

LIBERTY UNIVERSITY  
JOHN W. RAWLINGS SCHOOL OF DIVINITY

A PHENOMENOLOGICAL EXAMINATION OF CHURCH LEADERS' PERCEIVED  
IMPACT OF EXECUTIVE COACHING ON ORGANIZATIONAL CULTURE

A Prospectus Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Jerrell Thomas Stokley, Jr.

Liberty University, Lynchburg, VA

2023

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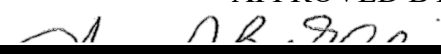
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## ABSTRACT

The trajectory of the seminary training curriculum has evolved pedagogically at projecting adequate church leadership education and hands-on development. However, empirical research reveals that the seminary struggles with preparing generations of church leaders for modern church responsibilities including executive leadership, tactical performance, administration, and church organizational culture (Crowson, 2021; Costin, 2008). Hicks (2012), as cited by Smith (2017) states, “recent studies have begun to explore the need for management training for pastors” (p. 2). Graduates as well as current church leaders report feeling ill-equipped for the increasing duties for today’s church culture. This qualitative, phenomenological study evaluated mid-to-senior level Christian leaders’ perceptions of executive coaching impact on church organizational culture. Four research questions were utilized to guide this study: 1) What are Christian church leaders’ perceptions of how executive coaching impacts leadership effectiveness? 2) How do Christian church leaders perceive how executive coaching improves church managerial performance? 3) What are church leaders’ perceptions of how executive coaching improves congregational relationships? 4) How do Christian church leaders’ perceive how executive coaching influences administrative skillsets? Fourteen Christian leaders participated in virtual interviews using an expert coach vetted questionnaire. The researcher discovered that leadership coaching impacts church organizational culture through new skillsets and personal growth integrated into their leadership. Church leaders perceive that leadership coaching significantly influenced leadership effectiveness, managerial performance, and administrative skillset with minimal impact on congregational relationship building.

*Keywords:* organizational culture, executive coaching, biblical leadership, servant leadership, transformational.

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## **Dedication**

This dissertation is dedicated to my wife, Angela Stokley, who stands for, with, and by me in the most life-changing ways imaginable. Thank you, my dearest Angela. Your grace, humor, righteousness, and love transform me daily. God graced me with an Angel.

## **Acknowledgments**

I acknowledge my Lord and Savior, Jesus Christ, and the sweet fellowship of the Holy Spirit in my leadership practice, educational journey, and life mission. God has been so good to me. I thank God who has been and yet remains more to me than words can express; I owe my life, leadership, and legacy to Him. I want to thank Dr. Gary Bredfeldt for his leadership and guidance as my Dissertation Supervisor and guide for many of the doctoral courses at Liberty University. I also thank Dr. Brian Pinzer for his astute, critical analysis and insight. I could have never imagined the importance of an intentional Dissertation Supervisor. In addition, I am grateful to the remaining Liberty professors that gave me inspiration and words of encouragement to build my confidence. Furthermore, I appreciate Dr. Cynthia James, Dr. Joseph Umidi, the ICF, Dr. Tom Wood, Dr. Tommy Kiedis, study participants, and review committee members who influenced my success in completing this dissertation.

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### **List of Abbreviations**

1. Executive Coaching (EC)
2. Servant Leadership Theory (SLT)
3. Organizational Culture Theory (OCT)
4. Leadership Development Plan (LDP)
5. Competing Values Framework (CVF)
6. Interview Question (IQ)
7. Research Question (RQ)

## CHAPTER ONE: RESEARCH CONCERN

### Introduction

Christian church leaders and seminarians report the need for additional training to successfully navigate the duties of a global postmodern church. According to Smith (2017), “Recent studies have begun to explore the need for management training for pastors (Harris, 2009; Hicks, 2012; McKenna et al., 2007; Porter, 2014; Turner, 2001; Smith, 2017, p. 2). In a comprehensive curriculum review of the Master of Divinity degree requirements of 148 accredited graduate theological institutions in the United States, Welch (2005) discovered that seminarians attending 148 seminaries in preparation for pastoral ministry would spend slightly over 1 percent of their total academic course preparation in a study for the administrative or leadership responsibilities of the church. Up to three-fourths of the other clergy will receive none (Welch, 2005; Costin, 2008, p. 3). Studies have demonstrated that a pastor spends 50 to 75 percent of his time in administrative and leadership responsibilities in the church (Welch, 2005, pp. xi-xii; Costin, 2008, pp. 22-23). Research suggests that their leadership effectiveness is a significant factor in the health and growth of their flocks (Bruce, 2004; Carroll, 2006). As a result, developing influential ministry leaders is a critical concern for the church (Costin, 2008, p. 22).

The church is experimenting with external models of developing leaders through coaching to accommodate the rapid growth and demand trajectory. Church leaders can benefit from the personal and professional development of coaching. According to Bartley, “during the past three decades more than 458 universities, schools, and institutions have incorporated coach-training programs, some of which teach Christian coaching courses” (Carr, 2010; Bartley, 2011, Abstract). However, senior church leaders need additional support to improve retention, prevent

burn-out, isolate derailing leadership, and improve organizational culture. Today's church leadership needs additional adequate and relevant hands-on and academic training for the fast-paced culture shifts and diversity of people groups that create new value systems in church organizational culture. According to Smith:

Ministry in our current American cultural context has changed, and pastors are subject to increasing demands for church management effectiveness (Anthony & Estep, 2005; Hicks, 2012; Porter, 2014; Tidwell, 1985; Turner, 2001; Wimberly, 2010). Some have been resistant to characterize the pastor's role as a manager because they see management as secular and the church as sacred (Anthony & Estep, 2005). They fail to realize that Jesus called all of His followers to be faithful stewards, and stewardship requires effective management (Hicks, 2012; Wimberly, 2010; Smith, 2017, p.1).

The qualifications and demands of the senior pastor compare with those of a CEO.

Robinson (2010) breaks down the senior pastors' functions into a relationship and task-oriented roles. When examining leadership qualifications of senior pastors, Robinson (2010) identifies commitment, conviction, competency, and character (p. 94). According to George Barna, God must call Christian leaders, possess Christlike character, and have "functional competencies" (Robinson, 2010). The idea of the competencies drives home the more excellent lens of administrative demand. Describing the "functional competencies," Robinson (2010) reflecting Barna states:

Barna similarly provides a list of terms describing the *functional competencies* of a Christian leader: effective communication, identifying/articulating/casting vision, motivating people, coaching and developing people, synthesizing information, persuading people, initiating strategic action, engaging in strategic thinking, resolving conflict, developing resources, delegating authority and responsibility, reinforcing commitment, celebrating successes, decision making, team building, instigating evaluation, creating a viable corporate culture, maintaining focus and priorities, upholding accountability, identifying opportunities for influence, relating everything to God's plans and principles, modeling the spiritual disciplines, and managing key leaders (p. 95-96).



According to McNamara (2022), five roles of nonprofit CEO's are leader, decision maker, manager, board developer, and visionary/information bearer (*Roles and Responsibilities of Chief Executive Officer of a Corporation - Management Library*, 2022). Given the purpose, transformational power, relational benefits, biblical correlations, and proven success record, coaching can serve as a supporting arm to church leadership development.

Executive coaching, for this study, reflects the strategic relational process of guiding senior leaders through professional development to advance leadership influence, competence, and effectiveness toward achieving organizational goals, vision, and mission. It is conducted through one-on-one interactions, driven by data from multiple perspectives, and based on mutual trust and respect. "The organization stakeholders, executive, and executive coach all work to achieve maximum learning and impact" (Ennis et al., 2003, p. 20; Stern, 2004, p. 1). Furthermore, for this research, *transformational* is defined as stimulating, empowering, and inspiring in a way that cultivates extraordinary outcomes and develops leadership capacity that fundamentally aligns with individual growth as well as group and organizational goals and objectives (Bass & Riggio, 2006).

This chapter informs the reader of this study's chronological and substantive components in examining Christian leaders' perception of executive coaching's impact on church organizational culture. Following the introduction, the chapter gives an overview of the background of the problem, focusing on the theological, theoretical, and thematic framework of the research problem. Following the background of the problem is a statement of the problem, which identifies recent research of this qualitative study and identifies the deficiency and resulting gap in the current research on executive coaching of church leaders and its impact

on organizational culture. Finally, this study identifies the potential impact executive coaching has on church corporate culture. A compilation of guiding research questions also follows the statement of the problem. First, the research questions provide insight into the variable relationships of the study. Subsequently, the research questions clarify the assumptions and delimitations of the research topic. The reader will then find the definition of terms, the study's significance, and the study design summary.

### **Background to the Problem**

Graduating seminarians, as well as modern church leaders, report a lack of training and skills deployment for modern church leadership roles. Managing daily responsibilities as church leaders requires leadership effectiveness, managerial acumen, administrative talent, and relational skills (Robinson, 2010; Porter, 2014; Woodruff, 2004). Ministry leaders spend a significant percentage of time engulfed in being an effective administrator. Most day-to-day responsibilities include technical, conceptual, and human skills deployment rather than spiritual development and congregational counsel. According to Woodruff (2004), “the challenge faced by seminaries is how to provide quality theological education and leadership training in the two or three years of full-time study required in their curriculum” (p. 26). Seminaries, by design, are academic institutions highly focused on content and theological pedagogy. However, pastoral leadership, in light of modern church evolution, requires a higher degree of instilled leadership development to navigate operational, financial, organizational, human capital, and managerial facets of today’s church business culture.

Empirical research identifies that culture shifts play a significant role in the problem and tension between clergy preparation and contemporary ministry. Researching the problematic tension that exists, Porter (2014) states:

In that same shifting cultural landscape, educators focused on pastoral preparation and equipping future clergy for ministerial service struggle to maintain relevance and potency (Irwin & Roller, 2000; Jeynes, 2012). A gap has persisted between the curricula for clergy preparation among institutions of higher education and the demands of contemporary ministry throughout the past decade (Couturier, 2009; Duvall & Pinson, 2001; Irwin & Roller, 2000; Jeynes, 2012). However, a minority of institutions of higher education are redesigning their clergy education programs to accommodate some of the evident needs of practicing pastors (Couturier, 2009; Selzer, 2008; Porter, 2014, p. 12).

Subsequently, executive coaching provides developmental learning taxonomy where learners grow from actual experience. The nature of coaching can provide ministry leaders the hands-on application for professional development that is often absent in collegiate and seminary settings. According to the International Coach Federation, “coaching is partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential” (*The Gold Standard in Coaching | ICF - Frequently Asked Questions (FAQs)*, n.d.).

This qualitative, phenomenological research is designed to understand and explore how mid-to-senior level church leaders perceive the impact of executive coaching on church organizational culture. This research gives a background to the research problem and includes four areas for consideration relative to the research problem, which are: a) defining and examining biblical leadership; b) defining and examining organizational culture; c) defining and examining executive/leadership coaching, and d) exploring how leadership impacts organizational culture. Chapter Two discusses these four areas under the theological, theoretical, and relevant literature headings.

### **Statement of the Problem**

The significance of this research reflects upon senior church leaders’ desire to perform at higher administrative, functional, and managerial levels of proficiency in a growing modernistic,

global church culture. Costin (2008) identifies that “the average minister in a variety of ministry settings spends significant time performing an array of administrative tasks (Nauss, 1972; Nauss, 1974; Nauss, 1983; Boersma, 1988; Nauss, 1989; Nauss, 1994; Woodruff, 2004; Thomas, 2004), a reality for which many do not feel adequately prepared via their seminary training” (Burns & Cervero, 2002; Welch, 2003; Coggins, 2004; Costin, 2008, p. 22). Leader management effectiveness has proven critical to how senior church leaders examine their church organizational culture development and performance responsibilities. Describing the “functional competencies” of Christian leaders, Robinson’s (2010) reflection of Barnas’ findings states:

Barna similarly provides a list of terms describing the *functional competencies* of a Christian leader: effective communication, identifying/articulating/casting vision, motivating people, coaching and developing people, synthesizing information, persuading people, initiating strategic action, engaging in strategic thinking, resolving conflict, developing resources, delegating authority and responsibility, reinforcing commitment, celebrating successes, decision making, team building, instigating evaluation, creating a viable corporate culture, maintaining focus and priorities, upholding accountability, identifying opportunities for influence, relating everything to God’s plans and principles, modeling the spiritual disciplines, and managing key leaders (p. 95-96).

Leader influence on organizational culture and corporate performance have received significant study over the years. However, church leaders’ perceived impact of executive coaching on church organizational culture and performance studies is limited. According to Boggs and Fields (2010), “several studies of organizations in business and government have shown a relationship between organizational culture and organizational performance” (see, for example, Cameron & Sine, 1999; Denison, 1984, 1997; Deshpande, Farley, & Webster, 1993; DiBella & Nevis, 1998; Hurley & Hult, 1998; Kotter & Heskett, 1992; Slater & Narver, 1996) (p. 306). However, minimal empirical research is available examining how coaching church leaders impacts organizational culture. Furthermore, only a few studies examine the impact of executive coaching for senior church leadership. None were discovered that focused on Christian

church leaders with executive coaching performance outcome on administration, management, and congregational relations. Furthering the argument of Boggs and Fields (2010), “very little attention has been given to the relationship of organizational culture and organizational performance results in a church environment” (p. 306).

Executive coaching provides a distinct service of equipping leaders with administrative, managerial, and leadership competencies. According to Kampa-Kokesch and Anderson (2001), “The purpose of executive coaching can be characterized as providing systematic feedback to enhance professional skills, interpersonal awareness, and personal effectiveness” (Kampa-Kokesch & Anderson, 2001; Fischer & Beimer, 2009, p. 2). Executive coaching has evolved as a management training tool for church leadership. According to Farina (2015), “Coaching is just now beginning to gain momentum among church leaders. Melvyn Ming notes that “the church is quickly learning that coaching holds excellent potential for the leadership development of next-generation leaders” (p. 69). Executive coaching is a growing discipline abroad. Executing coaching is a custom-tailored, individual training intervention utilized in corporations in several decades (Hall, Otazo & Hollenbeck, 1999; Smither et al., 2003; Joyce et al., 2009). In a quasi-experimental study of executive coaching on nonprofit EDs (executive directors) conducted by Fischer and Beimer (2009), the researchers discovered that:

First, executive coaching emphasizes issues and goals related to the executive’s job performance and focuses on the executive’s general psychological attributes, which is more commonly associated with the traditional mentoring approach. As such, coaching tends to emphasize the development of professional skills, leadership, and interpersonal skills (p. 2).

In addition, Joyce et. al. (2009), reflecting upon research of Witherspoon and White (1996), described executive coaching as a personal learning process that focuses not only on interpersonal issues but on intrapersonal ones as well” (Witherspoon & White 1996, Joyce et al.,

2009). This study will add to the limited research on the impact of executive coaching for church leaders, church organizational culture, and church leaders' operational, managerial, and administrative performance.

### **Purpose Statement**

The purpose of this phenomenological study was to explore the perceived impact of executive coaching on church organizational culture from middle-level and senior-level leaders in Christian churches in the United States. This study examined how/if executive coaching develops leadership, administrative, managerial, and congregational skills for church leaders. It also studied leaders perceived coaching growth track and how it influenced proficiency in each area. A similar qualitative study of the impact of executive coaching on church leaders by Nielsen (2021) of eleven Education Leaders in the Florida Conference of Seventh-day Adventists revealed:

The study revealed that participants recognized the importance of peer coaching, perceived coaching as a safe space for personal discovery combining theory and practice, identified some drawbacks of the coaching training process, experienced significant benefits to the coaching training experience, and unexpectedly found the visioning exercise and subsequent core values assignment having a substantial impact on their relationships during their tenure as leaders (Abstract).

Executive coaching stands defined by Stern (2004) and Joyce et al. (2009). Based on Stern (2004), "executive coaching is an experiential, individualized, leadership development process that builds a leader's capability to achieve short and long-term organizational goals" (p.1). Churches have spiritual goals for congregants and organizational goals for the vision and mission of the Church. The theory guiding this study is organizational culture theory (OCT), as defined by Schein (1990) and Schein and Schein (2016), and Leadership Theory (LT), argued by Hackman and Johnson (2009). According to Schein and Schein (2017),

The culture of a group can be defined as the accumulated shared learning of that group as it solves its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, feel, and behave about those problems. This accumulated learning is a pattern or system of beliefs, values, and behavioral norms that come to be taken for granted as basic assumptions and eventually drop out of awareness (p. 6).

Organizational culture theory considers at least three cultural levels of any organization or group – artifacts, values, and assumptions (Schein, 1990). According to Schein and Schein, “culture is pervasive and influences all aspects of how an organization deals with its primary purpose, various environments, and internal operations...culture also covers mission, strategy, structure, and basic operational processes” (p. 11).

Leadership theory for Hackman and Johnson (2009), argues that four primary themes of leadership emerge (1) leadership is who you are (2) leadership is about how you act (3) leadership is about what you do (4) leadership is about how you work with others (Hackman & Johnson, 2009). Two reasons an organization’s performance reaches effectiveness are strategic thinking and culture-building by the leaders (Bass & Bass, 2009). Therefore, organizational culture analysis and efficiency led this research toward aligning leadership theory within the context of church corporate culture. According to Daft (2003), “the key elements of an organization is not a building or a set of policies and procedures: organizations are comprised of people and their relationships to one another” (p. 4). Bass and Bass (2009) explain the impact of leadership on culture as a significant, multifaceted phenomenon stating,

An organization’s culture derives from its antecedent leadership. Anecdotal evidence and discourse abound in considering how an organization’s leadership influences its culture. For Sayles and Wright (1985), the CEO’s behavior is the most critical determinant of the organizations’ culture. For Schein (1985), leadership is essential to creating and maintaining culture...Leaders create the mechanisms for cultural embedding and cultural reinforcement. Cultural norms arise and change because of what leaders attend to, their reactions to crisis, their role modeling, and their recruitment strategies. For Schein, the organizational culture is taught by its’ leadership (p. 1210).

Leadership, then, is the essential and critical change agent to the metamorphosis of organizational culture toward either a healthy or unhealthy trajectory. It is critical to formulate this study around critical research questions.

### **Research Questions**

The following Research Questions guided this study:

**RQ1:** What are Christian church leaders' perceptions of how executive coaching impacts leadership effectiveness?

**RQ2:** How do Christian church leaders perceive how executive coaching improves church managerial performance?

**RQ3:** What are church leaders' perceptions of how executive coaching improves congregational relationships?

**RQ4:** How do Christian church leaders perceive how executive coaching influences administrative skillsets?

As with empirical studies, the criticality of assumptions and delimitations has been considered.

### **Assumptions and Delimitations**

There are several critical assumptions and delimitations that aided in defining and framing this empirical research. The researcher brought specific assumptions to this study that express what is taken for granted (Roberts & Hyatt, 2019). The assumptions focus on the historical, empirical research lens of seminarian academic preparation, leadership coaching development, and organizational culture theories.

### **Research Assumptions**

This research assumes the following:

1. Based on the feedback of seminarians regarding their leadership training, senior church leaders must serve organizationally beyond their level of proficiency and competency.



2. Executive/leadership coaching is a skills development process strategically designed for professional growth and personal development.
3. Leadership presumably impacts organizational culture.
4. A leader's values, beliefs, style, and professionalism ultimately stream down to the team and congregation.

In addition to the study assumptions indicated as measures of clarification of the study approach and direction, the researcher has identified the delimitations as well. Delimitations recognize the boundaries of the study. According to Roberts and Hyatt (2019), delimitations “is the way to indicate to the reader how you narrowed your study’s scope. You control the delimitations – what will be included and what will be left out” (Roberts & Hyatt, 2019, p. 110). The researcher has outlined the delimitations for clarity of the study.

### **Delimitations of the Research Design**

This research delimits in the following ways.

1. This study included only those church leaders that matched the selection criteria established for the study. Therefore, the delimitation criteria for selection consisted of mid-to-senior level leadership in Protestant churches within the U.S. that are Christian denominations.
2. This research is defined to church leaders who were/are part of at least a three-member church executive staff.
3. In addition, this study is restricted to the perceived impact of executive leadership coaching on church organizational culture in Protestant Christian churches.
4. This research only studied mid-to-senior leadership positions, including pastors, executive pastors, deacons, administrators, key volunteers, and church officials in mid-to-senior leadership roles.

The study assumptions and delimitations narrow the study and articulate that the researcher is cognizant regarding “overreaching” of the study conclusions. Furthermore, the researcher points out distinct words considered as key definitions of this study.

### Definition of Terms

As stated in Roberts and Hyatt (2019), the definitions of terms are “operationally defined”. This simply means that they are communicated in such a way that the reader knows how the definitions are used in the study and provided further cohesion of the study language as well as aids in reader comprehension. “You can choose to define them in any way you like in order to clarify what you mean when you use that particular term” (Roberts & Hyatt, 2019, p. 111). This research provides additional comprehension through its definition of terms.

1. *Executive Coaching*: An organized personal learning provided over a specified period to bring about the possibility of effective action, performance improvement, and personal growth (Laske, 1999, p. 4)
2. *Servant Leadership Theory*: A leader who leads as a servant, according to Greenleaf (2002, p. 197)
3. *Organizational Culture*: A system or pattern of beliefs, values, and behavioral norms that act as accumulated shared learning of a group and solves its problems of external adaption and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, feel, and behave in relation problems, adaption, and integration (Schein & Schein, 2016, p. 6).
4. *Transformational*: Stimulating, empowering, and inspiring in a way that cultivates extraordinary outcomes and develops leadership capacity that fundamentally aligns with individual growth and group and organizational goals and objectives (Bass & Riggio, 2006, p. 3-4).

The significance of this study provides an opportunity for deep, relevant insight into the tactical world of managing business in the Christian church community. Significance is also central to relevance of the study. In other words, what makes this study worthy of the reader’s investment, researcher time, and academic community attention. According to Roberts and Hyatt (2019), “You must build an argument for the worth or significance of your research – how it should be useful to knowledge, practitioners, and policy makers” (p. 110).

### **Significance of the Study**

The significance of this research is that it indicates senior church leaders' desire to perform at higher administrative and managerial levels of proficiency in a growing modernistic, global church culture (Costin, 2008; Porter, 2014; Robinson, 2010). According to Smith (2017), "Recent studies have begun to explore the need for management training for pastors (Harris, 2009; Hicks, 2012; McKenna et al., 2007; Porter, 2014; Turner, 2001)" (p. 2). In addition, this research has identified the gap in the study of the impact executive coaching meant for church leaders has on organizational culture. Furthermore, this study adds to the limited research on the impact of executive coaching for church leaders, church corporate culture, and church leaders' managerial, functional, and administrative performance. It benefits churches, associations, senior church leadership studies, post-graduate students, Christian universities, coaches, coaching firms, and corporate organizations. The design for this study is predicated upon proven methodologies.

### **Summary of the Design**

The summary of this study is designed to offer the reader an overview of the research population – articulating the specifics criteria etc. In addition, the reader will find the research sample and sample technique, methodological design, data analysis and interpretation approach, as well as data validation. The summary is intended to provide additional clarity into how the study includes elements of empirical research validity, credibility, trustworthiness, and transferability. The first point of the summary is identifying the appropriate methodological design.

### **Methodological Design**

The design methodology of this study is a qualitative, phenomenological design. This study section communicates the rationale behind a qualitative, phenomenological approach. It

also summarizes the use of qualitative research design and describes the implementation process of this study. This design explored U.S. Christian leaders' perceived impact of executive/leadership coaching on church organizational culture. According to Creswell (2009), "qualitative research is a means of exploring and understanding the meaning individuals and groups ascribe to a social or human problem" (p. 4). In addition, data is collected in the participants setting and based on open-ended questions that create general to specific themes (Creswell, 2009).

A qualitative design was chosen for this research because it allows for exploring leaders' perception of executive coaching on organizational culture through the lens of their lived experience (Creswell, 2009). The participants who have received executive/leadership coaching are qualified to reveal their personal and professional conceptualization of how they invested their growth and inflection points administratively, managerially, functionally, and congregationally into the church organizational culture. According to Creswell (2009), "Phenomenological research is a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by participants" (p. 13). In qualitative research, the researcher utilizes practices such as collecting participant meaning, studying the context, or meaning of participants, validating the accuracy of findings, interpreting data, and collaborating with participants (Creswell, 2009). The phenomenological approach to this study consisted of an interview methodology in which the researcher conducted the interviews. A purposive sample of participants who have executive coaching and serve in the middle to senior-level positions in Christian churches in America were interviewed to collect the participant meaning of the impact of executive coaching on church organizational culture.

## **Research Population**

This study consisted of a population of mid-to-senior level church leaders who have experienced executive coaching and function as paid or volunteer staff of a Christian church in the United States. In addition, the participants either currently or have previously been a part of a three (3) person executive team and play a vital role in the daily operation of the church's mission. The mid-to-senior level managers for this study consists of church organizational titles such as Senior Pastor, Apostle, Bishop, Executive Pastor, Elder, Deacon, Executive Administrator, Chief Financial Officer, and Overseer, Trustee, etc.

## **Research Sample(s) and Sampling Technique**

The study applied a purposive sampling methodology. This approach used stratified randomization. There are specific and relevant steps that the researcher has taken to identify the research sample. According to Jones and Kotter (2006), "a stratified randomization procedure is a derivative of simple randomization in which the researchers take steps before selecting the sample to ensure that characteristics that are relevant for their study are adequately represented in the sample selected" (Jones & Kotter, 2006, p. 61). The sample participants were middle to senior-level Christian church leaders who have experienced executive coaching. A purposive sample of participants who have experienced executive coaching and who serve in the middle to senior-level positions in Christian churches in America were interviewed to collect the participant meaning of the impact of executive coaching on organizational culture. Twelve (12) church leaders with executive coaching were video interviewed by the researcher for forty-five minutes to gain their perception of executive coaching's impact on organizational culture. Furthermore, the researcher used physical observations of body language and note-taking throughout the interviews to further clarify participant responses. According to Creswell (2009),

“qualitative researchers typically gather multiple forms of data, such as interviews, observations, and documents, rather than rely on a single data source” (p. 175).

### **Data Analysis**

The data analysis was conducted through Document Analysis. Document Analysis is utilized to confirm and expand data sources and avoid bias. According to Frey (2018),

Document analysis is a form of qualitative research that uses a systematic procedure to analyze documentary evidence and answer specific research questions. Similar to other analysis methods in qualitative research, document analysis requires repeated review, examination, and interpretation of the data to gain meaning and empirical knowledge of the construct being studied (p. 545).

The researcher, expert panel, external auditor, triangulation, and member-checking analyzed this study. Trustworthiness, validity, reliability, dependability, and transferability were utilized through data analysis. It also identified the accuracy of the data collection process and research themes. Analyzing the data required ongoing reflection, analytical questions, and written memos throughout the study. The data was collected and analyzed for informative topics, meaning units, and essence descriptions (Creswell, 2009).

### **Data Interpretation**

The data for this study was interpreted through a coding process for accuracy. The coding process was conducted using MAXDA Analytics Software. Then, the data was reviewed and read to get a general sense of the overall meaning. The data was also examined for interrelating themes and descriptions from InVivo coding and recoding through Descriptive Coding.

According to Creswell (2009), “coding is the process of organizing the material into chunks or segments of text before bringing meaning to information (Rossman & Rallis, 1998, p. 171)” (p. 186). The coding interpretation looks for expected codes, surprising codes, unique codes, and theoretical codes as defined by Creswell (2009). Also, the interpretation and validation allowed

for emerging codes or some combination of emerging and predetermined codes (p. 187). The data was then interpreted for lessons learned and meaning (Creswell, 2009). The coding process looked for a small number of themes. The research results were then presented in a table format within the study's findings.

### **Data Validation Processes**

Validation of the study included triangulation, communicating bias, and an external audit as outlined in Creswell (2017). Validity is critical to this study and a process of establishing trustworthiness. Validity is one of the strengths of qualitative research. It is based on determining whether the findings are accurate from the researcher's standpoint, the participant, or the readers of an account (Creswell & Miller, 2000). Terms abound in the qualitative literature that addresses validity, such as trustworthiness, authenticity, and credibility (Creswell & Miller, 2000), and it is a much-discussed topic (Lincoln, Lynham, & Guba, 2011; *Liberty University Online Bookshelf: Practical Research*, n.d., p. 199). This study is supported by scholarly and empirical literature.

### **Conclusion**

Chapter One provided the background and statement of the problem and a detailed account of critical aspects of this study. It identified the research concern that church leaders and graduating seminarians determine that they need additional training beyond what academia is currently offering in order to function as effective administrators. In addition, it provided the purpose statement. The purpose statement articulated the phenomenological study type as well as the efforts to gain church leaders perception of the impact of executive coaching on church organizational culture. It also considered the potential of executive coaching as a solution to help church leaders excel in administrative, functional, leadership, and relational skills. In addition, it

highlighted coaching as a resolution for advancing professional performance and facilitating growth. Chapter One defined four critical research questions to guide the study in identifying coaching impact on leadership effectiveness, managerial performance, administrative skill, and congregational relationships as a lens into church organizational culture.

Furthermore, Chapter One directly addressed the research assumptions and delimitations of the study. The assumptions addressed what the researcher assumed about coaching, organizational culture, and leadership. In addition, four key definitions have been outlined. The significance of the study, summary design, methodological design, research population, data analysis and interpretation are provided with distinct accounts of how each process was appropriated. The significance of the study addresses how church leaders desire to perform at higher administrative and managerial levels of proficiency in a growing modernistic global church culture. In addition, this study is qualitative and targeted a specific population of church leaders within the United States with at least three months of coaching program exposure. The study utilized stratified randomization by ensuring participants met the criteria in advance of extending an invitation to participate. Finally, the data analysis and interpretation were conducted through a coding process utilizing MAXQDA coding software and exposed to empirical approaches to validation.



## CHAPTER TWO: LITERATURE REVIEW

### Overview

For the Church, both theory and theology must work synergistically to glorify God and cultivate a healthy organizational culture that stems from outstanding leadership. Considering the vast array of church leaders' responsibilities, great emphasis must still be placed on an equitable balance between functional and transformational leadership. According to Bredfeldt (2006), essential to leadership effectiveness is "a leader driven by fundamental values of character and the human worth and dignity of the follower" (p. 89). In 2020, Barna conducted a study of U.S. Protestant Pastors and found that 64% of pastors feel their day-to-day ministry looks different from what they expected (Packiam, 2022, p. 48). In Barna's State of Pastor's study, pastors were asked to explain their weekly work and then describe it in a word. "81% of pastors who said that they were less satisfied with their experience felt more like managers" (Packiam, 2022, p. 49).

The balancing act of biblical servant leadership and managerial or entrepreneurial responsibility in the modern Christian church necessitates particular theoretical supports espoused in this literature review. The prevailing need for biblical leadership, constituted by God and administered by righteous men and women, applies to the church leadership, the marketplace, and the global leadership community. Marrying the biblical, theological, and pragmatic appropriate Christian leadership training of academic pedagogy and praxis with the relevant and transformational leadership training ingrained in coaching systems can produce a transformational, results-driven model for church leadership and culture development.

This research examined the impact of senior leadership with executive/leadership coaching on church organizational culture. A thorough analysis of the biblical model of leadership and the ecclesiological context in which leadership developed is required to establish

the authority of Scripture in leadership methodology and church organizational culture. This theological, theoretical, and relevant literature review addresses biblical leadership and the ecclesiological aspects of the Church, specifically the purpose, function, and structure. It also identifies academic theories that support empirical research of this study topic. Also, it provides relevant literature covering what constitutes the comprehensive concepts and practices that answer the research questions. How does the Bible theologically support and drive church concepts for leadership and church organizational development? Examining both Old and New Testament writings reveals practical, spiritual, and providential truths.

### **Theological Framework for the Study**

The theological framework for this study takes into account the research purpose and theological rationale. In addition, it conveys the biblical theology of leadership – highlighting the Old Testament shepherd motif. Also, it communicates and examines the New Testament leadership of Jesus Christ, pastoral leadership – with emphasis on ecclesiological purpose, function, and structure of the church. The research purpose of this phenomenological study explored the perceived impact of executive coaching on organizational culture by middle-level and senior-level leaders in Christian churches in the United States. This study examined how/if executive coaching develops leadership, administrative, managerial, and congregational inflection points for church leaders. Therefore, the rationale of this theological framework is to examine leadership and coaching from a biblical lens identifying the historical and authentic nature of leadership models. In addition, the rationale also seeks to ground the study in the historical, theological context of a biblical worldview of leadership.

## **Biblical Theology of Leadership**

A forensic case for the historicity of leadership requires examining its' biblical origin. Leadership study should theologically reflect God's anthropological characteristics. In addition, it must consider His moral teachings and spiritual concepts, which makes the Bible, considering its' historical dating, a most significant resource. Leadership is essential to the development of church organizational culture. This section provides the theological backdrop for biblical leadership in the Church. The Old Testament and its' foretelling of the Messianic deliverance to come combined with the New Testament manifestation through Jesus Christ is what one might call a "seminal" or primary source (Crowther, 2018). Therefore, a theological framework articulating people-centric leadership practice and authority must begin with a biblically historical account. Ronald E. Hawkins, Chief Academic Officer, and Provost of Liberty University, reflecting upon the Bible's authority on leadership and the proliferation of leadership theorists, wrote in the Foreword for Forrest and Roden (2017), "In most instances, the practices advanced have much to offer and are built upon principles taught in scripture" (p. 9).

Scholars convey the Bible's authenticity in that it speaks directly to the origin, benefits, and consequences of leadership (Forrest & Roden, 2017). Therefore, in approaching a biblical theology of leadership, it is imperative to identify that every role of authority or service in the Bible is not termed "leader;" instead, one may find words such as king, prophet, priest, etc. Individuals in these positions served as biblical leaders to draw theological inference toward biblical leadership (Forrest & Roden, 2017). In biblical Hebrew, the word "lead" has many words that may guide translation, bearing on how the Bible articulates leadership in the Old Testament. There are 110 occurrences of the word "lead" in 124 verses of the English NIV (Forrest & Rodent, 2017). The first and most significant reflection of leadership is God himself

(Crowther, 2018). “God’s rule and sovereignty over all his creation give him the right of leadership over everything he has made. The Lord’s leadership is absolute, and his directives must be followed” (Forrest & Roden, 2017, p. 30).

The Scripture teaches that God reigns (Exodus 15:18, Lam. 5:9, 1Chr. 16:31, Ps. 99:1, Ps. 66:7). “The sovereignty of God expresses the very nature of God as all-powerful and omnipotent; able to accomplish his good pleasure, carry out his decreed will, and keep his promises” (Klooster in Elwell, 2001, p.1131). There are several names associated with God throughout Scripture that reflect his reign and sovereignty, such as God Most High (‘Elyon, Gen. 14:18-20), God almighty (‘el sabbay, 17:1, Exodus 6:2), and Sovereign Lord (‘Adonay YHWH, Gen. 15:2; Deut. 3:24) to name a few (Klooster in Elwell, 2001). God is revered as the supreme leader, yet he tenderly serves Israel as a shepherd over his flock (Crowther, 2018). God’s redemptive acts also qualified him as sovereign. He, furthermore, reigns in sovereign nature through the authority of Scripture and the redemptive work of Jesus’ salvific Christology (Klooster in Elwell, 2001).

Further discussion of God’s authentication of leadership as a biblical concept are discussed later in the literature review. However, the extent of God’s divine leadership is a recurring theme throughout the Old Testament and the New Testament. Also, He shares the stewardship and nature of leadership with humanity beginning with the Genesis account of creation in the Old Testament. The Genesis account reflects God’s words:

Then God said, “Let Us make mankind in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth.” So, God created man in His own image, in the image of God He created him; male and female, He created them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” Then God said, “Behold, I have given you every plant yielding seed that is

on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every animal of the earth and to every bird of the sky and to everything that moves on the earth which has life, *I have given* every green plant for food”; and it was so. And God saw all that He had made, and behold, and it was very good. And there was evening, and there was morning, the sixth day (NASB, Genesis 1:26-31).

Forrest and Roden (2017) would argue:

From the beginning, God vested humanity with the authority to rule over creation. Under his divine blessings, God charged mankind with the task of “ruling over” and “subduing” the created order (Gen. 1:26-28). In doing so, God made human beings his coregents and stewards over his creation. The Hebrew terms used in the creation mandate – *rada* and its synonym *kabash* – are strong words meaning to rule, have dominion, dominate, and subjugate (Isa. 14:2) (p. 32).

As God established leadership among men with various titles, he instructed them to serve as humble shepherd leaders.

### **Old Testament Shepherd Motif**

According to Abingdon (1994), “A study of the verb have dominion (*rada*) reveals that it must be understood in terms of caregiving, even nurturing, not exploitation. The command to subdue (*kabas*) focuses on the earth, particularly cultivation...subdue involves the development of created order” (p. 346). Within the anthropological theological understanding of Jewish culture and Hebraic language, one finds the revelations of Gods’ genuine intent for how man interacts with all men. God acted as a shepherd in His leadership of humanity, thus embodying the metaphoric nature of leadership and management. Scripture frequently presents leaders under the metaphor of “shepherd” (Forrest & Roden, 2017; Lanai, 2018). Psalm 23 gives a descriptive narrative of how David sees the Lord, God as his shepherd. According to Lanaik (2018), “God is pictured leading his sheep by still waters and along sure paths... Time after time, text after text, the shepherd is called back to serve as a frame of reference for evaluating leadership” (p. 37).

According to Crowther (2018), “In the Old Testament, kings, priests, elders, and other

government leaders are called shepherds. This is the major word picture in the Old Testament for leadership” (p. 53).

Biblical leadership is based on the metaphoric conceptualization of shepherding. The concept of shepherding was well integrated into the culture of nations of the biblical text. Lanaik (2018), sheds additional light on the shepherding cultural concept by stating, “Because of the importance of the pastoral economy, virtually everyone was at least indirectly acquainted with shepherds’ work. Consequently, the application of the shepherd’s world to that of leaders and communities found a receptive, culturally competent audience” (p. 46). Shepherd language was used in stock titles and epithets to define a king’s role as just ruler, benevolent provider, and powerful defender (p. 58). God himself modeled the nature and characteristics of a good shepherd. He raised those leaders to nurture Israel into His will and path were indeed also considered shepherd rulers. Therefore, the shepherd motif articulates humanity’s leadership methodology regardless of context and nuance. Laniak (2018), speaking on this leadership phenomenon, wrote:

God’s chosen leader Moses was trained for his role as a shepherd of flocks in the deserts of Sinai. In that same setting, Israel’s journey to nationhood began. The ideal of a shepherd ruler is further reinforced when Israel’s ideal king, David, is similarly called from tending flocks to become the Shepherd of God’s people. These two figures are leadership prototypes, serving as models for leaders who follow them. But they are themselves extensions of the divine Shepherd who leads the covenant community by their hands (p. 75).

The Old Testament leadership model is a shepherd, and shepherds serve the sheep. Leaders are metaphorically acting as shepherds and followers the same as sheep. From Old Testament to the missiological and Christological ministry of Christ, the leaders function as a servant. Jesus said of His leadership, “For even the Son of Man did not come to be served, but to serve, and give His life as a ransom for many” (NASB, Mark 10:45). Jesus teaching the disciples stated, “Whoever wants to become great among you must be your servant, and whoever wants to

be first must be slave of all” (NASB, Mark 10:43-44). According to Sanders, Christ taught that the kingdom of God was a community where each member served the other. Paul wrote in the same vein: “Serve one another in love” (Galatians 5:13) (Sanders, 1994, p. 21). According to acts and appointments of God upon specific individuals, leaders enacted a servants’ function within the congregation of the Lord. These men and women served a group of people. However, both the shepherd and servant roles correlate and intertwine. Therefore, the call to be a servant and shepherd equates to caring for people and leading those who follow the Lord (Crowther, 2018). Jesus’ leadership reflects shepherd leadership and the calling of all humanity to rule from his example.

### **New Testament Leadership of Jesus**

There is particularly no one Greek work in the New Testament that means “leader” (Forrest & Roden, 2017). However, in Modern Greek, the word can be translated as leader or leadership. Certain words fall into what are called semantic fields. Leader or leadership falls into two semantic fields, and they are “guide” and “govern” (Forrest & Roden, 2017). According to a study by Forrest & Roden (2017), “the Greek words that can legitimately be translated as “leader” or “leadership” in the New Testament concept do not appear to have any clear connection to semantic fields associated with “control” or the exercise of power and authority. (p. 303) Jesus’ leadership is portrayed throughout the Gospels as the promised fulfillment of God’s promise to send a Shepherd to save Israel (Ezek. 34:23). From the writings of John’s Gospel, he portrays the pastoral imagery of the Good Shepherd as He lays down His life for the sheep (Gunter, 2016). Jesus’s primary focus is the care of those God has entrusted to his leadership. According to Gunter (2016),

Broad scholarly support exists for the assertion that Jesus fully intended that His description of the “Good Shepherd” should be understood as a template for future leadership among God’s people. Much of this argument centers on John’s use of the Greek word Kalos (good) as the adjective before the shepherd. Had John intended to communicate only that the “Good Shepherd” was supremely moral or righteous, the word agathos would have been a more common descriptor (Keener, 2003). Instead, the word Kalos suggests a further intent, namely, that future shepherds are to follow the lead of the Good Shepherd (p. 3-4).

Biblical leadership, as portrayed by Jesus, is “shepherding” leadership. As in the Old Testament, leadership designed by God reflects the caring, nurturing, and loving nature. As a shepherd, one must lay down their lives for the sheep rather than the opposite concept whereby they lay down their lives for the shepherd. At least beginning with the Gospel, Scripture portrays New Testament leadership in Jesus Christ as a shepherd; furthermore, the Good Shepherd. Leadership is a concept of guidance in the New Testament rather than lording or managing people (Forrest & Roden, 2017). Biblical leadership is not like worldly or corporate cultural leadership. As pointed out by Forrest & Roden, leadership in the Bible reflects the “kingdom of God.” Jesus came to institute and usher in God’s kingdom on earth as it is in Heaven (Matthew 6:10). Both leadership and discipleship reveal serving in a manner that reflects Kingdom principles and plans.

According to Forrest & Roden (2017), Stacey argues that those who serve in the Kingdom of God on this earth are, on the contrary, followers rather than leaders. They lead by a God-given authority and not a self-ordained source. Thus, leadership is first followership. Followers do not lead from an independent authority but a delegated authority, granted by God through the person of Jesus Christ. Being called by Jesus positions them as “called followers” and not “called leaders.” Therefore, Stacey (2017) in Forrest & Roden (2017) would argue:

In the kingdom of God, as opposed to how leadership is conceived in this world, leadership is not ontological (having to do with the traits, skills, or qualities of the leader), nor is it merely methodological (merely a matter of having a better plan



or a new “bag of tricks”); rather, leadership in the kingdom of God is teleological (focusing on the goal or “end” toward which the leader leads), always pointing proleptically to that reality where God is sovereign and, consequently, everything and everyone functions as designed and intended (p. 320).

The disciples were Jesus’ ambassadors and enlisted, empowered, and endorsed to follow His call and commission of leadership to the world by guiding others on the earth as servant leaders for the Kingdom of God, wherever and whenever the kingdom work and cause manifest. After the commissioning of the disciples (Matthew 28:18-20), the subsequent leaders were endowed with delegated authority to carry on the teachings of Jesus, thus developing a movement that ultimately birthed the New Testament Christian Church and the concept of pastoral leadership.

### **Pastoral Leadership**

Apostolos is a common title or term designated to “leaders” of the Great Commission (Matthew 28:18-20) and the New Testament Christian Church. It is a term used for appointed leaders by Jesus and means apostle, messenger, envoy, and perhaps missionary (Forrest & Roden, 2017). This term is then affirmed as the disciples’ commission to act as Apostles of the New Testament Church, which began in Acts. An additional work associated to leadership and used in the New Testament is the position of *presbuteros* (elder, sometimes in the sense of “older” or presbyter in the Acts and Epistles) (Luter & Dodson, 2017; Morris, 2001; Cairns, 1996). A third leadership group, though not pastoral in the title, yet servants and followers in practice, are those who were called to serve (*diakoneo*) tables (Acts 6:1-3). This group of servants was required to be men of good report and full of the Spirit and wisdom (Luter & Dodson, 2017). It has been maintained that by appointing these men, the order of Deacon leadership was established (Luter & Dobson, 2017).

The pastoral leadership of the Church evolved through the ministry works of the Holy Spirit leading and guiding the Twelve (Acts 1:2;12-26). The organization of the church was then developed by Peter to the Jews (Matt. 4:17, 10:1-16, Rom. 1:16a, Acts 1:6-8, 2-5) and Paul to the Gentiles (Acts 9:15, 22:21; 26:26-27; Romans 1:5; 15:16; 16:26) (Lopez, 2017). These men acted as “shepherds” under the directions of Jesus and direct inspiration of the Holy Spirit. They established the purposes and practices of the ecclesia. Lopez (2017) points to significant New Testament pastoral leadership attributes, which established the foundation for future church leadership obligation and response. Thus, establishing precedence for future reference in church organization. The New Testament church leadership (apostle and elders) was called to advance the Kingdom of God and address the administration of moral, ethical, and righteous treatment of its’ citizenship. As issues relative to differences in nationalism, customs, theology, culture, etc., arose (Acts 6:1-7;15:1-22; 17:16-34), pastoral leadership was responsible for addressing them (Lopez, 2017).

Pastoral leadership required prayer, delegation, understanding, compassion, qualifying and developing leaders, consulting Scripture, teamwork, unity, etc. Lopez would argue that pastoral leadership over the flock of God requires determining leadership qualifications (Acts 6, 2 Corinthians 12:8-10; Eph. 4:12-16; 1 Timothy 3:1-13) and delegation of leadership duties (Acts 18:1-20:1). Furthermore, they must have transparent character (Acts 20:19-38) and teach the whole counsel of God (Acts 20:25, 27) (Lopez, 2017). Pastoral leadership began to evolve. Not every leadership role was pastoral yet functioned to serve the kingdom of God. Merkle (2017) argues that leadership became more uniquely articulated as the Church developed. Some positions were “supra-congregational leaders (apostles, prophets, and evangelists), congregational leaders who have formal titles (elders, overseers, pastors, deacons), and imparting

leaders (teachers, leaders, etc.)” (p. 381). In addition, pastoral leadership must also be humble, knowledgeable of Scripture, exemplify Christ, willing and eager, accountable, promote godliness, defend the truth, and equip others (Merkle, 2017). These attributes align pastoral leaders with the ecclesiological nature of the Church.

### **Ecclesiological Purpose, Function, and Structure of the Church**

What is ecclesiology? According to McIntyre (2010):

Ecclesiology comes from the Greek words *ekkle-siâ* (“church” or “assembly”) and *logos* (to “study” or “word”). “Etymologically, ecclesiology suggests the act of assembling or ‘calling forth’ (*ekkle-siâ*, calling).” Ecclesiology “may be defined as the doctrine of Scripture respecting the church, in the broadest sense of this phrase, is an essential and conspicuous division of Christian Theology.” It “focuses on the question of the ecclesiology of the church, that is, what makes the church, or what are the conditions for being a church” (p. 3).

The Greek term for the “church” of the New Testament is *ecclesia*. There are 113 uses of the noun *ekkle-siâ* in the entire New Testament. The noun *ekkle-siâ* means assembly, gathering, congregation, or Church (Forrest & Roden, 2017). Clouse in Elwell (2001) argues that “church” is first used of the house of the Lord and that the New Testament word *ekkle-siâ* is used of a public assemblage, summoned by a herald, and gathered before the Lord for religious purposes (p. 246). The Church’s goal is paramount in articulating it first as an organism, then second as an organization, and identifying the context of its’ biblical, historical culture. Speaking of the kingdom of God, in which standards and government the *ecclesia* operates, Forrest and Roden (2017) wrote, “Communally speaking, the community of this new world (the kingdom of *ekkle-siâ* or the church) is not here to “fix” this world; rather it is here to announce the end of this world and the advent of a whole new world (the kingdom of God) only visible through the eyes of faith” (p. 332). Both Stacey (2017) and Clouse (2001) would argue that the Church is not an

institution, but a supernatural entity governed by God and delegated authority that processes others toward the coming world.

Clouse would argue that the entire mission and work of the Church is twofold: to distinguish Jesus Christ as Lord and to follow his will, thereby clarifying that Jesus reigns (Clouse, 2001). In addition, the church functions to make disciples as communicated by Jesus in the Great Commission (Matthew 28:18-20). The Church function as an organism as it is the Body of Christ (1Corinthians 12:27). According to Cairns (1996), “The Church exists on two levels. On the one hand, it is an eternal, invisible, biblical organism welded into one body by the Holy Spirit. On the other, it is the temporal, historical, visible, human, institutional organization. The first is the end, the second the means” (p. 80). The organizational aspect of the Church was left to the apostle leadership under the guidance of the Holy Spirit (Cairns, 1996; Forrest & Roden, 2017; Elwell, 2001). The additional function of the Church is to aid its’ citizenship and members in possessing the quality of spiritual life and maturity that God intended. Ephesians 4:9-16 explains:

Now this expression, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens so that He might fill all things. And He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the equipping of the saints for the work of ministry, for the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of people, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, that is, Christ, 16from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love (NASB, Ephesians 4:9-16).

God founded the ecclesia and instituted it upon the salvific covenant of grace through Jesus Christ. Clouse (2001) offers a systematic theological analysis of the development of the Church from Old Testament to New Testament.

The existence of the Church is a revelation of the gracious heart of God. The Father chose his eternal Son to become the Savior of sinners, the Messiah of the whole Israel of God. In him, God chose the people for his possession and called individuals into this fellowship. These one people of God include the patriarchs, the congregation of ancient Israel, Jesus and his disciples, and the Christian Church (p. 247).

In the New Testament, the new Church was handed over to the apostles by Jesus Christ to develop the polity and worship practices. In addition, the functions of the Church were to establish a meeting place to come together as one body of Believers. The congregation would come together for prayer, collecting aid for widows and orphans, the sick, prisoners, and strangers (Cairns, 1996). The Church acted as the moral and spiritual agent that transformed the worldly and social culture for the Kingdom of God.

### **Church Leadership**

Church leadership is countercultural to secular leadership (Kostenberger & Crowther in Forrest & Roden, 2017). It is essential to this research to account for the difference. Church leadership requires practices, disciplines, and characteristics sharply different from secular leadership. The Bible is the historical, doctrinal, and developmental reference guide for Church leadership since the Church was inaugurated through the womb of Jesus' mission (John 5:19, Luke 19:5, John 3:16, Romans 6:23). Also, His sacrificial death (John 19:30, Matthew 27, Acts 2:23), resurrection (Luke 24, Acts 5:30, 1 Cor. 15:4, 2 Cor. 5:15, 1 Thessalonians 4:14), commission to the disciples (see Matthew 28:18-20), ascension to the right hand of God (Acts 1:6-11, 1 Peter 3:22, Hebrews 1:3), and the subsequent works of the Holy Spirit through the Apostles (Acts 2:1-12; 1-7). It is significant to mention that Church leadership requirements,

roles, and responsibilities are outlined by Scripture and revealed by the Holy Spirit. To this end, this research offers a historical, biblical reflection of the requirements, roles, and responsibilities of Church leadership.

Church leadership is first a reflection of Jesus' leadership which means to lead by exemplifying Christ. Thus, church leaders lead as did the Chief Shepherd led Israel, not lording over them (Davids, 2017; Kostenberger & Crowther, 2017) but loving and caring for them. Secondly, must be a process of divine appointment. Though ontological and methodological, leadership in the Church is more teleological because it also reflects God's sovereignty (Stacy, 2017). Finally, the roles of modern church leadership must reflect those of biblical church leadership. Patterson (2016) wrote of this teleological phenomenon,

The model demonstrated by Christ is a model of service. The followers of Jesus are called to serve as God's stewards from a platform free of positional tension or self-ascendant attitude. As He emptied Himself of all desire for honor and glory (Phil. 2:7), so His followers are called to a leadership model marked by humility and powered by love (p. 1).

From the biblical lens of Jesus' leadership, church leaders are commissioned to serve others and not lord over them (Matthew 20:25-28). The outgrowth of the Apostles' appointment (Matthew 28:18-20) and effort to serve the growing Christian community led to the development of the leadership roles present in the Church. According to Luter & Dodson (2017), "In the Gospels, the most common term used for leaders appointed by Jesus from among his followers is *Apostolos* ("apostle, messenger, delegate, envoy, perhaps missionary") (p. 335). Deacons were first appointed in the Church to address its members' administration needs (see Acts 6:1-6). The Apostle Paul prescribes the qualification (requirements) in a letter to Timothy and an Overseer. According to Paul's writings:

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, skillful in

teaching, not overindulging in wine, not a bully, but gentle, not contentious, free from the love of money. Moreover, he must manage his own household well, keeping his children under control with all dignity, but if a man does not know how to manage his own household, how will he take care of the church of God? And not a new convert so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church so that he will not fall into disgrace and the snare of the devil.

Deacons likewise must be men of dignity, not insincere, not prone to drink much wine, not greedy for money, but holding to the mystery of the faith with a clear conscience. These men must also first be tested; then have them serve as deacons if they are beyond reproach. Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Deacons must be husbands of one wife and good managers of their children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus. (NASB, Acts 3:1-8)

Though the universal Body of Christ, the Church is also historically affirmed as a local community. Within the biblical, local community context, the membership recognizes particular leadership roles given to the Church community by the Holy Spirit. As the Church evolved under the Apostles' leadership, the Holy Spirit appointed some to the office of Pastor, Teacher, Prophet, Evangelist, and Apostle (see Ephesians 4:11). The overarching biblical and developmental responsibilities of these appointed offices are clarified in the context of the church's mission. Writing to the Church at Ephesus, the Apostle Paul explains:

And He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the equipping of the saints for the work of ministry, for the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of people, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, that is, Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (NASB, Ephesians 4:11-16)

Subsequently, a pastor guides the local church. The modern church comprises a pastoral staff that aids in the daily operations, administration, ministry development, and financial accountability. These roles are carried out by a Senior Pastor supported by an Executive Pastor, Elders, Deacons, Teachers, etc. Some denominations such as Full Gospel recognize the title of Bishop and Overseer, while other non-denominational Christian churches acknowledge the office of Apostle and Prophet/Prophetess. According to Luter and Dodson (2017), “an additional significant leadership role referenced in the Gospels and very much in evidence among the Jews during the NT era...is the position of presbuteros (“elder”) ...or presbyter in Acts and the Epistles” (p. 334).

The significance of the pastors’ role, as communicated previously, is to shepherd the local congregation. Further support for this servant-based leadership is cited in

Robinson's (2010) research of Bennett (2000). According to Robinson (2010),

From the biblical terms used to describe the pastor of the local church (“elder,” “Overseer,” and “shepherd”), a pastor should seek to accomplish three primary tasks in his ministry: 1) He should be an effective communicator of the whole counsel of God; 2) He should be a compassionate, caring shepherd of God’s flock; and 3) He should be a wise administrator of the affairs of the church. Succeeding in these tasks will ensure that a pastor fulfills his divine calling. The topic of this thesis project falls under the third task—the pastor must be a wise administrator in the church. The biblical basis of this project is found in several verses of Scripture (p. 5).

Church leaders are biblical servants. There are variances of servant leadership theory that postulate a form of serving others and leading others from an interrelation trajectory; however, church leadership develops servant orientation from the leadership of Jesus. Considering that church leaders directly impact, create, nurture, or erode organizational culture, it is imperative to transition from the “who” and “what” of church leadership to “how” church leadership practices. Church leaders are biblical servant leaders.



## **Summary of Theological Framework**

Establishing a theological framework for this research required critical analysis and explanation of the historical, biblical context, theoretical concepts, and constructs of leadership and the Church. By identifying God's approach to leadership in both the Old Testament and New Testament, one understands that church leaders are called and commissioned to shepherd and serve others. Furthermore, biblical leaders have been entrusted to emulate the "Good Shepherd" qualities of Jesus Christ. Leaders are first called to be followers. They act out of delegated authority and not a self-imposed rule. As agents of God's Kingdom and appointed by Jesus Christ, church leaders serve out of the power of the Holy Spirit. In addition, they must demonstrate moral, ethical, spiritual, and responsible qualities of the New Testament Apostle, Prophet, Pastor, Evangelist, and Teacher.

The Church is both an organism (the Body of Jesus Christ) and an organization (a human, institutional body with polity) designed to glorify Jesus Christ, act in obedience to God, and advance His Kingdom agenda. The ecclesia's purpose is to unify and mature the Body of Believers to impact the culture with God's plan. Doing so requires practicing giving, worship, prayer, services, humility, the delegation of authority, qualifying leaders, and critical administrative functions. The Church's culture must nurture God's people as a "shepherd" nurture the sheep and grow followers toward the life to come in Jesus Christ. What scholarly theories support the biblical theology of church leadership and organizational culture?

### **Theoretical Framework for the Study**

The substratum of this research is the examination of organizational culture and senior leadership impact on church corporate culture through coaching competencies. It reflects upon the framework and empirical studies of church organizational culture. According to Daft (2003),

“organizations as diverse as a church, a hospital, and IBM have characteristics in common. Organizations are (1) social entities that (2) are goal-directed, (3) are designed as deliberately structured and coordinated activity systems, and (4) are linked to external environment” (p. 4). Therefore, it is essential to understand both theory and practice individually before constructing a definitive meaning of the concept. According to Tsoukas and Knudsen’s (2005) research, Webster’s Third International Dictionary defines theory as a “harmonious group of general propositions used as principles in explanation. Organization theory is a collection of general submissions about organizations” (p.143). Although theories are submissions and propositions, they are typically associated with explaining a phenomenon of interest (Hatch, 2018).

According to Tsoukas and Knudsen (2005), “In 1488, the French language included the word organization, which an ancient dictionary defined self-reflexively as the state of an organized body” (p.155). The first individual credited for coining the term organization theory was Simon (1950, 1952-3, 1952). He envisaged ‘organization theory’ as a “broad category that included scientific management, industrial engineering, industrial psychology, the psychology of small groups, human resources management, and strategy (Tsoukas & Knudsen, 2005, p. 144). Other contributions shed additional light on the organization.

Organizations possess identifiable characteristics, including incredibly purposeful and direction (Donaldson 1987, Robbins 1989), stability and configuration (Mintzberg, 1979; Scott 1992), culture and values (Deal and Kennedy 1982; Frost et al. 1985; Schein, 1992; Martin, 1992) goals and function (Perrow, 1967; Blau, 1970; Child, 1984) that often believed to be visible, comparable, and or measurable in the research process (p.119).

Historically, the concept or study of organization theory was approached mechanically (Tsoukas & Knudsen, 2005; Hatch, 2006; Morgan, 2006). According to Morgan (2006),

Organization theory has become a kind of biology in which the distinctions and relations among molecules, cells, complex organisms, species, and ecology are

paralleled to those between individuals, groups, organizations, populations (species) of organizations, and their social ecology (p. 33).

Daft (2003) suggests that “organizations are social entities that are goal-directed and are designed as deliberately structured and coordinated activity systems that are linked to the external environment” (p. 4). Furthermore, an organizational environment typically includes culture, social structure, technology, and physical structure (Hatch, 2006). Thus, organizations exist within a cultural context. Therefore, a historical, scientific understanding of culture is paramount to this research.

### **Organizational Culture Theory**

Every organization and people group has systems by which they exist, operate, and thrive. Those systems, comprised of interrelated activities, make up an organization’s culture. According to Daft (2003), “Organization theory is a macro examination of organizations...it is concerned with people aggregated into departments and organizations...it is the sociology at organizations” (p. 14). Schein (1990), a historical figure and thought leader in the field of organizational science, argues that “Katz and Kahn (1966) built their entire analysis of organizations around systems theory and systems dynamics, thus laying the most important theoretical foundation for later culture studies” (p. 2). According to Mumford (2000), “Systems theory defines an organization as a collection of subsystems that operate together to provide products and meet the goals of various constituencies using a socio-technical transformation process” (Katz & Kahn, 1978, Mumford et al., 2000, p. 13). According to Fortado and Fadil (2012),

Industrial field research conducted from the 1920s to 1960s was called human relations. The studies conducted at the Western Electric Hawthorne plant launched this movement (Roethlisberger and Dickson, 1939). Although human relations field researchers only occasionally used the term “culture” (Chapple, 1943), many of them relied upon anthropological and sociological concepts and

methods. Accordingly, they are regarded as the first group to conduct organization culture studies and research change efforts (p. 2).

Though organizational culture is a complex topic and has experienced significant empirical advancements in theory and practice, culture, in general, is the observable norms, values, beliefs, assumptions, and behaviors of a group (Schein, 2016). An organization's culture depends heavily on several group dynamics that corporately impact the health, effectiveness, vibrancy, and organic evolution or devolution of its participants. One can surmise that every industry in every marketplace around the globe, along with every diverse type of people-driven effort, possesses a normative and influential culture. To assume the opposite would present a pseudo-social conceptualization of people group dynamics. Edward Schein, the Father of Organizational Theory, offers a dynamic definition of organizational culture to get at the specifics of how culture evolves in organizations. According to Schein and Schein (2016),

The culture of a group can be defined as the accumulated shared learning of that group as it solves its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, feel, and behave in relation to those problems. This accumulated learning is a pattern or system of beliefs, values, and behavioral norms that come to be taken for granted as basic assumptions and eventually drop out of awareness (p. 6).

According to Schein (1990), "Organizational Culture as a concept has a fairly recent origin. Although psychologists have used the concepts of group norms and climate for a long time (e.g., Lewin, Lippitt, & White, 1939), the concept of culture has been explicitly used only in the last few decades" (p.1). Furthermore, Schein (1990) would argue:

The field of organizational psychology grew with the growth of business and management schools. As concerns with understanding organizations and inter-organizational relationships grew, concepts from sociology and anthropology began to influence the field. Cross-cultural psychology had, of course, existed for a long time (Werner, 1940). Still, the application of the concept of culture to organizations within a given society came only recently as more investigators interested in organizational phenomena found themselves needing the concept to

explain (a) variations in patterns of organizational behavior and (b) levels of stability in group and organizational behavior that had not previously been highlighted (e.g., Ouchi, 1981) (p. 2).

Various research streams exist that impact the approach to organizational culture, all of which have strengths and weaknesses. Research streams that influence how corporate culture is addressed are survey research (culture viewed as property of groups and measured by questionnaires), analytic descriptive (culture as a concept of developed empirical measures), ethnographic (sociology and anthropology applied to organizational study), historical (culture viewed as a legitimate aspect of discovery), and clinical (consultant observation of organizational phenomena in assessment delivery) (Schein, 1990). In the 1980s, a new generation of consultants began touting the importance of leaders developing their “organization culture.” According to Fortada and Fadil (2012), “three perspectives from the modern era: namely, “software of the mind,” “process consultation” and “appreciative inquiry” have become mainstream” (p. 2). Organizational culture theory considers at least three cultural levels of any organization or group – artifacts, values, and assumptions (Schein, 1990). Therefore, it is essential to examine the particulars of the three cultural levels to compare or correlate to church organizational culture, which are discussed later in this research.

Artifacts, values, and basic assumptions are considered key cultural concentrations. Artifacts are understood to be tangible expressions of the organization and help design the organization’s culture (Schein, 1990, Eisenber et al., 2007). Artifacts may be readily accessible and noticeable within the organization without necessarily communicating meaning (Schein, 1990). For example, they can be architecture, employee interaction, stories, understood practices, tolerance for employee failure, etc. (Schein, 1990).

When one enters an organization, one observes and feels its artifacts. This category includes everything from the physical layout, the dress code, the manner in which people address each other, the smell and feel of the place, its emotional

intensity, and other phenomena, to the more permanent archival manifestations such as company records, products, statements of philosophy, and annual reports (p. 3).

Values also critically impact organizations' culture. Hultman and Gellerman (2002) offer several research-based outcomes identifying the relevance of value alignment with organizations.

According to a Gallup poll, profits are higher when workers believe their opinion matters; therefore, employees perform better when organizational values align with personal values. Values for trust and camaraderie increase shareholder value. Collins and Porras (1994) found that companies with core ideology (purpose and values) outperformed companies that did not work on the stock market. Value-based leadership increases job satisfaction and bottom-line performance (p. 10-11).

Reflecting upon cultural values, Schein and Schein would argue that what is meant by culture is the integration of rituals, values, and behaviors. When this integration evolves into a cohesive flow, it forms culture (Schein & Schein, 2016). Shared values create alignment for vision (Hultman & Gellerman, 2002). The values of an organization are typically aligned with its' goals. The founder and leader typically establish the organization's values, ranging from fun, relaxing, innovative, etc. The values represent the shared beliefs that influence organizational behavior, culture, and patterns (Schein, 1990; Eisenberg et al., 2007). Hultman and Gellerman (2002), highlight that the difference between terminal and instrumental values emphasizes instrumental values as essential to workplace culture. Terminal values serve a persons' purpose and dream, whereby instrumental values focus on self-actualization and self-esteem. "In the work environment, instrumental values focus primarily on four personal and social needs: mastery, contribution, self-respect, and acceptance" (p. 51). Basic assumptions are critical to the organization's stability.

According to Schein and Schein (2016), "the culture's basic assumptions are the deepest, often unconscious part of a group and are, therefore, less tangible and less visible" (p. 10). Basic

assumptions are the DNA of the culture and define the group. Because culture establishes the group's identity, it acts as an anchor for the organizations' survival (Schein & Schein, 2016). Enlisting additional voices into the study of organizational culture also reflects the relevant era concepts. Cameron and Quinn define culture as being reflected by what it values, the dominant leadership styles, the language and symbols, the procedures and routines, and the definitions of success that make the organization unique (Cameron & Quinn, 1999; Hultman & Gellerman, 2002). Organizational culture theory began as a system process and ultimately evolved to a human relations process. Organizational culture impacts organizational effectiveness.

### **Organizational Effectiveness Theory**

A thorough understanding of an organization or group culture must account for awareness and appreciation of its effectiveness. The theory of organizational effectiveness brings attention to the goals and strategies that design an organization or group, which often offers a critical and factual analysis of how effectively the organization operates. This research aims to understand and explore the amalgamation of elements comprising church organizational culture, senior leadership, and executive coaching. According to Boggs and Fields (2010), several studies of organizations in business and government have shown a relationship between organizational culture and organizational performance (see, for example, Cameron & Sine, 1999; Denison, 1984, 1997; Deshpande, Farley, & Webster, 1993; DiBella & Nevis, 1998; Hurley & Hult, 1998; Kotter & Heskett, 1992; Slater & Narver, 1996) (p. 306).

The leader-culture dynamic can significantly impact how the organization achieves the church's goals. Although organizational effectiveness carries a broad range of considerations for organizational research, theory, and practice, organizational effectiveness is the degree to which an organization achieves its goals – the very reason they exist (Daft, 2003). Measuring

effectiveness within an organization has been traditionally measured based upon plans, resources, and internal processes. They are measured by managers and top executives who more recently see customer delight and employee satisfaction as key effectiveness indicators. Furthermore, the stakeholder or constituency approach has most recently surfaced as organizations must consider stakeholder investment in the organizational outcomes (Daft, 2003).

The organizational theory, OCE (organizational cultural effectiveness), is beneficial in determining what corporate values, beliefs, and systems actually construct, nurture, and develop healthy organizational culture. Also, it analyzes the contributors to dysfunctional and toxic organizational culture. Furthermore, “ideas about improved quality of working life, better communications, employee involvement, and empowerment, for example, are routinely formulated in terms of their contribution to organizational effectiveness” (Tsoukas & Knudsen, 2005 p. 108). Conducting research on organizational culture and effectiveness utilizing CVF based on research from Ostreff et al. (2003) and reflections from a study conducted by Cameron et al. (2006), Hartnell et al. (2011) postulate,

One prominent perspective that emerged from organizational culture’s conceptual development (for a detailed review, see Ash-kanasy, Wilderom, & Peterson, 2000) is research on culture types. This stream of research illuminates’ culture’s substance or content and evaluates culture’s association with measures of organizational effectiveness (Denison & Mishra, 1995; Hofstede, Neuijen, Ohayv, & Sanders, 1990; Quinn & Kimberly, 1984). As a result, it addresses the proclamation that organizational culture is a crucial ingredient of organizational effectiveness (Denison & Mishra, 1995; Kotter & Heskett, 1992; Wilkins & Ouchi, 1983) and can be a source of sustainable competitive advantage (Barney, 1986) (p. 2).

Hartnell et al. (2011) research concluded that “at a broad level, results reveal that the CVF’s (Competing Values Framework) culture types are significantly associated with organizational effectiveness” (p. 2). Quinn and Rohrbaugh (1983) played a significant role in examining and



understanding organizational effectiveness. Recognition of this early work validates the concrete credibility of progress examination of effective measures.

Research on organizational effectiveness, therefore, continued by examining (CVF) in another organizational context. According to Gregory et al., (2009), “Quinn and colleagues later adopted the resulting competing values framework (CVF) (e.g., Quinn and Spreitzer, 1991, Cameron and Freeman, 1991) as a multidimensional framework to assess culture and organizational effectiveness across common dimensions” (Gregory et al., 2009, p.673). Cameron and Quinn would further detail the internal controls that nourish and present cultural values. According to Ohio State University (n.d.),

Cameron and Quinn (1999) have developed an organizational culture framework built upon a theoretical model called the "Competing Values Framework." This framework refers to whether an organization has a predominant internal or external focus and strives for flexibility, individuality, or stability and control. The framework is also based on six organizational culture dimensions and four dominant culture types (i.e., clan, adhocracy, market, and hierarchy). In addition, the framework authors generated an "Organizational Culture Assessment Instrument (OCAI)," which is used to identify the organizational culture profile based on the core values, assumptions, interpretations, and approaches that characterize organizations (Caffmeron & Quinn, 1999). (*An Organizational Culture Assessment Using the Competing Values Framework: A Profile of Ohio State University Extension*, n.d.)

Gregory et al.’s results concluded that “empirical evidence suggests that culture, as conceptualized by the CVF, influences an organization’s effectiveness (cf. Denison, 1984; Cameron and Freeman, 1991; Quinn and Spreitzer, 1991; Gregory et al., 2011). In the greater scope of research regarding organizational culture and organizational effectiveness, it has been found that aligned values, employee attitude, leadership relationships, and group culture all have a positive effect on employee performance which in turn impacts organizational effectiveness (Cameron and Freeman, 1991; Quinn and Spreitzer, 1991; Orstroff, 1992; Organ, 1997; Gregory et al., 2011). According to Schein and Schein (2016), “culture is pervasive and influences all

aspects of how an organization deals with its primary purpose, its various environments, and its internal operations...culture also covers mission, strategy, structure, and basic operational processes” (p. 11).

How then do scholars view goals in relationship to organizational culture? First, goals must be a cohesive function driven by people to ascend to the cultural phenomenon level. Second, organizational goals are people-centric and are a part of the lived experience of the group. “An organization exists when people interact with one another to perform essential functions that help attain goals” (Daft, 2003, p. 4). Third, organizational culture can change, improve, and evolve as leaders and managers align group values with organizational values, improving, changing, and changing organizational effectiveness. Brown and Harvey state that “to create a winning culture, managers need to adapt their managerial style, values, and goals to fit the changing demands of the environment” (Brown & Harvey, 2006, p. 72). As stated previously, organization culture is understood as the organization's values, artifacts, and assumptions (Schein, 1990; Hulman & Gellerman, 2002). When the group's values are aligned with the organization’s values, the direct link to organizational effectiveness improves and reflects the sociological stream of the culture.

Leaders-culture dynamics demonstrate the impact of leadership on organizations. Therefore, leaders can improve organizational effectiveness by focusing on employees' relationships, professional growth, strengths, work-life balance, and opportunities that create an organically healthy culture. Three key factors that attribute is: creating a vision for the future, developing a model for change, and rewarding change (Brown & Harvey, 2006). Two reasons an organization's performance reaches effectiveness are strategic thinking and culture-building by the leaders (Bass & Bass, 2019). Therefore, analysis of organizational culture and effectiveness

led this research toward aligning leadership theory within the contextuality of church organizational culture. What is leadership theory and how does it align with this research?

### **Leadership Theory**

An empirical study of the amalgamation of senior leadership, executive coaching, and the impact on organizational culture requires examining leadership theory in general, then asserting the findings specifically toward the Church. A critical component of organizational culture is its' people group. According to Daft (2003), "the key elements of an organization are not a building or a set of policies and procedures: organizations are comprised of people and their relationships to one another" (p. 4). Bass and Bass (2019), explain the impact of leadership on culture as a significant, multifaceted phenomenon.

Leaders create the mechanisms for cultural embedding and cultural reinforcement. Cultural norms arise and change because of what leaders attend to, their reactions to crisis, their role modeling, and their recruitment strategies. For Schein, the organizational culture is taught by its' leadership (p. 1210).

The mission, vision, goals, value systems, beliefs, etc., are insignificant. They must be implemented, honored, and advanced by the people of the group or organization.

Several resources for this research have explained that organizational culture and organizational effectiveness are authenticated and navigated by leaders, founders, top managers, and executives (Schein, 1990; Daft, 2003; Bass & Bass, 2009). As a result of these discoveries, laying the foundation for examining leadership theory and how leadership influence, style, and type impacts church organizational culture – a subject that this research addresses later in the study, is paramount. According to Schein (1990):

The strength and degree of internal consistency of culture are, therefore, a function of the stability of the group, the length of time the group has existed, the intensity of the group's experiences of learning, the mechanisms by which the knowledge has taken place (i.e., positive reinforcement or avoidance

conditioning), and the strength and clarity of the assumptions held by the founders and leaders of the group (p. 3).

What is leadership, and how is it framed within the structural context of leadership theorists? Significant intellectual and experiential contributions are historically invested into the definition, explanation, and development of leadership and its' practices and theories. According to Hackman and Johnson (2009), "James MacGregor Burns, the scholar attributed with founding contemporary leadership studies, leadership is one of the most observed and least understood phenomena of Earth" (p. 10). Throughout history from 1900-to 1990, which included hundreds of definitions of leadership (Northouse, 2019) and countless books and articles, four primary themes of leadership emerge (1) leadership is who you are (2) leadership is about how you act (3) leadership is about what you do (4) leadership is about how you work with others (Hackman & Johnson, 2009).

Leadership theory and practice evolved through a series of scientific studies. The trait approach took center stage for many years, arguing that leaders were "inborn," meaning that all leaders are endowed with great capacity in the reflection of "super persons" or "gods."

According to Northouse (n.d.),

The theories that were developed were called "great man" theories because they focused on identifying the innate qualities and characteristics possessed by great social, political, and military leaders (e.g., Catherine the Great, Mohandas Gandhi, Indira Gandhi, Abraham Lincoln, Joan of Arc, and Napoleon Bonaparte). It was believed that people were born with these traits and that only the "great" people possessed them. During this time, research concentrated on determining the specific characteristics that differentiated leaders from followers (Bass, 2008; Jago, 1982) (p. 19).

The trait theory of leadership lost momentum to Daniel Katz's work, Father of the Skills Theory of leadership. After Katz (1995), completed first-hand observatory research on executives in their work environments, he finalized that leaders acting in administrative roles possess technical, human, and conceptual skills as trait qualities (Katz, 1995). Leadership and

management theory continued to trend from skills theory through many more beyond the scope of this research to discuss at length. Nevertheless, significant leadership theories became mainstream, such as the Path-Goal theory. Path goal theory has been researched over the years by many scholars. Research has concluded that path-goal theory of leadership focuses on followers, their performance, and methodologies of correlating work tasks to motivation (Hackman & Johnson, 2009).

In addition to the path-goal theory, other theories evolved, such as transformational theory. Transformational leadership is popular in literature and modern leadership circles. Transformational leadership has its' roots in political sociology and focuses on changing people through relationships. According to Northouse (n.d.), "As an essential approach to leadership, transformational leadership began with a classic work by political sociologist James MacGregor Burns titled Leadership (1978). Transformational leadership is a process of transforming and changing people. It focuses on values, ethics, standards, and long-term goals" (p.163-164). Authentic leadership, servant leadership, and adaptive leadership are three more emergent leadership and management theories incorporated into corporate and religious leadership practices. Authentic leadership focuses on the leaders' genuine nature to explore weaknesses and open channels of communication that reflect new growth and leadership development. Furthermore, servant leadership is gaining popularity amongst many leadership circles abroad. According to Northouse (n.d.), "Servant leadership emphasizes that leaders be attentive to their followers' concerns, empathize with them, and nurture them. Servant leaders put followers first, empower them, and help them develop their full personal capacities (p.227).

Many leadership theories follow after that of servant leadership yet gained lesser exposure. Northouse offers several historical conceptualizations of leadership that imply its'

impact on organizations and followers, which is critical to the trajectory of this research and the impact on organizational culture, organizational effectiveness, and followers. He argues that one set of definitions views leadership as the “focus of group processes.” The leaders are at the center of group change, activity, and embodiment from this lens. Another set of definitions conceptualizes leaders from a personality perspective, meaning leadership requires unique traits and characteristics. Others define leadership from a power relationship stance, focusing on leaders and followers. Some view leadership conceptually from a skills process that focuses on the skills for effective leadership. Finally, others view leadership as a transformational process that motivates followers to achieve higher personal and professional development (Northouse, 2019). Each lens of leadership conceptualization demonstrates leadership impact on organizational culture, followers, effectiveness, productivity, goals, vision, etc. Thus, leadership is essential for health, vibrancy, and sustainability of the organization culture.

### **Summary of Theoretical Framework**

The theoretical constructs of this study are predicated upon empirical research of organizational and leadership theory contributions. The combined impact of organizational culture theory, organizational effectiveness theory, and leadership theory inform the research’s analysis, method, and conclusion. As identified in this chapter, organizational culture is critical to performance, effectiveness, and employee productivity. As organizational leaders relate with employees from a human relations model, employee value metrics are met, healthy attitudes emerge, and sustainability becomes organic. In addition, this research concludes the relevance of organizational effectiveness and the leader’s impact on its’ outcomes. The culture and effectiveness of an organization can be observed through the meta-analysis of CVF (competing values framework) and cultural analysis of developmental, rational, hierarchical, and balanced

data sets. Both theoretically and practically, leaders are centric to the values, artifacts, basic assumptions, stakeholders' rewards, and customer satisfaction of organizations. Leaders influence follower relationships, morale, attitude, value, etc. As leaders focus on follower values and align follower values with group values, organizational culture, effectiveness, and health improve. Organizational climate is sociological and points to how followers feel about the organization. Leaders influence their environment through critical decisions and interpersonal behavior (Van Muijen, Koopman, et al., 1992; Bass & Bass, 2019).

### **Related Literature**

This research also accounts for related literature that provides further critical investigation to the study. Related literature provides depth and additional credibility to empirical research. It offers additional insight from proven scholarly sources and brings additional cohesion to the literary framework of the study from existing literature. Significant related literature supports the context of church organizational leadership and is essential to this study's methodology. In the theological literature, the researcher investigated Old and New Testament models of leadership, biblical servant leadership, and the leadership of Jesus. Building upon a critical analysis of literary support, the researcher also investigated theories that support this study including organizational culture theory, leadership theory, and organizational effectiveness theory. To this end, additional support is analyzed through the related literature which addresses the fundamental context of this critical analysis by highlighting the context of church setting. Therefore, the related literature addresses church organizational culture and executive coaching.

### **Church Organizational Culture**

Although much research has been contributed to the study of organizational culture, the extent of consideration given to church organizational culture and performance has been minimal at best (Boggs & Fields, 2010). Though spiritual in nature and religious in contextuality, churches are also businesses. Therefore, churches are organizationally structured to assimilate employees and volunteers through the professional levels of business engagement (Boggs & Fields, 2010) such as operational dynamics, legal proceedings, governing boards, customer-service, stakeholder engagement, social responsibility, operating system, technology, financials and taxation, managerial applications, follower-engagement, leader-follower dynamics, etc. Boss and Fields (2010) highlights this strategic, operational dynamic.

In one of the few studies of organization characteristics and church outcomes, Watts (1996) found a positive relationship between church growth and the presence of a culture that valued total quality management concepts such as teamwork and continuous improvement. In another study, Odom and Boxx (1988) found that larger and faster-growing churches made use of more formal planning approaches. Both of these previous efforts indicate that it may be possible to apply techniques that are typically used in business settings to understand better and improve church organizations (p. 306).

Therefore, organizational culture and performance must give significant attention, scrutiny, theorization, application, and strategic-forensic growth projection as corporate America and academia.

Churches benefit from the quality of examination for organizational development as corporations. An empirical approach to measuring organizational culture and performance in the church environment is through the Competing Values Framework (CVF). Research conducted in 2010 by Boggs and Fields utilizing CVF to measure the linkage between culture and performance in Christian churches used indicators covering four primary areas of the Balanced Scorecard: finance, constituent service, learning and innovation, and operational efficiency (Boggs & Fields, 2010). The outcomes confirm that “church leaders who are focused on



improving performance; which stated previously is directly connected to employee values, morale, attitude toward leadership, and valued opinion (Cameron and Freeman, 1991; Quinn and Spreitzer, 1991; Orstroff, 1992; Organ, 1997; Gregory et al., 2011), should focus on strengthening the culture” (p. 1).

Research on church organizational culture is extremely limited. Seminal and historical writing do, however, provide critical insights. Druker (1990), authored a book on the management of nonprofit organizations and included the church. As stated previously in this research, churches have similar business and professional practices as corporate America and academia. However, the church’s product is human beings (p. xiv). The three services that the Christian church offer, according to cited in Boggs and Fields (2010), relating to Williams (1992), are (1) outreach to the world, (2) worshipping God, and (3) edifying or maturing people (Williams, 1992; Boggs & Fields, 2010, p. 308). Though an organism by spiritual, biblical, and theological explicit and implicit contextuality, the Church is still an organization (service institution) with employees and volunteers. The linkage between organizational culture and performance, i.e., effectiveness, is equally transferrable into church business, administration of service, operation efficiency, constituent service, etc., as indicated in the meta-analysis of CVF. Based on Boggs and Fields (2010) research:

In order to effectively meet the needs of constituents, church leaders are increasingly called upon to analyze their organizations and consider how organizational norms and culture may limit the current performance of both church staff and volunteers. While churches do rely on volunteers to a greater extent than business organizations, much of the leadership within churches is provided by paid employees. These employees may experience aspects of organizational culture in the same fashion as employees in similar-sized businesses (Wood & Fields, 2007). Some previous studies have shown that it is possible to examine organizational culture within church organizations (Boggs, 2004; Odom & Boxx, 1988; Watts, 1996) (p. 4).

Like leadership in corporate America and academia, Church leadership is strategically situated within the church's historicity, team orientation, and authority to create, develop, and navigate the organizational culture (Schein, 1992; Gordon, 1985; Boggs, 2002). Biblically, the Apostles played critical roles in the culture of the New Testament Church (see Acts 4, Acts 6). Therefore, the historical, theological account of the Church's organizational culture and effectiveness as recorded in the book of Acts accounts for addressing the meta-narratives of the Cameron and Quinn (1999) CVF, i.e., finances, constituent services, operations, growth, and growth development, etc. More specifically, in the modified Boggs (2002) CVF, the study focused on the hierarchy, stability, control, efficiency, and dependability (Quinn & McGrath, 1985). Clan focused on climate, morale, teamwork (Quinn & McGrath, 1985). Market focused on efficiency and productivity (Quinn & McGrath, 1985). Adhocracy focused on new ministries and ways to grow and reach out, thus the reiterated importance of biblical servant leadership.

### **Biblical Servant Leadership**

The organizational culture of secular organizations can be defined as the beliefs, values, artifacts, group understandings, stories, architecture, agreed by the group as systems for problems solving, developing solutions, and ways in which every adapts (Schein, 1990; Fortado & Fadil, 2012; Daft, 2003; Hultman & Gellerman, 2002). Church organizational culture aligns in some ways with that of secular organizational culture; the difference is the church's historical, biblical, and theological purposes acknowledge God's sovereignty, Christ leadership, Great Commission, and biblical authority as the source of its' norms within the context of the culture. Organizational culture and performance can be gauged through the meta-analysis of CVF (Competing Values Framework) (Cameron and Quinn, 1999). Church organizational culture is measured through a modified CVF meta-analysis (Boggs & Fields, 2010). The values and beliefs

(love, mercy, compassion, acceptance, guidance, fathering, etc.) of church organizational culture members, though presumptuously similar to those of secular on the surface, are uniquely deep roots of expectancy in the Church. Therefore, how church leaders (“who”) practice their role (“what”) must reflect biblical, servant leadership (“how”).

Servant leadership (1970) is a model that suggests that influential leaders must be servants. This model is the most other-centric. It is noteworthy that theorists consider this model a "paradox." The concern is simultaneously being a leader and servant (Northouse, 2019). One might propose a reflection of the leadership of Jesus Christ at this juncture, identified as the Son of God in Hebrew and Greek Christian literature and The Bible. His followers consistently refer to him as servant and leader during His leadership. So far, the Jesus Christ model is the only model covering all the components of biblical servant leadership. Other definitions include Northouse' (2019),

Servant leadership emphasizes that leaders be attentive to followers' concerns, empathize with them, and nurture them. Servant leaders put followers first, empower them, and help them develop their full personal capacities. Furthermore, servant leaders are ethical and lead in ways that serve the greater good of the organization, community, and society at large (p. 227).

Servant leadership reflects the reality of a growing diversity of followers and a shift in theory focus; it does not include the universal acceptance of love. By its complete empirical and theoretical evolution, corporate America, academia, industry, society, and community have grown more diverse, global, and internationally interdependent.

Advancements in technology, science, education, manufacturing, politics, and more widened the view of leadership from leader-centric to follower-centric. Jesus Christ is the most excellent example of servant leadership (Matt. 20:25-28; Mark 10:41-45; John 13:1-17).

“Christian leaders must be countercultural and lead with a servant-like mentality” (Kostenberger & Crowther, 2017, p. 482). Church leaders must demonstrate an authentic, intimate walk with

God and in Christ to reflect the leadership of Christ and that of the Apostles who established and developed the New Testament Christian church. “A biblical image that is the most common and dominant for leaders is that of a servant” (Malphurs, 2003, p. 33).

Patterson (2017) brings significant understanding and examination to the concept of biblical servant leadership from the explanation of 1 Peter 5:1-5. “Biblical servant leadership stems from the lens of serving followers rather than lording over them. In describing leadership in the early church, Peter places the shepherd positionally (unto you), among the believers (1 Pet. 5:2) rather than over the believers” (p. 80). Patterson (2017) also argues for this model of leadership. He claims that the “Good Shepherd” loves the sheep to the extent that he will die for them.

This type of leadership is the degree to which God is calling leaders to serve his heritage, and it is to this degree that he contrasts the selfish use of people for gain with the transformational serving of people to whom the leader is called to build up (p. 81).

Biblical servant leaders are Christian leaders possessing capabilities and capacities and influencing people in the direction of God’s will and purpose for them (Malphurs, 2003, p.74-76). Biblical servant leadership is being in oneness with the church community as an example of Christ's “oneness” with the Father. In representing this particular oneness as a servant of the community, Patterson (2017) expounds the concept for the reader quoting from the words of Jesus himself. Jesus says, “I am in the Father, and the Father is in me.” The oneness passage describes the Godhead and the church as being “in” (14:20) one another. Thus, the elder (Christian leader) is a part of, drawn from, and serves in the community without referencing the hierarchical term “over” others (p. 2).

Christian leadership involves merging the fundamentals of organizational behavioral theory with the truths of the Scriptures. The process allows Christian leaders to maximize the

decision-making process that positively impacts their organization while bringing glory to God. “Although there are a variety of definitions and theories regarding the nature of leadership, one thing seems clear: leadership involves decision-making” (Serrano, 2018, p. 10). The fundamental characteristics of Christian leadership are to be (1) Word-centric, (2) people-centric (3) love-centric (Kostenberger & Crowther, 2017). Servant Leadership Theory (SLT), though birthed from the root teachings of Christ in Scripture, is devoid of the developmental Christian doctrines applicable to the context of leadership in church organization culture. One of the issues of servant leadership is searching for the wisdom to discern right from wrong in serving the people. This approach is wisdom with practical applications, and today it would be called ethics. However, it is not just business ethics with cultural contingencies; it is biblical ethics in knowing the difference between right and wrong and using that wisdom properly (Crowther, 2018).

Biblical servant leadership integrates making disciples of Christ.

The theological implications of discipleship toward the betterment and success of Ecclesial leaders cannot be understated. The need for discipleship within an organization-organism such as the church remains imperative for the global church community (Boyer, 2019, p. 6).

In addition to discipleship, biblical servant leaders practice humility, love, character, and credibility (Malphurs, 2003; Peeler, 2017). According to Blackaby (2001), the primary role of spiritual leadership is not to achieve numerical success or achieve perfection but to “take people from where they are to where God wants them to be” (p. 127). Therefore, biblical servant leaders emulate the character of Christ. Malphurs offers a list of Christian leadership traits, i.e., character, integrity, competence, clarity of direction (wisdom), communication, conviction, courage, care, composure, and credibility (Malphurs, 2003). He argues that “the first ingredient for building leadership credibility is character. Godly character is the foundation of Christian leadership, the essential quality element” (p. 56). He equates character with integrity and

suggests that most followers look for character and integrity. According to Hannah and Avolio (2010),

To date, the academic community has provided practitioners with a minimal set of theoretical models and tools with which to develop leaders of character. The most prevalent models for character or moral development have focused primarily on aspects of cognition or judgment, most typified by Jean Piaget (1932/1965), Lawrence Kohlberg (Kohlberg, 1981; Kohlberg & Candee, 1984), and Gilligan's (1982) models of cognitive moral development, and James Rest's (Rest, Narvaez, Bebeau, & Thomas, 1999) four-component model (p. 292).

Leadership theories have taught skills, behavior, style, and many other fundamental traits in its' definition of effective leadership. However, not enough emphasis has been placed on the need to possess, preserve, and promote character. Various leadership theories are sprinkled with attributes of this definition of character leadership, such as transformational and servant leadership (Northouse, 2019). Still, none have focused on leadership character like biblical servant leadership. Examining several theories will demonstrate the absence of this definition of character in the model. The democratic leaders involve followers, open communication, solicit input, focus on interaction, reward good, etc. Autocratic leadership sets goals individually, practices control, dominates, rewards and punishment centered, practices poor listening skills, etc. (Northouse, 2019).

The laissez-faire leader is absent in the follower-leader relationship, provides little feedback, avoids conflict, is superficial, and allows employees to set the policies (Hackman & Johnson, 2009). Trait leadership suggests that individuals are born with leadership effectiveness. The traits include intelligence, self-confidence, determination, integrity, and sociability (Hackman & Johnson, 2009; Northouse, 2019). Skills leadership (1955) consists of three primary skills in which various subsets of skills follow. The three primary skills are technical, human, and conceptual (Hackman & Johnson, 2009; Northouse, 2019).

The situational leadership (1967,69) approach is based on the leaders' ability to diversify leadership based on follower needs. It consists of four styles (high directive – love supportive; coaching; high supportive – low directive; and low supportive – low directive) designed to match the leadership to the competency and commitment of followers (Hackman & Johnson, 2009; Northouse, 2019). Path-goal leadership (1970 -74) characterizes influential leaders as motivating followers to accomplish goals to improve performance and satisfaction. Path-goal suggests three leadership styles – supportive, participative, and achievement orientation (Hackman & Johnson, 2009; Northouse, 2019). As leadership finally focused more on followers, which opened up to the ideology of otherness, the leadership theory and practices became interpersonal and intrapersonal focused. As a result, human equity is as prominent as it should have been in times past.

Transformational leadership is a valuable form of leadership and is close to character leadership exemplified by Jesus Christ and biblical servant leadership. Transformational leadership (1978-92) has an extensive range of characteristics formulated when followers became a primary focus of leadership evolution. It is a break from power and focuses more on follower engagement. Bass and Riggio (2006) suggested that “transformational leadership's popularity might be due to its emphasis on intrinsic motivation and follower development, which fits the needs of today's workgroups, who want to be inspired and empowered to succeed in times of uncertainty” (Northouse, 2019, p. 163). Transformational leadership focuses on values, ethics, standards, followers, and long-term goals, both individual and organizational (Hackman & Johnson, 2009; Northouse, 2019). Again, this model is a close form of biblical servant leadership. However, it lacks love and discipleship. Biblical servant leadership is also transformational.

According to Blanchard, Hodges, and Hendry, four leadership domains are heart, head, hand, and habits (Blanchard, Hodges, & Hendry, 2016). These four domains directly correlate to a biblical servant leader's "transformational nature." Furthermore, they also interrelate with a leaders' ability to improve or erode church organizational culture.

When these four leadership domains are aligned, our perspective changes, we gain people's trust, communities develop, and the organization's culture is transformed. When these areas are out of alignment, our work is unfocused, relationships are broken, communities dissolve, and the organizations' culture is unhealthy and unproductive (Blanchard, Hodges, & Hendry, 2016, p. 35).

What is most affected by a lack of leader competency, character, credibility, courage, etc., is organizational culture. Thus, transformational executive coaching provides a distinctive leader developmental opportunity based on the current trajectory of leadership competency, character, and core values that might give a solution to aid senior leadership to acclimate to the unyielding external challenges of modern church demands. How then do the nuances of leadership coaching apply to leadership?

### **Executive Coaching**

Executive coaching has come to be a developmental and comprehensive approach to performance and professional acceleration. Yet, the idea of coaching has its' origin nestled steep in the historical concept of carts and chariots. According to Stern (2004), the origins of the word coaching come from the Hungarian village of Kocs. It depicts "the comfortable, covered, and wheeled wagon or carriage (koczi) first developed in Hungary to carry passengers through the harsh terrain while protecting them from the elements from their point of departure to their ultimate destination" (Hendrickson, 1987; Stern, 2004, p. 154). EC (executive coaching) is just one more evolution of the term where a coach helps take an executive from one professional point to another (Stern, 2004). Adeleye-Olusae (2008) gives the history of coaching beginning with its' inception in the 1940s and examines the introduction of executive coaching as a



professional developmental process. The research discovers that Christian leaders found coaching supportive and positive (Adeleye-Olusae, 2008). According to Stern (2004),

Executive Coaching is specific in its' techniques and methods, differentiates it from other forms of coaching, and suggests a set of perspectives, principles, and approaches needed to guide its professional practice. It also puts forth a set of core competencies for professional executive coaches (Abstract).

As stated in the introduction of the research problem, the church leaders must function as an administrative, operational, program development, team leading-professional; however, the seminary can benefit from the added support of executive coaching to prepare, equip, and develop senior church leaders. Therefore, the application of executive coaching must be afforded credence even credibility toward training Christian leaders on a grander scale. Laske (1999) points out the transformative nature of executive coaching on professionals and how it impacts lifespan maturity (Abstract).

Executive coaching is a growing discipline abroad. Executing coaching is a custom-tailored, individual training intervention utilized in corporations in several decades (Hall, Otazo & Hollenbeck, 1999; Smither et al., 2003; Joyce et al., 2009). Some researchers have broken the history of executive coaching into three phases. The first phase (1950 to 1979) was represented when a few professionals blended organizational development and psychological techniques in working with executives. The second phase (1980 to 1994) was increased professionalism and the beginning of standardized services. The third phase (1995 to present) represents increased publications and professional organizations for coaching. One of the organizations established in the third phase is the Professional and Personal Coaches Association, now known as the International Coach Federation. During the current period, demand for executive coaching has reached an all-time high, and it has come into fruition although it has been dated as far back as the 1940s (Joyce et al., 2009).

According to Stern (2004), “executive coaching is an experiential, individualized, leadership development process that builds a leader’s capability to achieve short and long-term organizational goals” (p.1). According to Joyce et al. (2009),

Kilburg (1996) defined executive coaching as a helping relationship between a managerial-level client and a consultant that follows a formally defined coaching agreement. In addition, Witherspoon and White (1996) described executive coaching as a personal learning process that focuses not only on interpersonal issues but on intrapersonal ones as well (p. 363).

Executing coaching has been historically primarily used interventive; however, there is a growing trend of executive coaching for career placement. According to the American Management Association (2008), 46% of North American companies use external coaching for executives (Joyce et al. 2009, p. 363). Coaches embody the specific, relational process of helping executives transform followers and reach organizational goals (Stern, 2004).

In the last 20 or so years, EC evolved as a recognized practice or methodology at the same time. Many other forms of coaching have also morphed into our organizational and personal lives. Personal coaching, career coaching, spiritual coaching, new leader coaching, team coaching, financial coaching, and many others have become popular. What differentiates EC most from these other forms of coaching is its dual focus on working one-on-one to develop the executive as a leader while also helping that leader achieve business results (p. 4).

Executive coaching effectively works with senior leadership, advancing leadership competency, accelerating learning, integrating new leadership, peak performance, and cultivating organizational transformation.

### **Summary of Related Literature**

The day-to-day efforts of church leaders to navigate the call of God and the call of applicable duty of church organization is a behemoth one. Ministry in our current American cultural context has changed, and pastors are subject to increasing demands for church management effectiveness (Anthony & Estep, 2005; Hicks, 2012; Porter, 2014; Tidwell, 1985; Turner, 2001; Wimberly, 2010; Smith, 2017). According to Costin (2018), “research in both

ministry (Clinton and Clinton 1997; Ford 1997; Rainer 1996; Rainer 1999b; Rainer 2001; Rainer 2005; Lifeway Research 2007; Stetzer and Dodson 2007) and non-ministry settings (Collins 2001; Conger 1992; Covey 2004; Goleman 1998; Hughes, Ginnett, and Curphy, 2006; Kouzes and Posner, 2002; Trompenaars and Hampden-Turner, 2001; Van Velsor and Drath, 2004; Yukl, 2006; Zenger and Folkman, 2002) strongly suggests that competent leaders generate genuinely positive impact in organizational life” (p. 20).

The literature review of this research has examined several critical literary trajectories that define the components of variables within the context of this study. First, the theological framework discussed the biblical theology of leadership. It yielded significant historical affirmation of God’s sovereignty over human oversight and the existence of leadership as and from a biblical origin. In addition, the OT identifies biblical leaders as “shepherds,” providing impetus for church leadership to lead as “under-shepherds” who attend to the flock of God – the Chief Shepherd. Furthermore, this research thus far identifies that the shepherd motif is consistent as a qualifier for leadership in both Old and New Testament literature. Also, this research finds that the leadership of Jesus Christ preempts leadership in the New Testament. From this lens, this study has highlighted that all subsequent church and Christian leadership should reflect Jesus’ model.

From this trajectory of thought and examination, pastoral leadership was birthed out of the Apostles' labors and inherited throughout church leadership over the years by divine order and spiritual empowerment from the Holy Spirit. Though the church does not supply goods and services as corporate America, it is a business whose service is caring for human souls. Although churches are religious, spiritual, and nonprofit organizations, they must manage staff and volunteer employment, values, and professional development. Therefore, must identify an

effective strategy and opportunity for pastors and church leadership to gain the skills that improve organizational culture.

The theoretical framework addressed the multiple units of thought surrounding organizational culture, effectiveness, and leadership theories. These theories identify the relevance of leaders' impact on the health and vibrancy of the organization, how employees identify and impact culture, and leaders' results of followers, performance, and effectiveness. Culture adopts various nuances, but the consensus is that culture reflects the group values, artifacts, beliefs, and assumptions to solve problems, create solutions, and create norms. Thus, organizational culture, effectiveness, and leadership theory provide a significant view for this study yet incomplete without critical related literature that supports the research findings.

The research necessitates a relevant study of other meta-concepts that support a firm knowledge base for this study. Therefore, the study has identified through observations and scholarly material that church organizational culture, church leadership, biblical servant leadership, and executive coaching content all provide pillars by which the theories of this study may firmly stand. From these related subjects, this research identified that historical data supports the lack of effort in church organizational culture, reinforcing the need for this work. Furthermore, church leadership affirms the managerial contextuality prevalent in secular and church settings. By comparison, we see that biblical servant leadership and corporate America defined servant leadership seek similar leadership attributes; however, church leadership identifies its' norms from the Bible, God, and its community values.

Given the demands on church leaders, executive coaching can provide the interpersonal, intrapersonal, competency, and transformational character advancements that leaders need to excel at organizational culture and effectiveness. Therefore, the research questions formulate

pathways to answers for this study. Consequently, it is paramount to ask 1) what are Christian church leaders' perceptions of how executive coaching impacts leadership effectiveness 2) how do Christian church leaders perceive executive coaching improves church managerial performance 3) what are church leaders' perceptions of how executive coaching improves congregational relationships 4) how do Christian church leaders perceive executive coaching influences administrative skillsets?

### **The Rationale for the Study**

The significance of this research helps to identify the gap in the study of the perception of executive coaching for senior church leaders on organizational culture. In addition, this study furthers the development of empirical research of church organizational culture, executive coaching for church leaders, and church leadership development. Finally, it offers additional support to the limited scope of study that Christian universities, church associations, and Christian leaders need to adequately train the next generation of church leaders. The rationale of this study is further supported by the gap identified in the literature.

### **The Gap in the Literature**

Currently, there is a gap in the research on the impact of executive coaching on senior church leadership. In addition, there is insufficient research on how senior church leadership impacts organizational culture after experiencing executive coaching. For example, Woodruff (2004), conducted a similar study on executive pastors' perception of leadership and management competencies for local church administrators. Woodruff's research, though examining perception of church leaders focused on the history and function of an evolving position titled, Executive Pastor, as a solution to pastor's struggle with administrative duties (Woodruff, 2004, p.2). Also, Simon (2006), conducted research on coaching models for

transformational training of emerging postmodern church leadership (Simon, 2006, Title Page). Although Simon (2006), addressed senior leadership, coaching, and church organizational culture, the author developed seminars as models to analyze coaching as training model for leaders. This research approach is distinctly unique from gaining leadership perception who had already gone through coaching.

Though this research does not intend to detail an extensive list of research similar to this study, an additional research reference supports the limited research finding. Subsequently, Adeleye – Olusae (2008), conducted research on the impact of coaching in general on Christian ministers rather than leadership/executive coaching for mid-to-senior leadership. Although building upon research on the coaching and church leadership topic, the researcher scope is limited to life coaching for Christian ministers in general (Adeleye – Olusae, 2008, Abstract) without the nuance of executive/leadership coaching for mid-to-senior level church leadership nor does it focus on church organizational culture. Additionally, there is limited research on church organizational culture. Furthering the argument of Boggs & Fields (2010), “very little attention has been given to the relationship of organizational culture and organizational performance results in a church environment” (p. 306). This research examined Christian church leaders’ perception of the impact of executive coaching on organizational culture. This study benefits church associations, senior church leadership, Christian universities, executive coaching firms, and nonprofit and corporate organizations.

### **Profile of the Study**

Leader influence on organizational culture and corporate performance have received significant study over the years. However, church leaders’ perceived impact of executive coaching on church organizational culture studies is limited. According to Boggs and Fields

(2010), “several studies of organizations in business and government have shown a relationship between organizational culture and organizational performance” (see, for example, Cameron & Sine, 1999; Denison, 1984, 1997; Deshpande, Farley, & Webster, 1993; DiBella & Nevis, 1998; Hurley & Hult, 1998; Kotter & Heskett, 1992; Slater & Narver, 1996) (p. 306).

The significance of this research is founded upon senior church leaders’ desire to perform at higher administrative and managerial levels of proficiency in a growing modernistic, global church culture. Costin (2008) identifies that “the average minister in a variety of ministry settings spends significant time performing an array of administrative tasks (Nauss, 1972; Nauss, 1974; Nauss, 1983; Boersma, 1988; Nauss, 1989; Nauss, 1994; Woodruff, 2004; Thomas, 2004), a reality for which many do not feel adequately prepared via their seminary training” (Burns & Cervero, 2002; Welch, 2003; Coggins, 2004; Costin, 2008, p. 22). According to Smith (2017), “Recent studies have begun to explore the need for management training for pastors (Harris, 2009; Hicks, 2012; McKenna et al., 2007; Porter, 2014; Turner, 2001; Smith, 2017, p. 2). Leader management effectiveness has proven critical to how senior church leaders examine their church organizational culture development and performance responsibilities.

The design and methodology of this study is a qualitative, phenomenological design. A qualitative method was chosen for this research because it allows for exploring leaders’ perception of executive coaching on organizational culture through the lens of their lived experience (Creswell, 2009). The experienced coaching participants are qualified to divulge their personal and professional conceptualization of how they invested growth and inflection points from coaching into the church organizational environment as effectively, administratively, managerially, and congregationally. “Phenomenological research is a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as

described by participants” (Creswell, 2009, p. 13). In qualitative research, the researcher utilizes practices such as collecting participant meaning, studying the context, or meaning of participants, validating the accuracy of findings, interpreting data, and collaborating with participants (p. 17).

This study examined leadership effectiveness, administrative, managerial, and congregational skills development points. Also, examining a metanarrative of how leaders perceived their coaching growth track influenced proficiency in each area. The following Research Questions guided this study: (1) what are Christian church leaders’ perceptions of how executive coaching impacts leadership effectiveness, (2) how do Christian church leaders perceive how executive coaching improves church managerial performance, (3) what are church leaders’ perceptions of how executive coaching improves congregational relationships, and (4) how do Christian church leaders perceive how executive coaching influences administrative skillsets?

In addition, the participants are currently or have previously been a part of a three (3) person executive team and play a vital role in the daily operation of the church’s mission. The mid-to-senior level managers for this study consisted of church organizational titles such as Senior Pastor, Apostle, Bishop, Executive Pastor, Elder, Deacon, Executive Administrator, Chief Financial Officer, and Overseer. This study utilized a purposive sampling (stratified randomization) methodology. According to Jones and Kotter (2006), “a stratified randomization procedure is a derivative of simple randomization in which the researchers take steps before selecting the sample to ensure that characteristics that are relevant for their study are adequately represented in the sample selected” (Jones & Kotter, 2006, p. 61).



The sample participants were middle to senior-level Christian church leaders who had experienced executive coaching. Subsequently, the sample group was chosen through the solicitation of emails and letters to organizations, etc., who then responded with a list of participants that fit the study group. The sampling strategy included invitations to over one hundred (100) mid-to-senior Christian church leaders to identify those who had experienced coaching for three-six months (3-6), with a three (3) month minimum to confirm fourteen participants for the study. The sampling procedure did not account for age, gender, or ethnicity. The phenomenological approach to this study also consisted of an interview methodology in which the researcher conducted the interviews. A purposive sample of participants who had executive/leadership coaching and serve in the middle to senior-level positions in Christian churches in American were interviewed to collect the participant meaning of the impact of executive coaching on organizational culture. Twelve church leaders with executive/leadership coaching were video interviewed by the researcher for up to one-hour to gain their perception of executive coaching's impact on organizational culture. In addition, a pilot study of two church leaders who met the criteria were initially interviewed to vet the relevance of the interview questions. The research methodology, data analysis, research findings as well as implication and conclusion follow in the remaining portions of this study.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

Chapter three discloses and communicates the research methodology. The reader will find a detailed description of the research empirical methodology and subsequent scholarly references to validate its' consistency with historical academic methods. In addition, the reader will find the problem addressed for the research, the purpose statement, the research questions, as well as the research design and methodology. Furthermore, the data collection process, data analysis, as well as subsequent information regarding instruments and tables are provided.

### **Research Design Synopsis**

This qualitative, phenomenological research explored and examined church leaders' perceived impact of executive coaching on church organizational culture. The study encompassed humanistic data collection to analyze the potential contribution of executive coaching on church leaders' influence on organizational culture. This qualitative study also examined how executive coaching and leadership influence organizational culture through the lens of administrative, managerial, leader effectiveness, and congregational relations. The primary investigator gathered data through open-ended survey questions, participant interviews, and observation during participant feedback of the perceived experience.

### **The Problem**

Seminarians and senior church leaders' desire to perform at higher administrative and managerial levels of proficiency in a rapidly changing and globally influenced postmodern church context. According to Smith (2017), "Recent studies have begun to explore the need for management training for pastors (Harris, 2009; Hicks, 2012; McKenna et al., 2007; Porter, 2014; Turner, 2001; Smith, 2017, p. 2). Costin (2008) identifies that "the average minister in a variety of ministry settings spends significant time performing an array of administrative tasks (Nauss,

1972; Nauss, 1974; Nauss, 1983; Boersma, 1988; Nauss, 1989; Nauss, 1994; Woodruff, 2004; Thomas, 2004), a reality for which many do not feel adequately prepared via their seminary training” (Burns & Cervero, 2002; Welch, 2003; Coggins, 2004; Costin, 2008, p. 22).

Leader influence on organizational culture and corporate performance have received significant study over the years. However, the perceived influence of a church leader’s executive coaching experience on church organizational culture and organizational performance is limited. According to Boggs and Fields (2010), "several studies of organizations in business and government have shown a relationship between organizational culture and organizational performance" (see, for example, Cameron & Sine, 1999; Denison, 1984, 1997; Deshpande, Farley, & Webster, 1993; DiBella & Nevis, 1998; Hurley & Hult, 1998; Kotter & Heskett, 1992; Slater & Narver, 1996) (p. 306). However, minimal empirical research is available to determine how church leaders who have received executive/leadership coaching impact and influence the trajectory, health, and vibrance of their organizational culture. Furthermore, only a few studies have examined the perceived performance outcomes on administration, management, leader effectiveness, and congregational relations resulting from executive coaching received by mid-to-senior church leadership. Boggs and Fields (2010) contended that “very little attention has been given to the relationship of organizational culture and organizational performance results in a church environment” (p. 306).

Leader management effectiveness has proven critical to how senior church leaders examine their church organizational culture development and performance responsibilities. Describing the “functional competencies” of Christian leaders, Robinson (2010), reflecting Barna Group, states,

Barna similarly provides a list of terms describing the *functional competencies* of a Christian leader: effective communication, identifying/articulating/casting

vision, motivating people, coaching and developing people, synthesizing information, persuading people, initiating strategic action, engaging in strategic thinking, resolving conflict, developing resources, delegating authority and responsibility, reinforcing commitment, celebrating successes, decision making, team building, instigating evaluation, creating a viable corporate culture, maintaining focus and priorities, upholding accountability, identifying opportunities for influence, relating everything to God's plans and principles, modeling the spiritual disciplines, and managing key leaders (p. 95-96).

Coaching has an intended professional purpose. According to Fischer and Beimer (2009), "The purpose of executive coaching can be characterized as providing systematic feedback to enhance professional skills, interpersonal awareness, and personal effectiveness" (p. 2). Executive coaching has evolved as a management training tool for church leadership. According to Farina (2015), "Coaching is just now beginning to gain momentum among church leaders. Melvyn Ming notes that the church is quickly learning that coaching holds excellent potential for the leadership development of next-generation leaders" (p. 69). Executing coaching is a custom-tailored individual training intervention utilized in corporations for several decades (Hall, Otazo & Hollenbeck, 1999; Smither et al., 2003; Joyce et al., 2009). In a quasi-experimental study of executive coaching on nonprofit EDs (executive directors) conducted by Fischer and Beimer (2009), the researchers discovered that:

First, executive coaching emphasizes issues and goals related to the executive's job performance. It focuses on the executive's general psychological attributes, which are more commonly associated with the traditional mentoring approach. As such, coaching emphasizes the development of professional skills, leadership, and interpersonal skills (p. 2).

In addition, Witherspoon and White (1996) described executive coaching as a personal learning process that focuses not only on interpersonal issues but on intrapersonal ones as well (Joyce et al., 2009). This study adds to the limited research on the impact of executive coaching for church leaders, church organizational culture, and church leadership managerial, administrative, and functional performance.

## **Purpose Statement**

The purpose of this phenomenological study was to explore the perceived impact of executive coaching on church organizational culture from middle-level and senior-level leaders in Christian churches in the United States. This study examined how/if executive coaching develops leadership, administrative, managerial, and congregational skills for church leaders. It also studied leaders perceived coaching growth track and how it influenced proficiency in each area. As previously stated, Bass and Bass (2009) explain the impact of leadership on culture as a significant, multifaceted phenomenon,

Leaders create the mechanisms for cultural embedding and cultural reinforcement. Cultural norms arise and change because of what leaders attend to, their reactions to crisis, their role modeling, and their recruitment strategies. For Schein, the organizational culture is taught by its' leadership (p. 1210).

Thus, the research questions specifically investigate what leaders think about their experience.

## **Research Questions**

**RQ1:** What are Christian church leaders' perceptions of how executive coaching impacts leadership effectiveness?

**RQ2:** How do Christian church leaders perceive how executive coaching improves church managerial performance?

**RQ3:** What are church leaders' perceptions of how executive coaching improves congregational relationships?

**RQ4:** How do Christian church leaders perceive how executive coaching influences administrative skillsets?

## **Research Design and Methodology**

The design and methodology of this study is a qualitative, phenomenological design. This study section communicates the rationale behind a qualitative, phenomenological approach. It summarizes the use of qualitative research design and describes the implementation process of this study. This design explored the perceived impact of executive coaching on organizational

culture for Christian church leaders in the United States. According to Creswell (2009), “qualitative research is a means of exploring and understanding the meaning individuals and groups ascribe to a social or human problem” (p. 4). In addition, data is collected in the participants setting and based on open-ended questions that create general to specific themes (Creswell, 2009).

A qualitative design was chosen for this research because it allowed for exploring leaders’ perception of executive coaching on organizational culture through the lens of their lived experience (Creswell, 2009). In addition, the experienced coaching participants are qualified to divulge their personal and professional conceptualization of how they invested growth and inflection points from coaching into the church organizational culture.

“Phenomenological research is a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by participants” (p. 13). In qualitative research, the researcher utilizes practices such as collecting participant meaning, studying the context, or meaning of participants, validating the accuracy of findings, interpreting data, and collaborating with participants (p. 17).

The phenomenological approach to this study consisted of an interview methodology in which the researcher conducted the interviews. A purposive sample of participants who have executive coaching and serve in the middle to senior-level positions in Christian churches in the United States were interviewed to collect the participant meaning of the impact of executive/leadership coaching on organizational culture. Twelve (12) church leaders with executive/leadership coaching were video interviewed by the researcher for forty-five to sixty minutes to gain their perception of executive/leadership coaching’s impact on organizational culture. The interviews assisted in identifying general themes to integrate into a coding process

to get more specific themes. Ballinger's (2000) research identifies survey research as a method of questionnaires and interviews.

According to Gall, Borg, and Gall (1996), survey research includes the methods of questionnaires and interviews. They state that survey research has the purpose of gathering information from participants in a sample group, either by a written or oral set of questions. The authors describe questionnaires as documents asking the same questions of all individuals included in the sample. They define interviews as “oral questions by the interviewer and oral responses by the research participants (p. 289)” (p. 99).

In addition, qualitative research data collection is highly predicated upon the researchers' strategic method of gathering experiential data related to the phenomenon. Significant to qualitative research is data collection. According to Liberty University Online Bookshelf of Creswell 2009,

Qualitative researchers collect data themselves through examining documents, observing behavior, or interviewing participants. They may use a protocol—an instrument for recording data—but the researchers are the ones who gather the information and interpret it. Therefore, they do not tend to use or rely on questionnaires or instruments developed by other researchers (*Liberty University Online Bookshelf: Research Design*, n.d., p. 180).

This research utilized a self-designed, expert coach vetted, outcome-based questionnaire as a set of questions to interview each participant in the study.

### **Setting**

The setting for the qualitative data collection occurred in the context of the participant's familiar settings. Due to COVID – 19 restrictions and preferences, participants experienced video interviews at church, ministry context, or their home office. The intent was to collaborate with leaders and staff in their organic ministry setting to identify realistic response engagement. Furthermore, it is critical to extract information from day-to-day operations to analyze and research the impact of executive coaching on organizational culture. Understanding the framework of each church leader's context included examining communicated cultural values,

norms, and beliefs; assessing communicated leader/follower relationship; and listening for communicated leadership competency.

### **Participants**

This study consists of mid-to-senior level church leaders who have experienced executive coaching and function as paid or volunteer staff of a Christian church. In addition, the participants were a part of a three (3) person organizational team and played a vital role in the daily operation of the church's mission. The mid-to-senior level leadership roles for this study typically consists of church organizational titles such as Senior Pastor, Apostle, Bishop, Executive Pastor, Elder, Deacon, Executive Administrator, Chief Financial Officer, and Overseer. The study utilized a purposive sampling methodology. The sample participants were middle to senior-level Christian church leaders who have already experienced executive coaching. Subsequently, the sample group was chosen through the solicitation of emails and letters to organizations, and phone calls to compile a list of participants that fit the study group.

The purposive sampling strategy included invitations to hundreds of potential participants seeking mid-to-senior Christian church leaders in order to identify those who have experienced coaching for six months, with a three (3) month minimum in an attempt to confirm twelve (12) participants for the study. A minimum of twelve (12) research participants actually joined in the study. "In survey research, investigators sometimes choose a sample size based on selecting a fraction of the population (say, 10%) or selecting a sample size that is typically based on past studies" (*Liberty University Online Bookshelf: Research Design*, n.d., p. 150). The sampling procedure did not account for age, gender, or ethnicity. Finally, the contributors of this study evaluated confirmations of participants.



### **Role of the Researcher**

This researcher has no professional or personal relationship with the participants of this study. Also, this researcher does not claim to approach this study with complete objectivity. Furthermore, this researcher has learned from empirical exploration and post-graduate leadership education that leadership significantly impacts followers and organizational culture. In addition, in full transparency, this researcher is experienced in executive coaching and assumes that it affects leaders' performance. Therefore, validation and researcher bias are critical elements of this study. The qualitative validation comprises details of each process step, member-checking of transcripts for accuracy, ensuring no drifts in code definitions, and detailed descriptions of themes. In addition, research instruments were approved and reflect questions that mirror historical empirical research on assessing coaching leaders and coaching significance. Finally, an expert panel of two coaches was consulted on this study to contradict any researcher bias (Creswell, 2009; Roberts & Hyatt, 2019).

### **Ethical Considerations**

The researcher obtained permission for all research involving human subjects from the Liberty University Institutional Review Board (Liberty University Online Bookshelf: Practical Research, n.d.). Liberty University IRB sets a high standard for the protection of human participants as communicated in its' records. According to the IRB Handbook,

Pursuant to the National Research Act (P.L. 93-348§212a) and 45 CFR 46.103, Liberty University (LU) maintains an Institutional Review Board (IRB) and has created a policy to govern its actions. At Liberty University, the IRB is charged with assuring the protection of the rights and welfare of human participants involved in research. Therefore, the IRB is required to review all research involving human participants prior to the conducting of any research. (*IRB Handbook - Institutional Effectiveness - Confluence*, n.d.)

In addition, the American Education Research Association views on ethics and integrity are highly regarded in this research study. For the AERA, “Education researchers adhere to the highest possible standards that are reasonable and responsible in their research, teaching, practice, and service activities. They rely on scientifically, scholarly, and professionally derived knowledge and act with honesty and integrity” (“AERA Code of Ethics,” 2011, p. 147). The 1979 Belmont Report requires that researchers follow ethical principles. The ethical principles of respect for persons, beneficence, and justice were applied to this research (Protections (OHRP), 2018). Participants of this research were treated as autonomous agents. Participants entered the study voluntarily and with adequate information and were protected from harm.

This researcher adhered to the policy and practice to do no injury, maximize possible benefits, and minimize potential harm. Each participant in this study was treated equally. Furthermore, this researcher did not attempt to examine beyond the researcher’s level of expertise and education. In summary, this researcher ensured protection from harm, administered voluntary and practiced Informed Consent, while honoring participants’ right to privacy and confidentiality regarding anything they might reveal about themselves. According to the AERA,

When informed consent is required, education researchers enter into an agreement with research participants or their legally authorized representatives that clarifies the nature of the research and the responsibilities of the investigator before conducting the research (AERA Code of Ethics, 2011, p. 180).

The data collection methods and instruments provided credibility, dependability, transferability, and validity to the study. These processes are also utilized in recognized empirical studies.

### **Data Collection Methods and Instruments**

The data collection methods and instruments are consistent with phenomenological research. This section informs the reader of the collection approach with subsequent details. It provides the necessary details needed to answer the research questions to include data derived

from the utilization of participant interviews, interview coding, IRB approval, ethical considerations, pilot group, tables, and procedures. Engaging this process began with data collection.

### **Collection Methods**

The data collection process consisted of a calculated and strategic effort to reach the target population. The outline below consists of a systematic approach to the collection method identifying organizations with a database of church leaders who have experienced executive coaching, and further steps of data collection approach.

- Through purposive sampling, church leaders were identified who had experienced executive coaching through contacting coaching organizations and denominational associations specifically the ICF (International Coach Federation), PHIPA (Potters House International Pastoral Alliance), CCN (Christian Coach Network) LifeWay, Convene, LFC (LifeForming Coaching), CNM (Church Multiplier Ministries), CCG (Church Counseling Group, and Southern Baptist Convention in addition to individuals in the industry.
- The researcher contacted potential participants through email, letter, and phone to extend an invitation to participate in the study.
- The researcher extended letters of explanation regarding the study and offered thanks to the participants for their involvement.
- The researcher obtained permission for the study through the Consent Form.
- The researcher conducted a pilot test of the interview questionnaire on two preliminary participants.
- The researcher submitted and co-examined the pilot test resulting from approved research stakeholders, i.e., dissertation supervisor, expert coach, and academic peers.
- The researcher gained approval to revise the questionnaire before proceeding with the study.
- The researcher administered/recorded interviews with participants for 45 minutes to one-hour using the approved interview questionnaire.
- The interviews were conducted by video as an option and complied with COVID-19 safety regulations.

- The researcher took additional written notes of participants' responses during the interview process.
- The researcher recorded interviews and transcribed interview data via video computer-based transcription software.
- The researcher submitted transcriptions of interviews to participants for accuracy check.
- The researcher reviewed and coded data transcriptions.
- The researcher addressed coding themes, etc. using MAXQDA Analytics Software.
- The researcher submitted study findings in table and figure formats within the study.

### **Instruments and Protocols**

Instruments are how qualitative researchers gather data for research results and knowledge. According to Liberty University Online Bookshelf of Practical Research (n.d.),

Qualitative researchers collect data themselves through examining documents, observing behavior, or interviewing participants. They may use a protocol—an instrument for recording data—but the researchers are the ones who gather the information and interpret it. Therefore, they do not tend to use or rely on questionnaires or instruments developed by other researchers (*Liberty University Online Bookshelf: Practical Research*, n.d., p. 181).

The instruments and protocols for this study were interviews, a pilot study, and open-ended questions; all of which are outlined below.

### ***Interviews***

According to Creswell, the qualitative approach to data collection fosters a participatory worldview, narrative design, and open-ended interviewing (Creswell, 2009). Therefore, this research utilized the qualitative interviewing process for data collection. The questions within the questionnaire reflect Creswell's (2009) approach on how to write interview questions. Interview questions should begin with what or how to convey an open and emerging design, focus on a single phenomenon or concept, and be open-ended (p. 130-131). The revised interview

questions, located in Appendix R, reflect the nature of questioning sought for approval in this research. They are consistent with coaching goals and the strategic trajectory of executive coaching outcomes as they reflect powerful questions, probing questions, open-ended questions, and professional development-based questions (Kimsey-House et al., 2009; Goldsmith & Lyons, 2006). This researcher also conducted a pilot study on the interview questions to refine and revise the questions.

### ***Pilot Study Group Procedures***

1. As a pilot study for the interview questions, a subset of two participants matching the criteria were audio/video interviewed for forty-five minutes to an hour using the Proposed Interview Questions in Appendix B.
2. A copy of the transcripts was given to the participant for accuracy and member-checking.
3. The data from the pilot study group interviews was coded through MAXQDA for themes, etc.
4. The data was reviewed by the PI and communicated to the Dissertation Supervisor during Follow-up Consultations to determine if the interview questions addressed the goal of the research questions.
5. Two interview questions were revised for more accurate alignment with the research question goals. The Revised Participant Interview Questionnaire has been identified as Appendix R in this study.
6. The results from the pilot study i.e., revision of interview questions is noted throughout the research findings.

Additional details learned from the Pilot Study have been outlined below in the Survey Questionnaires section of this study.

### ***Survey/Questionnaires***

The research data collection process consisted of conducting a pilot test to refine and revise the interview questions. This researcher gained feedback from an expert panel comprised of two executive coaches with extended experience in the coaching industry (1) to establish a

researcher-designed questionnaire's face and content validity, (2) identify the adequacy of the interview questions from a coaching lens as well as additional feedback as described further in the study. The following details outline the expert panel, in which was previously stated, comprised two expert coaches. For this research, the actual names of the expert coach panel remain anonymous and pseudo names substituted. The expert panel process, request, and feedback included:

- The researcher identified ICF certified coaches with extensive background in coaching as well as experience teaching postgraduate coaching curricula.
- The researcher contacted a vetted professional coaching organization via email to request assistance in the study.
- The researcher identified two coaches with a professional coaching organization who participated in viewing and analyzing the interview questions for feedback.
- In addition, the researcher requested the senior expert coach who is a university faculty professor and Executive Vice President to give additional feedback on the methodology, data analysis and findings.

The appropriate researcher data was sent via email to the expert coach panel. Below are responses from the expert coach panel with additional feedback noted in the research findings:

- Great perseverance in getting the 14 onboarded for the study.
- Good mid-course correction in changing the wording of the two questions.
- Good pivot on use of the title changes from Executive to Leadership coaching.
- Good design safeguards in your research models.
- Creative use of the coded analysis tool.
- Timely tie into the research on the need for training church leaders in areas of management.

Appendix B provides the initial interview questions for the pilot study and expert panel process and Appendix R provides the revised version. The protocol and research questions of

this strategy align with the approach. The researcher was the primary interview conductor. Participants in the research were interviewed after the researcher received a consent form and confirmed the interview date and time at the participants' place of choice. The video platform Zoom was employed to conduct the interviews. Participants engaged in a forty-five-to-sixty-minute audio/video interview. This approach placed the participants in their natural organizational setting and allowed for an organic response; in addition to consideration for COVI-19 restrictions.

The following information, Table 1, details the fundamental relationship between the research questions for this study and the interview questions to further validate the research study's trustworthiness. Research Questions in the left column of Table 1 are answered by examining the responses and codes from the Interview Questions in the right column of Table 1. The numbers for the Interview Questions communicated which IQs answer a correlating RQ.

**Table 1**

*Research & Interview Question Congruence*

<b>Research Questions</b>	<b>Interview Questions</b>
RQ1: What are Christian church leaders' perceptions on how executive coaching impacts leadership effectiveness?	3. What was the intended purpose of your executive coaching? 4. What strategic professional performance goals did you accomplish, or did your stakeholders set out to achieve through executive coaching? 5. Describe your intrapersonal/inner-core (character and core values) transformation, if any, through the coaching experience? 9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? 13. How did coaching make a difference in your interpersonal/relationship skills?

<p>RQ2: How do Christian church leaders perceive executive coaching improves church managerial performance?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?</p> <p>7. How did you apply your growth, if any, in skill to church and team management duties?</p> <p>9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture?</p> <p>10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching?</p> <p>11. What organizational changes, if any, were improved by your executive coaching?</p>
<p>RQ3: What are church leaders' perceptions of how executive coaching improves congregational relationships?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?</p> <p>9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture?</p> <p>10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching?</p> <p>11. What organizational changes, if any, were improved by your executive coaching?</p> <p>13. How did coaching make a difference in your interpersonal/relationship skills?</p> <p>14. Describe the type of feedback, if any, that you perceive you received from congregational followers after executive coaching?</p>
<p>RQ4: How do Christian church leaders perceive executive coaching influences administrative skillsets?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?</p> <p>7. In what ways did you apply your growth, if any, in skill to church and team management duties?</p> <p>11. What organizational changes, if any, were improved by your executive coaching?</p> <p>12. How did coaching make a difference in your administrative performance?</p>





## Procedures

The researcher first applied and gained permission from the IRB to conduct this study.

According to Liberty University Online Bookshelf version of Practical Research (n.d.),

As a researcher, you will need to apply with the IRB that contains procedures and information about participants so that the committee can review the extent to which you place participants at risk in your study. In addition to this application, you need to have participants sign informed consent forms agreeing to the provisions of your study before they provide data (*Liberty University Online Bookshelf: Practical Research*, n.d., p. 91).

Once approved by the IRB, the research began, under the supervision of the dissertation committee. First, participants were recruited by contacting coaching organizations specifically the ICF (International Coach Federation), LFC (LifeForming Coaching), and CCN (Christian Coach Network). In addition, the researcher solicited LifeWay, Southern Baptist Convention, Church Multiplier Ministries, and Center Counseling Group to identify church leaders who have experienced executive coaching. Then, once a partnership was formed with the organizations through submitting a letter, discussing the research, and obtaining referrals, the participants were contacted via letter, email, and phone calls. Finally, a letter of explanation was sent to the participants regarding the study and gratitude for participation.

A Letter of Consent Form was obtained to continue in the study. Afterward, appointments were scheduled for each participant to engage in a questionnaire-based interview. The survey questionnaire comprised fifteen executive coaching-related questions vetted by a two-party expert panel comprised of two season professional coaches both of which teach and train coaching at the university postgraduate level. As stated previously, the expert panel was asked to examine the interview questions to identify if they were structured to expose participant growth and development through powerful, probing, and open-ended questions. The questions were designed to specifically answer research questions (RQ) 1-4 (Table 1). The questionnaire

underwent a pilot test by individuals who fit the criteria for this study. Consequently, a pilot interview was conducted with two church leaders who have experienced executive coaching. Video interviews with audio recording and interviewer notes were used to evaluate the interview instruments' face validity and construct validity.

Each study participant was engaged in a forty-five minute to one-hour video interview by the researcher, using an approved survey, pilot-tested questionnaire. During the interviews, the researcher also recorded reflective responses to the participants in writing. Participants were instructed that discussions should be comfortable for authentic feedback. The researcher understands that the “researcher’s presence may bias response and not all people are equally articulate and perceptive” (Creswell, 2009, p. 179). The researcher utilized empirically based interview protocol, i.e., instruct the interviewee, ice-breaker questions, subset questions, probe questions, space for recording response, and final thank you statement (Creswell, 2009).

To safeguard data, the data was shared immediately with participants and stakeholders and is stored for at least five years in a cloud-based account and physical location (*Liberty University Online Bookshelf: Practical Research*, n.d., p. 89). The information is also kept in a secured file at the researchers’ location and copied and scanned to a secured cloud platform. Finally, after five years, the data will be discarded by deleting files and shredding documents (Creswell, 2009, p. 91). A guarantee of confidentiality was given to each participant. Furthermore, they were assured the safety of anonymity. Pseudonyms were used to protect the confidentiality of each participant in the coding and finding sections of this study. According to Creswell (2009), “all participant’s names were disassociated during coding and recording processes” (p. 91).

## Data Analysis

Data analysis provides for critical observation of the retrieved information and offers microscopic observations for recording. According to Liberty IRB (n.d.), “The process of research involves emerging questions and procedures, data is typically collected in the participant’s setting, data analysis inductively builds from particulars to general themes, and the researcher makes interpretations of the meaning of the data” (*Liberty University Online Bookshelf: Practical Research*, n.d., p. 4). The organization and analysis of the data for this research was formatted in the proper qualitative research methodology, as Creswell (2009) indicated. Analyzing the data required ongoing reflection, analytical questions, and writing memos throughout the study. The data was collected and analyzed for various themes, meaning units, and essence descriptions (Creswell, 2009). An analysis summary of the data collected is outlined below in this study.

### Analysis Methods

Analyzing the data for this study consisted of transcribing all data using audio transcription software, Microsoft Office 365 Transcribe. The data was then arranged and sorted appropriately. The data was coded and recoded for accuracy. The coding process was conducted using MAXQDA Analytics Software. Then, the data was reviewed and read to get a general sense of the overall meaning. The data was also examined for interrelating themes and descriptions from coding and recoding. According to Creswell (2009), “coding is the process of organizing the material into chunks or segments of text before bringing meaning to information (p. 186). The coding interpretation looked for expected codes, surprising codes, unique codes, and theoretical codes as defined by Creswell (2009). Furthermore, the interpretation and validation allowed for emerging codes or some combination of emerging and predetermined

codes (p. 187). The data was interpreted for “lessons learned” and meaning. The coding process required compiling and examining codes/themes to identify a small number of the most repeated themes for feedback to the research questions. The research results were then presented in a table format within the study’s findings.

### **Trustworthiness**

Validity is critical to research and is established in qualitative research through a process of establishing trustworthiness. Trustworthiness is based on determining whether the findings are accurate from the researcher's standpoint, the participant, or the readers of an account (Creswell & Miller, 2000). The terms that proliferate in the qualitative literature that addresses trustworthiness include credibility, dependability, confirmability, and transferability (Creswell & Miller, 2000), and it is a much-discussed topic (Lincoln, Lynham, & Guba, 2011; *Liberty University Online Bookshelf: Practical Research*, n.d., p. 199). The trustworthiness of this study was developed through validity and reliability processes for qualitative research. This research:

- Utilized checking transcripts – transcripts were reviewed ongoingly.
- Avoided drifts in the definition of codes – constantly comparing data and themes.
- Utilized triangulation – reviewing various data sources, i.e., transcripts, codes, and interviewer documents.
- Member-checking – participants received final reports and had access to follow-up interviews to address any discrepancies.
- Used peer debriefing – a sitting Ph.D. in psychology and Doctor of Ministry professor, Ph.D. in Business Administration executive, and an Expert Coaches were consulted to review and ask questions about the study.
- Outside auditor - an external auditor, who is a sitting Ph.D. in Psychology and Doctor of Ministry, clergy, and university faculty was consulted for objective assessment of the study.

### *Credibility*

Initial credibility for this research was defined using approved survey questions and questionnaires by the Dissertation Supervisor, and an expert panel was utilized to review and comment on the interview questions. According to Roberts and Hyatt (2019), the credibility and dependability of an instrument are “the degree your instrument measures what it purports and can be accomplished by an expert panel to review interview question” (p. 149). Credibility for this research has been established through results derived from conducting a pilot test of a group that meets the same criteria as the target population of this study (Roberts & Hyatt, 2019). The pilot process also reveals that due to the recent evolution of nuances to coaching leaders, "executive" coaching is relatively new terminology in church settings. From the pilot process, leaders who have met the criteria, i.e., mid-to-senior level leaders in Christian churches, less identify with the term "executive" but more identify with the term "leadership" as it relates to the communicated brand of coaching i.e., "executive coaching" vs. "leadership coaching". Though the pilot candidates experienced executive coaching as executives and leaders in the church, the term is not as common as in corporate settings. Thus, during interviews, participants were allowed to use the two words interchangeably.

Furthermore, Question 13, based on interviewee feedback required clarification. The question states, "What organizational challenges, if any, were improved from your executive coaching?" The researcher revised the question as follows: "What existing organizational challenges, if any, did your executive/leadership coaching exposure or equip you to resolve?" This revision, though subtle, still examines how coaching helps resolve existing issues, and was reworded for more clarity and does not technically present a new question. In addition, Question 15, based on researcher observation of the interview request to restate the question at least twice,

needed slight modification. Part A of the questions asks, "What new cultural values, if any..." However, "cultural" was too vague for some participants and needed modification. Based on this, the researcher added the word "organization" to the "cultural values" phrase to concentrate the question around organization concepts and not social value concepts. The researcher revised the Interview Questionnaire, shared the revision with the Dissertation Supervisor and continued to interview the actual Research Group.

The instrument for this study reflects common coaching language between a coach and client. In addition, the research clarified any investigator bias to this study. Bias clarification is included under ethical considerations of this study and has been clearly articulated by the researcher. Furthermore, this researcher presented negative or discriminate information such as contradictory themes or information that contradicts the general perspective of the study to augment full transparency. Finally, for full transparency, the researcher is an ICF Coach, Certified Master Executive Coach, Certified Professional Coach and carries a Master of Organizational Leadership and Coaching with over eleven (11) years of coaching experience.

### ***Dependability***

The credibility process aided in establishing the dependability of this study. Using an expert coach panel and pilot testing also advanced the dependability because they support the conclusion (Robert & Hyatt, 2019). Also, the dependability of this research is established in the clear and concise detail of the research methodology, data collection, data analysis, and coding processes. In addition, this research confirmed dependability by using peer debriefing and triangulation of data sets from assessments. The researcher further established dependability by submitting the interview questions, data analysis, coding/themes reports, and graph/table

outcomes to two professional expert coaches of Lifeforming Leadership Coaching for evaluation and dependability of the methodology and outcomes.

After reviewing the material, Dr. R., and Dr. T. (pseudo-names), the expert coach panel, submitted feedback stating,

The dissertation work presented by Jerrell Stokley exceeds my expectations for thoroughness in design and execution. In addition, it clarifies and services a distinct need in church leadership that can be followed up with programs, resources, and continued research in the next decade. I highly commend him and his committee for this contribution” (Dr. R, personal communication, February 2, 2023).

At the conclusion of the data coding and analysis process, Peer Debriefing was also conducted on the study. A colleague and PhD in Business Administration, Senior Executive for Schneider Electric, and executive volunteer staff member for a local nonprofit, Dr. Q., (pseudo-name), reviewed the data analysis methodology. Upon conducting a peer-debrief of the interview questions, data analysis, coding/themes reports, and graph/table outcomes, the peer debriefing revealed,

This is a great research topic. After reviewing the themes that emerged from the research, I noticed that coaching skills was a reoccurring theme. It is interesting that receiving coaching increases one’s ability to coach others, which makes sense. The interview questions left room for further discussion, which is great because that gives you an opportunity to ask pertinent follow-up questions. Great development of interview questions. I can see how the interview questions allowed you to gather information needed for answering the research questions. (Dr. Q, personal communication, February 2, 2023)

In addition, the researcher examined the codes for congruency to the interview questions to identify value and if codes provided enough information to answer research questions as outlined in Chapter 1 and 3. Also, the researcher then drafted tables and charts to provide further insight into the outcomes which are discussed further in the Data Analysis and Finding section of the study.



### *Confirmability*

According to Korstjens and Moser (2018), confirmability is “the degree to which other researchers could confirm the research study's findings. Confirmability is concerned with establishing that data and interpretations of the findings are not figments of the inquirer’s imagination, but clearly derived from the data” (p. 121). This research confirmability is determined by the historical, empirical support for the research methodology, as well as audit trail of traceable data collection and interpretation. Furthermore, the findings of this research are available for review by other researchers upon request.

The researcher interviewed each of the twelve (12) qualified participants via Zoom for forty-five minutes to an hour. For further confirmability, the researcher checked the transcripts to ensure that they did not contain critical obvious mistakes during transcription that would change the essence of the response (Creswell, 2009). During the interview, the researcher inscribed comments on an interview sheet for observatory needs, conceptualization of statements, and additional clarity. Then, the audio/video interviews were transcribed through the "transcribe" function in Microsoft Office 365. The researcher then uploaded both the transcription and audio file of each participant to MAXQDA Coding Software for theme coding. The researcher coded twelve (12) interviews first using InVivo Coding. Then, the researcher administered a second phase of using Descriptive Coding. The process resulted in 368 themes/codes. As a method of triangulation, the researcher added confirmability to the study by submitting the polished version interview transcript to the participants for member-checking accuracy process. The researcher communicated the deadline to the study participants requesting a response for any corrections. According to Creswell (2009),

Use member checking to determine the accuracy of the qualitative findings through taking final report or specific descriptions or themes back to participants

and determining whether these participants feel that they are accurate. This does not mean taking back the raw transcripts to check for accuracy: instead, the researcher takes back parts of the polished product, such as the themes, the case analysis, the grounded theory, the cultural description, and so forth (Creswell, 2009, p. 191)

Upon data coding completion using MAXQDA, the researcher drafted tables and charts to communicate the data finding as well as demonstrate the code to research questions congruency. After drafting the tables and charts, which are described in concise details, the researcher shared the entirety of the study with a nonbiased professor with a twenty-year career in academia who holds a PhD in Psychology and a Doctor of Ministry and also serves in clergy and university capacities for an external audit of the study (Creswell, 2009). The external auditor, pseudo-name, Dr. Jackson, submitted feedback of the study, which a summary has been presented here. Dr. Jackson's audit states,

Your dissertation advances a clear framework, both in terms of process and compositional approaches for your research design. Your paradigm is clearly stated, and the selected literature is certainly relevant. The logical progression of the discussion presents a clear understanding of the phenomena under examination. The ontological relevance of the work was well established in terms of the current state of reality for many pastors through Barna and other statistical and descriptive sources. My two greatest concerns are related to the absence of controls in terms of the executive coaching content and experiences of the participants and the sample size. A more comprehensive and persuasive discussion as to why it is unnecessary to standardize to some extent the executive coaching experience would be helpful. Finally, a pilot study consisting of two people and a sample size of less than 20 is additionally of some concern. This is noteworthy but not a major barrier. The hope is that the results will be easily duplicated, and the paradigm expanded to eventually identify which coaching experiences tend to yield favorable results. It is my sincere hope that more church organizations will readily invest in executive coaching (with defined components) for their current and prospective staff. The benefits not only in time management (which you clearly point out), mental wellness, and benefit to parishioners is inestimable. Thank you for tackling such a central topic made all the more urgent by the current state of pastoral duties post pandemic. In conclusion, this dissertation is a thorough and considerate study of the topic at hand and gives a perspective from relevant angles that encourage deep spiritual consideration and critical thinking. (Dr. Jackson, personal communication, February 20, 2023)

In addition, this study's "rich and thick details" solidify transferability (*Liberty University Online Bookshelf: Practical Research*, n.d., p. 209).

### ***Transferability***

Transferability of this study has been established through the "rich and thick" details of the study to include the descriptive narrative under the Demographic and Sample Data, Data Analysis, and Findings of this study. "Transferability is describing the research steps taken from the start of a research project to the development and reporting of the findings. The records of the research path are kept throughout the study" (Korstjens & Moser, 2018, p.121). This research establishes transferability for other churches, nonprofits, universities, coaching organizations, and corporate companies to examine leadership impact on church and corporate organizational culture. Furthermore, the transferability in this study conveys evidence to future coaching experts of the reality that nonprofit and church leaders, as well as culture, deserve and benefit from and want executive/leadership coaching. Other researchers can use this study to validate and build upon their research of church organizational culture. This study adds to the current research trajectory into leadership, organizational culture, church executive development, and how church leadership perceives the impact of executive coaching on their organizational culture.

### **Chapter Summary**

This chapter details the specific research problem in addressing church leaders' perspectives on how executive coaching impacts organizational culture. Furthermore, it describes the target population of mid-to-senior leadership in Christian churches with specific details that necessitate participant requirements. Also, this chapter has given a detailed account of this research methodology. It provided the reader with a detailed look at the qualitative research approach and the logical reasoning behind using it. In addition, the chapter established the

specific outline for data collection and data analysis. Finally, in this chapter, the researcher identified the use reputable coding software to select general to particular themes that establish information to answer the research questions.

Furthermore, this research has demonstrated the context of the setting for qualitative observations and interviews of the leadership target group. The triangulation method, coding approach, and credibility methods reflect empirical standings. In addition, each assessment and measurement tool has been communicated with details of the initial expectancy of using the material for research and analysis. The study reflects the IRB standards for research participant involvement. It outlines the interview question and willingly authenticated those questions under the scrutiny of an expert coach panel. Furthermore, this research has outlined its' purpose of "rich and thick" content and the researcher's advanced coaching background. In addition, it has articulated the validity use of an external auditor to provide an objective perspective of this study.

## **CHAPTER FOUR: ANALYSIS OF FINDINGS**

### **Overview**

The purpose of this qualitative, phenomenological study is to explore Christian leaders' perception of the impact of executive coaching on church organizational culture. The previous chapters of this research have described the research problem, discussed theological, theoretical, and relevant literature, and explained the research methodology. Chapter 4 communicates the protocol and measures for data collection, data source demographic with proceeding sample information, data analysis, findings for the four research questions, and an evaluation of the research design. The chapter presents the findings that emerged from the data collection and the four research questions addressed in this study.

### **Research Questions**

The relevant four research questions have been delineated throughout this study and are listed below for clarity. The four research questions of this study are as follows:

RQ1. What are Christian church leaders' perceptions of how executive coaching impacts leadership effectiveness?

RQ2. How do Christian church leaders perceive how executive coaching improves church managerial performance?

RQ3. What are church leaders' perceptions of how executive coaching improved congregational relationships?

RQ4. How do Christian church leaders perceive how executive coaching influences administrative skillsets?

The researcher applied the previous data collection methodology mentioned in Chapter 3 and has outlined the compilation of protocol and measures.

## **Compilation of Protocol and Measures**

The compilation of protocol and measure for this research includes data analysis for this study by identifying codes/themes from the collected data provided through qualitative interviewing of fourteen mid-to-senior level Christian church leaders. Two candidates comprised the pilot group while the remaining twelve comprised the data sample. As stated in Chapter 3, the researcher utilized MAXQDA Analytic Software, a reputable qualitative research coding software which allows for transcript, document, and data coding for themes, tables, and charts, etc. (Creswell, 2009). This chapter discusses the data collection process, demographic and data sample, tables and figure, data analysis, and data findings.

### **Data Collection Process**

The researcher devised a strategy to interview a total of fourteen (14) participants that fit the research criteria. Fourteen (14) interviews were conducted with two (2) interviews as part of the Pilot Group methodology. The researcher successfully initiated relationships with several coaching organizations, church associations, and denominations to gather data. The International Coach Federation (ICF) Vice President of Research and Data Science partnered with the researcher to distribute an interview request throughout the ICF Coach Database. The initial process required ICF to vet the research in alignment with the IRB for the researchers' intentions regarding validity of the research. In addition, the research problems and focus had to meet rigorous ICF conditions as "advanced research" to inform empirical study for the coaching industry. Upon meeting the condition for both, the ICF released a two-phase distribution approach via email to hundreds of Certified Coaches in their database soliciting Interview Participants on the researchers' behalf.

The researcher was able to successfully engage and interview six (6) participants who fit the criteria as mid-to-senior level Christian church leaders in the United States with at least three months exposure to a coaching agreement and participated in a three person staff at the time of coaching. Additional coach clients responded but did not exactly fit the criteria. In addition to the ICF, Lifeforming Coaching Institute agreed to partner with the researcher to send eighteen (18) invitations to pastors in their database who had received executive/leadership coaching. The Coach Trainer for Lifeforming Coaching Institute organized the participant search on the researchers' behalf. In addition, Church Multiplier Ministries provided significant partnership by introducing the researcher, via email, to additional participants which partnered to provide an additional four (4) participants to interview who fit the criteria. In addition, the Center Consulting Group, referred at least two (2) participants who fit the criteria. Lastly, PHIPA (Potter's House Ministerial Alliance) partnered with the researcher to identify participants as well. The researcher was granted permission to distribute a general request for participants via the PHIPA GroupMe App. The group consisted of 50-60 Christian leaders serving in mid-to-senior level leadership. The results provided two (2) candidates that fit the criteria and completed the interview process. The researcher was successful in procuring permission and access to interview 2 pilot participants and 12 primary participants for a total of 14 interviews. The Interview Transcripts can be found in Appendix P of this study.

### **Demographic and Sample Data**

The study utilized a purposive sampling methodology. The sample participants are middle to senior-level Christian church leaders in the United States who have experienced executive coaching. The purposive sampling strategy included invitations through email, phone, and mailed letters to over several hundred mid-to-senior Christian church leaders,

derived from coaching organizations, church associations, ministerial alliances, and individual referrals, to identify those who have experienced coaching for three-six months (3 to 6), with a three (3) month minimum to confirm twelve (12) participants and two (2) pilot group participants for the study. The demographics of the sample group provide details regarding leadership duration, current occupation, age range, gender, race, education, and geographical location.

Each participant in the study met the criteria of a mid-to-senior level church leader with three (3) to six (6) months exposure to a coaching program and serving on at least a three (3) member leadership/administrative team. In addition, each interview participant also served in a leadership position reflective of one of the identified roles of this study to include Deacon, Executive Pastor, Senior Pastor, Executive Church Volunteer, Elder, Bishop, and Overseer. Furthermore, each participant served in a Christian church in the United States.

As previously mentioned, for the sake of anonymity, all fourteen participants were given pseudonym names. The pseudonym names reflect biblical characters including the original twelve disciples. The names are Matthew, Mark, Luke, John, Bartholomew, Mary, Phillip, Thomas, James, Dorcas, Andrew, Matthias, Paul, Peter, and Nathaniel. There was no required age range for this study, however, each participant was above age twenty-one (21). The participants ages range from thirty-five (35) to sixty-five (65) years old. Gender was not a condition of the study. Nevertheless, the gender demographic consisted of two females and twelve males. Ethnicity was not a requirement of this study. However, ten (10) of the participants are white. Three (3) of the participants are Black. One (1) of the participants is Hispanic.

Leadership term and education were not a condition of the study. However, for



transparency, participants leadership term ranged from sixteen (16) to forty-five (45) years of Christian leadership. Because participants were required to have served in a Christian church in the United States, the research considered geographical data for further validity and clarity of the study. Details of the demographic data sample are clarified in this study. Matthew carries a Doctorate and serves as a Head Elder and Executive Coach in Colorado. Mark carries a Doctorate and serves as an Elder, Leadership Coach, and Physician in New York. Luke's has a college degree and serves as a Senior Pastor in California. John carries a college degree and serves as a Lead Pastor in Georgia. Bartholomew carries a Doctorate and serves as an Elder and Board Member in Minnesota. Mary carries a Doctorate and serves as a Senior Pastor, Leadership Coach and CEO in North Carolina and Dubai. Phillip carries a Doctorate and serves as a Christian University President, CEO, and Leadership Coach in Pennsylvania, Thomas serves as a Pastor and CEO in Alabama. Dorcas carries a Doctorate and serves as a Co-Pastor, Executive Coach, and CEO in Georgia. James serves as a Lay Pastor in Texas. Andrew carries a Doctorate and serves as a Deacon and Church Committee Member in Kentucky. Matthias serves as a Senior Pastor, Church Planter, and Leadership Coach in Georgia. Paul serves as a Lead Pastor in New Jersey. Peter serves as a Senior Pastor and CEO in Georgia. Nathaniel serves as a Lead Pastor in Pennsylvania. Demographic details are below labeled Participant Description Table of Demographics and Appendix O in the study.

**Table 2***Participant Description Table of Demographics*

<b>Participant Description Table Of Demographics</b>							
<b>Name</b>	<b>Title</b>	<b>Church / Occupation</b>	<b>Age Range</b>	<b>State</b>	<b>Date of Interview</b>	<b>Yrs. of Christian Leadership</b>	<b>Pilot Group</b>
Matthew	Dr.	Head Elder/Executive Coach	50-60	Colorado	8/25/2022	43	No
Mark	Dr.	Elder/Physician/Leadership Coach	45-50	New York	9/23/2022	16	No
Luke	Pastor	Senior Pastor	60-65	California	9/22/2022	45	No
John	Pastor	Lead Pastor	45-50	Georgia	9/21/2022	28-30	No
Bartholome	Dr.	Elder/Board of Directors	48-52	Minnesota	9/19/2022	28	No
Mary	Dr.	Pastor Leadership Coach/CEO	40-45	Dubai & North Carolina	9/15/2022	20	Yes
Philip	Dr.	President/CEO/Leadership Coach	50-55	Pennsylvania	9/14/2022	41	No
Thomas	Pastor	Pastor/CEO	35-45	Alabama	9/7/2022		Yes
James	Pastor	Lay Pastor	55-60	Texas	9/12/2022	40	No
Dorcas	Dr.	Co-Pastor/Executive Coach/CEO	45-50	Georgia	9/6/2022	30	No
Andrew	Dr.	Lay Minister/Deacon/Church Committee	50-55	Kentucky	9/2/2022	27	No
Matthias	Pastor	Pastor	40-45	Georgia	10/11/2022	18	No
Paul	Pastor	Lead Pastor	45-50	New Jersey	10/11/2022	20	No
Peter	Pastor	CEO, Pastor	55-65	Georgia	10/18/2022	36	No
Nathaniel	Pastor	Lead Pastor	45-50	Pennsylvania	10/11/2022	24	No

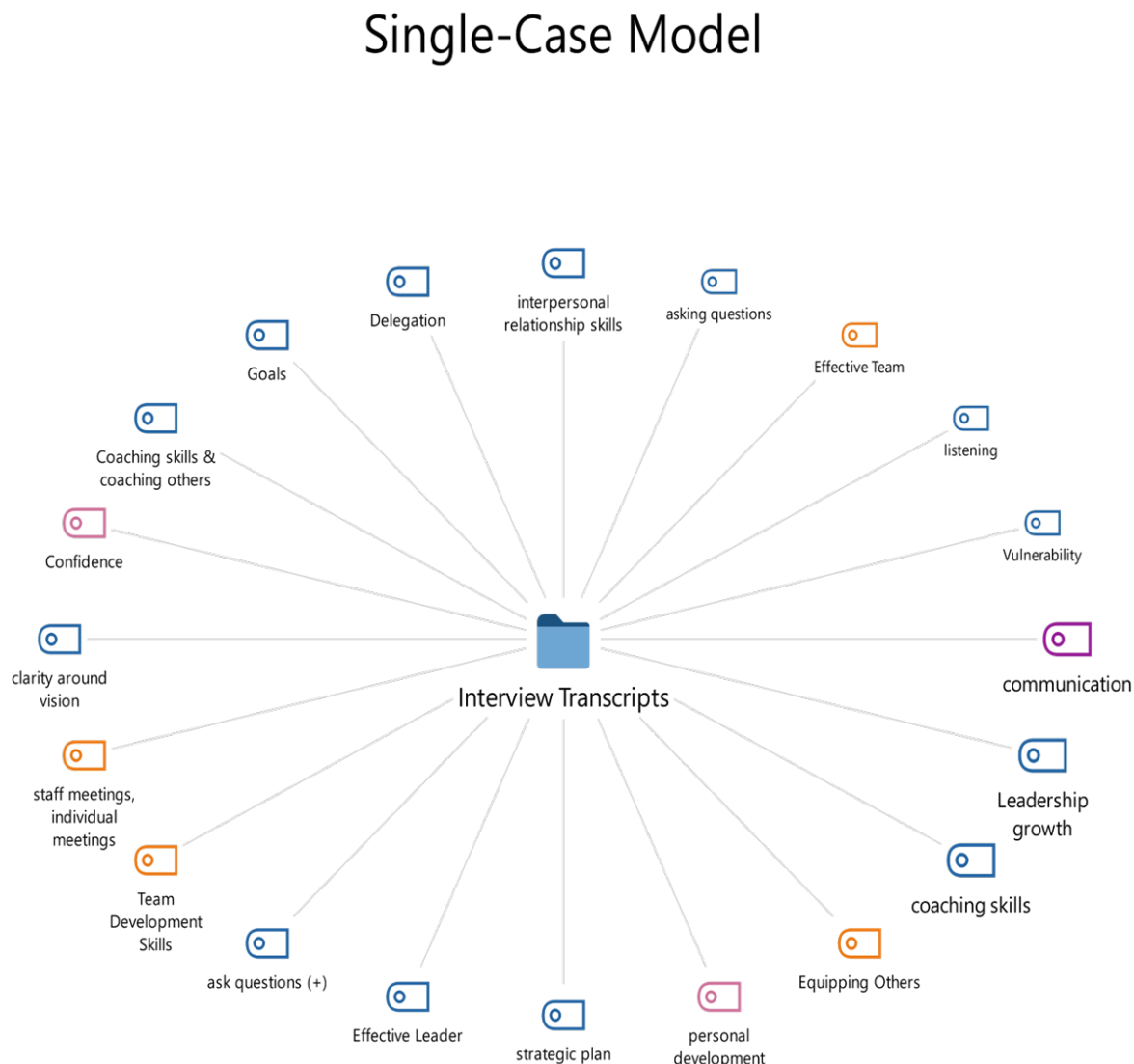
**Data Analysis and Findings**

An overview of the codes/themes identified through MAXQDA has been presented as Appendix K of this study. The Overview of Codes lists all 368 codes with their subcodes, the total percentage of the code used throughout all documents/transcripts, and the total number of documents/transcripts where the code exists. As an integrative document, it shows the depth and breadth of church leaders' response to the fifteen interview questions. In addition, the coding process resulted in a Statistical Summary of Codes, listed as APPENDIX N of this study. The Statistical Summary of Codes identifies the frequency of a code and the percentage of which the

code was identified in each transcript. Although 368 codes were identified through InVivo and Descriptive Coding processes, according to Creswell (2009), “use the coding to generate a small number of themes or categories, perhaps five to seven categories for a research study” (p. 189). Of 368 codes, the researcher drafted a reflection of the data. Figure 2, Code Map of Top 20 Codes by Frequency is depicted in the graph below. One can find Figure 2 The Code Map as APPENDIX M in this study. In the figure the larger the size of the theme, the more dominant.

### Figure 1

*Code Map - Top 20 Codes by Frequency*



Of the top twenty codes, participants most communicated six codes/themes. The top six codes/subcodes and their numerical reference are: leadership growth (54 times), interpersonal skills (35 times), coaching skills (49 times), personal development (31 times), team development skills (43 times), and communication skills (18 times). These top six codes/themes are delineated in the descriptive narrative of the Data Analysis and Findings. In Chapter 3, the Research and Interview Question Congruence Table was submitted, Table 1. This data below identified which interview questions (IQ) would provide codes/themes to answer a specific research question (RQ). The coding process advanced this concept; therefore, it is also included in Table 2, Interview to Research Question Code Congruence Table below and listed as APPENDIX L in this study. This table provides better insight into how the interview questions answer the research questions and subsequent codes from MAXQDA process that support answers to the research questions.

**Table 2**

*Interview to Research Question Code Congruence Table*

<b>Research Question</b>	<b>Associated Interview Question</b>	<b>Congruence of Codes to Research Questions</b>
RQ1: What are Christian church leaders' perceptions on how executive coaching impacts leadership effectiveness?	3. What was the intended purpose of your executive coaching? 4. What strategic professional performance goals did you accomplish, or did your stakeholders set out to achieve through executive coaching? 5. Describe your intrapersonal/inner-core (character and core values) transformation, if any, through the coaching experience? 9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? 13. How did coaching make a difference in your interpersonal/relationship skills?	(IQ 3.) team development, leadership growth, delegation, strategic planning (IQ 4.) Leadership growth, vision, executing decisions, communication, confidence, team development, goals (IQ 5.) values, relationships, personal development, spiritual growth (IQ 9.) productive meetings, trust building, vision clarity, values, strategic

		<p>planning, team development, coaching others, relationship growth (IQ 13.)          processing emotions, coaching, equipping others, interaction with others</p>
<p>RQ2: How do Christian church leaders perceive executive coaching improves church managerial performance?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?          7. How did you apply your growth, if any, in skill to church and team management duties?          9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture?          10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching?          11. What organizational changes, if any, were improved by your executive coaching?</p>	<p>(IQ 6.) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, delegation (IQ 7.) asking questions, improved communication, productive meetings, effective leadership, coaching others, (IQ 9.) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, relationship growth (IQ 10.) vulnerability, conflict management, not much change in team interaction (IQ 11.) team complexity, conflict management, equipping leaders, communication</p>

<p>RQ3: What are church leaders' perceptions of how executive coaching improves congregational relationships?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?  9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture?  10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching?  11. What organizational changes, if any, were improved from your executive coaching?  13. How did coaching make a difference in your interpersonal/relationship skills?  14. Describe the type of feedback, if any, that you perceive you received from congregational followers after executive coaching?</p>	<p>(IQ 6.) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, delegation (IQ 9.) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, relationship growth (IQ 10.) vulnerability, conflict management, not much change in team interaction (IQ 11.) team complexity, conflict management, equipping leaders, communication (IQ 13.) team development, coaching skills, personal development (IQ 14.) limited dominant themes but random themes i.e. better listening, delegation, motivation</p>
<p>RQ4: How do Christian church leaders perceive executive coaching influences administrative skillsets?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?  7. In what ways did you apply your growth, if any, in skill to church and team management duties?  11. What organizational changes, if any, were improved from your executive coaching?  12. How did coaching make a difference in your administrative performance?</p>	<p>(IQ 6.) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, delegation (IQ 7.) asking questions, improved communication, productive meetings, effective leadership, coaching others, (IQ 11.) team complexity, conflict management, equipping</p>

		leaders, communication (IQ 12.) values, core values, nondominant themes i.e., communication, equipping others, relationship building, transparency
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In review, this phenomenological study explored the perceived impact of executive coaching on organizational culture by middle-to-senior level leaders in Christian churches in the United States. The study examined the perception of executive coaching impact on organizational culture by examining the following through interview questions: leadership effectiveness, church managerial performance, congregational relationship building, and administrative skillset. These findings are recorded below in a descriptive narrative of this study highlighting the top six themes/codes of:

1. leadership growth (54 times)
2. interpersonal skills (33 times)
3. coaching skills (49 times)
4. personal development (31 times)
5. team development skills (43 times)
6. communication skills (18 times)

In addition, the integrated finding provides the following descriptive narratives for the research questions.

## **RQ 1 Findings**

### **RQ1. What are Christian church leaders' perceptions on how executive coaching impacts leadership effectiveness?**

#### **Team Development and Leadership Growth Themes**

The research design provides a specific combination of interview questions to answer this research question. The researcher identified Interview Questions (IQ) 3, 4, 5, 9, and 13 were adequate probing questions that produced insightful participant responses and MAXQDA codes/themes to answer RQ1. They also directly reflect team development and leadership growth dominant themes. MAXQDA coding/themes for IQ 3, 4, 5, 9 and 13, which answer RQ1 resulted in the following list:

- (IQ 3 codes) team development, leadership growth, delegation, strategic planning
- (IQ 4 codes) leadership growth, vision, executing decisions, communication, confidence, team development, goals.
- (IQ 5 codes) values, relationships, personal development, spiritual growth
- (IQ 9 codes) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, relationship growth
- (IQ 13 codes) processing emotions, coaching, equipping others, and interaction with others.

Interview question four (4), what strategic professional performance goals did you accomplish, or did your stakeholders set out to achieve through executive coaching and interview questions nine (9), what measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture and interview question thirteen (13), how did coaching make a difference in your interpersonal/relationship skills provide most relevant information.



### *Team Development and Subcodes*

Team development and its' subthemes were coded forty-two (42) times from both the InVivo and Descriptive Coding process. Pastor Nathaniel, who has served in Christian leadership for twenty-four years, is the Lead Pastor of a church in Pennsylvania. As a white male, middle-aged Pastor, when asked IQ (3) which addressed the perception of the impact of having a coach stated, "Team leadership. They've helped me with leading teams and how to lead a meeting better and more effectively" (Nathaniel Interview POS, 854-856). Pastor Matthias, a male Hispanic church plant pastor, expert in organizational intelligence, and eighteen years in Christian leadership, when asked, "What was the intended purpose of your executive or leadership coaching" responded,

"Right now, I'm getting coaching specifically in the areas of leadership development and discipleship, starting discipleship movement at our church. So, so I usually try to find somebody that I think has got a little expertise in a particular area to help coach me in that direction."

Probing further, I asked Pastor Matthias IQ (3A), "Is there anything else you would like to share?"

Pastor Matthias answered,

I've been discipling a group of guys for eight months and with the intention of them multiplying and starting their own discipleship group, and I realized that I was concerned that the work that I had done up until that point was not reproducible. Uh, in the midst of that coaching then also other leadership issues regarding our leadership and our lay leadership and our staff. And how to do a better job of developing our lay leadership and our staff also emerged and so the coaching has gone from just talking about discipleship to also talking about those things in the previous time that I had coaching. The specific issue was I was trying to decide, trying to figure out what was next for the church planting network that I was leading. It wasn't clear whether it was time for a revamping and a kind of recalibration for a new season or if it was time to close it down. And so, through the coaching I was able to get clarity on what steps I should take in order to decide what was the right course of action. Uh, and then once we realized that it was time to close the church planting center down. Thus, the coaching kind

of shifted over to what are some practical steps that I needed to do in order to help me accomplish that. (Pastor Matthias Interview, POS, 199-223)

Though not identified as one of the IQ's supporting RQ1, yet supporting one of the six dominate themes, "team development skills", IQ (11), what organizational challenges, if any, were improved from your executive/leadership coaching, Dr. Luke, a middle age white senior pastor with forty-years years in Christian leadership and pastoring a church out of Colorado responded,

I think that it brought clarity of roles and expectations. The executive coaching came in and cast a vision and shared a strategy for engagement and it took us from a staff of Senior Pastor, executive Pastor, staff, pastors to identify, OK, if this is a goal, if outreach is a goal, we need someone to be in charge of that and build teams for that. If discipleship is a goal, we need someone to be in charge. So, it just brought structure. The executive coaching brought structure to the organization. (Luke Interview Pos. 741-751)

When interviewing Dr. John, a white-male Senior Pastor with twenty-eight to thirty years of Christian leadership, and pastor of a church in Georgia, the researcher asked IQ (3), "What was the intended purpose of the executive leadership coaching", he answered,

I just wanted to be built up as a leader personally. That was my goal, to become a more effective leader and having someone speaking into my life whose objectivity helped him see my blind spots. And someone I could bounce stuff off. That was my objective. (Pastor John Interview PT 2, Pos. 17-25)

### ***Productive Meetings***

The theme 'productive meetings' was coded eleven (11) times as a subcode of team development. When interviewing Pastor Nathaniel, in his response about the impact of executive/leadership coaching on his functional skills stated:

So, I've learned that I don't just sit around the table and just spitball with people that I bring structure to it and say if there is, even if it is going to be a brainstorming session. I have a goal that we want to get to. I have a question I'm trying to answer and so I would say putting things on paper. Bringing, you know, what I would say is like 70% of an idea to the table and then getting them to speak into that idea. (Pastor Nathaniel Interview, Pos. 840-850)

When interviewing Lay Pastor James of Texas, with forty years of Christian leadership, he responded with the following regarding IQ (14) that coaching effected his ability to conduct meetings. IQ (14) indirectly provides insight into answering RQ 1 through its congruence to the code/theme ‘team development’ highlighting the subcode of ‘productive meetings’. Pastor James responded to the question:

About two years ago I had coaching. It was a couple of sessions on trying to get things done more effectively, especially in meetings. And I made a little meeting agenda with my coach, and I filled it in. And now I go in and well I send it out before I go in. I expect everybody to be ready to talk about these things. I talk about these things and then we leave I mean I've had 20-minute-long meetings, yeah. Wow, right? Meetings do not have to be for an hour. I don't know why we think meetings have to be an hour. Sometimes they can be 20 minutes, sometimes they need to be an hour and a half. But they don't have to be for an hour. So, I've become more effective in that. I guess if you put what we talked about together, right, the communication, the worth, enjoying a ride; I've been much better at my administrating or managing team members. For individual fulfillment. I've been much more observant of the fact that. (Pastor James Interview Pos. 1090-1140)

Productive meeting was also a focal point for the discussion with Pastor Matthias. When the researcher asked, Pastor Matthias IQ (9) regarding measurable outcomes from executive/leadership coaching, ‘productive meetings’ emerged as a Descriptive Coding subcode of team development. Matthias answered:

We've recalibrated our entire meeting structure so that there is more space given to missional alignments between the staff and training the staff and helping the staff. Uh, our staff is /has been very task oriented, and discipleship has been very much second tier, third tier and so it's common for us to have staff that will miss but we'll skip over the opportunity to stop and pray for somebody and disciple them in order to get on. And so, I'm trying to recalibrate the culture of the staff. They say no, the discipleship is primarily over the task, and so the task doesn't get done, but you spent an hour with somebody; like that's how that hour should have been spent. And so, the coaching has been helping me figure out how I can make those kinds of cultural shifts organizationally. For us as a staff right now, that's just one example. (Pastor Matthias Interview, Pos. 421-441)

Furthermore, “equipping others” developed as a subcode of team development and appeared thirteen (13) times in the analysis process.

### *Equipping Others*

Equipping others was coded thirteen times. Equipping others is also a subcode of the dominant theme ‘team development.’ When asked IQ (15), Dr. Dorcas, who is a Co-Pastor, CEO and Executive Coach with thirty (30) years in Christian leadership and currently serving at a Georgia church, stated regarding new culture values from executive/leadership coaching, “I think of the value that I'm applying right now in this season of my life is knowing what's my assignment and being okay with that and not over committing myself or taking somebody else's, letting other people carry their weight or their load” (Dr. Dorcas Interview Pos. 587-593). In addition, when asked IQ (11) regarding existing organizational challenges resolved through coaching, Dr. Dorcas responded:

I don't know if resolve is the answer, but I would say cause it's an ongoing work and an ongoing process, the idea of helping people see that everyone is a leader in some aspect. Uhm. And so that when you come into this culture, you don't come in just to sit and have and to be quote unquote led, but you see, you find your gifts, you find where you're supposed to be and you see that you're leading, whether that's, you know. Cause some people have this perception of leadership that is just a senior leader, but don't see themselves as a leader. And so, I think that is one of the things that helped us meet our resolve in our culture; for people to begin to see themselves as a leader in whatever station of the ministry that they were serving. Whether you're in a choir, you're on the usher board, whether you, you know, in the pulpit, Sunday school, whatever, just seeing that all of those are opportunities to lead in leadership. And God has equipped all of us with some level of leadership skill and ability, and then it's on us to grow that. (Dr Dorcas Interview Pos. 445-465)

Finally, as it relates to equipping others, Dr. Andrew, responding to IQ (6) which addresses functional or job performance skills growth through coaching answered:

I think the ability to be with people and to be present with people and to because your work, my work, all our work is relational, right? It's based upon relationships. We don't work with robots or machines; we work with human

beings. And so, coming into that, they're the ones who do the work, they're the ones who impact the lives of people. We have those frontline people that we connect with, but they connect with the masses of people. So, as you empower and grow those people that do the work, your impact as a coach expands exponentially. And so, when it comes to that, it's helping them realize who they are, realize their giftedness, and being curious. Uhm, helping them engage in self-discovery? And I tell you what, this has been one of the biggest kinds of epiphany for me about coaching. It's not mentoring. (Dr. Andrew Interview, Pos. 566-592)

Furthermore, “leadership growth” is a dominant theme that emerged from the study. As a dominant theme, along with its subthemes, it was coded fifty-four times (54) from the InVivo and Descriptive Coding process.

### **Leadership Growth and Subcodes**

Leadership growth with its’ subthemes was coded fifty-four (54) times. A statement regarding leadership effectiveness and executive coaching made by Andrew, a white-male Head Deacon, and Church Committee Chair with twenty-seven years of Christian leadership, who is also currently serving in a church in Kentucky gives additional clarity for this study findings.

When asked about his coaching experience, Dr. John stated,

I just finished my certification, took my oral exam last week and so I passed that and so I was able to log I know about 150 hours of coaching during that six-month period of time. But at the same time, okay, I was being coached right and so at the same time by my mentor coach. So, I was getting just this amazing, amazing investment in me during that experience, and I feel like it's finally caught up to me. It's like this is what I needed for this period of my life. And it has enabled me. Honestly, Jerrell, it's enabled me to be a more effective church leader because as I'm talking to my pastor, that's something else that I think that I've been called to do. I'm a huge supporter of those people who stand in that pulpit every Sunday. And over the years, I have been able to counsel and to support my pastors. And so now that I know, now that I have this skill set, I think I'm more suited to help. (Dr. John Interview, Pos. 199-227)

When the researcher asked Dr. Philip IQ (15) which addresses perceived new organizational cultural values from coaching, he responded:

I think there is a greater degree of transparency. Now, not that anything prior to me coming here was hidden intentionally trying to...I think if I like to be me, and

I'm okay sharing my strengths and my weaknesses, the organization catches that. And that comes out of understanding my strengths and weaknesses, which comes out of my coaching time. So, the coaching time leads into a better state of who I am. A better state of willingness enables me to be a little bit more vulnerable and transparent in my own leadership, that in turn is caught big time around an organization. (Dr Philip Interview, Pos. 1361-1381)

Furthermore, “effective leader” is an additional subtheme of leadership growth in the data findings.

### *Effective Leader*

As a subcode to leadership growth, effective leadership theme was coded twelve (12) times during the InVivo and Descriptive process. According to Pastor Matthias interview, he stated, “But if I understand the question correctly, the coaching has helped me be more effective in leading the organizations that I've been leading at the time. Uh, it's been mostly in the church context. And so, for example, right now coaching is helping me be more effective in leading the staff” (Pastor Matthias Interview, Pos. 275-279). When asked IQ (7) regarding in what ways did you apply the growth in skill from coaching to church and team management, Dr. Andrew replied:

It's one of those things where, you know, my, my Sunday school class. I have about, you know, twenty different couples in my class and we've been together for a long time, but I think the coaching has enabled me to be a more effective servant of theirs. I think it has allowed me to. To the teaching part, I felt like I can do fairly well, but I think that strengthened the ministry side of it too, because it's that deepest coaching is predicated on that, that deepest level of listening. What is being said, what isn't being said, and everyone going through challenges, and they come to church to be recharged and to be invigorated and to discover who they are, which that's what we do as coaches, right? Is we help them discover who they are. And so, I think it's made me a more effective Sunday school teacher. It certainly made me more effective Deacon being a part of the Deacon body, it's impacted my relationship with my pastors by allowing me to be a good listening ear. (Dr. Andrew Interview, Pos. 676-687)

Dr. Dorcas, expressing her perception of the impact of coaching and the application thereof, responded to IQ (7):

Well, I would say applying my skills to the church was one. One is modeling, modeling leadership in front of them, but then also giving opportunity for other leaders to grow and develop, giving them opportunities to even fail in this as they grow up then not. So that's one of the application models. I would say it also showed up in my preaching. It showed up in my teaching, uhm and the way I do and approach pastoral care. (Dr. Dorcas Interview, Pos. 301-311)

Furthermore, “clarity core values” are an additional subtheme in the findings that relate to leadership growth.

### ***Clarity Core Values***

Dr. Philip, a white male in his fifties and who is a Bible School President, CEO, and Leadership Coach, who was also previously a Pastor and fits the criteria for being coached during his church leadership, provided significant insight into IQ5 speaking of coaching impact on core values. When asked, “Can you describe your intrapersonal/inner-core (character and core values) transformation, if any, through the coaching experience,” he stated:

I think prior to going through that, the Lord just been working on me a lot in helping me to remember for my identity that I am a greatly loved child of the father and my okay-ness at the beginning of the day or the end of the day did not come from my performance, but what Christ has done on my behalf. And so that piece was very significant. It was. I don't know if, I don't think it was necessarily going through that, but it was clarified. It definitely clarified for me, my identity in Christ, which in turn doesn't solve everything, but it sure pretty much really closely does. (Dr. Philip Interview & Jerrell Stokley, Jr., Pos. 515-533)

### ***Vision and Strategy***

During the interview, Pastor Nathaniel, when asked to describe his intrapersonal/inner core character and core value transformation, if any, that come through the executive/leadership coaching experience stated,

Uhm, so when I came into this role. I had about 17 years of youth ministry experience as a practitioner and a teacher. And felt ill equipped to be in the position that I was being given and was actually really nervous about that. So, my relational acumen helped a lot in the beginning with the staff, special staff relationships, but when it came to driving the question, “What am I? What is my role and what am I doing here?” It was a long process and many conversations

with my coaches. One of the things that they helped me identify and that was that I am more of a visionary than I claim I am. I can see, I see things that other people don't see, and so they kind of help to tease out a little bit of my unique gifting in the context of my role. And wanted me, and they've been encouraging me to kind of lean in and to take some forward strides and to take some risks there, if that makes sense so. Taking risks with vision casting. (Pastor Nathaniel Interview, Pos. 668-700)

In addition, Pastor Matthias would add, “through the coaching I was able to get clarity on what steps I should take in order to decide determine what was the right course of action” (Pastor Matthias, Pos 217). Furthermore, Dr. Philip, relating to strategic performance goals of executive/leadership coaching, stated,

I think for me it is the strategic performance goals were specifically around vision. And in addition to that it brought laser focus to strategic decisions for me personally, and it functioned the same way for the church...it was helping us identify the vision for the work the church in this season and then strategically what we would do in light of it and how we would actually bring that about. So, it was vision, and it was strategy. (Dr. Philip, Pos 475-487)

The finding also provides the following narrative for research question two.

## **RQ2 Findings**

### **RQ2. How do Christian church leaders perceive executive coaching improves church managerial performance?**

#### **Communication Skills and Subthemes**

The research design provides a specific combination of interview questions to answer this research question. The researcher identified Interview Questions (IQ) 6, 7, 9, 10, and 11 were adequate probing questions that produced insightful participant responses and MAXQDA codes/themes to answer RQ2. They also directly reflect the ‘communication skills’ dominant theme which was coded forty-two (42) times. MAXQDA coding/themes for IQ 6, 7, 9, 10, and 11 which answer RQ2 resulted in the following list:

- (IQ 6 codes) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, and delegation.



- (IQ 7 codes) asking questions, improved communication, productive meetings, effective leadership, coaching others,
- (IQ 9 codes) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, and relationship growth
- (IQ 10 codes) vulnerability and conflict management
- (IQ 11 codes) team complexity, conflict management, equipping leaders, communication.

Interview question (6), what do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching, (7) how did you apply your growth, if any, in skill to church and team management duties, (9) what measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture, and (11) what organizational changes, if any, were improved from your executive coaching best provide insight into codes/themes for RQ2 and are delineated in the descriptive narrative below.

### ***Communication***

The researcher asked Pastor Nathaniel IQ (6), what do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching? The participant responded, “Uhm, so I learned how to write down ideas. Uhm, so stop and get to a place where you stop talking about it and put stuff and ideas on paper and begin to iterate those ideas.

Knowing who and when to bring in to speak into those ideas” (Pastor Nathaniel, Pos 831-838).

The findings also give additional insight into the communication code/theme from IQ (15),

“what new cultural values, if any, are you applying now that you perceive are contributed to

coaching?” IQ (15) indirectly relates to answering RQ (2). When the researcher asked Dr. Mark

IQ (15), who is an Elder, Physician, and Leadership Coach, he responded:

Yeah, so just one word, communication. If you had asked me before coaching, yeah, I understand communication. I know what it's about. Yeah, I understand the importance of it. And then you go through coaching, and you realize, oh yeah, my grasp of its kind of sucked. Yeah, no, not quite who I thought I was, right? And now I realize, yep, not quite where I need to be, but at least I know the direction I

need to go. I have a plan...Tom Brady didn't just go from you know, being a 7-year-old, being a 21-year-old, throwing footballs and scoring touchdowns just because he felt like he wanted to do that in one day, right? I mean, there was a process that he went through many, many, many hours of training and repetition and so I'm in that process. But communication would be the single biggest thing. It helps in every area of your life, right? (Dr Mark Interview, Pos. 1452-1486)

When asked IQ (6), Pastor John out of Georgia responded:

One of my struggles in the in early ministry was being a bull in a China shop and not listening to where people were. To remedy that I went to the other extreme. So, I allowed other people to be a bull in a China shop instead of me, and that's not my natural place. I'm the bull, but you can be a bull going in the right direction and be kind about it, so it's being able to be directive with my team, yet at the same time, and I'm still learning this, mean at the same time knowing how each team member works, specifically my direct reports and what's best going to communicate to them. Gary Chapman wrote that book, the Five Love languages, and you can almost translate that into, you know, how you deal with your staff. (Pastor John Interview PT 2, Pos. 294-312)

Regarding communication, Dr. Bartholomew, Church Elder, and Board of Directors at a church in Minnesota, response to IQ (6) which directly relates to answering RQ (2) offered this finding:

You know, I have one thing that I have more experience and opportunity to do now that I didn't have. In my previous role as an executive was to provide coaching like or to receive coaching and to provide coaching around facilitation of conversations. No, that's not exactly right. I did get some training on that in the school district, but I've had a lot of, and that's been a significant focus of the coaching I've received. And all of the leaders of the House groups and the small groups in the House groups receive and that is how to be an effective facilitator. I think I have grown, that is, I've learned, gained some skills in that area, I would say. (Dr. Bartholomew Interview, Pos. 609-628)

Pastor James, a white male in his mid-fifties out of Texas with forty years in church leadership responded the following to IQ (6). He identified communication as a functional growth area from coaching. He said, "Communication, without a doubt, that's probably either number one or number two, conversation. Even if it's something like, let's work on your compassion, it turned

out to have something to do with communication, right?" So, I would say communication is a huge one (Pastor James Interview, Pos. 524- 539).

### ***Conflict Resolution***

When asked IQ (6), Lead Pastor Paul of New Jersey, focused his feedback on conflict resolution:

You know, each time you have a conflict or a challenging situation that comes up, you have several choices before you. Some of those are like, I know this is the right decision, but then there's the approach to that decision and you can act in certain ways that can, as my coach would like to say, do you want to make this a 2 or do you want to make it a 10? Like if you're always handling a conflict and then you're making it a 10, you're going to have everything on fire. You have to kind of pick and choose which battles you're going to take, and that is definitely something that you learn through the coaching because you know there's a bit of self-righteousness within each of us. We're like I'm right and I want to make sure that person knows that I'm right and I'm goanna, you know, do it at all costs. But you know, there's times where you need to fall on your sword for the sake of the health of the organization and I, I think that's something that I've learned, yeah, that's being difficult through coaching, yeah. (Pastor Paul Interview, Pos. 388-406)

Communication, as mentioned previously in this study, is one of the six major themes/codes prevalent in participants response. Here, the participants note it as a productive principle for effective team development and an outcome of executive/leadership coaching. When asked IQ (7), a question of team management skills as a perception from executive/leadership coaching, The findings of this study also provide the following narrative for research question three (3) regarding congregational relationships.

### **RQ 3 Findings**

#### **RQ3. What are church leaders' perceptions of how executive/leadership coaching improved congregational relationships?**

##### **Interpersonal and Personal Development**

The research design provides a specific combination of interview questions to answer this research question. The researcher identified Interview Questions (IQ) 6, 9, 10, 11, 13, and 14

were adequate probing questions that produced insightful participant responses and MAXQDA codes/themes to answer RQ3. They also directly reflect people skills and personal development dominant themes. MAXQDA coding/themes for IQ 6, 9, 10, 11, 13, and 14 which answer RQ3 resulted in the following list:

- (IQ 6 codes) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, and delegation.
- (IQ 9 codes) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, and relationship growth
- (IQ 10 codes) vulnerability and conflict management
- (IQ 11 codes) team complexity, conflict management, equipping leaders, communication.
- (IQ 13 codes) team development, coaching skills, personal development
- (IQ 14 codes) better listening, delegation, motivation

Interview question (6) what do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching, (9) what measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture, (10) what changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching, (11) what organizational changes, if any, were improved from your executive coaching, (13) how did coaching make a difference in your interpersonal/relationship skills, and (14) describe the type of feedback, if any, that you perceive you received from congregational followers after executive coaching, best provide insight into codes/themes for RQ3. More specifically from this group of IQs, 6, 10, 11, 13, and 14 prove most revealing all of which are delineated in the descriptive narrative below.

### ***Interpersonal Skills and Personal Development***

The researcher previously stated that the findings yielded the code/theme ‘interpersonal skills’ both through InVivo and Descriptive coding processes thirty-five (35) times.

Relationships with others and treating others are also noteworthy subthemes. When asked IQ (14) regarding perception of congregational feedback, Pastor John, stated in his interview, regarding the perception of executive/leadership coaching impact:

Uhm, again, it's subtle. Uhm. I think more so from my elders because they're closer to where I'm at and see, and I'm honest with them typically about my struggles. They see me overcoming some of those struggles. And so, for instance, one of my elders was like, you know, I can see that you're handing off more and more responsibility. And that's a good thing. And the lot of that was from coaching. Uh, another one that I think, I think as you Pastor your church you are coaching them too, right? (Pastor John Interview PT 2, Pos. 986-1002)

Dr. Dorcas, responding to her goals as well as stakeholder goals for executive/leadership coaching while serving in Christian leadership responded:

My dissertation is on leadership coaching for women in the local church, so going through that whole process was what was very instrumental in my development as a leader and as a coach. Then, I would say a few years later I decided to get an executive coach for me personally, and so I sat with her for about two years, and we just worked on, uhm, refining my skills as a leader? Uh, identifying my leadership skills and models for leadership for me as a woman and as a woman in leadership, as a woman in ministry. And so, I worked with her for a couple of years, and it really, really helped me settle in. And really own who I am as a leader, learning that I'm a collaborative leader, my leadership style, all those things helped me come into learning my personality. Uh, my values. I had already done Myers Briggs in my MDiv work, but I did do some more work with the Disc profile and things of that nature. So those things kind of really helped settle me in on who I am as a as a leader and helped me to coach others in my organization. (Dr. Dorcas Interview, Pos. 151-172)

As mentioned previously, the response 'relationships with others' are also a subtheme of personal development and interpersonal skills codes.

### ***Relationships with Others***

When asked IQ (6) relative to functional job performance Dr. Mark delivered a response that relates to relationships with others:

I think the biggest thing and it's you're like, oh dude, everyone should know that it's really the interpersonal relationship skills and the importance of those and the importance of tailoring my interpersonal relation with those that I lead. Tailoring

those toward who that person is, where that person is coming from, as opposed to, you know, just taking a sledgehammer and saying, yeah, Okay, fine, you're a 2-inch-wide wooden dowel right now, but as soon as I stick you over this one-inch hole and hit you hard enough, I'm goanna force you through that hole and you'll fit. That's fine, right? So, I think that's been just really refining, refining my interpersonal relationship skills. (Dr. Mark Interview, Pos. 467-479)

When asked IQ (11), regarding what existing organizational challenges were resolved because of executive/leadership coaching, Pastor James of Texas with forty (40) years in Christian leadership responded, “One time in particular I remember I was having a very difficult time with a very difficult person who was very important for the church that mended itself” (Pastor James, Pos. 1040-1042). When asked IQ (13) regarding how did coaching make difference in your interpersonal or relationship skills Pastor Luke, a middle-age Senior Pastor out of California, responded:

I'm not saying this is in an arrogant way, but that is the one area that I am gifted at is relationally. So, the coaching didn't add as much into that, although it did help me refine like I said earlier. Uhm, pay attention to how I treat people. Uhm, pay attention to my approach. There's just, there's different elements of that. It's like when you, when you are a personable person, when you're an extrovert, when you are loving and giving and receiving of people. The drawback of that is when you're not feeling that way, people notice it and they call it out. (Pastor Luke Interview, Pos. 879-892)

Pastor John from Georgia also mirrored Pastor Luke's' response regarding executive coaching lack of impact around congregational relationships. When asked IQ (13), he responded, “Yeah, I mean it helped. I mean interpersonally, I feel like I don't. I don't struggle in those areas as much as other years. It's one of the things I'm gifted at” (Pastor John Interview PT 2, Pos. 905-911). Pastor Nathaniel, when asked IQ (14), a question regarding congregational feedback, responded, “I would say I have had some, but my admin/treasurer is a very successful entrepreneur and he's told me outright that he sees me as a better leader that I've grown as a better leader. (Pastor Jason Nathaniel Interview, Pos. 1716-1718) In addition, this study findings

reveal coaching skills as a dominant theme. Its' finding is concluded from the research question that addresses administrative skills for this study and are delineated below.

## **RQ 4 Findings**

### **RQ4. How do Christian church leaders perceive executive coaching influences administrative skillsets?**

#### **Coaching and Subthemes**

The research design provides a specific combination of interview questions to answer this research question. The researcher identified Interview Questions (IQ) 6, 7, 11, and 12 were adequate probing questions that produced insightful participant responses and MAXQDA codes/themes to answer RQ4. They also directly reflect coaching skills as a dominant theme.

MAXQDA coding/themes for IQ 6, 7, 11, 12 which answer RQ4 resulted in the following list:

- (IQ 6 codes) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, and delegation.
- (IQ 7 codes) asking questions, improved communication, productive meetings, effective leadership, coaching others,
- (IQ 11 codes) team complexity, conflict management, equipping leaders, communication.
- (IQ 12) values, core values, nondominant themes i.e., communication, equipping others, relationship building, transparency.

Interview question (6) what do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching (7), in what ways did you apply your growth, if any, in skill to church and team management duties, (11) what organizational changes, if any, were improved from your executive coaching, (IQ12) how did coaching make a difference in your administrative performance, all provide key finding. More specifically from this group of IQs, 6, 7, and 12 prove most revealing all of which are delineated in the descriptive narrative below.

In the interview with Dr. Dorcas, the researcher presented IQ (12) for insight regarding the perception of executive/leadership coaching on administrative performance. Dr. Dorcas responded:

Uhm, actually coaching administratively helped me move some of the obstacles that will cause me sometimes to procrastinate and get things done. So administratively it helped me, you know, prioritize. They helped me delegate. Uh, so that I wouldn't have so much on my plate that it would weigh me down and paralyze me. So yeah, those kinds of things. And I think it helped me with that. (Dr. Dorcas, Pos. 475-485)

Dr. Dorcas's response is a telling segway into further findings of the coding analysis which reveals the relevance of an administrator's ability to translate coaching into a human skill.

### ***Coaching Skills***

As stated previously, coaching skills is a dominant theme of the data analysis surfacing forty-nine (49) times when including the subthemes. Co-Pastor Paul, a white male with twenty years of Christian leadership experience and currently co-pastoring a church in New Jersey provided further insight. When asked IQ 4, "What strategic professional performance goals did you accomplish, or did your stakeholders set out achieve through executive/leadership coaching", he stated:

The coaching organization helps to facilitate reviews. Every three years we do like 360 reviews. So, coming out of that there's typical goals and how I can improve as a leader. So, for example, one of the things that I had to work on a number of years ago was uhm, managing my direct reports and uhm, working on making sure that I'm validating them, making sure that I'm connecting with them appropriately. Yeah, connecting with them often and coaching them appropriately. So, there was coaching me on how to coach my direct reports was one of the goals that I had personally. (Pastor Paul Interview, Pos. 207-227)

Coaching further surfaced in the data findings as aiding in creating a coaching culture within the organization.

### ***Coaching Culture***



Pastor Matthias, a middle-age Hispanic Pastor in Georgia, responding to IQ (4) and from his eighteen (18) years of Christian leadership stated:

In terms of our job performance, coaching, right now is really helping me do that job more effectively. Is that what you're looking for in terms of an answer? Yeah, so, by the way, the way that I seek to do my one-on-one meetings with my staff is that I use my coaching experience. Uh, so I'm seeking to coach them informally. It's not a formal coaching relationship, but I seek to informally be coaching them. In in our one-on-one meetings when I was the director of the Church Planning Center and prior to that, the leadership Development Director of that same Church Planning Center, I met regularly with several of the pastors in her network and coached them to be more effective in ministry. I've also coached a number of pastors. (Pastor Matthias Interview, Pos. 293-315)

Pastor Matthias integrated 'coaching' into the organizational culture of the Church Planning Center. One attribute of coaching in general is asking questions, a subtheme that came out of the InVivo data coding process.

### *Asking Questions*

Asking questions, as a subtheme surfaced twelve (12) times out of the data coding process. When asked IQ (12), regarding administrative performance outcomes of executive/leadership coaching, Dr. Andrew, who is a Pastor and Christian leader in the Baptist denomination of churches responded:

The coaching piece has enabled me to be more effective in my role as a Deacon and committee member. Uh, because the pastor. Keep in mind the pastor is coming to us, but yet I have this relationship with him on the side and I'm able to invest in him. Other deacons are asking for that kind of relationship with me and so it makes everything stronger. It makes everything stronger cause people know that people are attracted to people who listen to them. And who asks good questions and who are genuinely concerned for them and have a deep concern for them. I think. I think that it's an attractive quality and I think that's what coaching has enabled me to refine in on. (Dr. Andrew Interview, Pos. 1146-1170)

When asked IQ (14) regarding congregational feedback, Dr. Mark simply responded, "I'm less directive" (Dr. Mark Interview, Pos 1356). Dr. Bartholomew response to IQ (7) gives additional

insight into how he applies competency from coaching to the church and managing a team stating,

I provide that feedback in a different way. You know where somebody who hasn't had coaching training might come in and say, well, here's what you did, well, here's what you didn't do. So, you know, that's not how I approach it. I approach it as a coach, and I ask questions. (Dr. Bartholomew Interview, Pos. 663-669)

Pastor James of Texas, responded to IQ (13) regarding growth in interpersonal skills,

I'm much better at asking open-ended questions rather than giving directions. I mean, you have to give directions sometimes, but generally speaking. Especially in the midst of managing. I've learned to be much more curious, is what my coach says. I'm learning to be much more curious than I am authoritative. (Pastor James Interview, Pos. 1176-1186)

When asking Dr. Bartholomew, the purposes of his executive/leadership coaching experience, he discussed coaching competencies and transferability into church organizational culture stating,

I'm not sure about the philosophical background of the coaching program that you did, but the new field is an ontological coaching program and so it really gets to a lot of speech act theory and linguistics. And so, the idea of making requests and making offers and the anatomy of a request and offer is very critical as one of the very critical components. Things in ontological coaching. And I've had a chance to do some training for other leaders on how to be effective at asking people and making requests of people. So that's something in training that I received. Coaching that I received from others has been able to hopefully impact the culture of the church a little bit. (Dr. Bartholomew Interview, Pos. 781-789)

Pastor Peter, Senior Pastor, Church Planter, and CEO in Georgia, described with significant detail his matriculation through being coached on learning to ask questions throughout his team and within the congregation stating:

Uh, I learned the importance of asking a lot of questions. I don't think until I took the training, I got the specificity of that. Like the difference between open-ended and closed questions, and you know how to clarify a goal or an objective like we do in our training. That came later. But I learned that I needed to diagnose that's the term. You know, now that I'm a trainer of coaches, I know that's what I was being taught to do, ask more questions to understand the situation better rather than just hear the first thing and then answer it. That's what we're trained to do in

pastoral counseling. Well, here's the issue. So, what does the Bible say about that? Or, you know, here's the problem that I'm having with my teenager. Well, here's what the Bible says about that. And here's some good books that you might want to read much more about understanding the dynamics of a person's heart and their context. Really? So, uhm, the church that we planted we planted with a vision to be cross cultural and I'm white. My wife is white, and we grew up in mixed, uhm, demographics, but we didn't really know how to start a cross cultural church and that took a lot of listening. And a lot of it, as opposed to planting a more homogeneous church. I learned a lot about that. (Dr. Peter Interview, Pos. 801-842)

In addition, the coaching principle of listening surfaced in the coding/themes regarding leadership perceptions of the impact of leadership coaching on organizational culture.

### *Listening*

Listening surfaced at least seven (7) times as a subtheme relating to coaching skills and leadership which relate as an administrator human skill. When asked IQ (9), regarding perceived measurable outcomes of executive/leadership coaching, Dr. Andrew responded:

So, it's just being responsive and listening, right? So, as I'm in the church, as I'm serving the church, as I'm helping to lead, as a Deacon and as a Sunday school teacher, it is about keeping my agenda secondary and actively listening for opportunities to coach and to support. And so that comes with taking your blinders off and listening and knowing that the church is pastor inclusive. That they're all going through something at a moment where they need somebody to be present with. And so, I think that's one of the things I do well is as a coach and as a church leader, is that I allow myself to be available. (Dr. Andrew Interview, Pos. 930-942)

When asked IQ (5) regarding inner core character and values growth from executive/leadership coaching, Dr. Dorcas of Georgia identified the value of listening to others stating:

I don't know if it's when you say a character growth, I'm not sure exactly how to put this, but I would say one of the core values that I grew in, in being an executive coach, was being able to accept and collaborate with other people leadership styles. Being a team player, uhm, like I said. Being a collaborative leader, listening to others, valuing others' opinions, and bringing other people along. Not being one of those kinds of leaders who could, who can't hear and can't listen to the people in your organization. Uhm, and maybe even have others come? Sometimes when you are a part of an organization and you've been a part of it a long time, you have blinders, and you don't see what others see that may be

new to the organization and so being open to hear critique. And without taking it offensively or personally and growing from it. And, I would say the other growth opportunity was to be able to see opportunities, even in obstacles and failures as a leader and not look at those as, uhm with, you know, not look at it in a devastating way or but, you know, but seeing as a growth opportunity rather than a failure. (Dr. Dorcas Interview, Pos. 235-255)

A deeper probe of job skills growth from Dr. Dorcas's response using IQ (6a), which states "Are there any additional details that you can share?", revealed, "Being an empathetic listener to others in the organization" (Dr. Dorcas Interview, Pos. 281-287). What remains of Data Analysis and Findings for this study requires summarization and an evaluation of the research design.

### **Summary**

The researcher conducted this empirical study using the phenomenological methodology to identify the perception of Christian leaders about the impact of executive/leadership coaching on church organizational culture. This approach allowed participants to express their lived experience, which the researcher found was a sufficient approach for human research design. The researcher partnered with various coaching organizations, denominational associations, clergy programs, and individuals for participants who fit the criteria. After conducting a pilot study, the researcher broadened the investigation by identifying the additional twelve participants as well as conducting their interviews. The researcher found that coding the data for the twelve (12) qualitative interviews of this phenomenological study provided significant insight into the perception mid-to-senior level Christian leadership possess on executive/leadership coaching impact on church organizational culture.

The coding has provided three-hundred, sixty-eight (368) codes. From these codes, six (6) dominant codes surfaced which articulate how leaders advanced their administrative, managerial, leader effectiveness, and congregational relationship skills to higher degree of competency. The descriptive narratives account for various contributing factors of their growth

with subthemes that further reveal how each candidate applied their new competencies throughout the organization. Evaluating this research design provides additional relevance to executive coaching, leadership development, and church organizational culture practices.

### **Evaluation of the Research Design**

An evaluation of this qualitative, phenomenological purposeful research design identified that the qualitative approach is a sufficient model for adequately gaining perception from the participants to answer the research questions. The model utilized appropriate data collection tools and processes to solidify the validity, credibility, transferability, and reliability. MAXQDA is a reputable coding software. According to Creswell (2009), “this is an excellent PC-based program from Germany that helps researchers systematically evaluate and interpret qualitative texts” (p. 188)”. The research design is also comprised of detailed discussion of themes with “thick and rich” detail (Creswell, 2009). In addition, the research gives specific illustration with quotes and paraphrases as well as multiple perspectives from individuals regarding a theme/code (Creswell, 2009). This research submits the reality of strengths and weaknesses.

### **Strengths**

There are several critical and noteworthy strengths of this research. First, the participant demographics for this study is dependable. It comprised of male and female genders. In addition, the population consisted of at least three race/ethnic groups to include Black, White, and Hispanic. Also, the research design included recruiting participants from throughout the United States and not simply one region, state, or locale. Furthermore, the data collection tools included open-ended and probing questions which allowed participants to fully express their perceptions. Although the researcher did not conduct face-to-face interviews, due to COVID-19 awareness and practices, video recorded interviews were sufficient and allowed for authentic workplace

settings. Participants were visibly comfortable and therefore able to provide organic responses. The findings of the research are delivered with detailed charts, informative graphs, and congruency tables that clearly align the research questions to interview questions to show the ability to identify research question answers (Creswell, 2009).

In addition, the reports also provide additional details to clearly understand the study. The research builds upon the theoretical literature review and demonstrates alignment with practices congruent with the belief that executive coaching has an impact on church organizational culture through leadership competencies that were intentionally infused into the work culture. Furthermore, it repeatedly demonstrated how the participants invested their new skills and development as organizational culture values to their team, vision, goals, and personal autonomy. The 'rich and thick' details from start to finish of the research provide significant trustworthiness for transferability to additional researchers. It also demonstrates additional leadership growth areas from coaching relationships implied through participant responses. The research furthermore builds upon existing research regarding coaching and church leadership.

### **Weaknesses**

Specific areas of this research qualify for improvements. Strengthening the study requires increasing the Pilot Group sample from two to at least five. In addition, the research group was relatively small to some degree. Strengthening this study would require a minimum of twenty participants in the Research Group. Also, further credibility and validity can be added to support this study by enlisting more than one researcher to conduct interviews, identify codes, and interpret codes for major themes. Furthermore, given the international use of coaching as a professional development discipline in most industries, strengthening this research would require identifying participants from other countries and well as religious affiliation. Although there are

two or more interview questions that directly ask about organizational culture; more direct questions can be applied to concretely identify how executive coaching impacts church organizational culture. Finally, if given the opportunity, research team, and site visits rather than interviews by audio/video; the researcher would presumably acquire more authentic responses from participants.

## CHAPTER 5: CONCLUSIONS

### Overview

The conclusions of this study are designed to offer the reader a complete view of the significance of this study and the benefits of using the phenomenological approach. An overview of Chapter 5 provides summary conclusions of the study, the research purpose, a review of the research questions, research conclusions, implications, and applications with subsequent theological, theoretical, and relevant literature support. In addition, it delineates the limitations of the study as well as recommendations for further research.

### Research Purpose

The purpose of this phenomenological study was to explore the perceived impact of executive coaching on church organizational culture from middle-level and senior-level leaders in Christian churches in the United States. This study examined how/if executive coaching develops leadership, administrative, managerial, and congregational skills for church leaders. It also studied leaders perceived coaching growth track and how it influenced proficiency in each area.

### Research Questions

Research questions are imperative to this phenomenological study as it allows participants to give their personal account of lived experiences as church leaders who have undergone a coaching program for development. The following Research Questions guided this study:

**RQ1:** What are Christian church leaders' perceptions of how executive coaching impacts leadership effectiveness?

**RQ2:** How do Christian church leaders perceive executive coaching improves church managerial performance?

**RQ3:** What are church leaders' perceptions of how executive coaching improves congregational relationships?



**RQ4:** How do Christian church leaders perceive executive coaching influences administrative skillsets?

The research and interview question findings, written in descriptive narrative, provided perceptions Christian leaders have of executive/leadership impact on organizational culture. The conclusions, implications, and application that follow reflect my interpretation of the study and its' outcomes.

### **Research Conclusions, Implications, and Applications**

Hicks (2012), as cited by Smith (2017), reveal that “recent studies have begun to explore the need for management training for pastors” (p. 2). The trajectory of the seminary curriculum has evolved pedagogically at projecting adequate church leadership education and hands-on development necessary to accommodate the future’s societal, marketplace, and organizational cultural shifts. However, due to the extremely fast pace of post-modern cultural change abroad, empirical research reveals that the seminary struggles with preparing generations of church leaders for modern church relationship building, including executive leadership, tactical performance, administration, and church organizational culture (Crowson, 2021; Costin, 2008). Furthermore, research indicates that seminarian training can be overly content driven. For example, Bopp’s (2009) reference of Harbaugh (1995) states,

Most seminary curriculums are designed to deliver content; little attention if any is given to how the rigors of academic work affect the seminarian as a person. As a result, many enter the pastorate without integrating biblical knowledge and relational skills (Harbaugh, 1984; Bopp, 2009, p. 56).

Research conducted in 2010 by Boggs and Fields utilizing CVF (Competing Value Framework) to measure the linkage between culture and performance in Christian churches used indicators covering four primary areas of the Balanced Scorecard: finance, constituent service, learning and innovation, and operational efficiency (Boggs & Fields, 2010). The outcomes confirm,

Church leaders who are focused on improving performance; which stated is directly connected to employee values, morale, attitude toward leadership, valued opinion (Cameron and Freeman, 1991; Quinn and Spreitzer, 1991; Orstroof, 1992; Organ, 1997; Gregory et al., 2011), should focus on strengthening the culture (p. 1).

This phenomenological study explored the perceived impact of executive coaching on organizational culture by middle-level and senior-level leaders in Christian churches in the United States. It examined executive coaching development of leadership, administrative, managerial, and congregational development points for church leaders through four specific research questions. After an analysis of the interview transcript data and coding/themes process using MAXQDA, the researcher discovered that church leaders perceive that their executive/leadership coaching trajectory significantly influenced leadership effectiveness, managerial performance, and administrative skillset while serving in church leadership. However, the data does not support that executive/leadership coaching, though some impact on leader/follower relationship, did not deliver significant impact on congregational relationship building. How are the findings related to church organizational culture as well as identify leaderships' role in church organizational culture development to validate the findings? The delineated research conclusions first address findings drawn of each research question supported by the fifteen interview probing questions, the implication of the study, and the applications of the research outcomes. The researcher identifies the following conclusions.

### **RQ 1 Conclusions**

Research question one sought to identify the perception Christian leaders have of the impact of executive/leadership coaching on leadership effectiveness. Christian leaders perceive and believe that their matriculation through a leadership coaching experience improved their leadership effectiveness. Dr. John believed that coaching equipped him to counsel and support

his pastors. Though he is a subordinate to the pastor, he is still a leader on the leadership team. He is leading from the bottom up rather than the top down. In addition, Dr. Phillip believes that coaching impacted his leadership effectiveness by equipping him to have a greater degree of transparency and vulnerability. Pastor Matthias stated that he is more effective at leading the staff, servant-leadership, and listening deeper. In addition, interview results for research question one show that leaders believe that the executive/leadership coaching deliverables gave them clarity of vision and strategic plans as well as the ability to develop other leaders.

Effective servant leadership is a competency of effective administrators. Considering the vast array of church leaders' responsibilities, great emphasis must still be placed on an equitable balance between functional and servant-leadership. According to Bredfeldt (2006), essential to leadership effectiveness is "a leader driven by fundamental values of character and the human worth and dignity of the follower" (p. 89). Since coaching drew out the greater servant leadership capacity in our target group, then yes, coaching impacts organizational culture. Empirical research reveals that the seminary struggles with preparing generations of church leaders for modern church relationship building, including executive leadership, tactical performance, administration, and church organizational culture (Crowson, 2021; Costin, 2008).

Shared values create alignment for vision (Hultman & Gellerman, 2002). The values of an organization are typically aligned with its' goals. The founder and leader typically establish the organization's values, ranging from fun, relaxing, innovative, etc. The values represent the shared beliefs that influence organizational behavior, culture, and patterns (Schein, 1990; Eisenberg et al., 2007). Conducting research on pastoral behaviors and leadership, (Royster, n.d.) concluded transparency is one of the three common behavioral themes shared by pastors in relation to church growth and retention of members (Abstract). Speaking of authenticity in

leadership and vulnerability, (Lopez, 2023) states, “vulnerability opens up an information channel between a leader and follower, which can result in more effective communication and collaboration (Ilies, Morgeson, & Nahrgang, 2005; Lopez, 2023, p. 174)”.

Lopez further argues that “vulnerability is a foundational component in building an optimal, thriving relationship between a leader and his or her followers (Deb & Chavali, 2010; Nienaber, Hofeditz, & Romeike, 2015; Lopez, 2023, p.21). Developing other leaders and servant leadership are additional areas of effective leadership competency that evolved from participant coaching experience. According to (Northouse, n.d.),

Servant leadership is an approach focusing on leadership from the leader’s point of view and his or her behaviors. Servant leadership emphasizes that leaders be attentive to their followers’ concerns, empathize with them, and nurture them. Servant leaders put followers first, empower them, and help them develop their full personal capacities (p.227).

Executive/leadership coaching, evidenced from this empirical research and its participant responses, impacts church leader’s competency to develop new leaders, practice vulnerability, gain clarity of vision, listen deep and a greater practice of servant leadership. Practicing these disciplines and virtues only happens within the context of operating within an organizational culture encompassed of people.

Team development is the second dominant code/theme filtered from the data analysis of interviews. A subtheme to team development was effective/productive meetings. The development of teams has been historically proven as a significant trait of effective leaders. Boss and Fields (2010) highlights this strategic, operational dynamic.

In one of the few studies of organization characteristics and church outcomes, Watts (1996) found a positive relationship between church growth and the presence of a culture that valued total quality management concepts such as teamwork and continuous improvement. In another study, Odom and Boxx (1988) found that larger and faster-growing churches made use of more formal planning approaches. Both of these previous efforts indicate that it may be possible to

apply techniques that are typically used in business settings to understand better and improve church organizations (p. 306).

Pastor James, Pastor Matthias, and Pastor Nathaniel all recorded team development as an area of impact derived from or through executive/leadership coaching. Speaking of the impact of coaching on meeting skills Pastor Matthias stated, “We’ve recalibrated our entire meeting structure so that there is more space given to missional alignments between the staff, training the staff, and helping the staff.” Like leadership in corporate America and academia, church leadership is strategically situated within the church's historicity, team orientation, and authority to create, develop, and navigate the organizational culture (Schein, 1992; Gordon, 1985; Boggs, 2002). Further conclusion for this study is observed in outcomes of research question two.

## **RQ 2 Conclusions**

Research question two sought to identify how do Christian leaders perceive how does executive coaching improve church managerial performance? A scholarly article in Management Review News by Wibowo and Kleiner (2005) discloses that “according to McNamars (1999), there are five responsibilities of a CEO applied to either non-profit and for-profit organizations: leader, visionary or information bearer, decision-maker, manager, and board developer” (p. 89). Leader, manager, board developer, and visionary/information bearer all compel effective communication skills. Communication was a dominant theme of the research and considered a church managerial performance competency. Pastor Nathaniel, Dr. Mark, Pastor John, Dr. Bartholomew, Pastor Jones, and Pastor Paul all explicitly site improved or effective communication as a job performance or functional growth from executive/leadership coaching. Managerial performance is identified in interview questions that associate to research question one as “functional skills.” According to George Barna, God must call Christian leaders, possess

Christlike character, and have “functional competencies” (Robinson, 2010). Describing the “functional competencies,” Robinson (2010) reflecting Barna states:

Barna similarly provides a list of terms describing the functional competencies of a Christian leader: effective communication, identifying/articulating/casting vision, motivating people, coaching and developing people, synthesizing information, persuading people, initiating strategic action, engaging in strategic thinking, resolving conflict, developing resources, delegating authority and responsibility, reinforcing commitment, celebrating successes, decision making, team building, instigating evaluation, creating a viable corporate culture, maintaining focus and priorities, upholding accountability, identifying opportunities for influence, relating everything to God’s plans and principles, modeling the spiritual disciplines, and managing key leaders (p. 95-96).

Executive/leadership coaching improved managerial capacity. In Barna’s State of Pastor’s study, pastors were asked to explain their weekly work and then describe it in a word. “81% of pastors who said that they were less satisfied with their experience felt more like managers” (Packaim, 2022, p. 49). Strategic action, strategic thinking, and managing others are all mentioned in Barna’s report. Brown and Harvey state that “to create a winning culture, managers need to adapt their managerial style, values, and goals to fit the changing demands of the environment” (Brown & Harvey, 2006, p. 72). Several resources provided in this research have explained that organizational culture and organizational effectiveness are authenticated and navigated by leaders, founders, top managers, and executives (Schein, 1990; Daft, 2003; Bass & Bass, 2009). Dr. Luke, a middle age white senior pastor with forty-years in Christian leadership and pastoring a church out of Colorado, responded regarding the impact of coaching:

I think that it brought clarity of roles and expectations. The executive coaching came in and cast a vision and shared a strategy for engagement and it took us from a staff of Senior Pastor, executive Pastor, staff, pastors to identify, OK, if this is a goal, if outreach is a goal, we need someone to be in charge of that and build teams for that. If discipleship is a goal, we need someone to be in charge. So, it just brought structure. The executive coaching brought structure to the organization. (Luke Interview Pos. 741-751)

Dr. Luke's growth reflects an increased ability for strategic thinking, strategic action, and managing other leaders. This demonstrates the leader growing from coaching and applying the growth into the culture by improving his team, other leaders' capacity, and organizational culture. Additional suppositions of this empirical research are written in the below research question three conclusions.

### **RQ 3 Conclusions**

Research question three sought to identify to what extent do church leaders perceive executive coaching to impact church congregational relationships. The data does not support that executive/leadership coaching, though having impact on leader competency, delivers significant growth toward congregational relationship building. Personal development and interpersonal skills were dominant and subcode/theme relating to research question three. Dr. Mark gave extensive detail regarding how coaching impacted his character development and how he related with others. Dr. Mark discussed that he was the "bull in the room" and that he was the dominant personality. He offered insight into how coaching changed that for him. Although Dr. Mark experienced exceptional growth, his congregational relationship was not in close enough proximity for followers to identify that his growth came through a coaching relationship. Proximity of relationship surfaced in conversations with participants. They did not have close interpersonal relationships with a large enough percentage of the congregation that would allow congregants to know or articulate leader coaching engagement and outcomes.

Participants communicated that people skills and relating to others were already inner giftings that they possessed. The researcher assumed that coaching could have more potential in congregational relations. However, the study reiterated that congregational relationships, yielded unto the Lord, are an outcome of transformation of the Holy Spirit, the practice of love and

fellowship, as well as a work of grace; not necessarily executive/leadership coaching. No measure, nuance, or application of coaching can outperform nor out prepare a soul to better embrace another soul. Executive coaching should not be considered a practice toward building congregational relationships with the flock unless the outcome can be intentionally measured through congregational feedback. Moreso, executive/leadership coaching, in relationship to pastor-follower dynamics, can however focus on interpersonal skills growth for church leaders.

#### **RQ 4 Conclusions**

Research question four sought to identify to what extent do Christian leaders perceive executive/leadership coaching improve administrative skills. When defining an approach to identifying the skills and function of an effective administrator, Harvard Business Review concluded,

An administrator is one who (a) directs the activities of other people and (b) undertakes the responsibility for achieving certain objectives through these efforts. Within this definition, successful administration appears to rest on three basic skills, which we will call technical, human, and conceptual. (Katz, 1974)

Participants in this research study particularly communicated themes and responses highlighting the human skills of administration and executive/leadership coaching impact on organizational culture. Coaching was the dominant theme for interview questions correspondence to research question four. In addition, creating a coaching culture, listening, and asking questions were subsequent subthemes/codes. Executive/leadership coaching has a significant impact on the human and conceptual skills of church leaders aiding in the development of effective administrators. It has been proven by literature review and participants' response that human skills impact organization culture.

Dr. Dorcas responded that she had become a more empathetic listener to others in the organization and value others' opinions because of coaching human skills development. Pastor



Paul stated that his executive/leadership coaching equipped him to better coach others and conduct 360 reviews from a coaching model. The research findings indicate support to assert that executive/leadership coaching improves church organizational culture. Pastor Peter concluded that being coached as a church plant pastor helped him and his wife to ask powerful questions. In fact, according to Pastor Peter's interview, asking probing, powerful questions helped them to listen deeper and provide the type of feedback and insight necessary to successfully plant a cross-cultural church as white pastors in a highly minority populated area. Robinson (2010), referencing a Barna study, highlights "coaching and developing people" as functional competencies of Christian leaders. In addition, as functional competencies, he also lists "creating a viable corporate culture and managing key leaders" (p. 95-96).

Executive coaching, for this study, reflects the strategic relational process of guiding senior leaders through professional development to advance leadership influence, competence, and effectiveness toward achieving organizational goals, vision, and mission. It is conducted through one-on-one interactions, driven by data from multiple perspectives, and based on mutual trust and respect. According to Stern (2004), "the organization stakeholders, executive, and executive coach all work to achieve maximum learning and impact" (Ennis et al., 2003, p. 20; Stern, 2004, p. 1). Given executive/leadership coaching purpose, transformational power, relational benefits, biblical parallels, and proven success record, coaching does serve as a supporting arm to church leadership development and impact on organizational culture. It does help church leaders become more effective leaders, managers, administrators, and relationship builders. This study further identifies the research implications for the readers' consideration.

## Research Implications

The practical implication of this study builds upon empirical research in church leadership development, executive coaching, and church organizational culture. The conclusions articulate how executive/leadership coaching can equip seminarians and church leaders to be more effective administrators and improve church organizational culture. As identified by Boggs and Fields (2010), “very little attention has been given to the relationship of organizational culture and organizational performance results in a church environment” (p. 306). The practical implications of this study argue that church leaders perceive that executive coaching impacts church organizational culture primarily because executive/leadership coaching develops six primary themes that reflect the technical, human, and conceptual skills of an effective administrator. The six dominant themes which are communicated as functional, administrative, and leadership growth areas from executive/leadership coaching are leadership growth (54 times), interpersonal skills (33) times, coaching skills (49) times, personal development (31) times, team development (43) times, and communication skills (18) times. According to Daft (2003), “the key elements of an organization are not a building or a set of policies and procedures: organizations comprise of people and their relationships to one another” (p. 4).

As previously stated, Bass and Bass (2009) explain the impact of leadership on culture as a significant, multifaceted phenomenon, “leaders create the mechanisms for cultural embedding and cultural reinforcement. Cultural norms arise and change because of what leaders attend to, their reactions to crisis, their role modeling, and their recruitment strategies. For Bass and Bass (2009), the organizational culture is taught by its’ leadership” (p. 1210). Since culture is taught by leadership and what leaders do, when leaders obtain coaching that produces improvement in the leader, coaching inadvertently produces improvement in the culture. Cultural improvement

becomes a seed form of the coaching exposure planted into the organization and fertilized by the leader.

This research is important to academia, church associations, denominations, and Christian leadership development because it identifies practical hands-on training topics for church leadership growth and organizational culture. In addition, it offers universities and seminaries additional material for learning pedagogy. This research aids in providing additional practical, policy, and theoretical approaches to the current studies conducted on this topic. Executive coaching has evolved as a management training tool for church leadership. According to Farina (2015), “Coaching is just now beginning to gain momentum among church leaders. Melvyn Ming notes that the church is quickly learning that coaching holds excellent potential for the leadership development of next-generation leaders” (p. 69). Executing coaching is a custom-tailored individual training intervention utilized in corporations for several decades (Hall, Otazo & Hollenbeck, 1999; Smither et al., 2003; Joyce et al., 2009). In a quasi-experimental study of executive coaching on nonprofit EDs (executive directors) conducted by Fischer and Beimer (2009), the researchers discovered that:

First, executive coaching emphasizes issues and goals related to the executive’s job performance. It focuses on the executive’s general psychological attributes, which are more commonly associated with the traditional mentoring approach. As such, coaching emphasizes the development of professional skills, leadership, and interpersonal skills (p. 2).

Because leaders directly impact the organizational culture and, in many cases, create it, it is important to note that when a leadership improves psychologically, professionally, interpersonally that leaders’ style and change are infused into daily activity which makes for an organizational culture that followers value and emulate.

According to this research church leaders perceive that executive/leadership coaching produces leaders who are better listeners, improve meeting quality, coaching others, aide leaders in delegating authority, build confidence and cultivate vulnerability as well. The implications from this study, as proven from the participant interview responses and the literature review, articulate that there is a need for additional training for pastors and seminarians to be effective administrators in a postmodern global transitioning church culture. Christian church leaders in the United States face a plethora of decisions that executive/leadership coaching can assist in navigating successfully. The research outcomes further imply that the Christian church, academia, and other associations should consider external or internal coaching opportunities for leaders as well as coaching positions in the church leadership staff as a reasonable act of care, nurture, and development as a response to the “outcry” of seminarians and pastors.

The functional duties of church leaders far exceed spiritual development for parishioners, funerals, pastoral counseling, and weddings. Robinson (2010) details Barna’s report of functional competencies of Christian leaders. The list included capabilities identified in Harvard Business Review of an effective administrator and include: effective communication, identifying/articulating/casting vision, motivating people, coaching and developing people, synthesizing information, persuading people, initiating strategic action, engaging in strategic thinking, resolving conflict, developing resources, delegating authority and responsibility, reinforcing commitment, as well as an extensive list of more responsibilities (p. 95-96). Providing coaching for leaders can offer 360 leadership feedback into competency strengths and weaknesses as well as help leaders combat feeling of insufficient capacity. In this scenario, no one fails. The implication here is that there is a need for mid-to-senior church leaders from a biblical, theoretical, practical, and organizational perspective going unaddressed.

Church leaders are the greatest asset of human capital in churches. Why should church leaders go untrained, underdeveloped, and unnurtured due to unnecessary precaution and unscientifically founded philosophy of coaching dangers based upon unfounded empirical studies to support those philosophies? Leadership coaching as a model for church leader development with proper oversight and guidance can equip pastors, reduce burn-out, improve enthusiasm, improve competency, build confidence, development administrative skills, foster cultural effectiveness, build effective leadership capacity, improve organizational culture, improve organizational effectiveness, and aid in professional development for church leaders.

Although much research has been contributed to the study of organizational culture, the extent of consideration given to church organizational culture and performance has been minimal at best (Boggs & Fields, 2010). There are certain theoretical implications of this study. This research builds upon empirical study supporting theories that examine organizational culture theory, leadership theory, organizational effectiveness theory as well as relevant literature regarding church organizational culture and executive coaching which at the time of this study is limited. According to Bass and Bass (2009),

An organization's culture derives from its antecedent leadership. Anecdotal evidence and discourse abound in considering how an organization's leadership influences its culture. For Sayles and Wright (1985), the CEO's behavior is the most critical determinant of the organizations' culture. For Schein (1985), leadership is essential to creating and maintaining culture...Leaders create the mechanisms for cultural embedding and cultural reinforcement. (p. 1210)

Leadership, then, is the essential and critical change agent to the metamorphosis of organizational culture toward either a healthy or unhealthy trajectory. Furthermore, leaders directly impact church organizational culture. Organizational climate is sociological and points to how followers feel about the organization. Leaders influence that environment through critical decisions and interpersonal behavior (Van Muiuen, Koopman, et al., 1992; Bass & Bass, 2009).

Though spiritual in nature and religious in contextuality, churches are also businesses. Therefore, churches are organizationally structured to assimilate employees and volunteers through the professional levels of business engagement (Boggs & Fields, 2010) such as operational dynamics, legal proceedings, governing boards, customer-service, stakeholder engagement, social responsibility, operating system, technology, financials and taxation, managerial applications, follower-engagement, leader-follower dynamics, etc.

This study identified numerous instances of interpersonal skills growth, managerial application, follower-engagement, and leader-follower dynamic outcomes of coaching for church management. This study considered CVF (Competing Values Framework) efforts by Boggs and Fields (2010) in constructing support for this study as well as its outcomes. CVF for churches, along with the outcomes of this study, support its importance and why this study is necessary. Research conducted in 2010 by Boggs and Fields utilizing CVF to measure the linkage between culture and performance in Christian churches used indicators covering four primary areas of the Balanced Scorecard: finance, constituent service, learning and innovation, and operational efficiency (Boggs & Fields, 2010). Furthermore, this research discovered in Boggs and Fields (2010), empirical researcher that “church leaders who are focused on improving performance is directly connected to employee values, morale, attitude toward leadership, valued opinion (Cameron and Freeman, 1991; Quinn and Spreitzer, 1991; Orstroff, 1992; Organ, 1997; Gregory et al., 2011), should focus on strengthening the culture” (p. 1).

This research additionally builds upon empirical theory of organizational culture and church leadership theory. IQ 9,11, and 15 reveal the value sets that leaders experience through executive/leadership coaching and transfer into their leadership style and practice, thus impacting organizational culture. The interview questions with significant participants responses are

indicated below as a point of validation for the reader. IQ 9 asks, what measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? Pastor Nathaniel stated, “It stabilized it early on when we were in a tumultuous period” (Pastor Nathaniel Interview, Pos. 1124). Pastor Matthias stated, “So right now, for example, the measurable outcome is that I now have 12 to 15 different topics that I've identified and want to address as training opportunities with my leadership” (Pastor Matthias Interview, Pos. 403-406).

Pastor Paul stated,

We basically had a situation where we had a long-term senior pastor who was followed by a guy who didn't work out and the church went through a crisis at that point, which is when we started to work with our coaching and coaching the group. We moved from a singular senior pastor to a team model, so that was definitely one. And I would say as a result of that, the way we operate today is very team oriented” (Pastor Paul Interview, Pos. 573-575).

Pastor Bartholomew stated,

I've had a chance to do some training for other leaders on how to be effective at asking people rather than making requests of people. So that's something where training that I received, coaching that I received from others has been able to hopefully impact the culture of the church a little bit. (Bartholomew Interview, Pos. 787-789)

Interview Question 11 is significantly important to validity of worthiness of this study relative to practical and theoretical implications because it reveals problems within the organizational culture that were resolved after experiencing coaching. IQ 11 asks, what organizational challenges, if any, did you resolve as a result of your executive coaching? When asked the question, Pastor Nathaniel stated, “Yeah, so I would say basic strategic planning was a big one. I'm able to bring that to the table. Uhm, strategic planning that's followed throughout the course of the year and not just for a season” (Pastor Nathaniel Interview, Pos. 1407-1417).

Pastor Dorcas stated,

The idea of helping people see that everyone is a leader in some aspect. And so that when you come into this culture, you don't come in just to sit and have to be "led," but you see, you find your gifts, you find where you're supposed to be, and you see that you're leading. Because some people have this perception of leadership that is just a senior leader, but don't see themselves as a leader. And so, I think that is one of the things that helped us meet or resolve in our culture for people to begin to see themselves as a leader. (Dr Dorcas Interview Pos. 449-455)

Pastor Andrew stated,

Every church has its own unique challenges, but I still look at my church communication was kind of the theme that ran through most of the challenges that we were experiencing...So, I think communication was kind of a theme that has run through a lot of the conversations I've had with pastors. We're also wrestling with this identity of who we are as a church. What's our identity? Branding, the culture that we want to create? And so that is another one of the kinds of big ideas that our pastor is wrestling with, and I've been able to have some conversations with him about. (Pastor Andrew Interview, Pos. 1108, 1112-1118, 1082-1085) Dr. Phillip stated,

I think Christians are notorious for hiding complexity, and it's uncomfortable. So, we settle for simplistic. Well, it just must not be God's will. I don't think the Lord wants us to go there. I don't have a piece about that instead of working through the complexity and to come out too simple on the other side. So, I think what it equipped us to do is more effectively work through the complexity of organizational culture of our organizational mission of how we are going to strategize to accomplish what God had given us to do. It's a super-duper complex and anybody who wants to simplify, is, I think, fooling themselves. So, it gave us a certain degree of both resilience and tools to work through that complexity. (Dr. Phillips Interview Pos. 1109-1121)

Pastor John stated,

I had a staff member who was toxic. I had a staff member, the same guy, who needed to go. He carried a lot of administrative weight around here. Fear all those things and it was just like, finally the coach was like John. You're saying I'm going to say what you're already saying, you're just not saying it. It's time for him to move on. And it's time for you to move him on your, but you just hadn't said it that way. And it was like, you're right, you're absolutely right. (Pastor John Interview PT 2, Pos. 784-804)

IQ 15 asks, what new organizational cultural values, if any, are you applying now that you perceive are contributed to coaching? Pastor Nathaniel responded, "Uhm, one way I can



answer that would be I helped us to figure out what our values were. Uhm, we've never had in 30 years of existence of this church. We've never had core values. (Pastor John Interview, Pos. 1764-1770). As previously cited through empirical research in this study, "values" are one of the critical and central aspects of CVF and one-third of the ingredients of organizational culture. Meaning it is congruent with how the employees' function, solve problems, and think as a unit. This research correlates the direct impact of executive coaching for church leaders on church organizational culture through this Pastor's interview that coaching helped him set core values that are corporately practiced and acknowledged throughout the church organizational culture. In addition, when Pastor Matthias was asked IQ 15, he stated,

What I would say is that I've been at the church for a year and when I got to the church there weren't any values. There were stated values, but not actually like lived out values around discipleship being formed by God's word. Worse, things that were stated, but they weren't actually practiced and so coaching has helped me to intentionally think about how I want to take those stated values and make them actual lived out values. (Pastor Matthias Interview, Pos. 698-716)

Pastor Paul simply stated, "Well, I mean, I feel more competent (Pastor Paul Interview, Pos. 880). Furthermore, Dr. Matthew stated, "Having harmony with your constituents has a higher value than being right. You know, I think I learned that from my mentor coach" (Dr Matthew Interview - Pilot Study, Pos. 1559-1565). Finally, Dr. Dorcas stated, "Knowing what's my assignment. And being okay with that and not over committing myself or taking somebody else, letting other people carry their weight or their load (Dr Dorcas Interview, Pos. 591-593).

An organization's culture is only as healthy or toxic as its top-tier leadership team. Since, organic health or toxicity in any organization can begin at the top and flow down to the immediate and lower-level team/volunteers, like the anointing oil that flows down Aaron's beard to his garments (NIV, Psalm 133:2), executive/leadership coaching is fundamentally necessary and offers a broad range of beneficial (ROI) returns on investment that flows down into the

culture. The practical implication suggests that to be an effective administrator having technical, human, and conceptual competencies, one should consider coaching leaders as a viable resource. The systematic and tactical human skills developed from coaching competencies are biblical. They are also professional development oriented and personal growth centered.

### **Research Applications**

Executive/leadership coaching for mid-to-senior level Christian leaders in United States should be offered to assist in managerial, administrative, and leadership effectiveness. Having addressed theoretical and empirical consideration, the research finds more concentrated consideration for the practical application to invested stakeholders. For instance, church denominations should begin research on the benefits of forming and cultivating a long-term coaching culture in church formation. In addition, Christian associations abroad should allocate funding and resources, including partnerships with coaching organizations, to provide strategic integration of coach competency skills training to all top leaders and volunteers. Church leadership development groups and efforts can incorporate one-to-one coaching for all staff. Coaching can be considered missional, specifically considering the fact of biblical truth that Jesus Christ practiced coaching competency i.e., asking powerful questions, listening at the deepest level, being fully present in the moment, allowing for individual discovery, aligning SMART goals, walking with others in a vulnerable space, empowering others to achieve purpose, practicing missional living and other-centric values, believing 100% in participants, and more.

Christian universities, colleges, and seminaries can use this study along with others to offer degrees in Christian coaching, executive coaching programs, and church organizational leadership development. In addition, coaching curriculum can be an addition to post-graduate

leadership degree programs. Also, there is an application need reflective in this study that suggests Christian leadership theory for modern pastoral leadership should consider applying coaching courses, concepts, and training into the learning pedagogy. Furthermore, financial allocations can be made for adding coaching leadership positions to Christian university staff and faculty to allow for progressive and proactive coaching curriculum and training development rather than reactive. The same approach can be applied to Christian churches around the globe.

Personal experience reveals that Christian organizations and institutions spend significant revenue on leadership retreats, seminars, and conference, with seemingly little concentration on inviting coaches and adding coaching sessions into the plenary or learning outcomes. Church leadership training efforts can conclusively complement growth by instituting coaching competency as a transformational training component. Offering coaching skills training and engagement opportunities improve church leaders outlook on pastoral denominational care. Meaning that church leaders can feel more confident in their long-term professional, mental, social, emotional, and psychological care when reflecting upon the benefits of having a coaching confidant and growth opportunity along the difficulty journey of leading the Lord's sheep to life's green pasture and still waters. As with any study, this research has delimitations which can be improved by further study.

### **Research Limitations**

There are elements of this study that the research could not control. These elements or components of the research result in weaknesses of the study, thus creating its limitations. There are five specific limitations of this study that cover the design, analysis, and sample group. The research limitations of this study are as follows:

1. The research is limited to twelve participants plus an additional two in the pilot group. Therefore, the research sample is small.

2. The research is limited to Christian church leadership conclusively in the United States.
3. The research is limited to gender and ethnic inclusion. Due to uncontrollable context the study has a much smaller percentage of females and minorities than white-male population.
4. The research is limited to one Principal Investigator.
5. The research is limited to participant age demographic. It lacked feedback from the younger population i.e., GenX, GenY, or young adult group. It is imperative to expand the scope of investigation and analysis of executive/leadership coaching and church organizational culture study through making provisions for future research.

### **Further Research**

This study addresses the gap in empirical research of executive coaching, church organizational culture and leadership. More specifically, the lack of research on executive coaching for church leadership and how executive coaching impacts leadership effectiveness, administration, management, and congregational relations. Leader influence on organizational culture and corporate performance have received significant study over the years. However, church leaders' perceived impact of executive coaching on church organizational culture and performance studies is limited. According to Boggs and Fields (2010), "several studies of organizations in business and government have shown a relationship between organizational culture and organizational performance" (see, for example, Cameron & Sine, 1999; Denison, 1984, 1997; Deshpande, Farley, & Webster, 1993; DiBella & Nevis, 1998; Hurley & Hult, 1998; Kotter & Heskett, 1992; Slater & Narver, 1996) (p. 306). However, minimal empirical research is available examining how executive coaching church leaders impacts organizational culture.

Furthermore, only a few studies examine the impact of executive coaching for senior church leadership. This researcher did not discover any that focused on Christian church leaders with executive coaching performance outcome on administration, management, and congregational relations. Furthering the argument of Boggs and Fields (2010), "very little

attention has been given to the relationship of organizational culture and organizational performance results in a church environment” (p. 306). Furthering this research includes:

1. Select a larger population. Inviting more participants in this study would provide deeper context and more “rich and thick” detail to help validate or disprove leadership perception of the impact of executive/leadership coaching on church organizational culture.
2. Select a larger geography. A larger geographical area covering other countries around the world would offer more significant data on coaching outcomes given the reality of global cultural differences.
3. Select a greater population of minorities and females to the study. A more concentrated study, which potentially reflect ethnographic model, could provide more context from female and minority group studies from a more homogenous environment.
4. Conduct leadership and coaching for church organizational culture as a group study. The study can be potentially more conclusive if approach using a cohort, research group model. It would provide more analysis from interviews, collaborative InVivo and Descriptive Coding, and more thorough triangulation.
5. Conduct a study on young Christian leadership population. Young adults are the future of church leadership. Furthering research by this approach could provide additional insight into coaching young Christian leaders. It’s proven that individuals ascend to mid-to-senior level leadership roles in church as young adults in their early twenties.

### **Summary**

Coaching, at its core purpose, is transformational. Whether it is designed and strategically nuanced to address competency, performance, life purpose, self-development, professional acumen, or any other human relation aspect, it produces change. Change is transformation. All coaching is founded upon human interaction and relationships. Be it biblical, organizational, personal, professional, life, leadership, or success; coaching is an aide to human growth or human interaction toward a healthier, greater, more advanced, or more productive person. Though a young industry that is developing regulatory practices from reputable international, national, and soon potentially federal efforts; coaching has its’ place in improving human interaction and has so since the times of Jesus Christ’ earthly ministry.

As this research has delineated, Christian leaders need coaches, not as a replacement to mentors and counselors, but as an added layer of nurture, development, and engagement to draw out the most competent leadership skills for post-modern global church management. The researcher finds that the advancement of coaching in Christendom is paramount. Time is of the essence. Given the global, cultural, social, geographical, governmental, political, medical, educational, and spiritual landscape due to a mirage of issues; the crisis of human care is all but depleting. Leadership coaching plays a significant role in making the world a better place by helping humanity become better humans.

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APPENDIX A - Table 1 Research &amp; Interview Question Congruence

Research Questions	Interview Questions
RQ1: What are Christian church leaders' perceptions on how executive coaching impacts leadership effectiveness?	3. What was the intended purpose of your executive coaching? 4. What strategic professional performance goals did you accomplish, or did your stakeholders set out to achieve through executive coaching? 5. Describe your intrapersonal/inner-core (character and core values) transformation, if any, through the coaching experience? 9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? 13. How did or didn't coaching make a difference in your interpersonal/relationship skills?
RQ2: How do Christian church leaders perceive executive coaching improves church managerial performance?	6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching? 7. In what ways did you apply your growth, if any, in skill to church and team management duties? 9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? 10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching? 11. What organizational changes, if any, were improved from your executive coaching?
RQ3: What are church leaders' perceptions of how executive coaching improves congregational relationships?	6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching? 9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? 10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching?



	<p>11. What organizational changes, if any, were improved from your executive coaching?</p> <p>13. How did or didn't coaching make a difference in your interpersonal/relationship skills?</p> <p>14. Describe the type of feedback, if any, that you perceive you received from congregational followers after executive coaching?</p>
<p>RQ4: How do Christian church leaders perceive executive coaching influences administrative skillsets?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?</p> <p>7. In what ways did you apply your growth, if any, in skill to church and team management duties?</p> <p>11. What organizational changes, if any, were improved from your executive coaching?</p> <p>12. How did or didn't coaching make a difference in your administrative performance?</p>

## APPENDIX B – Pilot Interview Questionnaire

**Participant Name :**

**Principal Investigator:**

**Interview Date:**

### *Statement of Thanks and General Instructions*

Thank you for participating in this study of the church leaders' perception of the impact of executive coaching on organizational culture. This interview will take approximately thirty to forty-five minutes and is designed to obtain your perspective of your executive coaching experience and its' perceived impact.

Please note that the details of this interview are strictly confidential. We will begin with a few general questions about yourself and then move deeper into the open-ended, probing questions designed to grant you the full opportunity to be expressive and detailed about your executive coaching experience.

Please also note that his interview is audio/video recorded and will be transcribed for data collection purposes of this study. A copy of your interview transcription will be given to you for validity and accuracy purposes.

Do you have any questions before we begin? Let's get started.

### *Ice-Breaker Questions*

1. Can you please state your name and today's date?
2. So, you are a Christian church leader with executive coaching experience?
3. What is your profession in the church?
4. How long have you served as a Christian leader?

### *Probing Questions*

1. How would you explain executive coaching?
2. Describe your executive coaching experience?
  - a. Tell me more.
3. What was the intended purpose of your executive coaching?
  - a. Is there anything else you would like to share?

4. What strategic professional performance goals did you accomplish, or did your stakeholders set out to achieve through executive coaching?
5. Describe your intrapersonal/inner-core (character and core values) transformation, if any, through the coaching experience?
  - a. How do you account for this transformation?
6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?
  - a. Are there additional details that you can share?
7. In what ways did you apply your growth in skill to church and team management duties?
  - a. Are there any specific examples that you can share?
8. How do you define/explain the church's organizational culture?
  - a. Is there any additional information that would complete your thoughts?
9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture?
  - a. Can you share more detail here?
10. What changes, if any, did you identify in your team interaction/responses after your executive coaching?
  - a. What else?
11. What organizational challenges, if any, were improved from your executive coaching?
  - a. Tell me more?
12. How did or didn't coaching make a difference in your administrative performance?
  - a. Would you like to add more reflection here?
13. How did or didn't coaching make a difference in your interpersonal/relationship skills?
  - a. Can you share specific examples?
14. Describe the type of feedback, if any, that you perceive you received from congregational followers after executive coaching?

- a. What else?
15. What new cultural values, if any, are you applying now that you perceive are contributed to coaching?

*Participant Appreciation Statement*

In the spirit of gratitude and appreciation. It has been an honor to share in your leadership and coaching journey. Thank you for allowing me to experience this significant transformation in your life and leadership. Your feedback will contribute to the ongoing research in executive coaching, Christian leadership development, and church organizational culture. Thanks again.

### **APPENDIX C – Pilot Study Group Procedures**

1. As a pilot study for the interview questions, a subset of two participants matching the criteria will be audio/video interviewed for forty-five minutes using the interview questions.
2. A copy of the transcript will be given to the participant for accuracy and member-checking.
3. The data from the pilot study group interviews will be coded through MAXQDA for themes, etc.
4. The data will be reviewed by the PI and communicated to the Dissertation Supervisor to determine if the interview questions address the goal of the research questions.
5. If needed, the interview questions will be revised for more accurate alignment with the research question goals.
6. The results from the pilot study will noted throughout the research findings.

## APPENDIX D – Consent Form

**Title of the Project:** A Phenomenological Examination of Church Leaders' Perceived Impact of Executive Coaching on Organization Culture

**Principal Investigator:** Jerrell Stokley, Jr., EdD (c), MDIV, MOL, MCC, Liberty University

### Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be [current or former mid-to-senior level church leaders, experienced executive coaching, an employee of three or more leadership team holding a clergy or executive position. Taking part in this research project is voluntary.

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

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

The purpose of the study is to explore the perceived impact of executive coaching on organizational culture by middle-level and senior-level leaders in Christian churches in the United States.

### What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Participate in a 45-minute video-recorded interview of your coaching experience.
2. Give experiential feedback to a 15-question survey.
3. Permit the observation of a previous coaching growth plan.

### How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include contributions to the continued research of executive coaching for church leaders.

### What risks might you experience from being in this study?

The risks involved in this are minimal, which means they are equal to the risk you would encounter in everyday life.

### How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher[s] will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

## Privacy & Data Confidentiality

- Participant responses will be anonymous. Participant responses will be kept confidential through the use of pseudonyms/codes. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews will be recorded and transcribed. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher[s] will have access to these recordings.

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

Participants will not be compensated for participating in this study.

### Is study participation voluntary?

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

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

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

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

The researcher conducting this study is Jerrell Stokley, Jr. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] and/or [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Gary Bredfeldt, at [REDACTED].

### Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

## Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

The researcher has my permission to audio-record/video-record me as part of my participation in this study.

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Printed Subject Name

---

Signature & Date



**APPENDIX E – Permission Request Letter**

2/1/2022

Ms. Jane Doe  
Chief Operations Officer  
International Coach Federation  
159 Dobson Knob Trail  
Nolensville, TN 37135

Dear Jane Doe,

As a graduate student in the Christian Leadership, School of Divinity at Liberty University, I am conducting research to better understand how executive coaching impacts church organizational culture. The title of my research project is A Phenomenological Examination of Church Leaders' Perceived Impact of Executive Coaching on Organization Culture, and the purpose of my research is to explore the perception of mid-to-senior level church leaders with executive coaching exposure and how/if coaching influences their leadership development of organizational culture.

I am writing to request your permission to utilize your membership list to recruit participants for my research.

Participants will be asked to participate in an audio/video recorded questionnaire interview (45 minutes), engage in member-checking by evaluating their interview transcript for accuracy post-interview (15 minutes), and allow the review of the coaching development document used to track their progress during the coaching program. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Jerrell Stokley, Jr.  
Primary Investigator

**APPENDIX F – Permission Response Letter****(Please copy and paste on company letterhead or in your email response.)**

2/01/2022

Jerrell Stokley, Jr.  
Principal Investigator  
159 Dobson Knob Trail  
Nolensville, TN 37135

Dear Jerrell Stokley, Jr.

After careful review of your research proposal entitled A Phenomenological Examination of Church Leaders' Perceived Impact of Executive Coaching on Organization Culture, I/we have decided to grant you permission to access our membership list and invite them to participate in your study.

Check the following boxes, as applicable:

- I/We will provide our membership list to Jerrell Beard, and Jerrell Beard may use the list to contact our members to invite them to participate in his research study.
- I/We grant permission for Jerrell Beard to contact Coaches and/or coach clients to invite them to participate in his research study.
- I/We will not provide potential participant information to Jerrell Beard, but we agree to send/provide his study information to Professional Coaches and coach clients on his behalf.
- I/We request a copy of the results upon study completion and/or publication.

Sincerely,

Official's Name:

Official's Title:

Official's Company/Organization:

**APPENDIX G – Recruitment Letter**

2/15/2022

John Doe  
Senior Pastor  
God Bless Baptist Church  
159 Dobson Knob Trail  
Smyrna, TN 37135

Dear John Doe:

As a graduate student in the School of Divinity at Liberty University, I am conducting research to better understand how executive coaching impacts church organizational culture. The purpose of my research is to explore the perception of mid-to-senior level church leaders with executive coaching exposure and how/if coaching influences their leadership development of organizational culture, and I am writing to invite eligible participants to join my study.

Participants must be/have been mid-to-senior level Christian leaders, participated in at least a three-person leadership team, completed a three-month coaching program for professional development, and serve at church during the coaching exposure. Participants, if willing, will be asked to participate in an audio/video recorded questionnaire interview (45 minutes), engage in member-checking by evaluating their interview transcript for accuracy post-interview (15 minutes), and allow the review of the coaching development document used to track their progress during the coaching program. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please contact me at [REDACTED] for more information and to schedule an interview.

A consent document will be sent to you via letter and email one week before the interview. The consent document contains additional information about my research. If you choose to participate, you will need to sign the consent document and return it to me one week before or at the time of the interview.

Sincerely,

Jerrell Stokley, Jr.  
Primary Investigator  
[REDACTED]

**APPENDIX H – Recruitment Follow-Up**

2/1/2022

Ms. Jane Doe  
Executive Pastor  
First Baptist United Church  
159 Dobson Knob Trail  
Nolensville, TN 37135

Dear Ms. Jane Doe,

As a graduate student in the School of Divinity at Liberty University, I am conducting research to better understand how executive coaching impacts church organizational culture. Two weeks ago, an email/letter was sent to you inviting you to participate in a research study. This follow-up [email/letter] is being sent to remind you to please respond if you would like to participate and have not already done so. The deadline for participation is ( ).

Participants, if willing, will be asked to participate in an audio/video recorded questionnaire interview (45 minutes), engage in member-checking by evaluating their interview transcript for accuracy post-interview (15 minutes), and allow the review of the coaching development document used to track their progress during the coaching program. It should take approximately one hour to complete the procedure[s] listed. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please contact me at [REDACTED] for more information and to schedule an interview.

A consent document will be sent to you via letter and email one week before the interview. The consent document contains additional information about my research. If you choose to participate, you will need to sign the consent document and return it to me one week before or at the time of the interview.

Sincerely,

Jerrell Stokley, Jr.  
Primary Investigator

## APPENDIX I – Recruitment Flyer

### A PHENOMENOLOGICAL EXAMINATION OF CHURCH LEADERS' PERCEIVED IMPACT OF EXECUTIVE COACHING ON ORGANIZATION CULTURE

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- Are you a mid-to-senior level Christian church leader in the United States?
- Have you completed leadership/executive coaching during your leadership term?
  - Is/was your department staff or team comprised of three or more people?

If you answered **yes** to each of the questions listed above, you may be eligible to participate in a research study.

The purpose of this research study is to explore the perception of mid-to-senior level church leaders with executive coaching exposure and how/if coaching influences their leadership development of organizational culture.

Participants will be asked to participate in an audio/video recorded questionnaire interview (45 minutes), engage in member-checking by evaluating their interview transcript for accuracy post-interview (15 minutes), and allow the review of the coaching development document used to track their progress during the coaching program.

If you would like to participate, contact the researcher at [REDACTED]

A consent document will be given to you one week before the interview.

Jerrell Stokley, Jr., a doctoral candidate in the Doctorate of Christian Leadership School of Divinity at Liberty University, is conducting this study.  
**Please contact Jerrell Stokley, Jr. at [REDACTED] for more information.**

## APPENDIX J – Recruitment Verbal Script

Hello [Potential Participant],

As a graduate student in the School of Divinity at Liberty University, I am conducting research to better understand how executive coaching impacts church organizational culture. The purpose of my research is to explore the perception of mid-to-senior level church leaders with executive coaching exposure and how/if coaching influences their leadership development of organizational culture and if you meet my participant criteria and are interested, I would like to invite you to join my study.

Participants must be/have been mid-to-senior level Christian leaders, participated in at least a three-person leadership team, completed a three-month coaching program for professional development, and serve at church during the coaching exposure. Participants, if willing, will be asked to participate in an audio/video recorded questionnaire interview (45 minutes), engage in member-checking by evaluating their interview transcript for accuracy post-interview (15 minutes), and allow the review of the coaching development document used to track their progress during the coaching program. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

Would you like to participate?

[Yes] Great, can we set up a time for an interview?

[No] I understand. Thank you for your time.

A consent document will be given to you one week before the interview. The consent document contains additional information about my research. If you choose to participate, you will need to sign the consent document and return it to me at the time of the interview.

Thank you for your time. Do you have any questions?

### APPENDIX K – Overview of Codes

Parent code	Code	Cod. seg. (All documents)	Cod. seg. (Activ. documents)	% Cod. seg. (All documents)	% Cod. seg. (Activ. documents)	Documents
	achieve some of their goals	1	1	0.27	0.32	1
Goals	alignment	1	1	0.27	0.32	1
Leadership growth	approachable	1	1	0.27	0.32	1
coaching skills	ask questions (+)	12	9	3.26	2.86	5
	asking questions	7	7	1.90	2.22	3
Professional Skills	asking rather than direction	1	0	0.27	0.00	1
	assessments	1	1	0.27	0.32	1
personal development	authentic	1	1	0.27	0.32	1
Leadership growth	Be a leader	1	1	0.27	0.32	1
	Being burned out.	2	0	0.54	0.00	1
	better management of conflict	4	2	1.09	0.63	3
Leadership growth	Blind Spots	1	1	0.27	0.32	1
interpersonal relationship skills	Build relationship	1	1	0.27	0.32	1
personal development	change	2	0	0.54	0.00	1
	clarity around vision	9	9	2.45	2.86	5
Coaching skills & coaching others	coaching culture within the church	4	2	1.09	0.63	3
Coaching skills & coaching others	coaching skills	14	8	3.80	2.54	6
	Coaching skills & coaching others	9	7	2.45	2.22	4
	collaboration	3	3	0.82	0.95	1
	communication	17	14	4.62	4.44	6
personal development	Confidence	9	9	2.45	2.86	6
better management of conflict	conflict resolution	2	2	0.54	0.63	1
process of sanctification	Conviction	1	1	0.27	0.32	1
	defining their role	1	1	0.27	0.32	1
Leadership growth	Delegation	8	8	2.17	2.54	5
	discover	1	1	0.27	0.32	1
Being burned out.	dysfunctional	1	0	0.27	0.00	1
Leadership growth	Effective Leader	12	12	3.26	3.81	8
Team Development Skills	Effective Team	7	7	1.90	2.22	4

Team Development Skills	Empower	1	1	0.27	0.32	1
	encouraging and challenging	4	4	1.09	1.27	3
Team Development Skills	Equipping Others	13	13	3.53	4.13	7
	Executing Decisions	6	4	1.63	1.27	4
	fear	2	2	0.54	0.63	1
	focused on outcomes	2	2	0.54	0.63	2
Values	For organizations helping them set up vision, values, and goals	4	4	1.09	1.27	3
	fundraising goals	1	1	0.27	0.32	1
	Gifts from God	2	0	0.54	0.00	1
	Goals	8	8	2.17	2.54	5
	God gave me time, talents, and treasures, and he gave me the ti	5	0	1.36	0.00	1
	Guidance	4	4	1.09	1.27	3
	he way I treat people has been impacted by the coaching	2	2	0.54	0.63	1
personal development	Heart issues	2	2	0.54	0.63	1
Organizational change	Hierarchy, bureaucracy, and difficult people	1	1	0.27	0.32	1
	hold me accountable	2	2	0.54	0.63	2
	identity	5	5	1.36	1.59	1
Organizational change	Identity	1	1	0.27	0.32	1
Leadership growth	improvements	4	4	1.09	1.27	3
	interpersonal relationship skills	8	4	2.17	1.27	4
Leadership growth	Leadership competence	1	1	0.27	0.32	1
	Leadership growth	15	15	4.08	4.76	8
Leadership growth	Learning	1	1	0.27	0.32	1
coaching skills	listening	7	5	1.90	1.59	3
	making requests	2	2	0.54	0.63	1
	managing my direct reports	1	1	0.27	0.32	1
	more effective	1	1	0.27	0.32	1
encouraging and challenging	motivation or inspiration	2	2	0.54	0.63	1
Relationship growth	Needs of Others	4	4	1.09	1.27	3
Leadership growth	Observation	2	2	0.54	0.63	2
	observing others	1	1	0.27	0.32	1



	Organizational change	4	4	1.09	1.27	3
Leadership growth	Overcome Weaknesses	3	3	0.82	0.95	1
personal development	patience	1	1	0.27	0.32	1
	personal development	13	11	3.53	3.49	8
Leadership growth	Prioritize	1	1	0.27	0.32	1
	process of sanctification	1	1	0.27	0.32	1
Executing Decisions	Procrastination	3	1	0.82	0.32	2
interpersonal relationship skills	Professional Skills	6	2	1.63	0.63	3
	providing feedback	2	2	0.54	0.63	2
God gave me time, talents, and treasures		1	0	0.27	0.00	1
Relationship growth	relational connectivity	4	4	1.09	1.27	2
interpersonal relationship skills	Relationship growth	5	5	1.36	1.59	4
	salvations	1	1	0.27	0.32	1
process of sanctification	Self-Denial	1	1	0.27	0.32	1
You know, emotional intelligence	sensitivity	2	0	0.54	0.00	1
	setting expectations	1	1	0.27	0.32	1
Professional Skills	Skills development	4	3	1.09	0.95	4
personal development	spiritual growth	3	3	0.82	0.95	3
Team Development Skills	staff meetings, individual meetings	11	11	2.99	3.49	6
	strategic plan	12	12	3.26	3.81	7
communication	Team Communication	1	1	0.27	0.32	1
	Team Development Skills	11	11	2.99	3.49	6
Leadership growth	Time Management	3	3	0.82	0.95	3
	transparency	1	1	0.27	0.32	1
	Trust Building	4	4	1.09	1.27	3
	Understanding culture	1	1	0.27	0.32	1
Coaching skills & coaching others	use my coaching skills to provide that direction with	3	2	0.82	0.63	3
Values	value people	2	2	0.54	0.63	1
	Values	4	4	1.09	1.27	2
	Vulnerability	6	6	1.63	1.90	3
encouraging and challenging	Walk With Me	1	1	0.27	0.32	1
Leadership growth	Working with others	1	1	0.27	0.32	1
	You know, emotional intelligence	3	2	0.82	0.63	3

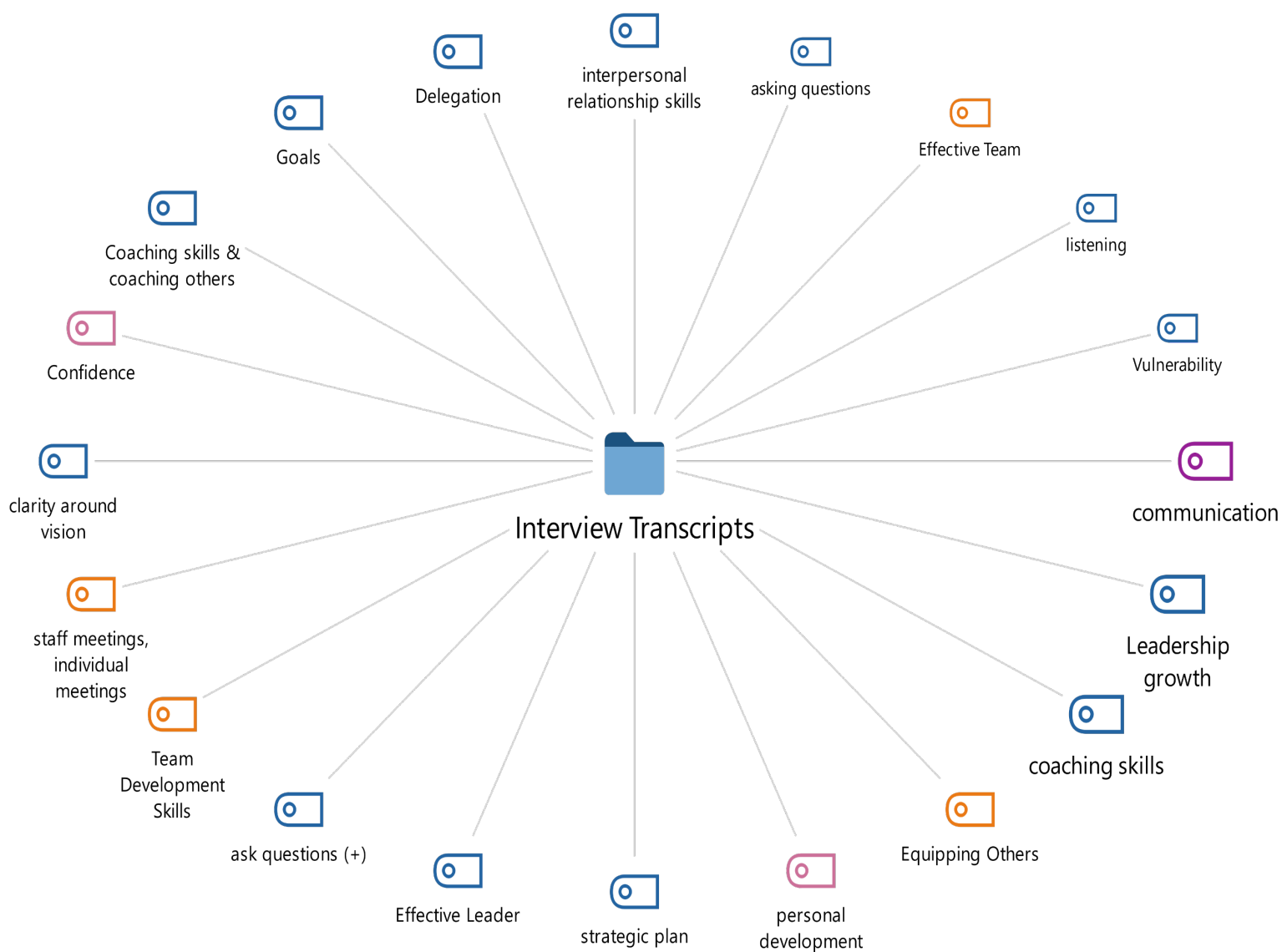
APPENDIX L – Table 2 RQ to IQ Congruence Table

Research Question	Correlating Interview Question	Interrelation of Codes to Research Questions
RQ1: What are Christian church leaders' perceptions on how executive coaching impacts leadership effectiveness?	3. What was the intended purpose of your executive coaching? 4. What strategic professional performance goals did you accomplish, or did your stakeholders set out to achieve through executive coaching? 5. Describe your intrapersonal/inner-core (character and core values) transformation, if any, through the coaching experience? 9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? 13. How did coaching make a difference in your interpersonal/relationship skills?	(IQ 3.) team development, leadership growth, delegation, strategic planning (IQ 4.) Leadership growth, vision, executing decisions, communication, confidence, team development, goals (IQ 5.) values, relationships, personal development, spiritual growth (IQ 9.) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, relationship growth (IQ 13.) processing emotions, coaching, equipping others, interaction with others
RQ2: How do Christian church leaders perceive executive coaching improves church managerial performance?	6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching? 7. How did you apply your growth, if any, in skill to church and team management duties? 9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture? 10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching? 11. What organizational changes, if any, were improved from your executive coaching?	(IQ 6.) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, delegation (IQ 7.) asking questions, improved communication, productive meetings, effective leadership, coaching others, (IQ 9.) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, relationship growth (IQ 10.) vulnerability, conflict management, not much change in team interaction (IQ 11.) team complexity, conflict management, equipping leaders, communication

<p>RQ3: What are church leaders' perceptions of how executive coaching improves congregational relationships?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?  9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture?  10. What changes, if any, did you identify/perceive in your team interaction/responses after your executive coaching?  11. What organizational changes, if any, were improved from your executive coaching?  13. How did coaching make a difference in your interpersonal/relationship skills?  14. Describe the type of feedback, if any, that you perceive you received from congregational followers after executive coaching?</p>	<p>(IQ 6.) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, delegation (IQ 9.) productive meetings, trust building, vision clarity, values, strategic planning, team development, coaching others, relationship growth (IQ 10.) vulnerability, conflict management, not much change in team interaction (IQ 11.) team complexity, conflict management, equipping leaders, communication (IQ 13.) team development, coaching skills, personal development (IQ 14.) limited dominant themes but random themes i.e. better listening, delegation, motivation</p>
<p>RQ4: How do Christian church leaders perceive executive coaching influences administrative skillsets?</p>	<p>6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?  7. In what ways did you apply your growth, if any, in skill to church and team management duties?  11. What organizational changes, if any, were improved from your executive coaching?  12. How did coaching make a difference in your administrative performance?</p>	<p>(IQ 6.) improved listening, communication, team development, strategic planning, effective leadership, productive meetings, relationship with others, delegation (IQ 7.) asking questions, improved communication, productive meetings, effective leadership, coaching others, (IQ 11.) team complexity, conflict management, equipping leaders, communication (IQ 12.) values, core values, nondominant themes i.e., communication, equipping others, relationship building, transparency</p>

APPENDIX M – Figure 2 Code Map of Top 20 Codes by Frequency

# Single-Case Model



**APPENDIX N – Statistical Summary of Codes**

	<b>Frequency</b>	<b>Percentage</b>	<b>Percentage (valid)</b>
Being burned out.	2	0.54	0.54
Being burned out.\dysfunctional	1	0.27	0.27
Coaching skills & coaching others	9	2.45	2.45
Coaching skills & coaching others\coaching culture within the church	4	1.09	1.09
Coaching skills & coaching others\coaching skills	14	3.80	3.80
Coaching skills & coaching others\coaching skills\ask questions (+)	12	3.26	3.26
Coaching skills & coaching others\coaching skills\listening	7	1.90	1.90
Coaching skills & coaching others\use my coaching skills to provide that direction with	3	0.82	0.82
Executing Decisions	6	1.63	1.63
Executing Decisions\Procrastination	3	0.82	0.82
Gifts from God	2	0.54	0.54
Goals	8	2.17	2.17
Goals\alignment	1	0.27	0.27
God gave me time, talents, and treasures, and he gave me the time	5	1.36	1.36
God gave me time, talents, and treasures, and he gave me the to reach people God equipped me to reach the next generation	1	0.27	0.27
Guidance	4	1.09	1.09
Leadership growth	15	4.08	4.08
Leadership growth\Be a leader	1	0.27	0.27
Leadership growth\Blind Spots	1	0.27	0.27
Leadership growth\Delegation	8	2.17	2.17
Leadership growth\Effective Leader	12	3.26	3.26
Leadership growth\Leadership competence	1	0.27	0.27
Leadership growth\Learning	1	0.27	0.27
Leadership growth\Observation	2	0.54	0.54
Leadership growth\Overcome Weaknesses	3	0.82	0.82

Leadership growth\Prioritize	1	0.27	0.27
Leadership growth\Time Management	3	0.82	0.82
Leadership growth\Working with others	1	0.27	0.27
Leadership growth\approachable	1	0.27	0.27
Leadership growth\improvements	4	1.09	1.09
Organizational change	4	1.09	1.09
Organizational change\Hiererarchy, bureaucracy, and difficult people	1	0.27	0.27
Organizational change\Identity	1	0.27	0.27
Team Development Skills	11	2.99	2.99
Team Development Skills\Effective Team	7	1.90	1.90
Team Development Skills\Empower	1	0.27	0.27
Team Development Skills\Equipping Others	13	3.53	3.53
Team Development Skills\staff meetings, individual meetings	11	2.99	2.99
Trust Building	4	1.09	1.09
Understanding culture	1	0.27	0.27
Values	4	1.09	1.09
Values\For organizations helping them set up vision, values, and goals	4	1.09	1.09
Values\value people	2	0.54	0.54
Vulnerability	6	1.63	1.63
You know, emotional intelligence	3	0.82	0.82
You know, emotional intelligence\sensitivity	2	0.54	0.54
achieve some of their goals	1	0.27	0.27
asking questions	7	1.90	1.90
assessments	1	0.27	0.27
better management of conflict	4	1.09	1.09
better management of conflict\conflict resolution	2	0.54	0.54
clarity around vision	9	2.45	2.45
collaboration	3	0.82	0.82
communication	17	4.62	4.62
communication\Team Communication	1	0.27	0.27
defining their role	1	0.27	0.27
discover	1	0.27	0.27
encouraging and challenging	4	1.09	1.09

encouraging and challenging\Walk with Me	1	0.27	0.27
encouraging and challenging\motivation or inspiration	2	0.54	0.54
fear	2	0.54	0.54
focused on outcomes	2	0.54	0.54
fundraising goals	1	0.27	0.27
he way I treat people has been impacted by the coaching	2	0.54	0.54
hold me accountable	2	0.54	0.54
identity	5	1.36	1.36
interpersonal relationship skills	8	2.17	2.17
interpersonal relationship skills\Build relationship	1	0.27	0.27
interpersonal relationship skills\Professional Skills	6	1.63	1.63
interpersonal relationship skills\Professional Skills\Skills development	4	1.09	1.09
interpersonal relationship skills\Professional Skills\asking rather than direction	1	0.27	0.27
interpersonal relationship skills\Relationship growth	5	1.36	1.36
interpersonal relationship skills\Relationship growth\Needs of Others	4	1.09	1.09
interpersonal relationship skills\Relationship growth\relational connectivity	4	1.09	1.09
making requests	2	0.54	0.54
managing my direct reports	1	0.27	0.27
more effective	1	0.27	0.27
observing others	1	0.27	0.27
personal development	13	3.53	3.53
personal development\Confidence	9	2.45	2.45
personal development\Heart issues	2	0.54	0.54
personal development\authentic	1	0.27	0.27
personal development\change	2	0.54	0.54
personal development\patience	1	0.27	0.27
personal development\spiritual growth	3	0.82	0.82
process of sanctification	1	0.27	0.27
process of sanctification\Conviction	1	0.27	0.27

process of sanctification\Self Denial	1	0.27	0.27
providing feedback	2	0.54	0.54
salvations	1	0.27	0.27
setting expectations	1	0.27	0.27
strategic plan	12	3.26	3.26
transparency	1	0.27	0.27
TOTAL (valid)	368	100.00	100.00
Missing	0	0.00	-
<b>TOTAL</b>	<b>368</b>	<b>100.00</b>	-



APPENDIX O – Figure 1 Participant Demographic Table

Participant Description Table Of Demographics							
Name	Title	Church / Occupation	Age Range	State	Date of Interview	Yrs. of Christian Leadership	Pilot Group
Matthew	Dr.	Head Elder/Executive Coach	50-60	Colorado	8/25/2022	43	No
Mark	Dr.	Elder/Physician/Leadership Coach	45-50	New York	9/23/2022	16	No
Luke	Pastor	Senior Pastor	60-65	California	9/22/2022	45	No
John	Pastor	Lead Pastor	45-50	Georgia	9/21/2022	28-30	No
Bartholome	Dr.	Elder/Board of Directors	48-52	Minnesota	9/19/2022	28	No
Mary	Dr.	Pastor Leadership Coach/CEO	40-45	Dubai & North Carolina	9/15/2022	20	Yes
Philip	Dr.	President/CEO/Leadership Coach	50-55	Pennsylvania	9/14/2022	41	No
Thomas	Pastor	Pastor/CEO	35-45	Alabama	9/7/2022		Yes
James	Pastor	Lay Pastor	55-60	Texas	9/12/2022	40	No
Dorcas	Dr.	Co-Pastor/Executive Coach/CEO	45-50	Georgia	9/6/2022	30	No
Andrew	Dr.	Lay Minister/Deacon/Church Committee	50-55	Kentucky	9/2/2022	27	No
Matthias	Pastor	Pastor	40-45	Georgia	10/11/2022	18	No
Paul	Pastor	Lead Pastor	45-50	New Jersey	10/11/2022	20	No
Peter	Pastor	CEO, Pastor	55-65	Georgia	10/18/2022	36	No
Nathaniel	Pastor	Lead Pastor	45-50	Pennsylvania	10/11/2022	24	No

## **APPENDIX R – Revised Participant Interview Questionnaire**

**Participant Name :**

**Principal Investigator:**

**Interview Date:**

### *Statement of Thanks and General Instructions*

Thank you for participating in this study of the church leaders' perception of the impact of executive coaching on organizational culture. This interview will take approximately thirty to forty-five minutes and is designed to obtain your perspective of your executive coaching experience and its' perceived impact.

Please note that the details of this interview are strictly confidential. We will begin with a few general questions about yourself and then move deeper into the open-ended, probing questions designed to grant you the full opportunity to be expressive and detailed about your executive coaching experience.

Please also note that his interview is audio/video recorded and will be transcribed for data collection purposes of this study. A copy of your interview transcription will be given to you for validity and accuracy purposes.

Do you have any questions before we begin? Let's get started.

### ***Ice-Breaker Questions***

1. Can you please state your name and today's date?
2. So, you are a Christian church leader with executive coaching experience?
3. What is your profession in the church?
4. How long have you served as a Christian leader?

### ***Probing Questions***

1. How would you explain executive coaching?
2. Describe your executive coaching experience?
  - a. Tell me more
3. What was the intended purpose of your executive coaching?

- a. Is there anything else you would like to share?
4. What strategic professional performance goals did you accomplish, or did your stakeholders set out to achieve through executive coaching?
5. Describe your intrapersonal/inner-core (character and core values) transformation, if any, through the coaching experience?
  - a. How do you account for this transformation?
6. What do you know or perceive to be your areas of functional (job performance skills) growth from executive coaching?
  - a. Are there additional details that you can share?
7. In what ways did you apply your growth in skill to church and team management duties?
  - a. Are there any specific examples that you can share?
8. How do you define/explain the church's organizational culture?
  - a. Is there any additional information that would complete your thoughts?
9. What measurable outcomes did you determine/perceive your coaching experience had, if any, on organizational culture?
  - a. Can you share more detail here?
10. What changes, if any, did you identify in your team interaction/responses after your executive coaching?
  - a. What else?
11. What organizational challenges, if any, did you resolve as a result of your executive coaching?
  - a. Tell me more?
12. How did or didn't coaching make a difference in your administrative performance?
  - a. Would you like to add more reflection here?
13. How did or didn't coaching make a difference in your interpersonal/relationship skills?

- a. Can you share specific examples?
14. Describe the type of feedback, if any, that you perceive you received from congregational followers after executive coaching?
- a. What else?
15. What new organizational cultural values, if any, are you applying now that you perceive are contributed to coaching?

*Participant Appreciation Statement*

In the spirit of gratitude and appreciation. It has been an honor to share in your leadership and coaching journey. Thank you for allowing me to experience this significant transformation in your life and leadership. Your feedback will contribute to the ongoing research in executive coaching, Christian leadership development, and church organizational culture. Thanks again.