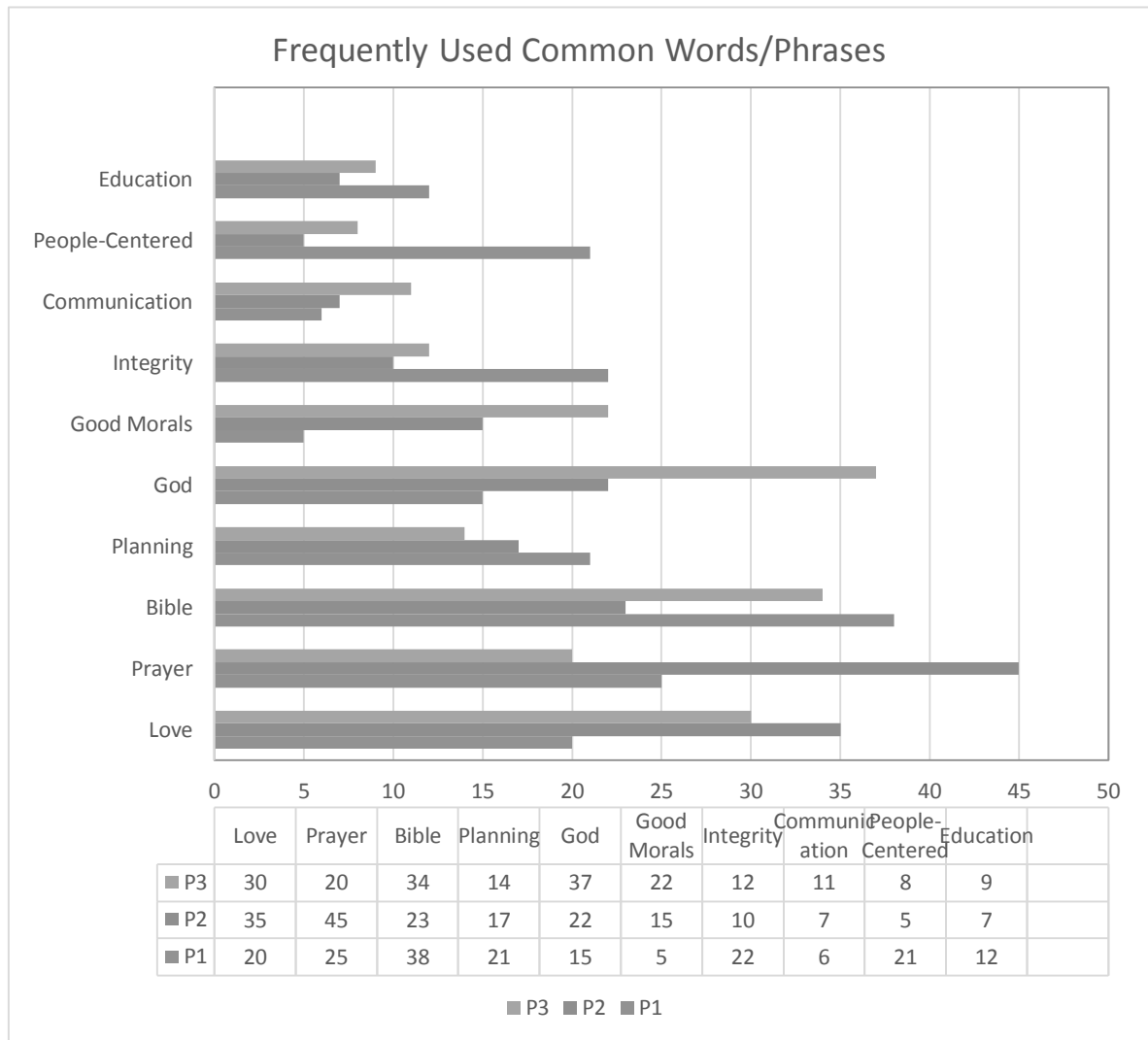


Figure 1. Represents common words and phrases by occurrence per word, per theme, and code for each participant.

Summary

This section provided the description of the data collection through interviews and the analysis processes of the data as well as a transparent articulation of three participants’ experiences from current nondenominational church leaders. Data saturation occurred when the data became repetitive, and no new or relevant information emerged. Dibley (2011) suggested that researchers should think of data in terms of being rich,

rather than looking at the size of the sample. Rich data is the quality of data and thick data is the quantity of data (Burmeister & Aitken, 2012). According to Burmeister and Aitken (2012), data saturation is not about the number or size of participants, however data saturation derives from participants who can provide thick and rich data. An interview with each participant helped to reach data saturation.

In the final chapter I will reiterate the purpose and nature of this study, outline the key results, provide interpretation of the findings, describe the limitations, discuss the recommendations for future studies, detail the social implications, and conclude with the relevance of this study.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this study was to capture identifiable behaviors, practices, and strategies that created successful leadership in the local church. The study showed the complexity of traits and behaviors that leaders bring into the church organization for success in leadership. In the age of increased complexity and change within the church, the importance of effective leadership has become unprecedented (Andersen, 2009; Baldner 2013; Flint, 2012; Hopen, 2010; Riaz & Haider, 2010). Church leaders have expectations placed on them to carry out tasks and meet organizational goals with limited resources to maximize growth and leadership success (Riaz & Haider, 2010).

Han (2015) pointed out that many churches are facing increased problems as a result of not having effective leadership or enough qualified people to take leadership roles. Rainer (2014) stated that many churches are not ready for the leadership transition between the previous leader and the new leader. There are more vacant pastoral positions than there are qualified leaders. The purpose of this exploratory study was to capture the

perspectives of people actively working in church leadership to fulfill the vacant pastoral positions in nondenominational churches. This study explored leadership behaviors and strategies that could assist church leaders to not only adapt to a changing society but also to learn what causes them to excel.

Effective leadership can bring revitalization to a failing church (Stetzer & Dobson, 2007). Churches have taken on social roles to provide services to assist in meeting the needs of the people in the communities they serve, which has required the Christian church to acquire a new skill level in leadership (Hays, 2012). This exploratory study identified leadership behaviors that could provide the most effective principles and practices to support self-improvement and personal leadership growth.

This research was conducted to identify the best practices of active church leaders in growing nondenominational churches. The leaders contributed to the findings by sharing their insights, perspectives, knowledge, and experiences. I also identified individual characteristics and behaviors essential to the success of local church leaders.

Interpretation of Findings

There were 3 central research questions that guided this study. The first research question was, what are the principles and practices of leadership development employed by leaders of the church participating in the study? The research question assisted in capturing the leadership styles used by the 3 participants in this study. The interviews emerged themes that revealed the dominate leadership traits of the participants and strategies that deem them as successful leaders in the nondenominational church. The second research question, what are the principles and practices of leadership development that were effective for church leaders? The research question helped to identify the

leaders' satisfaction with their ability to lead and the level of influence they have on the followers and the community. The third research question was, what are the factors that positively and negatively influenced the leadership development process? The research question explored the struggles and victories of the participants, as well as, created a snapshot of the participants' spiritual connection to God, the followers, and the community.

The interviews encompassed the insights, practices, and lived experiences of the participants from responses to 11 interview questions that represented their most favorable and effective behaviors, practices, and strategies used in church leadership. During the interview sessions, participants reflected on their beliefs, behaviors, and methods of creating success within the church.

The results captured the views of experienced individuals and supported the conclusion that leadership behaviors, practices, and strategies contribute to church growth, follower support, community interaction, and church stability. Leaders maintained that success is earned through caring about people, following the Word of God and having honesty, humility, integrity, charisma and the ability to communicate with their followers.

Finding 1: Leadership Styles

The participants were not unaware of what leadership style they dominantly portrayed, yet all leaders viewed their styles as successful. The emerged themes help to identify the leadership styles used by the participants in their daily interaction with followers, the community, and in handling the business of the church. The servant leadership style became evident when the church leaders expressed the need to help

others, care about others, to display humility, to proclaim to be followers of Jesus Christ, and to use the Bible as their final authority in decision-making. The charismatic leadership style was uncovered when the leaders expressed their ability to interact with others and maintain healthy leader-follower relationships that assisted the church in reaching the church's vision, and the leader's influence with the church and community. The transformational leadership style was identifiable by leadership behaviors that could be classified as unusual, or as one participant labeled her methods, as "thinking outside of the box" along with the leader's determination to assist others to reach their full potentials. The church leaders were compensated by salary or monetary gifts. The process of payment unveiled the transactional leadership style in the nondenominational church. The salaries were negotiated between the church decision-makers and the leader. "The church and I negotiated a set salary and other non-wage compensation..." (P1). "I am paid with a monthly love offering that is less than \$1,000. It is not about the money, but about building the kingdom of God..." (P2). "I would not call it a salary, but the church does give me a monthly stipend that I am not lead to discuss" (P3).

Finding 2: Leadership Satisfaction

The findings showed that the participants were pleased with their leadership positions, their influence on people's lives, and the changes they were creating in the community. The leaders spoke of the church as being a *body ministry* that included the skills, talents, insights, and values of everyone in the church and outside of the church. The leaders emphasized the importance of respect, participation, faithfulness, and loyalty to God first, the church, and then the leader. Thoughts were expressed on the benefits of creating family environments, being an example, and showing people love.

Finding 3: Leadership Resiliency

The participants' determination to be successful and their passion to influence and impact the lives of others showed great strength despite encountering many difficulties and challenges. Howard and Irving (2012) discovered that leaders must have the ability to overcome difficulties and obstacles. Leaders face many adversities and stressors in their leadership roles. Resilience is important because it is the human capacity to face, overcome, be strengthened, transformed, and renewed by the adversities of life (Howard & Irving, 2012). All three participants spoke of difficulties they endured and overcame in their personal life, the church, and the community. Howard and Irving referred to obstacles as a form of pain, great difficulty, and major struggle; however, they attributed obstacles to the shaping of influence in the life of a leader. One participant quoted the Bible by saying, "God puts no more on you than you can bear." Another participant stated, "Problems come to make you strong; not to break you." Despite their challenges, all participants were quite aware that problems, difficulties, and obstacles come in this life; one participant said it best: "God is with me through it all."

Finding 4: Spiritual Connection

All three participants credited their belief and relationship with Jesus Christ to their success, their satisfaction with their church ministry, their ability to overcome obstacles, and their ability to bounce back from major difficulties. The leaders made it a point to mention that without their spiritual relationship, they could not have continued or impacted the lives of others. The participants continued to give God the credit for everything. One participant stated, "without God I am nothing and without God I would fail."

The intention of this research was answer the three research questions that guided this study. The interview questions assisted in identifying behaviors, leadership styles, and leadership practices that could assist with the church leadership deficit in the nondenominational church in Philadelphia. The responses of participants captured the church's need for innovative behaviors, the implementation of technology to spread the Gospel of Jesus Christ, a leader's continual self-development, and the employment of strategic planning to create constant growth and to strengthen the Philadelphia nondenominational church.

Limitations

Numerous limitations were identified prior to the research study and during the process of this exploratory study. Some of the limitations were commonly recognized, while others were a direct result of the research design. The most common limitations included my bias and inexperience. Preconceived bias was an unintentional limitation to this study (Tracy, 2013). Tracy (2013) noted that researchers who conduct qualitative study find it challenging to set aside preconceived perceptions or assumptions. Limitations related to the design of the study included the participants not being randomly chosen. The exploratory study only included three participants, which did not cover the entire nondenominational leadership population, and the participants were only used from one city, Philadelphia.

Reflecting on this chosen research design, I framed the interview questions in a non-leading way to avoid exposure to personal perspectives and assumptions. Two participants unexpectedly asked me about my thoughts. The validity of this study

required me to deflect the participants' question successfully by emphasizing the importance of the participants' perceptions, knowledge, and experiences.

The work presented in this dissertation represents my first formal experience with leading a research study, and my lack of research experience was identified as a limitation. To compensate for my limited experience, I consulted with my dissertation mentor, dissertation committee, and conducted a pilot study to gain experience in the interview process. These repeated activities helped to prepare me for the tasks involved in this exploratory study. The research design included individual interviews as part of the data collection.

While an interview guide containing open-ended questions was prepared during each interview, the conversation veered off the intended path at some points during the interviews. Such diversion from the set path occurred most often based on specific responses that led to additional inquiries either for clarity or to gather more information. These limitations of the design can be addressed in future research.

Recommendations

The participants in this study expressed their support for the topic of this exploratory study. The purpose was to understand how nondenominational churches in Philadelphia use various leadership styles, theories, and practices to create organizational success and follower support from the church and the community. The focus of the study was on nondenominational churches, in one location, which could be considered as narrow research because the emerging themes could have encompassed all church denominations and organizations. While existing literature points to the profound impact that leadership has on the church, there remains a scarcity of research that pinpoints the

actual leadership characteristics, behaviors, and styles that contribute to church growth, community influence, and follower support. The conceptual framework of this research uses the insights of several scholars with the intention of addressing the gap in the literature to understand the essential elements that are needed by church leaders to play an active role in the growth and influence of the local church among followers, the community, and the world as a whole.

The findings from this study may provide a good base for understanding the experiences of local nondenominational church leaders in Philadelphia. To expand upon this study, investigators from other church denominations and cities may provide collaboration, allowing for the research to be conducted with subsets at levels of leadership within the church. For example, a researcher could collaborate on the project with researchers from other church denominations and smaller churches in the same region that are making an impact on their community. Data collected through larger collaborations can produce a larger data pool for comparison. The same structure could be used for a comparison of subsets across multiple regions such as New York City, Los Angeles, Georgia, Chicago, Miami, and Dallas. In such scenarios, the data would represent the experiences of nondenominational church leaders from various backgrounds and life expectations. Having such diverse perspectives may better inform future church leaders on how to create success in the local church and community.

Future researchers might consider designing a study that focuses on the duties, responsibilities, and strategies of successful nondenominational church leaders. This recommendation is made because some of the participants in this study stated the duties of a church leader, the overwhelming responsibilities that the job entails, and the burden

of leading people who do not want to change with the church or ministry. The suggested research focus might also benefit future and present church leaders from all church denominations.

Recommendations for larger research. A more thorough study is recommended. The new study would increase the sample size and include a larger amount of denomination and non-denominational churches that are planted in different geographical areas. This broader study would clearly identify similarities and common strategies used by successful church leaders.

Recommendations for leadership application. The study participants based their experiences, opinions, and personal perceptions on the connection between leadership success and organizational success. All of the participants were nondenominational church leaders who understood the concepts and requirements of followers, community, and church development. The recommendations do not go against any of the leader's personal beliefs, doctrinal training, or church policies.

- The church leader should review the church's mission and vision statement to clarify the direction and goals set forth for the church.
- The church leader should study the leadership of Jesus Christ, the model leader.
- The church leader should become familiar with the culture of the community and the needs of the people.
- The church leader should continue to develop through biblical education, continual prayer, and personal interaction with people in and out of the church.

- The church leader should promote follower development, provide in-house leadership training, and develop mentorship programs for present and future leaders.
- The church leader should identify organizational problems and communicate about all restructuring, organizational changes, progress, and goals of the church.
- The church leader should consider hiring the most qualified people to assist with church leadership.
- The church leader should always be abreast on the things in a changing world and prepare followers for church transformation.

Recommendations for future research. Recommendations for future research include conducting this same study specially focusing on various church denominations that involve successful church leaders who are making a difference in the church, in the community, and in the world. As discussed in this study, the church has biblical policies and procedures for spiritual leaders of the church. Research should be conducted to understand if different leadership styles work better in certain church organizations or if the style of leadership is based on the people served, the area in which they, or the leader's ability to make a difference.

Implications

Positive Social Change

Woolever and Bruce (2012) identified several major trends in society that have pushed the occupation of a church leader functioning as a spiritual leader and business manager. Churches have a need for effective leadership, organizational growth, and

financial stability. Church leaders and their followers have become business owners, providing employment opportunities for people in the church and in the community. Churches are a place of worship, spiritual growth, and illumination that have expanded into the world of business.

Allen (2015) discovered that churches require effective leadership, good teamwork, and a high quality of service. Good leadership, good followers, strategic planning, and business concepts are necessary for assisting leadership success. Allen noted that successful churches resemble corporate structures, and leaders need to address the best leadership practices, management strategies, and technological advances the world has to offer to spread the Gospel of Jesus Christ and make an impact in our world that continues to become more and more diverse in values and views. The diversity of the church has extended the church leader's reach into the world and has enlightened church leadership to effectively operate in the rapidly changing Philadelphia communities.

Methodological Implications

During the twentieth century, scholars' interest in leadership significantly increased (Amanchuku et al., 2015; Charry, 2012). It was the twentieth century that the topic of leadership had become a prominent subject of research for many scholars. Government leaders, business leaders, and religious leaders have been looking to redefine leadership through ineffective, complacent, and unethical leadership with leaders have a deep commitment to focus on the value of people and the issues of the communities they serve (Allen, 2015). Moore (2013) discovered from the beginning back to the Revolutionary War up to the Civil War, from slavery to civil rights, the church held a special position in society and was labeled as a central institution for social justice,

freedom, and morality. Following many scandals involving well-known church leaders, the church no longer has the same impact on the followers or the community (Beyers, 2014; McCormack, 2012). Church leaders have had low trends of community support and the ability to regain the church's influence in the community through effective leadership, strategic planning to create growth in the church, and biblical principles to lead followers effectively is required to reverse the church's position and church leaders' reputation in the world. The Christian church is calling for leaders who can preach, teach, manage, *and* morally lead. A study was conducted that employed three churches facing a common situation of trying to find the right leader for their church organization. Many of the people who occupied the pews could recall countless stories of church leaders who took the church in the wrong direction, damaged community relationships and did not have the skills to revitalize the church (Woolever & Bruce, 2012). Good leadership is needed to bring revitalization to a failing church (Stetzer & Dobson, 2007).

The churches now hold social roles within the communities they serve. Church leaders are held to a higher standard, require a new skill level in leadership, and have a new call as an effective manager. An elevation of training, education, commitment, and skills is needed to create change in the modern day nondenominational churches operating in the City of Philadelphia.

Conclusion

The qualitative exploratory study contains an explanation of behaviors, characteristics, and strategies from three nondenominational church leaders in Philadelphia, Pennsylvania. The interviews gleaned explicit knowledge, captured the driving force behind the leaders' success, and a strategic plan for church creating church

growth. The information presented in this dissertation represents information about the experiences of three nondenominational church leaders who live, lead, and reside in the City of Philadelphia, within the State of Pennsylvania. The experiences of the church leaders interviewed for this study provided insights into leader perspectives on their involvement in church leadership, community involvement, and their success in Philadelphia. I found evidence of a connection among leader's decision-making skills, their ability to live moral lives, their use of the Bible as their guide, their willingness to serve others, and their innovation within the church organization. The findings are consistent with the four leadership theories: servant leadership, transformational leadership, charismatic leadership, and transactional leadership and answered the core research questions.

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Appendix A: Cover Letter

Celeste Palmer-Atkins
2234 Penn Avenue * West Lawn, PA 19609
(215) 609-5255 * Fax (215) 225-4934
celeste.palmer@waldenu.edu

November 15, 2015

Dear Pastor:

I am a doctoral student attending Walden University. Presently, I am conducting an exploratory study of effective church leadership in Philadelphia, Pennsylvania. This dissertation explores the behaviors, strategies, principles, and practices of successful church leaders. Your ability to share your lived experiences will provide other church leaders with methods to motivate follower support, provide a great impact on the community, and create financial stability for their church ministry. I would like to include you in this study, because I feel you have the ability to make a great contribution to present and future church leaders. The information collected will be stored for 5 years within a private and password protected file. At the end of 5 years the file will be securely deleted.

Attached to this cover letter is an informal consent form detailing any risks, statement of no compensation, duration of the interview, statement of confidentiality, and procedures to withdrawing from this research study. The informal consent form only requires an email statement, "I consent," or a verbal consent at the beginning of the interview by stating, "I consent." Your participation in this study is voluntary. You have the option to decline altogether. Other church leaders would appreciate the opportunity to glean from your experiences and knowledge. Look forward to speaking to you in the near future.

Sincerely Yours,

Celeste Palmer-Atkins

Appendix B: Informed Consent Form

Informed Consent Form for

Researcher: Celeste Palmer-Atkins

Organization: Walden University

Title of Study: An Exploratory Study of a NonDenominational Church and Leadership Behaviors, Strategies, Principles, and Practices

Part I: Introduction

I am a doctoral student attending Walden University. Presently, I am conducting an exploratory study of effective church leadership in Philadelphia, Pennsylvania. I am inviting you to take part in this study that will provide other church leaders with behaviors, strategies, principles, and practices that could cause them to become better leaders. In addition, you will be providing future leaders with information on how to be effective church leaders.

Purpose of Study

The purpose of this study is to provide current and future church leaders with strategies and practices that could create growth, financial stability, and community support. Community support and church attendance has declined due to the public scandals involving well-known church leaders. This study is seeking to assist church leaders to regain community involvement and allow the church to reclaim the vital role it held in our society.

Participant Selection

- Must be a leader of a church that has a record of at least 100 members.
- Must be a nondenominational church leader in Philadelphia, Pennsylvania.
- Must have been a church leader for 5 or more years.
- Must be at least 30 years of age.

Voluntary Participation

Your participation in this research is entirely voluntary. There is no compensation awarded to you if you decide to participate in this study. It is your choice whether to participate or not. There is no penalty for not participating. In addition, if you are known by the researcher there will be no negative impact on your decision to decline or discontinue to participate with this research study.

Duration

The interview should take no longer than 60 minutes in total. After the interview is transcribed I can email or fax the document to ensure you were not misquoted. You can simply email a statement attached to the interview, "I approve or I disapprove." You will

have the opportunity to make changes and we could schedule a second meeting to discuss the information if you feel it is necessary.

Procedures

The interview will be audio recorded to ensure that the information collected is properly transcribed and detailed in the results of this study. At the beginning of the interview I will just state for the record that the interview is being recorded. In addition, I will ask for the participant to state their identifying number as approval to record the interview. Then you will be asked a series of questions, for example:

1. What do you feel has been your greatest accomplishment in the church?
2. How would you describe your leadership technique?

Risks

You may already know me as Dean of Administration for the Deliverance Evangelistic Church but this study is completely separate from that role. You do not have to answer any question or take part in any discussion you do not wish to do so. Other than your willingness to share your experience and knowledge there is no risk involved. No names will be used.

Benefits

There will be no direct benefits to you, but your participation will help other church leaders and provide a great impact into the church organization.

Confidentiality

The participant identity would remain confidential and not shared with anyone but the researcher. The publication excludes all names of the participants. Individual identification must be kept private by coding each questionnaire with alphabetical and numerical identifications. The organizations will be identified alphabetically by naming each church organization as "A" and the participant would be numerical, "1, 2" and so forth.

All forms of collected data will remain stored on researcher's private computer system that will contain a password protected file. All data associated with this study will carry an electronically disposal date and an erasure file program that will eliminate the data at the end of 5 years.

Right to Refuse or Withdraw

You do not have to take part in this study if you do not wish to do so, and choosing to not participate will not affect you in any way. If you begin participating and wish to stop participating in the interview at any time you will not be affected. If you complete the interview and wish to withdraw from the study before publication you will need to email, fax, or mail me a letter stating you wish to withdraw. Once the information is published you will not be able to withdraw your participation.

Who to Contact

If you have any questions, you can ask them now or later. If you wish to ask questions later you may contact:

Celeste Palmer-Atkins
2234 Penn Avenue
West Lawn, PA 19609
(215) 609-5255 * Fax: (215) 225-4934
celeste.palmer@waldenu.edu

You have the option to contact the University's Research Participate Advocate to discuss your rights as a participant. Telephone Number (612) 312-1210 or email: IRB@waldenu.edu.

Part II: Certificate of Consent for Participant

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked, have been answered to my satisfaction. I consent voluntarily to be a participant in this study

Print

Name of Participant _____

Signature of Participant _____

Email _____

Date _____ Telephone _____ (optional)

Day/month/year _____

Part III: Researcher Certification of Consent

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily. A copy of this ICF has been provided to the participant and we encourage you to keep a copy of this consent form for your records.

Print Name _____

Signature of Researcher _____

Date _____

Appendix C: Interview Questions

Name _____

Gender _____

1. What are your most successful strategies and practices for the church that have proven to create growth, impact on the community, and generated financial support for the ministry? Give some examples of leadership behaviors.
2. What are some examples of your leadership behaviors?
3. How would your followers describe your leadership style? Give an example.
4. What are the most important values and ethics you demonstrate as a leader? Give an example.
5. What methods have you used to gain commitment from your followers and from the community?
6. How would you describe your leadership techniques?
7. What strategy have you used to influence follower support from the vision of church?
8. What innovation in technology have made the most impact on your ministry and the church?
9. If you could help other leaders, what would be some of the most effective practices would you share with them?
10. Can you give me an example of principles have you guided your leadership?
11. How do you encourage learning and development of current and future leaders?

Appendix D: Letter of Cooperation

Celeste Palmer-Atkins
2234 Penn Avenue * West Lawn, PA 19609
(215) 609-5255 * Fax (215) 225-4934
celeste.palmer@waldenu.edu

Date

Name of Church
Attention
Address
City, State, and Zip Code

To Whom It May Concern:

Celeste Palmer-Atkins has requested permission to collect research data from leaders at (Name of Church). I have been informed of the purposes of the study and the nature of the research procedures. I have also been given an opportunity to ask questions of the researcher.

As a representative of (Name of Church). I am authorized to grant permission to have the researcher recruit research participants from (Name of Church). If you have any questions, please contact me at _____ (telephone number and email address).

Sincerely,

Print Name _____

Signature _____

Official Title _____

Appendix E: Thank You Letter to The Participant

Celeste Palmer-Atkins
2234 Penn Avenue * West Lawn, PA 19609
(215) 609-5255 * Fax (215) 225-4934
celeste.palmer@waldenu.edu

December 15, 2016

Dear _____,

Thank you for allowing me the opportunity to conduct my exploratory study on effective church leadership behaviors, strategies, principles, and practices in a nondenominational church in Philadelphia, Pennsylvania. The study leads toward a Doctorate of Management degree. I would also like to thank you for giving me the opportunity to speak to you and make your lived experiences and knowledge part of this research. I truly appreciate all of your time and help.

As I previously stated, the information will be kept confidential. I encourage you to contact me if you have any additional questions or concerns. A summary of the research results is included with this letter. In addition, you can request a copy of the published dissertation that has been approved by Walden University officials. You can send me an email or send your request by postal mail.

Sincerely,

Celeste Palmer-Atkins

Appendix F: Observation Form

Leader: _____

Location of Interview: _____

Observer:	Time:	Date:
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Please indicate whether the following is true and provide observations to support your assessments.

Observation	True or False	Notes
1. The leader appeared confident?		
2. The leader appeared comfortable?		
3. The leader was very knowledgeable and focused?		
4. The leader appeared to have a good personality? Was not authoritative or bossy?		
5. Did the interview continue to be interrupted by phone calls or others?		=
6. Did the leader have to request information from others?		

ADDITIONAL OBSERVATIONS
