

ALLIANCE THEOLOGICAL SEMINARY

AN EVALUATION OF THE PRACTICE OF
SHARED LEADERSHIP AT DESTINY CHURCH

A DISSERTATION SUBMITTED TO THE FACULTY
IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY

CALVIN LAMAR BROWN, SR.

ROCKLAND, NEW YORK

MAY 2014

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This ministry focus paper entitled

AN EVALUATION OF THE PRACTICE OF
SHARED LEADERSHIP AT DESTINY CHURCH

Written by


CALVIN LAMAR BROWN, SR.

and submitted in partial fulfillment of the
requirements for the degree of

DOCTOR OF MINISTRY

has been accepted by the Faculty of Alliance Theological Seminary
upon the recommendation of the undersigned readers:

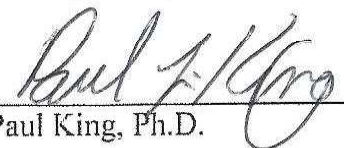
Director of the Doctor of Ministry Program:


Martin Sanders, D.Min.

Advisor:


Melvin Smith, Ph.D.

Reader:


Paul King, Ph.D.

Date Received: May 2014

ABSTRACT

While a growing body of theoretical and empirical work has focused on shared leadership, less attention has been given to the examination of shared leadership in church organizations. More specifically, little previous research has considered the potential relationship between shared leadership and team effectiveness in the local church.

This study examined the extent to which one local church possessed the five conditions researchers found to be most consequential to team effectiveness – Real Team, Direction, Enabling Structure, Supportive Organizational Context, and Available Coaching. Drawing on existing research on a variety of effective teams around the world, three primary hypotheses were proposed and tested. First, it was hypothesized that a local church elder team effectively practicing shared leadership will possess the conditions most consequential to team effectiveness. It was also hypothesized that a local church elder team effectively practicing shared leadership will possess the conditions at a rate comparable to other non-church, senior leadership teams. Further, it was predicted that a local church elder team effectively practicing shared leadership will possess the conditions at a rate comparable to other church-specific, senior leadership teams. The latter two hypotheses were divided into five sub-hypotheses, one for each of the five conditions measured in the study.

Survey data were collected from each elder team member using the Team Diagnostic Survey (TDS). Data were analyzed by the TDS research team and evaluated by the researcher of this study.

The first of the three primary hypotheses was fully supported. In both of the remaining primary hypotheses, four of the five sub-hypotheses were supported, while the sub-hypotheses related to the condition of Direction was not supported. Results revealed that Destiny Church's elder team possessed the conditions most consequential to team effectiveness, and at a rate comparable to other teams and church-specific teams, except on the condition of Direction.

This study offered the subject team an objective assessment of its shared leadership practice and in-depth insights. A theological framework was developed briefly and offered in order to clarify and buttress their biblical argument for shared leadership. A comprehensive set of comparative data and feedback was compiled for the benefit of the present study, the subject team, and others who might be interested in the topic, based on the results of the TDS.

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CHAPTER ONE

INTRODUCTION

The Francis A. Schaeffer Institute of Church Leadership Development has conducted research on the health of pastors in the United States and compiled research on the same topic from other Christian organizations such as The Barna Research Group, Focus on the Family, and Fuller Seminary. Their findings are reported in an online article (Krejcir, 2007). Overall, the research findings paint a troubling portrait of the pastorate in the U.S. The findings report high incidences of burnout, loneliness, discouragement, moral failure, and divorce. Sadly, their research found that 60%-80% of pastors do not remain in ministry after 10 years, and 1,500 pastors leave the ministry each month due to moral failure, spiritual burnout, or contention in their churches.

The portrait of the pastorate in the U.S. is not only troubling; it is not sustainable and productive towards the fulfillment of the mission of the Church, which is the making of disciples. Some obvious questions arise: The pastorate is expected to be challenging, but is it intended to be so debilitating? Is there a better way to lead a local church? Does the Bible prescribe, or at least describe, a more effective and healthy way to lead and shepherd a local church? This present researcher believes God has presented a way to lead the local church, while enabling the leaders to experience healthy lives and fulfillment in the work of the

ministry. Is it possible that God does not intend for leaders to go it alone? Is it possible that God has designed church leadership to operate in community – shared responsibility and mutual accountability – just as he has designed the body of believers to operate in community? Is shared leadership an answer to some of the leadership challenges facing the church today?

This project will examine and evaluate the practice of shared leadership at Destiny Church of the Christian and Missionary Alliance located in Twinsburg, Ohio. Specifically, this project will study the elder team at Destiny Church and its practice of shared leadership. Leadership teams in other types of organizations have been deemed effective. This study will investigate the biblical nature of shared leadership, and seek to determine if the conditions consequential to team effectiveness are present in this church's elder team.

This current project will draw upon the Bible and a variety of scholarly resources that critically investigate what makes senior leadership teams effective (e.g., Wageman, Nunes, Burruss & Hackman, 2008), those resources which investigate the practical issues for shared leadership (e.g., Pearce & Conger, 2003), and other related works. These scholarly resources have previously been applied almost exclusively to secular senior leadership teams, but this project seeks to apply them to a church senior leadership team. The present researcher hypothesizes that the conditions researchers find present in effective senior leadership teams around the world also exist in the senior leadership team of a local church, and that in fact, a shared leadership team can effectively lead a local church.

Reasons for Interest

The present researcher has three primary reasons for interest in this topic. First, the present researcher believes the Bible promotes and supports shared leadership as God's preferred form of leadership in the Church. Second, the present researcher is currently serving in a shared leadership structure in a local church, and desires to help improve the leadership team's and congregation's understanding and practice of shared leadership.

Finally, as a former district denominational leader, the present researcher has witnessed several leaders leave the ministry, and many more remain and struggle in ministry, due to burnout, discouragement and/or misfit in roles. This struggle is also played out among the dozens of leaders this present researcher has mentored across the United States and abroad. The present researcher is convinced that a team leadership scenario might help prevent at least some ministry leaders from joining the ranks of men and women who leave the ministry each month. The present researcher's interest lies in the desire to help free up leaders who are increasingly becoming weary, disillusioned, and incapacitated by the limitations and expectations often inherent in hierarchical church leadership. Lastly, the present researcher has spoken to a number of leaders who admit they long for a shared leadership scenario, although it seems unattainable and unrealistic; however, many of these leaders express they are willing to seriously consider it, along with its merits, if they could see successful examples and ways to implement shared leadership in their local context.

Cultural and Community Context

Destiny Church is located in Twinsburg, Ohio, which is a southeast suburb of Cleveland. The population of the city is approximately 18,795, which is up 10.5% since 2000. It is an ethnically diverse community (White – 77.8%; Black – 13.3%; Asian – 5.7%; Two or more races – 1.3%; and Hispanic – 1.2%). Twinsburg is a well-educated community (High school or higher – 92.4%; Bachelor’s degree – 38.5%; and Graduate or professional degree – 12.3%). In addition, the most common occupations in Twinsburg are, in order: sales, management, engineers, and top executives, and the occurrences of these occupations are higher than the averages for the state of Ohio. <http://www.city-data.com/city/Twinsburg-Ohio.html>. (accessed September 18, 2012).

Estimates report that over 60% of the households are involved in their faith (“Strongly involved” – 31.3% and “Somewhat involved” – 30.6%). If asked about their leadership preference, it is estimated that 79.9% of the households would prefer a leader who works with them on deciding what to do and helps them do it (Ministry Area Profile 2010, Page 15). In some ways, Twinsburg can be described as a stereotypical American suburb – quiet, family-focused, where people peacefully co-exist. Many families center their activities on community arts, youth sporting events, faith-based events, and the plethora of school-based activities that take place.

Destiny Church Context

Destiny Church was planted through the Christian and Missionary Alliance in March of 2004, along with the support of several other denominational and non-denominational churches through financial, people, and prayer support. The church was launched with three core distinctions: a shared leadership philosophy and structure, intentional diversity, and missional focus. The core group comprised people from throughout the region and from various Christian traditions and cultures.

Destiny Church has practiced shared leadership since its inception. At its inception there were two co-pastors. The church is elder-led, comprising seven elders, four of which are co-pastors. No senior, lead, associate, or assistant pastors exist in its leadership structure; each pastor/elder is considered co-equal in title, position, and authority. The accepted nomenclature at Destiny Church is “co-pastor.” In addition, several of the church’s ministry teams are team-led.

The leadership has been intentional about promoting diversity since the inception of the church. First, they planted the church in the most diverse community in the region. Second, they modeled diversity “at the very top” having the two pastors – one Caucasian and one African-American – serve as co-pastors and share the preaching and teaching. Finally, their promotional materials and worship services reflected the diversity they were pursuing.

The leadership of Destiny Church targeted their promotional campaigns and worship services to attract non-churchgoers. Their promotional media sought to speak to those who were searching for meaning and direction in life. The

worship services downplayed the offering, featured multimedia, and the sermons sought to speak to the issues with which people were dealing, but from a biblical framework. Largely, these distinctions and practices exist today; however, they have shifted their focus to encouraging the congregants to be a missional people by living out their outside the “four walls of the church.”

The church staff consists of four co-pastors (elders), three lay elders, two directors (worship and children), two co-directors (youth), and two administrative staff. Most of the staff members are bi-vocational or long-term interns. All, except one staff member, have transitioned from corporate America into vocational ministry within the last eight to ten years. The staff reflects the diversity of its congregation and community – male, female, younger, older, Caucasian, African-American, and mixed-ethnicity.

Destiny Church is diverse in ethnicity, socio-economic status, and age. Their total average attendance is approximately 300 people, including children. In addition, Destiny Church’s leadership is on the forefront of several evangelistic initiatives that involve multiple cities, churches, and denominations in its region. This church’s kingdom involvement and high profile have broadened its platform and potential to influence others to consider shared leadership philosophy, structure, and practices as a way to lead the local church.

Statement of the Problem

Destiny Church's Ministry Challenge

Although the elder team at Destiny Church has been practicing a form of shared leadership since its inception, they have largely been practicing it intuitively; that is, they are doing what they believe is right and biblical, but they have been functioning with a “less than developed” theological framework, a lack of formalized tools and procedures, the absence of objective assessment of their team’s structure and effectiveness, and the lack of a standard (“operationalized”) vocabulary. In spite of what is lacking, the team continues to press forward with hope and determination. They frequently capture the attention, and in some cases adoration, of those on the outside looking in on the “shared leadership experiment” taking place at Destiny Church. However, the team members are aware of the shortcomings and ambiguities that exist within their team dynamic, and are eager to address them. They want to better understand and practice shared leadership. Unfortunately, no one to date has demonstrated the wherewithal to adequately assess and address this leadership scenario in order to move it forward ... until now. Their challenge is to grow in knowledge and understanding of their practice of shared leadership to determine what is working and what is not, and in doing so, become better practitioners and disseminators of the shared leadership model.

Importance of the Project

Destiny Church was the flagship church plant of the Central District of the Christian and Missionary Alliance for several years. Several factors earned the church plant this status. First, Destiny Church was an attractional church-planting project. It employed movie theater ads, direct mail, TV commercials, and intense marketing to promote its launch. That approach was successful, in that it yielded a large gathering for the inaugural service, and subsequent services. Second, it is the only multi-ethnic, suburban church in a district that comprises approximately 90 churches. Third, it is the only co-pastor, shared leadership church in the district. In many ways, Destiny Church is an experiment that is of interest to many who want to implement some of Destiny Church's practices in their local church. Church planters and established pastors, from both large and small churches, regularly inquire about Destiny Church's practice, philosophy, and structure of shared leadership. Some are skeptical, but many leaders sincerely wonder if and how it works. Moreover, some pastors and leaders have expressed a sincere desire to live out this type of leadership because they believe it is biblical, and because they believe it will aid in their ministry effectiveness, personal health, and for some, survival in the pastorate.

Most importantly, however, this project is not an academic exercise for the present researcher and the leadership team at Destiny Church. A great deal of time and energy have been invested in shared leadership at this church, and the leadership team believes their church's health and growth are dependent upon the effective practice of this form of leadership. However, in order to do so, they need

to examine properly, and if need be, make the adjustments necessary to see this church flourish; only then do they believe they will be able to lead this local church to greater health and help guide the leadership teams of other local churches into understanding and practicing shared leadership, biblically and effectively.

Potential Implications of the Project

This project has the potential for impact in at least three domains: Destiny Church, Christendom, and the academic research community. First, Destiny Church, as does every local church, has an important mission to fulfill in its respective geography (Matthew 28:18-20; Acts 1:8). It is believed that a better understanding of shared leadership and its practice will lead Destiny Church to more effective ministry as it makes adjustments based on findings from this project.

Second, Christendom (the universal Church) is in tremendous transition and shared leadership is potentially well-suited to help meet the demands of the changes taking place. Current challenges such as increasing diversity, the need for bi-vocational ministers, the decentralization of the local church, and the complexity of leadership demands are a clarion call for competent teams of leaders, rather than simply more gifted, charismatic, solo, hierarchal leaders. And if, just if, shared leadership is God's preferred form of leadership in the local church, then many blessings await local churches as they confess, repent, and submit to God's will concerning leadership in the Church (Mark 10:42-44).

Finally, shared leadership is still very much in its infancy among academic researchers and practitioners. Pearce and Conger (2003) make this admission in their seminal work on the topic of shared leadership, and extend an invitation for more research, discovery, and contribution to the dialogue:

The field of shared leadership holds remarkable opportunities for researchers in the future. There is so little that we actually know ... We hope that this survey will provide a starting point for other scholars to join with the existing small band of explorers in charting how and why shared leadership can make a significant contribution to the world of organizations ... Only when we have achieved a greater appreciation for the positive outcomes associated with shared leadership and a real understanding of how it works effectively will we be able to harness its full potential to contribute to organizational performance. (p. 301)

Pearce and Conger's work includes many examples of shared leadership being practiced in secular organizations, but it is void of examples from the Church. This project has the potential to provide at least one such example, along with the biblical underpinnings necessary to ensure shared leadership practitioners that they are not simply following a leadership trend; rather, they stand on sound biblical exegesis and praxis, in addition to the best leadership practices the culture has to offer. Alan Hirsch and Tim Catchim observe, "The church, rightly conceived as an organic movement, was well ahead of its time in relation to best thinking and best practices on organization and leadership. Everything in contemporary literature and research on these issues confirms the ingenious design built into the ecclesia that Jesus intended" (Hirsch and Catchim 2012, xxii).

Definition of Terms

Shared Leadership

Shared leadership as a philosophy, structure, and practice is emerging in the church and the marketplace, which is evidenced by the growing number of articles and books being written on the topic. Shared leadership is also gaining interest among research scholars. This type of leadership exists in various forms and utilizes different terms, such as team leadership, polycentric leadership, and the like. These terms will be used interchangeably for the purposes of this project. Today, teams are the fastest growing organizational unit, which adds importance to this topic (Pearce and Conger 2003, xi). Shared leadership can be defined as two or more people who work in a dynamic and interactive influence process to lead a group or organization toward goal achievement. This influence process can be lateral, upward, or downward; however, it is more than just downward influence by a single leader (Pearce & Conger, 2003).

This present researcher distinguishes between shared leadership structure and practice. Structure refers to the arrangement of and relations of one leader to another. For instance, in a hierarchical leadership structure one leader typically resides at the top of the structure and the other leaders are amenable to the leader at the top. The nomenclature in this kind of leadership is often reflected in its titles (e.g. Lead Pastor, Senior Pastor, “The Pastor”). In a flat or dynamic leadership structure, designated leaders possess parity in authority and responsibility that is similar to the shared leadership description in the preceding

paragraph. The nomenclature in this kind of leadership is sometimes reflected in the lack of titles, or its titles convey equality (e.g. Elder Team, Co-Pastors).

This present researcher acknowledges that it is possible, and even feasible, to practice shared leadership in a hierarchical structure. However, this present researcher holds that the best scenario for shared leadership practice is within a shared leadership structure. Therefore, shared leadership as a practice and structure can be separated.

Team Effectiveness

This project will primarily seek to determine if the conditions or factors most consequential to team effectiveness are present in the elder (senior leadership) team of Destiny Church. Team Effectiveness is defined using a model proposed by Hackman and his colleagues (Hackman, 1987, 1990, 2002; Hackman & Wageman, 2005). Within this model, Team Effectiveness is defined using a three dimensional conception: 1) Productivity, 2) Social Process, and 3) Group Experience (Wageman, Hackman & Lehman, 2005). Productivity refers to the productive output of the team. How do clients view the output? Social Process refers to the social processes the team uses in carrying out their work. Are they more capable as performing units when a piece of work is finished than they were when it was begun? Finally, Group Experience considers whether the group experience contributes positively to the learning and well-being of individual team members, rather than frustrating, alienating, or de-skilling them.

Consequently, a team's standing (high or low) on these three criteria translates into Team Effectiveness, or lack thereof.

Conditions

Teams that positively meet five key conditions are most likely (but not guaranteed) to be effective (Wageman, Hackman, Lehman, 2005). This project will seek to measure the degree to which the elder team at Destiny Church possesses these five conditions. Research reported by Hackman (1990), Hackman and O'Connor (2005), and Wageman (2001) attest to the validity of the theory-specified conditions in influencing team effectiveness. The five conditions are defined as: 1) Real Team - Being a real work team, rather than a team in name only. Such a team has a stable membership, and high levels of interdependence among members; 2) Compelling Direction - A clear, compelling, and consequential direction for the team's work; 3) Solid Structure - An enabling team structure with well-designed team tasks, norms, and composition; 4) Supportive Organizational Context - An organizational context that offers necessary reward, information, material, and educational resources; and 5) Competent Team Coaching - Access to expert internal or external coaching in teamwork (Hartwig & Bird, 2013).

Elders and Pastors

All pastors at Destiny Church are elders, but not all elders are pastors.¹

Destiny Church is an elder-led church; this means that the elder team (board) constitutes the governing authority or governing board. Non-pastoral elders are elected by the congregation to the team for a three-year period and can serve three consecutive terms. Pastoral elders automatically become elders and serve on the elder team upon hiring. All elders must meet the biblical qualifications for serving in this leadership role (1 Timothy 3:1-7; Titus 1:5-9). Together, the elders bear the responsibility of “shepherding God’s flock” (1 Peter 5:1-4; Appendix A).

Pastors at Destiny Church are men who have expressly completed a rigorous process through the Christian and Missionary Alliance that leads to pastoral licensing and ordination. Pastors serve as elders at Destiny Church; however, they have acknowledged their calling as vocational. This distinction does not create stratification among the team members concerning power or authority; however, as can be expected, some congregational members are so steeped in particular cultural traditions that they place pastors above and beyond elders. Nevertheless, non-pastoral elders and pastoral elders comprise the elder team at Destiny Church.

¹ The Christian and Missionary Alliance requires the completion of a prescribed set of activities (formal biblical education, application, interview, etc.) before one can be licensed and officially referred to as a pastor in a local church. Consequently, Destiny Church’s elder team is comprised of four men who have completed the prescribed activities and are referred to as pastors. These men automatically serve on the elder team and are considered vocational elders. Three additional men, who have not completed the activities for licensing, also serve as elders. These men are considered non-vocational elders. Thus, at Destiny Church, the distinction between elders is whether one is a vocational elder (pastor) or non-vocational elder. However, this team considers each of its members “pastors” or “shepherds” in the biblical sense. In terms of church polity, the elder team is the governing authority, and they pastor the flock.

Purpose and Model of Research

This ministry project will evaluate the practice of shared leadership at Destiny Church. The project sample will be Destiny Church's elder team. The Team Diagnostic Survey (TDS) that was developed by Wageman and colleagues (Wageman, Hackman & Lehman, 2005) will be used to evaluate the elder team. "The Team Diagnostic Survey (TDS) is an instrument for assessing the properties of organizational work teams that has been specifically designed to be useful both in scholarly research on teams and in the practical diagnosis of teams' strengths and weaknesses. The TDS is explicitly based on a conceptual model of the factors that research has shown to be most consequential for team effectiveness" (Wageman et al., 2005, 2).

The TDS will contribute to two key purposes of this study. First, the TDS's practical diagnosis of teams' strengths and weaknesses will provide the elder team at Destiny Church with an objective look at their team's practices and effectiveness. In addition, they will receive feedback on how their team compares with various teams from around the world and across organization types. Additionally, the TDS was recently used to evaluate the effectiveness of church-specific senior leadership teams, and Destiny Church's elder team participated in that research study (Hartwig & Bird, 2013). Using the data and findings from the Hartwig and Bird study, this ministry project will reveal and evaluate this team's practices and effectiveness in light of other church-specific senior leadership teams. Consequently, the elder team at Destiny Church has the potential to more clearly understand its practice and effectiveness as a team, and make specific and

necessary changes in order to improve and contribute to the church's overall mission.

Second, the scholarly characteristics of the TDS will enable the findings and evaluation of this project's sample, Destiny Church's elder team, to contribute to the ongoing research of shared leadership teams. The present researcher has found churches to be largely absent from major scholarly works on team or shared leadership (e.g. Pearce & Conger, 2003). This study offers at least one, perhaps small, contribution to what might be a growing area of interest among scholars and churches. This scholarly look at Destiny Church's elder team will reflect one representative facet of the 331,000 church congregations in the U.S., which can benefit scholars, and church leadership team practitioners alike, in the pursuit of better understanding and leading more effective teams.

This ministry project is theory-oriented; it will employ a research model with three primary variables: Shared leadership at Destiny Church (Independent Variable); Team Effectiveness (Dependent Variable); and Five conditions of effective senior leadership teams (Moderator Variable). Practically, this means that the presence of "the conditions of effective senior leadership teams" makes a difference in terms of how and when "shared leadership at Destiny Church" has an impact on "team effectiveness." The presence of "the conditions of effective senior leadership teams" is one that changes the strength and/or direction of a direct relationship between "shared leadership at Destiny Church" and "team effectiveness." Another way of saying this is that an interaction exists between "shared leadership at Destiny Church" and the presence of "the conditions of

effective senior leadership teams” in the prediction of “team effectiveness.” The present researcher hypothesizes that the elder team at Destiny Church possesses the conditions of effective senior leadership teams that contribute to team effectiveness. The research model is depicted in Appendix B.

Research Questions, Hypotheses, and Empirical Unknown

This section introduces the main research question in this study, along with several sub-questions that arise from the main research question. In addition, three hypotheses are proposed. Finally, the empirical unknown is presented.

Research Questions

The main research question in this study is, “Does the elder team at Destiny Church possess the conditions most consequential for team effectiveness?” Several sub-questions arise from the main question in this study. First, how does the presence (or absence) of the five conditions most consequential to team effectiveness in the elder team of Destiny Church compare with other senior leadership teams? Second, what strengths and/or weaknesses does this team possess? Third, what actions might this team take to enhance its strengths and improve upon its weaknesses? Finally, what might other senior leadership teams, especially in churches, learn from this study? This study will seek to answer to some degree each of the sub-questions.

Hypotheses

Researchers have found many examples of effective teams throughout the world and across organizational types (e.g. Avolio, Jung, Murry & Sivasbramaniam, 1996; Denis, Langley & Sergi, 2012; Hiller, Day & Vance, 2006). However, this present researcher found limited research projects relating team effectiveness and shared leadership in the local church (Hartwig & Bird, 2013). Nevertheless, shared leadership and team effectiveness have been positively related to one another. Additionally, Wageman et al. (2005) identified the conditions most consequential to team effectiveness. Therefore, since team effectiveness and shared leadership have been found to be positively related; since a positive relationship between team effectiveness and shared leadership has been found in organizations of many types, worldwide; and since the conditions most consequential to team effectiveness can be measured, then the preceding arguments would suggest the following:

Hypothesis 1: A local church elder team effectively practicing shared leadership will possess the conditions most consequential to team effectiveness.

Hypothesis 2a: A local church elder team effectively practicing shared leadership will possess the condition of Real Team at a rate comparable to other non-church, senior leadership teams.

Hypothesis 2b: A local church elder team effectively practicing shared leadership will possess the condition of Direction at a rate comparable to other non-church, senior leadership teams.

Hypothesis 2c: A local church elder team effectively practicing shared leadership will possess the condition of Enabling Structure at a rate comparable to other non-church, senior leadership teams.

Hypothesis 2d: A local church elder team effectively practicing shared leadership will possess the condition of Supportive Organizational

Context at a rate comparable to other non-church, senior leadership teams.

Hypothesis 2e: A local church elder team effectively practicing shared leadership will possess the condition of Available Coaching at a rate comparable to other non-church, senior leadership teams.

Hypothesis 3a: A local church elder team effectively practicing shared leadership will possess the condition of Real Team at a rate comparable to other church-specific, senior leadership teams.

Hypothesis 3b: A local church elder team effectively practicing shared leadership will possess the condition of Direction at a rate comparable to other church-specific, senior leadership teams.

Hypothesis 3c: A local church elder team effectively practicing shared leadership will possess the condition of Enabling Structure at a rate comparable to other church-specific, senior leadership teams.

Hypothesis 3d: A local church elder team effectively practicing shared leadership will possess the condition of Supportive Organizational Context at a rate comparable to other church-specific, senior leadership teams.

Hypothesis 3e: A local church elder team effectively practicing shared leadership will possess the condition of Available Coaching at a rate comparable to other church-specific, senior leadership teams.

Empirical Unknown

The empirical unknown – what needs to be known that is not already known to answer the main question – is whether the conditions of team effectiveness are present in the subject of this study. This empirical unknown is knowable and measurable. First, the TDS begins with a model of “team effectiveness” proposed by Hackman and his colleagues (Hackman, 1987, 1990, 2002; Hackman & Wageman, 2005). The model contains five factors (conditions) most consequential for team effectiveness: Real Team, Compelling Direction,

Enabling Structure, Supportive Organizational Context, and Available, Expert Coaching (Wageman, Hackman & Lehman, 2005). The TDS directly measures the extent to which these five conditions are present in a senior leadership team.

Secondly, the TDS employs a three-dimensional concept definition for team effectiveness: 1) Productive output of the team. How do clients/constituents view the output? 2) Social processes the team uses in carrying out its work. Are team members more capable as performing units when a piece of work is finished than they were when it was begun? 3) Group experience contributes positively to the learning and well being of individual team members, rather than frustrating, alienating, or de-skilling them (Wageman, Hackman & Lehman, 2005). The TDS directly measures “social processes” and “group experience;” however, it indirectly measures “productive output.”

The TDS indirectly measures productive output by directly measuring the presence of process criteria of effectiveness (Hackman & Morris, 1975). They contend that any team that expends sufficient effort in its work, deploys a task-appropriate performance strategy, and brings ample talent to bear on its work is quite likely to achieve a high standing on productive output. The TDS directly measures process criteria of effectiveness; therefore, combined with its direct measures of social processes and group experience, it inherently measures team effectiveness.

Limitations of the Study

This study has two purposeful limitations. First, the scope of this study is limited to one organization, Destiny Church. Only one team within this organization is being evaluated, the elder (senior leadership) team. This team only consists of seven members; however, six of the seven members of the team have served a minimum of three years on the team under a shared leadership team structure. Longevity is a positive attribute for the team in this study, because such teams have a longer history of interacting with each other, and have accumulated more work experience and perhaps a wider range of challenges (Pearce & Conger, 2003). A second purposeful limitation of this study is that it will only evaluate the team's perception of their effectiveness; it will not study the perceptions of others within the organization, or outside the organization, concerning the team's effectiveness.

Assumptions

The present researcher's study holds three (3) specific assumptions related to this project. First, the study and practice of shared leadership holds interest beyond this local church, and is a timely and pertinent topic in the mainstream. Second, shared leadership is a viable form of leadership. Finally, shared leadership is a reasonable solution to address the complexities faced by modern-day leaders.

Assumption#1 – The Topic of Shared Leadership is Timely and Pertinent

The topic of shared leadership is not new, novel, or narrow in scope or interest; a simple Google search on the topic will yield more than 89 million results ranging from organizations specializing in the topic to articles and books related to a broad range of industries pondering and practicing shared leadership. In the introductory chapter of their book on the topic of shared leadership, Pearce and Conger present a historical survey of the study of shared leadership that dates back almost one hundred years, and progresses to today (Pearce and Conger, 2003). They demonstrate that practitioners and researchers have been probing shared leadership and its related components for many decades in search of another way, or perhaps a better way, to lead people and organizations.

Assumption #2 – Shared Leadership is a Viable Form of Leadership

Shared leadership is not the common leadership form today, but it is not trivial. Skepticism might exist concerning the viability of shared leadership; however, two modern-day examples bear witness to its viability, even in large and complex organizations. The first example is Motorola, Inc., an American multinational telecommunications company based in Schaumburg, Illinois. When Bob Galvin, son of the founder, Paul Galvin, became Chief Executive Officer (CEO) in 1959 he eliminated the position of CEO and replaced it with the Chief Executive Office (Collins and Porras, 1997). The new Chief Executive Office typically consisted of three co-equal leaders who led the company in place of a solo leader. In fact, they implemented this shared leadership structure throughout

their management structure by filling traditional solo leadership positions (offices) with two to three people. Over the next 25 years, under a shared leadership model, Motorola's sales grew from \$216.6 million in 1958 to \$6.7 billion in 1987.

The second example is the Mayo Clinic, a world leader in healthcare. A case study captures the essence of its leadership philosophy and structure:

The organization is physician-led at all levels and operates through physician committees and a shared governance philosophy in which physician leaders work with administrative partners in a horizontal, consensus-driven structure. Physicians serve in rotating assignments on committees and in leadership roles to promote broad participation and development of the workforce. A board of governors comprising primarily physician leaders provides high level enterprise governance under the oversight of the Mayo Board of Trustees. (McCarthy, Mueller, & Wrenn, 2009)

Assumption #3 – Shared Leadership Can Address Complex Leadership Scenarios

The world is complex. Change is happening at an unprecedented pace. As a result, leadership crisis is growing. The need is rising for leadership structures that can lead through the complexities of our modern-day leadership scenarios. “Critical choices must be made within significantly changed conditions, a greater diversity of perspectives must be taken into account, assumed values are challenged, and there is deepened hunger for leadership that can exercise a moral imagination and moral change on behalf of the common good” (Parks 2005, 2).

By nature, shared leadership is diverse leadership – diverse in perspectives, experiences, gifts and abilities, and knowledge. Rarely, if ever, can one leader possess all of the gifting, abilities, and skills necessary to address the

complexities and needs of an organization. This is especially true in the local church, which has the added dimensions of spirituality and shepherding. This present researcher assumes that shared leadership offers a reasonable solution to today's complex organizational leadership needs by partnering complementary leaders into a single, versatile unit.

Theological Framework

Primarily, three (3) themes form the theological framework for this project on shared leadership. First, spiritual maturity is the core requisite for church leadership, regardless of leadership structure or philosophy. Secondly, certain fallacies exist within hierarchical leadership, and these fallacies open the door for an alternative way to lead God's people. Finally, a biblical case for a "plurality of elders" – shared leadership – can be deduced from Scripture.

Theme #1 - Spiritual Maturity is the Core Requisite for All Church Leadership

In Alexander Strauch's book on biblical leadership, he emphasizes the New Testament's preeminence on qualified leadership in the church:

The overriding concern of the New Testament in relation to church leadership is for the right kind of men to serve as elders and deacons. The offices of God's Church are not honorary positions bestowed on individuals who have attended church faithfully or who are senior in years. Nor are they board positions to be filled by good friends, rich donors, or charismatic personalities. Nor are they positions that only graduate seminary students can fill. The church offices, both eldership and deaconship, are open to all who meet the apostolic, biblical requirements. (Strauch 1995, 68)

Human leaders must eventually populate any form of leadership adopted by a local church, whether that be solo, hierarchal leadership or shared leadership. Therefore, the primary issue is not what form of leadership a church is adopting; rather, the issue is whether the leadership position(s) – top, middle, bottom, or otherwise – will be filled by spiritually mature leaders. It is true that immature, self-centered leaders will clog up the decision-making process in a shared leadership structure. It is also true that the vision will be diffused or distorted if the team of leaders is not in concert with one another and the Spirit of God. However, these leadership scenarios are no less an impediment to a local church if a senior pastor is immature, self-centered, or not in alignment with God’s will. In the latter case, bad decisions might be made quicker, and a vision not from the Lord will get fully implemented, but in the end people can be led astray.

Fortunately, God has not left the Church without a way to select leaders who have the potential to lead His Church the way He intends. Over and above charisma, marketplace prowess, and even education, God’s primary concern is that leaders possess godly character. By combining 1 Timothy 3 and Titus 1, a clear standard for selecting and appointing church leaders emerges (Getz 2003, 160). What is obvious about these passages is that they are not primarily competency-based; instead, they are character-based. They emphasize the primacy of spiritual maturity in leaders. In fact, the only competency-based requirements are in a potential leader’s ability to teach and manage his “own family well” (1 Timothy 3:4, 12). These qualities are in stark contrast to the way leaders are commonly selected in local churches, which normally rely on business

acumen, popularity, or manmade credentials as the primary qualities sought out in potential leaders.

Leadership selection in the early church demonstrated God's priority for spiritual leadership. When the Apostles found the work of prayer and the ministry of the word being threatened, they turned to the people to select men who could manage the work of caring for the widows. Their choice of criteria is revealing: "Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom" (Acts 6:3). In what might be considered a menial task – the daily distribution of food – the only stated quality was spiritual maturity. Consequently, spiritual maturity is necessary to carry out spiritual tasks; however, spiritual maturity is also necessary to work in harmony with others in carrying out spiritual tasks (Philippians 1:27; 2:1-4), and all the more the spiritual task of leadership.

Theme #2 – Certain Fallacies of Hierarchical Leadership

"Fallacy" can be defined as, "a false notion." "Hierarchy" can be defined as, "a body of clergy organized into successive ranks or grades with each level subordinate to the one above" (www.thefreedictionary.com). Hierarchical leadership is a common form of leadership in the world and in local churches today. The language of hierarchical leadership is likely familiar to most people: CEO, boss, president, chairman, senior pastor, etc. Young children are indoctrinated with the philosophy, structure and language of hierarchical leadership from school age forward: principal vs. assistant principal, head coach

vs. assistant coach, captain vs. assistant captain, etc. In each sphere of society a person is taught who is in charge. Hierarchy pervades every aspect of today's culture. For example, American football is intrinsically a team sport. However, today's culture finds it insufficient to celebrate the winning team – the World Champion – at the Super Bowl; instead, one player must be held up as the most significant contributor to the team's success – the Most Valuable Player (MVP). Today's culture seems to have an obsession with the “man at the top.”

Jesus warned his disciples not to imitate the leadership practices of the world around them, which would have included both Roman culture and Jewish tradition (Mark 10:42-44). Two specific fallacies of hierarchical leadership, which assumes “a man at the top” is the best way to organize and lead God's people are: human sovereignty and expediency. First, solo, human sovereignty was not God's design for his people. For instance, Moses' call was to lead Israel out of Egypt and to a place where they would worship God and enjoy his reign over them (Exodus 3:8-12). Gideon led Israel to battle victory, but he refused their plea for him to rule over them, saying, “I will not rule over you, nor will my son rule over you. The Lord will rule over you” (Judges 8:22-23). Sadly, however, one of Gideon's sons, Abimelek, did rule Israel, and with disastrous results (Judges 9). When God relented to Israel's plea for a human sovereign (a king, so they could be like the pagan nations around them), he was clear to absolve Samuel by saying, “it is not you they have rejected, but they have rejected me as their king” (1 Samuel 8:5-10, 19-20). In the end, God does have a human sovereign to rule over his people; he is the God-man, Christ Jesus, who is the head of the body, the

church (Colossians 1:18). Jesus is the perfect, competent, and eternal priest and ruler for God's people (Hebrews 7:23-26; Philippians 2:9-11), and his ultimate aim is to bring glory to the God the Father.

Second, expediency is about getting things done, quickly or right now, although those actions might be improper. The American culture is obsessed with expediency, which is reflected in 95% of U.S. households own a microwave, the cry for faster Internet service, and companies' focus on short-term, quarterly profits. The fallacy of expediency is that decisions need to be made quickly, and the assumption is that multiple leaders (shared leadership) make for slow decision-making. However, quick decisions do not necessarily equate to good decisions. Saul was king over Israel. During a critical military moment, he chose expediency over correctness and alone decided it was best for him to offer sacrifices to the Lord when wisdom called for him to wait the agreed upon time for Samuel to arrive and offer sacrifices (1 Samuel 13:5-10). The premature end of Saul's reign was a result of this expedient, but errant, decision (1 Samuel 13:13-14). At the Waters of Meribah, Moses and Aaron were instructed to speak to the rock and allow God to provide water to the people; instead, Moses did not trust God's timing and way, and he struck the rock. His expediency provided overwhelming results – and water came out abundantly, and the congregation drank, and their livestock (Numbers 20:11) – but the consequence of his actions meant that neither he nor Aaron would enter the Promised Land with the people they were leading (Numbers 20:12). It is perhaps that expediency robs God of the glory, and instead, gives it to the human sovereign (Numbers 20:12-13). A final

example involves King David of Israel. He, prompted by Satan (1 Chronicles 21:1), felt it was expedient to take a census of the people, despite strong opposition from Joab (21:3). David, being the human sovereign, prevailed (21:4) and the results were disastrous (21:7) – 70,000 men lost their lives (21:14). Expediency is not a negative thing, and it does not always bring calamity; however, it is a fallacy of hierarchical leadership to believe that quick or expedient decisions are necessarily a positive attribute, and that the sometimes-slower process of shared leadership decision-making is necessarily a negative attribute.

Theme #3 – Evidence Exists for a Plurality of Elders (Shared Leadership) in the Church

In the midst of deliverers, judges, prophets, and kings, and in the old testament of Scripture, elders emerge as a group of leaders endowed with shared responsibility to lead and guide God’s people, Israel. Likewise, in the midst of apostles and prophets in the New Testament of Scripture, elders emerge as a group of leaders endowed with shared responsibility to lead and guide God’s people, the Church. Individual elders largely remained unnamed throughout Scripture; however, their presence and influence are undeniable. The Hebrew word for elder is *zaqen*. The Septuagint renders the word as *presbuteros*. These words commonly refer to old age; however, the context of its use determines whether it means a ruling body of elders or a group of older men (Zodhiates, 1994). Although old age is somewhat explicit in the term “elders,” it is implied that these men collectively possess wisdom, honor, influence, and authority

among the people, and they served the people as a cohesive group of multiple elders. The English Standard Version records 123 uses of the word “elders” (plural) in the Old Testament; it records eight uses of the word “elder” (singular) in the Old Testament, and only two of those uses refer to leadership (Isaiah 3:2; 9:15). Neither of those references singles out an elder; instead, both passages are judgments on Israel for disobedience, and the elders are scorned for misleading the people.

The first mention of the elders (*zaqen*) of Israel is found in the account of Moses’ calling to deliver the Israelites from Egyptian slavery (3:16-18). God directed Moses to first go to the elders with the message of deliverance, and then Moses, Aaron, and the elders of Israel were to deliver the message to Pharaoh, the king of Egypt. The prominence of the elders of Israel remains throughout Moses leadership and the Israelites sojourn in the wilderness (e.g. Exodus 17:5; Leviticus 4:15). When the leadership task became too much for Moses and he earnestly wanted to die, God had Moses appoint 70 elders to share the leadership responsibility (Numbers 11:16-17). This marks a significant shift in the role and responsibility of the elders of Israel, for they are now formally assigned the task of sharing the shepherding of the people, along with Moses: “I (The LORD) will take some of the power of the Spirit that is on you and put it on them. They will share the burden of the people with you so that you will not have to carry it alone” (Numbers 11:17).

The Law governed how the people of the nation of Israel should live as they dispersed throughout the land they would subdue and inhabit. Elders were

given specific and prominent roles in the Law. For instance, they meted out justice (Deuteronomy 19:12), executed discipline (Deuteronomy 21:19), and judged cases (Deuteronomy 22:15). It was the elders of Israel who stood with Moses and commanded the people to keep the whole commandment that had been commanded them (Deuteronomy 27:1). The Law was written down and given to the priests (centralized) and to the various elders (decentralized and dispersed) (Deuteronomy 31:9). Joshua, too, acknowledged the prominence of the elders, and prior to his death they were among those he gave his final charge to maintain adherence to the Law (Joshua 23:2; Judges 2:7). Additionally, the Old Testament contains clear references to the presence and influence of the elders throughout the various periods of Israel's history: judges (Judges 11:5-11), kings (2 Samuel 5:3; 1 Kings 8:1), and the prophets (Jeremiah 29:1; Ezekiel 8:1).

Elders (NT *presbuteros*) emerge in the New Testament as shepherd-leaders of God's people, the Church. However, the New Testament initially presents a portrait of the elders in a negative light. The elders (plural) of the people are regularly associated with the chief priests and scribes (Matthew 21:23), each of whom are antagonistic towards Jesus and credited for his death sentence (Matthew 16:21). Nonetheless, the elders are leaders and carry influence among the people, for bad or good, and they lead as a group ("elders"). Peter acknowledges the collective leadership of the rulers of the people and elders as he spoke to the council concerning his and John's healing act and preaching the gospel (Acts 4:8). The elders of the people of Israel are influential in Stephen's stoning death (Acts 6:12). The influence of the elders continues throughout the

book of Acts, and they are instrumental in bringing charges against Paul for preaching the gospel (Acts 25:15). Again, the elders influence and lead the people as a unified group.

“Elders” (plural) is used multiple times concerning the Church in the New Testament, but in a positive light and role. Seldom is “elder” (singular) used concerning the church: Peter (once in 1 Peter 5:1), John (twice in 2 John and 3 John), and two references by Paul in the context of describing the qualifications for an elder (Titus 1:6) and disciplining an elder caught in sin (1 Timothy 5:19). However, when elders are addressed in the New Testament, they are largely referred to as a group – a plurality of elders (Titus 1:5; James 5:14). A careful study of the Scriptures will find that “the New Testament presents united teaching ... that it is on the side of plurality” (Strauch 1995, 38). Alexander Strauch further quotes Bruce Stabbert on his conclusions about church leadership:

Thus, of the eighteen passages which speak of church leadership, fifteen of them are plural. Of these, fifteen, seven of them most definitely speak of a single congregation. Only three passages talk about church leadership in singular terms, and in each passage the singular may be seen as fully compatible with plurality. In all these passages, there is not one passage which describes a church being governed by one pastor. (Strauch 1995, 38)

Strauch rebuts the vocabulary the Church has adopted, such as clergyman, laymen, reverend, etc. as scripturally unfounded (Strauch 1995, 34). Regarding plural leadership, he observes, “It is strange that Christians have no problem accepting a plurality of deacons, but are almost irrationally frightened by a plurality of elders that is far more evident in the New Testament” (Strauch 1995, 38).

Summary

In many ways, Destiny Church is a typical suburban evangelical church. It is located in a statistically typical U.S. suburb in the Midwest. Its average attendance is above the nation's average, but it is not a large church. It is affiliated with an evangelical denomination. Even its structure is similar to most churches. What sets Destiny apart is that it is a diverse church in a diverse community, and it practices a shared philosophy within a shared leadership structure.

The team works well, but they are not content with their perceived level of effectiveness. Therefore, they desire to undergo a formal, objective assessment of their shared leadership practice using the Team Diagnostic Survey. The present researcher serves a dual role in this study – he is the researcher and a member of the elder team.

The main research question in this study is, “Does the elder team at Destiny Church possess the conditions most consequential for team effectiveness?” Two purposeful limitations emerge in this study. First, the scope is narrow – one seven-member team within one local church. Second, the assessment will be limited to the team's perception of itself. The study will not consider the perceptions of others in the organization or outside the organization, or other measures of performance.

Three assumptions underlay this study: First, the study and practice of shared leadership holds interest beyond this local church, and is a timely and pertinent topic in the mainstream. Second, shared leadership is a viable form of

leadership. Finally, shared leadership is a reasonable solution to address the complexities faced by modern-day leaders.

Three (3) themes form the theological framework for this project on shared leadership. First, spiritual maturity is the core requisite for church leadership, regardless of leadership structure or philosophy. Secondly, certain fallacies exist within hierarchical leadership, and these fallacies open the door for an alternative way to lead God's people. Finally, a biblical case for a "plurality of elders" – shared leadership – can be deduced from Scripture.

Anticipated Outcomes

Three primary outcomes are anticipated from this project. First, Destiny Church's leadership will be affirmed that: they are practicing a valid expression of shared leadership, and that they stand on good theological ground, and best practices, in pursuing shared leadership. Second, the leadership will discover specific areas of weakness and ambiguity in their philosophy, structure, and practice of shared leadership, as well as identifying strengths that can be further leveraged. In light of these discoveries, they will gain new vigor and commitment to staying the course of shared leadership. Finally, and perhaps most importantly, they will have a road map toward a clear and reproducible framework for their practice of shared leadership, which will guide them in their understanding, practice, and transference throughout their ministry, and beyond. Consequently, they will become a better model for others to study and from which to learn, including academics and practitioners in the Church and the marketplace.

Structure of the Dissertation

This dissertation is organized into five chapters: Introduction, Literature Review, Procedures and Research Methods, Results, and Conclusion and Research Implications. In this introductory chapter, the present researcher briefly discussed the reasons for interest in this study including a description of the subject group and its context, statement of the problem, the specific research question to be addressed, hypotheses, and a theological basis for the practice of shared leadership in the church. The present researcher also articulated the anticipated contributions of the study to both research and practice. In the second chapter, the present researcher reviews the relevant literature on shared leadership and team effectiveness. In the third chapter the present researcher presents the research instrument, along with the procedures utilized, and the implementation process. In Chapter 4 the present researcher describes the relationship to hypotheses, questions, objectives, presentation of results, and an analysis of results. Finally, interpretations of results are presented in Chapter 5 along with the conclusions, theological reflections, implications for the larger Christian community, chapter summary, and project summary.

CHAPTER TWO

LITERATURE REVIEW

The literature review for this project will first consider traditional, hierarchical leadership themes arising from secular organizations and research related to them; for-profit and non-profit organizations are included in this review. The second section of the literature review will consider shared leadership themes arising from secular organizations and research related to them. The third section will consider shared leadership in the Bible and in the Church. The fourth section will narrow its consideration to existing research pertaining to shared leadership and team effectiveness. The final section will propose how this project addresses a niche in the current conversation and research pertaining to the practice of shared leadership and team effectiveness in an organization, in general, and in the local church, in particular.

Hierarchical Leadership

Historically, leadership theory, research, and practice have been conceived around a single leader with followers or subordinates. This hierarchical paradigm has dominated the research field of leadership study until as recently as the late 20th century (Bass & Bass, 2008). Consequently, researchers have primarily focused their attention on the behaviors, attitudes, and actions of a single leader within a team or organization (Pearce & Conger, 2003). Decades of research have yielded useful insights and theories concerning leadership. For instance, researchers and practitioners have learned that not all forms of hierarchical, single

leadership are alike; it comes in various forms, such as authentic leadership (e.g. George, 2003; Avolio & Gardner, 2005; Gardner, Avolio, Luthans, May, & Walumbwa, 2005), charismatic leadership (Conger & Kanungo, 1987, 1998), situational leadership (Hersey, Blanchard, & Natemeyer, 1979), management by exception (active and passive), transformational, transactional, and laissez-faire leadership (Judge & Piccolo, 2004). As such, work has been done to better understand the various leadership theories, their weaknesses, and possible solutions to refine them (e.g. Yukl, 1999).

Furthermore, research has shown that hierarchical leadership styles differ in their impact on organizational performance (Judge & Piccolo, 2004). Specifically, some forms of hierarchical, single leadership yield better results than others in terms of organizational performance, and other criteria such as follower job performance. However, the question of which leadership style is best is not necessarily an easy one to answer. Leadership literature argues that certain styles (like transactional leadership) yield better results, in say organizational learning, than other styles (like transformational leadership) under certain conditions (Vera & Crossan, 2004). Similarly, Avolio (2007) argues that context and context need are important factors in leadership effectiveness and that more integrative strategies need to be developed to advance the science and practice of leadership.

As researchers have grown in their understanding of the various forms of hierarchical, single leadership, and the complexities of people and organizations, some have been led to theorize and explore new forms within the context of hierarchical leadership such as new-genre leadership, which combines two

formerly known leadership styles – charismatic and transformational leadership (Avolio, Walumbwa, & Weber, 2009). These and similar developments in the field of leadership research demonstrate the shift that seems to be taking place in leadership theory and practice. One significant shift that is causing researchers and practitioners to rethink leadership is the shift from physical production to knowledge-producing organizations. Complexity science seems to suggest that hierarchical leadership models are well suited for a physical production economy, but are not well suited for a knowledge-producing economy, which calls for a different leadership paradigm (Uhl-Bien, Marion & McKelvey, 2007). Consequently, knowledge-based work has given rise to virtual teams. Virtual teams enable an organization to gather together the skills and competences of multiple, geographically dispersed people. Research indicates that the extent to which teams are more virtual in nature, relations weakened between hierarchical leadership and team performance (Hoch & Kozlowski, 2012). This does not mean that the role of hierarchical leadership has become illegitimate; however, as Manz and Sims (1987) suggest, it differs from traditional and participative leadership roles as it relates to the external leadership of self-managing work teams.

Transformational leadership – a form of hierarchical leadership – has been shown to be an effective tool in maintaining the status quo, which is a state that might be desired by leaders and followers, alike (Bass, Waldman, Avolio, & Bebb, 1987). However, certain conditions that hierarchically-led organizations face require more creative and flexible leadership. Extreme actions teams (such as those found in an emergency room hospital) and other “improvisational”

organizations (where conditions quickly change) have been found to perform better employing flexible structures that integrate hierarchical and bureaucratic role-based structures with flexibility-enhancing processes, which involve dynamic leadership – the giving and withdrawing of active leadership roles to meet the immediate team or organizational need (Klein, Ziegert, Knight, & Xiao, 2006).

In addition to certain external conditions warranting changes in how people and organizations are led, internal conditions are causing shifts in leadership research and practice as well. For instance, researchers and practitioners alike are experiencing mixed results concerning the effectiveness of charismatic Chief Executive Officers (CEOs) of major U.S. corporations when examining the relationships among strategic charismatic leadership, organizational performance, and environmental uncertainty (Agle, Nagarajan, Sonnenfeld & Srinivasan, 2006). While charismatic leaders have been shown to be more effective than less charismatic leaders (e.g. Bass, 1985; Howell & Frost, 1989; Koene, Vogelaar, & Soeters, 2002), other leadership researchers have found no direct relationship between CEO charisma and organizational performance (e.g. Waldman, Ramirez, House, and Puranam, 2001; Tosi, Misangyi, Fanelli, Waldman, and Yammarino, 2004).

Yet, a more complex internal challenge faces organizations with hierarchical, single, charismatic leadership. Agle, et al. (2006) notes, “several authors (Conger & Kanungo, 1998; Maccoby, 2000; Sankowsky, 1995) have suggested that a potential downside to charismatic leadership in terms of organizational performance could arise because of the frequent association

between charisma and dysfunctional forms of narcissism.” Specifically, Maccoby (2000) observes that narcissistic leaders can lead their companies into trouble by refusing to listen to the advice and warnings of their managers, and of course, this reality does not go unnoticed by those managers and other key leaders within the organization. On the other hand, however, charismatic leadership has been found to be the preferred leadership style by followers when an organization faces a high degree of uncertainty (Agle, et al., 2006), because such conditions increase their feeling of needing greater direction and guidance (Bass, 1990), and consequently, their inclination to accept influence may be greater (Shamir and Howell, 1999).

Related to the potential downsides of charismatic, hierarchical leadership are the dangers that exist in any hierarchical leadership structure, which might inherently lack suitable accountability processes, are the abuses that can be associated with such leadership. Executive leadership scandals emerge from every strata of society, including business, religion, sports, military, government, and education, among others. Recent research identifies the centrality of power and the primary power motivation of leaders as key factors that contribute to corrupt behavior (Pearce & Manz, 2011). They propose alternatives to traditional, hierarchical forms of leadership that inherently possess potential “check and balances in the overall leadership structure,” as suggested by Higgins and Maciariello (2004), to reduce corruptive leadership behaviors. Specifically, Pearce & Manz (2011, 567) suggest that shared leadership offers a more robust leadership system, and that, “the initial evidence, encompassing a wide variety of

contexts, suggests that shared leadership can have a powerful effect on group and organizational outcomes.” The next section of this literature review focuses on the research related to shared leadership in secular organizations.

Shared Leadership in Secular Organizations

The organizational landscape is changing and many argue that new leadership paradigms are needed to meet the complexities these changes bring:

Leadership scholars need to develop a new leadership narrative with revised myths and rituals that fit the postindustrial paradigm. And practitioners of leadership need to adopt postindustrial leadership models that help them make sense of what they do as leader and followers ... Only with these transformed leadership models in their minds will they be able to develop the skills – the practical ways of doing leadership – that are necessary to help make the future work (Rost, 1991, 36).

Some researchers are articulating and studying a particular form of leadership – shared leadership – that offers an alternative to traditional, hierarchical forms of leadership, which dominated the industrial age until the present (Pearce & Conger, 2003). The essence of shared leadership is that rather than the leadership influence being top-down, as in traditional forms of leadership, the leadership influence is shared among a set of individuals (Pearce & Sims, 2000, 2002; Pearce & Conger, 2003). Shared leadership marks a distinct departure from traditional forms of leadership, which have largely viewed leadership as being centered on one person with a set of followers (Conger & Kanungo, 1998). This field of research is fairly new; however, forms of shared leadership have been formerly suggested in research literature at least as early as 1924. Mary Parker Follett (1924) presented the concept of the Law of the Situation (Pearce &

Conger, 2003). Essentially, her theory suggested that instead of following the person with formal authority, one should follow the person with the best knowledge for the situation at hand. This theory closely relates to the concept of shared leadership (Pearce & Conger, 2003). Similarly, in a more recent work on the collective leadership process, Friedrich, Vessey, Schuelke, Ruark & Mumford (2009) suggest that “multiple individuals within the team may serve as leaders in both formal and informal capacities, and the shifting of leadership responsibilities is often rooted in which individual's expertise is most relevant to the given problem.”

In recent years, research projects have been undertaken that set the conceptual framework for this form of leadership (Avolio, Jung, Murray & Sivasubramaiam, 1996; Seers, 1996). Specifically, Pearce and Sims (2001) have developed a general theoretical model of shared leadership. Other researchers have explored more context-specific models of shared leadership, including secondary school environments (Barnett & McCormick, 2012), corporations (Denis, Langley & Sergi, 2012; Manz & Sims, 1993), government agencies (Hiller, Day & Vance, 2006; Turregano & Gaffney, 2012), the arts (Kramer, 2006), healthcare (McCarthy, Mueller & Wrenn, 2009), virtual organizations (Pearce, Yoo & Alavi, 2004), and multicultural teams (Ramthun & Matkin, 2012).

Researchers and practitioners are exploring shared leadership as an alternative to traditional, hierarchical leadership for a variety of reasons. Parks (2005) lists five key hungers that create a present-day leadership crisis – the first two are ancient and the second three are contemporary. These hungers seem to

reflect at least some of the key motivations for the growing interest in shared leadership in secular organizations. The first two hungers reflect the paradox between people wanting to contribute while also wanting to be led. The latter three reflect the growing complexities of our world, and the diverse skills and moral courage necessary to lead in the midst of these complexities, challenges, and temptations.

Current research in shared leadership seems to speak to the hungers suggested by Parks. First, research demonstrates in a variety of forms that shared leadership meets the inner hunger for contribution and empowerment within the context of being led. Researchers have articulated how teams can be led to exercise collective influence (Bass & Bass, 2008), and how leadership is an influence process in which the formal, single leader only plays a part (Day, 2000). Dumaine (1994) found that teams (the right team doing the right job) in U.S. companies across various industries experienced increased productivity, higher morale, and growth in innovation. Specifically related to innovation, Hoch (2013) conducted the first study that found a positive relationship between shared leadership and innovative behavior among team members, noting that innovative behavior is an important organizational outcome. Manz & Sims (1993) argued that when workers are placed in teams and given autonomy, they work harder and better, and that companies benefit greatly. Similarly, more empowered teams have been found to be more productive and proactive than less empowered teams as it relates to several organizational outcomes such as customer service ratings and job satisfaction (Kirkman & Rosen 1999). Wood (2005) found that team members

who experience more empowering team behaviors are more likely to share in leadership of their teams.

Second, researchers are finding that shared leadership addresses the hunger created by the complexities facing leaders and the organizations they lead. Barnett & McCormick, 2012; Crawford & LePine (2013) conducted exploratory studies with findings suggesting that complex environmental events in several secondary schools necessitated a shift from single leader to team centered leadership. In fact, complex work environments are a key motivator for shared leadership of various forms (Yammarino, Salas, Serban, Shirreffs & Shuffler, 2012). It seems at best rare, if at all possible, for a single leader to possess the skills, knowledge, and other capacities, necessary to effectively lead an organization in today's complex environments. Some researchers have taken to deconstructing past and current perceived "single leadership" scenarios to uncover the fact that many of those leaders really served as "co-leaders," in practice, if not in title (O'Toole, Galbraith & Lawler, 2002). Researchers admit that not every scenario benefits equally from shared leadership (Dust & Zieger, 2012), and that in some cases dynamic leadership might be unnecessary, or even harmful (Pearce, 2004). Nonetheless, shared leadership is being researched as a more viable form of leadership for complex scenarios such as virtual teams (Pearce, Yoo & Alavi, 2004), and multicultural teams (Ranthum & Matkin, 2012), where coordinating and harnessing such diverse capabilities can greatly benefit an organization, in spite of the challenges these complex scenarios present to leadership. These leadership scenarios often reveal the complex and paradoxical

roles that must be played by organizational leaders (Yang & Shao, 1996).

Admittedly, formal research and practice concerning shared leadership is in its infancy. Consequently, some researchers are endeavoring to bring clarity and better understanding to the science, implementation, and practice of shared leadership (e.g. Yaramino et al, 2012; Scott & Caress, 2005). For instance, Fitzsimons, James & Denyer (2011) observed that several terms are commonly used to describe this form of leadership, most notably shared and distributed leadership. They note, however, “that these terms are sometimes used interchangeably, obscuring important theoretical differences, inconsistencies and contradictions that have evolved from the way leadership has been conceptualized and investigated in two main strands of literature” (Fitzsimons et al., Page 313). Two of the key characteristic differences they identify are: 1) Shared leadership involves several individuals who lead themselves and allow others to lead them through a reciprocal influence process, while Distributed leadership practice is constituted and shaped by the interactions between leaders and followers and the organizational context; and 2) Shared leadership often emanates from the designated leaders plus other group members who share leadership roles, while Distributed leadership is not only held by those designated, formal leadership role but is enacted by multiple individuals in the organization (Page 319).

In spite of the promise shared leadership shows, researchers and practitioners admit that real challenges do exist. DeRue & Ashford (2010) argued that effective leadership involves followers willingly following, and that in some scenarios peers or fellow team members might find it difficult to accept leadership

from non-formal leaders. Skeptics argue that distributed leadership, often used interchangeably with “shared leadership” (Spillane, 2005), does not deliver the utopia that some espouse; rather it simply serves to maintain the status quo of power and control (Spillane, 2005), and that, “A redistribution of power and or authority is not indicated as justifying much attention” (Lumby, 2013). The aforementioned claim might seem conspiring in nature; however, evidence exists that points to the active resistance among middle managers of self-managing teams to implement such leadership forms (O’Creevy, 1998), as ambiguity occurs concerning their role once a self-managing team has been empowered (Asare, Cromer, & Manz, 2006). O’Toole et al. (2002) suggest an even more formidable opponent to shared leadership, that being the perception most people have of leadership being an individualistic trait possessed by a single person, thus leaving shared leadership as being counterintuitive. Quoting O’Toole et al. (2002) at length,

As we see it, this resistance to the notion of shared leadership stems from thousands of years of cultural conditioning. We are dealing with a near-universal myth: in the popular mind, leadership is always singular. Four hundred years BCE, Plato wrote that leadership is a rare trait, typically possessed by only one person in any society, an individual who has a unique lock on wisdom and truth. Later efforts by Plato's pupil, Aristotle, to demonstrate that wisdom is never the sole province of one person fell on deaf ears. The die had been cast and, besides, Plato's view coincided with the kind of leadership most people saw in practice: one-man rule.

Yet in spite of the resistance and challenges shared leadership faces, it seems apparent that it is a growing form of leadership practice. Perhaps every strata of society including education, arts, government, and business is at least experimenting with this form of leadership. Accordingly, leading researchers in

this field of study are calling their fellow researchers to join “the existing band of explorers” to chart the way forward and unfold the “remarkable opportunities” that exist in this field of study and practice of shared leadership (Pearce & Conger, 2003, p. 301). This present researcher is heeding that call, and desires to see an increase of research and practice of shared leadership, specifically, in the local church. Hirsch & Catchim (2012, p. xxi) argue, “The church, rightly conceived as an organic movement, was well ahead of its time in relation to best thinking and best practices on organizations and leadership.” However, research literature on shared leadership in the church is at best scant. This will be the focus of the next section of this literature review – shared leadership in the Bible and in the church.

Shared Leadership in the Bible and the Church

Thus far, this present researcher has captured literature pertaining to shared leadership in organizations of various types – corporations, non-profits, new ventures, healthcare, and education. This growing body of literature indicates that the topic and practice of shared leadership are growing in familiarity and interest. However, literature pertaining to the research and practice of shared leadership in the church seems limited. That being said, some useful works have been written concerning the philosophy and practice of shared leadership in the church. For instance, Strauch (1995) and Getz (2003) explored shared leadership ecclesiology in the context of existing church leadership structures; namely, the emphasis is on reshaping existing church leadership in order to restore biblical leadership – putting elders and deacons in their rightful place. Concurrently, other scholars are calling Christians, in general, and Christian leaders, in particular, to

re-imagine not only church leadership, but also the Church as a whole (e.g. Hirsch, 2009; Viola & Barna, 2008; Hirsch & Catchim, 2012). For instance, McKirkland & McKirkland (2013) proposes, “a reframing of authority that defines how we function as a Christ-centered community” (p. 15). Shaw (2013) argues for a mission-ecclesial leadership vision rooted in the practices of the early church, which is largely organic and contextual; rather than structured and power oriented. Stricker (2011) demonstrates that evidence from the Scriptures and church history support a congregational form of leadership, while Surrant & Smith (2011) argue for team collaboration as a way of re-envisioning the church by broadening the leadership platform.

Secular researchers have found that shared leadership is difficult for some people to embrace, in spite of the research (O’Toole et al., 2002). Similarly, Barna (2001), a Christian researcher, also notes that most churches find shared leadership difficult to embrace, in spite of the compelling research supporting its effectiveness. His research revealed that the desire for simplicity, the need for control, and tradition are among the primary reasons for churches to persist in solo, hierarchical leadership. Kessler (2013) identifies the strong cultural influence on the church’s understanding and practice of leadership as the culprit. He argues that it is not the culture’s influence that is most problematic for church leadership; instead, the problem is when Christians read modern leadership theories back into Scripture while trying to justify the theory. The real danger exists when the theory is no longer recognizable as “of the world,” and it becomes the norm for church leadership, seemingly validated by the Scriptures. Likewise,

Richards & Hoeltkde (1980) argues for a theology of Christian leadership that does not rely upon the prevailing cultures attitudes and structures, but instead views the church as the body of Christ (an organism, not primarily an organization), and relies upon Scripture for an understanding of leadership in Christ's church.

A biblical, historical, and cultural perspective of shared leadership can be discerned from the Christian Scriptures (Getz, 2003). Researchers argue in favor of the biblical evidence for shared leadership in Peter's first epistle (Elliott, 2001), Paul's epistle to the Philippians, and the extra-biblical writings of Polycarp (Selby, 2012). Strauch (1986) argues that a survey of the New Testament clearly demonstrates evidence that biblical eldership in the form of a plurality of elders should be the norm for church leadership.

While some scholars, researchers, and practitioners are helping shape the theoretical underpinnings for shared leadership in the church, other scholars, researchers, and practitioners are considering the practicalities of implementation, practice, and evaluation. The purpose of practicing shared leadership in the church goes beyond orthodoxy. Research indicates that shared leadership offers churches and their leaders the practical benefits of avoiding some of the pitfalls of solo leadership, such as burnout and the under-utilization and under-development of congregants (Barna, 2013). His research found that most people hold an unhealthy and unrealistic notion of leadership, which sets up pastors and churches for failure. His conclusion: Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision" (Page

8). Additional benefits of shared leadership include mutual accountability and shared responsibility (Oxenrider, 1985; Strauch, 1986). Strauch presents mutual accountability as a “needed restraint on pride, greed, and ‘playing God’” (Page 43). He quotes Earl D. Radmacher on this tenet:

Human leaders, even Christian one, are sinners and they only accomplish God’s will imperfectly. Multiple leaders, therefore, will serve as a “check and balance” on each other and serve as a safeguard against the very tendency to play God over other people (Page 43).

Strauch (1986) notes the heavy burdens pastors carry in shepherding the flock and that the load can be shared, and thus lightened, in multiple-elder system of leadership. Additionally, he cites King Solomon’s wisdom on the benefits of two people working together (Ecclesiastes 4:9-12) and how shared leadership, if effect, provides a built-in care system for the leaders themselves. He also notes how shared responsibility enables each leader to function primarily according to his gifts and abilities, versus being forced into performing a long list of tasks that others are more equipped to carry out.

Although shared leadership can be successfully argued as a biblical form of leadership, it is not a panacea for the local church, and care must be taken in the implementation process, because it is a process (Birchall, 1994). He uses an agricultural analogy to identify eleven critical considerations in implementing shared leadership in a local church, for example, discerning the level of the church member’s maturity and traditionalism; taking into account the size of the congregation and what expression of shared leadership might work best; and the need to prepare leaders for the task, and to prepare church members for the

change. Gangel (1997) supports the point that preparation for implementing shared leadership in a local church is necessary, and notes that huge philosophical and attitudinal differences exist between singular and team leadership. Birchall (1994) states, “Church members need a Copernican revolution (from the idea that the sun goes round the earth, to the exact opposite!) in their thinking.” He reasons that people need help, time, and care to move from an attitude of “some of us help the Minister with his work” to “his job is to enable us all together to be the church.” However, just as in agriculture, one must move at a rate that is sensitive to the conditions of planting and growing.

Calahan (2004) argues that the chosen form of church leadership must not only be biblical, spiritually mature leaders must fill it. Biblical guidelines and requirements for leadership must be considered and adhered to, including a leadership candidate’s demonstrated ability for self-leadership (1 Timothy 3:2-3; Titus 1:5-9), the candidate’s management of his own family and household (1 Timothy 3:4-5; 5:8), a public reputation of godliness and maturity (Acts 6:3), and leadership ability (Romans 12:6-8). “We face so many people problems in the church because we have somehow confused ourselves into thinking that what we *do* for God is more important than what we *are* before God” (Gangel, 1997, Page 38). A leader’s first calling and responsibility is to be, not do (Willard, 2010).

Hartwig & Bird (2013) found that shared leadership in the church can be effective, given the right conditions are present. Their research focused on senior leadership church teams, and was based on work done by Wageman, Nunes, Burruss & Hackman (2008) that assessed team effectiveness among top senior

leadership teams across a range organization types around the world. Wageman et al. (2008) employed the Team Diagnostic Survey, which measures five conditions found to be most consequential to team effectiveness (Wageman et al., 2005). Hartwig & Bird's (2013) study of senior provided church leadership teams with objective feedback, as well as suggestions to improve their leadership practices related to the five conditions and their sub-features. Their work contributes to the work of other researchers and practitioners seeking to determine the effectiveness of shared leadership. This will be the focus of the next section of this literature review – shared leadership and team effectiveness.

Shared Leadership and Team Effectiveness

It seems fairly evident that the practice of shared leadership, in its various forms, is increasing among organizations of all types worldwide. Examples include, Mayo Clinic, which is physician-led at all levels and operates through physician committees and a shared governance philosophy (McCarthy et al., 2009); the U.S. Central Intelligence Agency, which employs teams for analytic work (Hackman & O' Connor, 2005); major U.S. corporations like the Amana Corporation, which has not had a single CEO since 1995, and currently has four co-leaders (O'Toole et al., 2002); and foreign corporations that assign the CEO and chairman roles to different individuals, like in the United Kingdom, where regulatory bodies strongly recommend such measures, and most publicly traded companies comply (Wageman et al., 2008, p. 5).

As such, researchers are exploring whether this form of leadership offers

real benefits to organizations and the people they serve. Specifically, the question arises, “Is shared leadership effective?” Yukl (1998) stated, “The success of shared leadership, and the implications for design of organizations are important and interesting questions that deserve more research” (p. 504). Consequently, more research is being done regarding this form of leadership, and the findings concerning team effectiveness offer much hope, as well as caution. Although shared leadership seems to hold much promise, it is not a “new panacea for all organizational woes” (Pearce & Conger, 2003, p. 299); its practice possesses limits and liabilities, which if ignored, can actually be harmful to an organization (Pearce & Conger, 2003). While shared leadership is not a new panacea for all organizational woes, it is proving to be a formidable alternative to traditional, hierarchical forms of leadership. Researchers are finding a positive relationship between shared leadership and team effectiveness (e.g. Avolio, Jung, Murry & Sivasubramaniam, 1996; Denis, Langley & Sergi, 2012; Hiller, Day & Vance, 2006).

An important advancement in the understanding of shared leadership involves the task researchers are undertaking to developing tools to assess shared leadership and team effectiveness. Avolio, Sivasubramaniam, Murry, Jung & Garger (2003) developed the Team Multifactor Leadership Questionnaire, which is based on previous work by Avolio & Bass (1995) in the Multifactor Leadership Questionnaire (MLQ). While the MLQ measures effectiveness at the individual leadership level, Avolio et al. (2003) contend that, “many of the constructs typically associated with individual leadership may also apply to the shared

leadership displayed by a team” (p. 144). Wageman, Hackman & Lehman (2005) developed the Team Diagnostic Survey Development (TDS), “an instrument intended for use both for the diagnosis of the strengths and weaknesses of work teams and for research on team behavior and performance” (p. 373). Additionally, Zigon (1997) offers practitioners a process for creating team performance standards that includes ways to solve common performance measurement problems. These and other concentrated efforts to determine the relationship between shared leadership and team effectiveness are yielding positive results.

Bergman, Rentsch, Small, Davenport & Bergman (2012) found that to the degree leadership is shared within a team it experiences a fuller range of positive behaviors such as cohesion, less conflict, and trust. Similarly, other researchers have found a positive relationship between shared leadership in teams and trust (Boies, Lvina & Martens, 2010). Pearce & Ensley (2004) suggests that shared vision plays an essential role in the team innovation process. Ensley and Point (2001) suggest that benefits exist to the group process in strategic shared cognition among top management teams in new ventures.

Sivasubramaniam, Murry, Avolio & Jung (2002) define *team leadership* as “the collective influence of members in a team on each other” (Page 68). In this way, team leadership shares an important component with shared leadership, which Pearce & Conger (2003) define as “a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both” (Page 1). Shared leadership is an indicator of team performance, and the degree of shared

leadership in a team is positively related to team performance (Carson, Tesluk & Marrone, 2007). Simply put, teams perform better when each member contributes by exercising their influence, and even the failure of one member to contribute can be detrimental to overall team performance (Taggar, Hackett & Saha, 1999). Team leadership enables people with diverse skills and knowledge to work together and address organizational challenges (Gupta, Huang & Niranjana, 2010). Additionally, Sivasubramaniam et al. (2002) found that team leadership significantly influences group potency, and that group potency is a strong predictor of group performance. They also found that “good” teams got better, while “poor” teams got worse, over time (p. 88). In fact, time has been found to be an important factor, but largely overlooked, in the development of shared leadership (Shamir, 2011). These findings give rise to some other important issues concerning shared leadership in teams to which researchers have given attention, specifically, team design and organizational culture.

Researchers are finding that not all teams are designed equally. Team design and management impact team performance. Erez, LePine & Elms (2002) found that teams with peer evaluation versus external evaluations exhibited higher levels of workload sharing, voice, cooperation, performance, and member satisfaction, and teams that rotated leadership among members versus relying upon leader emergence exhibited higher levels of voice, cooperation, and performance. Research literature shows that team design is an important factor in team performance. Teams that are designed to be highly interdependent have been shown to clearly outperform teams that are designed to simply place people

together to work in parallel fashion (Hackman & O'Connor, 2004).

In addition to team design, organizational culture has been found to be an important factor in predicting team performance (Erkutlu, 2012). Bindl and Parker (2012) found that proactive behavior in teams improve team effectiveness. They define proactive behavior as, “self-directed and future-focused action in an organization, in which the individual aims to bring about change, including change to the situation ... and/or change within oneself ...” (p. 3). Furthermore, they contend that proactive behavior is partially determined by “situational forces, such as job design and leadership” (p. 4). In other words, supportive cultures make a difference in nurturing proactive behavior, which in turn improve team effectiveness. Consequently, Erkutlu (2012) argues that to the degree an organization encourages a supportive culture it positively promotes the relationship of shared leadership with team proactivity.

Some scholars have taken up the debate over shared leadership versus traditional, hierarchical leadership (e.g. Pearce, 1997; Pearce & Conger, 2003; Pearce, Perry & Sims, 2001; Pearce & Sims, 2000). Yukl (2008) voiced this issue as the most important (leadership) controversy. Indeed, these two forms of leadership can seem incompatible with one another. In fact, in a study that directly measured shared leadership versus vertical leadership, the former was found to be a more useful predictor of team effectiveness in work involving change management teams (Pearce & Sims, 2002). However, these and similar findings do not point to, nor should they necessarily result in, the conclusion of the wholesale dismissal of vertical leadership. For instance, Ensley, Hmieleski &

Pearce (2006) found that both vertical and shared leadership were highly significant predictors of team effectiveness in new business ventures, although shared leadership showed an advantage; however, they concluded that great value is gleaned in shared leadership, in addition to vertical leadership. Certainly, with the present reality that our culture is steeped in vertical leadership, shared leadership practitioners might do well to adopt a complementary approach toward these two forms of leadership; rather, than a competitive approach.

Summary

This chapter explicated shared leadership based on the works of researchers, theorists, and practitioners of this topic. Shared leadership appears in various forms and under various titles throughout the world and across a range of organization types. Consequently, its rise in popularity and utilization are clear. Although it is not a panacea for organizational leadership, it has been proven to be an effective way to lead an organization, and in some cases, it should be the preferred way over traditional, hierarchical forms of leadership. However, with all of its perceived potential, shared leadership is still in its infancy among researchers, theorists, and practitioners, alike.

The call and challenge have gone out from researchers, theorists, and practitioners to others to further the understanding of this potent form of leadership (Pearce & Conger, 2003). Avolio et al. (2003) suggest that assessing teams with a long history together can make a particular contribution to the understanding of shared leadership. Moreover, Christian thinkers posit that church

leaders should not be following the leadership trend, but setting it, because Christ's Church rightly conceived possesses the best thinking and best practices on organizations and leadership (Hirsch & Catchim, 2012).

This present study follows each of these three calls and challenges. First, this study will apply a validated research tool to an existing shared leadership team, thus contributing to the growing stream of research on this topic (e.g. Pearce & Conger, 2003). Second, the shared leadership under study has been serving together almost ten years, thus addressing Avolio et al. (2003) to assess teams with a long history together. Finally, the team under study is in a local church context using a biblical eldership model, which addresses the call and challenge by Hirsch & Catchim (2012) for the church to offer its thinking and practice on organizational leadership. This study, thus, seeks to assess the practice of shared leadership in a local church's elder team by determining if this shared leadership team possesses the conditions found to be most consequential for team effectiveness. The next chapter presents the rationale, research instrument, procedures, and implementation process used to assess this team's conditions and the degree to which these conditions exist.

CHAPTER THREE

PROCEDURES AND RESEARCH METHODS

The purpose of this research project was to answer the question: “Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?” This chapter will discuss and describe the procedures and methods used to conduct the study, pertaining to the participants, the research instrument, data collection, and data analysis. In addition to the methods implemented in this project (how?), this chapter will present the rationale for the project (why?) and the hypotheses formulated and tested in the project (what?).

The Rationale for the Research Project (Why?)

The History of Shared Leadership at Destiny

The elder team at Destiny Church was conceived as a shared leadership team based on several core convictions and practicalities. First, the team was convinced that the biblical form of leadership most prevalent in the New Testament reflected a plurality of elders (Strauch, 1986; Getz, 2003). Second, the team held the core conviction of diversity. They were convinced that their leadership needed to reflect diversity, and equality, in the senior leadership, if the congregation were to reflect diversity in its composition. In other words, in order for diversity to become a reality, they believed that people had to see it modeled, in order to believe and embrace it.

Additionally, the team believed there were practical purposes to shared leadership – namely, shared responsibility and mutual accountability. Shared responsibility means

that more than one person bears the leadership responsibility of shepherding the flock and leading the church. They believed the benefits of this form of leadership include the leader and his family experiencing greater health and balance, and a broader employment of leadership gifts by involving more leaders in the leadership matrix. Mutual accountability means that no one is free to lead “unchecked.” They believed that leaders who are in accountability structures enjoyed the benefits of having someone keep their egos in check, serve as a sounding board for ideas and decisions, and provide exhortation/admonishment when the other leaders sensed a leader was veering into unhealthy practices (overworking, domination, self-destructive habits, etc.).

A Desire to Biblical and Effective

The Destiny Church’s elder team was convinced of the biblical nature of their form of leadership; however, they were not content with simply being biblical; it was also important for them to be effective in leading their local congregation. They viewed Scripture as being fairly descriptive concerning leadership composition and practice (e.g. 1 Timothy 3:1-13; 1 Peter 5:1-3); however, Scripture is not necessarily prescriptive concerning what effective leadership looks like. The outcomes portrayed in Scripture are varied and largely contextual in nature. Therefore, the elder team was seeking a more prescriptive (objective) way of assessing their team’s effectiveness.

A More Objective Way of Knowing Strengths and Weaknesses

The elder team had a sense of its strengths and weaknesses based on their shared team experiences, successes and failures, and congregational feedback. Yet these forms

of feedback are highly subjective and not always reflective of what really exists within the team dynamic. They felt that a more objective form of feedback could more accurately identify the team's strengths and weaknesses, and once addressed, they could repeat this process, if desired.

A Clearer Sense of What Needs to be Implemented or Removed in Order to Improve

This team was committed to improving its practice of shared leadership. They believed an objective look at their practice of shared leadership would provide a clearer sense of what needed to be implemented, and perhaps what needed to be removed, in order for them to improve their practice of shared leadership. They were not unaware of the potential opportunities and pitfalls of their leadership, but they desired more objectivity in identifying and discerning these things.

How to More Accurately Communicate Their Practices to Others

By submitting to formal research of their team and its practices through a validated, academically qualified process, the elder team at Destiny Church felt it could more accurately and consistently describe who they are and what they do – both pros and cons. The team members are often asked about their shared leadership practice; namely, concerning key elements for success, unity, team coordination, receptivity by the congregation, etc. The elder team was not only committed to better team practices, but they also expressed a strong interest in being a resource to other leadership teams desiring to understand and practice shared leadership. They felt that an academic and practice

exercise would yield a shared, operationalized vocabulary, among other benefits of undergoing this process.

The Hypotheses Formulated and Tested in the Project (What?)

Three primary hypotheses, with additional sub-hypotheses, were formulated and tested in the project:

Hypothesis 1: A local church elder team effectively practicing shared leadership will possess the conditions most consequential to team effectiveness.

Hypothesis 2: A local church elder team effectively practicing shared leadership will possess the Team Diagnostic Survey conditions of: a) Real Team; b) Direction; c) Enabling Structure; d) Supportive Organizational Context; and e) Available Coaching at a rate comparable to other non-church, senior leadership teams.

Hypothesis 3: A local church elder team effectively practicing shared leadership will possess the Team Diagnostic Survey conditions of: a) Real Team; b) Direction; c) Enabling Structure; d) Supportive Organizational Context; and e) Available Coaching at a rate comparable to other church-specific, senior leadership teams.

The Research Methods (How?)

Participants and Selection

The participants of this study were the members of the elder team at Destiny Church. The team consisted of seven men. This team was selected because they self-identify as a shared leadership team, and they are recognized as a team by their local congregation and denomination. Although the denominational constitution requires they designate a chairman, assistant chairman, secretary, and treasurer, these roles do not constitute a hierarchy within the team or church. Each man is recognized as a co-equal among his team members. All seven of the team members participated in this research

project. The present researcher is one of the team members who participated in this research project.

Description of Participants

The youngest member of the team was 32 years old, while the oldest was 77 years old. The median age of the team members was 49 years old. The longest tenure on the team was nine years, while the shortest was three months. The median length of tenure was seven years. The church was nine years old at the time this research project was conducted. The ethnic composition of the team was as follows: Hispanic/Caucasian – 1, Caucasian – 1, and African-American – 5. Educationally, the men have completed the following levels of education: High school – 1, bachelor’s degree – 3, and master’s degree – 3.

Recruitment of Participants

A team member, not the present researcher, coordinated recruiting the participants. While the present researcher made the initial inquiry about the team’s participation, another active team member coordinated the primary communications with the participants. First, a formal letter was sent to the elder team requesting their approval for the team to participate in the research study. Second, an individual “informed consent form” was sent to each member of the elder team. Although the team approved its overall participation in the research project, individual members held the prerogative to opt out of the research study. None of the team members opted out; each one participated. Each

of the informed consent forms was collected by the present researcher and stored in his private office. A copy of the consent form is included in Appendix C.

The Instrument

Selection

The present researcher selected and implemented the Team Diagnostic Survey (TDS), which was developed by Wageman et al. (2005) to assess the presence and quality of the five conditions found to be most consequential to team effectiveness. More specifically, the TDS is

An instrument intended for use both for the diagnosis of the strengths and weaknesses of work teams and for research on team behavior and performance. The TDS is based explicitly on existing research and theory about the conditions that foster team effectiveness. It provides an assessment of how well a team is structured, supported, and led as well as several indicators of members' work processes and their affective reactions to the team and its work. The psychometric properties of the TDS are satisfactory, based on analyses of data from 2,474 members of 321 teams in a diversity of organizations (Wageman et al., Page 373).

Description

The TDS is built on the theory that the chances for team effectiveness are higher when five key conditions are present (Wageman et al., 2005): 1) Being a real, interdependent work team; 2) Having a clear and compelling direction for the team's work; 3) An enabling structure with well-designed team functions and norms; 4) A supportive organizational context with appropriate rewards, education, and information; and 5) Available, competent coaching in teamwork, both internal and external to the team and organization. The conditions are placed in two categories: the first two are essential conditions, which are considered foundational for good team performance; and the latter

three enabling conditions, which prepares the way forward for the team and allows it to take full advantage of the foundation provided by the essential conditions and the organization's resources. Figure 1 shows a graphic representation of the model on which the TDS is based.

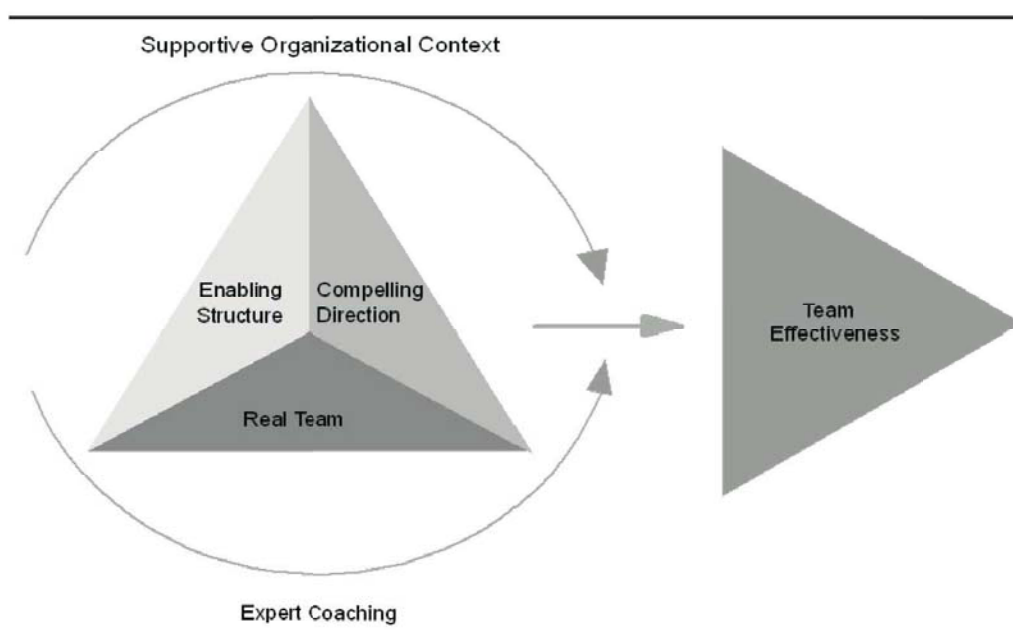


FIGURE 1. Graphical Representation of the Model on Which the Team Diagnostic Survey is Based. SOURCE: Adapted from Hackman (2002).

The Team Diagnostic Survey is organized into 10 sections. Section 1 captures general descriptions of the team. Sections 2 through 7 assess the model-specified conditions for team effectiveness. Sections 8 and 9 provide measures of the three effectiveness criteria. Section 10 asks for respondent biographical information.

In the actual instrument, items are inter-mixed within sections. (Almost) all items use a 5-point scale ranging from *highly inaccurate* (1) to *highly accurate* (5). Group-level composite scores are computed by averaging responses across items and respondents. Some items are reverse-scored (Wageman et al., 2005, Page 381).

Justification

The TDS is a proprietary instrument, normally only used by consultants to corporate senior leadership teams, and for a substantial fee (Hartwig & Bird, 2013).

However, Hartwig & Bird (2013) gained permission to use this instrument in a research project for church senior leadership teams. In the first half of 2012, they conducted a study of 145 teams comprising 600 people using the TDS (Hartwig & Bird, 2013). In early 2013 they conducted a second wave of the study using the TDS. The present researcher became aware of the second wave of research being conducted and was able to enter Destiny Church's elder team into the study, in order to gain access to the TDS research tool. That resulted in the researcher gaining access to a validated instrument that was perhaps otherwise unavailable for the present research's project; it provided the researcher with the data needed for the present research project; and it provided the researcher with the data from other teams that have taken the TDS, for comparative purposes.

The present researcher noted in Chapter Two that researchers have found teams to be effective in various types of secular organizations around the world. However, little research has been conducted on team effectiveness in churches. Hartwig & Bird's (2013) project provided the way for the present researcher to bring together two key elements for this research project: 1) a validated instrument used in assessing team effectiveness in secular organizations worldwide; and 2) the application of this work and knowledge base in a church leadership context comprising a shared leadership philosophy and practice. The current research project leveraged these elements to assess the leadership team of one church that practices shared leadership – Destiny Church's elder team. Furthermore, the authors of the TDS noted that this tool was designed for two complementary activities: “research on the effectiveness of task-performing teams and interventions in social systems that seek to improve team effectiveness (Wageman et al., 2005, Page 394).

These two complementary activities match very well with the present researcher's project intent.

Data Collection and Analysis

Dr. Hartwig and Dr. Bird provided the present researcher with contact information to the research project manager. The project manager provided the present researcher with a secure, online link to enter each participant's name and email address. Once that information was submitted the team was assigned a "church team code" by which the team's input, data, and results would be tracked and reported. Next, each participant received an email directly from the project manager with instructions on how to participate in the study and a secure web link to complete the TDS online. Once the participant followed the link, entered the church's team code and the participant's individual password, permission was given to take and complete the online survey. Responses to the TDS were anonymous, and the TDS research team carefully protects the privacy of individual respondents. Since the survey is proprietary, only a sample was available for inclusion and viewing in this dissertation (Appendix D).

Each participant completed and submitted the online survey directly through the TDS web site. The TDS team collected the data. Once all of the surveys were collected and scored, the TDS team analyzed the data and provided the present researcher with a summary report (Appendix E).

This chapter presented the procedures and research methods employed in conducting this research project. The rationale (Why?), the research question and hypotheses (What?), and the method (How?) were discussed. The present researcher provided pertinent information concerning the participants (recruitment, selection,

description), instrument (selection, description, justification), data collection, and data analysis. The next chapter will present and discuss the research findings.

CHAPTER FOUR

RESULTS

This chapter presents the results from the Team Diagnostic Survey (TDS) taken by the elder team at Destiny Church. The purpose of this research project was to answer the question: “Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?” Three primary hypotheses, with additional sub-hypotheses, were formulated and tested in this project:

Hypothesis 1: A local church elder team effectively practicing shared leadership will possess the conditions most consequential to team effectiveness.

Hypothesis 2: A local church elder team effectively practicing shared leadership will possess the Team Diagnostic Survey conditions of: a) Real Team; b) Direction; c) Enabling Structure; d) Supportive Organizational Context; and e) Available Coaching at a rate comparable to other non-church, senior leadership teams.

Hypothesis 3: A local church elder team effectively practicing shared leadership will possess the Team Diagnostic Survey conditions of: a) Real Team; b) Direction; c) Enabling Structure; d) Supportive Organizational Context; and e) Available Coaching at a rate comparable to other church-specific, senior leadership teams.

The results of the Team Diagnostic Survey (TDS) are presented in this chapter in relationship to the research question and the hypotheses.² The subject team’s TDS scores will be compared to the average scores of other teams that have taken the survey. Comparisons will be made with two categories of “other teams.” First, comparisons will be made with the average scores of all the teams that have ever taken the TDS (e.g. corporate, non-profit, government, etc.).³ Second, comparisons will be made with 145

² For the researcher’s commentary on these TDS scores, see discussion beginning on p.101 in Chapter 5.

³ This present researcher, due to the proprietary nature of the TDS, could not obtain actual numerical scores for this category of teams; therefore, scores for this category of teams, and any discussion on them, have been discerned from the bar graph comparisons supplied in the TDS Report on Team Results. The report included a series of bar graphs that visually depicted the subject team’s score, a label above the bar

other church-specific teams who took the survey through Hartwig & Bird's (2013) study of church senior leadership teams.

The elder team of Destiny Church participated in Hartwig & Bird's (2013) study in February 2013. All seven members of the elder team participated in the study and completed the survey. Their scores were averaged for the comparison results used in this project, and reported in this chapter.

The Chapter Layout

The survey results are laid out in ten sections. The first four sections specifically relate to assessing this team's effectiveness and tests Hypothesis 1. The following six sections specifically relate to assessing the existence and quality of the five conditions most consequential to team effectiveness within this team and tests Hypotheses 2 and 3, with the related sub-hypotheses. Each section provides results from the survey, along with comparison data from other teams. Each section is framed by a question, which also serves as the section title. The sections presenting the survey results are as follows:

- 1 How Well Is the Team Doing?
- 2 How Well Is the Team Managing Its Work?
- 3 How Well Is the Team Managing Relations Among Members?
- 4 How Well Does the Team Sustain the Motivation and Satisfaction of Its Members?
- 5 How Does the Team Stand on the Five Conditions That Foster Team Effectiveness?
- 6 Is This a Real Work Team?

showing the actual team score, and a bar depicting the average score of all previous TDS participate teams, but without actual scores.

- 7 Does The Team Have a Compelling Direction?
- 8 Does The Team Have an Enabling Structure?
- 9 How Supportive Is the Team's Organizational Context?
- 10 Is Helpful Coaching Available to the Team?

How Well Is the Team Doing?

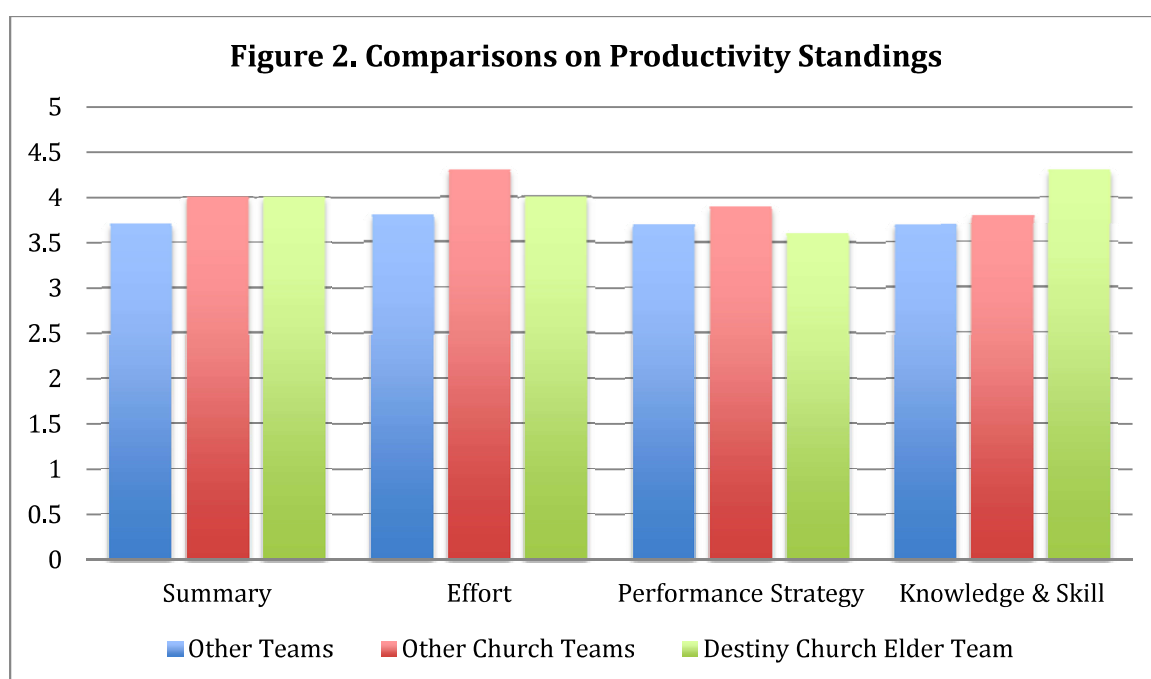
Over a ten year period 120 top senior leadership teams of various types from around the world were studied and analyzed by researchers and senior consultants (Wageman, Nunes, Burruss, & Hackman, 2008). The senior consultants rated each senior leadership team on three effectiveness criteria. Each team's scores allowed researchers to classify them as "Outstanding" ~ one quarter, "Mediocre" ~ one third, or "Poor" – well over one third (Wageman et al., 2008). Wageman, Hackman, & Lehman (2005) argued that a team's standing (high or low) on these three criteria usually translates into *team effectiveness*, or lack thereof: 1) Productivity, 2) Social Process, and 3) Group Experience.

Three questions reveal a team's standing on these criteria, respectively: How well is the team managing its work? How well is the team managing relations among members? How well does the team sustain the motivation and satisfaction of its members? These questions are addressed in the next three sections.

How Well Is the Team Managing Its Work?

This question relates to Team Productivity. Some teams have members who exert extra effort, which fosters greater team commitment; however, other teams experience

members who fail to do their share. Hackman & Morris (1975) contends any team that expends sufficient effort in its work, deploys a task-appropriate performance strategy, and brings ample talent (knowledge and skill) to bear on its work is quite likely to achieve a high standing on productive output. Figure 2 represents this team's standing on Productivity compared to other teams. The overall score on Productivity is summarized on the left, while the set of bars on the right breakout the components that comprise Productivity.



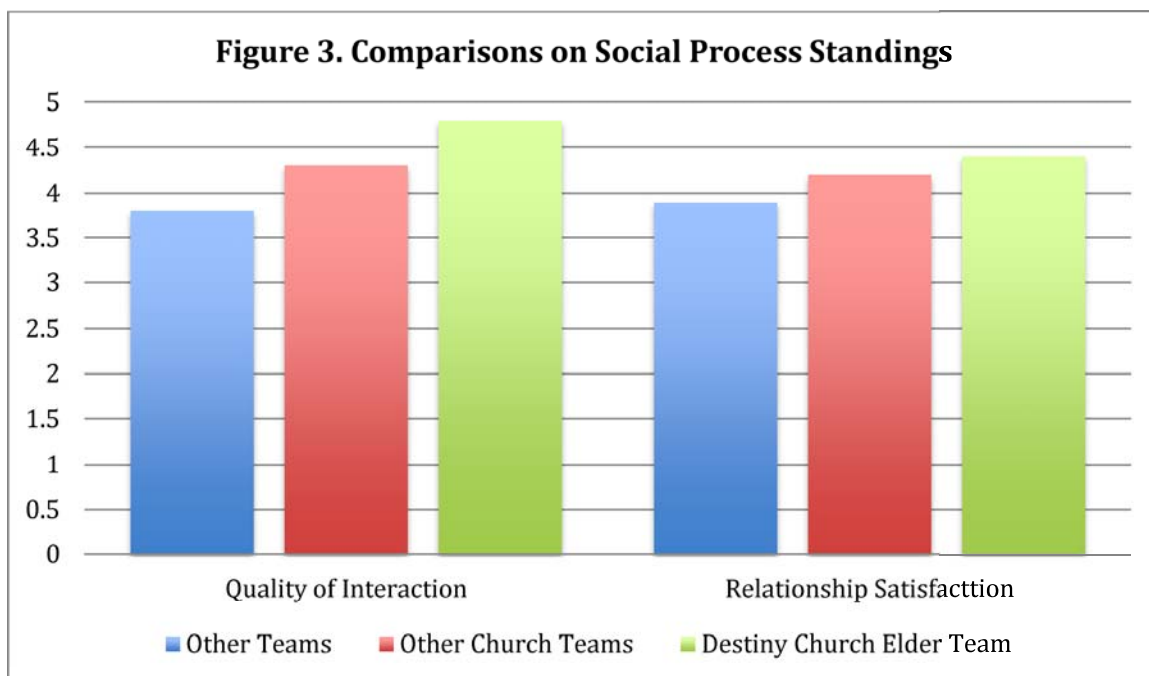
Destiny Church's elder team average score was 4.0, which is slightly higher than the average score of other teams that have taken the TDS. This team's breakout scores varied slightly in comparison to other teams. This team's Effort score (4.0) was slightly higher than other teams, while their Knowledge and Skill (talent) score (4.3) was significantly higher than other teams. However, their Performance Strategy score (3.6) was just slightly lower, but extremely close to, that of other teams. Overall, this team demonstrated higher than average standing on Productivity as compared to all of the

teams that have taken the TDS.

The average score of other church senior leadership teams was 4.0, which was identical to the subject team's score. This team's breakout scores varied slightly in comparison to other church teams. This team's Effort score (4.0) was slightly lower than other church teams (4.3); as well their Performance Strategy score (3.6) was significantly lower than other church teams (3.9). However, their Knowledge and Skill score (4.3) was .5 higher than that of other church teams (3.8). Overall, the results argued that this team's standing on Productivity is equal to the other church senior leadership teams that participated in the Hartwig & Bird (2013) study.

How Well Is the Team Managing Relations Among Members?

This question relates to Social Process. In other words, "Are team members more capable as performing units when a piece of work is finished than they were when it was begun?" The survey measured two factors related to this question. First, it sought to measure the Quality of Interactions between members; specifically, how well team members relate to one another and if their ability to work as a team increases or decreases over time. The second factor relates to Relationship Satisfaction among members; specifically, whether there is personal satisfaction with the quality of interaction and relationship with fellow teammates. Figure 3 represents this team's standing on Social Process compared to other teams, as measured by Quality of Interaction and Relationship Satisfaction.

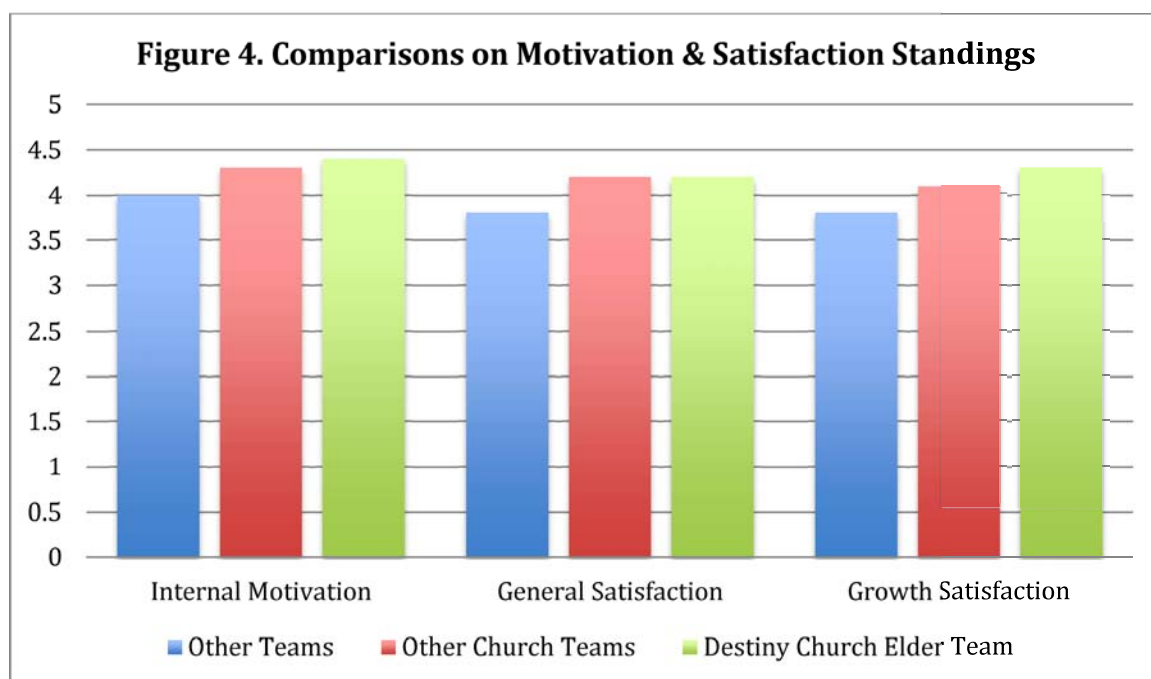


Destiny Church's elder team scored 4.8 on Quality of Interaction and 4.4 on Relationship Satisfaction. Their Quality of Interaction score was just shy of the highest score attainable in the survey, and significantly exceeded the average score of other teams. The team's Relationship Satisfaction score also exceeded the average score of other teams. Therefore, the results suggest that Destiny Church's elder team has a high standing on Social Process, indicating that their ability to perform as a team is improving over time.

The average scores of other church teams on Quality of Interaction and Relationship Satisfaction were 4.3 and 4.2, respectively. Both scores were lower than the subject team's scores. The results suggest that Destiny Church's elder team has higher standing on Social Process as compared to other church senior leadership teams.

How Well Does the Team Sustain the Motivation and Satisfaction of Its Members?

This question relates to team members' Motivation and Satisfaction. Three measures are involved here: 1) Internal motivation of team members to produce excellent performances; 2) Satisfaction levels of team members with their work and organization; and 3) Satisfaction levels of team members with their personal growth and learning. Figure 4 represents this team's standing on Motivation and Satisfaction compared to other teams, as measured by Internal Motivation, General Satisfaction, and Growth Satisfaction.



Destiny Church's elder team consistently scored above 4.0 on each of the three measures – 4.4 on Internal Motivation, 4.2 on General satisfaction, and 4.3 on Growth satisfaction – while other teams averaged scores consistently at or below 4.0. The survey results suggest that Destiny Church's elder team members are motivated and satisfied, and at a level generally higher than other teams.

The average scores of other church teams were 4.3, 4.2, and 4.1, respectively. Their average score on Internal Motivation (4.3) was slightly lower than the average score of the subject team (4.4). Their score on General Satisfaction (4.2) was identical to the subject team. Finally, their score on Growth Satisfaction (4.1) was slightly lower than the subject team's average score (4.1). Overall, the results suggest that Destiny Church's elder team is slightly more motivated and satisfied than other church senior leadership teams.

Summary of Team Effectiveness

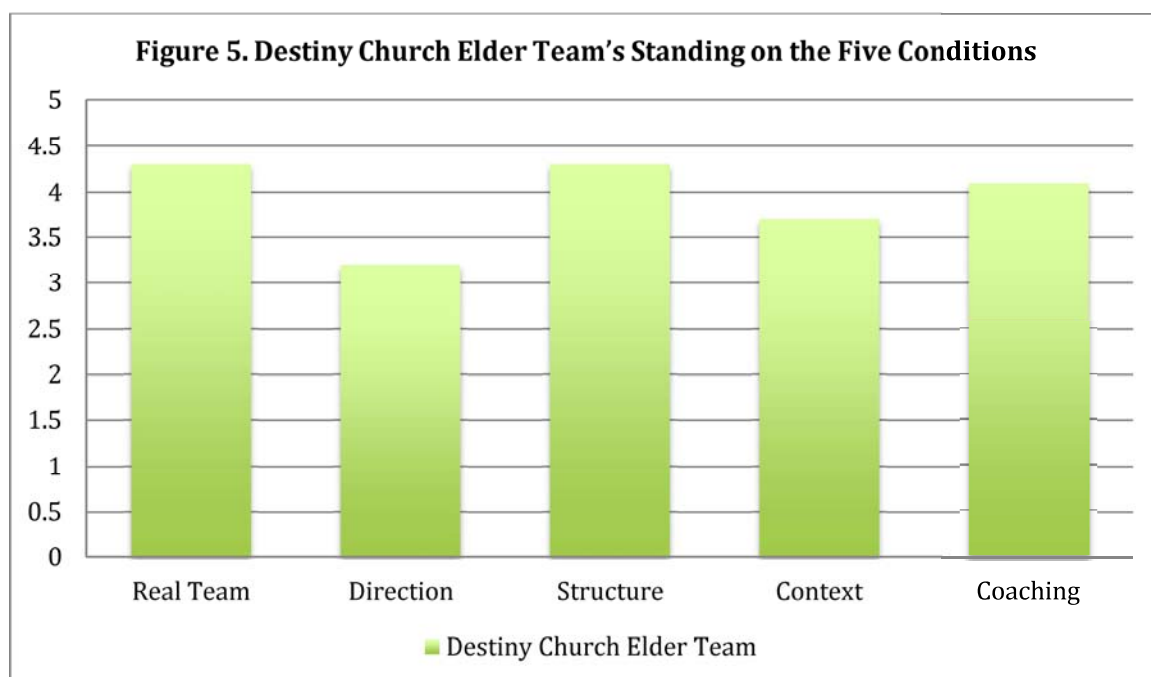
The preceding sections focused on three team dimensions: Productivity, Social Process, and Motivation and Satisfaction. Rarely do teams excel on all three dimensions; instead, they typically fall short on at least one of the dimensions, but most common are teams that are modestly successful at all three (Wageman et al., 2008). Destiny Church's elder team consistently scored near or above the average scores of other church and non-church-specific senior leadership teams in the three effectiveness criteria, comprising the preceding nine categories. These findings suggest that this team is more effective than other church and non-church specific senior leadership teams that have taken the TDS.

How Does the Team Stand on the Five Conditions That Foster Team Effectiveness?

The following sections report on the team's standing on the five conditions most consequential to team effectiveness (Wageman et al., 2005). Researchers have found that when these five conditions are present in a team, they are more likely to score well on the criteria of effectiveness reviewed in the previous sections (Wageman et al., 2005). This

particular section will address the main research question: “Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?” The five conditions are: 1) A real work team, rather than a team in name only; 2) A compelling direction for the team’s work; 3) An enabling team structure; 4) A supportive organizational context; and 5) Available, expert coaching in teamwork. The sections that follow will breakout these conditions and report on this team’s scores in comparison to other teams. In addition, the hypotheses are reported upon relative to the individual conditions.

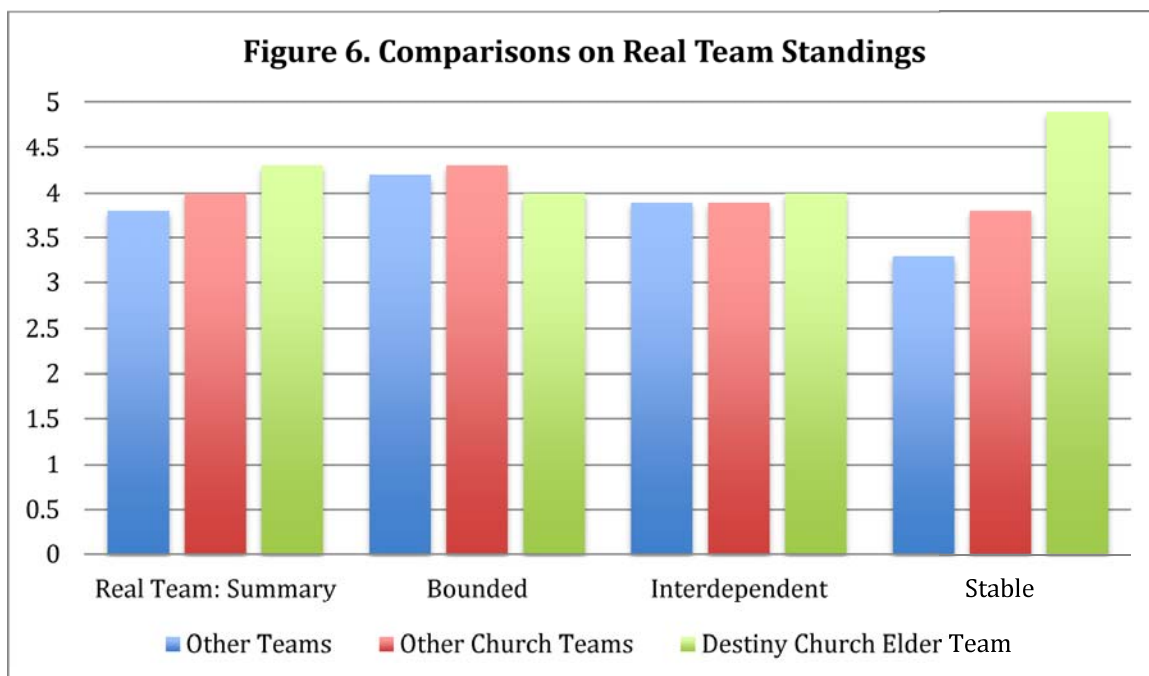
Figure 5 summarizes Destiny Church’s elder team’s standing on the five conditions most consequential to team effectiveness. The results were reported using a 5-point scale ranging from *very low* (1) to *very high* (5). The higher scores are more favorable. The score indicates the presence and quality of the condition within the team (Wageman et al., 2005).



This team's scores for Real Team, Structure, and Coaching were above 4.0 (4.3, 4.3, and 4.1, respectively). These scores represent a high presence of these conditions within this team. This team's score on Context was slightly below 4.0 (3.7), which represents a good presence and quality of this condition. Direction (3.2) is the team's lowest score; however, the score represents a presence and quality in the average range. These findings suggest that the conditions most consequential to team effectiveness exist within the elder team at Destiny Church. Thus, the results support the main research question and Hypothesis 1. The following sections report on this team's standing on the conditions in comparison to other teams, and Hypotheses 2 and 3 are reported upon in the sections relative to the sub-hypotheses.

Is this a Real Work Team?

Some organizations have teams that are teams only in name; however, according to Wageman et al. (2008), Real Teams have three features: 1) they are Bounded (they have fairly clear boundaries – team members know who is on the team); 2) they are Interdependent (teams need one another to accomplish their work); and 3) they are Stable (team membership is stable over time). Figure 6 represents this team's standing on Real Team compared to other teams. The overall score on Real Team is summarized on the left, while the set of bars on the right breakout the components that comprise Real Team.



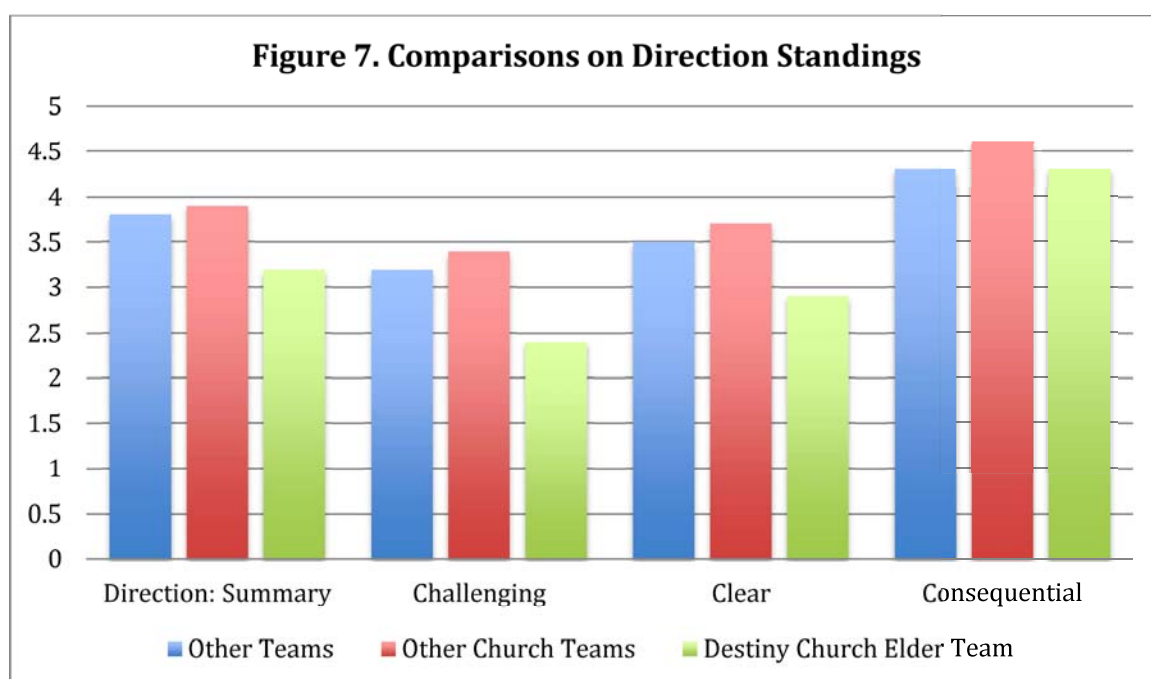
Destiny Church's elder team's overall score (4.3) was higher than the average score of other teams that have taken the TDS. Their Bounded score (4.0) was slightly lower than the average. Their Interdependent score (4.0) was slightly higher than the average, while their Stable score (4.9) was significantly higher than the average score of teams that previously took the TDS. The results indicate that Destiny Church's elder team possesses the condition of Real Team, and a rate higher than other teams that have taken the TDS. Taken together, these results support Hypothesis 2a.

Destiny Church's elder team's overall score (4.3) was slightly higher than the average score of other church teams (4.2). The subject team's Bounded score (4.0) was lower than the average for other church teams (4.4). Their Interdependent score (4.0) was slightly higher than the average of other church teams (3.8). Similarly, their Stable score (4.9) was higher than the average score of other church teams (4.5). The results indicate that Destiny Church's elder team possesses the condition of Real Team, and a rate just

slightly higher than other church teams. Taken together, these results support Hypothesis 3a.

Does the Team Have a Compelling Direction?

Wageman et al. (2008) argue that a team's purpose must be challenging, clear, and consequential to others in order for team members to highly engage with the team's work. Figure 7 represents this team's standing on Direction compared to other teams. The overall score on Direction is summarized on the left, while the set of bars on the right breakout the components that comprise Direction.



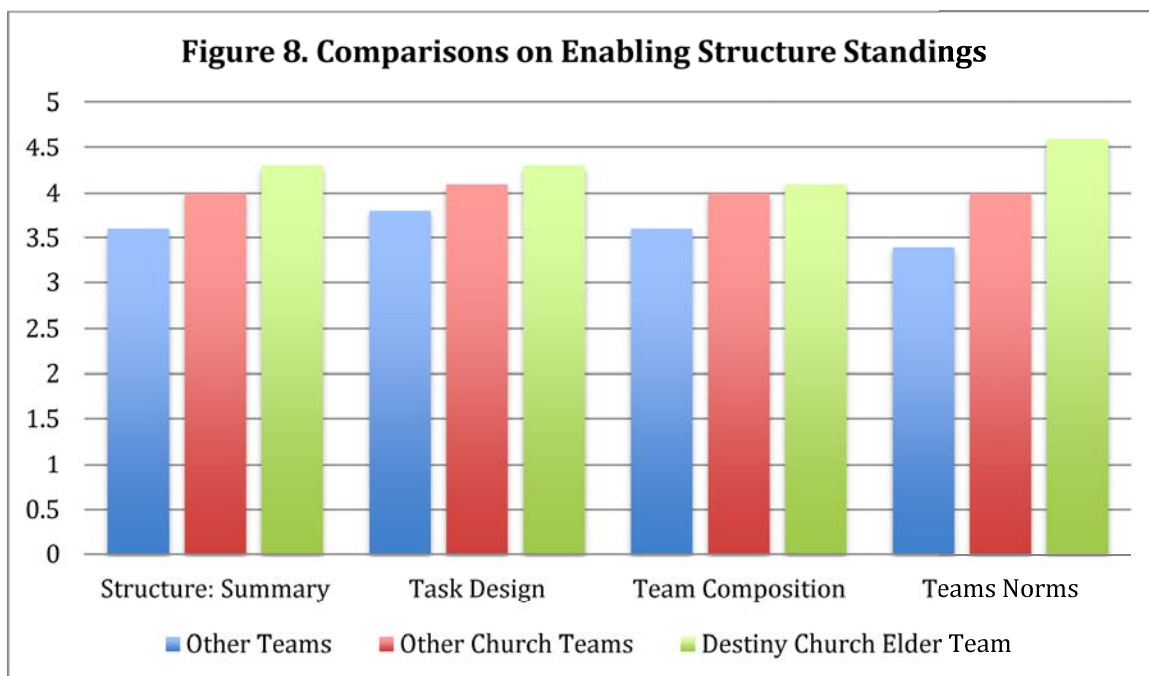
Destiny Church's elder team's overall score (3.2) was lower than the average score of other teams that have taken the TDS. Their Challenging (2.4) and Clarity (2.9) scores were significantly lower, while their Consequential score (4.3) was comparable to the average scores of other teams. The results indicate that Destiny Church's elder team

possesses the condition of Direction, but at a rate lower than other teams that have taken the TDS. These results do not support Hypothesis 2b.

Destiny Church's elder team's overall score (3.2) was significantly lower than the average score of other church teams (3.7). Their Challenging (2.4) and Clarity (2.9) scores were significantly lower than the average (3.4 and 3.7, respectively), while their Consequential score (4.3) was just slightly lower (4.6) than the average scores of other church teams. The results indicate that Destiny Church's elder team possesses the condition of Direction, but at a rate lower than other church teams. These results do not support Hypothesis 3b.

Does the Team Have an Enabling Structure?

Wageman et al. (2008) found that teams that rated "outstanding" in team effectiveness have sound structures. Specifically, those teams were the right size (the smaller the better), they performed meaningful tasks (complex, concrete, and/or intellectually demanding, not overly simple and trivial tasks), and they have clear team norms (shared expectations about member behavior). Wageman et al. (2008) found that "clear team norms" had the largest impact of any sub-feature of the conditions most consequential to team effectiveness. Figure 8 represents this team's standing on Enabling Structure compared to other teams. The overall score on Enabling is summarized on the left, while the set of bars on the right breakout the components that comprise Enabling Structure.



Destiny Church elder team's overall score (4.3) was significantly higher than the average score of other teams that have taken the TDS. Their Task Design (4.3) and Team Composition (4.1) scores were higher, while their Team Norms score (4.6) was significantly higher than other teams. The results indicate that Destiny Church's elder team possesses the condition of Enabling Structure, and at a rate higher than other teams that have taken the TDS. These results support Hypothesis 2c.

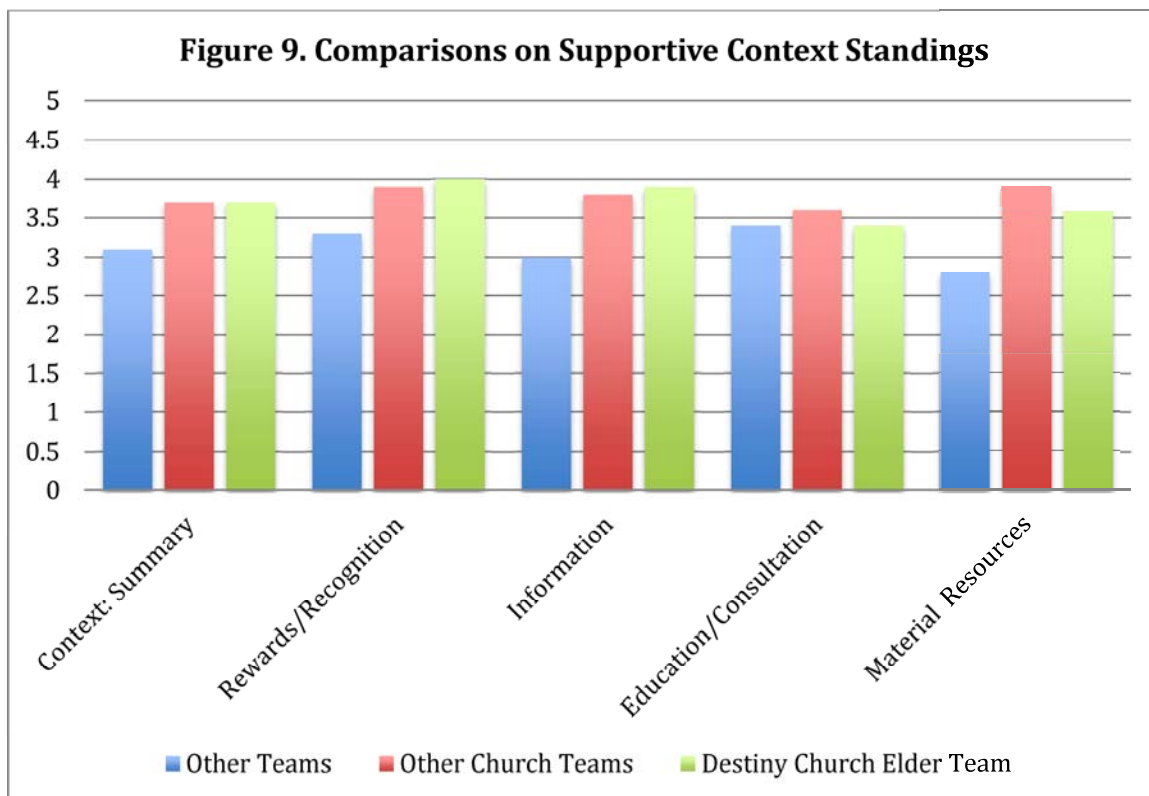
Destiny Church's elder team's overall score (4.3) was slightly higher than the average score of other church teams (4.0). Their Task Design (4.3) and Team Composition (4.1) scores were slightly higher than the average church teams (4.1 and 4.0, respectively), while their Team Norms score (4.6) was significantly higher (4.0). The results indicate that Destiny Church's elder team possesses the condition of Enabling Structure, and at a rate higher than other church teams. These results support Hypothesis 3c.

How Supportive is the Team's Organizational Context?

Research shows that effective senior leadership teams get more support (Wageman et al., 2008). Four types of support are most critical to team effectiveness (Wageman et al., 2008):

1. *Reward System* – strategies that recognize and reinforces excellent team performance.
2. *Information System* – accessibility to data to perform and evaluate the team's work.
3. *Educational System* – availability of training or technical consultation.
4. *Materials Resources* – ample time, space, staff support, etc.

Figure 9 represents this team's standing on Supportive Context compared to other teams. The overall score on Supportive Context is summarized on the left, while the set of bars on the right breakout the components that comprise Supportive Context.



Destiny Church's elder team's overall score (3.7) was higher than the average score of other teams that have taken the TDS. Their Rewards/Recognition (4.0), Information (3.9), and Material Resources (3.6) scores were significantly higher, while their Education/Consultation score (3.4) was similar to other teams. The results indicate that Destiny Church's elder team possesses the condition of Supportive Organizational Context, and at a rate higher than other teams that have taken the TDS. These results support Hypothesis 2d.

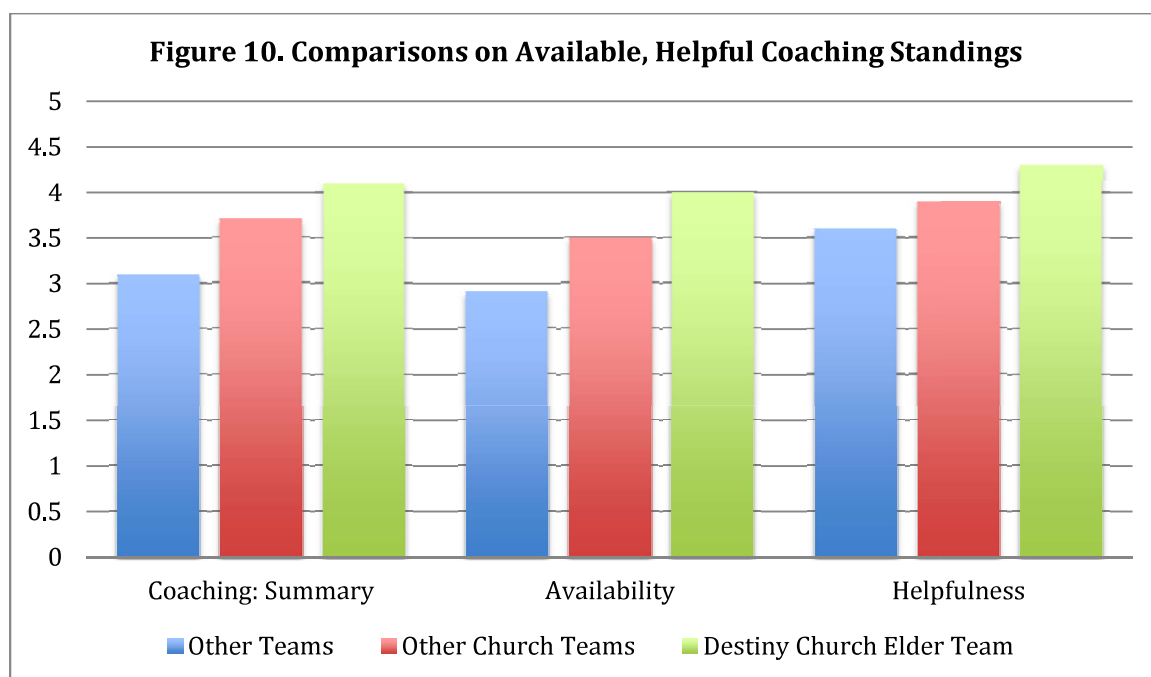
Destiny Church's elder team's overall score (3.7) was identical to the average score of other church teams. Their Rewards/Recognition (4.0) and Information (3.9) scores were just slightly higher than other church teams (3.9 and 3.9 respectively), while their Education/Consultation (3.4) and Material Resources (3.6) scores were slightly lower than other church teams (3.6 and 3.9, respectively). The results indicate that Destiny Church's elder team possesses the condition of Supportive Organizational Context, and at a rate equal to other church teams. Taken together, these results support Hypothesis 3d.

Is Helpful Coaching Available to the Team?

Coaching cannot compensate for badly flawed team design; however, coaching can help teams maximize their resources and improve their performance (Hackman & Wageman, 2005; Wageman, 2001). Wageman et al. (2008) found that coaching can be both internal, as well as external, to the team. In addition to helpful leaders as coaches, peers can provide a significant source of coaching support. Consequently, available,

expert coaching in teamwork is the fifth, and final, condition most consequential to team effectiveness.

Figure 10 represents this team's standing on Available, Helpful Coaching compared to other teams. The overall score on Available, Helpful Coaching is summarized on the left, while the set of bars on the right breakout the components that comprise Available, Helpful Coaching.



Destiny Church's elder team's Coaching Summary score (4.1) was significantly higher than the average score of other teams that have taken the TDS. Their Availability (4.0) and Helpfulness (4.3) scores well exceeded the average score of other teams. The results indicate that Destiny Church's elder team possesses the condition of Available Coaching, and at a rate significantly higher than other teams that have taken the TDS. These results support Hypothesis 2e.

Destiny Church's elder team's Coaching Summary score (4.1) was higher than the average score of other church teams (3.7). Their Availability (4.0) and Helpfulness (4.3)

scores exceeded the average score of other church teams (3.5 and 3.9, respectively). The results indicate that Destiny Church's elder team possesses the condition of Available Coaching, and at a rate higher than other church teams. These results support Hypothesis 3e.

Summary of Findings

This chapter presented the results from the Team Diagnostic Survey (TDS) taken by the elder team at Destiny Church, in comparison with results from two other groups: 1) All other teams that have ever taken the TDS; and 2) Church senior leadership teams that took the TDS through a recent church-specific study (Hartwig & Bird, 2013). The purpose of this research project was to answer the question: "Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?" In addition, three hypotheses, including their sub-hypotheses, were considered and tested. This section summarizes the findings of the study.

Answering the Main Research Question

The main research question was, "Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?" The results demonstrate the presence of each condition within this team with scores from 3.2 to 4.3 (on a 5.0 scale with 5.0 representing "very high"). Taken together, the main research question was answered in the affirmative.

Addressing the Hypotheses

Three hypotheses were considered and tested in this project, along with their sub-hypotheses. Table 1 presents a summary of the hypotheses and their conclusions.

Table 1.
Summary of Hypotheses Testing Results

Hypothesis 1:	A local church elder team effectively practicing shared leadership will possess the conditions most consequential to team effectiveness. Supported.
Hypothesis 2a	A local church elder team effectively practicing shared leadership will possess the condition of Real Team at a rate comparable to other non-church, senior leadership teams. Supported.
Hypothesis 2b:	A local church elder team effectively practicing shared leadership will possess the condition of Direction at a rate comparable to other non-church, senior leadership teams. Not Supported.
Hypothesis 2c:	A local church elder team effectively practicing shared leadership will possess the condition of Enabling Structure at a rate comparable to other non-church, senior leadership teams. Supported.
Hypothesis 2d:	A local church elder team effectively practicing shared leadership will possess the condition of Supportive Organizational Context at a rate comparable to other non-church, senior leadership teams. Supported.
Hypothesis 2e:	A local church elder team effectively practicing shared leadership will possess the condition of Available Coaching at a rate comparable to other non-church, senior leadership teams. Supported.
Hypothesis 3a:	A local church elder team effectively practicing shared leadership will possess the condition of Real Team at a rate comparable to other church-specific, senior leadership teams. Supported.
Hypothesis 3b:	A local church elder team effectively practicing shared leadership will possess the condition of Direction at a rate comparable to other church-specific, senior leadership teams. Not Supported.
Hypothesis 3c:	A local church elder team effectively practicing shared leadership will possess the condition of Enabling Structure at a rate comparable to other church-specific, senior leadership teams. Supported.
Hypothesis 3d:	A local church elder team effectively practicing shared leadership will possess the condition of Supportive Organizational Context at a rate comparable to other church-specific, senior leadership teams. Supported.
Hypothesis 3e:	A local church elder team effectively practicing shared leadership will possess the condition of Available Coaching at a rate comparable to other church-specific, senior leadership teams. Supported.

CHAPTER FIVE

CONCLUSIONS AND IMPLICATIONS

The purpose of this research project was to answer the main research question: “Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?” This project answered the main research question in the affirmative. Several sub-questions arose from the main question, and to at least some degree each of these questions has been answered. Additionally, three primary hypotheses were considered, tested, and reported on. The purpose of this final chapter is to reflect on the results of the study and offer both general and specific conclusions. Implications for the subject team, the larger Christian community, and the research community will be provided. In addition, this chapter provides recommendations and closes with a project summary.

General Conclusions

The Viability of Shared Leadership

In secular organizations

Researchers and practitioners have issued a clarion call that our world, and the institutions that operate within it, is hungering for a different type of leadership; one that can harness and release the diversity of abilities necessary to address the complexities many organizations face in this post-modern culture (e.g. Parks, 2005). Shared leadership is proving to be a viable and effective form of leadership, in its various expressions, that is providing some “satisfaction” to the “hungers” people and organizations are

experiencing (e.g. Wang, 2013). Leading researchers and scholars are producing works, which demonstrate that shared leadership is doable and measurable across a myriad of organization types and locations (e.g. Pearce & Conger, 2003). One can anticipate this field of research and practice growing as more researchers and practitioners heed the call to investigate this form of leadership, which is still somewhat in its infancy of understanding and practice (Pearce & Conger, 2003).

In the church

This project assumed and demonstrated that shared leadership is not only viable and effective in secular organizations, but it is biblical and viable in the local church by closely examining one local church, which has been practicing shared leadership since its inception nine years prior to this study. Although single, heroic leaders seem present in the Old Testament (e.g. Moses, Nehemiah, David), a plurality of elders (and deacons) seem plenty and preferred in the New Testament (e.g. Titus 1:5; 1 Timothy 3:1-13; 1 Peter 5:1-3; Philippians 1:1), which is where churches should primarily derive and build their ecclesiology (Strauch, 1986; Getz, 2003). This study examined the subject team to see if it was effective in its practice of shared leadership, and how it compared to other secular leadership teams, as well as other church leadership teams, on Wageman et al.'s (2008) three effectiveness criteria. The conclusion was that this team was generally effective in leading as a team (Hartwig & Bird, 2013). This conclusion would not surprise Hirsch & Catchim (2013), since they argue that Christ's church as originally designed should be a pioneer in organizational leadership, not an imitator of the culture. In other

words, shared leadership is biblically and pragmatically sound when conceived and practiced effectively.

The Measurability of Team Effectiveness

Wageman et al. (2005) identified the conditions most consequential to team effectiveness. Based on this work, they developed the Team Diagnostic Survey (TDS) to help identify the presence and quality of these conditions in a leadership team. Their work has been refined and applied to effective, and ineffective, teams in organizations of all types around the world (Wageman et al., 2008). Although exceptions exist, they have been largely able to identify and distinguish between outstanding teams, mediocre teams, and poor performing teams. Their work enables organizations of all types to objectively measure the presence and quality of the five conditions, which have been shown to be key indicators of team effectiveness. Hartwig & Bird (2013) extended the work of Wageman et al. (2008) by using the TDS to specifically measure team effectiveness among senior leadership teams in churches.

Specific Conclusions

Hypotheses

The present researcher proposed and tested three primary hypotheses. The first of the three primary hypotheses was fully supported. Both of the remaining primary hypotheses were divided into five sub-hypotheses. In both cases, four of the five sub-hypotheses were supported, while one of the four was not supported. The results of the hypotheses revealed that this team possesses the conditions most consequential to team

effectiveness; however, this team is lacking in the condition of Direction. This team scored well compared to other non-church and church-specific teams, except on Direction. Thus, the present researcher concludes that Destiny Church's elder team possesses the conditions most consequential to team effectiveness, and at a rate comparable to other teams and church-specific teams, except on the condition of Direction.

The Main Research Question

The main research question was, "Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?" This question was answered affirmatively. Destiny Church's elder team scored higher on four of the conditions and average on the fifth condition, relative to the other teams that have taken the Team Diagnostic Survey. The present researcher concludes that this team possesses the conditions that are most consequential to team effectiveness, and that the conditions exist at a level sufficient to lead to team effectiveness.

The Sub-questions

Several sub-questions arose from the main question in this study. This study answered those sub-questions to varying degrees. This section summarizes those questions and answers, and provides conclusions.

How does the presence (or absence) of the five conditions most consequential to team effectiveness in the elder team of Destiny Church compare with other senior leadership teams?

This team's scores rated higher than other senior leadership teams on four of the five conditions (Real Team, Structure, Context, and Coaching); it rated lower on the condition of Direction. Similarly, this team's scores rated equal to, or higher than, other church-specific senior leadership teams on four of the five conditions; again, it rated lower on the condition of Direction. Although this team scored lower on the condition of Direction, its score was in the average range (3.2 on a 5.0 scale). Thus, this present researcher concludes that Destiny Church's elder team possesses the conditions most consequential to team effectiveness at a rate comparable with other senior leadership teams, except on the condition of Direction.

The present researcher further concludes that this team risks its overall effectiveness if the condition of Direction remains low. Specifically, this team scored 2.4 and 2.9 (on a 5.0 scale), respectively, on its direction being clear and compelling. This could mean that team members see the direction as ambiguous, and they are under-challenged in their work. These two deficiencies could be due to this team's flat structure, which has no designated head or lead person. This team has not replaced that role, and it is these designated individuals who are usually known to set and cast direction for a team or organization. Perhaps this team could identify and empower a "visionary" person among its team members to guide the team in developing a clear and compelling direction.

What strengths and/or weaknesses does this team possess?

This team scored high on the conditions of Real Team, Structure, and Coaching; it scored moderately high on Context. Real Team indicates clear membership, interdependence, and stability over time. Structure indicates good team design, clear norms of conduct, and good team composition. Coaching indicates that coaching assistance is available and helpful. The three preceding conditions clearly appear as strengths within this team. On a fourth condition, Context, they scored slightly lower than the preceding three conditions. Context indicates how supportive the organization is for teamwork to occur. This team's score (3.7 on a 5.0 scale) was above the "scale average" of 3.0, above the average of other senior leadership teams, and identical to other church-specific senior leadership teams. Thus, the present researcher concludes that this team's core strengths are Real Team, Structure, and Coaching. The condition of Context is above average, but room for improvement is also evident.

This team recorded an average score of 3.2 on Direction; this was the team's lowest score relative to its other scores by .5. Direction indicates that the team purposes are challenging, clear, and consequential for others. This team scored below the average scores of other senior leadership teams (3.6) and other church-specific senior leadership teams (3.7). Thus, the present researcher concludes that Direction is a weakness for the elder team of Destiny Church. It is possible that the results reveal a team that is largely pleased with their work, motivated by the meaningfulness of their work (they scored 4.3 on a 5.0 scale concerning the consequential nature of their work – a sub-feature of Direction), and satisfied with being a part of the team, but have not truly bought into the vision or direction of the team or organization. This team should investigate if

unrevealed competing values exist among team members that inhibit full buy-in. Whether this is the reason for lack of direction or not, this should be an area of concern for this team, because lack of direction among the leaders can translate into even higher degrees of ambiguity among the congregation it serves.

What actions might this team take to enhance its strengths and improve upon its weaknesses?

The present researcher offers several actions for this team. First, the elder team of Destiny Church should seek to clarify its current team purpose and ensure it is compelling and consequential to others. If the team does not have a clearly articulated purpose, then the team should work (among itself or with the guidance of an outside coach) to develop a team purpose that is clear, compelling, and consequential to others, and upon which they mutually agree. Second, this team's second lowest score was on the condition of Context. Specifically, its two lowest breakout scores were in Education/Consultation and Material Resources. The present researcher offers two actions: 1) This team should identify areas of team interest and need/want, and proactively seek out resources to offer the team members, such as books, articles, workshops, and guest consultants; and 2) This team should review its budget and ensure it aligns with its needs and priorities. This might result in the team reassigning resources or increasing its budget.

Supportive Organizational Context appears to be a strength of this team; however, it can be improved upon, specifically on the sub-feature of Task Design. Task Design relates to the meaningfulness of the team's work (complex, concrete, and/or intellectually demanding, not overly simple and trivial tasks). This team should review its various tasks

and ask, “Is this task important to our purpose and is it the most important task at this time for us to give ourselves to?” They should seek to prioritize their work in this way and ensure it remains mission-critical and challenging.

The Empirical Unknown

The empirical unknown – what needs to be known that is not already known to answer the main question – was whether the conditions of team effectiveness are present in the subject of this study. The present researcher argued that the empirical unknown was knowable and measurable. The Team Diagnostic Survey (TDS) was utilized in this research project; it identified and measured the presence of the conditions in the subject team. The present researcher concludes that the results of the TDS demonstrated that the empirical unknown was knowable and measurable.

Implications and Recommendations

For Destiny Church

Implications

Prior to this research study, the elder team of Destiny Church was practicing shared leadership, but they were functioning with a “less than developed” theological framework, the absence of objective assessment of their team’s structure and effectiveness, and the lack of a common (“operationalized”) vocabulary. They wanted to better understand and practice shared leadership. They desired to grow in knowledge and understanding of their practice of shared leadership to determine what was working and

what was not, and in doing so, become better practitioners and disseminators of a shared leadership model.

Theological framework. The present study offers this team some insights into the biblical validity of their leadership philosophy and practice. Specific theological works referenced in this project should aid the team in better understanding the biblical nature and practice of shared leadership (e.g. Hirsch & Catchim, 2012; Strauch, 1986; Getz, 2003). This team should sense affirmation as they reflect on the scriptural passages supporting shared leadership, and reflect on the works of various “fellow” church leadership practitioners who agree with this form of leadership, and in some cases, are a little further ahead of this team in formulating and articulating a biblical theology for shared leadership (e.g. Elliott, 2001; Gangel, 1997; Selby, 2012).

Objective assessment. Other leaders and observers often asked this team about their effectiveness. Questions such as, “How is it working?” and “How does it (shared leadership) work?” were common. In fact, this team would sometimes ask those same questions of their own team. The TDS provided this team with an objective assessment of their team’s structure and effectiveness. In addition, the results of their scores and standing on the conditions and sub-features were matched against other teams, which provided this team with an objective assessment of itself, as well as a comparative assessment with other teams, both secular and in other churches. This team can feel affirmed in its structure and effectiveness, objectively and comparatively. The results of this study provides this team with feedback to more clearly see its strengths, as well as its weaknesses, and develop a plan to leverage the former and improve the latter.

Operationalized vocabulary. Essentially, to operationalize a term means to explicitly define it. Prior to this study, this team’s vocabulary and practice around the concept of shared leadership was largely intuitive. In essence, they were simply trying to practice a form of leadership they believed was prescribed in the New Testament. They were not concerned about terminology or correctness in their practice; rather, they stumbled in their ability to consistently and accurately articulate and, in some cases, “defend” their understanding and practice. This research study, and specifically the TDS and its operationalized conditions and sub-features, provides this team with a vocabulary that is rather explicitly defined. This operationalized vocabulary enables the team to communicate in common terms, and it allows the team to communicate in wider circles (e.g. other people/teams within Destiny Church, other churches, academics, secular teams) about their practice of shared leadership. Additionally, this vocabulary enables this team to more precisely identify, and concisely address, issues that arise within their context of shared leadership.

Recommendations

The present researcher recommends that Destiny Church’s elder team continue practicing shared leadership. This team should celebrate the positive findings of this project, such as the presence of the conditions. It team should carefully and prayerfully read through the results and accompanying reports, and then develop and implement a plan of action to nurture their strengths and improve their weaknesses. This team should develop a plan for extending this form of leadership to other areas of ministry within their church, and to the larger church community.

Specifically, this team should seek to codify its understanding and practice of shared leadership, in order to offer it as a gift to the larger Christian church community. These offerings could come through informal “coffee conversations,” formal consultations, workshops, articles, and/or even a book. Concurrently, this team should diligently seek to address its low performance on the condition of Direction, as this was the only area in which this team did not match or outperform all other teams, including church-specific teams. In addition, the subject team could unlock and release more of its potential by improving the condition of Direction. This team has been blessed by God to possess the conditions most consequential to team effectiveness; they seem to have the right people, tangible resources, and relational equity; and they have been given a place of influence among other churches in their immediate area, and across their district. To whom much is given, much is required (Luke 12:48).

For Christendom

Implications

While relatively few churches are experiencing unparalleled success in growth, the statistics paint a rather grim picture for the pastorate, churches, and Christianity in America (Krejcir, 2012). Some churches are filling sports arena for worship services, but statistics reveal that churches are closing at rate far faster than church plants are occurring, and 1500 pastors are leaving ministry each month (Krejcir, 2012). These statistics do not begin to speak to the number and percentage of churches that are stagnant or in decline. All of this paints a scenario that is not sustainable. While many churches continue to function in the malaise of solo, pastoral leadership, secular organizations are discovering

and implementing shared leadership models and practices, and experiencing the benefits of healthier, more effective teams and organizations (e.g. Pearce & Conger, 2003; Larson & LaFasto, 1989).

Wageman, et al. (2008) found organizations of all types across the globe effectively practicing shared leadership. Hartwig & Bird (2013) extended Wageman, et al.'s (2008) work to study senior leadership teams in churches; they found that these teams consistently scored higher on the TDS than the teams in previous work done by Wageman and colleagues. The present study extended this work to one particular church senior leadership team that was explicitly practicing shared leadership. This team rated as "effective" according to the three criteria of effectiveness developed by Wageman, et al. (2005). Specifically, this team demonstrated levels of personal growth and satisfaction at a rate higher than other church-specific teams, which might serve as antidotes for the burnout and discouragement that ails many church pastors and leaders.

Recommendations

Christian thinkers, researchers, and practitioners should seriously investigate the findings of secular researchers and practitioners on shared leadership, in light of the New Testament. The church culture is undergoing much change just as the world around it is undergoing great change. Christian leaders are personally struggling in a variety of ways, and many churches are struggling to remain in existence. The practice of shared leadership is proving to be an answer to some of the challenges secular organizations are facing, and perhaps it can be as such to the larger Christian church community.

A number of Christian thinkers, researchers, and practitioners offer insights and pathways through their research and writing (Barna, 2008; Strauch, 1986; Hirsch & Catchim, 2012; Hartwig & Bird, 2013). Research tools, such as the TDS, offer potentially great insights into how well a church's leadership team is performing (Wageman et al., 2005). In addition, this present researcher offers this project as a case study to the larger Christian church community to investigate the possibilities of practicing shared leadership in a local church.

For the Academic and Research Community

Implications

Pearce & Conger (2003) argue that researchers and practitioners have only scratched the surface in understanding and practicing this potent form of leadership – shared leadership. Additionally, they beacon other scholars, “to join with the existing small band of explorers in charting how and why shared leadership can make a significant contribution to the world of organizations” (Page 301). This researcher heeded this beaconing call and offers this project as a contribution to the growing body of research on shared leadership. Specifically, this project offers a strand of research that the present researcher found to be largely absent from the growing body of research on shared leadership; namely, research on the practice of shared leadership in the church. For instance, Pearce & Conger (2003) and Wang et al. (2013) presented significant compilations of works on the study and practice of shared leadership, yet this present researcher was unable to discern any church teams as subjects among those works. This present project, along with the study conducted by Hartwig and Bird (2013) that was

referenced in this project, offers exceptions to the relative absence of research on church leadership teams.

Recommendations

The study and practice of shared leadership are growing worldwide. Its practice is being confirmed through research and practice. Some argue that churches have a mandate to lead in community as a team (Strauch, 1986; Getz 2003). An estimated 300,000 Protestant churches (excluding Catholic/Orthodox) exist in the U.S. Yet research that involves shared leadership in churches is scant at best. Consequently, and similar to Pearce & Conger's (2003) beacon to researchers, the present researchers calls out to the same band of explorers to consider and include churches in their future research projects.

Manifestations of the Conditions for Team Effectiveness at Destiny Church

Upon seeing the results of this study the present researcher reflected upon how the presence of the five conditions most consequential to team effectiveness are manifest at Destiny Church. Therefore, this section serves as a "commentary of sorts" on the practices of shared leadership among Destiny Church's elder team as they relate to the five conditions. This section is not meant to be exhaustive; however, the intent is to give the reader insights into some key practices that contributed to the team's scores on the TDS. As one who also serves as a member of this elder team, the present researcher offers these insights.

Real Team

Real Teams have three features: 1) they are Bounded (they have fairly clear boundaries – team members know who is on the team); 2) they are Interdependent (teams need one another to accomplish their work); and 3) they are Stable (team membership is stable over time) (Wageman et al., 2008). This team clearly identifies the elder team as its bounded, senior leadership team. Although the church has four pastors among its elder team, the team intentionally downplays the distinction between the two titles; instead, the team emphasizes the shared roles the elders play (1 Peter 5:1-4). For example, they consistently communicate decisions, and such, to the congregation using the collective voice, “The elders are considering ...”

This team has resisted the idea of an “executive-style” committee consisting solely of the pastors. The only decisions made by any individual pastor or elder, in lieu of group decision-making, are decisions made in that elder’s or pastor’s assigned area of responsibility. Most of these areas of responsibility are assigned according that elder’s ability (gifting, competence, experience, etc.) and availability. This strategy acknowledges the complementary nature of each individual’s gifting from God. By design, the elders are caused to rely upon one another to see the whole functioning well. Group decision-making and strategic, competence-based work assignments help cause this team to work interdependently.

This team has intentionally designed itself to be stable. First, each pastor automatically serves as an elder. Second, this team uses essentially the same standard for selecting elders as they do for selecting elders; namely, the biblical qualifications outlined 1 Timothy 3 and Titus 1 of the Bible. (Note: The primary difference a pastor and

elder is the former has been Bible college/seminary trained and acknowledges a vocational calling to ministry.) The purpose for this selection criteria is two-fold: 1) this team believes the Bible teaches that elders shepherd the flock, not vocational pastors alone; and 2) this team believes the role of elder is for those biblically qualified and called to this enormous role. Third, non-pastoral elders are elected for a three-year period, which reduces the turnover of team members. These three practices contribute to this team's stability.

In summary, Destiny Church's elder team manifests Real Team through three core practices. First, the senior leadership team is clearly defined as the elder team, with no authority division between elder and pastor. Second, the work is designed and delegated to ensure interdependency. Finally, elder selection is biblically- based and intentional.

Direction

Wageman et al. (2008) argue that a team's purpose must be challenging, clear, and consequential to others in order for team members to engage highly with the team's work. This team's lowest score was on the condition of Direction; however, the team was not void of this condition. In fact, the team's score on the third sub-condition, Consequential to Others, was 4.3 (on a 5.0 scale). Thus, this section considers the practices that exist among this team that contribute to the condition of Direction.

This team has been going through a process over the last three years to clarify and communicate a corporate church mission and vision. Through the study of Scripture, consultation, dialogue, and prayer, a "set of statements" has been developed. The team

has worked to distill the essentials of their mission, vision, values, and strategy into one, two-page document (see Appendix F). In addition, the team has attempted to communicate strategically and intentionally these statements to the congregation through the church's membership class, bulletin inserts, and sermon series. A positive progression is currently underway to further distill these statements for the benefit of the team and the congregation at-large, in order to simplify and clarify the church's direction. The progression includes using fewer words, more descriptive terms, and images/symbols to capture the essentials, all in order to make these statements transferable and enduring. The team acknowledges that greater clarity at the elder level will translate into greater clarity at the individual congregant's level.

This team spent approximately one year asking itself about God's purpose for the Church (universal), Destiny Church (local), and the individual followers of Jesus Christ who comprise this local congregation, in order to inform their leadership purpose and practice. The answers this team kept hearing were two-fold: 1) make disciples; and 2) so that through these disciples every man, woman, and child in this church's assigned geography will have repeated opportunities to see, hear, and respond to the gospel (Matthew 28:18-20). While the team was convinced that its work and resources should revolve around these purposes, it also acknowledged how counter-cultural (that is, church culture) these practices would be. However, this team has endeavored to make the shift.

This team has not found it easy to transform from a primarily attraction-model to an intensely disciple-making and disciple-sending model. The forces against change are spiritual, emotion, psychological, traditional, and practical. Yet, this team continues to reallocate its resources, hire staff, and corporately communicate the new focus. In short,

this means that the leadership is committed to hosting fewer event-oriented activities, and instead, focuses more of its resources on smaller, relational, discipleship-oriented activities. The elder team members are still working to understand their role in the new paradigm. Interestingly, this team's struggle relate to findings by O'Creevy (1998) and Asare et al. (2006) who found ambiguity exists among leadership concerning their role once those whom they managed are self-empowered. The question this team is working towards answering is, "What is our role in this new paradigm?" It is perhaps this period of clarifying this team's role that contributed to its low score on the sub-condition of Compelling.

In spite of this team's overall score of 3.2 (on a 5.0 scale) on Direction, it scored relatively high (4.3 on a 5.0 scale) on the sub-condition of Consequential to Others. The results indicate that this team considers its work important. The consequential nature of this team's work allows it to work together in spite of its ambiguity in the other the two sub-conditions of Direction. The present researcher observes two practices and one supernatural reality at work in this team related to the sub-condition of Consequential to Others. First, this team regularly (twice per month) and intentionally spends time together in God's Word and prayer (Acts 6:2, 4). Although this team continues to work, and perhaps struggles, to articulate mission and vision to the church (the what?), it seems the team has internalized and captured the consequence of their work for others (the why?). Second, this team has conscientiously decided to choose elders using biblical standards; namely, men who are spiritual and committed to God's word, God's work, and God's people. Consequently, this relates to the supernatural reality within this team. It is not a practice; instead it is the unexplainable presence of God's Spirit at work in the lives of a

team of men committed to God's purposes. Each team member manifests God's presence through the character of his life, the sacrifice of his time for prayer and study, and a continued commitment to serve a local body of Christ in concert with other like-minded elders.

In summary, this team manifests the condition of Direction through an evolving set of practices. First, this team is actively working to capture, clarify, codify, and communicate its mission and vision, in light of the Scriptures and the local context, so that the team and congregation have a clear direction to rally their resources around. Second, this team is seeking to better understand its leadership role in a disciple-making, people-empowered church ministry. Finally, by continuing to pray and study the Bible together this team of elders seeks to remain aligned with God's purposes, and one another, in a work they consider consequential to others.

Enabling Structure

The most effective teams have solid structures, which are the right size (the smaller the better), perform meaningful tasks (complex, concrete, and/or intellectually demanding, not overly simple and trivial tasks), and have clear team norms (shared expectations about member behavior) (Wageman et al., 2008). The presence of this condition manifests itself through several key practices at Destiny Church. This section reflects upon those practices.

Destiny Church's elder team has seven members. When the team has considered adding additional members, usually due to the workload, they have opted instead to do three key things: 1) reconsider whether they have taken responsibility for something that

should be delegated to another level or area of leadership; 2) consider whether the heightened sense of need for addition to the team is momentary or truly necessary; and 3) they remind one another, and recommit to adding only men who are clearly biblically qualified and called to serve as a biblical elder (e.g. 1 Timothy 3:1-11; 1 Peter 5:1-4). In doing these things, this team has worked to maintain what it considers to be an optimal size, while still allowing room for turnover and expansion.

Over the years this team has evolved to doing more meaningful and challenging work. As it stands, team members are consistent about reminding one another about their commitment to minimize mundane and trivial tasks within this team (Acts 6:1-6). This is primarily controlled through three practices. First, meeting agendas are intentionally designed to focus on larger, team-oriented issues, while more trivial or mundane issues are done through email polling or redirected to the leader with the respective area of responsibility. Second, different types of meetings are scheduled according to the purpose and intent of the subject matter (i.e. tactical issues are generally handled as agenda items, while larger, strategic issues are afforded a stand-alone meeting). Third, the primary work an elder is assigned is defined by, and exegeted from, the Bible. This team believes the primary work of an elder involves caring for people, teaching the Bible, and prayer (e.g. Acts 6; 1 Peter 5). The next work elders are assigned is work that team member's mutually agree is compatible with the respective elder's gifting and abilities. Work that falls outside of these two parameters is usually reassigned or tabled, depending on its importance or perceived necessity.

This team's norms are summed up in the team's mantra, "God is more concerned about how we do what we do; rather than what we accomplish!" This mantra is built on

three tenants: the Word of God (2 Timothy 3:16-17), the Spirit of God (Ephesians 5:18), and love (1 Corinthians 13). This team is committed to asking three questions when conducting business, forming communications, or making decisions: 1) What does the Bible say about this issue? 2) Is there unity among the team members through the Spirit on this issue? 3) What does love in action look like on this issue, or what is the loving thing to do?

In summary, this team manifests the condition of Enabling Structure through three core practices. First, they maintain the right team size by emphasizing member quality and team focus. Second, they maintain a challenging level of work through meeting content and type. Third, they maintain healthy team norms by engaging each other and issues biblically and in unity.

Supportive Organizational Context

Supportive Organizational Context refers to the type and level of support the organization provides concerning reward/recognition, information, and educational systems, and material resources. This team practices the first element, reward/recognition, in two specific ways. First, when something has occurred to celebrate or to acknowledge positively with respect to leadership, this team opts for the collective term, “the elders.” Credit is given to the team, rather a single pastor, when in fact the team accomplished or led the church to something positive. Second, periodic gatherings are held at pastors’ homes to celebrate, fellowship, and thank the elders and their wives for their service. Since greater honor is usually given to the “pastors” of the church, the pastors of Destiny Church seek to honor the elders in this specific way.

Second, since this team seeks to truly operate as a one unit, information is not parsed out according to title or level of leadership authority within the team. Essentially, each elder is afforded the same level of access to information as any other elder. Specifically, regular reports concerning attendance, finances, membership, and feedback is distributed equally among the members. Those who manage the church's information systems know that each elder has access to needed information. This team practices open and necessary sharing of information.

Third, this team practices sharing educational information with one another, such as books, articles, blogs, quotes, and other educational resources. Team members are regularly extended opportunities to attend seminars, workshops, and webinars. Periodically, the team will read articles or books on pertinent team topics and meet to dialogue and reflect on findings, and challenge one another to consider personal and/or team implications. Fellow team members through their various networks around the U.S. and abroad facilitate most of these scenarios.

Finally, team members are provided with the necessary resources to do their work. Budgets and calendars are prepared through a collaborative process, which ensures a more equitable distribution of resources. Administrative staff understands that a pecking order does not exist within the leadership, so each team member is afforded the support he needs to carry out his work. Lastly, the standard office space for team members is the team member's respective home. Consequently, no team member has personal office space at the church office; instead, each space, except for the Office Manager, is considered flex space.

In summary, Destiny Church manifests the condition of Supportive

Organizational Context through four core practices. First, elder team members are affirmed publicly and privately. Second, they practice open and equal access to information among the team members. Third, team members mutually and freely share educational information from their respective networks with fellow members. Finally, material resources are distributed and apportioned according to need, not hierarchy.

Coaching

Wageman et al. (2008) found that coaching can be both internal, as well as external, to the team. In addition to helpful leaders as coaches, peers can provide a significant source of coaching support. Destiny Church manifests the condition of Coaching through three key practices.

First, the elder team practices what they call the “2x2” principle (e.g. Luke 10:1; Mark 6:7). As a rule, a team member will invite another team member to meetings, counseling sessions, and external events. The purpose of this practice is three-fold: 1) The external party sees team leadership in action, specifically the physical expression of two co-leaders in his or her presence; 2) Each team member receives the support of a co-leader companion for encouragement and perspective, especially in the processing and dialogue that takes place during the post-meeting return ride, etc.; and 3) Since one of the two team members is usually more skilled or experienced in the respective meeting scenario, the other elder is afforded the opportunity of receiving a form of coaching through shadowing, and usually participating.

Second, the team utilizes the principle of polycentric leadership (Breen, 2012), which portrays a team with multiple (poly) points of leadership (Ephesians 4:11-13). This

principle is similar to Follett's (1924) concept of the Law of the Situation (Pearce et al., 2003), which suggested that instead of following the person with formal authority, one should follow the person with the best knowledge for the situation at hand. Although this team has no formal head, it practices mutual submission among its members. For instance, each team member has a primary area of responsibility or expertise upon which the others rely. Team members respect and tend to follow the lead of a fellow team member who has delegated authority or proven experience in a given area.

Finally, Destiny Church heavily networks with other churches and organizations. The elder team members actively nurture networking relationships, in which they give and receive coaching resources (1 Corinthians 3:21-23). The team has received coaching in administration, how elder teams function, communications, strategic planning, team building, and much more through these networks. Three of its elders regularly travel nationally through leadership forums and organizations, which extends this team's network of coaching relationships and resources nationwide.

In summary, Destiny Church manifests the condition of Coaching through three core practices. First, they practice the principle of 2x2. Second, they rely upon and mutually submit to one another, which affords them the benefit of internal coaching from fellow teammates. Finally, they nurture networking relationships with other likeminded organizations, which expands their coaching base and gives the team coaching expertise on a broad range of needs or subjects.

Chapter Summary

This chapter provided conclusions and implications concerning the research project that asked the question, “Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?” General conclusions were offered concerning the viability of shared leadership in secular, as well as church organizations. The present researcher generally concluded that shared leadership is both viable and measureable in both secular and church organizations. Specific conclusions were offered concerning the main research question, sub-questions, hypotheses, and the empirical unknown of this project. The present researcher concluded that the main research question was answered in the affirmative, and concluded that the sub-questions, hypotheses, and empirical unknown generally offered positive results. Finally, the present researcher presented the implications of the study for three domains – Destiny Church, Christendom, and the broader academic research community – and then offered recommendations for each of domain. This chapter now closes with a project summary.

Project Summary

In a sense, this project brought together and attempted to apply two dominant thoughts. First, secular researchers believe, and have demonstrated, that shared leadership holds remarkable opportunities for researchers and practitioners; they believe that, rightly understood, shared leadership is at least equal to traditional notions of solo, hierarchical leadership (Pearce & Conger, 2003). Second, Christian thinkers and “architects” believe that the church, as rightly conceived through Scripture, holds the best thinking and best practices on organizations and leadership (Hirsch & Catchim, 2012). Consequently, this

project sought to use an acceptable academic research process to examine one church's shared leadership practice, which they believed was a form of leadership extrapolated from Scripture. Generally speaking, the objective was to determine whether this leadership team was biblical and effective in its structure and practice of shared leadership.

Researchers have discovered what makes leadership teams effective and how to measure their effectiveness (Wageman et al., 2005; Wageman et al., 2008); they have identified criteria for team effectiveness and the conditions most consequential to team effectiveness. The Team Diagnostic Survey (TDS) was developed based on their research to identify and measure the criteria and conditions related to team effectiveness. The present researcher sought to apply this learning to a local church's elder team on which the present researcher serves. The specific research question was, "Do the conditions most consequential to team effectiveness exist within the elder team at Destiny Church?" Several sub-questions and hypotheses were formulated to address specific concerns and areas of interest expressed by the team and the present researcher. Mostly, these issues related to improving the team's practice, and how the team compared with other teams, both secular and church-specific.

The entire team participated in the study. Each member completed and submitted the survey, and then the results were reported. The present researcher found and concluded that the main research question was answered in the affirmative. Answers to the sub-questions offered affirming feedback and helpful insights to the researcher and subject team. Generally speaking, the hypotheses were supported; however, the results

from the study revealed that the subject scored low in one of the conditions – Direction – especially compared to other teams, both secular and church-specific.

The project offered the subject team the objective assessment it desired, and in-depth insights which otherwise eluded them. A theological framework was developed briefly and offered in order to clarify and buttress their biblical argument for shared leadership. A comprehensive set of comparative data and feedback was compiled for the benefit of the present study, the subject team, and others who might be interested in the topic, based on the results of the TDS. In addition, a customized action plan was developed for the team to assist it in further developing its strengths and to help improve its weaknesses, relative to the five conditions and its sub-features.

The project ended with implications and recommendations. These were extended to the subject team, Christendom – the larger church community, and to the academic research community. The present researcher hopes and believes this work has contributed to the growing body of research on shared leadership; however, the greater hope and desire is that this project will specifically assist other churches in implementing, practicing, and evaluating shared leadership in their respective contexts.

Appendix A

What Do Elders Do (within the Christian & Missionary Alliance)?

Biblically, they shepherd the flock (1 Peter 5:2) by:

1. Managing (taking care of) the people, resources, and affairs of the local church (1 Timothy 3:5)
2. Teaching the Word of God (1 Timothy 3:2)
3. Protecting the flock against false doctrine by skillfully refuting it (Titus 1:9)
4. Modeling (setting an example of) godly living (1 Peter 5:3; Hebrews 13:7)
5. Praying for the flock, in general, and anointing and praying for those who request it, in particular (James 5:14)
6. Exercising loving authority (Hebrews 13:17; 1 Peter 5:3)

Constitutionally and legally, they: (References relate to the respective C&MA Manual page numbers)

1. Initiate and administer disciplinary, restoration, and appeal proceedings (134)
2. Provide instruction of, and oversight for, baptism and communion (65)
3. Recommend qualified men for ordination (120)
4. “Call” pastors and directors (but the District leadership must approve) (151)
5. For more, see below:

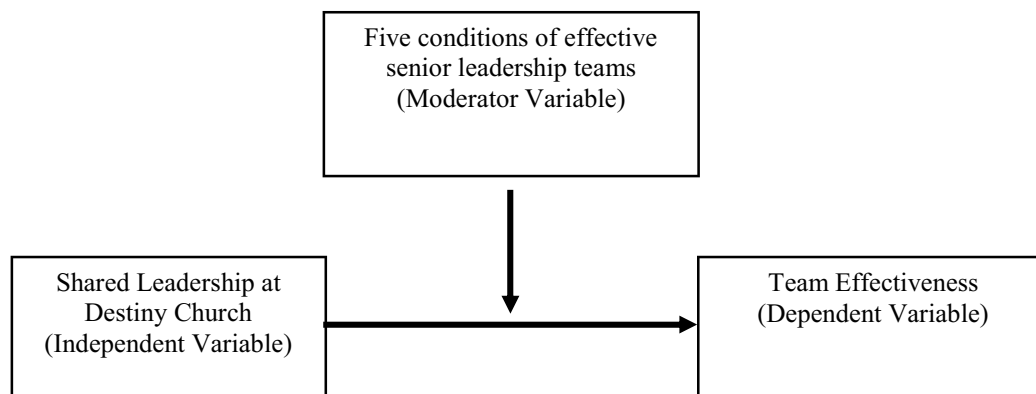
Elders. The call of Christ the Chief Shepherd to men to serve as elders is both discerned and confirmed by the church membership. Elders shall therefore be male members of this church and shall be elected as specified in the church bylaws. The pastor and the other elders are the highest level of servant leadership in the church. As under shepherds, elders shall serve with the senior pastor to oversee both the temporal and spiritual affairs of the local church in order to accomplish Christ’s mission. They shall constitute the Committee on Membership. They shall be the Committee on Discipline in accordance with the Uniform Policy on Discipline, Restoration, and Appeal of The Christian and Missionary Alliance. All officers, committees, and organizations except the Nominating Committee are amenable to the collective oversight of the elders through the governance authority (Page 67).

Amenability. In Christian and Missionary Alliance local churches all committees and organizations other than the Nominating Committee are amenable to the collective oversight of the elders as expressed through the

governance authority. The governance authority is in turn amenable to the congregation and the district superintendent as constitutionally defined. Thus the powers assigned to the governance authority are to call a pastor (in cooperation with the district superintendent), conduct the affairs of the church between annual meetings, call special meetings of the church, elect two members of the Nominating Committee, and direct the work of the trustees; they may ask for the resignation of the pastor in consultation with the district superintendent. The powers assigned to the congregation are to elect its leadership, transfer property (in cooperation with the district superintendent), elect two members of the Nominating Committee, pass bylaws, and direct the work of the trustees. In addition, certain responsibilities are assigned to the elders: membership, discipline, and care of the congregation. Thus while the lines of amenability are varied, the main responsibility of the governance authority to the congregation is to fulfill the trust placed in it under the constitution and bylaws (Page 201).

Appendix B

Research Model



Appendix C

INFORMED CONSENT FOR DESTINY CHURCH ELDER TEAM RESEARCH STUDY

DESCRIPTION OF THE RESEARCH:

You are invited to participate in a research study intended to gain a better understanding of team-led organizations and their effectiveness. Specifically, this study will assess the effectiveness of Destiny Church's shared leadership practice among its elder team. The participants of the study will be the current members of the elder team. The researcher will be Calvin Lamar Brown, Sr., who will also be a participant in the study.

Four primary tools will be used to conduct the study: two online surveys, a focus group, personal interviews, and the researcher's field notes. The survey will be taken online privately, and will ask questions concerning each participant's perceptions about various aspects of the team's effectiveness. The focus group and personal interviews will allow the participants to share insights on their perception of the team's strengths, as well as perceived weaknesses, and how they might improve effectiveness. The researcher will take notes during the focus group using coded descriptions to protect each participant's anonymity. All of the data collected during the study will be stored in a locked cabinet in the researcher's private office.

RISKS AND BENEFITS:

The risks associated with this study are: 1) The participant might feel discomfort in openly dialoguing about his perceptions of the team's effectiveness; 2) The results of the study, whether an accurate reflection of the team's effectiveness or not, might unduly cause discouragement or create a false sense of success, depending on the results and the participants response to the results; and 3) Other risks unknown by the researcher at this time. Additionally, the researcher is also a participant in the study and has the same amount of risk the other participants will have.

The possible benefits associated with this study are: 1) The participant will be given an opportunity to objectively contribute to the future effectiveness of the team; 2) The paper written based on the findings from this study might prove beneficial to other churches and organizations; and 3) The findings from this study might result in an improved working environment for the participant.

Participation in this study is voluntary. The participant can participate in the online surveys, personal interviews, and/or focus group. Participation in one aspect of the study does not obligate the participant to participate in all aspects of the study.

DATA STORAGE TO PROTECT CONFIDENTIALITY:

All surveys will be taken privately online and the field notes from the focus group and interviews will be coded (i.e. S1, S2, etc.), in order to preserve confidentiality. In addition, all data and notes will be kept in a locked file cabinet in the researcher's private office. All information will strictly be used for professional purposes.

TIME INVOLVEMENT:

Your participation will take approximately three - five hours (total) in three segments (surveys, interview, and focus group) between 2/20/13 and 4/15/13.

HOW WILL RESULTS BE USED:

The results of the study will be used as part of the researcher's dissertation. Additional uses might evolve from this work, such as educational workshops and articles.

Permission Form

Principal Investigator: Calvin L. Brown, Sr.

Research Title: An Assessment of the Practice of Shared Leadership at Destiny Church

- I have read and discussed the Research Description with the researcher. I have had the opportunity to ask questions about the purposes and procedures regarding this study.
- My participation in this study is voluntary. I may refuse to participate or withdraw from participation at any time without jeopardy to future employment or other entitlements.
- The researcher may withdraw me from the research at his/her professional discretion.
- If, during the course of the study, significant new information that has been developed becomes available which may relate to my willingness to continue to participate, the investigator will provide this information to me.
- Any information derived from the research project that personally identifies me will not be voluntarily released or disclosed without my separate consent, except as specifically required by law.
- If at any time I have any questions regarding the research or my participation, I can contact the investigator, who will answer my questions. The investigator's phone number is (216)210-2315.
- If at any time I have comments, or concerns regarding the conduct of the research or questions about my rights as a research subject, I should contact the Alliance Theological Seminary, Institutional Review Board /IRB. The phone number for the IRB is (845) 770-5700. Or, I can write to the IRB at Alliance Theological Seminary at 350 N Highland Ave Nyack, NY 10960.
- I should receive a copy of the Research Description and this Participant's Rights document.
- If video and/or audio taping is part of this research, I () consent to be audio/video taped. I () do NOT consent to being video/audio taped. The written, video and/or audio taped materials will be viewed only by the principal investigator and members of the research team.
- My signature means that I agree to participate in this study.

Participant's signature: _____ Date: ____/____/____

Name: (Print) _____

Investigator's Verification of Explanation

I certify that I have carefully explained the purpose and nature of this research to _____ (participant's name) in age-appropriate language. He/She has had the opportunity to discuss it with me in detail. I have answered all his/her questions and he/she provided the affirmative agreement (i.e. assent) to participate in this research.

Investigator's Signature: _____ Date: ____/____/____

Appendix D

Team Diagnostic Survey (Sample Sections from the Instrument)

Section Two

Here are some statements about your team and its purposes. Please indicate how accurately *each* of these fourteen statements describes your team. Try to be as objective as you can in responding to each statement -- regardless of whether you like or dislike being on the team.

How accurate is the statement in describing your team?

1 Team membership is quite clear--everybody knows exactly who is and isn't on this team.

Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2 There is great uncertainty and ambiguity about what this team is supposed to accomplish.

Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3 This team's purposes are so challenging that members have to stretch to accomplish them.

Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4 Different people are constantly joining and leaving this team.

Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5 This team's purposes are specified so clearly that all members should know exactly what the team exists to accomplish.

Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
--------------------	------------------------	---------	----------------------	------------------	-------------

	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6	Members of this team have their own individual jobs to do, with little need for them to work together.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
7	There is so much ambiguity about who is on this team that it would be nearly impossible to generate an accurate membership list.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
8	This team's purposes are not especially challenging--achieving them is well within reach.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
9	This team is quite stable, with few changes in membership.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
10	The purposes of this team don't make much of a difference to anybody else.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
11	Generating the outcome or product of this team requires a great deal of communication and coordination among members.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
12	This team's purposes are of great consequence for those we serve.					
	Very <input type="radio"/>	Somewhat <input type="radio"/>		Somewhat <input type="radio"/>	Very <input type="radio"/>	

	Inaccurate <input type="radio"/>	Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Accurate <input type="radio"/>	Accurate <input type="radio"/>	No Response <input type="radio"/>
13	Anyone who knows this team could accurately name all its members.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
14	Members of this team have to depend heavily on one another to get the team's work done.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
Section Three						
This section asks two summary questions about your team's purposes and its authority.						
A. Overall, which of the four alternatives listed below comes closest to describing your team's purposes?						
<input type="radio"/> The purposes of our team are specified by others, but the means and procedures we use to accomplish them are left to us. <input type="radio"/> The means or procedures we are supposed to use in our work are specified in detail by others, but the purposes of our team are left unstated. <input type="radio"/> Both the purposes of our team and the means or procedures we are supposed to use in our work are specified in detail by others. <input type="radio"/> Neither the purposes nor the means are specified by others for our team. <input type="radio"/> No Response.						
B. Beyond actually carrying out the work, does your team have the authority to decide about other matters? Please choose either "no" or "yes" for <i>each</i> of the four items listed below.						
<i>Our team also has the authority..</i>						
	No <input type="radio"/>	Yes <input type="radio"/>				No Response <input type="radio"/>
1	...to monitor our own work processes and to change or adjust them if needed					<input type="radio"/>
2	...to select new team members, or to ask an existing member to leave the team					<input type="radio"/>

3 ...to alter features of the larger organization that are affecting our team or its work
(for example, the resources available to us, the information we receive, training procedures, and so on)

4 ...to specify what our team exists to accomplish, its main purposes.

Section Six

This section asks you to describe the person who serves as your team's main leader or manager. (This person will be referred to below as the "team leader" even though his or her actual title may be something different.)

A. Please indicate who that person is by putting his or her initials in this blank:

B. Are you the team leader? No Yes No Response

C. Here are some statements that could describe the team leader's behavior. For each of these fourteen statements, choose the rating that is most accurate in describing the behavior of your team leader.

The team leader...

1 ...helps members learn from one another and from the team's work experiences.

Never Rarely Sometimes Often Always No Response

2 ...works with the team to develop the best-possible approach to its work.

Never Rarely Sometimes Often Always No Response

3 ...helps the team build a high shared commitment to its purposes.

Never Rarely Sometimes Often Always No Response

4 ...micromanages the content and process of team meetings.

13 ...tells the team everything it is doing wrong.						
Never	Rarely	Sometimes	Often	Always	No Response	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
14 ...gives inappropriate or undeserved praise or criticism.						
Never	Rarely	Sometimes	Often	Always	No Response	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
<p>D. Different team leaders make different choices about what they focus on in helping a team.</p> <p>Please put a "1" in the blank beside the activity below that receives the greatest attention from your leader. Then put a "2" in the blank beside the activity that receives the next most attention from your leader, and so on for all four activities.</p>						
<input type="checkbox"/> Coaching <i>individual</i> team members <input type="checkbox"/> Helping team members learn how to work well together <input type="checkbox"/> Getting the team set up right--clarifying its purpose, picking members, structuring the task, setting expectations, and so on <input type="checkbox"/> Running external interference for the team--getting resources, securing outside assistance, removing roadblocks, and so on						
E. Overall, how helpful is your team leader in building your team's capabilities?						
<input type="radio"/> Detrimental: The leader's actions undermine our development as a team. <input type="radio"/> Mostly unhelpful <input type="radio"/> Neither particularly helpful or unhelpful <input type="radio"/> Mostly helpful <input type="radio"/> Quite helpful: The leader's actions significantly build the team's capabilities <input type="radio"/> No Response						
<h2>Section Eight</h2> <p>Listed below are a number of statements that could describe how members of a team work together. Please indicate how accurately <i>each</i> of these thirteen statements describes the dynamics of <i>your</i> team.</p>						

<i>How accurate is the statement in describing the way members of your team work together?</i>						
1	Members demonstrate their commitment to our team by putting in extra time and effort to help it succeed.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
2	Our team often comes up with innovative ways of proceeding with the work that turn out to be just what is needed.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
3	How seriously a member's ideas are taken by others on our team often depends more on who the person is than on how much he or she actually knows.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
4	There is a lot of unpleasantness among members of this team.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
5	Everyone on this team is highly motivated to have the team succeed.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
6	The longer we work together as a team, the less well we do.					
	Very Inaccurate <input type="radio"/>	Somewhat Inaccurate <input type="radio"/>	Neither <input type="radio"/>	Somewhat Accurate <input type="radio"/>	Very Accurate <input type="radio"/>	No Response <input type="radio"/>
7	Some members of our team do not carry their fair share of the overall workload.					
	Very <input type="radio"/>	Somewhat <input type="radio"/>	Neither <input type="radio"/>	Somewhat <input type="radio"/>	Very <input type="radio"/>	No Response <input type="radio"/>

	Inaccurate	Inaccurate	Neither	Accurate	Accurate	No Response
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8	Members of our team actively share their special knowledge and expertise with one another.					
	Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9	Our team often falls into mindless routines, without noticing any changes that may have occurred in our situation.					
	Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10	Working together energizes and uplifts members of our team.					
	Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11	Our team has a great deal of difficulty actually carrying out the plans we make for how we will proceed with the task.					
	Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12	Every time someone attempts to correct a team member whose behavior is not acceptable, things seem to get worse rather than better.					
	Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13	Our team is quite skilled at capturing the lessons that can be learned from our work experiences.					
	Very Inaccurate	Somewhat Inaccurate	Neither	Somewhat Accurate	Very Accurate	No Response
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
© Team Diagnostics						

Appendix E

Team Diagnostics Survey Results for APU Church Team



How Well Is Your Team Doing?

In assessing the effectiveness of a work team, one can ask the following three questions:

1. Is the team's task output (at least) acceptable to those who receive, review, or use it?*
2. Is the team becoming more and more capable as a performing unit over time?
3. Does working in the team contribute to members' personal learning and growth?

For a great team, the answer to all three questions will be "Yes!"

The next three charts show how your team is doing on these three criteria.

For these charts, and all that follow, the colored bars show the average responses of your team's members. The narrow gray bars show the average scores of *other* teams that have taken the TDS.

For your convenience, your results are presented here in two ways:

- To view the results on your screen, follow the navigation links at the bottom of each page of your report. Use the page index to get a general idea of the report contents and move among the sections.
- To print the report, click on the "full report link" provided on the navigation bar and then print the very long web page you will see on your screen. For current browsers, the extended page you see will break into 19 separate pages on your printer.

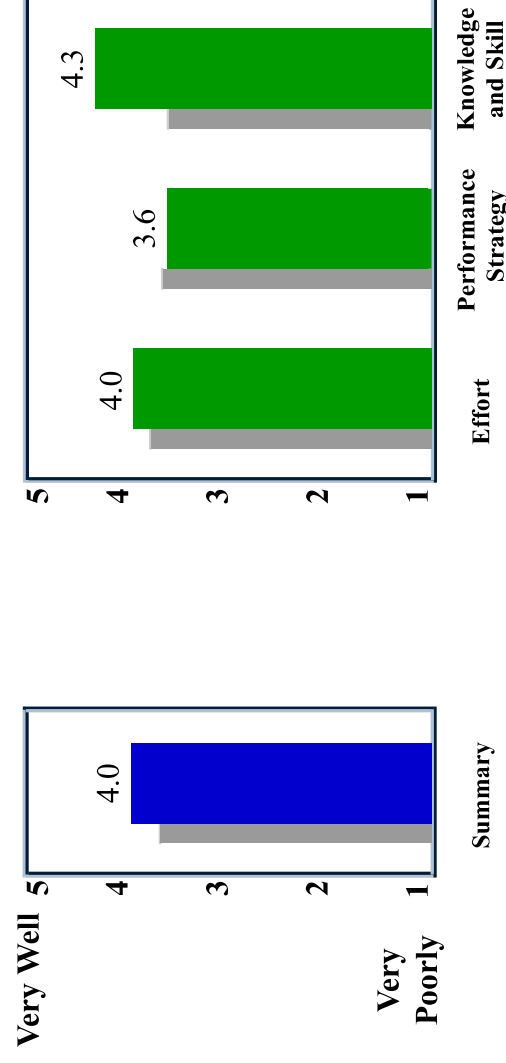
*A definitive answer to the first question would require obtaining the views of the team's main customers or clients. Here, we show how well the team is managing its work processes. Teams with excellent work processes generally turn out products that are pleasing to their customers or clients.

How Well Is the Team Managing Its Work?

Three processes are key in shaping a team's performance effectiveness:

- Effort** Some teams work together in ways that foster member commitment, resulting in extra effort being applied to the work. Others, however, encounter lots of "social loafing," with some members not contributing their share.
- Strategy** Some teams are highly inventive in thinking up ways of proceeding with the work that are uniquely well-suited to the demands of their task. Others, however, execute standard routines relatively mindlessly.
- Talent** Some teams build the total pool of talent available for work, with members actively sharing with one another their knowledge and expertise. Others, however, do not even use well the talent they have--sometimes ignoring or dismissing contributions made by certain team members.

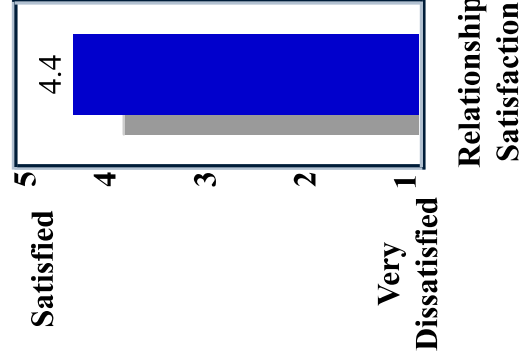
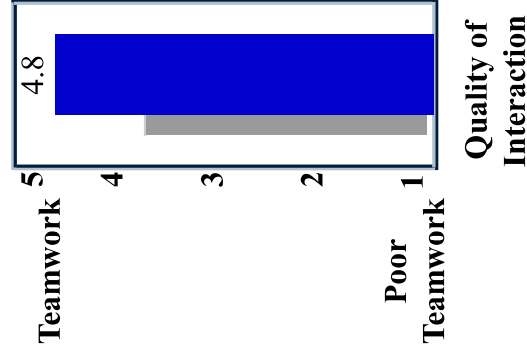
The left bar in the chart gives an overall assessment of how your team stands on managing its work. The three bars to the right break out that overall score for how well your team manages its effort, strategy, and talent. (Remember that the narrow gray bars are the averages for *other* teams.)



How Well Is the Team Managing Relations Among Members?

These two charts summarize members' reports about:

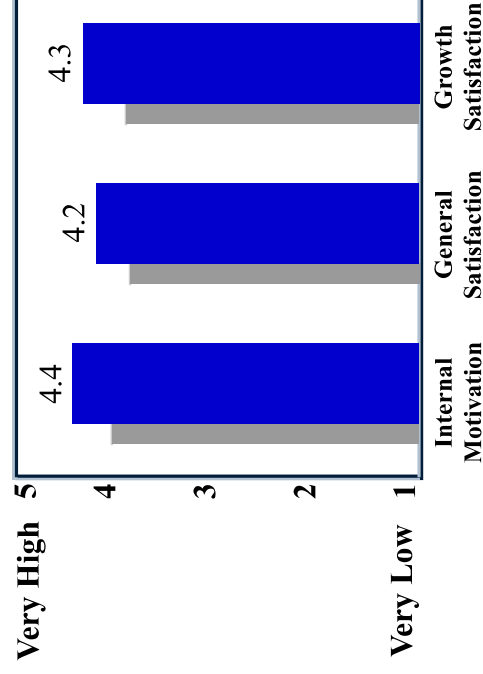
1. The quality of members' interactions with one another. A high score means that members generally interact well, and are growing in their capability to work together. A low score means that members are having trouble working together as a team.
2. Members' reports of their personal satisfaction with the quality of the relationships they have with their teammates.



How Well Does the Team Sustain the Motivation and Satisfaction of Its Members?

These charts show the average level of motivation and satisfaction of individual team members. There are three measures:

1. How internally motivated are members to produce excellent performances?
2. Overall, how satisfied are members with their work and organization?
3. How satisfied are members with opportunities for personal learning and growth?



Question for Discussion:

Which findings about team work processes, members' interactions, or individuals'

motivation and satisfaction, surprised you? What might explain any scores that were surprisingly high or low?

How Does the Team Stand on the Five Conditions That Foster Team Effectiveness?

There are five organizational conditions that, when present, increase the likelihood that a team will score well on the criteria of effectiveness just reviewed.

The five conditions are:

1. A real work team, rather than a team in name only.
2. A compelling direction for the team's work.
3. An enabling team structure.
4. A supportive organizational context.
5. Available, expert coaching in teamwork.

The charts that follow give your team's standing on each of these five conditions.

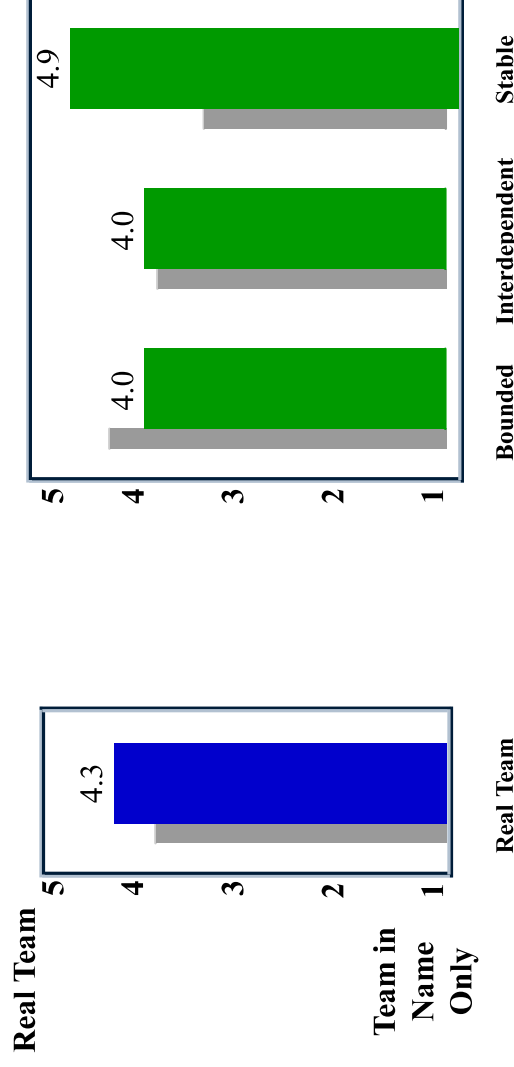
Is This a Real Work Team?

Lots of work teams in organizations are teams in name only. A real work team has three features.

1. The team has a reasonably **clear boundary**--you know who is on the team.
2. Members are **interdependent**--they need one another to accomplish the work.
3. Membership is reasonably **stable** over time.

The left bar in the chart gives an overall assessment of the degree to which your team is a *real* work team. The three bars to the right break out the overall score to show how much your team (1) has a clear membership boundary, (2) has work that requires members to work interdependently, and (3) is reasonably stable over time.

Also note the range of members' reports about the size of the team (at the bottom of the page). Members of real teams agree about team size; members of poorly bounded teams often do not.



Team Membership: Range of Members' Reports

Smallest Reported	7	AVERAGE	7	Largest Reported
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How Much Authority Does the Team Have?

Work teams also vary in the authority they have to manage themselves and their work.

Manager-led teams merely execute the work, with other people making all the decisions.

Self-managing teams have authority to make on-line decisions about managing the work.

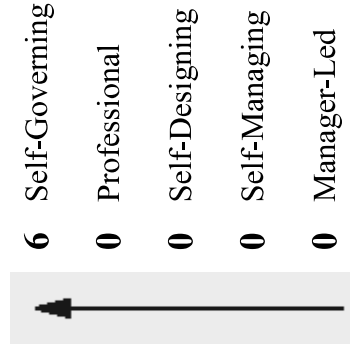
Self-designing teams have authority to alter their task, composition, or context if needed.

Professional teams can determine their own purposes but cannot alter their structure.

Self-governing teams can decide about all aspects of their work and structure.

The chart shows how members of your team describe its level of authority. Each number shows how many members described the team as having that level of authority. ("Hybrid" gives the number of members whose responses fell into none of the five categories.)

Level of Team Authority



Questions for Discussion:

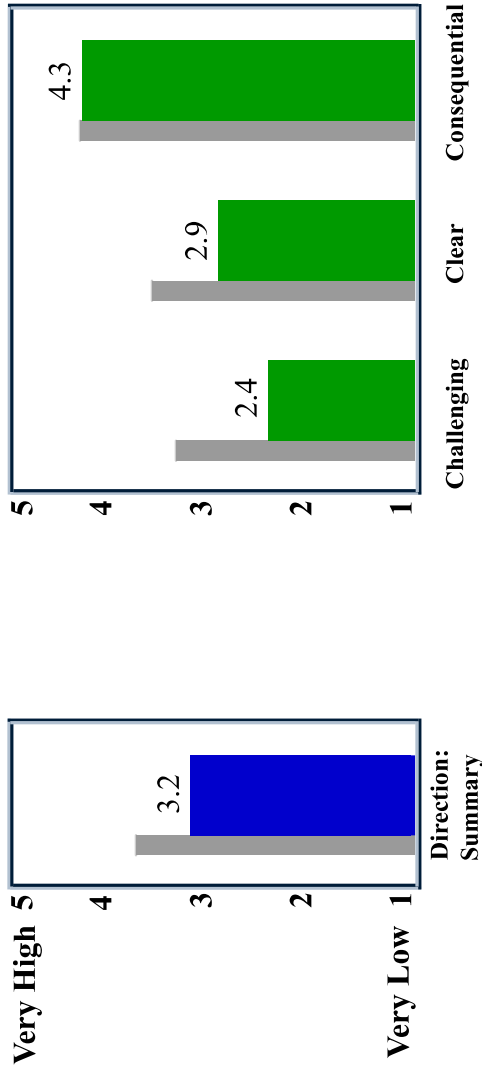
1. To what extent are we a real team? *Should* we be a real team?
2. If so, what might be done to strengthen ourselves as a team?
3. Do members agree about the team's level of authority?

4. How much authority *should* we have, given the work we have to accomplish?

Does the Team Have a Compelling Direction?

Team members tend to be highly engaged with the work when team purposes are **challenging, clear, and consequential** for others.

The left bar on the chart summarizes the degree to which this is true for your team. The bars to the right break out the scores for each of the three attributes.



Is the Team's Direction Specified Properly?

The best statements of direction for a work team focus on the **ends** or outcomes that the team is to achieve, but leave open the **means** by which the team pursues those ends. This table shows how members described your team's direction. The most desirable cell in the table is the upper right; the worst is the lower left.

		Ends Specified?	
		No	Yes
Means Specified?	No	Risk of Anarchy 5	Empowerment 0
	Yes	Micro-Management 0	Under-Utilization 0

Questions for Discussion:

1. Overall, how compelling is our team's direction?
2. For which of the three attributes--challenge, clarity, and consequentiality--does our team score highest? For which are we lowest?

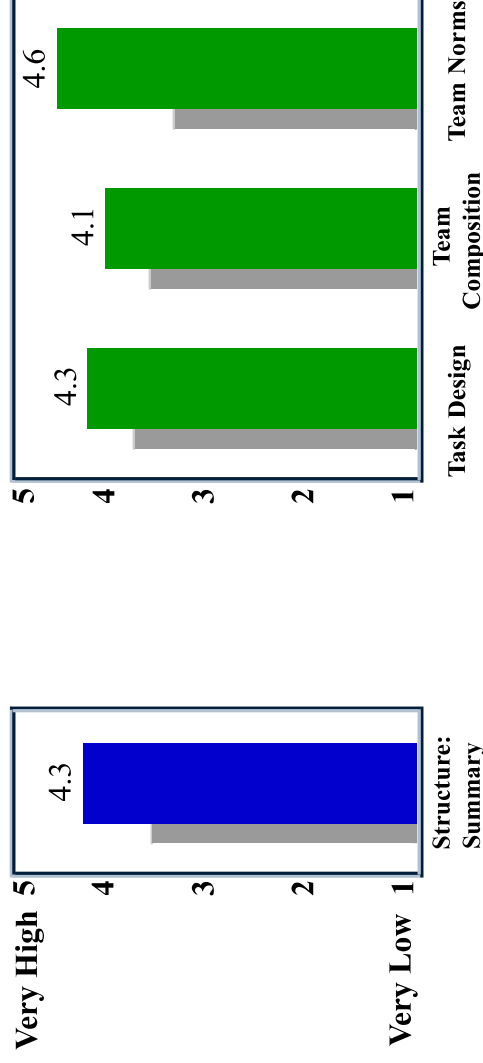
3. How do most members describe the *focus* of our team's direction (that is, on means versus ends)? How much do we agree about that?
 4. What might be done to make our direction more compelling than it is at present?
-

Does the Team Have an Enabling Structure?

An enabling team structure has three components:

1. A well-designed team task--one that is a whole, meaningful piece of work for which members have autonomy and receive trustworthy knowledge of results.
2. Clear norms of conduct for member behavior--shared expectations about what behaviors are acceptable and unacceptable in the team.
3. Good team composition--a team that is as small as possible and whose members bring to the team a good mix of task and interpersonal skills.

The left bar in the chart summarizes what members reported about the structure of your team. The three bars to the right break out the overall score for task design, team composition, and team norms of conduct. (The findings for task design and for team composition are further broken out in the two charts that follow.)



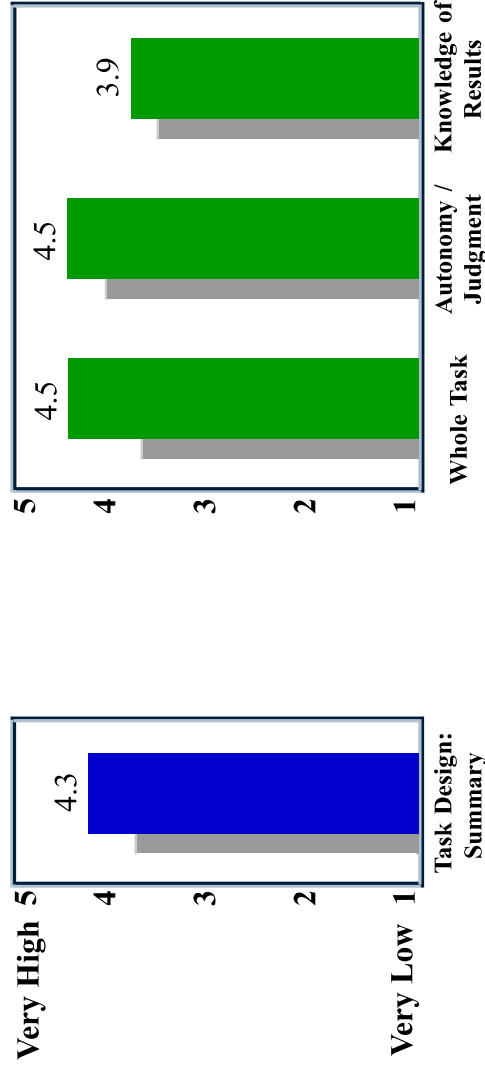
The charts on the next two pages provide a breakdown of the factors that contribute to (1) good task design, and (2) good team composition.

Breakdown: Motivating Team Task

A well-designed team task has three components:

1. It is a whole and meaningful piece of work that the team performs from beginning to end (versus a small or trivial part of a larger task).
2. The task provides ample autonomy for the team to decide how members will work together to carry it out, with plenty of room for the exercise of judgment about team work processes.
3. Doing the task provides direct and trustworthy knowledge of results--members do not have to wait for someone else to tell them how the team is doing.

The left bar in the chart is the summary of how well the team task is designed. The bars to the right break out that summary for the three components listed above.

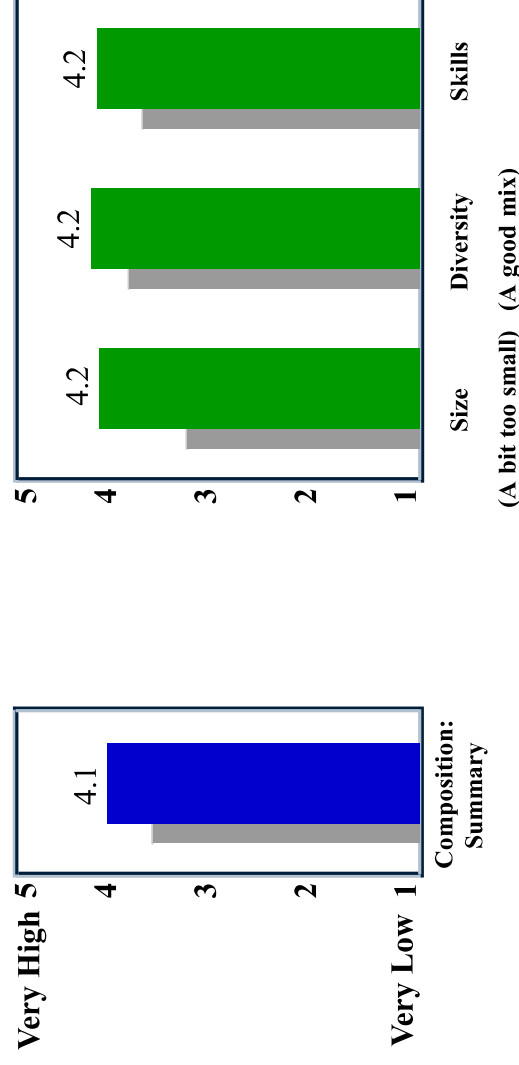


Breakdown: Well-Composed Team

A well-composed team has three features:

1. It has as few members as possible--no more than are actually needed to accomplish the work.
2. It has members with a rich diversity of skills, experiences, and perspectives--but who are not so different from one another that members have trouble understanding or working with one another.
3. Members have all the task and interpersonal skills that are needed to perform the team's work well.

The left bar in the chart is the summary of how well the team is composed. The bars to the right break out that summary for the three features listed above.



Questions for Discussion:

1. For which of the three components of enabling team structure--task, norms, and composition--does our team score highest? For which are we lowest?
2. Is this pattern of findings surprising to us in any way?

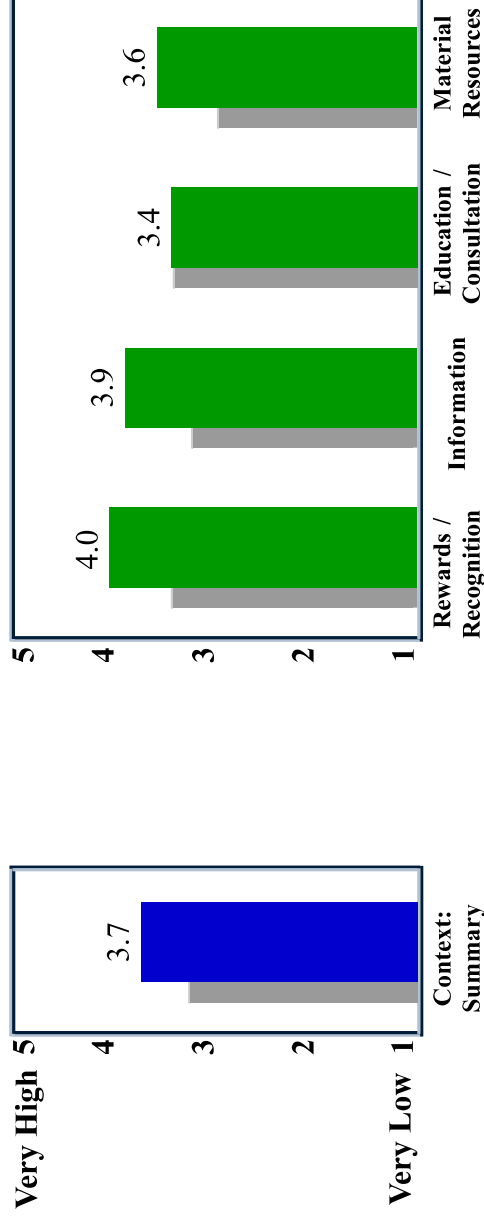
3. What might be done to strengthen the structure of our team?

How Supportive Is the Team's Organizational Context?

An organizational context that supports teamwork has four components:

1. A **reward system** that recognizes and reinforces excellent team performance.
2. An **information system** that makes available to teams the data and forecasts members need to plan their team work.
3. An **educational system** that makes available to teams any training or technical consultation that may be needed to fill gaps in members' own expertise.
4. Sufficient **material resources** for teams to use in executing the work.

The left bar in the chart summarizes what members had to say about the supportiveness of your team's organizational context. The four bars to the right break out that overall score for the reward system, the information system, the educational system, and material resources.

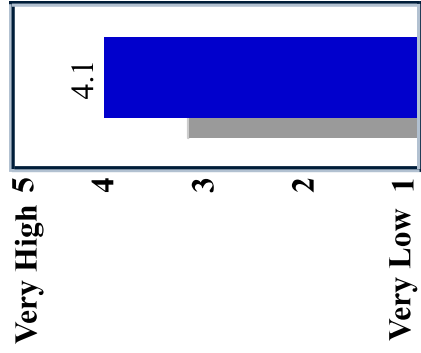


Questions for Discussion:

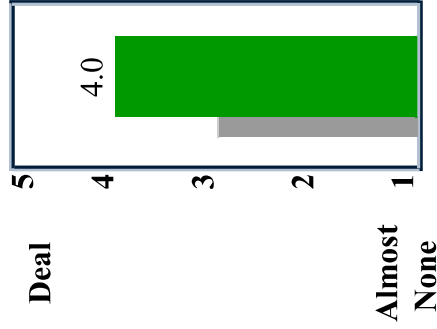
1. Which features of the organizational context are most supportive of our team's work?
Which features are least supportive?
2. Is this pattern of findings surprising to us in any way?
3. What might be done to strengthen the supportiveness of our team's context?

Is Helpful Coaching Available to the Team?

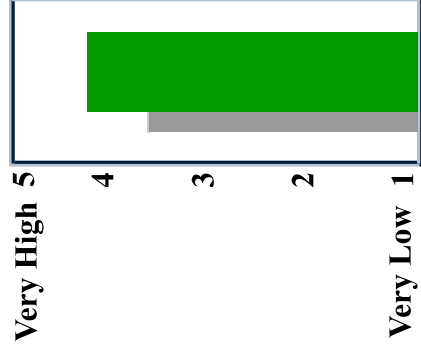
These charts summarize members' reports about the **availability** and the **helpfulness** of coaching assistance the team receives.



Coaching:
Summary



Availability

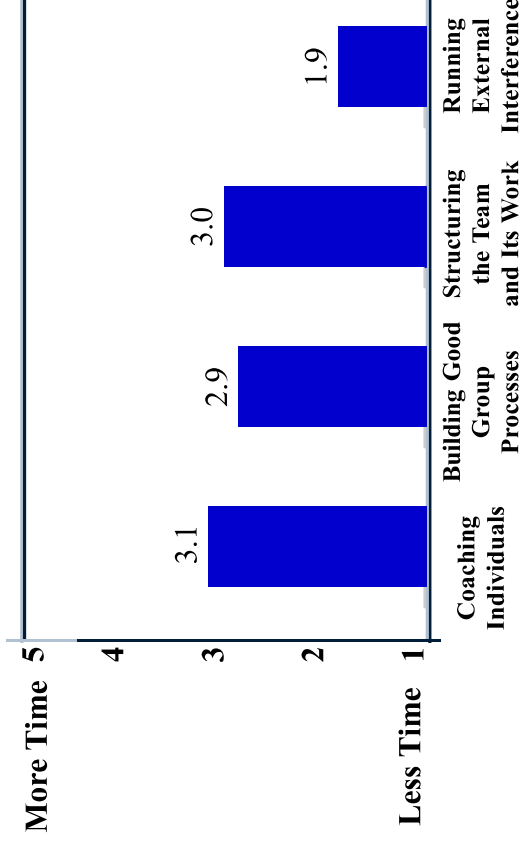


Helpfulness

What Is the Main Focus of Your Team Leader's Activities?

This chart shows members' reports of how the designated leader of the team mainly spends his or her time.

Specifically, the chart shows the relative emphasis that your leader gives to (1) coaching individuals, (2) coaching the team to build good *group* processes, (3) structuring the team and its work, and (4) running external interference for the team. (Note that there is no universally best focus of a leader's activities, since different actions are required in different circumstances.)



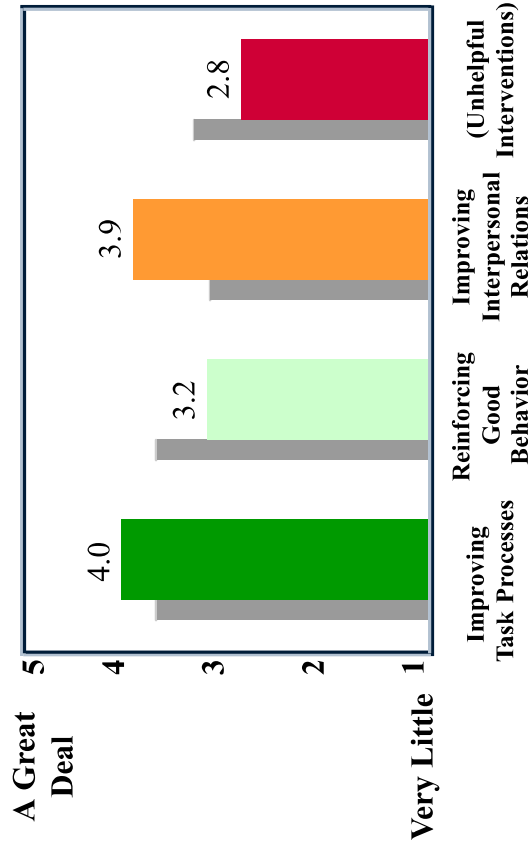
Questions for Discussion:

1. Does the team receive enough coaching in teamwork? If not, what might be done to obtain more?
2. Is the focus of the team leader's activities appropriate, given the team's circumstances?

What Kind of Coaching Does the Leader Provide?

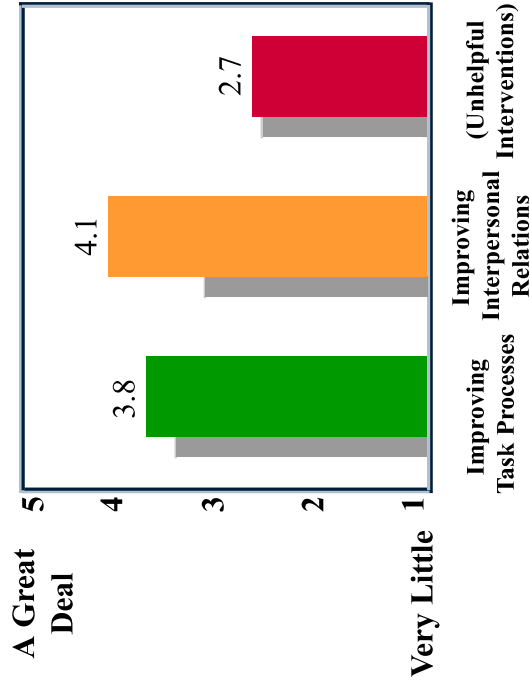
This chart describes the kinds of coaching the team receives from its leader. There are four types of coaching, arranged on the chart from the most helpful (the left bars) to the least helpful (the right bars):

1. Coaching that seeks to **improve a team's task processes**--how well members manage team effort, performance strategies, and utilization of member talents. Such coaching can make large and constructive differences in team performance.
2. Coaching that **reinforces good behavior** (for example, with compliments or recognition) when team members do something especially well. This type of coaching also is helpful.
3. Coaching that seeks to **improve members' interpersonal relations**--how they get along with one another. This type of coaching is not especially helpful in fostering good team performance (it's how members *work* together that counts most).
4. Demonstrably **unhelpful interventions**, such as issuing constant orders about what team members should do and how they should do it.



What Kind of Coaching Is Provided by Team Members Themselves?

Coaching can be done not just by a team leader, but also by team members themselves. This chart shows the kinds of peer coaching that occur in your team.

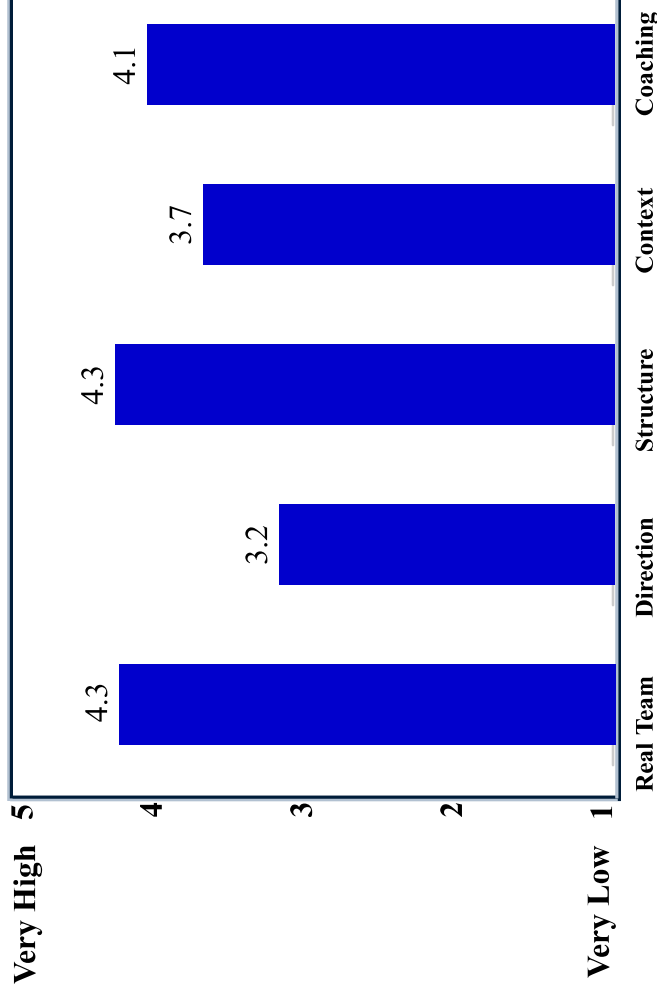


Questions for Discussion:

1. In what ways is the coaching the team receives from its leader helpful, and in what ways is it not?
2. To what extent do team members coach each other as they carry out the team's work? Would more peer coaching be helpful?

Summary of the Team's Standing on the Five Conditions

Here is a summary of the standing of your team on each of the conditions you have just reviewed. Having been through the detailed findings for these conditions, you might find it useful to consider which ones offer the greatest opportunity for strengthening your team.



For Additional Reading

Hackman, J. R. (2002). *Leading teams: Setting the stage for great performances*. Boston: Harvard Business School Press.

Wageman, R. (1997, Summer). Critical success factors for creating superb self-managing teams. *Organization Dynamics*, 49-61.

Appendix F

Vision, Values, Strategy, and Structure

What will we do? How will we do it?

We will reach the 150,000 people in the Tri-county area with repeated opportunities to see, hear, and respond to the gospel of Jesus Christ. We will do this by making disciples who are growing in five key areas (We call these areas the 5 E's). These growing disciples, in turn, will reach those in their circle of influence, thus eventually saturating our geography with the incarnated message of the gospel. Our clear and simple process creates environments for disciples to grow.

The three environments we'll create for growth are: 1) gatherings with our church family to worship God and fellowship with others; 2) connection with others in a group; and 3) serving others through a variety ministry expressions, in the church and/or in the community. As a person's involvement increases in these environments, in quality and frequency, we believe they will grow in the 5 E's.

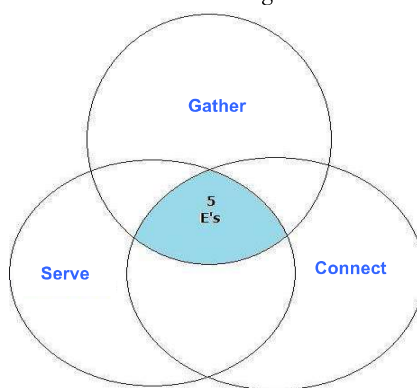
The 5 E's

By God's Spirit our dream is to be a diverse family of people:

- a. Embracing intimacy with God
- b. Experiencing Christ-like relationships
- c. Exercising our God-given gifts (in the church and in the community)
- d. Extending our grace stories
- e. Engaging our Circle of Influence

We will invest the majority of our resources (time, people, talent, and money) in these three environments. The diagram below shows the three environments and how they overlap to maximize growth in a person.

Process Diagram



As the three environments properly and proportionately grow in an individual's life, so too, the place where all three environments overlap – The 5 E's.

The chart below shows an overview of our discipleship process:

An Overview of Process			
Objective	That every man, woman, and child has repeated opportunities to see, hear, and respond to the gospel of Jesus Christ, and be incorporated into God's family.		
Core Values	Holy Spirit Dependence – Shared Leadership – Missional Living – Diversity - Biblical		
Targets	1. Twinsburg; 2. The Tri-County area; 3. Central District; and 4. Overseas		
Strategy	The formation and growth of the 5 E's in the people connected with Destiny		
Process	Gather.	Connect.	Serve.
Expectations	Our clear and simple discipleship process asks primarily three things of people:		
Process Description	1. Gather to worship and fellowship	2. Connect with other people	3. Serve, meaningfully, in ministry
Biblical Directive	Hebrews 10:19-25	Acts 2:42-47	Ephesians 2:10; 1 Corinthians 12
Environment	Weekend Corporate Worship Services and Fellowship Events	Group Life At Destiny (GLAD)	Ministry Teams
Environment Description	We corporately celebrate God, fellowship with others, invite people to attend, and learn from God's word.	A variety of groups designed to connect people with people in healthy, Christ-centered environments.	Opportunities are created for people to discover and use their gifts in meaningful service to the church, the community, and the world.
Environment Characteristics	Family-style Hospitality Clean and vibrant environment (i.e. bathrooms, signage, etc.) Quality children's ministry (facilities, workers, teaching) Biblical, practical preaching Multicultural & Intergenerational Artistic (expressing the arts) PACCE <u>P</u> articipatory <u>A</u> rtistic <u>C</u> ross-cultural <u>C</u> hrist-Centered <u>E</u> xcellent	Various types of groups: Care Net Affinity (Family) Ministries (Men, Women, Youth, Children, etc.) Bible Fellowships/Sunday School Connection groups (Short-term, campaigns) Small groups (Perpetual) Life Transformation Groups (Small, high accountability) Leadership Development Life Issues (Counseling) Missional (Open chair) Across generations Geographically-comprehensive (Opportunities to connect exist throughout our target area)	SHAPE identification (helping people discover their gifts, passion, calling, place of service, etc.) Ministry Placement Serving where needed Serving where gifted In the church and community Across generations Across the U.S. Overseas Includes Missions & Outreach
Elder Responsibility	Illinois & Trent	Paul & Calvin	Paul & Calvin
	Administrative Oversight That Supports All Areas: Carl & Al		
Common Threads	Relational – each environment involves people with people Missional – each environment seeks to pursue God's mission among people Biblical – each environment centers on the person, work, and teachings of Jesus Christ Diverse – each environment expresses the diversity of Destiny and our community		

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