

**ABSTRACT****THE INFLUENCE OF SPIRITUAL GIFTS ON EFFECTIVENESS  
OF LEADERSHIP DEVELOPMENT AMONG  
UNDERGRADUATE COLLEGE STUDENTS**

by

K. Keith Cressman

This study of leadership development tested whether leadership practices of undergraduate college students increased through a process of academic, participatory, and experiential training. The study also sought to determine any correlation between spiritual gift profile and change in Leadership Practices Inventory score.

The goals of this study were to (1) develop and test a method of leadership training that can be used effectively to train future church leaders and (2) determine whether a correlation exists between measured effectiveness of the course and the students' spiritual gifts.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
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THE INFLUENCE OF SPIRITUAL GIFTS ON EFFECTIVENESS OF  
LEADERSHIP  
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A Dissertation

Presented to the Faculty of  
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In Partial Fulfillment  
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Doctor of Ministry

by

K. Keith Cressman

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## CHAPTER 1

### ESTABLISHING THE PROBLEM

In the musical My Fair Lady, the educated, socially proper Professor Henry Higgins takes on a project of unknown complexity. The professor accepts the challenge of making a proper lady of a somewhat willing and only slightly educated, Cockney flower girl. The test of success is whether she can pass as a member of the highest social order of England. The professor believes anyone can experience metamorphosis through education and opportunity. He specifically believes his subject, Eliza Doolittle, can be transformed. The story offers an interesting illustration for those who aspire to overcome limitations of their own opportunities or the challenges of inadequate training or education. It should also be intriguing to those who desire to help others grow and develop as leaders.

Aspiring leaders hope they can acquire and develop necessary gifts and skills. Their search is greeted by a cadre of Professor Higginases that is willing to coach aspiring leaders toward better performance and higher satisfaction. Some leadership coaches believe that only those with innate qualities, such as a spiritual gift for leadership, can be true leaders. Others espouse a broadly optimistic view that anyone, with proper training, can attain a level of effective leadership. The professor's attempts to transform Eliza and the subsequent impact on Eliza are somewhat analogous to leadership coaches and those they attempt to inspire. Whether such attempts are effective and whether the effectiveness of the attempts varies with certain innate qualities is the subject of this project.

A core value of my call to ministry includes renewal of the local church. In furtherance of my calling, I began the Beeson Pastor Program at Asbury Theological

Seminary in the fall of 2000. This doctoral program offers to develop the skills of leaders and preachers within the Church. Students arrive with differing levels of leadership experience and successes; however, all expect to complete the program better prepared to lead their congregations.

A portion of the program includes the Beeson Institute for Advanced Church Leadership (Beeson Institute). As a nonresident Beeson Pastor, I was privileged to attend all nine modules of the Beeson Institute over a three-year period. Through the intensive training of the Beeson Pastor Program and the Beeson Institute and experiences and applications of that training in the local church setting, I have become a more informed and more effective leader.

George Barna is a teacher of leadership technique. He trumpets the need for leadership in the Church and offers leadership development resources. Among his resources is The Christian Leader Profile (CLP) (“Clarify Your Leadership”). While taking this online test, participants respond to a series of questions and hypothetical situations. The responses are analyzed, and within moments participants are told whether or not they are leaders.

I have completed the test on two occasions. The first was during the second year of the Beeson Pastor Program. The second was approximately one year after completing all courses and all Beeson Institutes. During the period between the tests, several crucial events and decisions in my local church required my leadership. Every situation presented opportunity to apply what I had learned about leadership. In the process, I experienced a tempering and honing of my leadership skills.

A comparison of the results of the two CLP assessments indicates increases in leadership competency and gifting. The change in CLP assessment indicates that

leadership education and opportunity do indeed enhance or reinforce leadership characteristics and behavior. If one accepts that the CLP assessment is accurate, then the investment of time and resources of the Beeson Pastor Program were properly placed and effective. They were properly placed in that they were utilized to train a leader while they were effective in that they contributed to the formation of a leader and encouraging leadership behavior. One might theorize from this account that using educational resources to train leaders is beneficial. That benefit is demonstrated through application of leadership theory and principles. As Eliza's cultural adeptness is tested and proven in the royal court, a leader's skills are forged in the kiln of experience.

### **Analysis of the Problem**

As a leader and influencer in the United Methodist Church and a university, I have the opportunity to train and equip other leaders. Much emphasis is given to leadership development in both of these contexts. This study considered the effectiveness of leadership training among students in the university context.

My conviction is that a developmental process including both cognitive and experiential learning opportunities is effective among those with innate leadership abilities and gifts and those without. This project tests that hypothesis. The effectiveness of leadership training embedded in a course entitled Discipleship through Small Group Ministries was evaluated in this study. The relationship of the effectiveness of the course to the innate leadership abilities and gifts of the students was studied. The course was offered at Oral Roberts University.

### **Context**

Oral Roberts University (ORU) is a charismatic, interdenominational Christian liberal arts university located in Tulsa, Oklahoma. The evangelist Oral Roberts founded

ORU in 1963. Roberts reports his divine commission thusly:

Raise up your students to hear My voice, to go where My light is dim, where My voice is heard small, and My healing power is not known, even to the uttermost bounds of the earth. Their work will exceed yours, and in this I am well please. (Oral Roberts University, "Mission Statement")

Interpreting the commission today, President Richard Roberts has stated that he wants ORU to provide leaders and leadership to charismatics around the world and "to be to Charismatics as the University of Notre Dame is to Roman Catholics."

The student body is international and multidenominational. Students come from all fifty states, more than 130 countries, and represent more than forty religious denominations. In the fall of 2003, the total student enrollment was 5,751. Of that number, the for-credit student enrollment was 4,318. ORU graduated 762 students in May 2003 (Oral Roberts University, "Press Release").

The university offers sixty-four undergraduate majors, ten masters degrees, and two doctoral programs. While a Masters of Divinity degree is offered, many of the traditions and denominations served do not require the degree as a prerequisite for ordination, commissioning, or licensing. Consequently, the bachelor degree may be the terminal degree earned by future church leaders and pastors.

### **The Purpose Stated**

The purpose of this study was to determine whether the course shaped leadership practices of students and if it is equally effective among those with and without innate leadership gifts. To attempt this measurement, the developmental progress of future church leaders who experienced the opportunity to learn and practice leadership skills was studied and analyzed. Some students were gifted leaders; others decided to become leaders or to sharpen their leadership skills. Still others were not particularly gifted or motivated toward leadership.

## **Statement of Research Questions**

The objective of this study was to investigate whether students' leadership practices are impacted when they participate in leadership training activities. An attempt was also made to determine whether a student's spiritual gifts influenced the results. Four research questions are presented.

### **Research Question 1**

What was the initial level of leadership practices exhibited by the undergraduate students at Oral Roberts University who participated in this study?

### **Research Question 2**

Did Discipleship through Small Group Ministries result in a measurable change of leadership practices?

### **Research Question 3**

Which spiritual gifts were found in the members of the sample group?

### **Research Question 4**

Did a correlation exist between students' predominant spiritual gifts and their responsiveness to this course?

The answers to these questions help project whether similar leadership development efforts would be effective. The answers also help indicate whether certain spiritual gifts influence the outcome of leadership training.

## **Definitions**

Leadership practices are behaviors observed as typical of successful leaders and identified, documented, and measured by James M. Kouzes and Barry Z. Posner. These practices are (1) modeling the way, (2) inspiring a shared vision, (3) challenging the process, (4) enabling others to act, and (5) encouraging the heart (Leadership Challenge

13).

### **Description**

The study group consisted of twenty-eight undergraduate college students enrolled at ORU and preparing for leadership ministry positions in church and parachurch organizations. They are, for the most part, future church workers, pastors, and ministers who will hold leadership roles in the church and may not seek further, formal academic education.

The students experienced a fifteen-week, forty-three session course during which the fundamentals of small group ministry discipleship and small group ministry organization and leadership were presented (see Appendix A). Discipleship through Small Group Ministries was not presented as a leadership development course, per se; however, during the course each student received leadership instruction and experienced at least two opportunities to lead a small group. During these opportunities to lead small groups, students applied what they studied and documented what they experienced.

This undergraduate course attracted junior and senior students completing electives in ministry-related major and minor fields. The study group was young, most in their twenties, with little to no experience requiring leadership abilities.

Classroom activities and lectures taught leadership principles generally, leadership of small groups specifically, and the five leadership practices. Classroom lectures extrapolated the five leadership practices from the textbooks. The five leadership practices formed a backdrop for the other teaching and learning experiences. Case studies presented opportunities for the students to conceptualize how leadership principles and practices could be applied. Small group meetings gave students an introductory leadership experience as they rotated leadership responsibilities weekly. Small groups



were also process groups. For example, students were encouraged to develop a personal vision, steps to do so were suggested, prayer time was made available, and students shared their passion, dreams, and vision for ministry with their small groups. A major paper gave the students opportunity to integrate what they learned about leadership into their vision for future ministry.

Every week each student offered feedback to a small group leader and, as each student took a turn leading, each one received feedback and coaching from their group following the provided format (see Appendix B). The student leader completed and turned in a reflection form (see Appendix B). Student leaders met with me briefly regarding what they learned by leading the small group. The meetings gave me opportunity to coach each student and to model leadership practices as I led them.

All students participated in a pretest and posttest designed to identify the frequency with which they engaged in leadership practices. This test was the Leadership Practices Inventory—Self (LPI—Self; see Appendix C). The LPI—Self identifies five categories of leadership practices (Kouzes and Posner, Leadership Challenge 13). These categories are (1) modeling the way, (2) inspiring a shared vision, (3) challenging the process, (4) enabling others to act, and (5) encouraging the heart. Modeling the way refers to the willingness of leaders to go first and set the example. The leader models the way to implement a vision. The vision must be shared with others in a way that creates a desire for involvement. Implementing a shared vision challenges the process and status quo as the leader and followers pioneer new innovations and opportunities. Leaders typically help others be involved by working as a team and sharing power and authority. Leaders anticipate the cost of pioneering and encourage others by pointing out the benefit of sacrifice and demonstrating appreciation for individual excellence.

All students participated in solving problems presented through four case studies (see Appendix E). The case studies were read in class, discussed and analyzed in small groups, and the results shared with the entire class by representatives of each of the groups. The cases gave the small groups opportunities to work together to solve problems and to envision how the five leadership practices integrate into the decision process and solutions.

Discipleship through Small Group Ministries introduces the development and management of small group discipleship ministries. It includes group principles, dynamics, and guidelines. The process of making disciples and developing leaders is integral to the course.

### **Methodology**

All students participated in a pretest and posttest designed to identify the frequency with which they engage in leadership practices. This test was the Leadership Practices Inventory—Self developed by Kouzes and Posner (LPI—Self; see Appendix C). A group of six students were invited to complete a questionnaire and be interviewed before and after completing Discipleship through Small Group Ministries (see Appendix D).

Each student received and completed Discovering Your Spiritual Gifts personal inventory (Kinghorn) during the course. These tests were scored and the results shared with and explained to the students.

The quantitative measurements are (1) whether the pretest and posttest scores on the LPI—Self indicated a change in the frequency of leadership practices engaged by the students and (2) whether the results of two final examination questions indicated deeper and more complete leadership skills, confidence, practices, and abilities. Qualitative

measurements consist of (1) small group leaders' reflections, (2) reflection papers, and (3) interviews and questionnaires. These measurements indicated the effectiveness of the training. The results of the spiritual gift test established a database from which possible correlations between the presence of certain spiritual gifts and responsiveness to this training were investigated and conclusions regarding variations of effectiveness based on giftedness could be drawn.

### **Study Group**

The study group consisted of twenty-eight undergraduate college students enrolled at ORU and preparing for leadership ministry positions in church and parachurch organizations. Enrollment in the course and voluntary participation in the testing determined the study group. The course was elective for some and required for others.

### **Instrumentation**

Each participant took a pretest and posttest, the Leadership Practices Inventory—Self, developed by Kouzes and Posner. The students assigned a numeric value between one and ten to each of five leadership behaviors identified by the developers. The value indicated the frequency with which students participated in leadership practices.

The LPI—Self allows participants to evaluate their own leadership practices. Kouzes and Posner provide another version, Leadership Practices Inventory—Observer (LPI—Observer), which is completed by peers. The use of the LPI—Observer with the LPI—Self is recommended as together they increase measurement accuracy.

Participants also completed Discovering Your Spiritual Gifts personal inventory developed by Kinghorn. This test included two hundred statements to which the participants responded on a scale of zero to five (15-26). The responses were then processed, deriving a relative score for each of the twenty spiritual gifts. Higher scores

indicated the probability that participants were gifted in that area.

Several tools can help believers discover their spiritual gifts. Among them is Kinghorn's inventory in Discovering Your Spiritual Gifts (16-25). Identifying and defining the spiritual gifts is less than precise or perfectly clear. Lack of definition implies limitations to understanding and application of the concepts of spiritual gifts.

Kinghorn's inventory is limited by two relevant factors. First, spiritual gifts are listed in Scripture, but the meanings of the gifts are not defined. The gifts are named but not described in depth. Often a single word or term naming the gift will appear. Thus, the authors of spiritual gift inventory tests must create questions that describe their best understanding of the gifts derived from a sometimes ambiguous or incomplete primary source.

The second possible limitation of the Kinghorn inventory is that "leadership" is not listed among the gifts he identifies. Instead, he translates the Greek at Romans 12:8 as "giving aid" even though "leadership" is the more common New Testament usage (Harrison 131). The definition Kinghorn provides for giving aid includes leadership qualities (12). Thus, while Kinghorn does not list a gift of leadership, he includes its equivalent under a different name.

I selected the Kinghorn tool because it is readily available, inexpensive, and trusted. I have administered this inventory numerous times over a period of fifteen years. In that time, those completing the inventory have generally found that the results agree with their sense and experience of giftedness. Also, those known by me to have retaken the inventory have found consistent results. Finally, even though leadership is not listed among the Kinghorn gifts, other gifts are listed that include leadership qualities.

I developed three feedback forms (see Appendix B). Small group leaders

completed Form 1 First Leadership Reflections following their first leadership experience and Form 2 Subsequent Leadership Reflections following their second and subsequent leadership events. These two forms provided reflective accounts of the leadership experiences. Group participants completed Form 3 Group Feedback after each small group meeting and gave them to the leader. This form provided constructive feedback from the group to the leader. Both the leader, who received the feedback, and the group participants, who considered the leadership strengths and weaknesses they witnessed and could then appropriately modify their own leadership practices and behaviors, benefited from the exercise.

Three students completed the Pre and Post-Course Questions and Interviews and were interviewed by me to gain more subjective, qualitative impressions (see Appendix D). Dr. Wade Paschal developed the questionnaire.

All students wrote two papers and completed a final exam. The first paper was a book report on any one of three assigned books. The second paper was a reflective discussion of what the student learned and experienced in Discipleship through Small Group Ministries and how that knowledge and experience could be applied. This assignment offered qualitative insights that assisted in the evaluation of Discipleship through Small Group Ministries as a leadership development tool.

The final exam included two “no credit” questions soliciting feedback on the course (see Appendix F). The intent was to offer the participants the opportunity to assign a numeric value to a subjective experience and to describe anticipated changes in their leadership practices.

### **Variables**

The independent variable of this project was the leadership curriculum embedded

in the course materials. These materials were presented to the subject group in a classroom setting. This controlled series of cognitive presentations and experiential opportunities shaped the results of the posttest and other data collection devices, which measured the dependent variables (i.e., leadership skills). Intervening variables were present. These variables included socioeconomic and cultural differences, age, gender, previous leadership experiences and influences, and unknown factors that influenced students to enroll in Discipleship through Small Group Ministries.

### **Data Collection**

Data was collected as a regular part of course participation. Students routinely turned in assignments and forms. I conducted interviews with volunteers and scheduled outside of class time. LPI data was analyzed as directed in accompanying instructions. Discovering Your Spiritual Gifts is self-scoring. I retained a copy of the students' response sheets.

### **Delimitation and Generalizability**

This project focused on a study group of volunteer undergraduate students at ORU. The research measured the effectiveness of Discipleship through Small Group Ministries to determine whether this course impacted the participants' self-evaluation of their leadership practices. The expectation of this project was to find that not only the participants' knowledge of leadership principles and practices increased but also that their levels of leadership confidence and practice increased.

My hope was that this study would either confirm or deny the benefit of this particular course as a tool to train leaders and that a correlation between course results and spiritual gifts would be discovered.

These findings have direct implications for the design of university courses

incorporating leadership development modules and elements. The research methods used in this study are repeatable and duplicable and, thus, have application in other university and church settings.

### **Theological Foundations**

A study of Jesus' ministry demonstrates a pattern of leadership training that defines leadership and recognizes skills and gifts of his disciples. Jesus invites his disciples (Matt. 5:27-28) and apostles (Luke 6:12-16) to follow him. He shares a ministry vision with them (Luke 5:10; Mark 12:28-31). He uses the mentor-apprentice model (Luke 9:1-6; Mark 10:32). The disciples become pupils of Jesus and adherents of his teaching (John 6:66-69). The disciples witness Jesus at work, receive instruction, and are encouraged to emulate him (John 15:12).

The Apostle Paul's writings influence the understanding and teaching of leadership. Paul's writing comprises the primary biblical source used to identify and describe spiritual gifts. The gift of leadership is specifically listed by the Apostle Paul in Romans 12:8. Paul's teaching forms the basis for the argument that leadership is an innate human trait determined by God. Those who posit that leadership is an innate quality rely on Paul's teaching.

On the other hand, Paul mentors, trains, and develops future leaders much as Jesus did (2 Tim. 1:6-7). Both Titus and Timothy are examples. Before Paul delegated responsibility and authority to these men, he identified their leadership gifts and mentored them. Thus, Paul teaches leadership selection determined by innate qualities and, at the same time, exemplifies the development of leaders through the mentor model.

The distinction between leadership as a gift or innate talent as implied in the Pauline literature, and leadership as a learned skill as implied in Jesus' apprenticeship

model, is also reflected in the modern literature about leadership. Much of the popular teaching today agrees that leaders must discover, learn, develop, and use leadership skills. They do not all agree that all training is equally efficacious or that all students will experience similar results. Many researchers and writers, but not all, insist that nearly anyone, with proper training, determination, and opportunity, can become a leader. Kouzes and Posner are insistent that anyone can become a leader (Leadership Challenge 20).

Barna believes God calls only some to leadership (Fish xv). Barna's position is bolstered by Paul's teaching that leaders are specifically and uniquely gifted by the Holy Spirit to lead.

The Gospels, the Apostle Paul, and contemporary literature teach about leadership, spiritual gifts, and a process of leadership development. In this study, I designed and tested a leadership development process modeled on the teaching of Scripture and contemporary literature. An attempt was made to apply the model within the confines of the classroom. The results were measured and evaluated to determine the effectiveness of Discipleship through Small Group Ministries. The course helps develop both spiritually gifted and not-so-gifted leaders for the church.

### **Synopsis of the Study**

Selected literature and research pertinent to this study are reviewed in Chapter 2. The theological foundations of discipleship and leadership development are studied. Both biblical and contemporary writings are examined. A detailed explanation of the project design, research methods, and methods of data analysis are presented in Chapter 3. Analysis of data collected is furnished in Chapter 4. Major findings of the study and practical applications are reported in Chapter 5. Areas of further inquiry are also



suggested.

## **CHAPTER 2**

### **REVIEW OF SELECTED LITERATURE**

The following review of literature considers the theological basis for the five leadership practices and the training and development of leaders. The objective is to establish the groundwork for the project at hand, thereby identifying factors influencing the effectiveness of leadership development efforts generally and this project specifically. First, I present the mentor model of discipleship. The basis for the lecture-lab model of leadership training utilized in this project is presented.

Second, I review Scripture related to leadership development. The tension between those who believe leadership is a learned trait and those who believe it is an innate quality is explored.

Third, I summarize Paul's teaching of spiritual gifts, including the gift of leadership.

Finally, I present a compilation of contemporary literature sorted categorically into each of the five leadership practices. Little contemporary literature related to church leadership mentions or makes direct reference to Kouzes and Posner or presents material along the five categories of leadership practice. A recent publication edited by Kouzes and Posner presents Christian perspectives and critique of LPI precepts and the contribution of *The Leadership Challenge* to leadership development (Christian Reflections). The compilation presented here represents a synthesis of Kouzes and Posner's leadership practices and contemporary literature pertinent to the context of leadership in the church.

#### **Theological Foundations**

The theological foundation for leadership development, selection, giftedness, and

practices is developed from Scripture and the literature.

### **The Mentor Model of Discipleship**

Knowledge of leadership principles provides the conceptual basis for leadership, but knowledge alone is not leadership. The process of discipling leaders requires experience. Rocky J. Malloy describes discipleship as “leadership training with a tutor” (75).

A pedagogy for leaders found in the Gospels is the mentor-apprentice model (Luke 9:1-6; Mark 10:32). Jesus invites his disciples to follow him (Matt. 5:27-28; Luke 6:12-16). The disciples become pupils and adherents of Jesus and his teachings (John 6:66-69). Jesus establishes this relationship when he invites Peter and Andrew to an exciting new future:

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. “Come, follow me,” Jesus said, “and I will make you fishers of men.” At once they left their nets and followed him. (Matt. 4:18-20)

Jesus’ invitation includes sharing a ministry vision with the disciples (Luke 5:10; Mark 12:28-31).

The ministries of Jesus and of the Apostle Paul demonstrate that discipleship relationships begin with an invitation to be mentored by the teacher followed by a training period. During this training period, Jesus and Paul demonstrate ministry, teach principles and practices of ministry, and give their followers opportunities to experiment with ministry. Jesus organizes his ministry in such a way that the disciples witness Jesus at work, receive instruction, and are encouraged to emulate him (John 15:12). Paul similarly encourages the Church to follow his example as he follows the example of Christ Jesus (1 Cor. 11:1).

The mentor-apprentice model involves the disciples in ministry with Jesus. The disciples witness Jesus at work, receive instruction, and are encouraged to emulate him (John 15:12). For example, the disciples are involved in the miracle of the feeding of the five thousand found in Luke 9:10-17. Eventually the disciples are sent out on short-term mission assignments to practice what they have been taught. The account of Jesus sending the twelve on a mission trip is found in Matthew 10:5-15, Luke 9:1-6, and Mark 6:6b-13. These mission trips are opportunities for the disciples to gain experience and witness more demonstrations of ministry. An unsuccessful attempt to fulfill the ministry of Jesus is found in Mark 9:14-18 and 28-29. Jesus demonstrates the mentoring style when he joins them, completes the ministry, and teaches them how to achieve the desired results. Failures can be learning opportunities.

As the mentor relationship nears its end, Jesus relinquishes leadership and commissions new leaders. A glimpse of the commissioning service is found in Matthew 28:19-20 and Mark 16:15-18. Similar preparation and delegation of leadership responsibilities are evident in Paul's relationships with Timothy and Titus (1 Tim. 6:11-21; Tit. 1:5).

Dale Galloway identifies five steps in Jesus' mentoring process. First, the leaders lead. Second, the apprentices accompany mentors while the mentors lead. Third, apprentices lead while their mentors are with them. Fourth, the apprentices lead by themselves. The fifth step engages the apprentices (now mentors) in modeling leadership with new apprentices (On Purpose Leadership 45). Leroy Eims presents an analogous process (27-36). Galloway and Eims interpret the transformational process exemplified by Jesus as one of invitation, training, experience, empowerment, and replication. Transformation to leadership requires training and development.

William A. Beckham insists that leaders should always train other leaders to duplicate what they have learned (183). “The ultimate test of leadership is not whether a person can lead, but whether that person can teach others to lead in the same way” (185).

Jesus lectures, but he also participates in life with people urging them to change their attitudes and behaviors. Looking to Jesus as the model of discipleship, Carl F. George advocates a shift from a classroom lecture format to a mentor-apprentice model (qtd. in Galloway, Building Teams 155). Leaders and followers live out decisions with each other in this model. Living together in community provides the forum and lessons to learn to live ethically and morally. Given the limitation of sharing a classroom experience but not community, the lecture-lab model incorporates several of the positive aspects of the mentor-apprentice model.

One leadership training model suggested by Barna to accomplish leadership training in a classroom setting and modified from the mentor-apprentice model is the lecture-lab model (Growing True Disciples 107). The lecture-lab model is influential in the design of this study. It was selected due to its adaptability to the specific teaching environment encountered. Class sessions included a lecture course format with opportunity to form small group ministry labs. Lecture-lab focuses on delivering content through lectures, teaching, and sermons while using small groups as the means of exploring the content further to conceive of and follow through on application (119). One of the weaknesses of this model is a lack of evaluation of the process (122). This weakness is addressed in *Discipleship through Small Group Ministries* by providing several means of evaluation and feedback. Other leadership training models are available but were not as suitable for the context of this study.

This review of the selected literature has shown that both the New Testament and

contemporary literature teach processes of discipleship and that these processes involve both informational and experiential elements available in a mentor relationship and lecture-lab classroom setting. In the context of the university classroom, a modified lecture-lab model was most suitable. The lecture-lab model was modified to provide opportunities for mentoring and coaching.

### **Innate and Learned Leadership Qualities**

The Apostle Paul who listed the spiritual gifts and the teaching to explain them wrote of God's sovereign determination of each believer's gifts. Paul also encouraged believers to seek gifts and trained and taught Timothy and Titus to become leaders. Paul understood that spiritual gifts are both determined and developed.

The Apostle Paul's teaching lists spiritual gifts. He also addresses the mode of the acquisition of the gifts. Each person receives at least one gift allotted in accordance with God's grace (Rom. 12:6; Eph. 4:7). The Holy Spirit metes out each gift at his discretion and by his determination (1 Cor. 12:8-11; Eph. 4:11). The work of the Holy Spirit to dispense spiritual gifts reflects both the sovereignty of God, in determining to give the gift, and the personal involvement of God, to work the gifts into the lives of his people (Mare 263). Paul recognized and taught God's sovereign selection of leaders. Paul taught that gifts were given to serve and that "these new capacities for service are not native to those who exercise them but come from divine grace" (Harrison 130). Clearly Paul teaches that God determines whether a person receives a particular gift. God's Spirit thus determines who receives the gift of leadership.

Divine predetermination is not the exclusive manner through which leaders are selected, however. Paul encourages believers to seek and desire spiritual gifts; "But eagerly desire the greater gifts" (1 Cor. 12:31a). Paul must recognize that seeking and

desiring a gift is efficacious. Seeking and desiring a gift can lead to receiving the gift. As one commentator writes of the Corinthian believers:

[V]erse 11 need not lead to fatalism. It is entirely proper for them to pray for and even try to cultivate certain gifts, so long as they leave room for the Spirit to refuse to grant their desires if he so chooses. (Muck 248)

People who desire and seek the gift of leadership may reach their objective. While spiritual gifts are dispensed according to God's sovereign will, people throughout the Bible receive training for ministry.

The teaching of the Apostle Paul influences his readers' understanding and teaching of leadership. The gift of leadership is specifically listed by the Apostle Paul in Romans 12:8. On the one hand, Paul seems to understand leadership as a specific, unique spiritual gift, and he encourages believers to use the gifts they have been given (Rom. 12:6-8). Paul offers a list of his personal gifts and writes as though they were innately determined (1 Tim. 2:7).

On the other hand, Paul encourages training, developing, and learning to use spiritual gifts (2 Tim. 1:6-7). Paul, like Jesus, mentored future leaders. Both Titus and Timothy are examples. Paul delegated responsibility and authority to these young men and left them to lead fledgling congregations. Paul's teaching, while largely focused on God's sovereign determination of gifts, also acknowledges the opportunity for human participation in God's gracious choice. Therefore, leadership training and development is appropriate and proper. In fact, Jesus trained and developed leaders. The Apostle Paul encourages people to develop their abilities, and he, like Jesus, made efforts to help people develop ministry gifts.

Authors agree that to maximize the effectiveness of their ministries, church leaders must discover, learn, develop, and use leadership skills. Some authors disagree,

however, concerning the origin and selection of leaders. Authors debate whether leadership is an innate quality or learned skill. Many researchers and writers, but not all, insist that nearly anyone, with proper training, determination, and opportunity, can become a leader. For instance, Kouzes and Posner are insistent that anyone can become a leader. In The Leadership Challenge, they share many stories of people who accomplish extraordinary things. They write, “Leadership is an identifiable set of skills and practices that are available to all of us, not just a few charismatic men and women” (20). They are not alone in this understanding.

Leith Anderson asserts that the idea that only a few are called to be leaders is based on a mistaken assumption that leadership is all about the leader (39). The more accurate perspective is to understand that potential leaders are born, but effective leaders are made as a result of opportunity, development, and experience (42). Leadership is not an exclusive franchise but is open to all. “Each and every person has a special call of God on his or her life. Each one is necessary to complete the corporate Body of Christ because each plays a part” (Malloy 75). Leadership is not found just at the top of, but throughout organizations (Kouzes and Posner, Leadership Challenge 20). The key to the success of small group ministry is the premise that every person is a leader. Even though years may be required to uncover leadership ability in some people, the ability is there (Malloy 230). Anyone can be a leader; anyone can develop leadership skills.

Not all agree that everyone can be a leader. Barna, for instance, believes God calls and bestows the gift of leadership only to a relatively few (Fish xv). Barna refers to these leaders as “habitual leaders” (21). They are selected and determined by God. “[A]lthough leadership skills can be taught, leadership will always be an art, not a definable science” (Transforming Children 18). Only a select few are gifted artists. While Barna concedes



that anyone *can* lead, he distinguishes between “real” habitual leaders and situational leaders (Fish 21). Some are gifted; some are gifted and skilled; some are only skilled. While perhaps all can lead, trying to lead when not a “real” leader makes people miserable because leadership does not match their created purpose (Transforming Children 86).

Rick Warren expresses a similar view: “What God made you to be determines what he made you to do” (370). Christian A. Schwarz, a champion of gift-based ministries, joins Barna and Warren when he writes that the gift-oriented approach to church leadership reflects the conviction that “God sovereignly determines which Christians should best assume which ministries” (24).

Alan E. Nelson joins the choir by explaining that when some create an expectation that all can lead, they set people up for frustration. Most people will never be leaders. Only a small percentage of people are wired to lead, and few others can develop leadership skills (31). Barna, Warren, Schwarz, and Nelson believe the origin of leadership is hardwired in some believers’ architecture while others, lacking the wiring, can never be leaders. They and Kouzes and Posner, Anderson, and Malloy disagree.

A middle road exists. William E. Easum says everyone can be a leader in the area of their spiritual gift (72). The existence of a middle road means that while some people are not gifted leaders, they may find themselves leading in an area for which they are gifted. Easum would say that a gifted teacher will lead while teaching or a gift giver will lead through the gift of giving even though neither has the spiritual gift of leadership. Leadership is more complex than whether people have the spiritual gift of leadership.

Leadership is “a mix of calling, character, and competencies which make up a complete package of components that enables a leader to help other people reach their

goals and potential” (Barna, Transforming Children 21). Since leadership is a mix of components, at least some are learned and some are divinely determined. Further, the mix and origin of components may vary from person to person; therefore, pastors can be stronger leaders by taking appropriate training (Wagner 104). If pastors do not have the gift of leadership, they can still be reasonably competent leaders with proper training and hard work (105).

John C. Maxwell relates a story about President Lincoln’s early attempts at leadership. Lincoln recruited a company for the militia. Since he had recruited the company, he was commissioned with the rank of captain. During his military officer career, he proved so inept at leadership he was better placed at a new rank. When he left the military, he was a private (19-20). Lincoln, of course, later became president and one of the most admired leaders in America. This example helps one understand that a believer can lead at one time or place while failing at others. Leaders are both born and made (Blackaby and Blackaby 33). The key to leadership development lies “not in the experiences, whether good or bad, but in peoples’ responses to those experiences” (41). Lincoln learned from his failures to become a better leader. So, too, can Christians.

Understanding and interpreting God’s sovereign act in dispensing spiritual gifts influences Christian authors who believe leadership is innate, those who believe leadership is learned, and those who believe leadership can be both innate and learned.

### **The Spiritual Gifts**

Ministering with spiritual gifts enhances and empowers ministry. “[E]very one of us who has sought to discover and use our spiritual gifts has begun to experience a more vibrant and fulfilling life. Certainly a program-based church and a gift-based church are dramatically different” (McManus 147). The work of the Spirit through gifts transforms

*doing* ministry into *being* ministers.

Much of the popular teaching pertaining to spiritual gifts addresses the discovery, development, and use gifts for ministry purposes. Christian believers are generally encouraged to fulfill their purpose by discovering their God-given gifts; however, some question a mechanistic application of New Testament gift teaching and any effort to make the New Testament list exclusive. Among these is Warren, who explains that believers' propensities are shaped by their gifts, personality, experience, and skills. The spiritual gifts listed in the New Testament are provided without definitions; therefore, "today's definitions are arbitrary, highly speculative, and usually represent a denominational bias" (371). Warren does not discredit God's empowerment through gifting; in fact he sees it as determinative. He does, however, refuse uninformed application or assessment. His caution is valid. The Church needs wise application of any teaching about spiritual gifts.

The teaching of the Apostle Paul influences the Church's understanding and teaching of spiritual gifts. Paul's primary lists and significant teachings on spiritual gifts are found in Romans 12:3-8, 1 Corinthians 12:1-13:1, and Ephesians 4:7-16. Other New Testament lists can be found in 1 Peter 4:10-11 and 5:1-7.

General principles about the gifts can be distilled from Paul's teachings. The body of Christ consists of many people with various gifts (1 Cor. 12:14). People have particular roles in the body of Christ (Rom. 12:4-5). Believers' functions and responsibilities are determined and defined by the gifts (Rom. 12:6). The gifts will differ, but they are each part of the same body and given by the same Spirit for the common benefit of the body of Christ (1 Cor. 12:4-7). Each part should make its contribution to the whole (Eph. 4:12-13). Each part should have equal concern for the others (1 Cor.

12:25). The objective of reaching the full measure and purpose of Christ will be fulfilled as each part of the body makes its contribution (Eph. 4:12-13).

Ministry should be based on a person's spiritual gifts. "The discovery and use of spiritual gifts is the only way to live out the Reformation watchword of the 'priesthood of all believers'" (Schwarz 24). Studies reveal no factor influences the contentedness of Christians more than whether they are utilizing their spiritual gifts (24). When Christians serve in their area of giftedness, they generally rely less on their own strength and more on the power of the Holy Spirit; thus, ordinary people accomplish extraordinary results (24). A person with the gift of leadership and opportunity to lead will accomplish God's purposes.

Leadership is a spiritual gift. The gift of leadership is specifically listed by the Apostle Paul in Romans 12:8. The Greek word used by Paul at Romans 12:8, translated *leadership* in the NIV, is *proistamenos*. This term literally means "the one standing in front" (Earle 200). The Greek root is *proistemi*. It suggests the position of a sailor who stands on the bow of a boat to point the way to a destination while guiding the skipper through dangers along the way (Bryant 108). Christian leaders lead, guide, equip, and direct the body of Christ to fulfill its commission and vision.

### **Leadership Practices**

Kouzes and Posner are not known to have derived the LPI or the five leadership practices from Scripture or any theological bases. Their studies and results are based on reports and observations of leaders as they achieve their personal best results. Scripture offers leadership characteristics outside the measurement boundaries of the LPI. That discussion is beyond the scope of this study. What will be described here is a theological basis for this study incorporating Kouzes and Posner's leadership practices.

In an effort to help people better understand the role of leadership, many authors describe and define leadership. Authors generally tend to champion various attributes or capacities of leaders. Sometimes one component of leadership is emphasized over another. Kouzes and Posner identify a more comprehensive combination of practices that characterize effective leadership.

Kouzes and Posner identify five leadership practices. Effective leaders practice all five behaviors but may be stronger in one than another. These practices are (1) modeling the way, (2) inspiring a shared vision, (3) challenging the process, (4) enabling others to act, and (5) encouraging the heart. This project is organized by these five leadership practices.

**Modeling the way** encompasses behavior and practices that act on guiding principles and values. The leader gains personal credibility by demonstrating commitment to values. The key to modeling the way is consistent behavior that reflects the leader's commitment to the values and guiding principles espoused. Modeling is based on character.

Effective modeling for Christian leaders almost always connects with the question of character. Barna writes that leaders are “individuals who have been called by God to lead, who have godly character and who possess the competencies to help people fulfill God's vision for the group” (Building Effective Lay Leadership Teams 69). Erwin Raphael McManus points out leaders have the character to set the needed example (198).

Leaders submit their lives to their guiding principles and values and commit themselves to attain those ideals. President Ronald Reagan provides a model of leadership. His son Michael notes, “The secret of Ronald Reagan's success was that he, too, was a common, everyday person—but with an uncommon love for America and an

uncommon commitment to leaving this nation a better place than he found it” (207).

Reagan knew his principles and values, believed in them, and determined to act on them.

This practice resulted in high credibility among his constituency.

Modeling the way means having the courage to act upon what God reveals rather than simply responding to the random requests of the people (Schmidt 44). Moses’ revelation of the vision to the people left no sense that God’s mandate was up for a vote (Slaughter 105). A leader, once convinced a particular course of action is the right one, must have the determination to stick with it and be undaunted even when the situation becomes challenging and difficult (Reagan 130).

Kouzes and Posner insist that vision develops from leaders’ values and principles (Leadership Challenge 15). As the vision reflects the principles and values of the leaders, the leaders believe in the vision. Christians seek God as the source of vision. Christian leaders are expected to discover and believe in visions that reflect and reveal the values and purposes of God. Christian leaders model the way by pursuing the vision God gives them.

**Inspiring a shared vision** involves the leader in imagining an exciting, highly attractive future for the organization and enlisting others so the vision becomes a shared depiction of a preferred future for all constituents. Effective vision sharing communicates that a leader knows where he is going, states it clearly and concisely, and cares about it passionately (Phillips 162). While leadership is an individual calling of God that allows leaders to see God’s vision and empowers the leader to become personally involved in God’s dream for his people, the individual calling becomes a group pursuit through vision sharing.

The vision must be shared with others. Leaders cast the vision before the people

and explain the vision to them. Abraham Lincoln had a vision for his leadership. Lincoln recognized the need to articulate the vision in clear and concise terms and to repeat it often (Phillips 163). Lincoln shared his vision with his followers by casting, explaining, and repeating the vision. By sharing their vision with others leaders invite people to invest their lives in making meaningful changes (Slaughter 115). The vision influences others and invites change.

In the context of the body of Christ, vision is not only about attracting followers but following Jesus. Vision is a picture of what God wants to do. The process of vision is the process of joining God in what he is doing and wants to do in his church. The goal of sharing the vision is ultimately to inspire and motivate the body of Christ to follow Jesus.

Michael Slaughter writes of the importance of the leader dreaming God's dream and casting God's vision. "The leader is able to dream God's dreams, clearly articulate the vision to the people, formulate goals, and ultimately turn the dream into reality through the development and implementation of a strategy that answers the question, 'How?'" (Slaughter 120). Bruce Bugbee, Don Cousins, and Bill Hybels emphasize the importance of church leaders sharing and following God's vision. "The gift of leadership is the divine enablement to cast vision, motivate, and direct people to harmoniously accomplish the purposes of God" (Bugbee, Cousins, and Hybels 90).

Leaders organize activities, thoughts, goals, objectives, and resources around the vision. Leaders begin with the end in mind. They possess a clear picture of what the destination looks like before they begin the journey (Slaughter 109). As the leader and constituency progress through this journey, change will occur. Change challenges the way goals are accomplished and tasks completed.

**Challenging the process** involves experimentation, risk taking, and learning on

the part of leaders. Challenging the process leads to innovation, growth, and improvements that challenge the way things are done and may reinvent an organization. Leaders are pioneers, early supporters of innovation, and adopters and agents of change.

God uses human instruments as the agents for change (Slaughter 101). Great biblical leaders like Abraham, Moses, Jesus, and Paul each acted as a change agent for God. Leaders who function as catalysts of change lead renewal. Vision-pursuing leadership creates change that leads the body of Christ forward. “Without effective leadership, we cannot promote necessary change” (103).

Vision shared by modeling leaders and built on values and principles will result in change. Following vision is a risky venture, but leaders are willing to take risks and upset the status quo in order to move toward new horizons (Wagner 89). “Vision is not just a destination: it is a journey. Vision is not just a product; it is a process. Vision is not just the finish line; it is the whole race” (Southerland 20). The ultimate outcome of visionary leadership is to move the people of God through a journey that leads them from transition to transformation (McManus 198). The journey necessitates challenging the process.

Challenging the process through shared vision and modeling leadership releases the critical human talent and energy necessary to ensure success (Phillips 168). Success is ensured as leaders free others from the past to follow the vision of what the future can become.

**Enabling others to act** is essential because leadership is a team effort. “Leaders enable others to act by fostering collaboration and strengthening others” (Kouzes and Posner, Five Practices 5). A team is developed by serving others in a manner that enables them to act in ways that support the shared values and principles of the organization. A team is nourished in a trusting environment of mutual respect.



Influencing others to act in accordance with the vision is of primary importance to authors such as Greg Laurie and Schwarz. Schwarz is clear that the role of church leadership is to help believers identify their gifts and integrate people into appropriate ministries (24). Laurie emphasizes the training and equipping role of leaders, referring to them as “full-time disciple makers” (160). Maxwell writes, “The true measure of leadership is influence—nothing more, nothing less” (11). One does not need great courage to be influenced by others; however, to influence others takes great strength and courage (Schmidt 44). Leaders use the power of influence to involve others in God’s vision.

Healthy and effective leaders understand the use of power to enable others to act appropriately in ways that fulfill the vision. Effective leaders are change agents because they have the power to enable others. Leaders and their constituents exchange power. Leaders who empower their constituency engender trust and mutual respect. James L. Gibson, John M. Ivancevich, and James H. Donnelly, Jr. found that power flows from the leader to constituents and from constituents to the leader and that empowering constituents results in higher satisfaction for the constituents (248). The mutual exchange of power indicates that constituents have power to impact a leader’s behavior or style significantly (276).

Nelson goes further. He says the true powerholders in leadership are actually the constituents, not the leader (24). Constituents give the power of influence to the leader (24). Leaders who give up power cease to lead (57). Leaders who avoid power never rise to be leaders God can use (57). “Leading or facilitating a group has to do with power—power to influence others and being aware of the power dynamic among the group members” (Law 31).

For spiritual leadership to develop, the source of power must be God-given (Nelson 58). Leaders must, therefore, resist relying on their own power or the group's power instead of God's. Church leaders must rely on the power of God.

When leaders rely on God's power to accomplish his purposes, they serve their constituency and provide new freedom for their followers. Leadership in the Church is defined by servanthood. Jack Hayford says, "There is a desperate need for servants who will recognize their leadership role, commit themselves to it, and then get down off their pedestal and walk among the people" (qtd. in Wagner 84). Jesus immersed himself in ordinary life with ordinary people. His immersion included compassionate care for others (Peacock 6). Servant leaders immerse themselves in the life of the body of Christ to equip others to build up the body of Christ. Leaders of growing churches concentrate on empowering other Christians for servant ministry. The leader assists the people in attaining the spiritual potential God has for them (Schwarz 22). Leaders are servants and help others serve; leaders enable others to act.

Leadership that trains, equips, and empowers laypeople is what Easum describes as "permission-giving" leadership (72). These leaders delegate responsibility and authority to other leaders who have the relevant knowledge, gifts, and skills to do the ministry. Permission-giving leaders are part of a team and are leaders of the team. They model a "free and open environment in which ordinary people are encouraged and equipped to do extraordinary ministry" (72). Their passion is to develop other leaders (72). They give away power and authority.

Dietrich Bonhoeffer writes, "Jesus made authority in the fellowship dependent upon brotherly service" (108). Giving away power and authority strengthens pastoral authority and serves others by enabling others to act. "Pastoral authority can be attained

only by the servant of Jesus who seeks no power of his own, who himself is a brother among brothers submitted to the authority of the Word” (109).

The message of service in leadership is greatly needed. Too often leaders find themselves seeking power without servanthood or servanthood without power. Leaders must balance power and servanthood. The balance is reached by enabling others to act.

**Encouraging the heart** includes leadership activities that recognize contributions and celebrate victories that advance the values and purpose of the organization. Leaders encourage others by appreciating them, maintaining a positive outlook, and building collective identity and community spirit. A leader who encourages the heart communicates that “we’re all in this together” (Kouzes and Posner, Five Practices 7).

Leaders free people to be involved in ministry. Characteristic of Lincoln’s leadership style was his complete confidence in his own competence and ability to perform. He was not insecure and did not feel threatened by others. He remained flexible, open-minded, and willing to let his subordinates take all the glory for victories. He allowed his subordinates to say, “We accomplished this ourselves” (Phillips 106). Leaders celebrate victories while giving credit to others. In times of failure they accept responsibility. The leader’s commitment and sacrifice protects the followers’ freedom to minister and encourages them to continue the pursuit of the vision.

Encouraging the heart of constituents helps leaders get things done. Peter F. Drucker writes that leaders are those who are “responsible for actions and decisions which are meant to contribute to the performance capacity of [their] organization” (9). Results matter to leaders, and they encourage others toward results by personally encouraging them to hold fast to the values and identity of the organization.

The five practices of leadership identified by Kouzes and Posner may not have

developed from scriptural principles but, as one reviews the contemporary literature pertaining to church leadership, one discovers adequate support for each of the five leadership practices.

Questions concerning the selection or choice of leaders to lead create a tension in the literature. Some authors advocate that all who desire to lead should participate in leadership training and that they can become leaders. Other authors believe that leaders are born or otherwise selected such that leadership is an innate quality.

### **Synthesis of Literature**

This chapter presents a review of selected literature pertaining to the ministry of a Christian leader. First, I described the mentor discipleship model utilized by Jesus and the Apostle Paul and demonstrated its relationship to the lecture-lab model used in this study. Then, I discussed the tension between the gifted and trained understanding of leadership development. Next, I condensed Paul's teaching on spiritual gifts. Finally, I identified, defined, and substantiated leadership practices both biblically and in the contemporary literature.

The material presented here forms the basis for this project. The participants of the study group were Christians training for ministry. In Discipleship through Small Group Ministries, future ministry leaders discovered their innate leadership gifts and learned leadership practices. They studied a body of knowledge including disciplemaking, small group dynamics, and leadership. Finally, they experienced leadership in small group labs and received mentor-like coaching from their peers and instructor.

I employed the information presented in this chapter to design the project and analyze and interpret the results. I determined whether this project was an effective

leadership training tool and whether its effectiveness varied depending upon the spiritual giftedness of the students.

### CHAPTER 3

#### DESIGN OF THE STUDY

This study evaluated the effectiveness of leadership training included in a university course and whether effectiveness was influenced by the students' spiritual giftedness for leadership. A comparison of pretest and posttest scores and several feedback instruments measured effectiveness. Data collected determined the correlation between spiritual giftedness and leadership practices.

This study integrated leadership practices and behaviors described by Kouzes and Posner into the materials and presentations of the Discipleship through Small Group Ministries course. Four texts were required for the course. Three of the texts formed the basis for lectures, case studies, and assigned papers. They also provided guidelines and training material on small group leadership. These three texts are written by Galloway (Small Group Book), Neal McBride, and Joseph R. Myers. None of these texts acknowledges or is structured on the five leadership practices. As the material of these books was presented in lectures, however, the five practices of Kouzes and Posner were identified and incorporated.

The fourth assigned text, written by Michael Wilkins, provided the content for discussion for each of thirteen weekly small group meetings. These lessons investigated the meaning of becoming a true follower of Jesus Christ in the world today. Everyone in the group read one chapter each week. The leader of the week prepared the lesson based on the material in the text and prepared to lead discussion of the content of the chapter. The content of the Wilkins text provided a means of discipleship and spiritual formation. At the same time, the leader exercised applicable leadership practices taught in the course. Members of the group offered constructive feedback to the leaders to help them

improve their leadership abilities. The small groups were labs in which information was applied and experienced.

Students were randomly assigned to small groups. A system assured students sitting next to each other in class were not assigned to the same group. This assignment system lessened the possibility that students in a small group were already friends who chose to be with each other. Once assigned, the membership of the groups did not change. Each of the six groups was comprised of five members each. Limiting the size to five members assured maximum interaction and assured that each member would lead at least twice in a thirteen-week period.

All participants reported leadership experiences and progress to me through forms, papers, and an exam question. I reviewed these documents, along with the results of the LPI—Self, to form the database upon which the effectiveness of the course was judged.

The purpose of Discipleship through Small Group Ministries as stated in the ORU course catalogue and course syllabus were honored. To accomplish this I assured myself and other faculty that the insertion of the five leadership practices would not substantially alter or diminish the stated educational objectives of the course. This course remained primarily a course on small group ministry administration and leadership and the discipleship process.

The LPI—Self is a useful but not exhaustive measurement of leadership activities and dynamics in the small group setting. Other data collection instruments and leadership measurement tools were employed to gather additional data, augment the LPI—Self, and protect the integrity of the stated purpose of the course itself.

## **Research Questions**

The objective of this study was to investigate whether students' leadership practices are impacted when they participate in leadership training activities and to determine whether a student's spiritual gifts influenced the results. Four research questions are presented.

### **Research Question 1**

What was the initial level of leadership practices exhibited by the undergraduate students at Oral Roberts University who participated in this study?

Each student completed a multipart, thirty-question inventory test measuring five leadership practices. These practices are (1) modeling the way, (2) inspiring a shared vision, (3) challenging the process, (4) enabling others to act, and (5) encouraging the heart. The results of this test administration served as the benchmark against which were measured the subsequent test results. The test used was the LPI—Self.

### **Research Question 2**

Did Discipleship through Small Group Ministries result in a measurable change of leadership practices?

Each student completed the posttest inventory. The posttest inventory was the same as the pretest. The results were compared. Differences in pretest and posttest results measured changes in leadership practices.

### **Research Question 3**

Which spiritual gifts were found in the members of the sample group?

Each student participated in the Discovering Your Spiritual Gifts inventory. Kenneth Cain Kinghorn designed the inventory. The students assigned a numeric score to each of two hundred statements included in the inventory. The scores were tabulated. The



results indicated a numeric value for each group of behaviors associated with each of twenty spiritual gifts. Higher numeric values identified a person's predominant spiritual gifts.

#### **Research Question 4**

Did a correlation exist between students' predominant spiritual gifts and their responsiveness to this course?

The results of the Discovering Your Spiritual Gifts inventory assessment tool were analyzed to determine whether a positive or negative correlation between any spiritual gifts and scoring on the LPI—Self and other data existed. The correlation indicated whether students with certain spiritual gifts responded differently to the style of learning offered in the course.

The study proposed that leadership skills and behaviors can be enhanced through a program of study. Differences in pretest and posttest scores indicated changes in self-perceived leadership practices and behavior. Additional data was gleaned from forms, questionnaires, papers, a final exam, questionnaires, and interviews. The data from these instruments was assessed to determine the influence of the course on each of the five leadership practices and whether a correlation between leadership practices and spiritual gifts existed.

#### **Study Group**

The study group consisted of undergraduate college students enrolled at ORU and preparing for leadership ministry positions in church and parachurch organizations. ORU students enrolled in Discipleship through Small Group Ministries made up the study group for this study. The study group was determined by voluntary enrollment in the course and voluntary participation in the testing. The course is a popular elective for

some and required for others.

### **Instrumentation**

Tools to gather data utilized in this study included a pretest-posttest instrument, feedback instruments, questionnaires, interviews, examination questions, and papers.

#### **Pretest-Posttest Instrument**

Kouzes and Posner developed the Leadership Practices Inventory (see Appendix C). The inventory was used to measure each student's leadership practices. The inventory served as the pretest-posttest instrument.

Participants were requested to read a statement on the instrument and to ask themselves how often they participated in the behavior described. They responded using a scale from 1 to 10, with 1 indicating they almost never engaged in the behavior and 10 indicating they almost always engaged in the described behavior.

The inventory identified five categories of practices and presented six behaviors related to each of the five categories. Totaling the numeric value assigned by the participant to each behavior within each of the five categories produced the scores. A frequency of behavior rating for each of the individual behaviors as well as for each category of leadership practice resulted from the scores.

#### **Feedback Instruments**

Several feedback instruments were utilized to measure the effectiveness of the course.

**Forms.** The first form was entitled Form 1 First Leadership Reflections. The first form gave participants opportunity to reflect on their first experience as a small group leader (see Appendix B). The second form is similar to the first except it offered opportunity to compare and contrast first and subsequent experiences as a small group

leader (see Appendix B). Students completed the first two forms and submitted them to me.

The third form was entitled Form 3 Group Feedback. The third form gave each leader constructive feedback from others in the small group and gave the group opportunity to reflect on leadership behaviors exhibited in the small group setting (see Appendix B). Group members gave the completed forms to the small group leaders.

**Questionnaire and interview.** The purpose of the questionnaire and interview process was to gather additional information. I selected a pool of potential interviewees from the class roster. The pool proportionately represented the gender mix of the class. The pool was invited to participate in the questionnaire and interviews. Six responded. Three completed the process. The questions probed their current understanding of leadership, their admired leaders, and who they saw as good leadership models. Six students completed the questionnaire and interview prior to the course and three of these six students completed the questionnaire and interview after the course was completed. The closing interview sought stories of leadership. I reviewed the stories to identify imbedded evidence of the five practices of leadership.

**Final examination question.** The final examination included two no credit questions soliciting feedback on the course (see Appendix F). The intent was to offer the participants the opportunity to assign a numeric value to a subjective experience and provide an opportunity for written, narrative reflection. This tool was developed in part through a collaborative effort of the Research Reflection Team.

**Assigned papers.** All students wrote two papers. First, the students wrote a book report on one of three books read for the course. The first paper was not a data source for this project. The students wrote a second paper which was a reflective discussion of what

the students learned and experienced in the course and how they intended to apply what they learned. The second paper offered qualitative insights to assist in evaluating the course and identifying leadership practices engaged by the students.

### **Discovering Your Spiritual Gifts**

Each participant also completed Discovering Your Spiritual Gifts personal inventory developed by Kinghorn (15-26). This test included two hundred statements. The responses were then processed, deriving a relative scoring of each of twenty spiritual gifts. Higher scores indicated that the participant is gifted in that area.

This inventory identified the spiritual gifts active in each student's life. Comparing the results with results of the LPI—Self instrument and other data identified correlations among them.

### **Validation Process**

The LPI tests consist of LPI—Self and the LPI—Observer versions. The LPI tests have been proved elsewhere and recommended for use. The pretest and posttest LPI tests have been tested and validated by the publisher. More than 150 doctoral students have used the LPI tests for dissertation purposes (Kouzes and Posner, Leadership Challenge 401). Barna suggests using the LPI tests for self-discovery and leadership coaching purposes (Second Coming 161).

Kouzes and Posner developed the LPI tests through a process of compilation of subjective data and distillation of common behaviors. Leaders across many sectors described their personal best leadership experiences and accomplishments. Kouzes and Posner reviewed and analyzed hundreds of their stories and identified thirty typical behaviors. They then classified the thirty behaviors into five leadership practices. The LPI tests asks questions related to the thirty behaviors and sorts them into five leadership

practices.

The publisher of the LPI tests provides evidence of reliability and validity of the instrument. An internal reliability score greater than .60 is considered good (LeadershipChallengeOnline, “Leadership Practices”). Internal reliability scores for each of the five leadership practices measured by the LPI—Self range from .75 to .87. These scores are modeling the way .77, inspiring a shared vision .87, challenging the process .80, enabling others to act .75, and encouraging the heart .87 (6). Test-retest reliability has generally been at the .90 level or above (8). The LPI test scores were shown not to be related to gender, race, age, gender role orientation, work experience, or year in school for college-aged subjects (8).

Validity addresses the question of whether an instrument truly measures what it purports to measure. Face (subjective) validity of the LPI tests is excellent (LeadershipChallengeOnline, “Leadership Practices”). Empirical (objective) validity based on factor analysis demonstrates structural consistency and that the LPI test scores are significantly related to actual behavior. When compared with other leadership development measurement tools in meta-reviews, the LPI test is consistently rated among the best.

F. T. Leong provides an analysis of the LPI tests:

The conceptual scheme on which the LPI is based is elegant and the test items on the LPI have excellent face validity as well as psychometric validity. Factor analysis and multiple regressions provide strong support for both structural and concurrent validity of the LPI. (555)

M. A. Lewis provides further analysis and endorsement of the LPI. “The LPI is one of the most extensively researched management development tools I have encountered. It is a model of sound research design from its initial development and refinement through subsequent concurrent validity studies” (qtd. in

LeadershipChallengeOnline, “Leadership Practices”).

Ginghamsburg United Methodist Church uses Kinghorn’s spiritual gift inventory to help people decide where to become actively involved in ministry (Slaughter 107). The Kinghorn test, however, is not a research tool. The results derived from its use are anecdotal and suggestive.

Validation and reliability of the study were enhanced through the use of data collection forms, papers, the final exam, a questionnaire, and interviews that provided expressions of leadership development in addition to those otherwise provided.

### **Data Collection**

The study employed several modes of data collection. In the pretest-posttest mode, students took a pretest and posttest to establish their leadership practices awareness. In the collection of subjective responses mode, each student completed and submitted forms on which they had opportunity to record their leadership experiences and development as it occurred through small group participation. In addition, a selected group of students responded to additional questions relating to leadership experiences and understanding. These responses came through a questionnaire and interview process. Papers written and submitted for grades and two multipart questions included on the final examination also supplied data. The use of Discovering Your Spiritual Gift, an inventory method developed by Kinghorn, identified the spiritual gifts of the students.

The students took the pretest and Discovering Your Spiritual Gift during the third class session, prior to presentation of any substantive material relating to leadership or other course content. I then scored each test. The LPI—Self scores provided a baseline for subsequent measurement of changes in leadership practice frequencies.

The various forms were collected throughout the duration of the course. The

questionnaire and interviews were completed once early in the course and then again as the course neared completion. Responses were analyzed to identify trends or statements that indicated leadership practice enhancement or degradation particularly related to the five leadership practices.

Students turned in the reflective paper on session forty-one. They took a posttest during the last week of class, session forty-two, following completion of most learning opportunities. I processed the results of the posttest and compared them with the results of the pretest. Students took a final examination following completion of the course, on 29 April 2004.

### **Data Analysis**

The research was quasi-experimental with a pretest-posttest measurement. William Wiersma describes this type of study as quasi-experimental since the subjects are not randomly assigned or selected (128) as well as pre-experimental since it involves only one group and the primary interest is in comparing pretest and posttest measurements (151).

The Discovering Your Spiritual Gifts inventories were self-scored. LPI—Self scores were computed and compared using vendor-supplied software. The value of change in LPI—Self scores and other data was compared to the results of Discovering your Spiritual Gift to determine whether a correlation between the values existed.

### **Variables**

The leadership curriculum embedded in the course materials provided the independent variable of this project. The course lectures and materials presented the five leadership practices specifically and leadership principles generally within the context of a study on discipleship through small group ministry (see Appendix A). The participant

group received these materials in a classroom setting. This controlled series of presentations and experiences shaped the results of the posttest, which was the dependent variable. Intervening variables included socioeconomic and cultural differences, age, gender, previous leadership experience and influences, and unknown factors influencing students to enroll in the course.

### **Generalizability**

This study included a self-selected sample determined by enrollment in the course. Wiersma classifies this type of study as quasi-experimental (128), and its results must be interpreted with limited generalizations; therefore, applicability to other situations is logically argued based on similarities and common characteristics.

The university setting provides like situations. Other courses including a similar set of students may find similar results when the model is followed. Church settings include leadership training. What is learned from this study could be informative and useful to those developing, planning, and implementing leadership development in other settings.



## CHAPTER 4

### FINDINGS OF THE STUDY

#### Research Question 1

What was the initial level of leadership practices exhibited by the undergraduate students at Oral Roberts University who participated in this study?

The initial level of leadership practices was measured with a pretest. The pretest was the LPI—Self. Each student completed this thirty-question inventory assessment tool designed to measure five leadership practices. In response to each statement or question on the inventory, each student assigned a numeric value between one and ten. Ten indicated the highest frequency of occurrence of a practice. One indicated the lowest. The responses were totaled to arrive at a numeric value representing the frequency with which the students engaged in the particular leadership practice. The results are shown in Table 4.1.

#### Research Question 2

Did Discipleship through Small Group Ministries result in a measurable change of leadership practices?

This question is addressed in two parts. The first part includes the quantitative data and analysis. The second part presents and discusses the qualitative information.

#### **Quantitative Measurements**

Quantitative measurement tools consisted of LPI—Self scores and final examination responses.

**LPI—Self scores.** One of the goals of the course was to teach leadership. The purpose of this study was to measure what, if any, change in leadership skills occurred as a result of the course and to determine whether the change is influenced by a student's

spiritual giftedness. The self-perceived frequency of leadership practices was measured using the LPI—Self test. The pretest and posttest provided quantitative measurements of the frequencies of leadership practices prior to and following the course (see Table 4.1).

**Table 4.1. Pretest and Posttest Scores**

Student	Model		Inspire		Challenge		Enable		Encourage	
	pre	post	pre	post	pre	post	pre	post	pre	post
1	40	51	42	51	36	48	42	42	33	35
2	49	56	42	56	46	52	55	58	52	56
3	38	46	43	46	41	44	31	44	37	43
4	36	40	28	36	30	42	40	44	42	41
5	31	36	25	30	30	33	34	35	25	37
6	36	47	36	38	44	49	48	54	43	43
7	36	44	25	38	42	42	46	46	49	50
8	39	40	35	44	31	39	45	44	42	45
9	45	50	50	53	46	51	51	53	53	55
10	46	51	44	48	40	44	43	45	47	49
11	44	44	34	36	29	40	38	41	34	35
12	49	48	42	39	39	49	41	46	39	44
13	50	52	33	37	26	35	45	43	46	48
14	48	48	41	47	34	40	46	43	40	45
15	41	46	25	27	34	35	42	47	45	43
16	52	54	47	49	49	55	53	52	56	56
17	50	54	38	47	52	50	56	55	49	47
18	50	48	47	46	32	34	47	51	54	54
19	42	39	23	27	34	34	50	47	44	42
20	43	45	48	45	48	41	45	42	42	46
21	46	44	43	41	39	42	46	43	42	39
22	45	44	40	38	43	44	54	51	53	47
23	55	49	53	46	51	51	55	54	47	44
24	47	37	28	20	34	31	45	49	37	34
25	47	43	47	34	53	52	49	48	43	40
26	52	41	35	33	36	26	54	56	51	49
27	46	47	47	37	50	37	53	43	48	44
28	55	46	53	43	45	39	49	41	47	33

To determine any measurable change in the leadership practices score, the pretest

score was subtracted from the posttest score (see Table 4.2). A difference indicated a change in level of leadership practices. The magnitude of the difference indicated the significance of the change. The direction of change, positive or negative, indicated the impact on frequency of leadership practices. A negative difference indicated a decrease in frequency of leadership practices; a positive difference, an increase.

Computations were made to determine the 95 percent and 99 percent confidence intervals of the score changes (see Table 4.3). The results indicated a high degree of confidence that the course resulted in a statistically significant change in leadership practices.

The appropriate statistical analysis used to determine the significance of the scores tests the dependent small-sample confidence interval for the difference between the two population means (Jaisingh 274). Samples are considered dependent when they are paired or matched in some way. In this case, two sets of data exist, the pretest and posttest LPI—Self scores. These scores are obtained from the same set of students. The data sets are dependent since the same sample group was used to obtain both sets of data. The difference in the pretest and posttest values of the matched pairs is used to construe confidence intervals (274).

The general equation used to construe the confidence interval for the differences is given by

$$\Delta m \pm t_{\alpha/2, n-1} (S_d/\sqrt{n})$$

Here  $\Delta m$  is the mean of the sample differences,  $S_d$  is the standard deviation of the differences,  $n$  is the number of data pairs ( $n = 28$ ), and  $n-1$  is the degrees of freedom for the  $t$  distribution. The value of  $t_{\alpha/2, n-1}$  is found in a standard  $t$  distribution table.

The confidence level of each of the mean changes in LPI—Self scores was calculated using the preceding formula at both a 95 percent and 99 percent confidence level (see Table 4.3).

**Table 4.2. Change in Frequency of Leadership Practices**

<b>Student</b>	<b>Model</b>	<b>Inspire</b>	<b>Challenge</b>	<b>Enable</b>	<b>Encourage</b>	<b>Total Change</b>
<b>1</b>	11.0	9.0	12.0	0.0	2.0	6.8
<b>2</b>	7.0	14.0	6.0	3.0	4.0	6.8
<b>3</b>	8.0	3.0	3.0	13.0	6.0	6.6
<b>4</b>	4.0	8.0	12.0	4.0	-1.0	5.4
<b>5</b>	5.0	5.0	3.0	1.0	12.0	5.2
<b>6</b>	11.0	2.0	5.0	6.0	0.0	5.2
<b>7</b>	8.0	13.0	0.0	0.0	1.0	4.4
<b>8</b>	1.0	9.0	8.0	-1.0	3.0	4.0
<b>9</b>	5.0	3.0	5.0	2.0	2.0	3.4
<b>10</b>	5.0	4.0	4.0	2.0	2.0	3.4
<b>11</b>	0.0	2.0	11.0	3.0	1.0	3.4
<b>12</b>	-1.0	-3.0	10.0	5.0	5.0	3.2
<b>13</b>	2.0	4.0	9.0	-2.0	2.0	3.0
<b>14</b>	0.0	6.0	6.0	-3.0	5.0	2.8
<b>15</b>	5.0	2.0	1.0	5.0	-2.0	2.2
<b>16</b>	2.0	2.0	6.0	-1.0	0.0	1.8
<b>17</b>	4.0	9.0	-2.0	-1.0	-2.0	1.6
<b>18</b>	-2.0	-1.0	2.0	4.0	0.0	0.6
<b>19</b>	-3.0	4.0	0.0	-3.0	-2.0	-0.8
<b>20</b>	2.0	-3.0	-7.0	-3.0	4.0	-1.4
<b>21</b>	-2.0	-2.0	3.0	-3.0	-3.0	-1.4
<b>22</b>	-1.0	-2.0	1.0	-3.0	-6.0	-2.2
<b>23</b>	-6.0	-7.0	0.0	-1.0	-3.0	-3.4
<b>24</b>	-10.0	-8.0	-3.0	4.0	-3.0	-4.0
<b>25</b>	-4.0	-13.0	-1.0	-1.0	-3.0	-4.4
<b>26</b>	-11.0	-2.0	-10.0	2.0	-2.0	-4.6
<b>27</b>	1.0	-10.0	-13.0	-10.0	-4.0	-7.2
<b>28</b>	-9.0	-10.0	-6.0	-8.0	-14.0	-9.4
<b><i>Δm</i></b>	-6.3	-7.3	-9.7	-5.3	-6.7	-7.1
<b><i>Sd</i></b>	5.778083	6.875691	6.319011	4.492793	4.672332	4.3493659

**Table 4.3. Confidence Intervals**

<b>Practice</b>	<b>95% Confidence Level</b>	<b>99% Confidence Level</b>
<b>Model</b>	-8.5 to -4.1	-9.3 to -3.3
<b>Inspire</b>	-10.0 to -4.6	-10.9 to -3.7
<b>Challenge</b>	-12.2 to -7.3	-13.0 to -6.4
<b>Enable</b>	-7.0 to -3.6	-7.7 to -2.9
<b>Encourage</b>	-8.5 to -4.9	-9.1 to -4.3
<b>Overall Chg</b>	-8.8 to -5.4	-9.4 to -4.8

This analysis shows the probability that the actual mean of the changes of the scores will be within the interval. For instance, the probability that the actual mean change for modeling the way is between -8.5 and -4.1 is 95 percent. The course significantly impacted the students' leadership practices as shown by the fact that 0 is not contained within any of the intervals. Based on this data analysis, the course significantly decreased the students' scores on the LPI—Self and thus the self-perceived frequency of leadership practices.

The authors of the LPI—Self caution users of the inventory against making definite conclusions from the initial difference in pretest and posttest scores. They suggest multiple retests to determine a more accurate measurement. “*Remember that scores do not always go up the second time around* [original emphasis]. In fact, the opposite can happen on the second administration” (Kouzes and Posner, Leadership Practices Inventory Facilitator’s Guide 202). Decreases in scores can result for two reasons. First, when students or other evaluators complete the LPI—Self the first time they may have higher expectations of their own or their subject’s leadership capacities. Second, due to the process of leadership education, evaluators have become better judges of leadership practices by the time they score themselves or another the second time

(202). Considering the authors' notice regarding a possible decrease in score and the reasons for a decrease, a decrease could actually be a positive indication of the effectiveness of the learning experience.

The results of the LPI—Self scores are not conclusive. Using multiple measurement tools is, therefore, important for the purposes of this study.

**Final examination responses.** The final examination in the course included two questions designed to help quantify the students' responses to the content and experience of the course. The students were told their responses to these questions would not impact their grades. Both of the questions asked the students to indicate the degree to which they disagreed or agreed with a series of statements. The students responded using a scale of 1 to 5, with 1 indicating strong disagreement with the statement, 2 disagreement, 3 undecided, 4 agreement, and 5 strong agreement.

The first of the two examination questions included seven statements. The statements were designed to reveal whether the course helped the students discover whether they are leaders and to identify which components of the course influenced their leadership behavior. The statements were (1) This class has helped me discover that I am a leader; (2) This class has helped me discover that I am NOT a leader; (3) The lectures influenced my leadership behavior; (4) The books we read influenced my leadership behavior; (5) The papers we wrote influenced my leadership behavior; (6) Participating in the small group influenced my leadership behavior; and, (7) Discovering my spiritual gifts influenced my leadership behavior. Responses to the statements have been tabulated and are presented in Table 4.4.

Of a maximum possible score of 5, the average agreement rating for statement 1 was 3.73. This score is less than halfway between strong agreement and undecided.

Generally, the course helped the students discover they are leaders. Only one student disagreed with the statement.

Of a possible low score of 1 on statement 2, the average score was 1.27. This indicates that the course discouraged few students from leadership behaviors. In fact, no student indicated agreement with the statement.

Statements 1 and 2 propose mutually exclusive hypotheses. Thus, the sum of the scores for these two statements should be 5 if the statements and instrument are valid. The sum of the scores for statements 1 and 2 is exactly 5. This result indicates a high validity to the testing instrument and results.

The responses to statements 3 and 4 indicate that the students on the average agree that both the lectures and assigned books influenced their leadership behavior. Statement 5 results indicate that students were generally undecided on the influence of the assigned papers they wrote.

The data shows strong agreement that participating in small groups influenced the students' leadership behavior. This conclusion is supported by the responses to statement 6. Small group participation was clearly the most influential experience of the course. Comments gleaned from written papers further emphasize the value of and appreciation for the small group experience.

The students found that discovering their spiritual gifts was influential on their leadership behavior.

Analysis of the responses to the seven statements from the first final examination question shows that the course influenced the leadership behavior of the students. The most influential element of the course was the small group experience. The least influential was writing the assigned papers.

Further review of leadership experiences during small group meetings is helpful.

That review is presented later.

**Table 4.4. Final Exam Responses, Question 1, Statements 1 through 7**

<b>Student</b>	<b>#1</b>	<b>#2</b>	<b>#3</b>	<b>#4</b>	<b>#5</b>	<b>#6</b>	<b>#7</b>
1	4	2	5	5	1	5	5
2	4	1	4	4	3	5	3
3	2	1	3	3	3	5	4
4	4	2	4	4	2	5	2
5	4	1	4	4	4	4	3
6	4	2	3	3	3	5	4
7	4	1	4	4	4	5	4
8	4	1	3	5	2	5	5
9	4	1	4	4	5	5	5
10	4	1	5	3	4	5	5
11	3	1	4	4	3	5	4
12	3	3	4	4	1	3	3
13	4	1	3	4	4	5	4
14	4	1	2	3	4	4	2
15	2	1	4	5	4	5	4
18	3	1	2	2	2	4	4
19	4	1	2	2	3	5	5
20	4	1	2	4	3	4	2
21	5	1	3	4	2	4	2
22	4	1	4	4	3	5	5
23	5	1	5	5	5	5	5
24	4	2	4	4	2	5	2
25	4	2	4	4	2	3	3
26	3	1	4	5	5	5	4
27	3	1	4	3	3	4	4
28	4	1	4	4	3	5	4
Total	97	33	94	100	80	120	97
Average	3.731	1.269	3.615	3.846	3.077	4.615	3.731

Students 16 and 17 provided invalid responses

The second examination question included five statements. The students responded to each statement on a scale of 1 to 5 in the manner previously described. The



question and statements were as follows: As a result of this class I am more likely to: Lead by model and example; Lead by sharing/inspiring a vision; Lead by challenging how things are done; Lead by enabling/equipping others to act; and, Lead by encouraging others.

The statements align with the practices of leadership presented and tested by the LPI—Self. The LPI—Self was used for the pretest and posttest. The purpose of the second final examination question was to discover the students' perceptions of their likelihood to engage in the five leadership practices. This discovery is independent of the LPI—Self. The results are tabulated and presented in Table 4.5.

The averages of the responses indicate solid agreement that the students anticipate using all leadership practices as a result of the information and experiences of the course. The strongest response was to modeling while encouraging scored second highest. Challenging and enabling tied for third. Inspiring a shared vision was fourth.

The LPI—Self indicated that many students increased involvement in leadership practices and many students decreased involvement in leadership practices during the course. The results of the final examination questions indicate that all students foresee engaging in all leadership practices in the future. All students anticipate using the leadership practices regardless of their LPI—Self score.

The second question on the final examination asked the students directly whether they are more likely to engage in each of the five leadership practices measured by the LPI—Self as a result of the course. The LPI—Self attempts to quantify a student's current use of the five leadership practices and is focused on the present. The statements on the final examination focused on the future. Perhaps this difference in time explains the lack of correlation among the results of the LPI—Self and second final examination question.

**Table 4.5. Final Exam Responses, Question 2, Statements 1 through 5**

Student	Model	Inspire	Challenge	Enable	Encourage	Average
1	5	4	4	4	3	4
2	4	4	4	4	4	4
3	4	5	2	4	5	4
4	4	4	3	4	4	3.8
5	4	3	4	4	4	3.8
6	4	3	4	3	4	3.6
7	4	4	4	4	4	4
8	4	4	4	4	5	4.2
9	4	4	4	5	5	4.4
10	4	4	5	4	5	4.4
11	5	3	5	4	4	4.2
12	3	4	5	4	3	3.8
13	5	4	2	4	5	4
14	5	4	5	3	3	4
15	4	2	2	4	3	3
18	4	5	4	4	5	4.4
19	4	3	3	4	3	3.4
20	3	4	3	4	3	3.4
21	4	3	5	4	4	4
22	5	5	5	4	5	4.8
23	5	4	5	4	5	4.6
24	4	3	2	4	4	3.4
25	5	3	5	4	4	4.2
26	5	4	3	4	5	4.2
27	4	4	4	3	3	3.6
28	5	3	5	3	4	4
Total	111	97	101	101	106	
Average	4.2692	3.7308	3.884615	3.8846	4.076923	3.9692

The numbers assigned to each student in this study indicate their LPI—Self score relative to the other students. The student with the highest positive change in pretest and posttest results was assigned number 1. This continued in sequence through the twenty-eighth student who achieved the most negative change in pretest and posttest results. Student eighteen is the last student with a positive LPI—Self score change. Student nineteen is the first with a negative LPI—Self score change. When the average score of

students' responses to the second question are calculated (see Table 4.5) one discovers that the average of those with a positive change in LPI—Self score is the same as those with a negative LPI—Self score. Thus, the responses to the second examination question indicate that the students' anticipated use of leadership practices is independent of their score on the LPI—Self, which reflected the current opportunity to use leadership practices.

The data gathered from responses to the second final examination question indicate that nearly all students are likely to engage in leadership practices as a result of the course.

### **Qualitative Measurements**

Several methods were used to gather qualitative measurements.

**Small group leaders' reflections.** The small group experience was the laboratory of the lecture-lab learning model utilized in this course. Each student led a small group meeting at least twice. The small group experience was the most influential leadership-training event included in the course.

After a small group meeting each leader was given written feedback from members of the group. No written artifact of feedback is available for analysis.

Leaders completed a short questionnaire and turned it in. The questionnaire was designed to help the students reflect on their leadership experience.

Students reported learning several lessons while leading. Commonly reported lessons include learning to listen to others, the value of preparation and patience, and that leading was neither as intimidating nor as easy as anticipated. Many seemed surprised that they learned from everyone in the group even though they were the ones leading. Several mentioned that they learned to be flexible enough to follow the direction of the

conversation while not giving up their lesson plans. Many mentioned that they learned to trust others and to be open and honest with the group. Some found that leadership was a matter of facilitating rather than controlling the direction of the meeting. One student mentioned enjoying seeing relationships grow and the members of the group helping each other with real issues. Prayer was found helpful while preparing.

Seeing someone else lead presented the students with good and not so good examples from which to learn. Students were as willing to learn from the mistakes and successes of others as from their own. Many students reported considering what others had done well or poorly as they prepared for their own leadership experience. Students did not appreciate those who led with a lecture or who cut off conversation. At the same time, they expected the leader to be prepared and to respect others. A few mentioned learning tolerance toward others' peculiarities and abrasiveness.

The second time the students led gave them opportunity to improve over the first experience. Many reported that they learned to be comfortable with silence and to wait more patiently for discussion and responses to their questions. Many thought they led better, more smoothly, and more confidently the second or third time. Some students learned how to carry a conversation. A few of the females reported they learned how to have a conversation with the males. Some students learned to select fewer topics and devote more time to those topics while others said they learned to cover more topics in less depth. Several reserved more time for prayer the second or third time they led.

All students stated that they were more likely to lead in other situations because they experienced actual leadership responsibilities in the small group. Nearly all reported that they had gained confidence and comfort with their own abilities. Comfort was related to ease in relationships, preparation, and speaking in front of others. Confidence was

related to being equipped to lead and actually leading once or twice before. Several were invigorated by the experience of sensing God working through them to help others. A few mentioned that the feedback from others in the group helped them.

**Reflection papers.** Students were expected to write a reflection paper. The reflection paper gave the students opportunity to express, in an informal journal style, their experiences in the course. They discussed the ways each element of the class influenced their lives and leadership capabilities. The students mentioned and discussed class discussion, books, papers, small group, and coaching by the instructor. These elements encouraged and shaped the students. The reflection papers provided a means to collect statements and stories of experiences reflecting both academic and applied learning experiences. Not all that was mentioned pertains to leadership. Much of the reflection addressed other elements of the course, such as issues of discipleship and small groups.

The reflective thoughts and expressions are selected and presented in two categories. The first pertains to the value of the experiential, or lab, element of the course. The second group includes evidence of progress in the five leadership practices.

The experiential aspect of the course was important. Student 28 said, “My favorite part was the time that we actually spent in small groups.”

The Friday class sessions became a meeting time for the small groups. The students found that the opportunity to apply leadership principles in the small group setting helped them learn and experience leadership and small group dynamics. Student 3 reflected on the benefits of these meetings:

These Fridays were very beneficial to students because it allowed the students to attain hands on experience.... Leading a group for oneself is probably the best training possible. This is because experience is always a more powerful teacher than book knowledge.... [I]t gave them a chance to learn from others in the group.

Student 19 emphasized the value of the experiential learning elements: “Although this class was extremely beneficial to me, it would not have been as effective had I not had a place to experience and practice what we learned in class.”

The following statement by Student 8 indicates students found the Friday small group sessions a safe place to learn to lead: “By far, the most valuable part of this course was the Friday small groups. These groups provided an opportunity for us to practice the things we were learning.... I felt like it was okay if I made a mistake.”

Student 11 observed that the experiential learning enhanced retention of material information: “There was so much information presented in each book that the parts that remained with me were those I utilized in the small group.”

A skeptical Student 15 was surprised at the value of small groups:

I just did not think it would be possible to create a successful small group out of theology students at ORU who were being forced to interact on a weekly basis. Well, much to my surprise, our group just finished up what I would call a successful semester of “small grouping.” However, it was a process.... As we continued week by week ... we began to bond as a group, shattering my hypothesis of what would happen.

Out of the small group experience, Student 26 learned and experimented:

Getting hands-on experience was probably the best thing I did in this class. It gave me the opportunity to practice what we were learning in class. I got to put all of the stuff I was reading in those books to practice, while leading this group. I was glad I got to lead a group twice because I got to improve in some areas and try out different teaching styles. I can now lead small groups in the future with more comfort and I will feel more secure.

The students learned not only by leading but also by following and participating in the small groups. Student 7’s comment is representative:

I have always been the leader in a small group setting, so this time gave me the participant perspective on small groups. It also allowed me time to evaluate how other people lead and what I myself could do to become a better leader.

Providing an element of experience seems to have greatly enhanced the awareness and practice of leadership.

Analysis of the comments shared in the reflection papers provides a better understanding and use of the five leadership practices. I observed four levels of incorporation of principles into a student's life. The first was the observation and discovery of the practice. The second stage included growing of understanding and experience of what the practice involved. The third stage evidenced the adoption of the practice and envisioning it as a personal, attainable goal. In the fourth stage, a student implemented the principle in some practical way, demonstrating it with a life change and, sometimes, teaching it to others.

Student 7 appreciated the LPI—Self inventory, finding it a good self-discovery and guiding tool:

The leadership quiz [LPI—Self] showed me not only the areas I was good at, but a list of leadership traits that I will seek to learn that are important, yet I had never considered before. These ideas were new and fresh and are aspects I know I need to improve on, and I will strive to do so.

Members of the small groups modeled leadership for each other. In this way they discovered and observed modeling leadership. Student 2 wrote of modeling the way:

This group witnessed one lead by example when he stepped up on short notice to lead when the assigned leader was ill. . . . I saw a servant of God step forward and take the role of leader and did not let it ruin the group's day.

Instructors of courses influence their students. Student 11 shared what she learned from the example set by the instructor of this course:

It was interesting to watch how the professor conducted himself in front of the class during lecture. I would watch and learn from how he would ask questions, and especially his response to answers given. It is the best learning experience when a student can learn not only from books, but also by observation.

The students recognized Jesus Christ modeled leadership, and as Student 15 expressed, they understood they could influence others in similar ways: “As Jesus worked very hard to install in his group of intimate friends the knowledge, experience, and character to lead the new generation of followers, so should the church labor in leading others through the same methods.”

Students began to understand the influence of their own behavior and thus the importance of how they act and what they say. Student 10 wrote, “If I lack discipline, my projects will not get done and my witness will grow sour in the eyes of those who may look up to me.”

Having observed leadership and coming to a deeper understanding through observation, students began to adopt modeling behaviors for themselves. Student 14 resolved to lead by example: “I would attempt to be a better leader by example instead of using words.” Student 19 began to implement teaching by example: “I teach by showing and then letting that person do what they just learned.”

One student shared she learned about modeling in the group, that it was very effective to demonstrate care toward others. She found that leadership required her to model openness and caring by setting the example, by being honest, empathetic, and actively seeking ways to assist group members. She began to implement the leadership practice of modeling.

Part of the small group structure included leaving an open chair for guests. This practice was followed even though the group was limited and closed as determined by enrollment in the course. Nevertheless, high school students visited class one Friday as part of college weekend activities. The class was ready to welcome them with open chairs. Student 2 had the opportunity to practice what had been modeled:



This was one of the coolest sessions. We learned at the beginning of small group class that a small group should always leave an extra chair for room for growth. We always left an extra desk in our group as a way to apply what we learned. This particular day was college weekend. Our group had the privilege of gaining not one but three member for a day in our group.... I learned how to welcome people to the group.... Even the college weekenders shared many times throughout the class period.

Another college weekend comment offered by Student 19 reflected on modeling for others: “I learned that I have to be very intentional in making others feel welcome when they do not know anyone in the group. As the leader, I hold the main responsibility for that.” The students learned leadership by seeing it, understanding it, accepting it, and, finally, implementing leadership practices themselves. They learned through modeling leadership and became models themselves.

The small groups were given permission to meet anywhere on campus. This freedom helped them see beyond the format to realize the importance of purpose and vision. Student 2 wrote, “It does not matter how you meet. It does not have to be in a traditional setting. The purpose remains the same.”

The students quickly realized that knowing the destination is invaluable for the success of the journey. One student while writing of starting a small group elsewhere shared: “I need to have a vision statement so everyone understands what the purpose of the group is.” Another student realized his need for visionary leadership:

[McBride] made it clear that without vision people do not go forward. This made me realize the importance of having some idea of the direction I want to take with the group before I start. I cannot wait until I understand all the particular dynamics; rather I need to correlate with my leaders and decide the direction to head.

Classroom discussions and lectures also helped students realize how important vision is. One student once again began believe in her vision:

The main lecture session that touched me was the one on vision. God has a huge vision for my life, it is beyond my abilities, but that is what makes it

God's.... The encouragement and talk about vision ignited my passion once again to truly walk in the ways of my vision. You spoke of how vision is the driving force in life, and no matter the consequences to keep pushing. Most everyone in my life does not believe I will reach my vision and see it as a mere dream. I have to daily fight off discouragement and not allow these people to erase this goal.... [A]s you expressed, God gave me this vision and that makes it huge, and no matter what the world thinks, I am going to make it. This discussion breathed life back into the faith that God will succeed through me in creating reality in my vision.

Several students expressed visions with some particularity. They were more detailed as they envisioned their future and the purpose God offers them. One student wrote, "I would like to have my own after-school center—a place where kids can go and feel safe, knowing that someone loves and cares for them." Another student shared his passion in life:

Just this evening, my missions co-leader and I had a talk about our passions in life; I said mine was to show people their worth, how they can individually effect [sic] their world for God. That is such an example of discipleship in this class. To get involved in a group such as that, for the benefit of both the mentor and the mentee, would be of tremendous benefit!

Some of the students not only described their visions but also began to develop a plan of implementation. "This summer I am starting a cell group/Bible study. The people in the group will be quite diverse." She went on to describe her dream and vision for the group and the ways the course had helped enable her to lead.

The students realized that their vision was in a developmental process. The encouragement to dream dreams and vision visions gave them hope and built up their faith. This validation was empowering. One student shared that he believes he really can do what God has called him to accomplish:

I am encouraged to continue dreaming about the ministry God has placed in my heart. I long to travel to many places and train church leaders. This may include planting the church or just traveling to an established church and giving the leaders further training.... I can see that I have what is needed to fulfill the task God has placed in my heart. God gave me the

dream and then made me capable of fulfilling that dream.

As students studied small groups and leadership, they learned more about ministry, discipleship, and the Church. Some began to challenge how ministry was done while others felt a personal challenge: “The single most significant element that I learned from this course was that the Church as a whole needs to reevaluate what community is and the role it must have in the function of church services.”

Sometimes the students were being challenged by the process and accepted leadership challenges:

Being forced to lead a group and share my opinions with people definitely stretched me in ways that I did not know I could be stretched.... I was forced to get out of my box and become more vulnerable.... I am now more comfortable and confident.... I used the small group setting as opportunity to gain confidence in strengthening my weaknesses.

One writing assignment gave a student an opportunity to challenge the process.

He explained his experience of challenging the process:

At first I was to write a ten-page book review. I had never come in contact with a book review of that size before.... I knew that I was going to need some help. I talked with the teacher and expressed my honest opinion on how long I thought that the review should be. To my surprise, the teacher had grace on the class and shortened the book review to one page per chapter.... If someone has enough courage to approach the one who is in authority, there may be a reward for that person.

Students learned to apply what they were learning. One young woman took what she was learning in class and, applying it to another small group ministry, challenged and changed the methods followed there:

I had never really learned much or been critiqued on leading. When I was challenged to actually think about it, observe others lead, and evaluate myself I discovered a lot. I took all these things with me to my home church and started applying them in my group there. It has been really awesome to see how the group has grown together and the teaching has been such better quality. The students have enjoyed the group more and bonded in amazing ways. As my leadership developed and I became more

patient, more honest, and more prayerful the group became more connected. These weekly small group (in class) that I hesitated being so excited about, truly transformed my life and my impact as a leader.

Discovering leadership strengths was sometimes not only surprising but also enabling: “My highest [LPI] score was enabling others to act. This is not something I would have seen in myself, however, since I will be training leaders, this is an invaluable practice to possess.” Students shared that they learned to enable others to act by being enabled themselves:

Before this class, I would have never thought that I could or would be willing to lead a small group, but now I feel like the chances of me doing so are much greater.... This class has prepared me to go out and do what I feel called to do—more than I ever thought that it would.

Disappointments were also opportunities to learn. A student reflecting on a group experience in which her expectations as the leader were not met wrote, “[Leadership] isn’t what you want or you desire to see from the group, it’s what they need that counts.”

Students were enabled to lead and began to enable others. They helped each other lead small groups and to learn new practices. For example, they helped each other learn to pray in groups:

When I led [small group], I would ask for prayer requests first. Then I would assign one person to each request. Usually, I did not consider whether someone wanted to pray or not, but rather I asked with the assumption that they would say yes because they were asked.... Sometimes there was pressure on people when they prayed because they knew everyone else was listening to them, and they did not want to make a mistake.... I prayed aloud to communicate with others that one does not need to be embarrassed or ashamed when they pray.... Before we began praying, I would tell the group that if they wanted to pray aloud or pray in tongues during the prayer time, it was okay. I encouraged them to do so.... My goal is to relieve as much awkwardness as possible during prayer.... I still feel awkward.... People need not feel pressure from others when they pray.... We found that a small group is a safe place to learn how to pray.

Students were encouraged by the climate of the classroom. The classroom climate

modeled leadership and encouraged their hearts. Students were encouraged to lead and encouraged in life:

The greatest thing about this class was walking in everyday to Professor Cressman's smile and joy that glowed in the room.... You really taught me the power of a smile and the power of joy. There were days when I was completely overwhelmed, exhausted, sick, or just plain unhappy, but when I walked into that classroom I could not help being besieged by the pure bliss that radiates from your presence. It gave me the utmost desire to always approach life in a way you do and to know how much just joy and a smile could mean to someone's life.

Critiques by peers were encouraging:

Leading the group also gave me more confidence. I remember ... [names of two group members] were both very enthusiastic that I had done a good job leading. Again, I am one of those people who need to be able to see results in order to feel that something has been accomplished.... I tend to feel I missed the mark. But I need to be confident of unseen changes.

The feedback helped this student see the good she was accomplishing, which encouraged her heart.

Students were encouraged by not only receiving but also in giving feedback:

The value of affirmation really became evident to me when it was time to give feedback to the other leaders in our small group. This process helped me appreciate the different styles of leadership each member brought to the group. I had to choose my praise and criticism carefully and really examine my thoughts.... Looking for the good and finding ways to praise the leadership techniques of others really helped me get past an area of pride in my life.

Another student added, "The leader feedback was very helpful. The others in my group were going through the same things as me with the same goals as me. To be able to encourage and help them—and for them to do the same in return—was a great honor."

After discussing ways she had learned to be more effective as a leader, one student continued, "Another change took place: in my heart. Sure the goal is to be effective, but ultimately, it is about people loving themselves, others, and God more."

Her heart had been encouraged.

Even writing the paper was an encouraging process for a few. One student wrote of the writing experience:

[W]riting the paper inspired me. This may sound absurd, but it is true. Because I was actually thinking through how I would run a small group and I was looking at guidelines for doing so, I was able to see that it is possible for me to do it.... I began to see that the dream was possible and with every new way of running a small group that I discovered, I got more excited about leading that small group of leaders.

Finally, one student concluded his paper with this testimony of his encouraged heart:

I realize that this class taught me how to get along with others and how to have more confidence in myself. Those were the most important lessons that I learned. These two elements will help me for the rest of my life.

**Interviews and questionnaires.** Six students participated in this portion of the study. They completed a five-question survey. Near to the same time, they participated in individual or group interviews with me. Both the survey and the interview identified previous leadership experiences and their current understanding of leadership. Progress was evaluated by comparing similar data collected in similar ways near the conclusion of the course.

Of the six, only three completed both sets of questionnaires and interviews in a timely manner. The other three either did not complete the final process or did not turn in the first questionnaire until late in the semester. Three participants in this portion of the study completed all components.

The three who completed this portion were students 10, 14, and 15. All had a positive change in total LPI—Self score. Student 10's score increased in all five practices with the strongest being modeling. Student 14's LPI—Self scores indicated stronger responses in inspiring a vision and challenging the process. He had a negative change in

enabling others. Student 15's scores indicated stronger positive change in modeling and enabling with a negative change in encouraging the heart.

The first question asked which aspects of the course were more influential. Student 10 found lectures, discovering spiritual gifts, and small group experiences most beneficial. Student 14 found papers and small group most helpful. Student 15 found the books and small groups most influential.

Based on responses to the second question, student 10 will use all leadership practices in the future, mostly challenging the process. Student 14 will use modeling, inspiring, and challenging. Student 15 is likely to use enabling and modeling but not inspiring a shared vision or challenging the process.

The spiritual gift inventory results indicate that student 10 has the gifts of shepherding and knowledge. Student 14 has the gifts of prophecy and teaching. Student 15 has the gifts of shepherding and tongues.

None of the students came from affluent homes. Students 14 and 15 were reared in lower middle-class homes. All have some sort of employment to help pay for school expenses, and all have student loans. Student 14 was from the upper Midwest, student 15 was from the west, and student 10 from the central plains. All are male. Student 14 is African-American. The other students are Caucasian. Student 10 is never married. Student 14 and 15 are in their first marriage. Each is a traditional student entering college directly after graduating from high school.

The pre-course and post-course questionnaire and interviews found some change in the students' understanding and practice of leadership. Student 10's pre-course questionnaire and interview indicated that he saw leadership as encouraging, modeling, serving, and shepherding. Shepherding turned out to be one of his spiritual gifts. He

initially viewed leadership as positional and acquired by serving others.

His post-course interview and questionnaire indicated some change in leadership definition. Rather than positional, he came to see leadership as a relational process. He described leadership as modeling the way in team efforts to challenge the process, discover a vision, and implement that vision.

An important experience this student shared in the interview was when he challenged the process. He came to talk to me about an assignment he believed was onerous. By speaking to me, he challenged the process. By doing so, he discovered he had courage and learned he was respected for doing so.

The pre-course questionnaire and interview indicated that student 14 defined a leader as a servant-guide who models by example to teach others to reach a goal. He saw leadership as relational and visionary. Discussions indicated that he had little or no contact with pastoral leaders or male role models. He was reared in a single mother home and suffered for lack of a father. He was a part of a gang, but not a leader in it. He was a heavy partier prior to giving his life to Jesus Christ. He came to know Jesus as Lord and Savior through teen ministries led by college students. These students developed a trusted and life-altering relationship with him during the course of a summer.

Student 14's post-course questionnaire and interview indicated little shift in definitional understanding. He felt firmer than ever that leadership is accomplished through modeling the way. He believed leadership was both easier and more difficult than he had expected or understood prior to the course. He also came to value consistency, humbleness, and meekness as desirable qualities in leaders.

On his pre-course interview and questionnaire, student 15 defined leadership as positional influence to shepherd and reach out evangelically with compassion and



understanding. Major tools included knowledge of Scripture, ability to teach clearly, and respectability. The post-course questionnaire and interview indicated a similar understanding of leadership with a newfound recognition that leaders must have a vision for their followers. The post-course interview revealed that he lacks a personal vision for his life and ministry. While realizing his own lack of vision, he came to realize that his father had a vision for which his family had “suffered.” His father had a vision for his own ministry and pursued it for years. During those years, the family was poor and struggled financially. Finally, this student’s father broke into the music business and is now an internationally known worship leader and songwriter with many recordings on the market.

The course, specifically teaching on vision and the cost of pursuing it, helped this student appreciate his father’s sacrifice and faithfulness to his calling and vision. At the same time, this student came to see his hardship and lack in a new light of understanding and forgiveness.

### **Research Question 3**

Which spiritual gifts were found in the members of the sample group?

Students completed the spiritual gift inventory. The responses were used to identify the students’ spiritual gifts. The primary gift is the gift with the highest score. The secondary gift is the gift with the second highest score. For the purpose of this study, a student’s primary and secondary gifts comprise their predominant gifts. Table 4.6 indicates the primary and secondary spiritual gifts of each student. No scores occurred when a student did not complete the spiritual gifts inventory instrument, as with students 3 and 18, or when a tie among gifts occurred, as with student 24.

The most common primary gifts were apostleship, prophecy, and shepherding

with four students identifying each one. The most prevalent secondary gift was teaching, identified by four students. When both primary and secondary gifts are considered, the two gifts most often identified were shepherding, identified by seven students, and teaching, identified by six students. Those least identified were compassion, healing, working miracles, and discernment with one student each. The results indicate that no students identified giving, evangelism, interpretation of tongues, or wisdom as primary or secondary gifts.

#### **Research Question 4**

Does a correlation exist between students' predominant spiritual gifts and responsiveness to this course?

Determination of a correlation between a student's spiritual gift and responsiveness to the course would indicate a possible influence of the course that was more effective for some students than others and a possible bias of some students toward or away from leadership development. Because the veracity and reliability of the Kinghorn inventory has not been shown, the results of this inquiry are only anecdotal. Table 4.6 indicates the changes in LPI—Self scores and the gift designations of each student.

I investigated those situations in which the LPI—Self score of two or more students with the same spiritual gift both changed either positively or negatively and in which those students represented all the students with that particular gift. These situations are identified and categorized by each leadership practice. I attempted to determine whether a correlation between gift and responsiveness to the course exists.

**Table 4.6. Students' Spiritual Gifts and Change in LPI—Self Scores**

Student	Primary	Secondary	Model	Inspire	Challenge	Enable	Encourage	Δ
1	Teaching	Shepherding	11.0	9.0	12.0	0.0	2.0	6.8
2	Prophecy	Healing	7.0	14.0	6.0	3.0	4.0	6.8
3	No score	No score	8.0	3.0	3.0	13.0	6.0	6.6
		Working						
4	Apostleship	Miracles	4.0	8.0	12.0	4.0	-1.0	5.4
5	Tongues	Teaching	5.0	5.0	3.0	1.0	12.0	5.2
6	Apostleship	Giving aid	11.0	2.0	5.0	6.0	0.0	5.2
7	Apostleship	Shepherding	8.0	13.0	0.0	0.0	1.0	4.4
8	Shepherding	Faith	1.0	9.0	8.0	-1.0	3.0	4.0
9	Knowledge	Faith	5.0	3.0	5.0	2.0	2.0	3.4
10	Shepherding	Knowledge	5.0	4.0	4.0	2.0	2.0	3.4
11	Apostleship	Prophecy	0.0	2.0	11.0	3.0	1.0	3.4
12	Teaching	Tongues	-1.0	-3.0	10.0	5.0	5.0	3.2
13	Shepherding	Exhortation	2.0	4.0	9.0	-2.0	2.0	3.0
14	Prophecy	Teaching	0.0	6.0	6.0	-3.0	5.0	2.8
15	Shepherding	Tongues	5.0	2.0	1.0	5.0	-2.0	2.2
16	Administration	Giving Aid	2.0	2.0	6.0	-1.0	0.0	1.8
17	Compassion	Serving	4.0	9.0	-2.0	-1.0	-2.0	1.6
18	No score	No score	-2.0	-1.0	2.0	4.0	0.0	0.6
19	Helps	Serving	-3.0	4.0	0.0	-3.0	-2.0	-0.8
20	Serving	Giving aid	2.0	-3.0	-7.0	-3.0	4.0	-1.4
21	Prophecy	Teaching	-2.0	-2.0	3.0	-3.0	-3.0	-1.4
22	Exhortation	Teaching	-1.0	-2.0	1.0	-3.0	-6.0	-2.2
23	Prophecy	Shepherding	-6.0	-7.0	0.0	-1.0	-3.0	-3.4
24	Discernment	No score	-10.0	-8.0	-3.0	4.0	-3.0	-4.0
25	Administration	Helps	-4.0	-13.0	-1.0	-1.0	-3.0	-4.4
26	Serving	Helps	-11.0	-2.0	-10.0	2.0	-2.0	-4.6
27	Administration	Faith	1.0	-10.0	-13.0	-10.0	-4.0	-7.2
28	Serving	Exhortation	-9.0	-10.0	-6.0	-8.0	-14.0	-9.4
Δ			-6.3	-7.3	-9.7	-5.3	-6.7	-7.1

**Modeling the Way.**

The data shows that all persons with the gifts of helps and knowledge increased their LPI—Self score in modeling the way. Three out of four with the gift of apostleship increased their score while one score remained unchanged.

**Inspiring a Shared Vision.**

All four students with the gift of apostleship and both with the gift of knowledge increased their score in inspiring a vision.

**Challenging the Process.**

All four students with the gift of prophesy, all three with the gift of tongues, and both with the gift of knowledge increased their score in challenging the process. Three of the four with the gift of apostleship increased their score while one was unchanged. Five of the seven with the gift of shepherding increased their scores while two remained the same. Four of the five with the gift of serving experienced a score decrease while one remained the same.

**Enabling Others to Act.**

All three students with the gift of tongues and both with the gift of knowledge increased their enabling score. Three of the four with the gift of apostleship increased their score while one remained unchanged. All three with the gift of administration and all three with the gift of exhortation experienced a decrease in their enabling scores.

**Encouraging the Heart.**

Both students with the gift of knowledge increased their encouraging the heart scores. All three with the gift of helps experienced a decrease in score. Two out of three with the gift of administration experienced a decrease in score while one indicated no change.

When the total change in LPI—Self score is considered, all students with the gift of helps as either their primary or secondary gift experienced a decrease in their scores. This gift group was the only one with at least two members that exclusively decreased their aggregate score. All students with primary or secondary gifts of apostleship or

tongues increased their LPI—Self score.

The LPI—Self measures the frequency of present leadership practice. Another measure of the effectiveness of the course is presented in the results of the second final examination question. Responses to that question indicate a student's anticipated future use of the leadership practices. Table 4.7 shows the spiritual gifts and the responses to the second final examination question.

Considering the average scores no pattern of correlation between the scores and the gifts is apparent. All students with the gift of prophesy scored 4 or better. This relationship is not significant since the range of scores is three to five and more than 65 percent of the scores are greater than four. Two correlations were discovered, however. These correlations involved the gifts of prophecy and shepherding.

Four out of five of those with a primary or secondary gift of prophesy scored 5 on challenging the process. The average of all five was 4.8. Kinghorn defines prophecy as the ability to “present God’s word with clarity and power. The primary ministry of this gift is not prediction or foretelling; it principally has to do with declaration or forthtelling” (12). Prophets challenge the process, and this prophetic role is evidenced by the data.

A possible, but not as strong correlation can be seen between the gift of shepherding and the leadership practice of encouraging the heart. Four out of seven with the gift of shepherding scored 5 on encouraging the heart. The average for all seven was 4.3. Kinghorn defines shepherding as the ability to “give pastoral leadership to an individual or to a community of Christian believers. The primary function of this gift is to feed, guide, and nurture other Christians with sensitivity and sacrificial concern” (13). Shepherds encourage the heart. The relationship between shepherd leaders and

encouraging the heart is evidenced by the data.

**Data Table 4.7. Spiritual Gifts and Responses to Second Question**

Student	Primary	Secondary	Model	Inspire	Challenge	Enable	Encourage	Ave.
1	Teaching	Shepherding	5	4	4	4	3	4
2	Prophecy	Healing	4	4	4	4	4	4
3	No score	No score	4	5	2	4	5	4
4	Apostleship	Miracles	4	4	3	4	4	3.8
5	Tongues	Teaching	4	3	4	4	4	3.8
6	Apostleship	Giving aid	4	3	4	3	4	3.6
7	Apostleship	Shepherding	4	4	4	4	4	4
8	Shepherding	Faith	4	4	4	4	5	4.2
9	Knowledge	Faith	4	4	4	5	5	4.4
10	Shepherding	Knowledge	4	4	5	4	5	4.4
11	Apostleship	Prophecy	5	3	5	4	4	4.2
12	Teaching	Tongues	3	4	5	4	3	3.8
13	Shepherding	Exhortation	5	4	2	4	5	4
14	Prophecy	Teaching	5	4	5	3	3	4
15	Shepherding	Tongues	4	2	2	4	3	3
18	No score	No score	4	5	4	4	5	4.4
19	Helps	Serving	4	3	3	4	3	3.4
20	Serving	Giving aid	3	4	3	4	3	3.4
21	Prophecy	Teaching	4	3	5	4	4	4
22	Exhortation	Teaching	5	5	5	4	5	4.8
23	Prophecy	Shepherding	5	4	5	4	5	4.6
24	Discernment	No score	4	3	2	4	4	3.4
25	Administration	Helps	5	3	5	4	4	4.2
26	Serving	Helps	5	4	3	4	5	4.2
27	Administration	Faith	4	4	4	3	3	3.6
28	Serving	Exhortation	5	3	5	3	4	4
$\Sigma$			111	97	101	101	106	

Results of the data analysis show situations in which all students with a particular gift responded to the course similarly. This relationship suggests the possibility that those with these gifts were influenced more uniformly than those with other gifts. A relationship between these gifts and leadership may exist. I first consider Kinghorn's

definition and use of the term “leadership.” Then I compare and contrast leadership with the gifts identified by the students who responded to the course in similar ways.

Kinghorn does not include a gift called “leadership” in his inventory even though the Apostle Paul includes it at Romans 12:8. The textual basis for the gift of “giving aid” included by Kinghorn is, however, the same as the gift of leadership, as translated by the NIV. While the NIV translates the Greek (*προϊστημι*) as leadership, Kinghorn apparently renders the Greek as giving aid, referring to leadership. He defines the person with the gift of giving aid as “one who provides leadership in giving aid” (12). He thus limits the application of the Greek to the specific process of rendering aid rather than leadership in general.

Three students identified giving aid as their secondary gift, and none identified it as their primary gift. Two of these students experienced an increase in aggregate LPI—Self scores, and one scored lower on the second testing.

Another gift related to leadership is administration. Kinghorn defines administration as a gift that “enables one to provide leadership and guidance in matters of organization and administration. The administrator serves by recognizing and coordinating the abilities and gifts of other members of the group, institution, or church” (11). Three students identified administration as their primary gift. None identified it as their secondary gift. Two of these three experienced a decrease in LPI—Self score while one saw an increase in leadership practices.

The gifts identified by students all of whom scored either positively or negatively the total LPI—Self score change, have been identified and described. They are apostleship, tongues, and helps. Scores on apostleship and tongues increased. The scores on helps decreased.

Kinghorn defines apostleship as “the ability to communicate the Christian message across cultural barriers and plant a Christian church where there is no knowledge of the gospel” (11). Apostleship requires leadership abilities. Kinghorn defines tongues as a special enablement to “praise God either in another language not yet learned or in ecstatic utterance which is not an earthly language” (13). The gift of tongues does not seem to have a direct relationship to leadership.

Kinghorn defines helps as a gift that “leads to practical ministries to others, which relieve them, in turn, to perform still wider ministries” (12). Helps include enabling others to act and are, therefore, leadership practices.

Based on Kinghorn’s definitions, the gifts of apostleship and helps are related to leadership. Students with the gift of helps unanimously demonstrated a decrease in aggregate scores. Students with the gift of apostleship unanimously demonstrated an increase in aggregate LPI—Self scores.

The data retrieved through the second final examination question indicates a correlation between those with the gift of prophecy and the leadership practice of challenging the process, and the gift of shepherding with the leadership practice of encouraging the heart.

I have reviewed the relationship of both the total LPI—Self score changes and LPI—Self score changes for individual leadership practices and related them to the gifts of the students. In addition, the students’ anticipated involvement in leadership practices as indicated on the second final examination question has been related to their gifts. When these relationships are considered, no definitive correlation between the spiritual gifts of the students and the students’ responsiveness to the course was discovered. Nevertheless, anecdotal observations suggest a correlation between the gift of prophecy



and the leadership practice of challenging the process and the gift of shepherding and the leadership practice of encouraging the heart. Further, the results suggest that when students possessed either of two gifts with leadership traits, apostleship and giving aid, they responded positively to leadership training. On the other hand, when students possessed the gifts of helps and administration, which also have traits related to leadership, they tended not to be as responsive to leadership instruction.

In this chapter I have gathered, compiled, and analyzed data from a variety of measurement tools. Apparently the course was effective in helping many students increase their expectation of future leadership capacities. The data is inconclusive concerning the impact of the course on the students' frequency of present leadership practices. Students with certain spiritual gifts did respond more positively than others while students with other gifts manifested mixed results.

The major findings of this study are as follows:

1. The data is inconclusive concerning the impact of the course on the students' current frequency of leadership practices.
2. The data indicates that the course was effective in helping many students increase their expectation of future leadership practice.
3. The results of the study suggest students with the spiritual gifts of apostleship and giving aid responded more positively than students with other gifts to the leadership training incorporated in this course. Both of these gifts include leadership traits.
4. The results of the study suggest that students with the spiritual gifts of administration and helps were less responsive to the course than students with other gifts. These gifts include traits helpful in leadership.

## CHAPTER 5

### SUMMARY AND CONCLUSIONS

This study has shown that Discipleship through Small Group Ministries successfully developed leaders through a combination of teaching and experience. The general effectiveness, as well as varying degrees of effectiveness of the course have been demonstrated. First, the results of this study demonstrate that the course generally increased the students' knowledge and implementation of the five leadership practices meaning that leadership can be taught.

Data gathered from a variety of sources demonstrates that students were positively impacted by the course. The course enhanced their awareness of leadership practices, equipped them to develop the practices, and gave them opportunity to use the practices. All students indicated they would use the practices in the future, and several students shared specific implementation plans.

The results of the pretest and posttest LPI—Self indicated students experienced a decrease in current frequency of leadership practice. Mathematical analysis demonstrated that the change was statistically significant. The decrease in scores may be due to the students' increased familiarity with and critical awareness of leadership practices resulting from the education process. This increased awareness of leadership practices may cause the students to become more self-critical about their leadership skills. Alternatively, the decrease in scores may indicate that the course discouraged leadership practices. Thus, the data from other measurement tools helped resolve the ambiguity between these two explanations for the lower posttest scores.

The data gathered through the first of two final examination questions indicated that the students were influenced to increase leadership practices and skills. Every aspect

of the course was helpful. The experience of leading a small group was most helpful.

Responses to the second final examination question indicated that all five of the leadership practices were influenced in positive ways. The students indicated they anticipated utilizing all five practices in the future with greater frequency as a result of this course. The most likely practice to be used in the future was modeling the way. The least likely practice to be used in the future was inspiring a shared vision; however, even the least likely future practice will be implemented more often as a result of the course.

Actual leadership experiences, specifically leading a small group, were the most influential leadership training elements included in the course. All students reported that they were more likely to lead in other situations as a result of their in-class small group leadership experiences. Through the actual experience of leading, students developed confidence in their leadership abilities and familiarity with the application of leadership principles and theories. The small group experiences were most influential in leadership development.

Second, the results of this study suggest that while all students benefited from the course, some with certain spiritual gifts responded more readily to leadership training opportunities. All students with the spiritual gifts of prophecy and shepherding responded positively to the course. Prophets challenged the process while shepherds encouraged the heart. Among gifts other than prophecy, the relationship between the gift and the efficacy of the course was ambiguous. Some students seemed to possess a propensity for leadership that caused them to respond more favorably to the content of the course.

### **The Study in Light of the Literature**

The results of the study support the existing literature at several junctures. George's advocacy for a shift away from the classroom lecture model toward a mentor-

apprentice model proved well founded. Barna's lecture-lab model, as a blend of the apprentice model and classroom lecture model, with the modifications implemented in this study, proved effective. The students' leadership skills and confidence were resoundingly strengthened by the opportunity to apply and experience the principles they learned as they led a group.

The progression of leadership training and development outlined by Galloway and Eims was validated. The transformational steps of invitation, training, experience, empowerment, and replication were followed. The students progressively became better leaders as the process unfolded.

The students demonstrated that their openness to leadership training was at least somewhat influenced by their spiritual gifts. Students with leadership gifts responded more uniformly to the leadership material contained in the course than did students without leadership related gifts. This relationship between gift and result supports the premise that functioning with one's spiritual gifts enhances and empowers ministry. Many authors support this premise.

Disagreement among the authors emerges in discussion concerning the nature of leadership selection. Barna typifies those who argue that leaders are divinely gifted and only those who are so gifted should expect satisfaction and effectiveness in leadership positions. Barna argues that successful leaders have innate gifts, skills, and abilities. Kouzes and Posner posit that anyone can lead given the proper training and opportunity. Kouzes and Posner understand training and preparation are determinative factors. Easum believes people lead in their area of giftedness, even when the gift is not leadership. This study demonstrated both that students can learn leadership practices and that they respond more quickly to leadership training when they have leadership related gifts. This study

also shows that students with any gift experienced leadership enhancements as a result of leadership training and that those with leadership gifts responded more favorably and quickly.

### **Theological Reflections**

The mentoring model demonstrated in the lives of Jesus and Paul works. The lecture-lab model used in this study resembles the mentor model by offering teaching and experiential application. The value of linking informational with experiential learning became evident in this study. The students learned how to lead by leading. They learned what leading looks like by studying leadership. Students responded well to the opportunity to experience leadership. These results are analogous to those witnessed by the disciples when Jesus taught them and sent them out in mission.

The nature of leadership, the selection of leaders, and the process of leadership development are not simple concepts, yet God provides leaders. God provides leaders through both gifted selection and developmental processes. The teaching of Jesus and Paul clearly indicates that leaders are selected and gifted. This study demonstrated a possible correlation between giftedness and openness to leadership training.

The life application of Jesus and Paul demonstrates with similar clarity that leaders must be trained and developed. While Paul teaches that God dispenses the spiritual gifts at the discretion of the Holy Spirit, he also teaches that believers should desire and seek gifts from God. This study demonstrated that those who seek, find. Students discovered, developed, and enhanced leadership practices when motivated and given opportunity. While gifted leaders were appreciative, even the skeptics were dissuaded as they witnessed their peers' and their own leadership abilities birthed.

Jesus called and trained his disciples. The Apostle Paul, who provides nearly all

biblical guidance related to the sovereign apportionment of gifts, trained protégés for ministry. God provides leadership for the Church through both selection and development. Gifted leaders benefit from training, as do believers gifted in areas other than leadership. God graciously recruits and provides leadership by multiple means. Gifted leaders who will not lead miss the mark. People gifted in other areas but who are willing to lead when there is a need, help fulfill God's purpose. Whether gifted or not, those who are willing to lead need training and can become leaders fulfilling God's purposes.

### **Possible Contributions of the Study to Research Methodology**

Were another study similar to this one conducted, three elements of research methodology need to be enhanced to improve the project. The first is related to testing for spiritual gifts. The second and third relate to using the LPI—Self as a pretest and posttest evaluation tool.

The Kinghorn spiritual gift inventory used in this study did not specifically identify leadership as a gift. To establish leadership qualities among identified gifts required comparisons of definitions and study of original language to determine which gifts were intended to represent leadership qualities. Using a spiritual gift inventory that clearly includes, defines, and tests for the gift of leadership will enhance subsequent studies.

The LPI—Self was the sole version of the LPI tests used to evaluate the impact of the course on the students' leadership practices. The accuracy of the results will be improved by using the LPI—Observer along with the LPI—Self. Additionally, providing additional posttests over a longer period of time would increase the validity of the results.

The LPI—Self was employed to gather pretest and posttest measurements of the

frequency with which students engaged in leadership practices. The objective was to compare the scores as a measurement of the effectiveness of the leadership material presented in the intervening course. The literature published concerning the reliability and validity of the LPI instruments supports its value in this type of research, however, those studies recommend that the LPI—Self be augmented with the LPI—Observer.

The LPI—Observer is a version of the LPI completed by peers who observe and witness the participant's leadership practices. The LPI—Observer adds significant accuracy and validity to the LPI evaluation by countering self-report bias (Kouzes and Posner, Five Practices 11).

The LPI publisher recommends using LPI—Self as a stand-alone evaluation tool in only two circumstances. First, when used to introduce the concepts of the LPI, and second, when needed to motivate people to gather additional feedback through completing the LPI—Observer inventories (LeadershipChallengeOnline, “PL13 FAQs” 1).

Without the LPI—Observer, no check or balance to counter subject-induced bias is present. An example of bias that enters the test is evident in the publisher's discussion of results from a first retake of the LPI. They point out that LPI users may experience a decrease rather than an increase in LPI scores at the first retake. Two factors lead to a decrease in the second test score. First, participants and observers have higher expectations of performance when the retest is administered. Second, the person completing either the LPI—Self or Observer version become better informed and knowledgeable observers of leadership behavior. The publisher, therefore, recommends that multiple re-tests be administered over a period of time (Kouzes and Posner, Leadership Practices Inventory Facilitator's Guide 202).

Accuracy and reliability of the pretest and posttest measurements would have been improved had the LPI—Observer been used in addition to the LPI—Self. Without the observer scores, measurements of the students' leadership practices are not as precise due to undetected and uncorrected subject-introduced bias. Further, the validity of the measurements of change is increased when multiple retests are administered. Thus, while the LPI—Self by itself was not necessarily a good tool to measure changes in leadership, the authors of the LPI anticipated the types of problems encountered. The LPI—Self works better in conjunction with LPI—Observer and over a longer period of time.

### **Practical Applications of the Findings**

In both the university and church settings, leadership students will benefit from opportunities to apply information while learning how to lead. Learning is both informational and experiential.

Many universities have successfully incorporated practicum courses in degree programs. This study indicates that including practical application opportunities in each class would enhance learning. The use of the lecture-lab model challenges instructors and professors to create experiences in class that enhance learning. Introducing group problem solving by using realistic case studies in the classroom, as was done in this study, illustrates one way to provide a more conducive learning environment.

Learning in the local church also needs to include the experiential element. For example, along with presenting informational lectures and reading books about how to do ministry, churches could incorporate practical, hands-on ministry opportunities in every class.

The volume of contemporary literature on gift-based ministries demonstrates the level of interest in matching people with ministry. When people seek to find their



ministry, gift assessment tools are helpful but not necessarily determinative. In Jesus' and Paul's ministries, one finds examples of both gifted selection and trained leadership. As churches help people discover meaningful and purposeful ministry, they are well advised to use the tools available and to be open to God's graceful provision. Life, ministry, and gifts do not always come wrapped in neat packages with clear directions.

Leadership training undertaken by universities and churches can be effective.

People do learn how to lead.

**APPENDIX A**  
**COURSE PLAN AND OUTLINE**

Session

- 1 Introductions. Overview of syllabus and assignments.
- 2 Syllabus questions and revisions.  
Introduce and take the Spiritual Gifts Inventory test by Kinghorn.
- 3 Take the Leadership Practices Inventory (LPI) as the Pretest.  
Overview the five areas covered by the LPI.  
Begin teaching Neal McBride's How to Lead Small Groups, chapters 2 and 5.
- 4 Finish teaching McBride, chapters 2 and 5.  
Prepare groups to meet during next class period.
- 5 In-class small group meetings begin.  
Discuss Michael J. Wilkins' In His Image, chapter 1.
- 6 Discuss first small group experiences. Discuss Form 1 questions and comments.  
Discuss/lecture on McBride, chapter 5, integrating students' leadership experiences. Make certain the following topics are covered:  
    What are the responsibilities and goals of the leader? (81)  
    What are the tasks of the group leader? (82)  
    How are decisions made? (83)  
    Small group format/agenda: Greeting & welcome, worship & prayer, study, share needs, pray for each other, dismiss.  
    (More on prayer in session 21)
- 7 Case Study #1: applying small group principles in a church plant situation. Reference McBride, chapters 2 and 5.
- 8 Meet in small groups. Discuss Wilkins, chapter 2.
- 9 Discuss/lecture on small group development stages. McBride, chapter 3.  
Analogy to human life cycle. Relate to Scripture texts.  
Consider key leadership issues on pp. 45, 46, 49, 50, and 52 of McBride.
- 10 Discuss/lecture on understanding the uniqueness of each small group.  
McBride, chapter 4. Have fun drawing analogy to dating relationships.
- 11 Meet in small groups. Discuss Wilkins, chapter 3.
- 12 Case Study #2: dealing with conflict and solving small group problems.  
McBride, chapter 6.

- 13 Dealing with problem people. McBride, chapter 6, pg. 108.  
Handouts: “Ice Breaker Ideas” and “Leading Bible Discussion.”
- 14 Meet in small groups. Discuss Wilkins, chapter 4.
- 15 Discuss/lecture on McBride, chapter 1. Lecture on biblical basis for small group ministry and share my testimony of selected small group experiences.
- 16 Discuss/lecture on McBride, chapter 7.
- 17 Meet in small groups. Discuss Wilkins, chapter 5.
- 18 Discuss/lecture on five reasons to have small group ministry. Dale Galloway, Small Group Book, chapter 1, p. 10. Within reason #4 expand to teach Richard J. Foster, Celebration of Discipline, on the discipline of confession.
- 19 Return results of Spiritual Gifts Inventory. Teach on spiritual gifts, overview. Emphasize priesthood of all believers and importance of making disciples.
- 20 Meet in small groups. Discuss Wilkins, chapter 6.
- 21 Teach on prayer.
- 22 Meet in small groups. Discuss Wilkins, chapter 7.
- 23 No vision from God is a small vision. Teach Galloway, Small Group Book, chapter 1 and 2.
- 24 Continue teaching on vision. Galloway, Small Group Book, chapter 2. Small group breakout to share visions with each other and pray for each other.
- 25 Meet in small groups. Discuss Wilkins, chapter 8.
- 26 Case Study #3: starting small group ministry in an existing church. Reference Galloway, Small Group Book, chapters 3, 4, and 9.
- 27 Effective leadership. Galloway, Small Group Book, chapters 6 and 7.
- 28 Meet in small groups. Discuss Wilkins, chapter 9.  
Paper due: Book critique with interaction and application.
- 29 Joseph R. Myers, The Search to Belong, chapter 1. Critique of classic model of small group in light of need to belong. Challenge to *status quo* leadership? (Relate to LPI, 5 practices).

- 30 Return LPI tests, review results, and teach on LPI elements.
- 31 Meet in small groups.  
Discuss Wilkins, chapter 10.
- 32 Myers, chapter 2.
- 33 Myers, chapter 3.
- 34 Meet in small groups.  
Discuss Wilkins, chapter 11.
- 35 Myers, chapter 4.
- 36 Myers, chapter 5.
- 37 Meet in small groups.  
Discuss Wilkins, chapter 12.
- 38 Myers, chapter 6.
- 39 Administration of and teaching on Myers-Briggs.
- 40 Meet in small groups. Final small group meeting.  
Discuss Wilkins, chapter 13.
- 41 Myers, chapter 7.  
Major paper due.
- 42 Posttest LPI.  
Begin review for final exam.
- 43 Last day of class.  
Complete review for final exam.

April 29, 2004

Final examination: 12:45-2:30pm

## Expanded Class Outlines

### Session 2

Introduce the concept of spiritual gifts. Inquire whether some have participated in a spiritual gifts inventory on a previous occasion. Explain why and how discovery of gifts can be helpful and beneficial in ministry and as a leader.

Explain the layout of the Spiritual Gifts Inventory response form. Pass out the booklets and administer the inventory.

### Session 3

After students have completed and turned in the LPI, explain the five areas tested. This material is based on Posner and Kouzes' The Leadership Challenge, pp. 13-22.

1. *Model the way.* Go first, set the example. One must clearly understand their personal values. Actions need to align with shared values.

2. *Inspire a shared vision.* The vision is a shared vision/dream that becomes the force to create the new future. Inspire a shared vision among those you lead. Desire to make something happen, be a spark that ignites the flame of inspiration (16). Envision a new future by imagining the exciting and ennobling possibilities. Enlist others in a common vision by appealing to shared aspirations.

3. *Challenge the process.* Leaders venture out to change the *status quo*. Leaders are pioneers. Leaders are early adopters of innovation. Experiment and take risks by constantly generating small wins and learning from mistakes.

4. *Enable others to act.* A leader's ability to enable others to act is essential (18). Foster's collaboration by promoting cooperative goals and building trust. Strengthen others by sharing power and discretion.

5. *Encourage the heart.* Encourage the heart of constituents. Leaders make sure people see the benefit of behavior that is aligned with cherished values (20). Recognize contributions by showing appreciation for individual excellence. Celebrate the values and victories by creating a spirit of community.

“Leadership is a relationship between those who aspire to lead and those who choose to follow” (20).

#### **Session 4**

Discuss the situational awareness necessary to lead a group properly. Using McBride’s guidelines on pages 38-40, have the class determine where our small groups are on the chart on page 39. Discuss how leaders should then lead.

Compare and contrast the “functional behaviors” and “nonfunctional behaviors” identified by McBride on pages 40-42. Ask students to share experiences they may have with these types of behaviors.

Outline the format that leaders will use to lead small groups the next time we meet: (1) introductions, (2) prayer, (3) discuss book reading assignment asking, “What does the author say? What does he teach about us? about God? How does what the author says apply to me? How might I use this information in my life?” Set a plan of application for the week. Pray for each other to implement the plan.

Form groups by counting off and ask a volunteer from each group to serve as the first leader.

#### **Session 6**

Also included in this session is a teaching on grace. Leaders must

understand the relationship between their performance and their relationship with God. Each student is given a copy of the following statement derived from Robert S. McGee's work, The Search for Significance:

I have great value apart from my performance and others' opinions of me because Jesus Christ gave His life for me, and therefore, imparted great value to me. I am deeply loved, fully pleasing, totally forgiven, accepted, and complete in Jesus Christ.

Challenge the students not to be as concerned with their grades in this course, but instead, to join me on a journey of learning and discovery about small groups, discipleship, leadership, and the meaning of being a follower of Jesus. I invite them to gain more from their time in school than just a diploma and grades.

### **Session 7**

This class session includes the first case study. The situation is read in class with opportunity to ask questions for clarity. The students then break into their assigned small groups to work on the problem.

This case study challenges the students to apply, as a group, the information they have learned to design and plan the small group ministry in a new church start situation. Primary information source is chapter 5 of McBride.

### **Session 8**

Before breaking for small group gatherings, read Jeremiah 31:31-34. Ask what the class thinks of the idea of "writing on the heart" presented by Jeremiah. How have they experienced this "writing?"

The small groups will discuss a chapter today that deals with our personal relationship with Jesus Christ. Encourage the group members to share their personal testimonies during small group time. Sharing may include a time in which God touched and changed a student's heart. Break into small groups.

**Session 12**

This class session includes the second case study. The situation is read in class with an opportunity to ask questions for clarity. The students then break into their assigned small groups to work on the problem.

This case study challenges the students to apply, as a group, the information they have learned to determine how to lead in making decisions while helping to resolve conflicts in a group.

Primary information source is chapter 6 of McBride.

**Session 19**

This teaching is designed to help the students discover, consider, and appreciate their God-given gifts for ministry.

#### Spiritual Gifts

Small groups are a great way to develop lay ministry. Lay ministry should be based on the giftedness of the lay ministers.

*Use Kinghorn Inventory* for testing and definitions.

The teaching of the Apostle Paul most heavily influences our understanding and teaching of spiritual gifts. His primary teachings on the gifts are found at Romans 12:3-8, 1 Corinthians 12:1-13:1, and Ephesians 4:7-16.

General principles about the gifts can be distilled from these teachings. The Church consists of many persons with various gifts (1 Cor. 12:14) and each person has his or her particular role in the whole (Rom. 12:4-5). The functions and responsibilities are defined by the gifts (Rom. 12:6). The gifts will differ but they are each part of the same body and given by the same Spirit (1 Cor. 12:4), for the common benefit of the church as a whole (1 Cor. 12:7). Each part is to make



its contribution to the whole (Eph. 4:12-13). Each part should have equal concern for the others (1 Cor. 12:25). As each one does its part, the purpose of reaching the full measure and purpose of Christ will be fulfilled because each will do its appropriate part to prepare, build up, unify, and mature in faith (Eph. 4:12-13).

The Apostle Paul's teaching also addresses the mode of acquisition of gifts. Every believer is a part of the Body of Christ and has a part of it (1 Cor. 12:27). Each person receives at least one gift allotted in accordance with God's grace (Rom. 12:6; Eph. 4:7). Each gift is from the Spirit, meted out at his discretion and by his determination (1 Cor. 12:8-11; Eph. 4:11).

### **Sessions 23 and 24**

These two days are planned to help students discover and affirm a God-given vision for their lives.

Discuss Galloway, Small Group Book, chapters 1 & 2

Discuss Proverbs 29:18.

Share examples I have seen of a lack of vision in church leadership.

Ask others to share experiences of lack of vision.

Ask others to contrast those experiences with those of visionary leadership.

Talk some about the cost of leadership.

Ask students to share the visions/revelations they have for their lives. Note how the visions link to their previously discovered gifts. Note that they are often expressions of those gifts.

Discuss the "Restrictive Boxes" (30-38). Point out that they apply not only to the church body but also to each of our lives individually.

Have the students break into small groups to share visions with each other

and to pray for the discovery and/or fulfillment of their vision.

### **Session 26**

This session includes the third case study. The situation description is read in class with opportunity to ask questions for clarity. The students then break into their assigned small groups to work on the problem.

This case study challenges the students to apply, as a group, the information they have learned to this point and to design and plan the small group ministry in an existing church situation. Primary information source is chapters 3, 4, and 9 of Galloway.

### **Session 27**

Galloway's information on leadership found in chapters 6 and 7 forms the core of this lecture and discussion. The forms are not emphasized.

### **Session 30**

This session includes a more complete representation of material from session 3. Students also receive a copy of their LPI, analyzed to indicate their leadership behaviors. Students are invited to ask questions about their individual scoring and share reflections and thoughts.

**APPENDIX B**  
**FEEDBACK AND REFLECTION FORMS**

**Form 1: First Leadership Reflections**

Your Name: \_\_\_\_\_

Group # \_\_\_\_\_ Chapter \_\_\_\_\_ Date \_\_\_\_\_

Who attended your group?

Who participated? (Indicate with a “√”)

Who read the chapter? (Indicate with a “+”)

What did you learn today about leading?

Other comments:

**Form 2: Subsequent Leadership  
Reflections**

Having led your group at least once before, what did you do differently and better this time?

Your Name:

\_\_\_\_\_

Group # \_\_\_\_\_ Chapter \_\_\_\_\_ Date

\_\_\_\_\_

Who attended your group?

Who participated? (Indicate with a “√”)

Who read the chapter? (Indicate with a “+”)

Do you think you will be more or less likely to lead in other situations now that you have led a small group? Why? Why not?

What did you learn today about leading?

Other comments:

How has seeing someone else lead your group helped you lead?

*Form 3: Group Feedback*

What you did best to help our group:

What you helped me learn:

You can do even better if you:

## APPENDIX C

### LEADERSHIP PRACTICES INVENTORY QUESTIONS

Your Name: \_\_\_\_\_

To what extent do you typically engage in the following behaviors? Choose the response number that best applies to each statement and record it in the space to the right of the statement.

The rating scale runs from 1 through 10. Choose a number that best applies to each statement. 1=Almost Never; 2=Rarely; 3=Seldom; 4=Once in a While; 5=Occasionally; 6=Sometimes; 7=Fairly Often; 8=Usually; 9=Very Frequently; 10=Almost Always.

1. I set a personal example of what I expect of others. \_\_\_\_\_
2. I talk about future trends that will influence how our work gets done. \_\_\_\_\_
3. I seek out challenging opportunities that test my own skills and abilities. \_\_\_\_\_
4. I develop cooperative relationships among the people I work with. \_\_\_\_\_
5. I praise people for a job well done. \_\_\_\_\_
6. I spend time and energy making certain that the people I work with adhere to the principles and standards we have agreed on. \_\_\_\_\_
7. I describe a compelling image of what our future could be like. \_\_\_\_\_
8. I challenge people to try out new and innovative ways to do their work. \_\_\_\_\_
9. I actively listen to diverse points of view. \_\_\_\_\_
10. I make it a point to let people know about my confidence in their abilities. \_\_\_\_\_
11. I follow through on the promises and commitments I make. \_\_\_\_\_
12. I appeal to others to share an exciting dream of the future. \_\_\_\_\_
13. I search outside the formal boundaries of my organization for innovative ways to improve what we do. \_\_\_\_\_
14. I treat others with dignity and respect. \_\_\_\_\_
15. I make sure that people are creatively rewarded for their contributions to the success of our projects. \_\_\_\_\_
16. I ask for feedback on how my actions affect other people's performance. \_\_\_\_\_
17. I show others how their long-term interests can be realized by enlisting in a common vision. \_\_\_\_\_
18. I ask "What can we learn?" when things don't go as expected. \_\_\_\_\_
19. I support the decisions that people make on their own. \_\_\_\_\_
20. I publicly recognize people who exemplify commitment to shared values. \_\_\_\_\_
21. I build consensus around a common set of values for running our organization. \_\_\_\_\_
22. I paint the "big picture" of what we aspire to accomplish. \_\_\_\_\_
23. I make certain that we set achievable goals, make concrete plans, and establish measurable milestones for the projects and programs that we work on. \_\_\_\_\_
24. I give people a great deal of freedom and choice in deciding how to do their work. \_\_\_\_\_
25. I find ways to celebrate accomplishments. \_\_\_\_\_

- 26. I am clear about my philosophy of leadership. \_\_\_\_\_
- 27. I speak with genuine conviction about the higher meaning and purpose of work. \_\_\_\_\_
- 28. I experiment and take risks, even when there is a chance of failure. \_\_\_\_\_
- 29. I ensure that people grow in their jobs by learning new skills and developing themselves. \_\_\_\_\_
- 30. I give the members of the team lots of appreciation and support for their contributions. \_\_\_\_\_





**APPENDIX E**  
**CASE STUDIES**

**Case Study 1**

Bob is planting a church. He is in the eighth month. There are about 25 people in the core group. Most are adults in their late thirties and forties. They have not yet had the launch event.

Bob is interested in creating a “postmodern” church experience—notably experiential and relational. He has always heard that small groups are a good “thing” but he does not know a lot about this type of ministry.

Bob wants to lead a small group tomorrow night. SO...

Bob calls President Roberts. Roberts offers the help of the Discipleship through Small Group Ministries class. Of course, the professor offered full cooperation.

What will we do? What should Bob do?

Please meet in your small group to decide how you would advise Bob. What would you tell him about small group ministry? What additional information would be helpful to you? What advice would you give him about training, structure, leadership, dos, don'ts, etc.? What should he do tomorrow night?

Reference [How to Lead a Small Group](#) by McBride as you design Bob's small group ministry. At this point, focus particularly on information from chapters 5 and 2.

You will have about 25 minutes. Come back to class prepared to share your ideas with the other groups.

## Case Study 2

Patty was thrilled to be selected to lead a small group at her church. She loves to teach the Bible and to be with people. The church organizes small groups to provide Bible study, fellowship, support, and ministry opportunities for all who attend.

After completing excellent leadership training, Patty received a list of church attendees who wished to be in a small group. She called every one to invite them to the new small group Bible study.

Six persons attended the first week. They immediately selected curriculum from the church-approved list. News got around that Patty was really nice and caring. Group members were comfortable inviting others to the group.

The group has been meeting several months and has grown. The pastor is pleased and very encouraging toward Patty. The group has remained open to newcomers as more show up every week. Patty has not always been able to present the lesson because so many new people have been coming. Some weeks she allows the group extra time to share snacks and then leads group building process activities, simply to help everyone know everyone else. Sometimes they talk about a group member's problem and help each other follow Jesus in those hard times. Frankly, she is relieved when a lesson delay occurs because she can save her prepared lesson for the next week and use the time she would be preparing a new lesson to call group members.

The home in which they were meeting is inadequate for the crowds. No one else had a larger home. The group voted a few weeks ago to move to a large comfortable room in the church building. The first week at the new room went well, in fact, attendance was up to 25! Praise God!

Last week, however, only 15 people came. Patty wondered why. As she thought about it, she realized that fewer people had been there the past couple of weeks.

During the friendly fellowship festivities, Patty overheard one of the members say Tom was not going to come any more.

Patty and Tom are friends. They do not always agree, but that is okay. She appreciates Tom's interest in Bible study and wonders why he would miss this opportunity. He was one of the first to sign up when she initially called around.

During the meeting, one of the members who started to come the second week, voiced a concern about all the new people who are coming-when would we need to find a bigger room? Some discussion followed. "We are big enough." "No! We are here to welcome all who will come. That is our purpose and job." "I want to meet at a house; we are here enough on Sundays and Wednesdays already." Bob jumped in loudly quoting from Acts to prove the group should meet "house to house," not at the church and not at only one house. Sally sat next to Jane who was getting upset and about to cry and started telling her not to worry about this because it is just like when her "cat was hit by a car." Andy left early saying, "Why can't we all just get along?"

Patty wasn't sure what to do. She stopped all the comments and discussion so no one would get their feelings hurt. Then she said she would talk it over with the pastor and get back with everyone next week with his answer. She then quickly said a prayer for unity and love and dismissed the meeting.

After the meeting that night, Patty reviewed her attendance records. She realized that five out of the original six members had not come to small group since the group

moved to the church building.

Patty finds this interesting and wonders if there is any correlation or if maybe something else is going on.

Her pastor is out of town. So, she called the President of the University for assistance. Since we had been so helpful to Bob a few weeks ago, the President referred the situation to our class. Patty is praying for us.

Using material from How to Lead Small Groups by McBride, Chapter 6, please:

1. Analyze what might be going on in the group.
2. Make any suggests you would offer Patty.
3. Offer any suggestions you think appropriate for the pastor.

Discuss the situation in your small group for 25 minutes. Return with your ideas and a representative prepared to share your suggestions.

### Case Study 3

Our friend Bob telephoned President Roberts again. Because of the wonderful advice we have offered in the past, Bob has been promoted. This time he is serving as *Pastor of Small Group Ministries* at a medium-sized suburban church in Las Vegas, Nevada. The area is experiencing some of the fastest population growth in the country.

Bob moved to Las Vegas three weeks ago to start with the church. One of the first things he did was call a meeting of all the Small Group leaders. It was then that he learned there are no leaders; in fact, there are no groups!

Now he finds himself in a “traditional” thinking congregation serving as pastor of nothing. While he is tempted to sit back and draw a paycheck until discovered, he does not believe that course of action would best serve the lead pastor, his employer, or the Kingdom.

Bob needs to know what he can do to launch small group ministry within his new church. Help Bob construct a plan. Identify questions he should ask and of whom. Outline a course of action for him. Your suggestions do not need to be detailed at this time.

You will find chapters 3, 4, and 9 of Galloway, [The Small Group Book](#) helpful.

#### **Case Study 4: Membership, Belonging, and Community**

Assume the situation in which we are dealing is a new church plant. This means you need consider neither “How it has always been done” nor “We have never done it that way before.” Your motto can be something like:

*Let's neither neglect what is significant nor adopt what is not.*

#### **Some discussion starters:**

~How will you define (1) membership (2) belonging and (3) community? Will the terms “membership,” “belonging,” and “community” convey the same meaning?

~Do the four spaces of belonging offered by Myers provide a useful analogy or language to communicate the content/intent of membership, belonging, and community? If so, how does Myers’ “spatial language” inform and help our understanding and application of “*discipleship*.”

~What else needs to be asked to gain a better general understanding of membership, belonging, and community?

~What is the purpose in discussing these types of questions?

## APPENDIX F

### FINAL EXAM QUESTIONS

10. The following question will not be considered in determining your grade; however, your cooperation in responding fully will be appreciated. Your responses will be considered in two ways: First, as a course evaluation; Second, as a part of Professor Cressman's dissertation project. You are free not to respond. Thank you for participating.

A. On a scale of 1 to 5, please indicate the degree to which you agree or disagree with the statement. Please read the statement carefully.

1=Strongly Disagree. 2=Disagree. 3=Undecided. 4=Agree. 5=Strongly Agree.

1. This class has helped me discover that I am a leader. \_\_\_\_\_
2. This class has helped me discover I am NOT a leader. \_\_\_\_\_
3. The lectures influenced my leadership behavior. \_\_\_\_\_
4. The books we read influenced my leadership behavior. \_\_\_\_\_
5. The papers we wrote influenced my leadership behavior. \_\_\_\_\_
6. Participating in the small group influenced my leadership behavior. \_\_\_\_\_
7. Discovering my spiritual gifts influenced my leadership behavior. \_\_\_\_\_

B. On a scale of 1 to 5, please indicate the degree to which you agree or disagree with each of the following statements.

1=Strongly Disagree. 2=Disagree. 3=Undecided. 4=Agree. 5=Strongly Agree.

As a result of this class I am more likely to:

- Lead by model and example \_\_\_\_\_
- Lead by sharing/inspiring a vision \_\_\_\_\_
- Lead by challenging how things are done \_\_\_\_\_
- Lead by enabling/equipping others to act \_\_\_\_\_
- Lead by encouraging others \_\_\_\_\_

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