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A CORRELATIONAL ANALYSIS OF A LEADERSHIP DEVELOPMENT MODEL AND CHURCH GROWTH

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DEDICATION

I dedicate this dissertation to my precious wife and family. My family has always supported me in my desire to continue to grow myself and my leadership. My wife is a lifelong learner and continues to inspire me. My children continue to grow themselves as leaders, allowing themselves to be used by our Lord to impact the lives of others with the love and message of Jesus Christ.

I'm especially proud of my grandson, Jefferson, who is a junior at Southeastern University studying and preparing himself for ministry. My grandfather served as a great role model and inspiration for my life and ministry today, so it is my desire to serve as a role model and inspiration for my grandson as well.

Philippians 3:12 says, "Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me."

Thank you, family, for always encouraging me to keep pressing on.

ACKNOWLEDGEMENTS

ABSTRACT

Organizational growth and vision can outpace leadership development, which ultimately creates frustration and decline in leadership, followership, and teamwork. To counter regression, organizations must determine the factors that hinder leadership development while creating pathways towards organizational success. Research indicates that church attendance in America is in decline, but there are exceptions to this national trend. A case study of one of the fastest growing churches in America reveals a correlation between intentionally fostering a culture of leadership development and one's ability to continue seizing available growth opportunities. This parallel hypothesized by the researcher in this study was validated through the use of survey, interview, and statistical analysis at both the study site church and college. This case study illustrates that organizations are limited by their leadership capacity. To expand one's capacity to grow as an organization, the senior leaders must invest in an effective leadership development process.

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I. INTRODUCTION

Every organization needs leaders to sustain itself for the future (Amagoh, 2009; Fletcher, 2018). The need for leadership development is crucial as organizational health is associated with the "continuous development of leaders within organizations" (King & Nesbit, 2015, p. 134). If everything rises and falls on leadership, an organizational leadership development process must be one of the leading priorities of every organization. Further, growing organizations are faced with the challenge of ensuring their leadership development stays ahead of the pace of their growth (Hao & Yazdanifard, 2015). Leadership development is improving the quality of leadership in organizations, providing support to an organization's leaders in order to meet their objectives, and bringing about needed change and alignment in the organization (Amagoh, 2009; Fuller, 2001; Groves, 2007; Hotho & Dowling, 2010). The primary responsibility of an organizational leader is to design a culture that encourages and fosters leadership development (McKee, 2003). It is also that leader's responsibility to create a strategy of leadership development and empowerment that will provide a clear pathway for his or her followers (Geiger & Peck, 2016).

However, not all organizations create a culture that fosters leadership development. Football coach Urban Meyer (2017) of the Ohio State Buckeyes said, "Leaders create a culture, culture drives behavior, behavior produces results" (p. 64). Organizational culture influences every organization because every organization has a culture either by design or default (Friedman, 2018). The foundation of that culture forms the core beliefs of the organization. The

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beliefs of that organization will be the primary influence on behavior that forms the culture. When the culture is healthy, team members will be better able to fulfill the mission of their organization (Heathfield, 2018). Accordingly, lasting leaders are lifelong learners and lifetime mentors of those who follow them. Without effective leadership development, the organization will be stifled in its growth (Palmer-Atkins, 2017). A decrease in growth can lead to frustration and a decline in leadership, followership, and teamwork. This decline will also affect the production capabilities and ultimately, the success of the organization (Palmer-Atkins, 2017).

As a result, the researcher proposes the following hypotheses that are examined in this project:

- There is a correlation between the church's internal leadership development program and the growth the church has experienced.
- The church staff agrees that there is a positive correlation between the internal leadership development program and the steady incline of growth they have experienced.

Summary

The data gathered from the survey supported the hypotheses proposed by the researcher that the study site church continues to grow and invest in developing leaders who are prepared to assist the church in seizing growth opportunities.

Problem Statement

Although not all organizations create a culture that fosters leadership development, many organizations invest in leadership education and development, as the cost was almost $50 billion in 2000 (Ready & Conger, 2003) and the investment has continued to increase to a $366 billion industry today (Westfall, 2019). However, an investment in leadership education and

development does not mean that the education and development programs are effective or that the investment in education creates a culture of leadership development. Ready and Conger (2003) explained,

> In this atmosphere, it is difficult to find the CEO of a large company who doesn't have a carefully honed speech about the importance of developing the next-generation leaders at every organizational level. And yet for most companies, the combination of eloquent statements and massive investments has not produced a sufficient pipeline of leaders. (p. 83)

Specifically at IBM, Ready and Conger (2003) posited that the lack of "homegrown" leaders within that organization can be attributed to a few causes for failure in organizational leadership development, including leadership development efforts not being aligned with their strategic goals. Also, not all leaders within the organization are committed to making leadership development a top priority within the organizational culture. A leadership development culture is necessary for any organization to be able to seize opportunities for growth, while eliminating any barriers that may potentially impede that growth (Beh, 2012). Glamuzina (2015) explained:

> Today, leadership is extremely important for development and future prospects of modern companies. Organizations with poorly developed leadership have difficulties coping with the changes in the environment, they respond reactively and eventually, not being able to counteract the competition, they often go bankrupt. Leadership and its development represent the source of the competitive advantage for many organizations. (p. 90)

The need for effective leadership development is also a concern for the Church. The church needs leadership development just as much as secular organizations do (Ginnan, 2003).

However, many churches fail to provide viable outlets for developing promising leaders. There are many possible reasons for this lack of leadership development, including later life expectancies, a higher-than-average number of "second career" pastors taking on longer positions in clergy after spending many prime years in non-ministry careers, the fact that many pastors today are not financially sound enough to retire and forego regular paychecks, the lack of leadership development opportunities for Millennials and Gen-Xers, and a lack of succession planning among Boomers (Barna, 2017).

Barna's (2017) research titled *The State of Pastors* also indicated that the median age of the American pastor is 54 years old. It was 44 years old in 1992. Only one in seven pastors is under the age of 40, and half are over 55 years old. In 1992, one in three pastors was under the age of 40, and one in four was over 55 years old. Accordingly, "the percentage of church leaders 65 and older has nearly tripled, meaning there are now more pastors in the oldest age bracket than there are leaders younger than 40" (para. 8). In contrast, 55% of all Protestant clergy were in their 20s, 30s, and early 40s in 1968. Today, only 22% are under the age of 45.

Mullins (2015) wrote a book called *Passing the Leadership Baton* to help pastors recognize the need for developing and implementing a transition plan. Mullins suggested the following reasons as to why pastors find it difficult to "hand off the baton" to the next generation:

- an inability to step away from a lifetime of personal investment in building the church;
- an identity crisis that falsely compels a leader to hold on to their position for fear of a lack of purpose and meaning in the future;

- an unwillingness to put what would be best for the church's growth ahead of one's own comfort and convenience;

- financial instability;

- A fear of the changes that may be made under the leadership of someone else. (pp. 38-46)

Barna (2017) postulated that the average age of pastors today is higher than in the past and there is a decreasing number of young individuals available to take up positions of leadership within the Church. This difficulty should be of tremendous concern to the church and, therefore remedied in the church (Thoman, 2009). Current pastors find identifying young people desirous of ministry careers to be a challenge, much less mentoring and equipping those individuals to pursue ministry careers. Two out of three current pastors believe identifying suitable candidates is becoming more difficult (Barna, 2017). Barna attributed this difficulty to the "declining percentage of practicing Christians in each successively younger generation" (para. 5) and the attraction of other non-ministry related vocations in which Christians believe they can have an impact with their gifts.

Therefore, there is a leadership crisis within the Church. The church is, and will remain, ill-equipped to sustain growth unless it is more intentional about the recruitment and development of young leaders to take up positions of leadership in the future (Fletcher, 2018). Barna (2017) recommended that churches "need younger leaders...and older pastors are uniquely situated (and called) to raise up, train and release godly, capable and resilient young pastors" or the church will face a "massive leadership shortage" (para. 6) in the coming decades. Other possible contributing factors to the leadership development crisis in the Church include that only 10% of pastors prefer developing other leaders over preaching or teaching (Kinnaman as cited in

Nieuwhof, 2017). Therefore, pastors are not choosing to spend time developing leaders. This statistic conflicts with the understanding that one of the primary roles of a leader of an organization or a church is to establish a culture that fosters leadership development. Accordingly, the American church's opportunity for growth is unlimited, but the lack of preparation to nurture that growth is the true problem (Fletcher, 2018; Ginnan, 2003).

Professional Significance of the Problem

The researcher has traveled throughout the United States working with the largest churches in America and has served as the President of EQUIP, a Christian non-profit leadership organization founded by leadership expert Dr. John C. Maxwell. EQUIP is responsible for training more than 6 million leaders in 196 nations around the world and thousands more from leading churches in America.

As he has traveled and trained leaders, the number one question the researcher has fielded is "How do I grow my church to the next level?" His answer undergirds his conviction that one can only grow their organization to the degree that they have grown their people. Accordingly, a common weakness for all churches aspiring to get to the next level of impact is an insufficient leadership development strategy. Understanding how to build and sustain a leadership culture is an important factor in the growth of any organization (Chand, 2011).

The purpose of this project was to offer insights and practical guidance to assist leaders in developing an effective leadership culture that will carry their organization to the next level and avoid the frustration resulting from organizational growth limitations (Palmer-Atkins). These limitations are detrimental to the health and future of the Church because they limit its ability to fulfill the Great Commission, thus creating an actual decline in the spread of the Gospel (Palmer-Atkins, 2017).

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Purpose Statement

The purpose of this project was to examine the impact of the development of a leadership culture in an organization, specifically one church in the Southeastern United States. To accomplish this purpose, the researcher used a cross-sectional quantitative design to examine the correlation between the growth of the study site church and the study site college, its internal leadership development program.

The study site church is the second largest church in America with an average weekend attendance of more than 42,000 people and presently has multiple campuses located throughout the state in which they are located. They also conduct services every week inside each prison located within their state. In addition to being recognized as one of the largest and fastest growing churches in America, they are also one of the leading churches in the training and development of leaders for the kingdom of God. They host national conferences where they train other churches on developing leaders as they have built their church on the philosophy of raising up leaders to fulfill the Great Commission in taking the Gospel of Jesus Christ to the world.

The senior pastor of the study site church began his ministry there with a philosophy deeply rooted in the importance and implementation of a leadership development process. During his interview with the researcher, he stated that the staff at his church is hired to train up leaders to do ministry, not to do the ministry themselves.

The pastor began as an intern with a local church in Louisiana where he was prepared for the ministry he leads today. As a result of his experience, he believes interns must have practical, hands-on experiences in ministry that complement their theological and academic knowledge in order to become effective leaders in their ministerial fields.

The college associated with the study site church emerged from the vision of the pastor's own internship experience in 2011. Today, they serve approximately 1000 students annually. According to the senior pastor, the philosophy of the college is to combine the best attributes of both the Greek-style ("Come and learn from me."), and the Hebrew-style ("Come and do ministry with me.") approaches to education.

The senior pastor believes his church could not have embraced the phenomenal growth experienced in recent years had it not been for the leadership development pathway created through the college. They have been able to seize new opportunities because they had leaders ready and able to carry out the ministry needed to accommodate such growth. As the pastor stated, "You can never allow your vision to outpace your leadership development." Being driven by this philosophy, the study site church has made the development of its prospective leaders at its college a top priority.

Overview of Methodology

The method used to conduct this study was a cross-sectional survey design. Staff members at the study site church were the participant pool for the survey. A cross-section of 100 staff members were chosen, including campus pastors, department directors, and a random selection from each department at each of the church's campuses. Eighty-six of the 100 completed the survey within the 24-hour timeframe requested by the president of the college. The survey, which was hosted on surveymonkey.com, included four general demographic multiple choice questions and 10 statements for which the participants were asked to indicate whether they strongly agreed, agreed, were uncertain, disagreed, or strongly disagreed. The analysis of the data provided by the survey, along with the answers given in the interviews, led to the findings reported in this study.

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Limitations of the Study

This study had the following limitations imposed upon it by the researcher. First, the researcher did not study or survey the need for a leadership development program within the church. He assumed that all organizations require a plan for leadership development if they are to continue growing and having impact. Also, the researcher did not examine the means of leadership development within all types of organizations. Although there are many methods and models for leadership development programs from which to glean insights for such a study, the only leadership development program studied for this project was a church school of leadership. Third, the researcher did not study all church schools of leadership. Although there are many churches that have schools of leadership, a case study was conducted on the school of leadership at one church. Fourth, the researcher did not intentionally conduct interviews or surveys with students, faculty, or graduates of the study site college. The only survey conducted was with a limited sampling of staff at the study site church. Fifth, the researcher did not define all the factors that contribute to a successful, growing church. His research was limited to the impact of a school of leadership as one contributing factor to organizational growth. Sixth, this study focused on the need for and the value of having a program to develop leaders. It did not intentionally address how to create a program for developing leaders. Finally, the results of this study are not limited to multi-site mega churches as compared to the case study church examined. The results may help inform churches of varying sizes.

Organization of the Dissertation

The dissertation will be organized as follows. Chapter 2 will provide a review of literature that will include academic, peer-reviewed articles and dissertations along with books written about church growth and discipleship models and contexts.

Chapter 3 will provide the methodology for the case study the researcher is using to conduct his research. These details include background on the survey purpose and design, a demographical overview of the survey participants, the survey instrument and accompanying questions used to canvas the participants, the procedures implemented and the correspondence made with participants, the data analyses gleaned from the survey results, and a general overview of the methodology.

Chapter 4 will present the results of the study. In this section, the researcher will provide a detailed look at the data produced from the survey instrument and the interviews conducted as part of the methodological study. He will then use that data to draw conclusions as they relate to the assumptions made about the solution to the problem stated in the introduction to the project.

Chapter 5 will include a summary and accompanying discussion of the researcher's findings. It will also include his conclusion to the problem stated previously and practical implications based on the findings of this study.

II. REVIEW OF LITERATURE

Do We Develop Leaders

The purpose of this study was to determine if there was a correlation between church growth at the study site church and the leadership development model utilized at its affiliated college. This chapter provides context to the study by synthesizing the existing literature on the philosophy and trends of leadership development, their importance to the Church, and the factors associated with the current crisis of leadership development existing in the Church.

The literature review is divided into three main parts. The first section defines leadership development and its purpose, identifies trends in leadership development, and assesses the effectiveness of development programs. The second section explores the need for leadership development specifically in the Church. The third section examines the reasons for the leadership crisis within the Church.

Organizations that thrive in an ever-changing and complex society have strong leaders that are either bought or built (Pernick, 2001). Buying leaders entails hiring competent, experienced leaders from outside the organization. Hiring outside executives may provide a speedy solution for an important open position, but it is often expensive to hire seasoned leaders and this caliber of leader is often in short supply (Patterson & Pointer, 2007; Pernick, 2001).

In contrast, building leaders entails training potential leaders within the organization through an internal leadership development program (Patterson & Pointer, 2007; Pernick, 2001). Establishing and managing internal leadership development programs can be costly and time-

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consuming, but doing so allows organizations to groom the next generation of leaders according to their culture and have greater control over their supply of skilled leaders (Pernick, 2001).

Defining Leadership Development

Leadership development can be defined and practiced in a variety of ways. However, one distinction made in research is the fact that leader development and leadership development are separate dimensions (Day, 2001; Freed, Covrig, & Baumgartner, 2010; Iles & Preece, 2006; Jones, 2006). Although the two are distinct concepts within the literature, there is some confusion regarding the differences between leader development and leadership development as many organizations consider the concepts to be interchangeable (Day, 2001; Freed et al., 2010; Iles & Preece, 2006; Jones, 2006;).

Leader development trains individuals to attain the qualities that senior leaders view as needed to protect their human capital (Day, 2001). In contrast, leadership development addresses what qualities are viewed as needing to be developed in the organization (Dalakoura, 2010) to protect their social capital (Day, 2001). The answers to these questions guide training and programming to meet different needs. Although leadership development focuses on a broader context of people and processes across the organization, leader development focuses on the individual (Freed et al., 2010). Developing leaders is seen as occurring solely within the leader, whereas leadership development involves developing the leader in relation to others in context of the organization at large. An implication can be made that leadership development incorporates leader development (Freed et al., 2010; Rothausen, 2016). The focus of this dissertation study is leadership development, which centers on developing leaders in order to meet the purpose and mission of the organization in which they participate.

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The Purpose of Leadership Development

The purpose of leadership development includes improving the quality of leadership in organizations, providing support to an organization's leaders in order to meet their objectives, and bringing about needed change and alignment in the organization (Amagoh, 2009; Fuller & Goldsmith, 2001; Groves, 2007; Hotho & Dowling, 2010).

One purpose of leadership development is planning systemic efforts to improve the quality of leadership in institutions (Amagoh, 2009; Groves, 2007). Having certain competencies as a leader is believed to be directly connected to organizational performance and productivity (Amagoh, 2009). Organizations with skilled leaders tend to "innovate, respond to changes in markets and environments, creatively address challenges, and sustain high performance" (Amagoh, 2009, p. 989). Such skills include the ability to envision the future, establish goals, effectively communicate, plan, and implement strategies to reach goals (Reinertsen, Pugh, & Bisognano, 2005), build teams, maintain healthy interpersonal interactions, and change one's attitude (Burke & Collins, 2005). These skills coincide with leadership attributes such as self-awareness, openness, trust, creativity, and intelligence (Amagoh, 2009). Organizations capable of sustaining quality performance have quality leaders. Therefore, it is imperative that organizations provide leadership development programs which focus on producing quality leaders (Amagoh, 2009).

Another purpose of leadership development is to provide support based on needs in order to enhance the performance of leaders and deliver on strategic objectives (Hotho & Dowling 2010). A needs analysis determines the starting point for designing a leadership program according to the organization's most valuable desired outcomes. The chosen program elements will ultimately narrow the gap between the identified needs and existing capability of

participants (Hotho & Dowling, 2010). These needs must be identified by senior leaders who understand the objectives those needs will meet within the organization instead of relying on potential participants to determine them according to their personal shortcomings (Hotho & Dowling, 2010).

Leadership development also helps bring about change and strategic alignment in the organization (Fuller & Goldsmith, 2001). Increasing one's effectiveness in guiding organizations through periods of uncertainty and change is a major goal of all leadership development programs (Amagoh, 2009). Therefore, organizations without properly trained leaders are significantly impeded in their ability to implement and sustain strategic change initiatives (Amagoh, 2009). While some organizations see leadership development as a luxury in times of crisis or change, all agree it is needed for times of crisis or change because it aids in producing high-yield results and accountability (Hayward, 2001).

Early Models of Organizational Leadership Development

The development of leaders has experienced a shift in theory and implementation. Many early leadership development programs in the United States were focused on evaluating individuals within the organization to help them cultivate whatever skills and character traits they lacked (Dalakoura, 2010; O'Toole, 2001). Three major skills are identified in individual leader training (Day, 2001). The first is self-awareness which encompasses the character traits of emotional awareness and self-confidence. The second is self-regulation which creates self-control, trustworthiness, personal responsibility, and adaptability. The third skill is self-motivation and it results in initiative, commitment, and optimism. The primary emphasis of cultivating these skills is to build the intrapersonal competence required for an accurate model of oneself (Day, 2001).

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In the last 20 years, the focus of development has shifted from developing individual leaders to giving attention to the context or organization in which the development takes place, determining how to best use leadership competencies, and understanding the importance of helping team members balance life and work (Hernez-Broome & Hughes, 2004). This philosophical shift to leadership development, in which the focus is less on the characteristics and behavior of individuals and more on leadership dispersed across teams in the organization, naturally regards everyone as a potential leader (Bennett, 2004). This philosophy is in contrast to the idea that leaders are only recognized if they are at the top of the organizational chart or chain of command. A view of hierarchical leadership as a metric for leadership potential has been challenged or tarnished because of corporate failures and individual moral and ethical failures of these leaders (Bennett, 2004).

With a focused move from supervisory leadership in the organization to strategic leadership of the organization (Bennett, 2004), leadership development now accounts for training all people with leadership potential to understand how to build relationships, access resources, develop commitments, and build social networks inside and outside the organization (Iles & Preece, 2006). These means of development are often reflected in the list of competencies leadership development program participants are expected to develop within themselves and in relation to others in their immediate group or team and across the organization (Freed et al., 2010).

In the 1980s, the W.K. Kellogg Foundation (WKKF), an organization with a long history of investing in leadership development, conceived and implemented the first formal leadership development program within the United States (Black & Earnest, 2009; Russon & Reinelt, 2004). Prior to founding their leadership development program and following the outbreak of

World War II, WKKF funded two educational leadership programs in the 1950s to meet the postwar need for more nurses and health care administrators as well as the demand for more junior colleges (W. K. Kellogg Foundation, n.d.). These programs, called the Cooperative Program in Educational Administration and the Junior College Leadership Programs respectively, were in fulfillment of a commitment made to the American Association of Junior Colleges. The Foundation's intent was to provide support to community leaders as they tried to raise up new leaders to address social problems.

Since 1980, WKKF has focused on developing individual leaders. The Kellogg National Leadership Program (KNLP) emphasized assisting emerging leaders in the development of leadership knowledge, skills, and competencies addressing human, societal, and community issues (W. K. Kellogg Foundation, 2004, p. 3). Concentrated effort resulted in organizations leaning on the Kellogg Foundation to help them train potential leaders for new positions of needed leadership.

WKKF continued to expand with several new programs in the 1990s, and in recent years, their approach to leadership development has moved away from seeing leadership investment as a distinct and separate endeavor to being an integral component of strategic initiatives of any company or organization (Russon & Reinelt, 2004). Some organizations abandoned leadership development in both philosophy and practice in the 1990s (Maxwell, 2006). Still other large companies in addition to Kellogg's, such as PepsiCo, General Electric, Shell, Hewlett-Packard, and Intel, led the way in successfully conceptualizing and implementing leadership development programs (Thomas, 2008).

History of Leadership Development Within the Church

As this chapter has discussed the history of leadership development, this next section examines current practices in church leadership development. The practices in church leadership development include seminary training, the leadership emergence theory (LET), and some other organic training methods within individual churches or denominations.

Seminary education. A traditional trend in church leadership development is seminary education. From its beginnings, American higher education has been shaped by religious purpose (Ford, 2017). The purpose of these learning institutions was to preserve Christian culture by educating clergy (Ford, 2017). Harvard, the first college in America in 1636, was named after a Christian minister and was established by colonists for the dual purpose of educating English and Indian young men in knowledge and godliness for a life of service (Ford, 2017). The planning of The College of William and Mary, the second oldest university in America, began in 1618 and was chartered by King William III and Queen Mary II in 1693 to be a college of divinity (Ford, 2017). However, given the pluralistic society and the advent of denominational differences in theology and ordination in the United States, seminaries were established within individual religious and secular colleges and universities by which clergy are traditionally trained (Lipsey, 1914). The United States is now a culturally and religiously diverse nation that does not use its public institutions of higher education to maintain a Christian culture with Christian values (Ford, 2017).

In the seminary environment, students learn Scripture and theology, but many are ill-prepared to manage real-world ministry issues and situations (Banks, 1999; Baumgartner, 2017; Cronshaw, 2011) or lead and develop other leaders (Malphurs & Penfold, 2014), creating a huge gap between theory and practice (Cronshaw, 2011). "They have studied the message of the

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Christian church but not the world in which the message should be given" (Baumgartner, 2017, p. 17). Seminary graduates are also not necessarily returning more passionate, motivated for the mission of Christ in the local church (Cronshaw, 2011), which has resulted in nearly half of seminary graduates feeling led to abandon ministry in the first five to ten years after graduation (Baumgartner, 2017).

Seminary may, therefore, be only part of the equation for attaining a level of maturity fit for leadership readiness. Many pastors and denominational leaders have asked whether seminaries are capable of making pedagogical changes that will create graduates who have both the knowledge and expertise to fulfill their ministry responsibilities (Banks, 1999). This question stems from the fact that many seminary professors actually have little to no practical experience themselves, making the basis of their teaching purely theoretical (Reese, 2003). Megachurch leaders and house church leaders are outspokenly critical of this fact, citing the way seminaries take their future leaders away from their churches where practical habits and skills are learned and honed for effective ministry to, instead, be taught by teachers who are removed from current issues and trends in the local church (Reese, 2003).

Also in response to the question of whether seminaries are effective, Shaw (1989), Smith (1997), and Miles-Tribble (2015) noted that, despite seminaries successfully teaching character and spiritual formation, they also need to reassess and focus on their effectiveness in regards to the leadership needs of the local church. Ineffectiveness would also be remedied if seminaries underwent the same level of critical self-examination that leads to educational reform similar to other types of higher education in America (Cohall & Cooper, 2010; Kelsey, 1993; Miles-Tribble, 2015). Kelsey (1993) also suggested that seminaries must consider blending two types of theological training approaches for training church leaders – the "Athens" model, which

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stresses the importance of character and spiritual formation, and the "Berlin" model which offers a more systematic approach to shaping one for ministry.

There have been some seminary reformers who suggested that there is only so much a seminary can do to identify and prepare persons for ministry (Cunningham, 1996; Winter, 1997; Welch, 2003; Miles-Tribble, 2015) and that seminaries must consider approaching learning styles and practicum opportunities with fresh eyes (Smith, 1997; Welch, 2003). Winter (1997) stated, "At any given time the vast majority of the saints who have the gifts of ministry are to be found in the churches and will never darken the door of a seminary" (p. 184). Winter's statement may suggest that the church should consider alternative means by which those gifted individuals can be educated and given practical experience so they too can fulfill their calling to ministry. Additionally, Smith (1997) suggested that seminary training should be more "user-friendly" through a more decentralized program that makes training more convenient and available to the men and women participating in it. This philosophy was instrumental in encouraging many seminaries to develop online learning opportunities in the 21st century rather than solely providing campus-based programs (Reese, 2003), but it may not be sufficient.

Leadership development models and programs in the local church. In response to the perceived inadequacies of seminary education by church and denominational leaders, many have explored alternative learning and training leadership development programs (Reese, 2003; Cunningham, 1996). "Growing churches in increasing numbers are establishing church based theological education programs" (Elliston, 1995, p. 8).

Apart from this desire by some churches to supplement or replace seminary education, Mohler (as cited in Warnock, 2006) believed many churches have neglected their responsibility to train pastors and leaders. "I emphatically believe that the best and most proper place for the

education and preparation of pastors is in the local church. We should be ashamed that churches fail miserably in their responsibility to train future pastors" as it is the "ultimate responsibility of local churches" (Warnock, 2006, para. 7). Rather than outsourcing their responsibility by sending potential leaders away to seminary without any support or accountability for what they are learning and experiencing, church leaders need to be actively engaged in their training (Granger, 2010).

Churches that do actively develop congregants for positions of leadership and responsibility in the local church (Taylor, 2014) have learned to adapt existing programs to their environment and culture by providing training that is accessible, appropriate, affordable, and reflective of both theory and practice (Taylor, 2014). Such programs aid participants in focusing on the mission of God to share the Good News and make disciples (Baumgartner, 2017) The fulfillment of this mission occurs when evangelical organizations provide an intentional process by which emerging leaders can develop their Christian character through learning ministry knowledge and skills (Malphurs & Mancini, 2004).

Churches should undertake the development of potential leaders who not only have a vibrant relationship with Jesus Christ but who also have a God-given capacity and responsibility to influence a group of believers toward the fulfillment of his purposes (Reese, 2003; Baumgartner, 2017; Clinton, 1989). As churches seek to develop lay-leaders, it is important that the individuals selected for leadership development are following Jesus and are not just church-attenders who are successful in their careers. When individuals selected for leadership development are not pursuing Christian growth, problems with both leadership development and discipleship are likely within the organization (Logan, 2017).

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As for the kind of leadership development programs happening in the local church, there are four common approaches: apprenticeships, cohort programs, training institutes, and finishing residencies (Hancock, 2017). Apprenticeships happen when a pastor mentors and trains an individual called to ministry over the period of one to four years (Hancock, 2017). Cohorts are a group of pastoral trainees working through a church-based curriculum in which they learn and serve together (Hancock, 2017). A training institute, often offered by larger multi-site churches, focuses on leadership development, particularly to aid in their campus growth or church planting efforts, through the means of classes, seminars, cohort learning, coaching and mentoring, and supervised ministry experience (Hancock, 2017). A finishing residency is for post-seminary graduates who have academic knowledge but may have not had much practical ministry or internship experience (Hancock, 2017).

The leadership emergence theory. Apart from seminary programs and individual church and denominational leadership development initiatives, a prominent leader in Christian leadership development is Robert James Clinton, the founder of the leadership emergence theory (LET). He believed that leadership development is a lifelong process built upon leadership experiences unique to each individual (Stadler, 2009; Taylor, 2014). He studied 420 historical and contemporary Christian leaders and missionaries to determine a method for categorizing and organizing life-history data for analysis and to assemble the findings to form a basis for leadership development within the Church (Stadler, 2009).

The LET proposes that potential and growth are uncovered over time and in the context of certain environments. Clinton's formula for leadership development is $L = F(p, t, r)$. L stands for leadership development. F means "a function of; "P is "processing" or an understanding of God's shaping activity in spiritual formation. T is "time," or the developmental phases leaders

go through in their lifetime. R is "leader response" which is how leaders respond to God's interventions (Taylor, 2014). Clinton believed that, if leaders understand this process of development and the components it entails, they will help guide future leaders to see how God is at work (Taylor, 2014).

Unlike other theories of leadership development, LET is based on the concept that God orchestrates an eternal, providential plan for one's development and the leader actively participates in that process rather than assuming it happens by chance (Stadler, 2009). Theories of chance produce a lack of inner discernment and failure to take personal ownership for the direction or purpose of one's own development, which causes failures in leadership development because it becomes based on external values and expectations, such as professions and societal values, rather than on a deeply spiritual and personally meaningful value or ends (Rothausen, 2016).

A study of whether Clinton's LET is equally as effective in corporate settings as in corporate settings was conducted by Stadler (2009). Results demonstrated that, after two decades of successful application of LET in ministry environments, LET is also applicable for corporate leaders who believe God cares about every aspect of their lives, including their development as leaders (Stadler, 2009). LET's emphasis on how past events prepare one for maximizing learning from future events assists leaders even if they subscribe to a worldview other than Christianity (Stadler, 2009). These insights can be used by practitioners to "broaden corporate leadership development approaches, enhance executive coaching programs, revitalize mentoring initiatives, and improve succession planning strategies" (Stadler, 2009, p. 121). Local church leaders should consider having conversations that include lifelong learning, LET, the importance of one's contextual and environmental needs, and different philosophies of adult education. The

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goal of such conversations is to find a balance between training in the local church and attending

a seminary program (Reese, 2003).

Strategic Planning and Implementation of Leadership Development Programs

Leadership development is strategically planned and implemented in a variety of ways

depending on the philosophy, purpose, resources, and environment of the organization (Leskiw

& Singh, 2007). Over the last few decades, there has been an increase in use and recognition of

the value of using a variety of developmental activities and approaches to develop leaders in

organizations (Hernez-Broome & Hughes, 2004). Some of these activities and approaches are

short-term activities and programs although others are more extensive and involved. Most are

provided by the human resources personnel within an organization but are encouraged or

specialized by supervisors and upper level management (Dalakoura, 2010). Regardless of the

person or group offering the opportunity, the goal is to increase the participant's ability to lead

their organization, community, school, or church (Freed et al., 2010).

In order to make sure participants are receiving all the benefits and outcomes desired by

those who sanctioned and created the development opportunity, it is important to determine what

experiences are key in the participants' development (Stadler, 2009). Although many

organizations choose to offer the same program to all participants, some go to lengths to

customize their development programs. Customization allows senior leaders to invest in

activities specific to the needs of their participants' growth in the organization rather than

presuming that, because they are at a similar organizational level or age, they need the same

type of support or training (Stadler, 2009). "Programs aiming at the development of leadership at

all levels are more difficult to design and implement than those targeted at increasing the skills

and competencies of individual leaders" (Dalakoura, 2010, p. 434). It is important to create

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development programs that offer insight into how to navigate existing and potential challenges participants may face and instill hope that what participants are learning is valuable to their current and future positions and responsibilities in the organization (Stadler, 2009).

In addition to determining how leaders best develop and what key experiences are needed to offer a successful program, participants must be informed as to why they need to learn this material and how the topic will be valuable to them (Black & Earnest, 2009). This understanding motivates participants and results in learning (Birkenholz, 1999). Motivating factors for learning as an adult include fulfilling expectations of oneself or others, improving one's ability to serve in the community, or pursuing professional advancement opportunities (Black & Earnest, 2009). Adults are most motivated to learn when (1) they are valued as independent persons; (2) the content is relevant to their present stage of development; (3) they are willingly pursuing the opportunity to develop themselves; (4) and there is flexibility and individualization in their learning (Maehl, 2000).

Components of Leadership Development Programs

Evidence suggests that leadership development programs engage in six primary types of learning activities: assessment, personality-related assessments, performance assessments, feedback, ongoing education, relationships, and planning and reflection (Rothausen, 2016). Two widely used contemporary methods of development are developmental relationships and experiential learning.

Developmental relationships. Developmental programs emphasize a team-based delivery approach, but developmental relationships in the form of mentoring or coaching are recognized as being key components of developmental programs (Amagoh, 2009; Hernez-Broome & Hughes, 2004; Leskiw & Singh, 2007; Taylor, 2014). Mentoring is defined as a

committed, and usually long-term, relationship in which a more seasoned person supports the development of a more junior person or protégé (Hernez-Broome & Hughes, 2004; Leskiw & Singh, 2007). Mentoring can take place in either a structured program or in an open, learner-led and initiated agreement (Marcus, 2004); and it involves learning goal orientation and leadership competencies in order to be beneficial to both individuals and organizations (Amagoh, 2009).

Teaching future leaders strategies, tactics, skills and practices is fruitless if organizations do not connect them to senior leaders to help them assimilate what they are learning in their context (Watt, 2014). "Leadership is after all a relationship between those who choose to lead and those who choose to follow – a reciprocal process" (Watt, 2014, p. 134). A mentor or coach is needed to transfer knowledge into one's context (Baumgartner, 2017). Through regular meetings to help junior leaders understand what they are learning and how it that information translates in their shared environment and culture, coaches foster reflection and accountability (Baumgartner, 2017).

One certainly learns in the larger group, classroom environment. However, one-on-one relationships provide deeper and more valuable assistance to junior leaders seeking to assimilate information learned (Amagoh, 2009; Baumgartner, 2017). According to a study by Baumgartner (2017), with coaching, 85% of participants were able to transfer what they learned into their context and keep progressing. Without the benefit of coaching, only 15% were able to benefit long term from what they learned.

Mentoring and coaching also creates mutual accountability and relational support, which results in a more effective learning process (Selzer, 2006). This process is of particular value when it is acknowledged that old or bad habits are present and efforts are made by the junior leader to break them and develop new, healthier patterns and practices (Baumgartner, 2017).

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Coaches help junior leaders navigate these issues by showing them the route they need to take, offering encouragement and direction along the way, helping to troubleshoot when they get off course, and reminding them they are not alone (Logan, 2017).

Modeling that results in imitation is another valuable result of coaching relationships (Black & Earnest, 2009). Modeling entails transferring behaviors and perspectives from mentors to mentees as expressed in skills, attitudes, values, and emotions (Black & Earnest, 2009). Modeling is seen as most valuable when the organization is undergoing change, the context for what is being learned is ambiguous, or when there are time limitations on meeting or discussion times between the mentor and mentee (Freed et al., 2010). The result is that many needless errors are avoided as junior leaders observe – and ultimately, model – the choices and decisions of their mentors (Bandura, 1986).

There are several biblical examples of mentoring and coaching relationships further illustrating its value in a church environment. The two most well-known relationships were between Paul and his protégés, Timothy and Titus, and Jesus' ministry with the twelve disciples (Douglas, 2014). Mentoring relationships like the ones in the Bible provide a template for the church today as older or more experienced ministers on staff come together in an overseer relationship with those who are younger or less experienced. This process of training and replication within the context of an intimate relationship creates a cycle of leadership development (Douglas, 2014).

Studies in leadership development must include not only formal training programs, but also a full range of experiences that leverage a mentoring relationship between senior leaders and junior leaders (Collins, 2001). Some are job assignments given and directed by the mentor, corresponding feedback systems and timelines, providing real-time opportunities to learn and

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experience new things, and allowing additional exposure to other senior executives (Collins, 2001).

Experiential learning. A second key element of leadership development programming is experiential or action learning. Experiential learning entails combining instruction with practical skills in real-time settings to help participants grow and organizations to address relevant issues (Hernez-Broome & Hughes, 2004; Dalakoura, 2010). This kind of learning involves practical hands-on activities in the context of ongoing work initiatives that are tied to strategic business situations in which participants solve problems or perform tasks within a certain time frame (Cacioppe, 1998a; Dalakoura, 2010).

Additionally, the experience-based approach to development incorporates on-the-job experience with one's life experience while seeking to develop specific skills (Thomas & Cheese, 2005). The outcome is that participants are equipped to continuously tap into their experiences for insight into what is necessary to lead at that level or in that situation and what it takes to grow themselves and to grow their team members as leaders (Amagoh, 2009).

Many large corporations, including Toyota, Boeing, and General Electric, have put programs in place for their employees to develop experientially (Thomas, 2008). Organizations that have not taken advantage of providing experiential learning opportunities are lacking— particularly when it comes to leveraging "crucible" (Thomas, 2008, p. 15) moments in an employee's life or employment Crucibles are highly concentrated tests or challenges in which individuals extract lessons of value by employing a personal learning strategy such as heightened awareness of the situation, individual aspirations or motivations, or learning styles (Thomas, 2008).

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Although Pernick (2001) suggested that learning on the job may threaten an organization's long-term viability, other research indicates that providing challenging job assignments for developmental purposes provides numerous benefits along with a competitive advantage for the organization so they should not be overlooked or underused (Hernez-Broome & Hughes, 2004). Further, "the successful integration of the leadership development program into everyday organizational practices is a critical success factor to effective leadership development at all levels" (Dalakoura, 2010, p. 434).

Most people typically learn more from experiences that are personally meaningful or correspond with goals of the organization (Rothausen, 2016). However, it matters little whether the actual activities are challenging in nature, directly related to normal work activities, or completely unrelated to the workplace (Cacioppe, 1998a). What does matters is that the take-away concepts, skills, and relevance of the activity are always related back to the workplace through discussion or further application work (Cacioppe, 1998a).

Leadership development through experience is frequently retained by participants for years to follow because of its vivid reality and the emotions tied to the memories associated with this type of learning (Cacioppe, 1998a). Retention occurs because after adults have gained knowledge, they assimilate it best through hands-on experiences and interactions with that material (Black & Earnest, 2009).

Although cultivating key relationships and implementing experiential learning opportunities are central to developing leaders within an organizational setting, leadership development programs take on many forms and combine many methods. Little work, however, has been done to determine which methodologies work best in particular contexts (Lawrence &

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Whyte, 2012); thus, there is a gap in the literature regarding leadership development in the specific context of a church.

Leadership Development's Effectiveness

Assessment of training programs evaluates effectiveness, thus verifying the value of organizational investment (Kilpatrick, 2006). Accordingly, best practice organizations commit themselves to evaluating the effectiveness of their leadership development programs (Leskiw & Singh, 2007). In order to evaluate effectiveness, organizations must employ methods of build successful programs, determine the factors that contribute to the success of development programs, and rely on models that accurately measure effectiveness.

The foundational elements of an effective program. Before a leadership development program can be successful, human resource executives and senior leaders must first determine what type of candidates are needed, how participants will be selected, what it takes to become a good leader in the organization, how participants compare to current leaders, what activities will grow participants into leaders, how the program is being reinforced throughout the organization, and whether the program provides a satisfactory return on the investment made to create these leaders (Aguilera, 2006; Pernick, 2001). A needs assessment will serve to identify clear objectives of the program, leadership qualities sought, and gaps in available leaders (Cacioppe, 1998a; Leskiw & Singh, 2007). It is of particular importance to make sure the program elements and outcomes align with the values and virtues organizations desire to see in their leadership team members (Amagoh, 2009).

When determining who should be selected to apply for or chosen to participate in development opportunities, senior leaders should not focus only on higher-level management positions, but rather target a blended group of leaders from various departments (Leskiw &

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Singh, 2007). A broad focus ensures that the program connects to the organizational succession plan for all positions in all departments (Leskiw & Singh, 2007). Developing leaders at all levels also ensures that the organization's people act more like owners than hired employees by taking initiative to solve problems and acting with a sense of urgency and accountability (Dalakoura, 2010). Indicators that determine whether an organization develops leaders at all levels include the evidence of a culture that values leadership behavior, explicitly stated leadership values and principles, rewards for positive behavior, opportunities to explore new leadership situations, and teaching being hardwired into all encounters between senior leaders and those they supervise (Dalakoura, 2010).

Leadership development programs that set participants up for successful involvement tend to focus on the whole life of the participant, not just the skills and traits required to accomplish their work responsibilities within the organization (Aguilera, 2006) as is typically the focus (Rothausen, 2016). Knowledge and skill development are important and necessary, but they are insufficient for a relative, growing leadership community (Freed et al., 2010) because, when emphasized alone, they create a gap between what is expected and the leader's understanding of how to develop those qualities (Rothausen, 2016). Rather, the kind of training that is effective is focused on teaching leaders to "process and reflect as opposed to developing a particular style or behavior" (Avolio, 2010, p. 762). It also encompasses information, activities, and reflections that build the physical, emotional, mental, and spiritual aspects of the people participating (Loehr, 2003). However, Popper and Lipshitz (1993) stated three skills components necessary for a successful leadership development program. The first is if the leader has developed self-confidence in leadership. The second is if the leader has developed an awareness

of ways to motivate those they lead. And the third is if the leader has developed specific skills for their role as a leader on the team.

Effective leadership development programs are also comprised of both formal instructional training and experience-based learning (Hotho & Dowling, 2010; Leskiw & Singh, 2007). Traditional theory-based course lectures and workshops have been replaced with by a "learning journey of customized interactive learning sessions with ongoing support focused on real business issues" (Leskiw & Singh, 2007, p. 455). Traditional classroom teaching is appropriate and necessary, but it should be supplemented with opportunities that encourage participants to apply what they are learning (Leskiw & Singh, 2007). The most effective means to promote rapid and enduring learning are those in which participants find solutions to real problems (Hotho & Dowling, 2010; Leskiw & Singh, 2007) because experiences that are directly linked to one's ongoing work have the greatest impact on development as a leader (Hernez-Broome & Hughes, 2004).

Programs are considered to be successful based on a number of factors, including employee satisfaction, adequate participant preparation, advancements in competitiveness, total organizational buy-in, and added value to all the levels of the organization (Amagoh, 2009; Collins, 2001; Leskiw & Singh, 2007; Taylor, 2014). Confirmations of a correlation between an organization's investment in leadership development opportunities and the level of job satisfaction of their employees are considered to be an indication of a successful program for leadership development (Amagoh, 2009). Programs are also considered to be successful if qualified (Taylor, 2014) new leaders are ready when jobs are available to be filled by capable leaders. Programs are also considered to be successful if the organization is able to pursue new endeavors and opportunities sooner than their competitors and if the whole organization gets

behind the program (Leskiw & Singh, 2007). A successful leadership program also adds value to the entire organizational system at all core levels, including organizational, group, and individual (Collins, 2001).

Methods of measuring effectiveness.

Organizations must assess their leadership development programs to make sure they are getting the results they desire. A leadership development program is considered valuable even if it cannot "be measured in quantifiable terms that dictate assessment of capital expenditures" (Leskiw & Singh, p. 457). Instead, an evaluation of a program's success should be based on whether the program fulfilled the initial needs assessment in which objectives and desired outcomes were defined prior to the construction of the program (Leskiw & Singh, 2007). Outcomes can be defined as "a measurement of effectiveness or efficacy of the organization relative to core outputs of the system, subsystem, process, or individual" (Holton, 1999, p. 33). Using outcomes as a metric helps senior leaders connect their initiatives to leadership competency and when needed, to develop new or additional programming elements to meet their needs (Amagoh, 2009).

Measurement of leadership development programs is not a universal process (Taylor, 2014). The leadership and context of each organization determine the standards of success by which effectiveness is measured (Taylor, 2014). However, there are a few key elements of measuring leadership development effectiveness such as participant feedback regarding learning and change and program evaluation models like the Kirkpatrick Evaluation Model, which is used to evaluate whether desired goals and objectives are being met.

One key element of measuring leadership development program effectiveness is participant feedback (Amagoh, 2009). Failing to provide an opportunity for participant feedback

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results in an inadequate understanding of the program's impact because participants are the ones directly impacted by the time and effort invested in the program (Amagoh, 2009). However, there seems to be an over-reliance on data collected from program participants (Russon & Reinelt, 2004). Given the broader considerations of the program's purpose and desired outcomes, along with the fact that participant feedback is subject to bias (Russon & Reinelt, 2004), accurate assessment entails more than just the participants' perceptions (King & Nesbit, 2015; Martineau & Hannum, 2004). Accordingly, efforts should be made to triangulate self-reported data (Russon & Reinelt, 2004).

There are very few means of evaluation that measure intangible outcomes such as leadership capacity and customer satisfaction (Black & Earnest, 2009; King & Nesbit, 2015). Instead, evaluation models are designed to determine whether training objectives have been met and learning is being transferred to participants' work (King & Nesbit, 2015). The most popular model used for such evaluation is the Kirkpatrick Evaluation Model, in which participant outcomes are defined according to participants' emotion post-program, learning, behavioral change, and the projected financial impact of the changes experienced within the organization (Black & Earnest, 2009; Cacioppe, 1998a; King & Nesbit, 2015). Kirkpatrick's model has the capacity to elicit both an immediate response from participants and the ongoing transfer of training and its long-term impact on both the participants and the organization (King & Nesbit, 2015).

The first level of Kirkpatrick's evaluation model, the participants' emotion post program, involves gauging their reaction towards and satisfaction of the program. Evaluators answer questions about whether they were happy or dissatisfied with their experience and whether they believed objectives were met and presenters were effective (Cacioppe, 1998a). The second level,

learning, assesses what participants learned or what specific skills were gained from their involvement in the program (Cacioppe, 1998a). The third level, behavioral change, assesses how those new skills are being used to improve their work or to accomplish a task they were previously unable to complete (Cacioppe, 1998a). The fourth level of evaluation, projected financial impact, relates to new knowledge, skills, and behaviors they acquired that lead to actual results (often financial) that improve the operation of the organization (Cacioppe, 1998a). The fact that this model distinguishes between learning, behavioral, and financial outcomes makes it less subjective and, therefore, a sustainable model for assessment (King & Nesbit, 2015).

Although Kirkpatrick's model is capable of being used to evaluate long-term impact, it rarely is used to assess impact (King & Nesbit, 2015). Black claims that his instrument, the Leadership Program Outcomes Measure (LPOM), is the first to examine the effect of leadership development at the post-program level (Black & Earnest, 2009). Black and Earnest studied the veracity in their study, "Measuring the Outcomes of Leadership Development Programs," to determine whether it would assist in the evaluation process at the individual, organizational, and community levels because

> There are relatively few published studies designed to measure the level of change that a
> participant experiences from his or her leadership program experience and to what degree
> this change radiates from the participant to the community in which he or she interacts.
> (Black & Earnest, 2009, p.185)

The purpose of the LPOM is to gain insight into alumni outcomes and program achievements as identification of these factors will assist program administrators as they seek to achieve excellence in these programs and document its effects and outcomes at both individual and organizational levels (Black & Earnest, 2009).

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Prior to the development of the LPOM by Black & Earnest (2009), the WKKF leadership team also saw the need for a tool to evaluate the outcomes and impact of its leadership development programs (Russon & Reinelt, 2004). They identified and invited the leadership of more than 80 leadership development programs to participate in a scan to determine the results of the developmental efforts made through their programs. Criteria for being invited included a focus on positive social change through their programming, the use of multiple innovated approaches to development, a time period of three months or more, the provision of either a collective or cohort experience to participants, a targeted effort to include non-traditional leaders, and an emphasis on building individuals, organizations, and communities (Russon & Reinelt 2004).

The scan revealed a variety of different measurements being used to assess effectiveness. Program personnel collected data through 360-degree assessments, interviews, journals, direct observations, and focus groups. The first key finding of this executive scan was the confirmation that WKKF was not alone in their need for a useful program evaluation tool. The second key finding was that leadership development programs evaluate outcomes and impact on many levels – individual, organizational, community, and system. The third key finding was that few programs have an explicit theory for how and why chosen activities are expected to lead to desired outcomes. And the fourth key finding was that most methods only evaluate short-term outputs even though they wish to assess long-term impact as well (Russon & Reinelt, 2004).

These findings led Russon and Reinelt (2004) to conclude that few leadership development programs have the resources to document outcomes beyond the individual level as participants are leaving the program. This lack of information limits the amount of data available for accurate assessment and evaluation. They also found that effective evaluation warrants the

use of multiple methods of evaluation to triangulate the data for accuracy and consistency and that sharing tools and data between private and nonprofit leadership development programs would benefit both sectors (Russon & Reinelt, 2004), but no one has done so yet, thus creating a gap in the literature.

Best practices for evaluation still need to be determined. Leadership development programs are considered to be in their infancy (Alimo-Metcalfe & Lawler, 2001: Collins, 2001; Hotho & Dowling, 2010) and therefore undertheorized (Collins, 2001; Edmonstone & Western, 2001). This conclusion, along with the fact that there is very little empirical evidence suggesting that leadership development actually leads to improved organizational and individual performance (Drake, 2003), creates a question of such programs' impact on individual and organizational performance (Alimo-Metcalfe & Lawler, 2001; Collins, 2001).

Additionally, there are very few published studies designed to measure the impact of leadership development programs (Black & Earnest, 2009; Cacioppe, 1998b; Collins, 2001) given the fact that most organizations fail to assess the direct impact of their programs (Amagoh, 2009; King & Nesbit, 2015), leaders are limited in being able to properly assess areas needing revision (Amagoh, 2009; Black & Earnest, 2009). If there are learning methods and activities that have been proven successful over the last few decades, they need to be integrated to provide leadership program developers with a framework to properly evaluate their current program offerings and make any modifications that may be helpful for meeting program objectives (Black & Earnest, 2009; Cacioppe, 1998b); however, this integration has not happened yet. Thus, there is a gap in the literature regarding the effectiveness of leadership development.

The Importance of Leadership Development in the Church

Leadership Development is a Universal Need

Every organization needs leaders to sustain itself for the future (Amagoh, 2009; Fletcher, 2018). The need for leadership development has become essential given the "growing realization that organizational and national prosperity is linked to continuous development of leaders within organizations" (King & Nesbit, 2015, p. 134). However, 86% of the World Economic Forum (as cited in Fletcher, 2018) attendees reported there is still a leadership crisis in the world today.

Organizations will lack oversight, direction, and alignment without new leaders being developed to take the place of leaders who, for whatever reason, leave the leadership role they have had (Amagoh, 2009). Some organizations continually look for new leaders (Amagoh, 2009; Cacioppe, 1998b; Freed et al., 2010; King & Nesbit, 2015) because of their responsibilities in a rapidly changing modern world that perpetuates individual and organizational issues such as globalization, financial meltdowns, moral failures, technological advances and opportunities, and pluralism and postmodernism (Leskiw & Singh, 2007). Organizations continually develop these new leaders to be adaptable to these societal changes (Amagoh, 2009).

This leadership crisis is not a merely business sector issue (Fletcher, 2018). Several professional fields, such as nursing, have noted a cyclical pattern of nursing shortages and surpluses (Snavely, 2016). A critical shortage of these professionals is projected for the next decade because 55% of the current Registered Nurse workforce is age 50 or older, making nearly 1 million nurses eligible for retirement. There is also a shortage in nursing school faculty members, preventing schools from admitting a large number of students into their programs (Snavely, 2016). According to the American Association of Colleges of Nursing (2015, as cited

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in Snavely, 2016), nursing programs have had to turn away 80,000 qualified applicants due to an insufficient number of faculty, clinical sites, and classroom spaces. These factors limit the number of leaders who can be developed for the future (Snavely, 2016).

This leadership crisis is also a concern for the Church. There are not enough leaders in the church to meet the needs inside and outside the local church (Fletcher, 2018). "Growth requires that we add new leaders. Continual growth requires a continual supply of leaders" (Fletcher, 2018, p. 2). Based on the concern for the crisis of leadership development, the next section will present a scriptural basis for leadership development within the Church, including how it helps fulfill the mandates of both the Great Commission and the equipping of saints for acts of service.

Leadership Development Helps Fulfill the Great Commission

Leadership development helps to fulfill the Great Commission. In this section, several passages of Scripture are examined to understand what the Bible states regarding the Great Commission and making disciples and how that applies to leadership development in the church. The theoretical framework guiding this part of the study is from Fee and Stuart's (2014) *How to Study the Bible for All It's Worth*. Fee and Stuart (2014) explained that first one must understand what the passage meant at the time it was written before making application to today. First, the passage of Scripture will be stated and then an understanding of what the Scripture meant at the time it was written and how it can be applied will follow.

The Great Commission is found in Matthew 28:18-20 where Jesus stated,

All authority in heaven and on earth has been given to me. Therefore, go and make

disciples of all nations, baptizing them in the name of the Father and of the Son and of

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the Holy Spirit, and teaching them to obey everything I have commanded you. (New

International Version).

The same account is recorded in John 20:21, "As the Father has sent me, I am sending you."

Jesus commanded his disciples to continue in his mission to reconcile humanity back to the

Father by spreading the good news of his death, atonement, and resurrection (Petersen & O'Day,

2009).

If the disciples were to continue in Jesus' mission, how did Jesus accomplish his mission

with his disciples? This discipleship process was unlike that of Hellenistic philosophers or

Jewish rabbis in which students sought after a teacher because this call and commissioning was

initiated by Jesus in whom they were fully engaged (Mays, 2000). The disciples' relationship

with Jesus could be labeled as apprentice-master as they learned from him and experienced life

together (Moon, 2009). According to the exegesis of the Gospel accounts of Jesus' leadership

development strategy for the disciples (Douglas, 2014), Jesus called them to follow after him and

join him in the work of "making the advent of the kingdom known" (Mays, 2000, p. 874), as

described in Matthew 4, Mark 1, and Luke 5. Then Jesus taught them and supervised them in

community throughout his time on earth (Moss, 2013).

According to a hermeneutical understanding of the gospel accounts of leadership

development, the Great Commission (Matthew 28:18-20) is a universal truth. Jesus'

transformational mission demonstrates the heart of God for all humanity (Stetzer & Rainer,

2010), and it has an "open-ended ending" (Barton & Muddiman, 2013, p. 886) of invitation for

all believers to join. In moving from the kingdom of darkness to the kingdom of light, God

empowers his followers to be his agents in helping others to do the same (Stetzer & Rainer,

2010) by discipling them which, [prior to Jesus' instructions in Matthew 28:18-20], had been

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solely the work of rabbis (Keener, 2014). As partners in grace (Philippians 1:7), the church's

passion in ministry should be to get God's people on mission (Stetzer & Rainer, 2010) to make

disciples of all nations as was commanded in this mission-inaugurating (Talbert, 2010) event of

the reception of the Great Commission. "The preaching of the gospel is imperative to the Great

Commission, but the development of leaders is the undercurrent to multiplying the fulfillment of

the Great Commission." (Blandino, 2018, para. 16). Blandino (2018) continued, "without

equipped and empowered leaders, the Great Commission fails to gain the traction necessary to

reach the ends of the earth" (para. 16).

The New Testament details how the apostles went about fulfilling the Great Commission

in that time, especially the work of the Apostle Paul. Paul also modeled the importance of

training the next generation of leaders in the church in order to fulfill the Great Commission. In

1 Timothy 4:12, he stated, "Don't let anyone look down on you because you are young, but set

an example for the believers in speech, in conduct, in love, in faith and in purity." In this

passage, Paul challenged Timothy to take up his position of leadership as a young leader in order

to leverage his life and his influence for the kingdom of God (Durken, 2009; Mays, 2000).

Leaders serve others and set the example, which influences others and is the foundation of

leadership (Bethel, 1989; Durken, 2009; Ebener & O'Connell, 2010).

Paul addressed Timothy again about his leadership responsibilities in 2 Timothy 2:2

(Durken, 2009; Mays, 2000): "And the things you have heard me say in the presence of many

witnesses entrust to reliable people who will also be qualified to teach others." In this verse,

Paul admonished Timothy to carry on the legacy of leadership development he had learned and

experienced as Paul's student to those he would lead under him in a ministry of multiplication

(Joy, 2010; Liftin as cited in Luter, 1985; Tucker, 2014) or "faithful transmission" (Durken, 2009, p. 570).

Paul also wrote to the church at Ephesus:

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4:11-13).

Paul explained that Christ gave different types of leaders who would equip their followers to lead. In order to have influence for the kingdom, Paul discipled Timothy who discipled those following him; and in turn, they discipled their followers (Durken, 2009; Tucker, 2014; Wilson, 1978).

Just as Jesus challenged his disciples to go and multiply themselves by raising up other disciples, the Apostle Paul challenged Timothy to go and raise up other leaders to carry the message of life to the world. The universal truth of the Pauline epistles' attention to leadership development for the fulfillment of the Great Commission is that it provides a mandate that should be replicated in the Church today (Luter, 1985; Tucker, 2014).

Though the mission has been made clear through Jesus' words and Paul's example in the early church, many contemporary churches struggle to keep this mission in view or to carry it out (Hoskins, 2006; Watson, 2010). To remedy this problem, the Church must remember that it exists because there is a mission: "go, therefore, and make disciples" (Matthew 28:18-20). The mission does not exist because there is a church (Hoskins, 2006). The Church's mission is to partner with God to fulfill the Great Commission, not to simply maintain itself (Watson, 2010).

The church needs to focus on its core purpose and mission, which is to partner with God to reach the lost with the love of Christ. It is still very important to maintain the health and vitality of the Church without ignoring the reality of the current socio-economic context of our society or the current trends that will continue to draw seekers to explore a relationship with Christ (Watson, 2010). Fulfilling this mission is challenging in a culture that is "increasingly hostile to the faith and values of the church" (Beekmann, 1993, p. 42) and a congregation that struggles to be faithful to the commission of Christ to reach out to the lost in our pluralistic society (Beekman, 1993; Pachuau & Jorgensen, 2011). However, the mission of the Church is clearly defined in the Great Commission of Christ in Matthew 28:18-20 (Fanning, 2014) which asserts that congregants are instrumental in the transformation of society through communicating the Good News of Christ, calling people to faith and repentance, baptizing them, and teaching them to observe the precepts of Christ (Pillay, 2017).

Leadership Development Helps Fulfill the Mandate to Equip the Saints for Acts of Service

Leadership development within the church also helps fulfill the mandate to equip the saints for acts of service. Every believer is first called to relationship with God, and then to live a holy life and serve God with their Spirit-given gifts (Thoman, 2011). As believers grow in their faith, they are more apt to use their gifts to further the mission of Christ in their lifetime (Geiger & Peck, 2016).

The Apostle Paul stated there are different roles for the many different members of the body:

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all

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prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do

all speak with tongues? Do all interpret? But earnestly desire the higher gifts. (1

Corinthians 12:27-31)

Just as a human body cannot be a body without a number of parts, the body of Christ cannot be a

body without each believer functioning in his or her giftedness (Durken, 2009). "Hence the

diversity within the community is not a reality to be obliterated, nor even merely tolerated. It is

essential" (Durken, 2009, p. 435).

Regarding the application of this text for the Church today, the call to serve is not

necessarily that of a pastor; it may be as teacher, counselor, missionary, small group leader, or

another ministry role (Watt, 2014), thus creating corporate identity (Fitzmyer, 2008), diversity in

unity (Durken, 2009), and love for one another by opposing any hierarchical notions of honor or

importance between gifts (Barton & Muddiman, 2013; Fitzmyer, 2008). "No one individual has

all these roles, just as no role is played by everyone" (Fitzmyer, 2008, p. 484). And regardless of

the specific gifting or context in which the gifts are granted, they are for the "common good" (1

Corinthians 12:7). Therefore, the local church needs to provide outlets for its congregants to

identify their particular giftedness and learn how use it to reach today's culture (Swindoll, 2017;

Watt, 2014).

In addition to identifying and honing skills related to giftedness, developing leaders must

grow in their knowledge of God and the Bible (Thoman, 2011). This knowledge must exceed a

mastery of basic facts to create a foundation of wisdom and ministry practice (Forman, Jones, &

Miller, 2004) in order to serve as a leader. Education should be founded on a theological

worldview that is grounded in the revelation of God's word, related to the issues of our culture

and society, and made practical to life and ministry (Erickson, 1998). God is the ultimate source

of all truth, so developing leaders must root themselves in God's word in order to "produce the fruit of a changed life and effective ministry. If leaders do not have their roots in God's word, they can easily be blown over by the winds of the cunning and craftiness of men (Ephesians 4:14)" (Thoman, 2011, p. 33), thus leaving them less effective or completely ineffective.

From the first century church until now, it has been and continues to be the responsibility of the senior leadership of the local church to pour into emerging leaders, thus preparing and equipping them to use their gifts within their church and to fulfill the unique call they have upon their lives (Luter, 1985). "The head gives, leaders equip, saints minister, and thereby the body is built" (Karuvilla, 2015, p. 126). Accordingly, when the Church teaches, prepares, enhances, and empowers its people for their collective service together, they will have greater influence to achieve the mission of Christ, which is to reach the world with the love of God (Watt, 2014).

Leadership development is the intentional process by which these emerging leaders are taught how to access and develop their Christian character and the skills needed to serve effectively in ministry (Malphurs & Mancini, 2004). This development happens when "knowledge (truth), experiences (posture), and coaching (leaders) converge" (Geiger, Kelly, & Nation, 2016, p. 163). Jesus's calling and equipping of the disciples provided us with the greatest model of leadership development (Blandino, 2018). His example suggests that he never expected pastors to do all the work of evangelizing and discipling themselves (Douglas, 2014). In Luke 10, Jesus acknowledged the immensity of the tasks to be completed in comparison to the few people prepared to participate in accomplishing those tasks, and he trained and commissioned 72 people to do ministry together (Hoskins, 2006).

Discipleship was a command, not a suggestion (Warren, 1995). Accordingly, a priority of senior leaders should be to grow the bride of Christ because healthy growth is representative

of lives changed for eternity, which ultimately fulfills the church's mission. The Church will not, however, prioritize the development of potential leaders unless its current leaders acknowledge that one of their main responsibilities is to equip the saints for acts of service (Ephesians 4:12).

Some churches are intentional about equipping lay people and have a clear path and strategy in place to do so while other churches do not (Taylor, 2014). Many pastors believe their primary responsibility is to preach and teach, but it is actually to do so in tandem with equipping his or her congregation to do the same (Espinoza, 2017). Pastors who are most effective in equipping the saints for acts of service are those who display a high level of shepherding and equipping (Douglas, 2014). The process of equipping the saints serves as a "powerful lever that will bring about change and strategic alignment" (Fuller & Goldsmith, 2001, p. 307). Leadership development programs allow the church to fulfill its mandate to equip the saints and fulfill its mission from Jesus to make disciples.

The Long-Term Viability of the Church Depends on Leadership Development

Many organizations, in a variety of sizes, have competitive environments (Amagoh, 2009); the ones that thrive and have long-term success are those that intentionally and continually regenerate their leadership (Tichy, 2007). Investing in tomorrow's talent builds the future of an organization, ensures its sustainability, and creates a legacy (Ulrich, Smallwood, & Sweetman, 2008). Likewise, church leaders must continually grow new leaders because the church will never grow beyond its capacity to meet the needs of the people they serve without them (Warren, 1995).

The church of the 21st century has and will continue to see change with new forms of ministry emerging along with a culture needing effective leaders (Thoman, 2011). There seems

to be a "leadership vacuum" (Thoman, 2011) creating a desperate need for new, godly leaders who will provide continued leadership to the Church of future generations.

Churches and denominations only survive the ages through the production of new, capable pastors raised up in each new generation (Douglas, 2014). These new pastors learn from those who came before them: "Polycarp and Ignatius learned from the Apostle John, Melanchthon from Luther, Beza from Calvin, and Rick Warren from Spurgeon" (Douglas, 2014, p. 84).

In addition to a continual training of new pastors to lead in the Church, there must be an educated and intentional investment in the development of laity in the church. "The Church cannot be successful in its mission without a mobilized, empowered, and deployed laity. They are the Church. Laypersons are the agents who are sent to carry out the work of God in the world" (Hoskins, 2006, p. 40). There are simply too many tasks to be done, but so few are equipped for the work unless the Church has an action plan to develop leaders (Hoskins, 2006). However, despite the great need, "most churches have no apparent strategy for developing leaders" (Forman et al., 2002, p. 24).

A commitment to creating and implementing a process for developing leaders is the only way the church can continue to disciple all those who come through its doors in search of a life-changing transformation (Moss, 2013). And the "facilitation of strong leadership, prudent management and dedicated and committed service are required for the church to remain the dynamic life-giving body of Christ" (Manala, 2010, p. 3).

There is a Leadership Development Crisis in the Church

Organizational growth requires the simple addition of new leaders which often comes through a training program to raise the supply of capable leaders (Fletcher, 2018). However,

organizations are failing on one key metric of success: leadership development (Fernandez-Araoz, Roscoe, & Aramaki, 2017). The church of the 21st century is not immune to this problem of leadership development (Thoman, 2011). Between the aging of Baby Boomer senior pastors and new forms of ministry regularly emerging and requiring adaptation, there are simply not enough trained leaders to meet the challenges organizations face as they grow and try to meet the demands of those they serve (Dalakoura, 2010; Fletcher, 2018; Thoman, 2011). This perceived "leadership vacuum" has created a need for the development of "godly leaders who will provide leadership to the church" (Thoman, 2011, p. 283).

Despite the need for the Church to actively develop new leaders, "most churches have no apparent strategy for developing leaders" (Forman et al., 2002, p. 24). Geiger et al. (2016) and Taylor (2014) confirmed leaders are still in short supply in the Church. This lack of readiness can be attributed to a failure to recognize the need for leadership development, confusion about how to best develop leaders, and a failure of senior leaders to create cultures that encourage leadership development. This section will examine these problems contributing to the leadership development crisis in the church.

Senior Leaders Fail to See the Need for Leadership Development

One issue contributing to the lack of leadership development in the church is that senior leaders do not often see the need for leadership development in their congregations. Because leadership is vital to the life of an organization, senior leaders must concentrate on securing, developing, and keeping good leaders on their teams (Pernick, 2001). When it comes to the need for prioritizing this main responsibility of growing leaders to oversee the church, Jesus was not concerned with anything peripheral to the development of leaders who could carry on the work

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of the kingdom in the next generation (Geiger et al., 2016). Therefore, the task of developing

leaders cannot be at the mercy of other, lesser things in the church today (Geiger et al., 2016).

Unlike many churches today, Jesus was not concerned with building programs that would

reach the multitudes, but rather with building people whom the multitudes would follow (Geiger

et al.). Leaders should therefore not focus on building people to build the organization. Rather,

leaders should build people and the organization will get built as a result (Fletcher, 2018). When

leaders prioritize the development of new leaders, they do not let anything interfere with creating

the necessary time to implement ongoing training even though they may feel overwhelmed with

all their other responsibilities (Aguilera, 2006; Moss, 2013). There are always sermons to

prepare, hospital visits, Bible studies to teach, phone calls to return, issues to resolve, budgets to

reconcile, and people to counsel. The weight of these ancillary responsibilities is universal in

smaller churches where pastors are bi-vocational in ministry and in a secular trade that provides

some, most, or all of their income (Miller, 2006; Perry & Schleifer, 2019; Vaters, 2017).

Churches must identify and grow potential leaders, but in addition to a lack of

prioritization in time, many senior leaders do not believe extensive planning for leadership

development is necessary or practical (Taylor, 2014). Instead, church leaders commonly prefer to

do things as they have in the past unless a new tried and proven method is presented as a sure

means to growth (Taylor, 2014). This lack of planning and unwillingness to try new things for

the sake of leadership development has resulted in church leaders being in short supply, which

has contributed to a leadership crisis in the church (Taylor, 2014). An intentional process to help

potential leaders grow in their giftedness in the church would make a significant difference in the

church's viability (Taylor, 2014) and concurrently, in American society (Barna Group, 2017).

In addition to an unwillingness to try new things to develop leaders, many senior leaders in the church also feel ill-equipped to train others because their own leadership training was inadequate, leaving them feeling incompetent to fulfill their duties (Forman et al., 2004). This sense of inadequacy also tends to lead to a senior leader's own lack of effort to continue growing themselves (Taylor, 2014). When senior leaders fail to continue growing themselves, they inevitably find less value in development and will not have leaders eager to follow them in positions of leadership (Taylor, 2014). Further, because many pastors consider their calling into ministry a lifelong one, they tend to struggle to surrender their leadership positions which produces gaps between their tenure and their transition to predecessors (Morrow, 2018; Ogden, 2003). Church leaders who fail to honestly assess the future needs of the organization and plan a timeline for transitioning their leadership to others will not see the need for the development of new leaders (Leskiw & Singh, 2007; Morrow, 2018).

What pastors today fail to recognize when it comes to leadership development is that they are either burning out early or are approaching retirement while the target age group for senior leaders in the church, 35-44, is declining (Leskiw & Singh, 2007; Morrow, 2018). The Barna Group (2017) posited that the number of leaders in the church age 65 and older has tripled for reasons including: later life expectancy, a higher-than-average second career pastors are filling up those positions, financial instability leaving pastors unable to retire, a lack of succession planning, a failure to provide leadership development opportunities for younger prospective leaders, and fewer young people desirous of ministry careers.

However, one of the primary roles of all leaders, regardless of any personal inhibitions or limiting demographics, is to cultivate next-generation employees so the organization will outlive any single person (Morrow, 2018; Ulrich et al., 2008). Talent managers are human capital

developers because they ensure "shorter-term results through people", while human capital developers ensure that "the organization has the longer-term competencies required for future strategic success" (Ulrich et al., 2008, p. 16). When this commitment is evident, one's organization becomes known for a being an outstanding developer of future talent (Ulrich et al., 2008).

Senior leaders must take the lead on advocating for leadership development within their organization, but it is not realistic or wise for senior leaders to be solely responsible for the identification or training of future leaders (Ready & Conger, 2003; Bandow & Self, 2016). A lack of experience, limited exposure to up-and-coming leaders, time demands, and work responsibilities are reasons why it takes a broad team of dedicated people to train up new leaders (Ready & Conger, 2003). Therefore, it is the responsibility of senior leadership to recruit and provide training to future talent, but everyone in the organization needs to be a talent scout because "the best source of future talent is present talent" (Ulrich et al, 2008, p. 120). At IBM, every executive is accountable for identifying and developing potential leaders. These potential leaders are discussed at top management meetings, and if managers do not participate in the future of leadership development within their area or demonstrate skill in that process, they will not be considered for promotions (Ready & Conger, 2003).

When leaders are identified, it is the responsibility of the pastor or the senior leadership team to make leadership development a priority (Chand, 2011; Mallory, 2001). Successful organizations have senior leaders who are committed to leadership development at all levels and are personally involved in the training (Hernez-Broome & Hughes, 2004; Chand, 2011).

If a leader is to be successful, he or she must develop others to be leaders. A person may have all the other traits of leadership, but if he or she doesn't personally see to the

development of new leaders, the organization won't be sustainable, and the person is not

a true leader – at least not a winning one. (Tichy, 2007, pp. 42-43).

The alternative to following existing leadership development pipelines requires a deep

commitment and investment from senior leadership is gravely greater because competition for

quality employees will continue to rise (Fernandez-Araoz et al., 2017).

Senior Leaders are Confused About How to Best Develop Leaders

Another problem contributing to the lack of leadership development in the church is that

senior leaders are confused about how to best develop leaders. Many senior church leaders have

not embraced the fullness of the vision and calling on the church to fulfill its mission by raising

new leaders (Hancock, 2017; Malphurs & Mancini, 2004). Yet, Geiger and Peck (2016) insisted

that no other organization should outpace the Church in developing leaders because it have the

greatest mission, promise, and reward.

Despite this calling and opportunity, there seems to be an ongoing sense of confusion

among senior church leaders about how to best disciple leaders (Malphurs & Mancini, 2004;

Geiger & Peck, 2016). This confusion can be attributed to the fact that there is no standard

formula for doing so (Taylor, 2014). It can also be attributed to the fact that many senior church

leaders fail to distinguish between helping congregants matriculate in their faith and theology

versus developing them to be competent enough to lead in the church (Geiger & Peck, 2016;

Mallory, 2001). Although everyone is called to discipleship, not everyone is called to

responsibilities of leadership (Taylor, 2014). Therefore, it is important for leaders in the Church

to be mindful of the difference between maturing disciples and developing leaders when creating

programs and processes (Taylor, 2014).

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Robinson (2005) suggested that many pastors may have gained a vision for developing leaders in their church, but they struggle to turn the vision into reality. He stated that, although these leaders have experienced a move of God in their church, they do not know how to support ongoing change and development with an appropriate structure so it fizzles out, making that move seem short lived and inadequate (Robinson, 2005).

Alternatively, in many organizations that have established leadership development programs, it has been determined that these programs have not met the needs of the organization (Fernandez-Araoz et al., 2017). Research indicates that 66% of companies invest in programs that aim to identify potential leaders and help them advance, but only 24% of senior executives believe the program is successful (Fernandez-Araoz et al., 2017). This lack of return on investment has caused senior leaders both confusion and frustration in determining how to best develop leaders (Fernandez-Araoz et al., 2017). Further, leadership development that senior leaders are confused about, and therefore less invested in themselves, creates skepticism and a lack of support from the employees that senior leaders are trying to develop (Ready & Conger, 2003). Everyone wants to develop leaders, but the majority of senior leaders struggle with how to do it well (Logan, 2017).

Senior Leaders Fail to Create a Culture of Leadership Development

Another issue with the lack of leadership development within the church is that senior leaders do not create a culture that encourages leadership development. Culture can be defined as "the way we do things around here," and it includes the vision, values, philosophy, traditions, language, systems, measurements, and behaviors that provide meaning and identity to an organization (Blandino, 2010). Culture can also be defined as a relationship entwining the attitudes, actions, and values of a group that is reproduced in their followers (Malphurs &

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Mancini, 2004). There is nothing, including vision or strategy, that is more important or powerful than the culture of an organization (Chand, 2011) for the following reasons: it conveys a sense of identity for those inside and outside the organization, it instills a sense of value and purpose for the organization, it promotes stability and direction, and it provides a rationale for the workplace so people know what to expect (Chand, 2011; Montgomery, 2006). These factors are important for senior leaders to convey to prospective leaders being trained and assimilated into church culture because they must connect within the established community to be successful in their role on the team (Chand, 2011; Mallory, 2001).

A positive culture in an organization will serve as an accelerant for its vision, encouraging prospective leaders to engage in the leadership development process (Chand, 2011). The church that values the development of others holds a deep conviction for leadership development and it becomes the core identity of that church (Geiger & Peck, 2016). Further, if lay people are given opportunities to rise above their observation and structure of the church through a crafted program, they will likely do what is necessary to become the leaders they were meant to be, thus embracing the vision set by senior leaders (Taylor, 2014). In contrast, a negative culture, or one in which learning and growing is hindered or discouraged, will stifle the realization of that vision (Taylor, 2014). In a Gallup poll, church attendees reported that their individual strengths and talents were not being fully utilized in the Church (Stetzer & Rainer, 2010).

Congregants will not engage leadership pathways, or the strategy for development established by the church, if they sense a lack of conviction from the senior leadership (Geiger & Peck, 2016). The senior pastor must provide the vision, validation, and budget for the chosen path of development for it to be accepted by the rest of the church staff and congregation

(Mallory, 2001). If the senior leader fails to create a culture of expectation for leadership development, lay people will not rise to the opportunity (Taylor, 2014). Without a clear and useful process for developing leaders to feel empowered to use their gifts in the church, a lack of cultural expectation for congregants will likely continue to be a problem (Stetzer & Rainer, 2010).

III. METHODOLOGY

The purpose of this study was to determine if there was a correlation between the study site church's growth and the leadership development model utilized at its affiliated college. It was specifically designed to explore one leadership development model used by a large church in the Southern region in the United States. This study utilized a correlational quantitative research design by analyzing a cross-sectional dataset. The following research questions guided the study:

1. What are the perspectives of the study site church staff regarding leadership and organizational growth?

2. Is there a correlation between church growth and the leadership development model utilized at the study site church's affiliated college?

Research Site

The study site church was first considered by the researcher because, although there are multiple churches utilizing a school of leadership to develop leaders from within the organization, the study site church is one of the largest to do so. Given the steady growth of the study site church, the researcher chose to study its leadership development model to determine whether there was a correlation between the church's growth and its leadership development model. Additionally, the researcher has a personal mentoring relationship with the senior pastor, and he regularly coaches the study site's staff and speaks to the church's congregation a few

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times a year. The research site met the criteria of the type of organization the researcher wanted to study further.

The study site church is located in a metropolitan area of the Southeastern United States with 1.1 million residents. It is a non-denominational, multi-site church with over 45,000 members and has ministries focused on a multi-generational congregation. The church employs 410 full-time staff and 362 part-time staff. A biblically based leadership college with an annual enrollment of 1,039 is affiliated with the church. It employs 38 full-time staff and 24 part-time staff including adjunct faculty.

The researcher began this study by contacting the senior pastor at the site study church to ask him for permission to conduct the case study at his church and accompanying school of leadership development. The pastor expressed gratitude that the researcher had chosen to study his growth model and affirmed his consent and desire to read the results, indicating it would help their team evaluate their existing model and make any needed adjustments for the future. He also believed the material shared in this project would encourage and equip other churches to implement and evaluate leadership development programs. The pastor then encouraged the researcher to connect with the president of the college for whatever would be necessary to conduct the case study and assured him of the church's and college's invested and eager cooperation. The study site senior pastor also agreed to a phone interview following the researcher's interview with the affiliated college president to answer any additional questions.

The researcher then contacted the president of the college to set up a time for a phone interview to better understand the background and philosophy of the study site college. The president was agreeable to the request and suggested the executive vice president of academics be invited to participate in the call as well. Two interviews were conducted during the Fall 2018

semester that provided additional background information about the research site. The participants also emailed information regarding organizational growth since the launch of the college in 2011 including recorded salvations, visiting families, attendance, and baptisms between 2001 and 2018, as well as small group, Dream Team (volunteers), and Growth Track participants between 2011 and 2018 (L. Chatham, personal communication, October 18, 2018). Both interviews were recorded and transcribed.

Participants

The participant sampling was convenient, purposeful, and random. It was convenient because the researcher has a relationship with the leadership and staff at the study site church and affiliated college (Creswell, 2017). It was purposeful because the president of the study site college chose to send the survey to all of their campus pastors and department heads (Creswell, 2017). The participant sampling was also random because, of the 100 potential participants who received the survey invitation, those who did participate self-selected to complete the survey.

One hundred staff members from the study site church were invited to complete the survey through an email sent by the study site college president. Eighty six people chose to participate in the survey by the deadline.

Table 1 lists how many of the college graduates are under each participant's leadership.

Table 1

How Many Graduates Are Under Your Leadership?

Answer Choices	Responses	Total
1	4.71%	4
2-3	25.88%	22
4-5	18.82%	16
6+	24.71%	21
Unknown	4.71%	4
None	21.18%	18

$n = 85$

Table 2 indicates the departments represented in the sample population. See Table 2 for the departments represented in the survey's participant sample.

Table 2

In Which Area Do You Lead?

Answer Choices	Responses	Total
Children's Ministry	13.95%	12
Student Ministry	9.30%	8
Pastoral	20.93%	18
Creative	6.98%	6
Administrative	4.65%	4
Small Groups	6.98%	6
Growth Track	2.33%	2
Finance/Generosity	0.00%	0
Events	3.49%	3
Worship	3.49%	3
Care & Counseling	1.16%	1
Production	3.49%	3
Dream Team/Volunteers	6.98%	6
Human Resources	0.00%	0
Information Technology	3.49%	3
Outreach/Missions	3.49%	3
Other	9.30%	8

$n = 86$

Many of the participants were also graduates of research site's associated college.

Information is listed in Table 3.

Table 3

Are You a Graduate of the Study College?

Answer Choices	Responses	Total
Yes	52.33%	45
No	47.67%	41

$n = 86$

Instrumentation

A researcher-created survey instrument was developed for data collection in this study.

The survey was reviewed by the study site college president and vice president for their input

and suggestions for the questions. The instrument was also reviewed by the researcher's

dissertation committee and methodologist. Finally, the survey was submitted to the IRB for

formal review. Survey questions are included in Table 4.

Table 4

Individual Participant Questions

Questions	Coding Schemes
How many graduates are under your leadership?	Scale: 1 = 1, 2 = 2-3, 3 = 4-5, 4 = 6+, 5 = unknown, 6 = none
In which area do you lead?	Scale: 1 = Children's Ministry, 2 = Student Ministry, 3 = Pastoral, 4 = Creative, 5 = Administrative, 6 = Small Groups, 7 = Growth Track, 8 = Finance/Generosity, 9 = Events, 10 = Worship, 11 = Care & Counseling, 12 = Production, 13 = Dream Team/Volunteers, 14 = Human Resources, 15 = Information Technology, 16 = Outreach/Missions, 17 = Other
Are you a graduate of study college?	Dichotomous: 1 = no, 2 = yes
What is your age?	Scale: 1 = 18-24, 2 = 25-29, 3 = 30-39, 4 = 40-49, 5 = 50-59, 6 = 60+
The leadership development strategy of my organization is directly related to the growth of my organization.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
Study college is the greatest supporter of growth in my organization.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
Most effective leaders in my organization are raised up from within my organization.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
Having a team member that embraces all aspects of the culture is essential to the growth of my organization.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree

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The study college graduates in my ministry strengthen the leadership culture of my organization.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
In my role at survey church I regularly interact with students enrolled in study college.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
I believe graduates from study college are properly prepared to assume positions of leadership on staff.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
One of the best ways I grow myself is by helping to grow the emerging leaders in my organization.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
My primary role in my organization is to reproduce leaders.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree
I believe it is a pastor's responsibility to create a culture that fosters leadership development.	Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree Scale: 1 = Strongly Agree, 2 = Agree, 3 = Uncertain, 4 = Disagree, 5 = Strongly Disagree

Data Collection

After the survey instrument was created, the eligible participants were invited to participate in the survey, which was distributed via Survey Monkey. An email invitation to participate in the survey was sent by the president of the college to the potential participants from the site study church staff explaining the purpose of the survey and requesting their participation along with a return time of 24 hours (See Appendix A). The survey questions, along with the selection of possible answers and the answers selected by the participants, are provided (see Table 4).

Data Analysis

After the data collection was completed, the researcher analyzed the data in SPSS version 25 to determine descriptive statistics and a correlation coefficient. Descriptive statistics were used to analyze the perspectives of the site staff regarding leadership and organizational growth. The correlation coefficient was used to analyze whether a correlation existed between the growth of the study site church and the study site college. In order to analyze the survey data, the researcher downloaded a report showing the participants' responses to each of the survey's questions. The complete survey results by question can be found in the appendices. The raw data from the participants' answers to the survey questions can be found in Appendix B.

The researcher then interpreted the data by looking at all the responses to each of the 14 questions from the 86 participants. He evaluated how many participants answered each question in a particular way. He was also able to see how each participant (numbered in order of the time in which they completed the survey) answered all of the questions collectively in individual reports.

In addition, the researcher reviewed the growth statistics provided by staff at the site study church, taking note of the steady incline of growth in all areas of church health.

Summary

The purpose of this study was to use a quantitative research design to determine whether there was a correlation between the exponential growth the study site church has experienced and its affiliated leadership development model: an onsite leadership college. In this chapter, the researcher explained the background of the research site, the participants, and the method created and used to conduct the research. The next chapter will present the results obtained from those methods.

IV. RESULTS

Introduction

The purpose of this project was to examine the impact of the development of a leadership culture in an organization. To accomplish this purpose, the researcher examined the perspectives of the site staff regarding leadership and organizational growth, as well as conducted a correlation analysis to see if a correlation existed between the growth of the study site church and the study site college, its internal leadership development program. The instrument used to conduct the research for this project was a survey. The following research questions guided the study:

1. What are the perspectives of the of the study site church's staff regarding leadership and organizational growth?

2. Is there a correlation between church growth at the study site church and the leadership development model utilized at its affiliated college?

Descriptive Analysis

Demographical information about the participants was collected in the survey. This information includes their direct involvement with the study site college students, the ministry area in which they serve on staff, their graduation status from the college, and their age. Demographic information is included in Tables 1-3.

The participants were asked how many college graduates were under their leadership. The largest group of participants, almost 26%, replied that they supervised 2-3 graduates, accounting for the highest average amount. The data for this question indicated that more than 70% of the staff surveyed supervise between two and six college graduates in their ministry area.

Table 1

How Many Graduates are Under Your Leadership?

Answer Choices	Responses	Total
1	4.71%	4
2-3	25.88%	22
4-5	18.82%	16
6+	24.71%	21
Unknown	4.71%	4
None	21.18%	18

$n = 85$

Nearly 26% of the participants answered "unknown" or "none" to the question "How many graduates are under your leadership?" The researcher believes the questions should have been changed to read: "How many of the college's current students and/or graduates are under your leadership?" Another alternative may have been to create a second question that identified how many current college students they had on their team, rather than solely focus on the number of graduates on the team. This change may have brought more clarity to the author's intent for the question, which was to determine how many people on the study site church's team have been or are currently being trained by the college. However, the inference made is that nearly 75% of the staff members surveyed supervise at least one graduate in their ministry area.

Participants also indicated the church department that they lead. Results are included in Table 2. The majority of those surveyed (58.14%) came from what those in church leadership would refer to as "core" ministry areas of the church: children's ministry (13.95%), student

ministry (9.30%), pastoral ministry (20.93%), creative ministry (6.98%), and small groups (6.98%).

Table 2

In Which Area Do You Lead?

Answer Choices	Responses	Total
Children's Ministry	13.95%	12
Student Ministry	9.30%	8
Pastoral	20.93%	18
Creative	6.98%	6
Administrative	4.65%	4
Small Groups	6.98%	6
Growth Track	2.33%	2
Finance/Generosity	0.00%	0
Events	3.49%	3
Worship	3.49%	3
Care & Counseling	1.16%	1
Production	3.49%	3
Dream Team/Volunteers	6.98%	6
Human Resources	0.00%	0
Information Technology	3.49%	3
Outreach/Missions	3.49%	3
Other	9.30%	8

$n = 86$

Participants were asked whether they were graduates of the study college. The researcher noted that more than half of the 86 participants responded "yes" to that question. Study site leaders stated that the majority of staff are either graduates of either the traditional or night programs indicating that the study site church does raise up leaders from within. See Table 3 for results.

Table 3

Are You a Graduate of the Study College?

Answer Choices	Responses	Total
Yes	52.33%	45
No	47.67%	41

$n = 86$

Perspectives on Leadership Development and Organizational Growth

Participants reported their perspective on the leadership development model and the organizational growth (see Table 6).

Participants were asked, "The leadership development strategy of my organization is directly related to the growth of my organization." As indicated on the associated graphic, 83 participants either strongly agreed or agreed with the statement while only one participant disagreed. The data indicated on Table 6 is a strong indicator in their belief that the growth of the study site church has been strongly supported by the leadership development of their college students.

Table 6

The Leadership Development Strategy of My Organization is Directly Related to the Growth of My Organization.

Answer Choices	Responses	Total
Strongly Agree	67.44%	58
Agree	29.07%	25
Uncertain	2.33%	2
Disagree	1.16%	1
Strongly Disagree	0.00%	0

$n = 86$

Participants also shared their perspective on whether the study site college was a strong contributor to organizational change. The response among participants who strongly agree and agree were both 38.37% (33 participants each totaling 66 of the 86). With more than 75% of those surveyed agreeing or strongly agreeing, the cross-section of church staff surveyed believe there is a direct link between the growth of the study site church and the development of emerging leaders in the associated college. See Table 7 for results.

Table 7

Study Site College is the Greatest Supporter of Growth in My Organization.

Answer Choices	Responses	Total
Strongly Agree	38.37%	33
Agree	38.37%	33
Uncertain	17.44%	15
Disagree	5.81%	5
Strongly Disagree	0.00%	0

$n = 86$

Participants were then asked to report, "The most effective leaders in my organization are raised up from within my organization." Fifty-eight point eight percent of participants (50 participants) strongly agreed with the statement. The response of those who agreed were 34.88% (30 participants). The majority of responses to this question reflects a strong belief among the study site church staff that having staff members who are trained to reflect the culture of the organization is a substantial component of a leader's success within the study site's organization. See Table 8 for results.

Table 8

The Most Effective Leaders in My Organization are Raised Up From Within My Organization.

Answer Choices	Responses	Total
Strongly Agree	58.14%	50
Agree	34.88%	30
Uncertain	2.33%	2
Disagree	4.65%	4
Strongly Disagree	0.00%	0

$n = 86$

Then, participants responded to the statement "Having a team member that embraces all aspects of the culture is essential to the growth of my organization." The researcher observed that 100% of participants agreed with this statement to some extent. Accordingly, all participants

philosophically believed that it was essential for staff members to reflect the study site church's culture in order to grow and experience organizational success. See Table 9 for results.

Table 9

Having a Team Member That Embraces All Aspects of the Culture is Essential to the Growth of My Organization.

Answer Choices	Responses	Total
Strongly Agree	91.86%	79
Agree	8.14%	7
Uncertain	0.00%	0
Disagree	0.00%	0
Strongly Disagree	0.00%	0

$n = 86$

Participants were asked if the study site graduates strengthened the leadership culture in the organization. Eighty-two of the 86 participants of strongly agreed or agreed with the statement. The general response to this question indicates that the study site's leadership development program is doing a great job infusing the culture of their church in their students. See Table 10 for results.

Table 10

The Study College Graduates in My Ministry Area Strengthen the Leadership Culture of My Organization.

Answer Choices	Responses	Total
Strongly Agree	67.44%	58
Agree	27.91%	24
Uncertain	4.65%	4
Disagree	0.00%	0
Strongly Disagree	0.00%	0

$n = 86$

Participants were then asked to indicate whether they regularly indicate with students enrolled in the site college. Eighty-three of the 86 participants strongly agreed or agreed with that statement, indicating they have regular interaction with the students enrolled in the college.

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This data reflects the church's commitment to engage their staff in the leadership development of the students at the college. See Table 11 for results.

Table 11

In my role on staff at the study church, I regularly interact with students enrolled in the study college.

Answer Choices	Responses	Total
Strongly Agree	81.40%	70
Agree	15.12%	13
Uncertain	1.16%	1
Disagree	2.33%	2
Strongly Disagree	0.00%	0

$n = 86$

The participants were then asked to indicate their level of agreement with the statement "I believe the students who graduate from the college are properly prepared to assume positions of leadership on our staff." Seventy-three of the 86 participants strongly agreed or agreed with the statement. With 84.89% of those surveyed agreeing that students are properly prepared to step into leadership positions at the study site church, the researcher believes this data support the college's goal to raise up leaders prepared for ministry in the local church. With 11 participants reporting uncertainty, the researcher wonders if the study site church may need to help the staff understand how the college specifically helps prepare students for employment. See Table 12 for results.

Table 12

I Believe the Students Who Graduate From the Study Site College are Properly Prepared to Assume Positions of Leadership on Our Staff.

Answer Choices	Responses	Total
Strongly Agree	27.91%	24
Agree	56.98%	49
Uncertain	12.79%	11
Disagree	2.33%	2
Strongly Disagree	0.00%	0

$n = 86$

The participants were asked whether they agreed that one of the best ways to grow themselves is by helping to grow the emerging leaders in their organization. Ninety-eight point eighty-four percent of the participants strongly agreed or agreed. This fact reinforces the core philosophy the study site church has that staff members are responsible for their continued personal growth, and one of the best ways that happens is through teaching and influencing others. It also supports the next question about being responsible to reproduce leaders within their organization. See Table 13 for participant responses.

Table 13

One of the Best Ways I Grow Myself is by Helping to Grow the Emerging Leaders in My Organization.

Answer Choices	Responses	Total
Strongly Agree	70.93%	61
Agree	27.91%	24
Uncertain	1.16%	1
Disagree	0.00%	0
Strongly Disagree	0.00%	0

$n = 86$

Participants were then asked if they believed their primary role in the organization was to reproduce leaders. Eighty of the 86 participants strongly agreed or agreed with the statement. Four disagreed. The researcher wonders if the four who disagreed did so because of the use of

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the word *primary*. However, with 93.03% asserting agreement, the researcher believes this data

supports the understanding that study site church staff members mostly agreed that their role was

to reproduce leaders, which demonstrates that their core value of leadership development has

been properly instilled into their culture. See Table 14 for results.

Table 14

My Primary Role in My Organization is to Reproduce Leaders.

Answer Choices	Responses	Total
Strongly Agree	65.12%	56
Agree	27.91%	24
Uncertain	2.33%	2
Disagree	4.65%	4
Strongly Disagree	0.00%	0

$n = 86$

Participants were asked to respond to the statement "I believe it is a pastor's

responsibility to create a culture that fosters leadership development." Seventy-nine of the 85

participants strongly agreed or agreed with this statement. Four participants stated they strongly

disagreed or disagreed.

This statement was the only one among the 14 that generated a "strongly disagree"

response as well as one participant who elected not to respond at all. This data created a

curiosity for the researcher. He wondered why there were more people who disagreed and

strongly disagreed with this particular statement and what their reasons were for their responses.

His initial thoughts in analyzing this data were that perhaps either the question was unclear or,

philosophically, those participants do not believe it is the pastor's responsibility to create a

culture that fosters leadership development, but rather that of the staff members who support him

directly by overseeing ministry areas. See Table 15 for results.

Table 15

I Believe It is a Pastor's Responsibility to Create a Culture That Fosters Leadership Development.

Answer Choices	Responses	Total
Strongly Agree	74.12%	63
Agree	18.82%	16
Uncertain	2.35%	2
Disagree	3.53%	3
Strongly Disagree	1.18%	1

$n = 85$

Correlation Analyses Regarding Leadership Development and Organizational Growth

The results of the correlation analysis indicated there is a positive correlation between the prompt that stated "The leadership development strategy of my organization is directly related to the growth of my organization" and the prompt that stated "I believe it is a pastor's responsibility to create a culture that fosters leadership development." This finding indicates the positive relationship between believing a leadership development strategy is related to growth and believing it is a pastor's responsibility to create a culture that fosters leadership development.

Additionally, the results of the correlation analysis indicated there is a negative correlation analysis between the statement "The most effective leaders in my organization are raised up from within my organization" and the statement "My primary role in my organization is to reproduce leaders." This correlation provides an interesting result. Those who believe the most effective leaders are raised up from within the organization are negatively correlated with those who agree that their primary role in the organization is to reproduce leaders. Table 16 indicates that each statement stands alone as a valuable addition to the researcher's information base.

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Table 16

Survey Coefficient Correlations

Variable	1	2	3	4	5	6	7	8	9	10	M	SD
1. Culture	1.000	-.151	-.102	-.127	-.017	.314	.055	.024	.162	-.025	5.7093	10.20941
2. Supporter	-.151	1.000	.006	.021	-.148	.216	.010	.018	-.386	-.204	4.1047	.89481
3. Interaction	-.102	.006	1.000	-.115	-.109	.124	-.005	-.215	.041	-.107	4.7558	.59282
4. Self-growth	-.127	.021	-.115	1.000	-.106	.043	-.154	-.280	-.114	.117	4.6977	.48676
5. Team	-.017	-.148	-.109	-.106	1.000	.108	-.153	.256	-.065	-.223	4.9186	.27505
6. Strategy	.314	-.216	-.124	-.043	.108	1.000	-.089	-.130	.067	-.077	4.6163	.59742
7. Graduates	.055	.010	-.005	-.154	-.153	-.089	1.000	-.025	-.257	-.249	4.6279	.57490
8. Reproduce	.024	.018	-.215	-.280	.256	-.130	-.025	1.000	-.064	-.338	4.5349	.76231
9. Prepared	.162	-.386	.041	-.114	-.065	.067	-.257	-.064	1.000	-.062	4.1047	.70342
10. Raised up	-.025	-.204	-.107	.117	-.223	-.077	-.249	-.338	-.062	1.000	4.4535	.77698

n = 86

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Growth Statistics

The purpose of gathering the growth statistics was to provide actual figures representative of the correlation between the growth of the study site church and their leadership development program. The researcher requested these statistics in the table below from the study site college and church (see Table 17).

Table 17

Growth Correlation between the Study Site Church and the College

Year	52-week total attendance	Total Avg. Weekly Attendance	College Enrollment
2003	76,390	1,469	
2004	122,158	2,349	
2005	138,545	2,664	
2006	177,026	3,404	
2007	259,013	4,981	
2008	425,729	8,187	
2009	503,534	9,683	
2010	563,226	10,831	
2011	668,226	12,851	251
2012	866,115	16,656	363
2013	1,138,192	21,888	473
2014	1,391,809	26,766	585
2015	1,697,756	32,649	723
2016	2,001,067	38,482	844
2017	2,208,503	42,471	1039
2018	1,660,368	*42,573	**981

*2018 – through September 2018
**Fall Semester

The results of the correlation analysis between the study site church and the college enrollment indicated the study site church has had an average of additional 18.1% growth per year in weekend attendance since 2011. The enrollment in 2011 included 251 students. As of Fall 2018, enrollment reached 981 students. The average percentage of growth per year between 2011 and the fall of 2018 was 21.7%.

Although the national average of church growth is in decline, the study site church

leaders attributed the church's ability to continue to grow at such an exponential rate to its

investment in leadership development. Investing in emerging leaders has created a leadership

base that supported the study site church's growth. The survey results and the growth statistics

provided by the site study church helped the researcher determine that the church staff agreed

that there was a positive correlation between the college's existence and the steady increase in

church growth.

Summary

The data gathered from the survey indicated that the study site college's staff believe that

the leadership development model is contributing to developing new leaders in the site study

church. Also, there is a correlation between church growth at the study site church and the

leadership development model utilized at its affiliated college. Other key data points were

discussed in this chapter as well. The next chapter will detail the discussion and implications of

this study.

V. DISCUSSION

The fulfillment of an organization's mission rises and falls on leadership (Baumgartner, 2017). Further, for an organization to have a lasting impact and continuation of its vision, developing new leaders must be one of the organization's key priorities so that it can have a long-standing impact rather than one that is short-lived. Leadership development can be defined as developing individuals within an organization for leadership so that these individuals are best equipped to fulfill the purpose and mission of the organization in which they participate (Day, 2001; Freed et al., 2010; Rothausen, 2016). However, there is a crisis in leadership development in the world today (Fletcher, 2018). Several professions have noted that they lack new leaders to take the place of existing ones, yet these professions need to create a sustainable culture for their organizations so that the organizations can thrive in the an ever-changing society (Amagoh, 2009; Cacioppe, 1998a; Freed et al., 2010; King et al., 2015). Specifically, the Church is an organization that needs effective leadership development, but few empirical studies have been done to understand effective leadership development models in the Church. Therefore, this study sought to address that gap in the literature by examining the leadership development practices at the one church that prioritizes the development of its prospective leaders and has experienced organizational growth and effectiveness.

The purpose of this project was to examine the impact of the development of a leadership culture in an organization, specifically one church in the Southeastern United States. To accomplish this purpose, the researcher conducted a cross-sectional quantitative design to

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examine the correlation between the growth of the study site church and the study site college, its internal leadership development program.

Background to the Study

Organizational growth and vision can outpace leadership development, ultimately creating frustration and decline in leadership, followership, and teamwork (Hao & Yazdanifard, 2015). If there are not new leaders to address the needs of a growing organization, then the organization will lose impact and effectiveness and could eventually fail. The Church is one specific organization that is experiencing a leadership crisis that can be traced to a lack of effective leadership development.

There are more needs and opportunities for the Church to address than there are leaders to meet those needs and opportunities. Therefore, leadership development is crucial to attend to these needs (Fletcher, 2018). "Growth requires that we add new leaders. Continual growth requires a continual supply of leaders" (Fletcher, 2018, p. 2). Based on a concern for leadership development and understanding effective leadership development in the Church, this project sought to offer insights and practical guidance to assist leaders in developing an effective leadership culture capable of carrying their organizations to the next level while avoiding frustration resulting from organizational growth limitations (Palmer-Atkins, 2017). These limitations are detrimental to the health and future of the Church because they limit its ability to fulfill the Great Commission, thus creating an actual decline in the spread of the Gospel (Palmer-Atkins, 2017, Abstract).

The senior pastor of the research site church shared the concern for leadership development and prioritizing leadership development while growing the organization stating,

"You can never allow your vision to outpace leadership development." In the researcher's communication, the senior pastor stated, "I am convinced that most pastors have vision. They just don't have the leaders to pull it off. We have to train people that you need in order for God to bring you the opportunities for growth." Consequently, the study site church trains the next group of leaders in preparation for the next vision God provides.

The purpose of this study was to examine the impact of the development of a leadership culture in an organization, specifically one church in the Southeastern United States. To accomplish this purpose, the researcher conducted a cross-sectional quantitative design to examine the correlation between the growth of the study site church and the study site college, its internal leadership development program.

The following research questions guided this project:

- Is there a correlation between the church's internal leadership development program and the growth the church has experienced?

- Does the church staff agree that there is a positive correlation between the internal leadership development program and the steady incline of growth they have experienced?

The History of the Study Site College

The study site pastor started his church with 34 committed congregants and two paid staff members in 2001. Prior to that, he started in ministry as an intern at another church in the Southeast. There, he realized the call of God on his life and learned the practical skills necessary to minister effectively. Leveraging his own experience as an intern, he created an intern program upon launching the church. He invited 19 young men and women who had demonstrated that they were fully committed to the work of ministering in the local church. They covered their own

expenses to serve on the team and grow in their ministry development under his leadership. He credits those interns with not only helping to build the foundation of his church in those early years, but with its actual survival because they would not have made it with only two staff members had they not had their assistance.

After years of successfully growing the internship program at the study site church, the pastor and the leadership team proactively added a formal, educational component to the program to attract high school graduates who have a ministry calling on their lives but may otherwise choose a conventional educational path. Their leadership development college was established in 2011; and today, their traditional (full-time) students can graduate with an accredited associate's degree through the college's partnership with Southeastern University. Additionally, there is a part-time night track for church volunteers (Dream Team members).

The vision of the college is to be "a premier college developing biblically educated ministry leaders to advance the mission of the church." Their mission statement is, "████████ ████ is a Biblical higher education institution that exists to supply the church with leaders of character to fulfill the Great Commission." Graduates of the study site college should be known for their commitment to the authority of scripture, the pursuit of a Christ-centered life, the passion of lifelong learning, the calling of ministry leadership, and the advancement of the kingdom. (See Appendix E for more details about the study site college.)

The students of the college's traditional program are asked to serve a minimum of 10 hours a week in active ministry at the study site church. These students also participate in small groups at the church where they are mentored by members of the staff and other mature Dream Team leaders.

Once a student graduates the two-year program at the college, they enter a year-long, formal internship at the church where they will serve a minimum of 20 hours per week in active ministry at one of their campuses. Once they complete the entire three-year program, they can apply for full-time employment at the study site church or receive assistance with placement in a ministry position elsewhere. According to the data collected in this study, more than 50% of the current staff surveyed at the study site church are study site college graduates.

The leadership development culture at the study site church is strengthened by its college. This culture is what allows them to continue to develop leaders that can continue to impact others through the love and the message of Jesus Christ. The study site pastor has led the charge to develop well-equipped leaders committed to fulfilling the dream that God has placed on the heart of his church.

Significance of the Study

This study contributes to the organizational leadership and leadership development literature by examining the leadership development model in a church that has documented organizational and leadership growth and uncovering the practices of this organization. This study also provides an in-depth analysis of a church taking action to live out the Great Commission in the 21st century. The results from this study as well as the practical implications included in this chapter can help other churches determine action items for leadership development in their congregations. Further, based on the findings of this study, future research can continue to identify best practices in leadership development as well as the type of organizational culture that fosters leadership development in the Church. As leadership development in the Church is further studied, effective practices can continue to be identified.

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Discussion of Major Findings

A few major findings of this dissertation include that the majority of leaders at the study site church have staff they lead that are graduates of the research site's college, that the leadership developmental model is a strong contributor to organizational change, that most effective leaders in their organization are raised up from within their organization, and their leaders have a personal value to continue to develop the leaders underneath them. Also, the quantitative analysis indicated correlations between the leadership development model and organizational growth. This section will discuss these findings as well as how these study findings are compared to and integrated with the existing literature concerning leadership development and organizational leadership.

First, the participants indicated that they believe the internal leadership developmental model is a strong contributor to organizational change. Ninety-six percent of the participants agreed with this statement. This data supports the understanding that as an organization, specifically a church, grows seizing growth opportunities may also necessitate have a strong leadership development program in place.

These findings are consistent with Fuller's (2001) recommendation that leadership development assists in bringing about change and strategic alignment in organizations. Organizations without properly trained leaders significantly impede the organization's ability to implement and sustain strategic change initiatives (Amagoh, 2009). However, the research site church is working to develop leaders to meet the changing needs of a growing organization. Although some organizations see leadership development as a luxury in times of crisis or change, other organizational leaders know leadership development is necessary because leadership development aids in producing high-yield results and accountability (Hayward, 2001).

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The research site is utilizing a leadership development model which leaders in the organization believe is contributing to the organizational change.

As stated in Chapter 1 of this project, the Barna Group (2017) indicated churches in America today are either not growing or have declined in size and that there is a correlation that can be made between a trend in aging clergy and a lack of young, emerging leaders entering the ministry. However, this discrepancy is not representative of either the numerical growth of the study site church or the average age of the study site church staff. In fact, their staff is actually younger than the national norm. Seventy-four percent of the staff surveyed for this study were under the age of 40.

Next, the participants in this study indicated that they feel that the better leaders that serve under them are the leaders developed within that organization. Ninety-two percent of participants agreed that the most effective leaders are the ones raised from within the organization. Thoman (2009) noted that the church of the 21st century has and will continue to see change as new forms of ministry emerge alongside a culture needing effective leaders. Rather than allowing for a leadership vacuum, where there is a desperate need for new leaders, the research site church is seeking to develop new leaders from within the organization who will provide continued leadership to the Church of future generations (Thoman, 2009). Also, in many churches, leaders are in short supply in the Church. The lack of leadership development can be explained as a failure to recognize the need for leadership development, confusion about how to best develop leaders, and a failure of senior leaders to create cultures that encourage leadership development (Taylor, 2014). However, the research site is taking a different approach to foster organizational health and growth. They have a strategic plan to develop new leaders from within the organization to ensure that there will be sufficient leadership as the organization

grows.   Mancini (2008) echoed the importance of developing leaders to fulfill an organization's vision.

> The engine for your vision is your leadership. Period. Neglect it and you neglect your vision; lead your leaders well and everything else will take care of itself. The church today demonstrates a profound, disproportionate emphasis on crowds over core – I call it 'crowd fixation.' We have completely forgotten the model of Jesus as he spent a majority of his time with twelve men in order to release a worldwide movement. In fact, whenever the largest crowds were gathered in the gospels, Jesus had an agenda for training the twelve more than he did for teaching the crowd. We do the opposite today. We build everything around the crowds coming to worship, and we are lucky if we get all of our leaders together once or twice a year…the greatest need in the church today is recovery of a centralized leadership development process. (p. 220)

There is no substitute for a plan. Leaders must develop additional leaders or their organizations will lose the momentum that vision creates. Robinson stated:

> Many pastors and leaders do gain a true vision of their church from God but they struggle to turn vision into reality. These leaders may have experienced God moving in incredible ways throughout their church. But instead of helping facilitate that move of God with appropriate structure, it fizzles out with little more than a moment of momentum…If structure is not added to what God starts, the powerful momentum can be short lived. (p. 30)

Malphurs and Mancini (2004) concluded "The solution to the leadership crisis is to do a much better job of leadership development – not the preparation of better senior pastors or church staffs alone but development of committed leaders at every level within the organization"

(as cited in Moss, 2013, p. 109). The leadership at the study site espoused this philosophy by making it their primary focus to create a culture of leadership development because they recognized it as a leading factor in their ability to continue to seize God-sized opportunities to impact their region and the world for Christ.

The findings of the present study also indicated that the participants believe the organizational culture has been strengthened because of the internal leadership development model. Leadership development at the study site church is congruent with existing literature on effective leadership development within the church. Churches that actively develop congregants for positions of leadership and responsibility in the local church (Taylor, 2014) help their congregants to focus on the mission of God to share the Good News and make disciples (Bumgartner, 2017). The fulfillment of this mission occurs when evangelical organizations provide an intentional process by which emerging leaders can develop their Christian character through learning ministry knowledge and skills (Malphurs & Mancini, 2004). Such a process strengthens the congregants as individuals and the organization's culture as well (Bumgartner, 2017).

When leaders of an organization live out the core values and model them for their team, the leaders are able to establish the behavioral patterns of the organization's culture. In another key finding for this study, 92% of participants strongly agreed with the statement that "Having a team member that embraces all aspects of the culture is essential to the growth of my organization." The remaining 8% of participants responded with agree. Accordingly, 100% agreed with the statement, thus emphasizing the importance of embracing the culture of an organization in order to not only work effectively within that organization, but also to be an agent of growth within that organization. The study site church and the study site college have

aligned their cultures, and this alignment reflects an organization's character. (Daft, 2018). The core values of an organization become the foundation of its culture.

The findings of this study also indicate that the participants are developing and empowering the individuals under their leadership. Development and empowering of others are key aspect of the Great Commission. "The preaching of the gospel is imperative to the Great Commission, but the development of leaders is the undercurrent to multiplying the fulfillment of the Great Commission." (Blandino, 2018, para. 16). Blandino (2018) continued, "Without equipped and empowered leaders, the Great Commission fails to gain the traction necessary to reach the ends of the earth" (para. 16). Further, churches can prepare, enhance, and empower potential leaders and current leaders towards a unified vision, so that they will have greater influence to achieve the mission of Christ and reach the world with the love of God (Watt, 2014).

The current study also examined participants' views on how leadership culture impacts the organization with the survey item "The ████████ College graduates in my ministry area strengthen the leadership culture of my organization." Ninety-five percent of those surveyed agreed with this statement. Only 5% replied that they were uncertain about their position on this statement. This data reinforces the researcher's perspective that alignment of the culture is present between the church and its leadership development program.

This conclusion was also reinforced by the responses to question 10 in the survey which states, "In my role on staff at ████████████, I regularly interact with students enrolled in ██████ College." Ninety-six percent of those surveyed agreed. This data supports the participants' perception of their impact of their personal interactions with students upon the potential leaders' growth and strengthening of the church.

Empowerment is another finding of this study. One survey item stated, "My primary role in my organization is to reproduce leaders." Sixty-five percent strongly agreed with this statement, 28% agreed, 2% were uncertain, and 5% disagreed. With 93% in agreement that their primary role is to reproduce leaders, the responses reiterated the pastor's goal for his staff to see leadership development as essential to their role on his team. Another survey item stated, "One of the best ways I grow myself is by helping to grow the emerging leaders in my organization." Ninety-eight percent of those surveyed agree with this statement. In general, a leadership culture is infused by team members who are eager to keep themselves growing and learning by helping to lead others in their own development and growth.

Maxwell (1998) explained in *The 21 Irrefutable Laws of Leadership* that developing others is powerful – not only for the person being developed, but also for the one developing stating, "Enlarging others makes you larger" (p. 131). Growth stimulates more growth. The researcher can testify to this fact in his own life. As individuals invest in enlarging others, they create new capacity to grow in their own life and leadership. Likewise, as the study site church continues to grow, the senior leadership also grows by increasing their personal capacity in leadership, modeling their investment in the leadership development process, actively engaging with and mentoring emerging leaders, and embracing challenges to expand their own leadership responsibilities.

The findings of this study also indicated that a majority of the participants view the senior pastor as responsible for creating a leadership development culture within the church. Although 93% agreed with this statement, it was interesting to note that only one person of the 86 surveyed strongly disagreed.

Finally, the research site seized growth opportunities by developing this specific leadership development model. The findings of this study indicate a correlation between the leadership development process and the study site church's continued organizational growth. There is a correlation between the growth of the study site church and its expanded commitment to developing emerging leaders, resulting in the birth of its college in 2011. As the study site college matured and produced more leaders prepared for ministry, the church was able to better support its exponential growth. In 2011, the study site church was averaging 12,851 in their weekly attendance. By September 2018, its average weekly attendance has grown to 42,573. Organizational growth requires the simple addition of new leaders which often comes through a training program to raise the supply of capable leaders (Fletcher, 2018). The intentional leadership development model, the research site's college, is the organization's training program which the findings of this study noted as correlated to the church's growth.

Implications

The findings from this study have several implications that can inform leadership development and leadership development models in churches.

Raising Leaders from Within

One practical implication from this current study is the importance of developing leaders within the organization. There are many obvious benefits to raising up leaders from within one's organization, including higher performance rates. According to research conducted by the Human Capital Institute (Maurer, 2015), a global talent management association, 60% of employees surveyed who were promoted into jobs in their existing companies performed significantly better than employees hired externally into similar positions. In addition, the character and leadership strengths of leaders from within an organization have already been

observed and evaluated. Character is essential to effective leadership, particularly in the church where people do not follow title alone.

Having the opportunity to observe potential staff members as they serve others, respond to challenges, and properly handle responsibilities offers leaders keen, first-hand insight into the potential staff member's character. Whereas, when one hires from without, he or she must go by the limited reputation of the person's character.

Another benefit of hiring from within is gleaning an understanding of a candidate's level of competency. When there is a proven track record of the work a potential leader has completed, a positive response to assignments given, and the ability to interact with coworkers favorably, it is easy to gauge one's aptitude for fitting well in a leadership position. The researcher also believes potential leaders must pass the "bloom where you are planted" test. In other words, the size of an assignment should not affect one's level of commitment. Additionally, to demonstrate commitment to the organization, one must take what he or she is entrusted with and make it better.

A third benefit of raising up leaders from within one's organization is that they already have an established rapport with the team. Chemistry is an element of successful teamwork because established relationships and connections with other team members not only puts leaders in position to be more successful but also allows them to receive support so they can accomplish their ministry assignments (Jinuk & Semi, 2017). At the outset of hiring for any position, leaders look for character, competency, and connection. These qualifiers help determine leadership aptitude. Hiring from within the organization allows leaders a firsthand and valid perspective on the presence of these three key elements.

Strategic Planning for Leadership Development

Another implication from the current study, as churches consider developing an internal leadership development program such as a college, the learning philosophy of the leadership development program should be planned strategically. The pastor at the study site shared with the researcher that, when originally designing his internship program, he wanted to include the best of classroom experience along with practical experience in the field:

In America, as in most of the world, we have been influenced by the way the Greeks approach education. The Greeks are the ones who created the classroom where everybody simply listens. The students come to class to learn theory and then they leave and are left on their own to put it into practice.

The Hebrew context for education, the one in which the Bible is written, takes a 'Come follow me' approach. Jesus said, 'I will make you a fisherman. Come journey with me. Let's go live life together so I can prepare you for your mission.' Their education took place in the round. That Hebrew context is the scenario I am trying to create for the students at our college. They aren't just sitting in a classroom taking notes. They are actually in the ministry field doing ministry and learning as they do (C. Hodges, personal communication, September 17, 2018).

It was during the Renaissance period that the university system became the primary center of learning for student development (Moss, 2013, p. 116). The classroom continues to play a critical role today, but, as the study site pastor advocated, students also need to be exposed to actual hands-on training in their field of study in ministry. Believing strongly that learning comes from doing, he relayed to the researcher that he has been in ministry for 35 years, and 95% of what he knows has been learned on the job, not in the classroom.

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When considering the leadership approach of Jesus, in which he called his 12 disciples to come and do life with Him and all the evidence of their success in spreading the gospel to the world, one can see the value in adding practical training to classroom learning (Matthew 10:1-4). As a result, the study site model blends the Greek and the Hebrew approaches to provide a well-rounded learning experience. Other churches can consider embracing this learning philosophy where potential leaders are provided with classroom learning opportunities as well as practical experience and application.

To illustrate the importance of providing practical training, the researcher reviewed the survey Moss (2013) conducted with 64 pastors from the Southern Baptist Convention to determine the state of leadership development in the local church. The researcher's questions focused on the areas of general leadership definitions and assumptions, leadership training methodology, formal leadership roles and structures, and the surveyor's general assessment of the effectiveness of their church's leadership development. One of the questions Moss asked survey participants was to identify the best methods for equipping leaders. The options available for selection included: one-on-one mentoring, on-the-job training, small groups, classroom instruction, seminars, retreats, conferences, and self-led using books, tapes, and videos. Moss (2013) indicated that the two highest responses were one-on-one mentoring and on-the-job training, stating relational methods were the most favored means to training those recruited for positions of leadership (71). This survey data from Moss further validated the researcher's findings that a combination of classroom and practical training are key aspects in leadership development.

Transferring Culture

Another implication for organizations to consider is whether or not their current culture is intentional. Every church has a culture, whether by design or by default. The difference lies in culture's intentionality. The study site pastor has been intentional about building a culture by design. The study site church and college are aligned not only in their core values and beliefs, but also in their sense of vision and mission. Individual team members have a responsibility to be an effective carrier of the culture of the study site church and of the college. As a result, leadership values have emerged from the life of their leadership (See Appendix F.) Staff members are committed to being servant leaders first as they follow the example of Jesus Christ. They are also committed to being faithful in the small things. As the word of God teaches, "Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus" (Colossians 3:17).

Empowering to Create Pathways for Organizational Success

Raising up new leaders necessitates the empowerment of those leaders. Once a leader has embraced the organization's culture and is adequately prepared to take on leadership responsibilities within the organization, it is the leadership's responsibility to release the new leaders to step into new roles and opportunities on the team. Empowerment is a sign of one's own security and one's desire to leverage the development program established.

In the researcher's book *Passing the Leadership Baton* (2015), his son and predecessor at Christ Fellowship shared about how the researcher demonstrated security by making space for him to lead during their transition in leadership stating, "He made room for me to lead. He didn't use up all the 'leadership oxygen' in our organization" (p. 203). The prioritization of the practice

of empowerment is also valued at the study site church as evidenced by its commitment to engaging, equipping, and empowering emerging leaders.

Empowerment multiplies effort and elevates emerging leaders into leadership roles, creating more opportunity for the organization while creating personal ownership of ministry. When individuals are empowered to use their gifts and lead in that area of giftedness, they feel personally invested in the success of that ministry area thereby deepening the commitment of team members. Covey (1992) affirmed, "An empowered organization is one in which individuals have the knowledge, skill, desire, and opportunity to personally succeed in a way that leads to collective organizational success" (p. 212).

Empowerment also naturally stimulates personal growth because increased responsibility reveals the need to continue learning to meet the needs perpetuated by new levels of leading others. Further, empowerment has the propensity to affirm and validate new leaders on a team by communicating trust and confidence in those who have been given that responsibility as an extension of a senior leader's influence. In addition, empowerment attracts new leaders. Accessing a process for being trained and affirmed in their calling on the team provides prospects with confidence and excitement. Leaders serve where they believe they can make a difference and are able to team up with other leaders who will challenge them to lead at a higher level – and leaders stay where their value and influence continue to grow.

Anderson (2015) indicated that an organization's retention is influenced by its ability to empower its team.

If your best people don't feel challenged, trusted, or that they're growing into new responsibilities, you are likely to lose them. It's just a matter of time. Empowering people with broadened latitude and discretion to stretch their abilities and make them more

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valuable is an essential retention tool. By finding ways to make your people less dependent on you, you will elevate their morale and growth. You will also find yourself more effective because you do not have to personally make every decision, solve all the problems, and have every idea. (p. 189)

In conducting this research study on the site church, the researcher discovered additional keys to effective empowerment. The study site church has very clearly defined goals and objectives for their leadership development process and for their leaders' roles in ministry. This sense of clarity produces confidence in the team which, in turn, has strengthened the leadership culture at their church. These factors, coupled with the study site's intentional effort to empower new team members on the team, is guided by the study site church's core values. Core values establish what is important and what drives the direction of the ministry as well as provides boundaries for the team so they know what is culturally enhancing and what may cause division if each team member is not careful with the responsibility given them. Both authority and responsibility must be aligned for an effective empowerment culture to prosper as it does at the study site church.

The study site church's tremendous numerical growth along with its growth as related to their broad impact on the church at large is one of the greatest success stories of the Church in America today. The study site church hosts an annual conference where thousands of pastors come to be trained to be better equipped to return to build the leadership culture at their churches. Between the study site church's efforts to host leadership conferences and an extensive investment in church planting, thousands of pastors are being trained to minister effectively to reach the world for Christ. The study site church leads the way in providing clear pathways to engage, equip, and empower leaders to fulfill the mission of Christ.

Senior Leader's Responsibility in Leadership Development

The senior leader must be fully committed to the leadership development process as demonstrated through time and effort spent engaging in said practice.

The study site pastor stated,

> We all think about developing more leaders. That is the highest calling. It is the Ephesians 4 model. He made some to be pastors to equip. I tell my staff all the time that 'If I catch you doing ministry I'll fire you. Your job is to equip and train team members to do ministry.' I don't hire leaders to do a job. I hire them to lead teams.

This philosophy is the driving force behind the study site church's leadership development strategy, and the researcher believes it has been the engine to support its vision. Lead pastors can be intentionally engaged at all levels of their leadership development process. Examples of such intentionality include leading small groups at the church, teaching at the college, supervising interns, and leading the monthly staff meetings. Since the lead pastor is committed to remaining engaged, the tone and pace for leadership development is set within the organization.

The study site pastor models empowerment himself. He speaks around the world sharing his vision and wisdom about leadership development. He has trained leaders at major conferences throughout Latin America, Europe, and Australia, and he is a board member for a major Christian leadership organization. His influence has grown from his early days in ministry as an intern in a local church to now serving as a global leader in the Church of Jesus Christ. His commitment to leadership development has been a major factor in the platform of influence he has been given today, and it has profoundly impacted his church's growth and impact. Without developing leaders and intentionally stretching and expanding, growth is limited to the capacity

of the current leadership of any organization. Many churches are not experiencing growth today because they fail to develop leaders equipped to help them cast a wider, deeper net of impact.

Conclusion

The leadership development model the study site church employs is one that can be replicated by any church, of any size, anywhere in the world. It is not about how many people attend or how many resources are available to invest. Rather, it is a matter of priority. Leadership development must be a primary area of emphasis in order to sustain the growth of an organization. Leaders must be intentional about integrating a culture of leadership development into the fabric of their ministry philosophy.

The study site church pastor did not start with 42,000 people attending worship services each week or 23,000 people equipped to serve in ministry. He started with 19. He was willing to invest his time and energy in mentoring and developing the 19 young leaders who joined him in his vision to see a work of God established in his church. Now, those leaders are touching the world. Whether a pastor is leading a church of 50 or a church of 5000, developing a leadership culture is attainable. At every level, the church can prepare to embrace the future growth opportunities God will bring.

It is never too late to develop a leadership culture that results in a legacy that will impact generations to come and will continue to establish a broader foundation to support more new growth opportunities. The problem is many church leaders have yet to connect their lack of growth with their failure to produce leaders zealous about collectively pursuing growth opportunities. In fact, there has never been a lack of opportunity for growth for the church, but rather there is a lack of people being prepared to seize those opportunities. Jesus pointed this need out in Matthew 9:37-38 when he said, "The harvest is plentiful, but the workers are few.

Ask the Lord of the harvest, therefore, to send out workers into the harvest field." The church must prepare its people for the harvest.

The researcher has interacted with countless church leaders on every continent of the world, and the one common characteristic practiced by each of them is intentionality. Great leaders are focused on fulfilling the call of God on their life and the church they have been directed to lead. These great leaders also recognize that fulfilling their calling requires that they actively and relentlessly prepare emerging leaders to partner with in their quest to impact the world for Christ. One of the slogans present in many athletic locker rooms around the country is "Preparation is the key to victory!" As a former football coach, the researcher himself has used that phrase to encourage and inspire his teams because he knows that preparation and training equips players for victory. Church leaders must embrace this same spirit of preparation when it comes to leadership development. It truly is the key to seizing opportunities that will help them fulfill their mission.

This case study has validated the researcher's conviction that leadership development cannot be ignored or just another program of the church. It must be a priority. The study site church's commitment to developing leaders increases its capacity to seize growth opportunities. It is the researcher's conviction that all church leaders must adopt a philosophy of leadership development that rests on the foundation of their leadership values, and they must be willing to invest the time, energy, and resources that the study site church pastor made in his early years and continues to expand upon to this day.

During the researcher's interview with him, the study site church pastor pointed out that the first recorded words spoken by God in Genesis 1:22 were "be fruitful and multiply." When one looks deeper into the heart of God for man, it is easy to see that he wanted mankind to not

only be fruitful and multiply physically, but spiritually as well. It is the church's responsibility to reproduce spiritual children who will populate the world and carry the message of God's love and redemption to the world. Its mission is plainly stated by Paul in 2 Corinthians 5:20. "We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."

To further iterate the expectation of the Father for us to take up the mission of Christ, one can examine the final words of Jesus to his disciples, as recorded in Matthew 28:19. "Go and make disciples of all nations." Jesus was telling his followers to go and reproduce themselves. This admonition is the duty of Christian leaders. Their calling and responsibility is to invest their lives in raising up the emerging generation of leaders for the kingdom of God. The mission of Christ depends on their investment. The researcher's personal challenge to himself, and to the Christian leaders he coaches, is to never let vision to outpace leadership development.

The underlying success of the site study church in experiencing and embracing its phenomenal growth is in direct correlation with its intentionality to create a culture that develops emerging leaders. When leaders are developed, they then can take up their role of leadership in the Church today, thus advancing its mission for tomorrow.

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