

Chu, Raymond lao-Man (2011).

***Conflict Management Styles of
Pastors and Organizational Ser-
vant Leadership: A Descriptive***

Study Ph.D., The Southern
Baptist Theological Seminary.

The purpose of this descriptive correlational study was to examine the relationship between the conflict management styles among senior pastors and the organizational servant leadership tendencies in their churches. This study should help senior pastors to understand how their conflict management styles and servant leadership behaviors may relate to the organizational servant leadership tendencies in their churches so that they may improve the congregational health and effectiveness of their churches. This research presented theological foundations of servant leadership by extracting biblical principles from two Old Testament and six New Testament passages: 1 Samuel 15:22, Micah 6:8, Matthew 5:1-12, 20:20-28, Mark 9:33-37, John 12:20-26, 13:1-35, and Philippians 2:1-11. It was followed by a detailed discussion on the theoretical foundation of servant leadership and the Organizational Leadership Assessment (OLA) instrument (Laub, 1999) for measuring organizational servant leadership tendency. A theological foundation of conflict management and a discussion on the Rahim Organizational Conflict Instrument II (ROCI-II) (Rahim, 2001) for measuring the level of the five interpersonal conflict management styles (integrating, obliging, dominating, avoiding, and compromising) were also provided. The findings implied that as c 10 0 0 10 85.10 85.0395 164.8433ing, and compro-

weekend retreat, the pastor preached on the same themes for the next four weeks. The effect of the training event and preaching series were measured through two inventories conducted before the elder retreat and then after the preaching series to measure the changes in perception of the participants. In addition, an evaluation of the retreat explored the experience of the training. The biblical role of eldership explored four themes: Servant Leadership, Spiritual Leadership, Shepherd Leadership, and Shared Leadership. These themes, informed by Scripture and the Reformed tradition, provided the basis for the retreat and preaching series. The content of the curriculum included both theological and practical application of these themes. This project identified the importance of well-planned leadership development and the importance of a concentrated time for training. The project reclaimed the importance of elder training for the congregation.

Mays, Ronald Brent (2011).

*Originary Leadership
in Reformed Traditions*

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Pickett, Dwayne K. (2011). *The effect of pastoral and staff leadership development on the Southern African-American church in the following areas: (1) church growth—worship attendance, Bible study attendance, and church membership census; (2) community development—ministries that reach into the community and the level of participation in such ministries; and (3) economic growth—income from tithes and offerings, special fundraising, and intra-church nonprofit organizations.* The research was done using both qualitative and quantitative methodologies. Thirty-five leaders from seven African-American churches participated in the study by providing information regarding their educational and professional background and by completing MLQ surveys on themselves and their peers in order to identify leadership characteristics. Also, each of the seven churches provided data on its growth. Analysis of the data obtained suggests that a connection exists between training and development, church growth, community development, and economic growth. Suggestions given included ways to improve current methods of development or to create new methods. The researcher also recommended ways to enhance this study.

The purpose of the study was to determine the impact of pastoral and staff leadership development on the Southern African-American church in the following areas: (1) church growth—worship attendance, Bible study attendance, and church membership census; (2) community development—ministries that reach into the community and the level of participation in such ministries; and (3) economic growth—income from tithes and offerings, special fundraising, and intra-church nonprofit organizations. The research was done using both qualitative and quantitative methodologies. Thirty-five leaders from seven African-American churches participated in the study by providing information regarding their educational and professional background and by completing MLQ surveys on themselves and their peers in order to identify leadership characteristics. Also, each of the seven churches provided data on its growth. Analysis of the data obtained suggests that a connection exists between training and development, church growth, community development, and economic growth. Suggestions given included ways to improve current methods of development or to create new methods. The researcher also recommended ways to enhance this study.

Puls, Timothy R. (2011). *The impact of leadership development on the health of the church: A study of the relationship between leadership development and church growth.* Ed.D., Indiana Wesleyan University.

Authentic leadership theory has generated much debate in light of the

corporate world's renewed prerequisite for genuineness (Clapp-Smith, Vogelgesang, & Avey, 2009; George, 2003). The intrapersonal dimension of authentic leadership unveils how a person's self-awareness, worldview and balanced processing shape one's moral reasoning. The interpersonal dimension stresses how psychological capital (confidence, hope, optimism and resiliency) and emotional intelligence are outwardly exhibited as well as the ability to exchange trust and transparency with followers. This study examined the authentic leadership of clergy and discovered a positive correlation with ministerial effectiveness. A survey of 58 experienced Lutheran pastors of the Indiana District of the Lutheran Church-Missouri Synod and 164 of their lay leaders was conducted. Each self-rating pastor and other-rating lay leader completed the Authentic Leadership Questionnaire (ALQ) by Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008) and the Ministerial Effectiveness Inventory (MEI) developed by Majovski (1982). A moderately significant relationship was found between the ALQ and MEI scores.

Rumley, David D. (2011). *The impact of leadership development on the health of the church: A study of the relationship between leadership development and church growth.* Ed.D., Indiana Wesleyan University.

Noting the dearth of quantitative research on the impact of leadership within the church arena, this study examines the relationship between the leadership style of the pastor and the health of the church. The study sought a statistically relevant linear correlation between the leadership style of the senior pastor, as defined by the Multifactor Leadership

Questionnaire, and the effectiveness of the church, as defined by Natural Church Development. The Natural Church Development scores were averaged for fifteen churches that participated in the research. Each senior pastor participated in the Multifactor Leadership Questionnaire, giving each a rating on transactional, transformational, and laissez-faire leadership traits. Regression analysis was used to determine correlation between the variables. These two variables (NCD average score and MLQ averages for transformational, transactional, and laissez-faire) were examined with linear regression testing. The result was a statistically strong linear relationship with transformational (Adjusted R2 = .24) and transactional leadership (Adjusted R2 = .25), but no statistically significant correlation with laissez-faire. Thus the study finds that the leadership of the senior pastor does relate to the effectiveness of the church as defined by the eight markers of Natural Church Development.

Swalm, James E., Jr. (2010). *The Ideology of the Shepherd Leader: A Study of the Role of the Shepherd Leader in the Church*. Ph.D., Regent University.

Because shepherding is one of the oldest occupations of humanity, the metaphor of the shepherd as leader dates back thousands of years and is a universal image. The shepherd-leader metaphor, then, is an ideal vehicle through which to study leadership. The purpose of this study was to (a) develop the theory of shepherd leadership by operationalizing shepherd leadership into a behavioral construct and (b) create a validated inventory through which to further the study of shepherd leadership and the practical application of shepherd-

leadership principles to the practice of leadership. The initial development of shepherd-leadership theory began with a significant literature review of the shepherd-leader metaphor contained in the Hebrew Scriptures, including the Old and New Testaments. This process continued with a literature review of shepherd leadership in the writings of modern authors both scholarly and popular. The literature review resulted in a theory of shepherd leadership which suggests that shepherd leaders are leaders who lead to insure the well-being of their followers through the behaviors of guiding, providing, and protecting. This creates the perception that a shepherd leader is one who performs certain behavioral tasks associated with shepherd leadership. However, this study revealed that shepherd leadership is primarily about being, not doing. Shepherd leaders perform certain behavioral tasks because they are shepherd leaders; they are not shepherd leaders because they perform these behavioral tasks. Therefore, shepherd leadership primarily is about who a leader

policies and practices become stained-glass ceilings which are yet to be completely smashed in both secular and religious organizations. The clergy has been known to openly reject women, and whereas a societal voice invites them to participate in organizational functions and become leaders, an invisible patriarchal force combined with a formidable religious controver-

depth interviews. The survey also