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Abigail Boggan, a student at Toccoa Falls College, created the cover artwork. She explains that Christian leadership is learning to sit in the hurt and brokenness of our lives and to embrace the changing of the seasons. In doing so, we see new life blooming as we rejoice in the brokenness, knowing that the Father is at work in our lives. Christian leadership is learning to step into the process of mourning, reflecting, and growing over and over again so that we can lead others through the same process. She hopes we never forget that our role as a leader is one of loving others deeply as we seek out the new growth that comes from seasons of brokenness.

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theologyofleadership@gmail.com

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# THE EFFECTS OF TRANSFORMATIONAL LEADERSHIP AND MANAGEMENT EXPERIENCE OF PASTORS ON CHURCH BUSINESS OPERATIONS

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Preston A. Butler, Jr.

Saba Senses-Ozyurt

Alliant International University

Alliant International University

**ABSTRACT:** This study measured ministerial effectiveness from a business organizational perspective by assessing the effects of leadership style, management experience, and education of pastors concerning church business operations. As non-profits grapple with ways to become more effective and efficient, some churches are experimenting with a new business model that falls somewhere between the for-profit sector and the nonprofit sector in order to remain relevant in the 21st century. This organizational concept is referred to as a hybrid business structure and is positioned in the Emerging Fourth Sector, which is wedged between the private and public sectors. Using an original survey (Church Business Operations Assessment Tool) that measures church business operations and the Multifactor Leadership Questionnaire with Protestant pastors in churches located in the United States, results suggested that transformational leadership style and prior management experience were significant factors affecting church business operations.

**KEYWORDS:** *Emerging Fourth Sector, Pastoral Leadership, Pastor Education, Multifactor Leadership Questionnaire.*

## The Effects of Transformational Leadership and Management Experience of Pastors on Church Business Operations

Church business operations are more complex today than ever before (Drucker, 1986; Powell, 2009; Thoman, 2009). Operating a church can be more complicated than running a for-profit enterprise because resources are tighter, it is volunteer-driven, the measures of success are not apparent and questionable, and practices to maximize performance are not well documented (Babbes & Zigarelli, 2006). The numerous technological advances, demographic changes, and government intervention over the past three decades have caused non-profit organizations (NPOs) to assess their methods to ensure continued effectiveness and relevancy (Chaves, 2011; Garland, 2011). Pastors have assumed more responsibility for members' education in non-religious areas like financial management, health, and emotional wellness. They are directing more diverse staffs and have become more active in the community and political affairs (Cohall & Cooper, 2010). Kohl (2009) contended that in order to be relevant and effective, a church must enter an era of transformation, or reformation, beginning with its leadership.

Even though research in leadership has accelerated in recent years, little research has been conducted to assess the effectiveness of pastoral leadership about business operations (Hillman, 2006; Carter, 2009). As the culture of a community changes, church leaders who have not kept up with change, find themselves out of touch with the congregation, and unprepared to lead diverse congregations (Hillman, 2008).

Seminaries are well known for preparing ministers for the religious aspects of their vocation, but not necessarily the leadership and administrative aspects that are inherent in running an organization. In a study conducted by Andrews and Roller (2011), 79.4% of the clergy felt adequately prepared for the spiritual/ministerial responsibilities of pastoring and 12.8% felt they were up to the challenge of managing the business functions of the church. In many denominations, pastors emerged solicited and unsolicited from a dedicated group of faithful clergy who may or may not have a college education, trained in the art of leadership or management, or did not have the business acumen to adequately manage an organization (Fraser & Brock, 2006). A majority of pastors felt their biggest challenge was dealing with the business and administrative operations because training in these areas was generally not a prerequisite to be a pastor and was learned on the job (Andrews & Roller, 2011; Babbes & Zigarelli, 2006; McKenna et al., 2007).

Although a church provides a unique spiritual service, some factors affect all business operations regardless of its mission or organizational type. These similarities can be measured in the same manner (e.g., membership growth, annual profit or loss, program success or failure, the effectiveness of board governance, community involvement, increase or decrease in volunteerism). The current complexities and challenges associated with running a church warrant a new perspective.

To understand the factors that affect the business and managerial success of churches, this study assessed the relationship between leadership style, education level and type, and management experience of the pastors concerning effective church business operations (CBO). Measuring the effectiveness of nonprofit organizations can be very difficult due to the multidimensional aspects, board compositions and contributions, and range of management practices. This makes it problematic to accurately measure the effectiveness of NPOs (Herman & Renz, 1999; Naus, 1972; Wuthnow et al., 2004), especially a church. In this research, we used an original instrument called the

Church-Business Operational Assessment Tool (C-BOAT) to measure church business operations, which are the administrative functions required to manage the business aspects of a church as well as any other type of NPO.

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## LEVERAGING NONPROFIT AND FOR-PROFIT

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In order for a church to perform business operations at a high level, it may be necessary to execute the administrative functions in ways that are similar to other nonprofits, and perhaps for-profit organizations. This idea has led to a recent theoretical concept where best business practices of the nonprofit and for-profit industries are merged. The hybrid approach represents the intersection of the economic and market-based approach traditionally associated with the for-profit sector and the social purpose traditionally associated with the nonprofit sector (Wilson & Post, 2013).

The concept of blending the NPO and for-profit organization (FPO) sectors is academically new, but in actuality, it has been in practice for decades. In the business world, these blended, or hybrid enterprises, lie somewhere between the for-profit and nonprofit sectors in an area referred to as the Emerging Fourth Sector. Figure 1 is a conceptual model showing the distinction of the for-profit, government, nonprofit, and Emerging Fourth Sector. It is a conceptual pictorial of the evolving organizational business landscape (Wilson & Post, 2013) and clearly shows a traditional FPO's primary goal is to maximize the benefit to owners as opposed to the NPO's goal of maximizing social benefit.

Another way to explain the Fourth Sector is by incorporating the best practices of an NPO and FPO for a common social good while making a profit. Recently, the Fourth Sector Network introduced the term, For-Benefit, which refers to organizations that are primarily mission-driven, but have an earned income model. For example, a local grocery store owner sells goods, which provides a social value while earning a profit (Acs, Boardman & McNeely, 2011). A church provides religious services, food, and clothes (goods) to the homeless, and hopes to make enough revenue to provide these services on a consistent and long-term basis. The Emerging Fourth Sector is comprised of organizations committed to pursuing social agendas while engaging in market business activities (Sabeti, 2008).

Butler and Herman (1999) contended that pastors serve as the President, similar to other organizations, but they have the extra responsibility of responding to the religious and spiritual needs of the congregation. Because of the enormous pressure to perform more efficiently and effectively (Nonprofit Business Advisor, 2011), NPO leaders cannot simply focus on their social agenda, but must pay attention to the economic or revenue side of the business to increase the probability of survival. Blending the NPO mission focus and FPO business models allows the pastor to become more cognizant of the business operations.

A hybrid business model offers an opportunity to take advantage of the benefits associated with both business sectors. However, it may require a change in thinking, protocols, procedures, and in some cases, organizational structure. Moving an organization from the NPO sector or the FPO sector to the Fourth Sector may even require a change in leadership philosophy as well as behavior.

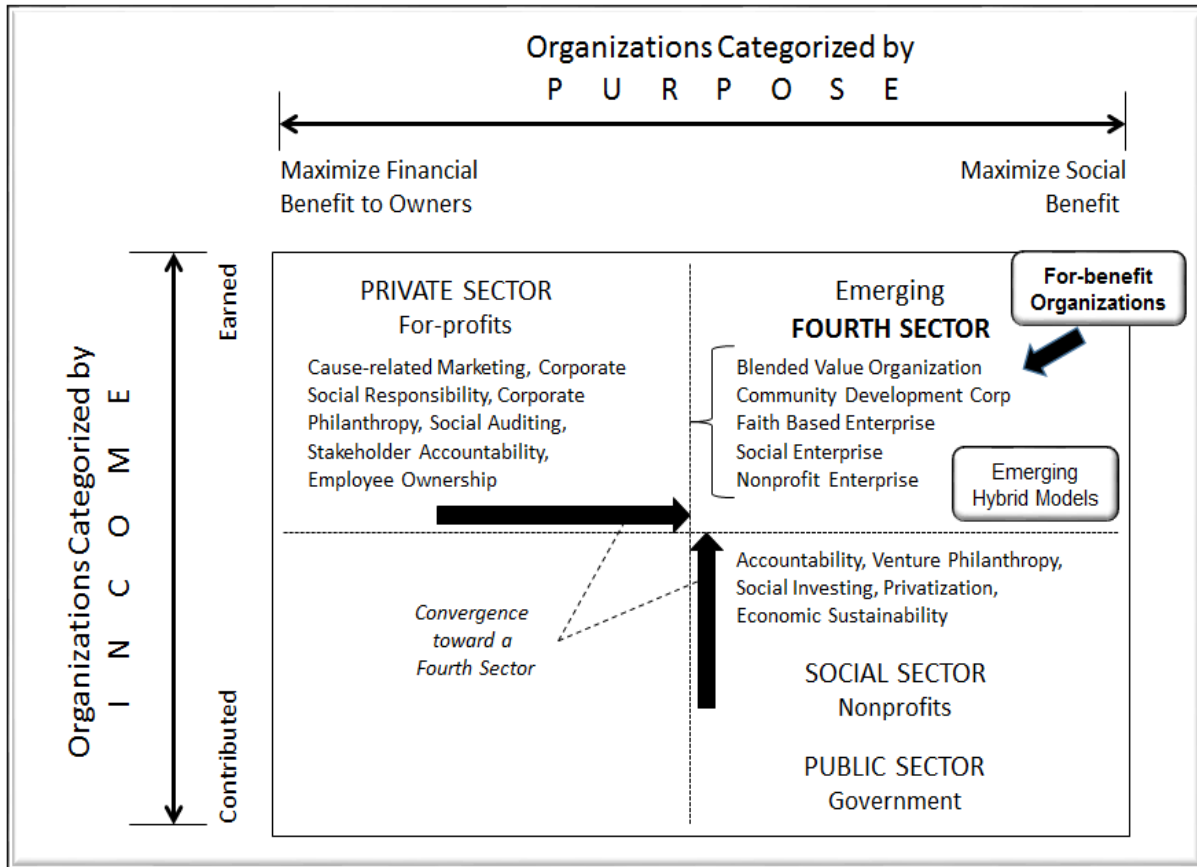


Figure 1. The emerging fourth sector. Adapted from the Fourth Sector Group, n.d., Retrieved from <https://www.fourthsector.org/what-is-the-fourth-sector>. Copyright 1997 by Heerad Sabeti. Adapted with permission, August 15, 2020.

## PASTORAL LEADERSHIP STYLE

Leadership is essential for every organization, especially nonprofits, whose workforce is primarily volunteers. For a church, it can be more important because of the emotional and spiritual connections associated with the organization. Maloney (1984) concluded that leadership is an essential factor in producing effective ministry. The ability to reliably measure leadership is important for research concerned with the relationship between leadership and other social-psychological phenomena and business operations (Posner & Kouzes, 1993).

Good leadership is vital for an organization to maximize its performance (Bradberry & Greaves, 2012). Effective ministerial leadership has been studied in detail by a few researchers (Butler & Herman, 1999; Carter, 2009; Cohall & Cooper, 2010; Harden, 2010; McKenna et al., 2007; Nauss, 1989, 1995; Nauta, 2007; Shamir et al., 1993; Tidball, 2012; Ulrich, 2005), but there is very little literature on the connection of leadership and church business operations (Andrews & Roller, 2011; Irwin & Roller, 2000). Since the pressure to operate a well-organized church appears to be steadily increasing, church ministries might do well to shift their operational business philosophy to leverage the business processes and models used by secular NPOs and FPOs (Bernard & Curry, 2011; Sweetster, 1999).

Crowe (2005) reported that the health of the church is a reflection of the pastor's effectiveness. If this is true, one could make a theoretical argument that if the pastor is an effective leader then the church will be effective in ministry and business. However, that is an unproven assertion and previous studies do not support this theory. Christian leadership is slightly different from other forms of leadership because pastors are servants whose office hours have no end (1 Corinthians 7:22; Tidball, 2012).

Other articles (Carter, 2009; Grant, 2012; Hillman, 2006; Rowold, 2008; Shiva & Suar, 2011; Solsik et al., 2011; Tidball, 2012) suggested there are three leadership styles well suited for an ecumenical environment: (a) servant leadership, (b) entrepreneurial leadership, and (c) transformational leadership. This study focuses only on transformational leadership to be consistent with previous studies.

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## TRANSFORMATIONAL LEADERSHIP

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James MacGregor Burns introduced the term transformational leadership in 1978 in his analysis of political leaders. His conclusions centered on the differences between management and leadership. The principle foundation of the transformational leadership theory is the leader's ability to motivate the follower to accomplish more than what the follower planned to accomplish. The five components of transformational leadership are Idealized Influence (attributed), Idealized Influence (behavior), Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration (Bono & Judge, 2004; Carter, 2009; Lowe et al., 1996; Muenjohn & Armstrong, 2008). Each component is briefly defined below (Bass et al., 2003; Rowold, 2005).

**IDEALIZED INFLUENCE (ATTRIBUTED).** The leader exhibits a high degree of charisma. Followers build emotional ties because of the leaders' positive attributes, such as authority and values. The leader shares risks with followers and is consistent in conduct with underlying ethics, principles, and values.

**IDEALIZED INFLUENCE (BEHAVIOR).** The leader is admired, respected, and trusted. Followers identify with and want to emulate their leaders. A collective sense of mission and values is displayed, as well as acted upon. The leader earns respect by considering the needs of the followers over their own.

**INSPIRATIONAL MOTIVATION.** The leader articulates and represents a vision that stimulates followers. By viewing the future with a positive attitude, followers are motivated. Typically, individual and team spirit is aroused. Leader behaves in ways that motivate those around him/her by providing a meaningful challenge to the followers' work. The leader encourages followers to envision attractive future states, which they can ultimately envision for themselves.

**INTELLECTUAL STIMULATION.** The leader encourages followers to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways. New ideas and creative solutions to problems are solicited from followers, who are included in the process of addressing problems and finding solutions.

**INDIVIDUALIZED CONSIDERATION.** The leader gives extraordinary consideration to each individual's need for achievement and growth by acting as a coach or mentor. New learning opportunities are created along with a supportive and nurturing climate. Individual differences in terms of needs and desires are recognized.

Other terms used for transformational leaders are charismatic, visionary, and inspirational (Bono & Judge, 2003; Ilies et al., 2006). A central purpose of transformational leadership is to create a selfless atmosphere that draws the employees' attention to contributions to others (Grant, 2012). According to Kirkhaug (2010), leadership charisma has been regarded as being particularly appropriate in organizations designed to serve the public, such as churches, hospitals, and voluntary associations, where employees are motivated to make extra efforts by appealing to their ambitions and promoting attainable goals and values. In a study by Shiva and Suar (2011), findings revealed that transformational leadership builds an organizational culture that furthers the organization's effectiveness. Interestingly, transformational leadership does not directly influence effectiveness, but slightly enhances the organization's effectiveness in promoting organizational culture.

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## PASTORAL EDUCATION

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The denomination dictates pastoral education requirements, and some are governed at the individual church level. Several church leaders and seminary scholars believe the current theological education institutions may not survive long into the 21st century, due in part to a perceived lack of leadership development in the schools' graduates (Hillman, 2006). Some theological and religious, academic programs are debating whether or not to incorporate business classes into their curriculum, and some such as Mount Vernon Nazarene University, Azusa Pacific University, Oklahoma Wesleyan University, and Fuller Theological Seminary have already made the change. Nevertheless, the question remains: *"Should a seminary education include in-depth studies on the business operations of a church?"*

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## SEMINARY EDUCATION

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In a candid article, Kohl (2009) stated, "as the seminary goes, so goes the church" (p. 73). His argument was that churches of the 21st century are lagging and at risk for extinction if the seminary education does not place more emphasis on ensuring graduates are better equipped in the area of leadership and management. Kohl (2009) further opined that in order to revitalize the church, seminaries will first need to change their training programs. If seminaries are going to be the primary organization for pastoral development, they may need to launch longitudinal studies or some other procedure to continuously and systematically evaluate the product graduating from their academic institutions (Hillman, 2006).

According to Yung (2004), the most prevalent model used by churches for church ministry preparation is the residential seminary. This prescription does not work in all situations. Therefore, many churches take an alternate approach to fill vacant pastoral positions and seek to promote from within, regardless of educational training. Many pastoral search committees, not requiring seminary training, still require some training or education and give credit for secular education. Some have even developed their own theological seminaries, such as the Church of God in Christ's C. H. Mason Theological Seminary in Atlanta, Georgia.

In a report by Morrison (2013), the Beeson Divinity School spearheaded a project in 2013 to address pastoral leadership. The project was called "Leadership Development for a New Millennium" and was sponsored by Gordon-Conwell Theological Seminary's Center for the Development of Evangelical Leadership in Charlotte, North Carolina. The three areas of focus were: 1) Calling in Leadership; 2) Character in Leadership; and 3) Competency in Leadership. The conference attendees



were pastors from various denominations from different parts of the United States, as well as seminary professors and administrators. There were four key findings: 1) Evangelical pastors tended to learn leadership the hard way - through experiences of success and failure; 2) Pastors faced problems with vision casting, staff/laity management, balancing personal devotion with ministry, navigating a changing culture, training other leaders, and time management; 3) Over 85% read Christian leadership journals and their favorite authors on leadership were John Maxwell, Rick Warren, Calvin Miller, and Oswald Sanders. Interestingly, while pastors appeared to be interested in staying current with issues of leadership, they were dependent on the Christian publishing industry for the material; and 4) When asked to design a new curriculum for a hypothetical seminary, the second most important of 12 classes was leadership/church administration.

Nearly all the research about education and pastors has been conducted from a seminary perspective. This study assessed the relationship of seminary training on church business operations as well as the relationship of secular education. Prior management experience is a variable that is rarely assessed in research on pastors, but could have a measurable effect on their ability to manage staff and resources.

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## MANAGEMENT EXPERIENCE

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According to Powell (2009), administrative tasks are critical to the work of pastors, and there are strong correlations between management, leadership skills, and effective ministry. Rachels (2003) argued that running a church effectively remains at the heart of ministry and that managing the affairs of the church often determines the difference between pastoral effectiveness and ineffectiveness.

Irwin and Roller (2000) conducted one of the most thorough and conclusive pastoral preparation studies. The study included 53 participants, representing a 53.5% response rate, and sought to explore: 1) pastoral preparation for church management; 2) pastoral perceptions of church management; and 3) pastoral perceptions of environmental factors affecting the church (i.e., how have pastors sought to adapt to external change). The study was not focused on the spiritual preparedness of the pastors, but rather the managerial preparedness. The results showed that 79% of the pastors wished they had better management training before becoming a pastor; 75% felt their church would be more effective if he (all participants were male) had better management skills; 70% felt to be a good pastor, one needs to be a good manager and 13% disagreed with this statement; and 87% felt the needs of church management have significantly changed over the past 25 years. Interestingly, the study was conducted again in 2009 with 243 participants from the Assemblies of God, Church of the Nazarene, and Wesleyan Church that produced very similar results (Andrews & Roller, 2009; R. Roller, personal communication, September 4, 2013).

In a study by Cohall and Cooper (2010), with a sample size of 240 pastors, 40% felt their training in seminary did not prepare them to handle the administrative responsibilities with running a church. Twenty two percent (22%) felt somewhat prepared and 3% felt prepared. Therefore, approximately 35% of the participants felt their seminary training did adequately prepare them for administrative duties. This is quite a contrast from the Irwin and Roller (2000, 2011) studies where their results indicated that 23% of the participants felt their management training before entering pastoral ministry was adequate.

## METHODOLOGY

This study adopted a quantitative methodology to test the effects of four independent variables (transformational leadership, education level, education type, and management experience) on effective church business operations using an associational/relational approach. Figure 2 depicts the research model and the statistical approach used to test each hypothesis.

The researchers started with the assumption that the health of an organization can be measured by the leader's attributes and the condition of the business operations. Although many variables affect both the leader and the business operations, this study focused on the following five research questions (RQs):

RQ1: *Is there a relationship between transformational leadership and effective church business operations (CBO)?*

RQ2: *Is there a relationship between Pastoral education level and effective CBO?*

RQ3: *Is there a relationship between pastoral education type (secular versus seminary) and effective CBO?*

RQ4: *What is the relationship between a pastor's management experience prior to accepting the pastorate and the effectiveness of the church business operations?*

RQ5: *Are pastors with more prior management experience inclined to exhibit a more transformational leadership style?*

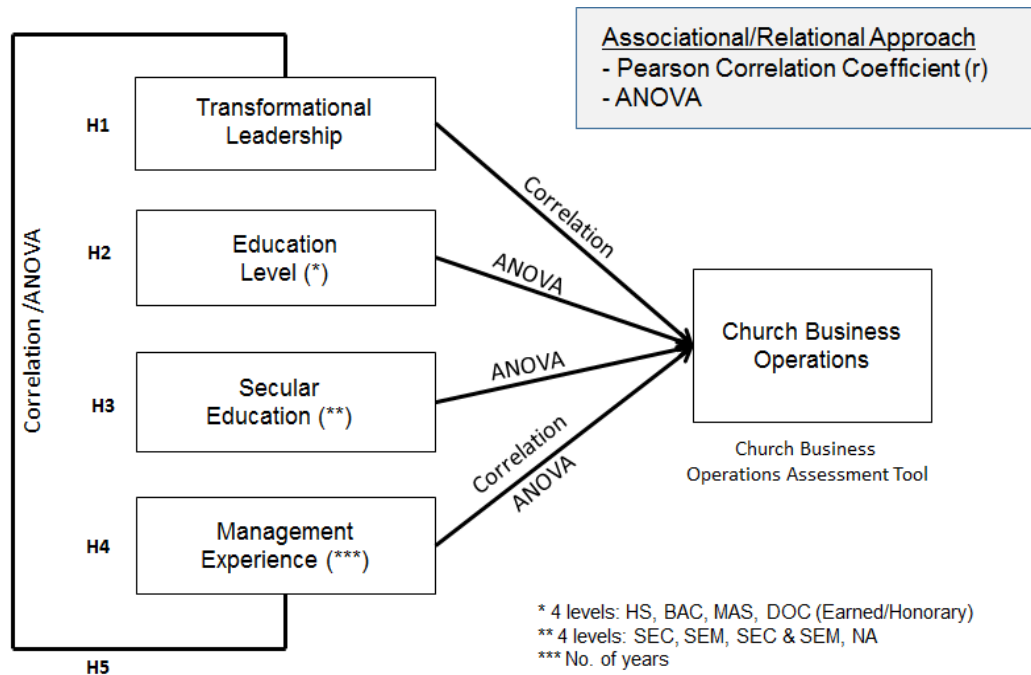


Figure 2. Research Model: Church Business Operations relationship with transformational leadership, education level, secular education, and management experience.

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## MEASURES AND INSTRUMENTS

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**MULTIPLE LEADERSHIP QUESTIONNAIRE (FORM 5X-SHORT).** The MLQ was used to assess transformational leadership behaviors (Bass & Avolio, 1993; Rowold, 2008). It is widely used and considered by many to be among the best-validated measure of transformational leadership (Hoffman et al., 2011; Ozaralli, 2003; Tejada et al., 2001).

**CHURCH BUSINESS OPERATIONS ASSESSMENT TOOL.** Church business operations were calculated using the Church-Business Operations Assessment Tool (C-BOAT), an assessment tool developed by one of the authors. It was designed to measure: 1) the business health of a church; 2) how well a church is structured to conduct business functions; and 3) the administrative protocols that are in place to manage the business. It is a survey composed of 8 subscales and 40 questions derived by systematically analyzing 12 nonprofit organizational effectiveness surveys. The subscales are: mission, governance, financial management, planning, personnel management, organizational performance, external participation, and information technology. All the questions were based on practical effective business practices and similar to a quality improvement tool many organizations use called Critical Success Factors. Lotich (2013) contended that these indicators of success (effectiveness) are used to identify those things that, if done well, lead to breakthrough results and greater effectiveness. A five-point Likert scale was used to answer each question ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). A larger numerical C-BOAT score indicated a more effective business operation.

A six-step process was used to develop the C-BOAT that allowed for an individualized, uncoerced evaluation of the survey by 11 Subject Matter Experts to establish content validity. Reliability, a measure of internal consistency, was assessed by computing the Cronbach's alpha, which is the most commonly used index of reliability in the area of education and psychology research (Falk & Savalei, 2011; Gliner et al., 2009). Although a Cronbach's alpha of .70 or greater reliability coefficient usually is acceptable in most social science research environments (Kliner et al., 2009; Lin et al., 2015), the researchers felt it was important to achieve a higher coefficient since the C-BOAT was a newly developed instrument. Therefore, the objective was to achieve an alpha of at least .80 for the entire scale. The alpha for the entire scale was .83 and subscales ranged from .79 to .82. The 40 items on the C-BOAT met the criteria for internal consistency and were sufficient to permit the creation of a church business operations scale.

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## RESULTS

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**DEMOGRAPHICS.** Table 1 is a summary of the demographic results of the survey. Eighty pastors completed the survey. Fifty three percent of the participants worked for the church full-time, and 47% were part-time with another full-time occupation. The average age was 56, with a range of 33 to 82. Participants spanned 16 different states and the top four areas pastors received prior management experience were military (33%), nonprofit organizations (33%), for-profit organizations (28%), and entrepreneurship (25%).

**Table 1***Demographic Summary (n = 80)*

Variable	Frequency	Percentage
<b>Gender</b>		
Male	72	90%
Female	8	10%
<b>Ethnicity</b>		
African American	73	91%
Caucasian	6	8%
Other Ethnicity	1	1%
<b>Denomination</b>		
COGIC	37	47%
Non-Denomination	26	33%
Baptist	14	18%
Other Protestant	3	2%
<b>Education level</b>		
High School	12	15%
Bachelor's	10	13%
Master's	15	19%
Doctorate (Earned)	17	29%
Doctorate (Honorary)	23	21%
Not Reported	3	3%
<b>Education type</b>		
Secular	26	33%
Seminary	20	26%
Secular & Seminary	21	27%

DESCRIPTIVE STATISTICS. Church Business Operations (CBO), Management experience, and MLQ statistics are presented in Table 2. The mean score for CBO was 143 out of a possible 200. The standard deviation was 20.29 and the minimum and maximum scores were 91.91 and 180.18, respectively. The mean amongst the participants for management experience was 13.57. For this particular variable, outliers were determined by those on the extreme left and right of a scatter plot. To the extreme left of the reported number of years, seven participants indicated they had no management experience before pastoring.

**Table 2***Descriptive Statistics for CBO, Management Experience, and MLQ*

Variable	M	SD	Minimum	Maximum
CBO	143.00	20.29	91.91	180.18
Management experience	13.57	9.59	0.00	33.00
MLQ transformational (M = 3.35)				
Idealized influence (attributed)	3.26	0.51		
Idealized influence (behavior)	3.55	0.46		
Inspirational motivation	3.49	0.48		
Intellectual stimulation	3.02	0.54		
Individual consideration	3.43	0.51		
MLQ transactional (M = 2.77)				
Contingent reward	2.91	0.45		
Management by exception (active)	2.47	0.59		
Management by exception (passive)	2.95	0.54		

CBO = Church Business Operational; Management Experience = Number of years of management experience the participant had before pastoring; MLQ = Multifactor Leadership Questionnaire

The combined average for the normative transformational means is 2.60 compared to 3.35 realized for the participants in this study. All the means for the transformational leadership subscales were exceeded, suggesting the participants, as a group, exhibited above-average transformational leadership style.

Research question one (RQ1) measured the relationship between transformational leadership and church operations. A correlation analysis was run to determine if there was a significant relationship between transformational leadership and CBO and transactional leadership and CBO. The results revealed a moderate relationship between transformational leadership and CBO that was statistically significant,  $r = .28$ ,  $r^2 = .076$ ,  $p = .007$ . Transformational leadership explained 7.6% of the variance in CBO. Transactional leadership produced an inverse correlation and was not statistically significant,  $r = -.08$ ,  $r^2 = .00$ ,  $p = .240$ .

Running a correlation analysis to assess the five subscales of transformational leadership and three subscales of transactional leadership produced the same conclusion as using the single score approach. However, this was a more detailed approach because it showed the correlation of each MLQ subscale with CBO. Of the five components of transformational leadership, three were significantly correlated: Idealized Influence (Behavior),  $r = .32$ ,  $p = .002$ ; Inspirational Motivation,  $r = .24$ ,  $p = .017$ ; and Intellectual Stimulation,  $r = .23$ ,  $p = .021$ .

Using this approach, the model summary produced a higher coefficient correlation,  $r = .44$ , and coefficient of determination,  $r^2 = .19$ , for transactional leadership. Of the subscales associated with transactional leadership and laissez-faire, only Management by Exception (Passive) was statistically significant,  $r = -.20$ ,  $p = .037$ . Table 3 provides a summary of the MLQ (self-rater) and CBO correlation results.

**Table 3**

*Correlation for Self-Rater MLQ and Church Business Operations*

MLQ (Self-Rater)	R	R <sub>2</sub>	p-value
Transformational (single score)	.28**	.08	.007
Transactional (single score)	-.08	.00	.240
<b>Transformational:</b>			
Idealized influence (attribute)	.18	.03	.057
Idealized influence (behavior)	.31**	.10	.002
Inspirational motivation	.24*	.06	.017
Intellectual stimulation	.23*	.05	.021
Individual consideration	.15	.02	.100
<b>Transactional:</b>			
Contingent reward	.13	.02	.123
Management by exception (active)	-.20	-.04	.037
Management by exception (passive)	-.02	.00	.416
<b>Laissez-faire</b>			
	.08	.00	.238

\* Correlation is significant at the .05 level (1-tailed).

\*\* Correlation is significant at the .01 level (1-tailed).

Research question two (RQ2) measured the participants' education level. A one-way ANOVA revealed that the mean difference between education level and CBO was not significant,  $F(5, 74) = .94$ ,  $p = .463$ . Eta-squared was calculated to determine the effect size, which resulted in .06.

Research question three (RQ3) measured the participants' education type. An ANOVA was conducted to determine if the mean differences were significant. The results revealed that there was no significant difference in CBO scores based on education type,  $F(3, 74) = 1.47$ ,  $p = .230$ .

Research question four (RQ4) assessed the relationship between the years of management experience a participant had before assuming the role of pastor and church business operations. The range for management experience resulted in zero (0) to 33 years with a standard deviation of 20.29. The results of a correlation analysis showed a small and non-significant relationship when comparing the years of experience for each participant,  $r = .09$ ,  $r^2 = .01$ ,  $p = .220$ . However, a close look at the years of management experience appeared to show a difference between those with less

experience compared to those with more experience. Therefore, the participants were divided into four subgroups to determine if there was a statistical difference based on the degree of experience: Group 1 (0 years), Group 2 (1 to 10 years), Group 3 (11 to 20 years), and Group 4 (21 to 33 years). The detailed results are shown in Table 4. An ANOVA revealed that there is a significant difference between the four groups,  $F(3, 76) = 4.59, p = .005$ .

**Table 4**

*P-values in Relationship of Management Experience by Subgroups Compared to CBO*

Years	N	M	SD	p-value
Group 1 (0)	7	119	16.04	~
Group 2 (1-10)	29	148	22.47	0.003
Group 3 (11-20)	21	146	16.94	0.009
Group 4 (21-33)	23	142	16.67	0.026

*Note.* The mean difference is significant at the .05 level.

A post hoc analysis demonstrated a significant difference between those who had “zero years” of management experience and the other three groups. This provided some support to the idea that pastors with management experience had greater success in managing the business affairs of the church. The fifth research question (RQ5) was designed to assess whether pastors with prior management experience exhibited more transformational leadership styles.

When the single calculated transformational score was used for each participant, the results of a correlation analysis resulted in a small positive relationship that was not significant,  $r = .17, p = .070$ . An ANOVA test was used to see if there was a difference across the four subgroups that comprised management experience (0 years, 1 to 10 years, 11 to 20 years, and 21-33 years) and the results were  $F(3, 76) = 7.02, p < .001$ . The outcome of a post hoc analysis revealed that the relationship of participants who had zero years of management experience was significantly different in transformational leadership when compared to the other three subgroups. The other three subgroups were not statistically different when compared to each other in transformational leadership based on years of management experience.

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#### GOOD MANAGER – GOOD PASTOR?

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Of particular interest in this study was to assess whether it was important for a person to be capable of running the business functions of the church, which are similar to that of a small business, to be considered a good pastor. The results were very similar to those observed in previous studies (Butler & Herman, 1999; Hillman, 2006; Irwin & Roller, 2000), which indicated that pastors would prefer more business training. One of the questions in this study stated, “*A good pastor is good*

*at managing the business associated with running a church.*” The results are illustrated in Figure 3 and indicate that sixty-five percent (65%) of the participants agreed with this statement, and 22% disagreed. The global relevance of this question deals with the preparation requirements for pastoring a church.

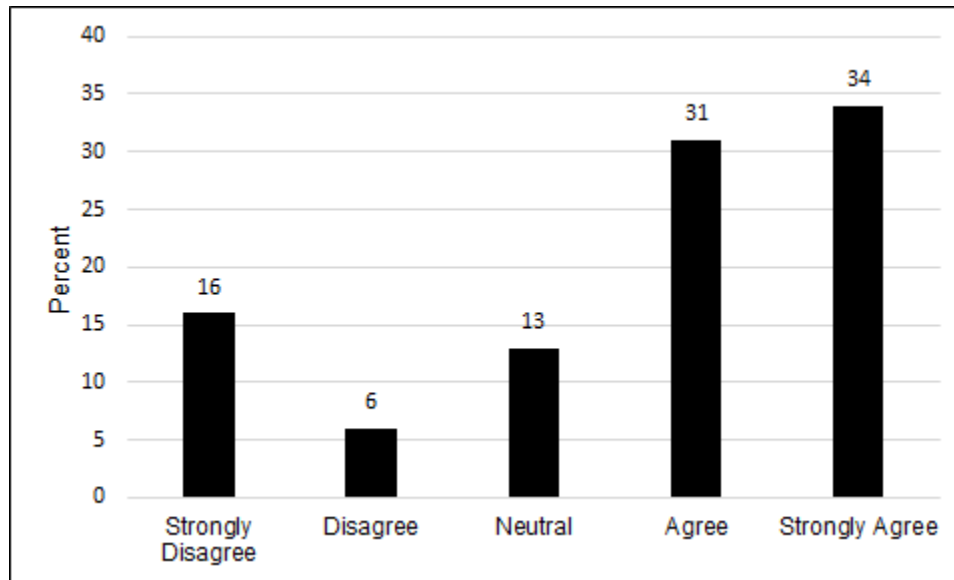


Figure 3. Good manager – Good pastor: Responses to the question, “a good Pastor is good at managing the business associated with running a church.”

## DISCUSSION

The survey results revealed that there is a positive relationship between transformational leadership and CBO,  $r = .28$ . This relationship was also determined to be significant,  $p = .007$ . Transformational leaders inspire followers by providing a sense of purpose and motivating subordinates to identify with their vision, even if it means sacrificing their own identity (Kelly & Booth, 2004). This is precisely what pastors do in most Protestant denominations. The significant findings in this study were consistent with Carter’s (2009) study, where transformational leadership showed significant correlations with pastoral leadership effectiveness. The fact that the majority of the participants in this study were seasoned pastors with an average age of 56 years old and highly educated may have influenced the high CBO scores and above-average transformational leadership results.

The outcome of this study shows that within the transformational leadership subscales, a pastors’ behavior was more important than his/her attributes, as Idealized Influence (Attributes) was not significant ( $p = .057$ ). Pastors may place more emphasis on behavior because it can be readily observed by others and to some degree defines their character in the eyes of the parishioners. The significance of Inspirational Motivation and Intellectual Stimulation indicates that the pastors placed importance on motivating and challenging followers through emotional and rational means. This is consistent with the theory of leadership charisma that is closely aligned with transformational leadership.



As the population and congregations become more complex, pastors may have realized that solely winning the hearts and minds of the members through emotional stimulation was no longer sufficient and realized the need to tap into the increasing talents the members bring to the congregation. In addition, results of this study demonstrated that the pastors encouraged innovation and challenged past practices. In some respects, they might be considered progressive and less conventional.

In general, those who scored higher in transformational leadership scored higher on the CBO supporting the theory that groups who are inspired by their leader(s) tend to perform better. The inverse relationship between transactional leadership and CBO,  $r = -.08$ , suggests that the higher the CBO score, the lower the transactional leadership scores. However, this is not conclusive given the small sample size and statistically insignificant result,  $p = .240$ . Although there was a significant relationship between transformational leadership and CBO, it must be viewed with caution since a self-rater survey represented the outcome of the results.

On average, seminarians scored higher than any other group in CBO. One explanation could be that many seminary graduates are assigned to churches that are well established with a paid staff. If this finding holds across a broader demographic and denominational spectrum, it would indicate that seminaries are not headed for extinction and may be doing an adequate job of preparing men and women for the business-related duties they will encounter as a pastor. This observation is in contradiction to previous studies (Andrews & Roller, 2011; Irwin & Roller, 2000; Hillman, 2006; Kohl, 2009; Morrison, 2013; Powell, 2009) that concluded seminaries need to do a better job of preparing their students for leadership roles and management responsibilities as a pastor. The difference in outcome from previous studies could be explained by the differences in demographics relative to the participants' denomination, church membership size, or whether a pastor was full-time or part-time. The participants in previous studies were part of predominately mainstream denominations and white males. By contrast, the participants in this study were primarily non-mainstream denominations (except Baptist) and African American males. It is also worth noting that the sample sizes in some of the previous empirical studies were larger, except Irwin and Roller (2000), who had 53 participants. Therefore, caution must be exercised with attempting to make inferences or draw conclusions based on a comparison of the mean scores.

Most leadership studies treat management experience as demographic data perhaps because it is difficult to determine a logical connection with other variables that could be consistent across studies and there are nuisance variables that could alter explanations and outcomes. For example, a person who received their management experience in the military may not have received the same experiences or training as someone who obtained their experience in a for-profit organization because all management experience is not equal.

The low sample size was a contributor to the non-significant finding,  $p = .070$ , before grouping the participants based on prior years of management experience. To confirm this assertion, the sample size was doubled by replicating the 80 samples collected for transformational leadership and management experience. The results with a sample size of 160 resulted in a statistically significant finding,  $p = .018$ . There was no change in the correlation coefficient. This was strong evidence to suggest that the low sample size may have caused a problem with the statistical outcomes for this particular hypothesis (H5) potentially producing a Type II error.

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## CONCLUSION

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One significant implication of this study is that pastors who desire a stable business operation in a church should gravitate towards transformational leadership and less transactional in order to enhance team, group, or trustee board performance. Furthermore, organizations such as seminaries and Bible colleges should consider including business and leadership development as core requirements in their curriculum in an attempt to improve a pastors' potential to manage the business of the church.

The relationship between education level and CBO was not statistically significant, indicating higher formal education does not necessarily make one a better leader or manager of the business. Nevertheless, higher education can be a way to equip pastors with more skills and knowledge that may benefit the church, in the same manner it does for secular organizations. This notion provides support to the relevance of the Emerging Fourth Sector, which is essentially blending the principles of nonprofit and for-profit organizations that create a hybrid business model.

The fact that management experience had a significant positive relationship with transformational leadership implies that pastors with prior management experience may exhibit more transformational leadership characteristics. This could further suggest that a congregation in search of a pastor who is a visionary, motivator, empowers others, and encourages individuals to challenge the status quo should seek a pastor who has had prior management experience.

If the findings in this study are consistent across a much larger diverse population, then the pastors who desire to improve their ability to manage the business operations of the church should concentrate more on leadership style and less on education level or type. However, it is important to realize that this study was not designed to predict outcomes and therefore, greater transformational leadership does not necessarily lead to a more effective business operation. Limitations in this study included the narrow population focus, small sample size, and using a newly developed instrument, C-BOAT.

The goal beyond this study was to provide empirical data to support ecclesiastical leaders and seminary educators as they seek ways to improve the preparation of pastors to handle church business operations in this new, fast-paced and unpredictable environment. Pastors are the nucleus of their organizations and, like CEOs, possess a great deal of power. Their ability to lead, manage, and contribute to running the business of the church could be the deciding factor of whether churches survive and thrive in the 21<sup>st</sup> century (Kohl, 2009).

*Note: All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.*

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## CONTRIBUTORS

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**Corné Bekker, Ph.D.** - serves as the Dean of the Regent University School of Divinity. His research interests are centered on Biblical perspectives in Leadership and the organizational realities of the early Church communities.  
clbekker@regent.edu

**Julie Boccock** - M.S. in Organizational Psychology, Azusa Pacific University, is interested in both engaging work and engaging ministry. She is a business operations specialist at Azusa Pacific University.  
jbock@apu.edu

**Preston Butler, Ph.D.** - is an ordained minister and retired Army Lieutenant Colonel. He has served in church and secular leadership positions for over 40 years and currently serves as the Director for Procurement & Subcontracts for Vinnell Arabia LLC. While earning his Doctor of Philosophy in Leadership at Alliant International University, Dr. Butler developed an instrument called the Church Business Operations Tool that measures the business health of a church. Dr. Butler conducts workshops and seminars on leadership and business ethics. His passion to see healthy marriages led him to establish PK3 Ministries and publish a book called, *It's OK to Have an Affair (With your Spouse)*. Dr. Butler, along with his wife, conducts workshops for married couples.  
prestonbutlerjr@yahoo.com

**Barry Cushman** - is a student in the research-based Ed.D. in Christian Leadership program at the Rawlings School of Divinity (Liberty University). He is a retired police detective who now serves as an accreditation program manager, pastor of a small church, and chaplain of a large, international, non-profit law enforcement organization. He lives in northern New England with his wife and their three daughters. He has a master's degree in public policy and management and a graduate certificate in applied research and evaluation methods and has a strong background in quantitative analyses.  
bcushman@liberty.edu

**Chris DiVietro, Ph.D.** - is the Senior Pastor of Park Road Presbyterian Church, has a Ph.D. in Organizational Leadership, and is an adjunct professor at both Eastern University and Alvernia University. Chris is married to his best friend Liz and is Daddy to Aletheia, Judah, and Evangeline. In his spare time Chris likes to...wait...what's spare time?  
Chris@parkroadchurch.com

**David R. Dunaetz, Ph.D.** - a graduate of Claremont Graduate University, is Associate Professor of Leadership and Organizational Psychology at Azusa Pacific University. His research focuses on interpersonal processes in Christian organizations, especially churches and mission organizations. He was a church planter in France for 17 years.  
ddunaetz@apu.edu

**Joshua Henson, Ph.D.** - is the founder of Rediscover Oikos, LLC, a Christian leadership coaching and church consulting company. He is also an adjunct professor of Organizational Leadership at Regent University and Southeastern University. He serves as the Editor of the Journal of Biblical Perspectives in Leadership. He has published multiple articles and books including: *Exegetical Analysis: A Practical Guide for Applying Biblical Research in the Social Sciences*. He also serves as the Lead Pastor of Crossroads Church in Ocala, FL.  
joshhen@regent.edu

**Nathan Mizzell** - is a Senior Contracting Officer and Procurement Analyst at the Department of Education, Federal Student Aid. He is a Senior Elder serving as the Director of Discipleship at First Church of Christ Holiness, USA, located in Washington, DC. He is also completing his doctoral degree in Strategic Leadership with a concentration in the Ecclesial at Regent University. He has published an article entitled *When Servant Leadership Fails: The Importance of Aligning Values* in the Journal of Biblical Perspectives in Leadership and a book chapter in: *Modern Metaphors of Christian Leadership: Exploring Christian Leadership in a Contemporary Organizational Context*.  
nathanmizzell@comcast.net

**Saba Senses-Ozyurt, Ph.D.** - is an associate professor and program director in the California School of Management and Leadership at Alliant International University. She received her Ph.D. in political science and political psychology from the University of California, Irvine. Before joining Alliant University, she taught at the University of California San Diego (UCSD), the University of California Irvine (UCI), and Chapman University. Dr. Senses-Ozyurt's research focuses on the impact of non-governmental organizations, political processes and public policies on the rights and empowerment of women, religious minorities, and immigrants into pluralist societies. Her research is published in some of the leading academic journals such as Political Psychology, Journal of Ethnic and Migration Studies, and the Journal of Organizational Theory and Behavior.  
sozyurt@alliant.edu

**Mark Simon** - has more than 20 years of cross-cultural management experience in the fields of Information Technology, Leadership Development, and Christian Ministry. He holds a B.S. in Information and Computer Science from the University of California, Irvine, and a M.A. in Human Services Counseling from Liberty University. He is currently pursuing a Ph.D. in Intercultural Studies from Biola University's Cook School of Intercultural Studies. He lived in China for fifteen years and has three children and one wife.  
marksimon.biola@gmail.com

**Angela Spranger, Ph.D.** - is an encouraging, engaging facilitator who transfers her knowledge and experiences in ways that learners and participants can relate to and remember. Dr. Spranger is a consultant and Gallup-trained Strengths coach, who also uses the MBTI and Emotional Intelligence tools to help clients identify and address issues that may hinder personal and professional development or team effectiveness. Her instructional experience includes eight years of teaching adult non-traditional learners at Hampton University and Regent University in the business curricula, specializing in Marketing, Labor Management Relations, and Human Resources courses. As of 2012, she added instructional experience with traditional young adult learners at Christopher Newport University, facilitating courses in Leadership Theory and Research, Organizational Behavior, Human Resource Management, and Leadership in Business. Additionally, Dr. Spranger has provided professional development and motivational presentations to local churches, women's groups, military installations, and professional associations, and always seeks to offer a unique and inspirational way of approaching the theme topic. Angela is a scholar-practitioner who worked for over 20 years in non-profit, state, and corporate management and HR positions while undertaking graduate studies.  
angela.spranger@cnu.edu