LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

CHRISTIAN VOLUNTEER LEADERSHIP IN THE MEGACHURCH: A QUANTITATIVE

STUDY OF TRANSFORMATIONAL LEADERSHIP AND TRAINING

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

by

Matthew Alexander Freyre

Liberty University, Lynchburg, VA

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ABSTRACT

The purpose of this correlational study was to determine if a relationship exists between training volunteer leaders undergo to take on a leadership role in the Megachurch and the number of hours volunteers invest in the church, controlling for the quality of leadership for volunteers in the Megachurch who take on a leadership role. Further, this study sought to determine what, if any, relationship exists between volunteer leadership behavior and volunteer leadership quality in the select megachurches. Megachurches have developed stigmas pertaining to leadership involving its quality and the lack of quantity of leadership for attendees. This study examines if volunteer leaders possess transformational leadership behavior, how often they are being utilized in the church, and if any volunteer leaders have undergone any training in the church. The methodology of this study answered the gap in the literature dealing with volunteer leadership and provided if either a positive or negative relationship exists between volunteer leadership behavior and the amount of time invested by volunteer leaders into the Megachurch. Using the Multifactor Leadership Questionnaire (5X-Short) assisted in revealing if transformational leadership behavior is possessed by these volunteer leaders in megachurches. The data analysis used for this research was Pearson's r (Pearson Product-Moment Correlation Coefficient). The results of this research yielded no statistically significant correlation between transformational leadership, hours invested by volunteer leaders, and volunteers who attended training. However, a statistically significant correlation does exist between volunteers who attended training and transformational leadership behaviors.

Keywords: Megachurch, Transformational Leadership, MLQ (5X-Short), Volunteer Leadership.

Dedication

This dissertation is dedicated to my Lord and Savior, Jesus Christ. I have finished the work which thou gavest me to do. To each family member and those whom I love dearly, there are too many of you to mention. You each played a vital role in motivating me, believing in me, loving me, and praying for me through this journey. I cannot wait for the next chapter in my life as you all are my motivation. To Christian Center of Praise. This dissertation is preparing the way for God's promise and vision. We will see the goodness of the Lord in the land of the living. Finally, to my son Noah, may this accomplishment be a short standard for what the Lord has in store for your life.

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Multifactor Leadership Questionnaire (MLQ)

Hartford Institute of Religion Research (HIRR)

Institutional Review Board (IRB)

Transformational Leadership Theory (TLT)

CHAPTER ONE: RESEARCH CONCERN

Introduction

Megachurches have become exceedingly popular across the United States and with good reason. In Albuquerque, New Mexico, there are over 30 churches spread across the city in which several of these churches are considered megachurches. The Hartford Institute for Religion Research (2018) (HIRR) classifies a church as being a megachurch with attendance statistics surpassing the 2,000 attendees mark and with a polity structure of congregationalism. On average, megachurches hold 2,000 attendees per service. Megachurches in Albuquerque provide an average of four services each week ranging from midweek Bible studies to Saturday nights and multiple Sunday morning services. These statistics indicate that megachurches have the capability to contain a minimum of 8,000 church members and this does not include their spiritual leaders.

Thumma et al. (2005) conducted a study out of Hartford Seminary's Hartford Institute of Religion Research advising that on average, megachurches have a one staff member to ten attendee's ratios. This would imply that megachurches should have an estimate of 800 spiritual leaders within the ministry. The probability of an individual leadership staff member to attendee ratio being employed by the Megachurch is highly unlikely. Rather, these leaders are volunteers. Volunteer leadership, therefore, causes an alertness for questioning their leadership behavior, training, and preparation for such a leadership task. Megachurches, due to various incidents, have developed poor stigmas throughout the years. These stigmas range from rumors of financial embezzlement to abuse of power and additional issues. Whatever the stigma that has been attached to megachurch leadership; volunteers are the supporting pillars for the church. Quality leadership reflects where the leadership originates. Venturing into the study of volunteer leadership is heavily needed for the Megachurch.

Background to the Problem

Megachurches, though increasingly dominant in the 21st century, emerged in America during the 1980's (Eagle, 2015). Currently, megachurches such as Life Church, hold average weekly attendance rates of over 100,000 amongst others that total in over 50,000 weekly attendance rates across the country according to Outreach Magazine (2016). Not only are megachurches increasing across the nation, but average attendance rates are following evolving into great numbers for spiritual leadership. These statistics create a problem and questioning when it comes to leadership quality over such a vast number of members.

Theological

Any leadership model is relevant to the Christian whether in business, small group, or church setting. Yet, the leadership model of most concern for the Christian is the spiritual one. The Bible is the theological framework for the leader and all leadership models that are imposed within the church. The leaders and volunteers within the Megachurch must undergo specific training that enables them as the leader to lead accurately and to duplicate leaders in the household as well as other ministries. Not every person in the church has educational background or degrees of some sort such as Biblical Studies or Theological Studies and these people cannot be exempt.

Parkman, Erwich, & Vansanne (2020) discuss the epidemic of what they call *leadership casualties*. According to their research, Western nation ministries are losing Christian leaders for a vast number of reasons such as being burned out, experiencing conflict, and emotional and mental wellbeing being compromised. Parkman, Erwich, & Vansanne (2020) propose that Western nation ministries should take advice from the Apostle Paul. The New Testament provides insight on how pastors can sustain their ministry and their positions as leaders. Parkman, Erwich, & Vansanne (2020) provide nine strategies that the Apostle Paul used to benefit his personal and ministry wellbeing. These nine strategies are all derived from within biblical accounts dealing with the Apostle Paul.

These authors conclude with the ideology that "Christian leader's education in healthy spiritual/mental processing will contribute directly to ministry longevity and fulfillment" (Parkman, Erwich, & Vansanne, 2020, p.89). This longevity of ministry can only be accomplished through biblical and spiritual guidance.

Perry (2018) suggests that the life, ministry, and teaching of the Apostle Paul can assist with the development of cross-cultural leadership practice. Perry (2018) also holds that secular theory supports Paul's approach to leadership. Perry's (2018) research provided two recent case studies involving church planting in Asia and an international aid agency in Australia. Observations over three different settings revealed that each of the settings were engaged with other cultures and leadership development was needed from secular theory. Perry (2018) revealed that "ultimately though, biblical principles must be paramount in developing cross cultural leaders, so that the Gospel message retains its incarnational, transformational distinctive" (p.102). For cross-cultural leaders, the Bible seems to be the main sources for developing leadership quality.

Briner and Pritchard (1997) venture into biblical leadership focusing on Christ. These authors provide leadership lessons based on that of Christ from biblical sources. These authors explore the powerful leadership of Christ and break these leadership styles down into separate techniques that are based on guidance methods. Briner and Pritchard (1997) also provide information on how these methods can influence not only the leader and the follower within the church setting, but to advance beyond the church into the work, home, and family environment. These techniques can be another tool utilized in the guidance and preparation for church leaders and volunteers in megachurches.

Historical

Megachurches were not always considered to be the commonality for Christian gatherings and worship. The blossoming of megachurches began post-1955 and an eruption of growth did not take root until the 1980's (Thumma, 1996). The Megachurch has not become static but has continued to

increase in numbers and growth. Thumma (1996) writes, "The 1990s have not slowed this [Megachurches] growth. Data collected in 1992 revealed over 350 such congregations… the number of Megachurches grows by 5 percent each year (1993:40-41). Given this rate over two million persons will be weekly attendees of Megachurches in the United States by the start of the new millennium" (p.427).

Within the growth of the ministry comes the growth of the spiritual leader. Historically, spiritual leaders of these up-and-coming megachurches lacked educational and seminary training (Thumma, 1996). Thumma (1996) writes, "These pastors are often visionaries and innovative spiritual entrepreneurs, many without the usual pastoral credentials. Olson reports that one-third of Megachurch ministers have had no seminary education" (p.427). An example of this is Bill Hybels who pastored one of the largest churches in the country and initially was not seminary trained (Thumma, 1996). As megachurches continue to grow and spiritual leaders continue to be produced, questions arise about the training, education, and spiritual guidance that is prepared for the members of such a congregation.

Sociological

The issue continues to arise within the Megachurch when it comes to the leader to attendee ratio. Snow et al. (2010) addresses the understanding of population increase in the Megachurch about attracting new members while holding onto old ones. The study examines the correlation between the church and its members who deal with personal issues in large scale and small-scale groups from within the church. The study involves two levels that pertain to the Megachurch; one deals with the individual and how the Megachurch develops that person. The increase in population calls for an increase in leaders and that dictates the number of groups (large or small) that exist within megachurches. The study revealed three findings in which the one of relevance indicated that "the small groups were more focused and intense than the large gatherings, and the range of problems

addressed by specific small groups was extensive" (Snow et al., 2010, p. 184). This literature would indicate that if churches continue to increase in population and, therefore, resulting in larger-scale groups, smaller groups become non-existent or rely heavily upon volunteers for leadership within small-scale groups.

Accountability Leadership

Clark (2020) supports the mindfulness of megachurch issues when it comes to leadership. Clark (2020) claims that the leadership in the Megachurch is flawed in that Megachurch leaders are only accountable for themselves in more of a practical application. Clark's (2020) position informs that senior pastors and those who the pastor seem deemed to lead within the church are only held to their expectations. Furthermore, Clark (2020) notes that several members of the Megachurch have never even met their pastor. This claim reverts to questioning who is leading the attendees. According to Clark (2020), the senior pastor extends his views, visions, and principles to his leaders and these leaders pass them down to those who are willing to absorb such information.

Lack of Leadership

Clark (2020) has proposed that megachurch leadership has permitted the lack of accountability for pastors within the church. This does not imply that senior pastors are doing ill-will inside the church, but if they are, the results can be catastrophic. Billings (2020) also ventures into the leadership of the Megachurch failures due to what he calls *toxic leadership* or *lack of leadership*. Billings (2020) examined three American megachurches with supporting evidence of moral failures suggesting a correlation exists between non-existence accountability for the leaders and toxic forms of leadership. Billings' (2020) findings revealed that megachurches are in a dire need to diffuse power, create a liability structure, and partner with church members. If the existence of toxic leadership exists in the Megachurch as Billings' (2020) suggests, then this leadership will be reflected in leaders of small groupings and volunteers who are expected to lead those to Christ.

Theoretical

Transformational Leadership

Transformational leadership has developed a reputation of being correlated to quality leadership (Pounder, 2003, 2014; Raja, 2012). The leaders within megachurches are responsible for the transformation of the attendees and possess transformational leadership behavior. Whether these leaders are equipped to take on such a responsibility of leadership or not, transformational leadership suits the leadership role to fulfill that change from the church to the household and beyond. The Bible holds church leaders in high regards and those who follow should reflect such leadership, "Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life and imitate their faith" (Heb. 13:7). It is the responsibility of the church leaders and pastors to help the men and women in their congregation to become better Christian leaders in other environments including their own households.

Scuderi (2010) conducted a study involving servitude and transformational leadership styles amongst leaders of church organizations. The study was based upon Transformational Leadership Theory by Burns (1978) and Servant Leadership Theory by Greenleaf (1977). Scuderi (2010) expected these leadership theories to relate positively to follower outcomes, explanation of transformation leadership constructs, and demonstrate independent positive relationships in leader effectiveness. The findings revealed greater follower satisfaction, follower faith maturity, and trust in the organization. The study was limited to the scope of the staff members and lay leaders in the church organization.

Another study by Gumusluoglu and Ilsev (2009) proposed that transformational leadership affected follower's creativity at the individual level and on innovation. The model was conducted on R&D personnel and managers out of software development companies in Turkey. The results suggested that transformational leadership has relevant effects on the follower displaying a positive

relationship between the theory and the creativity of the follower through psychological empowerment. Furthermore, the theory also positively created organizational innovation from the followers.

Transformational Leadership in the Bible

Transformational Leadership Theory holds its true nature when correlated to leaders of the Bible such as the Apostle Paul. Cooper (2005) advises in his research that the leadership of Paul can be described as transformational in conjunction with his servitude. Samra (2008) discusses Paul's interest in the spiritual transformation of those in the churches he planted or visited in correlation to Cooper (2005). Cooper (2005) argues that Paul's leadership is geared towards the characteristics understood by Burns (1979), Greenleaf (1977), and Bass (1990). Cooper (2005) informs that Paul's leadership was a combination of both servitude leadership by Greenleaf (1977) and transformational leadership by Burns (1979). Cooper (2005) concludes that this model should be integrated into ministries and schools to reflect that of the leadership instilled by the Apostle Paul.

Gap in the Literature

A vast amount of research has been conducted regarding megachurch leadership (Wheeler, 2008). Yet, there has been very little research about volunteer leadership in the Megachurch. This information is beneficial to Christianity as a whole and not only to leadership from within the church. For the Christian, the household is the first ministry (1 Tim 3:5) and the information of this study can contribute to the spiritual growth for church and the Christian household. Pentecost (1990) argues that the church and the home are both manifestations of the Kingdom of God on this earth in the present age. Understanding the quality of leadership amongst volunteers will assist in determining if quality leadership exists throughout the entirety of the congregation or just within paid leadership roles.

Statement of the Problem

The Megachurch has become very popular across the United States over the past years which leaves Christians and leaders in wonder about the fruit that it produces when it comes to leadership development and spiritual depth of those leaders. The increasing amount of attendee numbers is a beautiful and insightful thing to see where thousands of people gather all for the glory and honor of God, but this might be an issue when staffing is relying on volunteers for spiritual leadership.

According to Hartford Institute for Religious Research (HIRR), megachurches are unable to provide adequate staff numbers to attendee ratios and, therefore, are left with hopes of training spiritual leaders who volunteer their time. Do the volunteers of these megachurches have any training before engaging and being accounted for by church attendees? Lorman Educational Services (2021) produced leadership training statistics across the United States that revealed 59% of managers who oversee no more than two employees and 41% of managers who oversee three to five employees reported to having no training at all. In addition, 50% of managers with over ten years of experience reported that they have only received nine hours of leadership training from their organization (Lorman, 2021). The volunteers who take on leadership roles in the church will reflect the leadership quality in the Megachurch.

Purpose Statement

The purpose of this correlational study was to determine if a relationship exists between training volunteer leaders undergo to take on a leadership role in the Megachurch and the number of hours volunteers invest in the church, controlling for the quality of leadership for volunteers in the Megachurch who take on a leadership role. Further, this study sought to determine what, if any, relationship exists between volunteer leadership behavior and volunteer leadership quality in the select megachurches.

Research Questions

RQ1. What relationship, if any, exists between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short)?

RQ2. What percentages and what relationship, if any, exists between volunteer leaders who attended training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short) in the Megachurch?

RQ3. What relationship, if any, exists between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short) with volunteers who have attended training?

Assumptions and Delimitations

Based on the background of the problem in the Megachurch, when it comes to leadership several assumptions can be made on the results of this study. With assumptions comes delimitations on which the study is contained to. Leaders who possess transformational leadership are more likely to produce quality leadership (Pounder, 2003, 2014; Raja, 2012). Megachurches must rely on volunteers to help lead the congregation. These volunteers, then, are responsible for creating leaders out of those whom they are leading. If volunteers are considered poor-quality leaders, their shortcomings could negatively affect those attending the church because these attendees will not be equipped and prepared to lead in any capacity.

Research Assumptions

Since great leadership skills are more likely to produce great leaders (Khoshhal & Guraya, 2016), attendees of megachurches will reflect leadership skills by their spiritual leaders. Spiritual leaders of megachurches are faced with a vast number of responsibilities when it comes to leading groups in large numbers. Due to the large numbers of members and the lack of spiritual leaders to attendee ratio, it can be assumed that the lack of accessibility, lack of quality time, and lack of proper spiritual guidance are being presented to those who attend megachurches. However, training and time invested into the Megachurch can produce quality leadership even from non-paid volunteer leaders

when exhibiting transformational leadership behavior (Pounder, 2003, 2014). Attendees who experience leadership behavior and are in the process of being trained by these leaders are more than likely to exhibit these leadership styles.

Participants of the study accurately displayed leadership styles as a reflection of their spiritual leaders of the church. Megachurch volunteer leaders revealed their leadership style and ability. These volunteers provided insight into their training and time invested into their ministries. These results indicated if Transformational Leadership Theory (TLT) was being utilized in megachurches and if training and hours invested are correlated to this leadership style. Due to the organization (the Megachurch) standardizing to be so large in member numbers, the quality of leadership needs to be duplicated as volunteers continue to fill the leadership roles of the church.

Delimitations of the Research Design

This study took place in Albuquerque, New Mexico. The sample of the study was limited to volunteers (non-paid staff) from within megachurches in Albuquerque, New Mexico. The population was volunteers who took on a leadership role in the Megachurch. The selected criteria of the study involved volunteers who could provide if they have taken any training courses and the number of hours invested in the church. The study was limited to churches that contained an average of 2,000 or more attendees per service and, therefore, is classified as a megachurch according to the HIRR. Churches not classified as megachurches, paid leadership staff, and volunteers who do not possess a leadership role were not be used for this study.

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Definition of Terms

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1. *Volunteer Leader:* A non-paid church staff member whose primary duties are to provide leadership over attendees based on responsibilities associated with leadership roles (i.e., worship, Bible study, prayer team, custodial staff, and security).

2. *Transformational Leadership Theory*: A theory that involves the leader successfully achieving the development of followers to leaders utilizing stimulation and inspiration to the follower (Bass & Riggio, 2006).

3. *Megachurch:* A church that contains on average over 2,000 or more attendees/members (Hartford Institute for Religion Research, 2018).

4. *Volunteer:* A non-paid church staff member whose primary duties are not associated with any leadership roles or responsibilities.

5. *Courses:* Any class or classes instructed by the church to be utilized in the Megachurch setting.

6. *Volunteer Leader Behavior:* The behavior and leadership style of any non-paid staff member who possesses a leadership role in the Megachurch.

7. *Multifactor Leadership Questionnaire:* Designed by Bass and Avoilo (1994) to determine leadership styles from the individual's own perspective.

Significance of the Study

As megachurches increase in number and size throughout the United States, studies regarding their influence on the lives of the multitudes of attendees are growing. There are a vast number of issues that churches and Christians bring about that are in direct correlation to the Megachurch (Snow, Bany, Peria & Stobaugh, 2010). The Megachurch does not need to cease to exist, but rather, its preparation of volunteer leaders and leadership skills needs to be examined and acted upon. This study revealed if volunteer leadership in the Megachurch contains training courses for those leaders and what style of volunteer leadership behavior exists.

Institutions that continue to study not only megachurches but leadership, in general, can understand the outcome of Transformational Leadership Theory when applied to a large grouping of people. Studies of the Megachurch are not only limited within the United States but around the world (Vermeer, 2015). Christian leaders will benefit from this study greatly in that they can become more aware of the training courses they are providing to their leaders and what leadership behavior these volunteers are exhibiting. Identifying leadership in persons (volunteers) is considered vital for any organization to succeed long-term and assist with an increase of problem-solving abilities (Troth & Gyetvey, 2014).

Summary of the Design

The site for this study was addressed to Christian churches in Albuquerque, NM, who meet the criteria set in place by HIRR for attendance rates for megachurches. The data was collected through a survey form questionnaire for non-paid volunteer leaders. A questionnaire was generated using Qualtrics to retrieve pre-background questions: if participants are a non-paid volunteer of a megachurch, if volunteers have taken any training courses, the number of hours invested by volunteer leaders in the Megachurch, and if participants are 18 years of age or older. The Multifactor Leadership Questionnaire (5x-Short) by Bass & Avolilo (1995) was administered to the participants to determine their leadership style. The MLQ (5x-Short) revealed if participants possessed transformational leadership, transactional leadership, or passive avoidant leadership behavior. All participants and churches remained anonymous in this study and all interaction was conducted via email. All data was documented using Microsoft Excel and presented using Qualtrics. Pearson's r assisted in finding if a positive or negative relationship existed between variables.

Chapter Summary

This chapter has provided an overview of the study by way of introduction. The issue of quality volunteer leadership in megachurches has been shown through historical, sociological, and theoretical ways in which purposed that a gap in the literature exists. This chapter has further provided the direction of the study with its purpose statement, research questions, assumptions and delimitations, significance of the study, and the summary of the design. Furthermore, this chapter has provided the need to study megachurch leadership as megachurches continue to exist and grow in popularity.

CHAPTER TWO: LITERATURE REVIEW

Overview

The challenging and time-demanding task of this literature review provided an overview of the theological and theoretical framework for the reader. The purpose of this literature review is to present an overview of related literature, the rationale for the study, and identify a gap in the literature relevant to the study. Furthermore, this literature review will provide a deeper understanding and in-depth background for this dissertation and its research design.

The Megachurch throughout the years has received both positive and negative reviews (Chaney, 2013; Hunt, 2020), and this research is focused on studying volunteer leadership within the Megachurch setting. The Megachurch has been able to sustain large numbers of attendees and these attendees rely on volunteers for leadership to function. This review has been narrowed to the style of leadership used in the Megachurch, predominately transformational leadership and how this style of leadership is present in Scripture. Understanding the relevance of leadership in the Megachurch and how transformational leadership, if applied, benefits the overall leadership quality provides the framework for this literature review. This chapter provides the following sections in review of the literature: (1) Theological Framework, (2) Theoretical Framework, (3) Related Literature, (4) Rationale for the Study, and (5) Gap in the Literature.

Theological Framework

Any leadership model is relevant to the Christian whether in business, small group, or church setting. Yet, the leadership model of most concern for the Christian is the spiritual one. Understanding the theological framework is pertinent to studying anything within the Christian church. Theology is defined as "reasoned discourse about the LORD—*logia* about *theos*, that is, in Greek; or *sermo de deo*, in Latin" (Griffiths, 2016, p.2). This theological section contains three subsections: Biblical Leadership, Spiritual Leadership, and Biblical Application. Each subsection has

produced relevant information supporting the theological framework for this study.

Understanding biblical accounts of Christian leadership is the foundation of volunteerism in the church. Leadership quality whether poor or great can be analyzed from biblical accounts and applied to any organization and not just being limited to the Christian church. Leadership may begin in the Christian church but extends to the family household and vice versa. Spiritual leadership is vital to volunteerism in the church. Everything that is conducted within the church by volunteers is spirit-led and requires a connection with Christ when attempting to lead others. Finally, volunteers must be doers of the Word (James 1:22-25). Using the Bible to teach others about leadership, volunteering (serving), and staying spiritually connected with Christ is the application of the Word of God.

Biblical Leadership

In this section, this researcher examined leadership from various biblical accounts and scriptures. The Bible is the theological framework for the leader and provides leadership lessons that are for the contemporary Christian leaders of today (Woolfe, 2002). The leaders and volunteers within the Megachurch must undergo specific training that enables them as the leader to lead accurately and to duplicate leaders in the household as well as other ministries. Not every person in the church has an educational background or degrees in some sort of Bible studies or the like and these attendees should not feel abandoned. Rather, Christians should reflect positive leadership as seen in the Bible and be able to see both the differences between successful and unsuccessful biblical leadership.

There are several observations worth noting from the Bible about leadership and volunteerism. God's love and care for those who are in need are achieved through Christians. Volunteering to feed those who are hungry, helping the poor, and satisfying the desire of the afflicted is biblical (Isaiah 58:10). Each volunteer is blessed with certain gifts and abilities that should be used

to help others. The Bible teaches that these gifts should not be kept but used to serve (1 Peter 4:10).

Mankind was created for God's purposes as His workmanship (Eph, 2:10) and this is through

servitude and volunteering. Unambiguously, God has called all of mankind to lead and that leadership

is to lead others to Him (Mark 16:15-16). There are leaders in the Bible who did not ask for the

leadership role, but inherited the position by God, such as Joseph (Gen. 37-50). Joseph had an

opportunity to walk away from the leadership role after the painful endurance of betrayal, accusation,

and jail, but once he received his position, he volunteered to keep that lifestyle and become a great

leader. The Bible displays that leadership and volunteerism awaits a reward, "Whatever you do, work

heartily, as for the Lord and not for men, knowing that from the Lord you will receive an inheritance

as your reward. You are serving the Lord Christ" (Colossians 3:23-24 NIV). These scriptures show

the importance of leadership and volunteerism as a Christian.

Cooper (2005) argues that ministry leadership looks to business theory for assistance and not

necessarily to Scripture anymore. Cooper (2005) does not exclude the usage of business theory but

simply suggests that the leadership quality that ministry is in search for lies in the Bible of leader's

characteristics. Cooper (2005) writes:

> On occasion, we appear to be marketing the church as if we were selling a product to attract
> new consumers. Leadership theory is no exception. It often appears that many of our church
> leaders and professors of practical theology look to business as much as Scripture for
> leadership principles. While there are those like Ford (1991), Cedar (1987), and Sanders
> (1967) who draw explicitly from Scripture, a cursory look at the bibliographies or footnotes of
> Barna (1996), Logan (1989), or Maxwell (1998) reveals a decade of reliance upon leadership
> principles drawn from business. (p.1)

Cooper (2005) suggests that ministries turn to leaders such as Paul and Christ and the relationship

that exist between the two. It is evident that leadership and business theories do provide and can even

produce quality leadership in any organization, but the church is subjective to Scripture when

creating leadership roles regardless of paid or voluntary status. This researcher explored positive

leadership from the following biblical leaders: Abraham, Joseph, and Jesus.

Abraham's Leadership

In the Bible, Abraham is one the greatest transformational leaders throughout biblical history (Friedman & Langbert, 2000). Several accounts of Abraham display his characteristics, relationship with God and family, and leadership skills and abilities. Friedman & Langbert (2000) connect the life of Abraham to transformational leadership theory which is positive in nature and successful. Friedman & Langbert (2000) discuss the following aspects that lead to Abraham being a successful leader utilizing transformational leadership: Abraham had a vision (Gen. 50:24-25), courage and confidence (Gen. 14), cared for people, had a strong sense of justice (Gen. 18), was humble (Gen 18:27), had charisma (Gen. 21:22-33), was willing to make sacrifices for his beliefs (Gen. 22), and dared to be different (Gen. 19:4-5). Friedman & Langbert (2000) write, "What traits did many of the influential Biblical leaders, especially Abraham, possess? The same characteristics that any transformational leader needs to change an organization…" (p.9).

Joseph's Leadership

Genesis 37 tells the story of Joseph, his difficult life and as Genesis continues, Joseph is seen as a leader with a vision transforming his family from his position of leadership through forgiveness. Joseph was faced with being sold into Egyptian slavery (Gen. 37:12-36), wrongfully accused (Gen. 39:11-18) and thrown in jail (Gen. 39:20). These events were based on the initial incident of Joseph's intermediate family selling him into slavery. Woolfe (2002) discusses forgiveness based on biblical leadership involving the life of Joseph. Woofle (2002) informs that Joseph had the opportunity to take revenge, but "instead, Joseph had compassion for his brothers, forgiving them and inviting them to live with him as honored guests in Egypt" (Woofle, 2002, p.62). It was Joseph's forgiveness that created in him a successful leader and that leadership transformed the lives of his family.

The Life of Christ as Leadership

The entire New Testament is filled with stories of Christ portraying acts of leadership. The washing of the feet in John 13:1-17 shows servitude leadership, "Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so, he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him" (John 13:3-5). The disciples who followed Jesus (the leader) are getting their feet washed by Christ. As the text continues further, it can be seen how the disciples are puzzled by this act, "He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus replied, 'You do not realize now what I am doing, but later you will understand' 'No,' said Peter, 'you shall never wash my feet.' Jesus answered, 'Unless I wash you, you have no part with me'" (John 13:6-8). Duke (1995) interprets this Scripture of the washing of the feet as being the outset of being loved by Jesus. Duke writes (1995), "The frank declaration that Jesus loves his disciples has not been disclosed until now. But here at supper, with the arrival at last of his 'hour,' the time has come for such disclosures. In this intimate room, Jesus will unveil several secrets to his friends. His love is the first. Notice that agape is clearly the frame (vv. 1, 34f) of the foot washing scene" (p.398).

The washing of the disciple's feet by Jesus is a clear depiction of Christ showing love to his disciples and distributing an act of servitude unto them. Jesus shows his love by acting out in a servitude manner rather than just verbally telling them of his love in His leadership role. The act of love from Christ plays a key role in the leadership setting. It is clear from the Scriptures that the disciples, especially Peter, recognized Christ as Lord and as a leader to the disciples. Even with the rebuke of Peter (John 13:8), Christ continues in love because of the servitude benefits that comes from a leadership role.

In Matthew 27:32-56 Jesus is crucified on the cross. Some may consider that the crucifixion of Christ cannot be viewed as an example of servitude leadership. This biblical account is a prime example of such especially in a Christian worldview. The first concept to consider falls into the ideology that Christ was not forced to the cross. The crucifixion of Christ was a willingness and a sacrifice rather than a horrific punishment from the Romans. This act of sacrifice is seen in the book of John, "No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father" (John 10:18). Jesus is displaying servitude by giving up his life and body on the cross for the sins of mankind (Rom. 5:8). Those who believed in Christ were followers of Him and Christ maintained the status of a leader, and of course, God in the human flesh. The crucifixion of Christ is the ultimate servitude which effected the entire world with His selfless act. Christ gave up his body and in doing so, He served all of mankind.

The servant-leader is a servant first and foremost (Greenleaf, 1970). Christ has served and continuously continues to do so. Transformational leadership is portrayed by Christ when He directs his disciples to make disciples of all nations, "Therefore go and makes disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age" (Matt. 28:19-20).

Every biblical account of Christ reveals a leadership role and volunteerism. The greatest display of volunteerism is by Christ freely giving up his life, "No one can take my life from me. I sacrifice it voluntarily. For I have the authority to lay it down when I want to and to take it up again. For this is what my father has commanded" (John 10:18 NLT). Briner and Pritchard (1997) venture into biblical leadership focusing on Christ. These authors provide leadership lessons based on that of Christ from biblical sources. These authors explored the powerful leadership of Christ and break

these leadership styles down into separate techniques that are based on guidance methods. Briner and Pritchard (1997) also provide information on how these methods can influence not only the leader and the follower within the church setting, but to advance beyond the church into the work, home, and family environment.

These techniques can be another tool utilized in the guidance and preparation for church leaders and volunteers in megachurches. Stark (2007) brings attention to the model of leadership called Christ-based leadership. The model relies on the life of Christ as the focus of all leadership and the application of such a model can be correlated with business research. Stark (2007) advises that Christ-based leadership holds to the ideology that to become a great leader involves being a great servant.

Biblical Application

In this section, this researcher explored biblical application in a variety of settings. As aforementioned, the Bible is filled with biblical leaders who produced leadership skills and qualities that can be mimicked. Three examples were identified. However, while extra-biblical sources are not excluded from leadership skill development among volunteers, the Bible must remain as the primary source and initial source for any leadership development program or course. God is the primary resource for leadership and should be perceived as such when it comes to leadership training. Christians rely on the power of the Holy Spirit for all aspects of their lives and leadership should not be any different.

Lee (2005) offers a compelling strategy where the Bible is utilized strategically to develop church leaders. The training mentioned is directed towards leadership training through Bible storying in an oral manner. The model, Chronological Bible storying, was used across three countries. The results indicate that Bible storying creates effective principles and practices that can rapidly increase the church-planting movement. This is most beneficial when used in conjunction with those who are

uneducated (i.e., illiterate or difficult reading). Lee (2005) encourages church leaders to use the Bible story strategy if traditional methods have ceased to produce fruits within their ministry. The Bible, whether used orally or in other methods, must remain the main source for leadership. Any leadership theory adopted or adapted by the church should be viewed through a biblical and spiritual lens.

Hah (2019) explored two elements (baptism/ discipleship) of missional leadership from three perspectives: cultural mandate, narratives of biblical examples, and biblical worldview. In this study, Hah (2019) compares leadership theory to the concept of missional leadership and the relationship in intercultural environments to biblical worldview while seeking the existence of relationships between intercultural missional leadership and the cultural mandate. These intercultural missional leaderships are congruent with biblical models such as Moses, Paul, and Christ. Hah (2019) argues that God shows his leadership through his providence to fulfill his will and biblical narratives reveal such a claim, and therefore, "God is the only resource to intercultural missional leadership" (Hah, 2019, p.1). Using biblical leadership, in this study, has revealed God as being the main resource for leadership and providing insight to biblical application for missional leadership.

Spiritual Leadership

Milliman & Ferguson (2008) conducted a case study on spiritual leadership and its role in the work environment. Using spiritual aspects of leadership, Milliman & Ferguson (2008) examine one business and non-profit executive's approach to spiritual leadership through external assessments with a case study of entrepreneur Steve Bigari. These assessments are based on the executive's leadership style in correlation to Fry's (2003) theory of spiritual leadership dimensions of altruistic love, vision, and hope/faith and if Bigari's leadership approach relates to each element. An analysis further provided the impact on the efficiency of the organization as a whole and the employees as individuals based on the executive's impact through leadership. The results indicated that Bigari's leadership approach "had a positive impact on employee well-being and organizational productivity"

(Milliman & Ferguson, 2008, p.35). The Christian church has the upper hand when it comes to leadership. While most businesses and organizations remove spirituality from their employees, the church is building up in it. Therefore, the church can produce great productivity, positive leadership, and overall wellbeing within their organization.

Allen (2015) discusses the Authentic Spiritual Leadership model that involves leadership behavior. Allen (2015) holds to the ideology that diverse organizations focus on the well-being, psychological, ethical areas of an individual but neglect to include the spiritual. By combining spiritual leadership in combination with the aforementioned areas of leadership, the leader would have several advantages. Allen (2015) advises of these advantages such as determining if other leadership styles exist within the framework of the church or organization.

Allen (2015) transitions from the broad terminology of organizations to the Megachurch. He informs that the Megachurch is one of the most sustainable and fast-growing corporations. Furthermore, this fast-growing corporation has challenging leaders who evolved their styles to a cultural spiritual shift creating a new leadership model. This transition should not, however, replace any biblical ones.

Summary

The theological framework has proven to its core to reveal that leadership and volunteerism exist in Scripture. The existence of leadership and volunteerism is not the only conclusion of what Scripture provides, but that these two areas rely on God and please Him at the same time. Without an extreme exegesis of the passages, leadership and volunteerism are of God when they are according to His will and purpose and biblical accounts support this claim. The usage of business theories is not disregarded when it comes to leadership training in the church, but rather secondary to the Word of God. Biblical application has proven to be beneficial to both the leader and the follower. Utilizing the Word of God builds up leadership qualities and allows for an understanding of what is expected of

leaders inside and outside of the church. Spiritual leadership has shown to be of importance and as much so effective when used in any organizational setting. The combination of biblical accounts of leadership, biblical application, and spiritual leadership all play a role in volunteerism for the Christian church.

Theoretical Framework

In the previous section of this dissertation's literature review, the theological framework reviewed leadership and volunteerism from a Scriptural perspective. In this section, a theoretical base to create a solid foundation for the research is purposed. The theoretical framework provided a structure that can support the research study with transformational leadership. This section contains three subsections. Subsection one addressed Transformational Leadership Theory. Subsection two addressed Transformational Leadership Theory and the Bible. Subsection three completes the theoretical section of this literature review with Outcomes of Transformational Leadership Theory.

The leaders within megachurches are responsible for the transformation of the attendees. Whether these leaders are equipped to take on such a responsibility of leadership or not, transformational leadership suits the leadership role to fulfill that change from the church to the household and beyond. The Bible holds church leaders in high regard and those who follow should reflect such leadership, "Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life and imitate their faith" (Heb. 13:7). It is the responsibility of the church leaders or pastors to help the men and women in their congregation to become better Christian leaders in other environments including their households. By observing and analyzing leadership in the Megachurch, this researcher explored various theories that could be utilized in this church-style setting. Throughout the research, transformational leadership proved to be successful and worth implementing into the Megachurch. Bettering the congregation can be achievable through transformational leadership.

Transformational Leadership Theory

Transformational Leadership Theory is a widely used theory when it comes to leadership. Before understanding how transformational leadership can be used or its positive outcomes, this researcher explored defining the theory for a theoretical foundation.

Transformational Leadership Theory Defined

Burns (1978) created a simplistic approach to leadership by conceptualizing it to be either transformational or transactional (Bass & Riggio, 2006). Transformational involves leaders who inspire and stimulate their followers allowing them to become leaders themselves while accomplishing abundant outcomes simultaneously (Bass & Riggio, 2006). They are the kind of leaders who "help followers grow and develop into leaders by responding to individual follower's needs by empowering them and by aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization" (Bass & Riggio, 2006, p.3).

Transactional leadership involves leaders "who lead through a social exchange" (Bass & Riggio, 2006, p.3). Bass & Riggio (2006) were very vague in their definition of transactional leadership and with good reason. Their research concluded that transformational leadership could activate followers to overachieve their standard performance while also displaying increased levels of follower satisfaction and loyalty to the organization of which they are a part of (Bass & Riggio, 2006). In its totality, Burns (1978) defines transformational leadership as a process in which "leaders and followers help each other to advance to a higher level of morale and motivation" (p.1).

McCloskey (2015) further explains that transformational theory focuses on interaction based on a leader-follower-oriented community and that leadership is a vast process of such interaction from within the organization. McCloskey (2015) advises that transformational theory explains the engagement of the leader and the follower which implies that this engagement places both parties as bound together in a mutual partnership and complements each other as a motivating factor.

Siangchokyoo, Klinger, and Campion (2020) also provided a definition for transformational leadership that is broken down into identifying leadership versus leaders. They claim that due to the works of Day, Fleenor, Atwater, Sturm, & McKee (2014), the relevance of providing a specific distinction between leadership and leaders is of vital importance. Siangchokyoo, Klinger, and Campion (2020) provide four leadership dimensions for transformational leaders which provide a definition: (1) Idealized influence (role modeling attributes and behaviors); (2) Inspirational motivation (articulations of compelling and inspiring visions of the future); (3) Intellectual stimulation (challenging existing assumptions and stimulating new ways of thinking); and (4) Individualized consideration (attending to followers' needs and concerns). These dimensions were based on the dimensional labels for transformational leaders by Bass and Avolio (1995). This researcher has reviewed several studies involving transformational leadership and its relevance to organizations and its popularity amongst leaders.

Transformational Leadership Theory Research

The consistent studying for leadership quality continues to be a worthwhile effort from organizations throughout the world. Yet, an abundant portion of leadership research and application has been specified to transformational leadership (Bass & Riggio, 2006). Yammarino, Spangler, and Bass (1993) write, "In recent years, transformational leadership has become a well-known topic in psychology, management, sociology, and political science" (p.81) They provide the following sources that support this leadership topic, "Atwater & Yammarino, 1992; Avolio & Bass, 1988; Bass, 1985, 1990; Bass & Avolio, 1989; Bass, Waldman, Avolio, & Bebb, 1987; Bradley, 1987; Burns, 1978; Conger & Kanungo, 1988; Hater & Bass, 1988; House, 1977; Howell & Frost, 1989; Kuhnert & Lewis, 1987; Waldman, Bass, & Einstein, 1987; Yammarino & Bass, 1990" (Yammarino, Spangler, and Bass, 1993, p.81). The reasoning for this urgency towards leadership is because "leadership is highly essential for business organizations to achieve a sustained change and

eventually higher degree of effectiveness, especially when operating in global markets" (Ghasabeh, Soosay & Reaiche, 2015, p.1). In search of the most productive leadership theory, Transformational Leadership Theory has produced several positive results and has become the backbone to quality leadership.

Berkovich (2016) conducted a review of the critique of transformational leadership involving school leaders and the theory itself. The purpose of the review was to determine if transformational leadership contained falsifiability and if so, permitting for the abandonment of usage of the theory for school leadership. Berkovich (2016) argued that transformational leadership was ideal for leadership within the school but subjective to the educational field. The results indicated that the educational administration should in no way remove transformational leadership, but rather "address its shortcomings and look toward future challenges" while embracing the theory (Berkovich, 2016, 14). Most megachurches conduct academia within their ministries. Their schooling development contains school leaders within the Megachurch who oversee teachers and programs. Berkovich's (2016) argument for sustaining and embracing transformational leadership in schools applies to the Megachurch when it comes to private schooling, Bible college, and Bible studies. School leaders' responsibilities, goals, and leadership remain similar for all forms of schooling and transformational leadership exists in these settings.

Scuderi (2010) conducted a study involving servitude and transformational leadership styles amongst leaders of church organizations. The study was based upon Transformational Leadership Theory by Burns (1978) and Servant Leadership Theory by Greenleaf (1977). Scuderi (2010) expected these leadership theories to relate positively to follower outcomes, explanation of transformation leadership constructs, and demonstrate independent positive relationships in leader effectiveness. The findings revealed greater follower satisfaction, follower faith maturity, and trust in the organization. The study was limited to the scope of the staff members and lay leaders in the

church organization. Volunteers in the Megachurch can be classified as followers and, according to Scuderi (2010), transformational leadership relates positively to the outcome of these volunteers. These volunteers can also take on a leadership role in the Megachurch and as Scuderi (2010) mentions, transformational leadership reflects leadership effectiveness. These are both positive attributes to volunteers and volunteer leadership in the Megachurch.

Another study by Gumusluoglu and Ilsev (2009) proposed that transformational leadership affected follower's creativity at the individual level and on innovation. The model was conducted on R&D personnel and managers out of software development companies in Turkey. The results suggested that transformational leadership has relevant effects on the follower displaying a positive relationship between the theory and the creativity of the follower through psychological empowerment. Besides, the theory also positively created organizational innovation from the followers. Innovation in the Megachurch goes beyond the responsibilities of the pastoral staff. Volunteers assist the Megachurch in several different ways that create support for the ministry. Gumusluoglu and Ilsev (2009) suggest that transformational leadership assist in innovation from the followers for the organization. Innovation from volunteers in the Megachurch will aid in ways such as computer design, ministry promotion, church events, and ways to evangelize.

Transformational leadership has been proven to create quality leadership. Transformational leaders have the capability to create success in academic teaching, create effective leadership, and increase innovation. These areas all apply to the Megachurch and, therefore, transformational leadership should be incorporated into all leadership roles including volunteer leadership.

Transformational Leadership and the Bible

Transformational Leadership Theory holds its true nature when correlated to leaders of the Bible such as the Apostle Paul. Cooper (2005) advises in his research that the leadership of Paul can be described as transformational in conjunction with his servitude. Cooper (2005) argues that Paul's

leadership is geared towards the characteristics understood by Burns (1979), Greenleaf (1977), and Bass (1990). Cooper (2005) also informs that Paul's leadership was a combination of both servitude leadership by Greenleaf (1977) and transformational leadership by Burns (1979). Cooper (2005) concludes that this model should be integrated into ministries and schools to reflect that of the leadership instilled by the Apostle Paul. Megachurches thrive on transformation in ways of bringing the lost to Christ, helping Christians grow spiritually, and the growth of the Megachurch as a community. The growth of the Megachurch relies on biblical truth and the examples set in place by Christ and other spiritual leaders such as the Apostle Paul. Since the Apostle Paul displays transformational leadership behavior as proposed by Cooper (2005), then transformational leadership exists in the Megachurch as a reflection of the biblical leadership.

Samra (2008) discusses the Apostle Paul's interest in the spiritual transformation of those in the churches he planted or visited. Samra's (2008) research is geared towards the undisputed Pauline epistles' concept of maturity and the role the church plays in this process. Samra (2008) discusses that Paul's visit to the churches was not only to address their failures but rather to help them become complete, which is part of his commission. This research revealed the importance of leadership in the church and the process of building up believers while transforming them. Christian leadership is not directed to only addressing and correcting failures created by the follower and that is where transformational leadership is revealed through the Apostle Paul in Scripture. According to Samra (2008), the church (the Megachurch) is responsible for the maturity of its followers. Transformational leadership implemented by the Apostle Paul through his visitations to the churches mentioned in biblical accounts assisted in the maturity process of its followers. The Megachurch has the ability through transformational leadership to mimic the leadership of the Apostle Paul as seen in the Bible and see results of maturity in its followers, volunteers, and volunteer leadership.

The studies in this section provided insight into the usage of transformational leadership. Understanding the usage of transformational leadership was just as pertinent as understanding the results of implementing such a leadership style. The role of the Megachurch is responsible for the growth of its leaders, volunteers, and followers. The Bible is the foundation for the Megachurch and following the leadership style of biblical Christians like the Apostle Paul are necessary for maturity and growth.

Outcomes of Transformational Leadership Theory

Transformational leadership has been defined, explored through various studies, and correlated to Scripture. In this section, this researcher explores the results of transformational leadership and the outcome on its followers. Siangchokyoo, Klinger, and Campion (2020) write, "Transformational leadership theory is grounded in the assumption that followers transform as the result of their experience with certain leaders" (p.3). Transformational leadership in the Megachurch should transform its volunteers and volunteer leadership and display a continuous outcome through this leadership style.

Siangchokyoo, Klinger, and Campion (2020) focused on the follower transformation based on transformational leadership. Their study revealed three underlying assumptions: (1) Leaders are responsible for relatively enduring change (i.e., transformational) in followers, (2) Followers are transformed in specific ways, and (3) The systematic, relative enduring change in followers explains the process through which leaders achieve positive workplace results (Siangchokyoo, Klinger, & Campion, 2020). Positive workplace results for the Megachurch include areas of spiritual growth, understanding of Scripture, and development in areas such as community and unity amongst the congregation. The Megachurch can transform followers in several ways, and this is important due to the notion that different followers transform in different ways (Siangchokyoo, Klinger, & Campion, 2020). Followers may transform through large megachurch events, men or women's Bible studies,

connect groups, missionary works, evangelism, and individual pastoral meetings. The Megachurch possesses these areas for followers and with transformational leadership, growth can be the outcome.

The first underlying assumption is based on Burns's (1978) qualities of transformation. Burns (1978) labels this as "real change" which involves the magnitude of change (attitudes and values) and persistence of change (enduring) (Siangchokyoo, Klinger, & Campion, 2020). Bass (1985) described the impact of transformational leaders on followers in organizational contexts. For the second underlying assumption Siangchokyoo, Klinger, and Campion (2020) provided three specific aspects from Bass (1985): (1) Collective identification: Followers develop a sense of belonging to the team or organization and see the collective as an important part of their identity, (2) Value internalization: Followers align their values with the values of the team or organization, (3) Self-efficacy: Followers develop a heightened sense of their ability and potential to accomplish their task. Finally, the third underlying assumption involves the effectiveness of transformational leadership based on the transformation of the follower (Siangchokyoo, Klinger, & Campion, 2020). Siangchokyoo, Klinger, and Campion (2020) write, "In other words, a key indicator of the effectiveness of transformational leadership would be evidence that the transformation of followers represents the process through which transformational leaders influence positive individual, group, and organizational outcomes" (p.4).

Jaskyte (2004) explored leadership, organizational innovativeness, and organizational culture in non-profit organizations. The study revealed that leadership is considered to be the most relevant predictor for innovation in organizations historically, however, for this study leadership was not correlated with organizational innovation. Rather, leadership was directly correlated to organizational values and cultural consensus. Furthermore, positive relationships existed between organizational values and cultural consensus when leadership behavior was transformational. The purpose of this study is to assist in developing innovation in nonprofit workplaces. Jaskyte (2004) confirms that the

consensus amongst scholars is that transformational leadership does correlate to innovation, however, this study did not support this claim. This study does imply that leadership does not play a role in innovation, yet the other factors are correlated to transformational leadership. Transformational leadership instills value into non-profit organizations and creates the culture for the organization.

Another study conducted by Kearney & Gebert (2009), examined team outcomes based on transformational leadership against nationality, age, and educational background. Kearney & Gebert's (2009) findings revealed positively to team performance for nationality and educational diversity when transformational leadership levels were elevated. Age diversity, however, remained stagnant when transformational leadership levels were elevated but were negative when transformational leadership levels had plummeted. Kearney & Gebert's (2009) findings revealed an outcome suggesting that "transformational leadership can foster the utilization of the potential, but frequently untapped, benefits entailed by both demographic and informational/cognitive team diversity" (Kearney & Gebert's, 2009, p.77). The Megachurch is a diverse environment ranging in differences of nationality, economic status, educational background, and personalities. Transformational leadership has proven to increase team performance and produce positive outcomes even when groups are diverse (Kearney & Gebert, 2009). Outcomes for the Megachurch will follow this pattern of when transformational leadership styles are duplicated amongst leaders and elevated through training.

Rao (2014) conducted a case study based on transformational leadership. The study's methodology was designed around Bernard M. Bass' 4 I's: (1) Individualized consideration, (2) Intellectual stimulation, (3) inspirational motivation, and (4) Idealized influence. Rao's (2014) findings revealed that transformational leadership "emphasizes that leaders have to act according to the situation, with more emphasis on transformational leadership, for motivating their people and institutions to achieve their goals and objectives" (Rao, 2014, p.150). The outcome for leadership

quality revealed the right type of leadership is required for any organization to be a success. In the case of this study, transformational leadership was revealed to be the type of leadership needed. The Megachurch is also responsible for individualized considerations (meeting with pastoral staff), intellectual stimulation (Bible studies), inspirational motivation (sermons/worship), and idealized influence (leadership). Transformational leadership allows for the aforementioned areas to be successful for volunteers and followers of the Megachurch.

Abashian (2017) conducted a study dealing with Binghamton University Libraries. Abashian (2017) revealed the difficulty of professional advancement for library employees from within a library organization. The case study provided a literature review of Transformational Leadership Theory which was then implemented into reorganizing and adopting the theory for Binghamton University Libraries. The theory was then used to "demonstrate how to achieve success by leveraging talent to better meet the needs" of the organization (Abashian, 2017, p.1). Before implementing the theory, an assessment was conducted for the need for reorganization. The reorganization was created with a future vision and a longitude plan for a continuous transformation and considering the employee's abilities individually (Abashian, 2017). The steps and support with using transformational leadership allowed Binghamton University Libraries to successfully navigate "transition by employing the concepts of idealized influence, inspirational motivation, individual consideration, and intellectual stimulation" (Abashian, 2017, p. 17).

According to Abashian (2017), transformational leadership assists in the reorganization of an organization. This reorganization includes areas of goal setting and analyzing employees' abilities which can be of great benefit to the Megachurch. Megachurches can experience complications in their ministry and a need for reorganization is necessary. Leaders implementing transformational leadership can set new goals, create a new vision for the Megachurch, and create positive relationships with followers instilling innovation into the congregation.

Summary

The theoretical framework of this dissertation has provided support for Transformational Leadership Theory. The support has come from defining the term and providing studies and research on the theory itself. The research in this section also provided a connection between transformational leadership and the Bible. The leadership referenced throughout Scripture replicated transformational leadership. Not only has this section explored and examined Transformational Leadership Theory, but this researcher provided evidence of its outcomes when used and implemented in organizational settings such as the Megachurch.

Related Literature

This section of the literature review provides a review of literature directly related to the subject of the dissertation. Various literature is explored that pertains to the overall study and creates a framework of such literature to be understood more in-depth. The development of this section was through the surveying of literature aspects of the study that provides information for the research. This section is divided into the following subsections: (1) Volunteerism Literature, (2) Volunteer & Leadership Literature, (3) Leadership in the Church Literature, and (4) Megachurch Leadership Literature.

Volunteerism Literature

In this section, prior research about volunteerism is explored. Wilson (2012) conducted a review of volunteerism utilizing a volunteer model that predominately focused on journal articles. Wilson's (2012) volunteer model consisted of three stages that he refers to as the first stage (antecedents), middle stage (experiences), and third stage (consequences). Throughout the review, Wilson's findings revealed that "the first stage of the process model—antecedents of volunteering—continues to attract the most attention but more and more scholars are paying attention to the third stage, the consequences of volunteering, particularly concerning health benefits. The middle stage—

the experience of volunteering—remains somewhat neglected, particularly the influence of the social context of volunteer work on the volunteer's satisfaction and commitment" (Wilson, 2012, p.176). This review displayed the negative aspects of volunteering from the volunteer's perspective. The lack of pay and benefits is viewed as a consequence of time dedication from volunteers, and this has intrigued scholars into the study of this model (Wilson, 2012).

Omoto & Snyder (2016) examined volunteerism and its role in community settings using a similar model of the volunteer process as Wilson (2012). Omoto & Snyder presented the three stages of the volunteer process (antecedents, experiences, and consequences) while adopting three levels of analysis (individual, organization, and social system). Omoto & Snyder propose that two features exist for volunteerism: community as context and psychological sense of community, and these features explain the implications of the volunteerism process. The authors then receive evidence from AIDS volunteers studies that suggest "(a) how communities and psychological sense of community encourage people to volunteer and connect with others and (b) how connecting to communities appears to be beneficial for the functioning of people living with HIV" (Omoto & Snyder, 2016, p. 846). Their argument claims that "explicit considerations of community can also contribute to understanding other forms of individual and collective action as well as broader civic and societal participation" (Omoto & Snyder, 2016, p. 846). Omoto & Snyder showed the importance of community and its role in direct correlation to the volunteer process. This study amplifies and supports the idea that community is affected by volunteers and that community context influences the volunteer efforts and process (Omoto & Snyder, 2016).

Penner (2002) conducted a review of the literature about volunteerism which comprised of the relationship between dispositional variables and volunteerism and how organizational variables are connected to volunteerism. Penner suggests that throughout the research "volunteerism involves long-term, planned, prosocial behaviors that benefit strangers, and usually occur in an organizational

setting" (Penner, 2002, p.447). Penner used online surveys that produced results indicating that a

significant relationship exists among personality traits, religious beliefs, and volunteer activities. The

detailed results were as follows for Penne (2002):

> More than 1100 people completed the survey. About 76 percent of them reported having
> worked as a volunteer during the previous 12 months. (These people were classified as "active
> volunteers.") The respondents were overwhelming of European ancestry (90 percent) and
> predominantly female (77 percent); about 48 percent had completed at least some college and
> the same percentage had a total family income of $40,000 or more. About 60 percent self-
> identified as Protestant or Catholic; another 25 percent said they belonged to other religions,
> and the Sustained Volunteerism 453 remaining 15 percent said they were not members of any
> organized religion. Overall, 45 percent of the respondents described themselves as "very" or
> "extremely" religious (henceforth, this variable will be called religiosity). Seventy-six percent
> of the respondents indicated that they had volunteered in the last year. (This was substantially
> higher than the 55 percent volunteer rate found in Independent Sector's [1999] national survey
> of volunteering in the United States). (p.452)

These results indicate a connection between volunteerism and religiosity, and, for this study, the

volunteers were predominantly female. The importance of Christianity volunteerism and the

leadership in the Megachurch is important to consider as well as male leadership. These findings

further assist volunteers in service organizations by permitting the understanding of and selection of

recruiting volunteers (Penner, 2002). Penner also suggests, based on the results, the importance of

retaining volunteers. Penner argues that a shortage of volunteers is not the underlying problem for

personnel problems, but rather "attrition among people in the early stages of their tenure with the

organization" (Penner, 2002, p.464).

Choi (2003) examined volunteer decisions and the number of hours invested into volunteering

based on a person's employment status and if this status affects a person's decision. The study used

AHEAD (Asset and Health Dynamics Amongst the Oldest Old) and demographic and socioeconomic

characteristics. These characteristics were used to determine the status of the employee against the

rate of volunteering. To determine the relationship between volunteers and those who were only

focused on their employment status, a logistic regression analysis was used over the past 12 months.

Choi's study revealed "that part-time work, age, education, importance of religion, and health status

are significantly related to volunteer hours" (Choi, 2003, p.179). These results were like the results proposed by Penner (2002) in which religiosity played a role in volunteerism in conjunction with the aforementioned areas related to volunteer hours.

Wu (2011) conducted a study based on the social impact of volunteerism. This study is considered secondary, independent, and non-partisan which determines the "how" behind the effects of national and community service on society through assessments. Wu's study was to identify the effects of social volunteerism in areas of social welfare, individual volunteerism, and economy by using existing evidence from specific areas such as evaluations, research, and reports. These areas were used to demonstrate the impact that was deemed positive and of importance and drew from international literature reviews from UNV (United Nations Volunteers). UNV provided a variety of academic research for the study and included reports from voluntary organizations. This study was considered to be the first to present such information in a comprised piece of research and "provides a foundation for anyone wishing to establish the relevance of volunteering social impact" (Wu, 2011, p.3). Wu's (2011) research findings revealed the following based on the study:

> Volunteering makes a significant contribution to the global economy. Volunteering enhances the social connections between different sectors, builds bridges for governments, enterprises, and employees. Volunteering helps build a more cohesive, safer, stronger community, increases the social network between communities and neighborhoods. Volunteering promotes people to be more active in civic engagement and concerned about citizenship. Volunteering delivers some part of public services, encouraging more people to work in the public section, helping raise the educational performance of youth, push forward sustainable development, solve environmental problems, and respond to climate change, etc. Volunteering also has positive effects on volunteers as individuals, increase self-esteem, enhance various skills and capacities, expand career paths and be healthier physically and mentally. (p.18)

Wu's findings revealed volunteerism as a positive aspect in every area of the study. There were benefits to volunteering that affected the organization, impacted the area or areas within the organization, and the volunteer on an individual level. Volunteering also affected external areas such as the community and the social networking that existed within the neighborhood. The findings in its

totality indicated volunteerism as an overall positive benefit that needs to be implemented in organizations. Wu concluded in the study that those engaging in volunteerism should consider the motivating factors of volunteerism, develop a policy on integration mechanism, and sort out the best volunteering practices that can be applied to different sectors. These areas are due to the background study revealing that "volunteering can foster social cohesion and put individuals on a path to longer-term engagement in development activities" and "to develop the body of research-based knowledge," there will always be a need to know more about it (Wu, 2011, p.21).

Volunteer & Leadership Literature

Volunteerism has proven to be a beneficial area of need for any organization and has revealed itself to surpass not only to benefit the organization but also the community and the individual. It is important to consider the volunteer and leadership dynamics that play a key role in volunteerism. Leadership can affect the volunteer and the volunteer's work ethics based on the leadership style. In this section, literature dealing with volunteer and leadership relations and volunteering roles that place leadership on the volunteer is explored.

Boezeman & Ellemers (2014) conducted a study based on a structural equation model for volunteer leadership. This equation contained two studies: Study 1: N=109 volunteers and Study 2: N=183 volunteers. Boezeman & Ellemers determined that volunteers base their pride in the organization, effectiveness of work, their leadership support, and respect on their leaders. Their bases were determined by leader communication and leader prototypicality. Volunteers who received positive leadership felt "respected by their leaders due to supportive leadership and leader encouragements for expressing ideas within the non-profit organization" (Boezeman & Ellemers, 2014, p.160). Furthermore, Boezeman & Ellemers concluded that aspects of volunteer leadership specifically correlate to identification with the organization itself and contentment of leadership quality over volunteers. These areas were determined by the "pride in the non-profit organization and

respect from the leadership of the non-profit organization" (Boezeman & Ellemers, 2014, p.160). The findings for this study indicate that a positive relationship exists between positive leadership quality amongst volunteers. Volunteers created a motivation for work ethic from the satisfaction of the leadership (Boezeman & Ellemers, 2014). Volunteers for this study unambiguously responded positively to the leader and the non-profit organization solemnly on the leadership style and quality.

Posner (2015) conducted a study based on volunteers fulfilling both positions of leaders and followers within an organization. Posner (2015) argues that numerous studies have been conducted on leadership and followers and primarily have resulted in followers being the volunteers. These studies have ventured to corporate and public sectors and, according to Posner, little is known about leadership in these sectors or how leader practices differ from other leaders in other sectors. Posner (2015) advises that a gap exists in these differences. By examining leadership practices between different sectors where volunteer roles are both leaders and followers, results can come to the surface on leadership comparability. The design and methodology for this study surveyed a national youth sports organization using 60 percent of the volunteers indicated as n=569. The findings for Posner's (2015) study revealed the following:

> Volunteer leaders engaged more frequently in leadership behaviors than did paid leaders. Some differences in leadership behaviors were found based on respondent gender, age, educational level, and employment status. Leadership behaviors were systematically related to the quality of respondents' volunteer leadership experience. While objective measures of organizational effectiveness were unrelated to the leadership behaviors of the voluntary leaders, subjective assessments did impact how leaders behaved. (p.885)

This study's findings assisted in revealing that volunteer leaders were more engaged than leaders from a paid employment position. Organizations that strive for leadership quality were able to see in this study the importance of volunteerism and not only from a follower or lower-level standpoint or position but rather volunteer (non-paid) leadership. Volunteer leadership, according to this study, permits greater leadership quality than paid staff leadership while saving the organization the financial responsibility of paying for greater leadership that can be found in volunteers.

Leadership in the Church Literature

Resane (2014) studied leadership in the ecclesiastical community. Resane (2014) expanded upon the shepherd model of leadership that was proposed by biblical shepherd metaphors. The study focuses on the role of the shepherd and the sheep metaphors as used in the biblical passages and identifies the role of the shepherd as being caring, having courage, and providing guidance. Resane (2014) writes, "The caring function includes activities such as restoration, feeding, watering, grooming, shearing, delivering lambs, leading, and protection. The function of courage focuses on activities of assuming responsibility, serving, and participating in change. The function of guidance gives a special highlight on *hodegos* [leader or guide] – to lead or to guide in regard to a decision or future course of action" (Resane, 2014, p.1). Resane determined that the base of leadership training is formulated by the aforementioned identifying roles of the shepherd.

Resane (2014) also informed the ecclesiastical church that issues exist within the church based on leadership. All leaders of a mature church are called to be servant leaders and shepherds, but yet do not follow correct leadership models (Resane, 2014). Resane writes, "Many claim to be called to servant leadership but disqualified to be shepherds according to God's criteria" (Resane, 2014, p.6). The conclusion of this study revealed a call for leadership in the ecclesiastical community to reflect that of the shepherd model of leadership. Resane advises that church leaders should pursue the model of the shepherd-leader and by following this leadership model, leaders are better capable of accomplishing the mission of God in the world. This study indicates that a problematic issue exists for leaders in the church. For Resane to offer a shepherd-leader model for the ecclesiastical community implies that church leadership needs to reflect biblical leadership and analyze their current leadership style.

King (2007) investigated leadership practices of senior pastors out of North Carolina and Virginia who are associated with the Willow Creek Association. King (2007) advised that individual

churches in the United States of America have increased in attendance numbers drastically over the last few years which enables some to consider the factor behind such growth. The purpose of the study was to determine if a relationship exists between two variables: the pastor's leadership characteristics and the size and growth of the church. Finding if a relationship exists also permits if such leadership characteristics can predict church growth and size. For this study, church growth was defined as the primary weekly attendance rates of either an increase or decrease in attendees. Church size is referred to as the overall quality of the congregation and not associated with building size or the like. The study utilized Kouzes and Posner's LPI (Leadership Practice Inventory) in addition to a three-item demographic questionnaire. These leadership practices included the following from LPI: Challenge the Process, Inspire a Shared Vision, Enable Others to Act, Model the Way, and Encourage the Heart.

King (2007) writes, "Correlational and multiple regression analysis of the 90 responses found significant relationships between Inspire a Shared Vision and 6-month proportional church growth, Model the Way and 4-year proportional church growth, Encourage the Heart and 6-month raw number church growth, and Encourage the Heart and 4-year raw number church growth" (King, 2007, p.76). These findings reveal that a relationship exists between the independent and dependent variables of the study. In this case, Inspire a Shared Vision and a 6-month proportional church growth displayed the greatest relationship between the pastor's leadership characteristics and the size and growth of the church. Therefore, the pastor's leadership characteristics, according to this study, are a determining factor for church growth which is significant to the church of larger attendance rates such as the Megachurch.

Leadership in the Megachurch is dependent on the behavior and style of leadership that currently is exercised by the leaders themselves. Both studies from Resane (2014) and King (2007) describe their results of leadership in churches to have behaviors of being caring and conducting

servitude, yet these two characteristics lead to transformation and change. Leadership in the Megachurch requires that leaders possess Christ-like characteristics, however, these characteristics must lead to change in followers and volunteers.

Megachurch Leadership Literature

Megachurch leadership has produced some of the most famous Christian leaders of all time (Joel Osteen, TD Jakes, and Billy Graham). These pastors are not only heavily watched by those in their congregations but others from all races and ethnicities from around the world. Their leadership spreads to thousands of people and affects hundreds of communities based on their leadership style. Not only is their preaching absorbed by those listening in the seats, but their visions, aspirations, lifestyle, and opinions are implemented into the hearts of those in the congregation and staff. Understanding the literature of megachurch leadership is of top relevancy when attempting to explore Christian leadership.

Allen (2012) conducted a research study in a non-denominational megachurch where they compared the Authentic Leadership Questionnaire and Spiritual Leadership Survey. The importance of this study is due to the consistent unethical leadership throughout the organization in the United States (Allen, 2012). The study was conducted out of Houston, TX, where 83 volunteers completed both the questionnaire and the survey which was then used to determine if similar or different variables existed between the two (Authentic Leadership Questionnaire and Spiritual Leadership). This study hypothesized that, statistically, no association of the variables exist between the Authentic Leadership Questionnaire and Spiritual Leadership Survey, however, the results indicated otherwise. Allen's results revealed that the survey of Spiritual Leadership differed in variables from the questionnaire. These findings suggest that the survey was responsible for identifying spiritual leaders who possessed authentic, socially responsible, and transparent characteristics. These findings further indicated the importance of the spiritual leader's demonstrated behavior. Furthermore, these

behaviors have the capability of reflecting onto the behaviors of those in the congregation and the staff of the Megachurch.

Zook (1993) conducted a study involving leadership practices through evaluations of 132 head pastors of megachurches. Zook's (1993) study also used the criteria of their congregations having weekend worship attendance rates surpassing the 2,000s. Leadership behavior and growth of the congregation were explored as a function of demographic variables. Congregations in this study grew 36.2% compared to a 4.1% of overall population in the United States. During the same timeframe, non-megachurches were on a decline or had reached a plateau of attendance in their congregations. The study also revealed that pastors who were identified as being adolescent in the preaching and founding pastors experienced a rapid increase in attendance growth rates. Leadership scores for the study also increased with the age of the pastors. According to Zook (1993), the results of the study indicated that "overall, pastors were found to be quite similar in their leadership practices and also compared favorably with business leaders" (p.53).

Tyler Spradley & Elizabeth Spradley (2020) conducted a study involving toxic leadership in the Megachurch. The study was limited to pastors and spiritual leaders who were leaders over Megachurches or founders of multiple organizations. The study examined "1) issues development within organizational conflict framing literature and 2) image restoration strategies within crisis communication literature" and "this study examines how issues were named, blamed, and claimed in public organizational texts during the outing of toxic leadership" (Spradley & Spradley, 2020, p.73). The conclusion of this study revealed that a value exists when various frameworks analyze leadership, "understanding and practice of image restoration are advanced through a secondary layer of conflict framing," and Christian organizations have a high probability of experiencing consistent failures of framing and ethics in different manners when it is centered on toxic leadership (Spradley & Spradley, 2020, p.84). This study reveals the dilemma that megachurches face when dealing with

toxic leadership in the Christian church. It further informs that issues become consistent and unethical behavior.

Chaney (2013) conducted a study involving scandals in black megachurches. This study examined New Birth Missionary Baptist Church and the effects a recent scandal during 2010 had on the mental health on the congregation and the community. Over 3,000 comments were analyzed using a grounded theory methodology. These comments were anonymous from CNN's public website. Chaney (2013) focused on a total of five themes: (1) Keep an Open Mind: "Most People Thrive on Negativity;" (2) Hypocrisy as Part of Religion: "They aren't real Christians;" (3) Greed as Part of Religion: "Just in it for the money;" (4) Religion and/or Christianity as Problematic: "Christians scare the Jesus out of me;" and (5) Religious Leaders Actions are separate from Individuals' Personal Faith and Their Relationship with God: "You don't put your faith in a man." Chaney (2013) used the biblical story of David and Goliath to determine how the congregation and the community viewed megachurch pastors in scandals like the one analyzed. The findings of this study revealed that "others see the common-people as David, and Bishop Long and other black mega-churches as 'Goliath' in their ability to motivate, support, persuade, and mislead" (Chaney, 2013, p.76). Chaney (2013) further advises that due to the increase in megachurch popularity, this trend is expected to continue where megachurches will hold onto a poor reputation of leadership.

Smalls (2012) conducted a case study exploring leader to follower relationship and dynamics in the Megachurch. The focus was geared towards organizational leadership based on the leader's perspective of trust, obligation, and respect. Using the Leader-Member Exchange Theory permitted for survey and interviews to contribute to revealing organizational relationships. The study revealed that the operation of obligation first corresponds to "commitment and/or devotion, then trust, and finally, mutual respect combined with active and engaging communication that develop relationships that make membership increase each year," and that the followers respected their leaders due to

having the ability to relate to their leadership that was set in place by their examples (Smalls, 2012, p.132). This study supports the idea of followers (volunteers) respecting their leaders based on leadership behavior. Followers for this study were first committed to the leadership, placed trust in their leaders, and developed respect. These elements, according to the study, gave the Megachurch the ability to grow in attendance rates each year. The leader-follower dynamics provided in this study assist in understanding the importance leadership plays in the Megachurch and what kind of leadership will continue to followers and volunteers.

Cartledge & Davis (2014) conducted a study involving cyber -religion, megachurches, and Pentecostal and Charismatic studies. Kingsway International Christian Centre was the megachurch that was used in this study with its attendee's rates averaging 15,000 per month. The focus of the study was aimed towards analyzing the representation of the study through the church's theology, cyberspace, and internet. Websites associated with this megachurch advocated self-betterment opposed to a prosperity message preaching from its church pastoral leaders. According to Cartledge & Davis (2014), the leadership in this church used graphical and textual representation through websites for the head pastor labeling him as an anointed leader. The head pastor was also mentioned as a leader who encourages followers to live bigger and receive blessings from God. The Megachurch has used cyberspace to further the church and its leadership to followers. Leadership skills from megachurch leaders can remain the same whether used in house or through website means.

Algranti (2012) conducted a study dealing with megachurch leadership out of Buenos Aires, Argentina. The study used ethnographic techniques involving interviews, participant observation, and reviews of the documentation that were based on predated materials. Algranti advises that innovations can cause a change in the Gospel towards the world and a change in the environment by Christians. The two innovations mentioned in this study are the consolidation of megachurches and Evangelical leadership training. These innovations are described by Algranti as innovations produced

by Neo-Pentecostalism. The study revealed that political institutions impact Evangelical politics in

Argentina. Algranti (2012) writes:

> The real impact of Evangelical politics in Argentina is not within the party system and the Congress, but in … the development of vast congregations internally organization cells where leaders hold the most active positions in the religious organization, heading their groups of believers and constantly encouraging them to participate in society's power structure. (p.65)

Snow et al. (2010) addresses the understanding of population increase in the megachurch in

reference to attracting new members while holding on to constant ones. The study examines the

correlation between the church and its members who deal with personal issues in large scale and

small-scale groups from within the church. The study involves two levels that pertain to the

Megachurch, one in which deals with the individual and how the Megachurch develops that

individual. The increase in population calls for an increase in leaders and that dictates the number of

groups (large or small) that exist within megachurches. The study revealed three findings in which

the one of relevance indicated that "the small groups were more focused and intense than the large

gatherings, and the range of problems addressed by specific small groups was extensive" (Snow et

al., 2010, p. 184). This literature would indicate that if churches continue to increase in population

and therefore result in larger scale groups, smaller groups become non-existent or rely heavily upon

volunteers for leadership.

Clark (2020) supports the mindfulness of megachurch issues when it comes to leadership.

Clark (2020) claims that the leadership in a megachurch is flawed in that megachurch leaders are only

accountable for themselves in more of a practical application. Clark's (2020) position informs that

senior pastors and those who the pastor seemed deemed to lead within the church are only held to

their own expectations. Furthermore, Clark (2020) notes that several members of the megachurch

have never even met their pastor. This claim reverts to questioning who is leading the attendees.

According to Clark (2020), the senior pastor extends his views, visions, and principles to his leaders

and these leaders pass them down to those who are willing to absorb such information.

Clark (2020) has proposed that megachurch leadership has permitted the lack of accountability for pastors within the church. This does not imply that senior pastors are doing ill-will inside the church, but if they are, the results will be catastrophic. Billings (2020) also ventures into the leadership of megachurch failures due to toxic leadership or lack of leadership. Billings (2020) examined three American megachurches with supporting evidence of moral failures suggesting a correlation exist between non-existence accountability for the leaders and toxic forms of leadership. Billings' (2020) findings revealed that megachurches are in a dire need to diffuse power, create liability structure, and partner with church members. If the existence of toxic leadership exists in the Megachurch as Billings (2020) suggest, then this leadership will be reflected in leaders of small groupings and volunteers who are expected to lead those to Christ.

Megachurch leadership literature has shown the effects it plays on the congregation and beyond. The Megachurch has developed a reputation of being "sheep stealers" (recruiting Christians from other churches), undermining meaningful forms of worship, and business ethos that are measured by money and success rather than by true spirituality (Hunt, 2020). Megachurch leadership behavior can be replicated onto staff and other leaders within the ministry on a larger scale due to the number of attendees in the congregation and ways of digital ministering. Megachurch leadership ventures to volunteer leadership and volunteers make up the bulk of staff for the Megachurch to sustain itself. Leadership in the Megachurch can go beyond the leaders in the church and the congregation itself.

Rationale for the Study & Gap in the Literature

The previous review of literature provides the reader with insight into this researcher's dissertation. The theological framework, theoretical framework, and related literature support the research in its entirety. The two subsections below provide the researcher's rationale for the study and the gap in the literature.

Rationale for the Study

The United States has developed the reputation of being the birthplace of the Megachurch (Hunt, 2020). As megachurches increase in number and size throughout the United States (Ellingson, 2010; Hunt, 2020), studies regarding their influence on the multitudes of attendees are likewise growing insignificance. There are a vast number of issues that churches and Christians bring about that are in direct correlation to the Megachurch (Snow, Bany, Peria & Stobaugh, 2010). The Megachurch has embraced the latest technology to target the youth, expand their congregations through social media, and draw in large amounts of people due to their structure to support mass attendance rates (Hunt, 2020). The Megachurch does not need to be rebuilt, but to seek the behavior possessed by its leaders to determine its leadership quality will assist in its future. This study revealed if volunteer leadership in the Megachurch is questionable or of quality. Institutions that continue to study not only megachurches but leadership in general, can understand the outcome of Transformational Leadership Theory when applied to a large grouping of people.

Studies of the Megachurch are not only limited to the United States but around the world (Vermeer, 2015). Christians will benefit from this study greatly in that they will be more intellectually equipped to either build themselves up in the church for a leadership role, identify lack of leadership characteristics in the church, or remove themselves from the Megachurch for an opportunity at beneficial spiritual leadership. Identifying leadership in persons (volunteers) is considered vital for any organization to succeed long-term and assist with an increase of problem-solving abilities (Troth & Gyetvey, 2014).

This information is beneficial to Christianity as a whole and leadership from within the church. For the Christian, the household is the first ministry (1 Tim 3:5) and continues into the community of believers in the Megachurch. Pentecost (1990) argues that the church, community, and the home are manifestations of the Kingdom of God on this earth in the present age. Community

ministry is defined as "work that is done in a particular community in the name of a cluster of congregations" (Bos, 1998, p.269) which is what is seen in megachurches. The importance of Christian community in the Megachurch has become understated with technology advancement (Yvonne, 2020). The need to explore leadership in the Megachurch pertains to the technology advancement as more people can be reached for Christ than ever before. As years continue, the future of Christian community of the Megachurch may continue to hold a status of irrelevancy, but the truth is that God loves, cares for, and created covenant community for the Christian. It is up to the Christian to understand what creates a covenant community and the responsibility of the leaders to act upon those measures to create an environment the way God intended. If leadership in the Megachurch is lacking, falsified, inconsistent, or not in alignment with the Word of God, then a problematic leadership style will continue within the church and beyond.

Gap in the Literature

Research has been conducted regarding megachurch leadership at an increased rate (Wheeler, 2008). Yet, there has been very little research about volunteer leadership in the Megachurch. The literature review found a few sources that were directly related to volunteer leadership in Megachurches. Spradley & Spradley (2020) examined the leadership, or *toxic leadership*, in the Megachurch but neglected to study volunteers who had leadership roles which, according to Thumma, Travis, and Bird (2005), are on the rise in leadership roles in the Megachurch. Billings (2020) also conducted a similar study on Megachurches while also using the terminology of toxic leadership but lacked the study of volunteer leadership or if volunteers portrayed such toxicity in their leadership quality.

Clark (2020) addressed problems with the Megachurch in his research and found that a lack of transparency is heavily created in Megachurches than in any other traditional denomination. Clark (2020) mentions that the lack of transparency is similar amongst mostly all Megachurches and

leadership techniques and methods are passed along creating leadership issues. These areas all examined leadership, the Megachurch, and leadership in the Megachurch, but lack the study of volunteer leadership that supports most of the ministry. These areas are several indications that a gap exists in the literature.

Conclusion

Megachurches are on the rise in the United States and all around the world. Megachurches are unable to sustain and function as a ministry with attendance rates fluctuating over 2,000 attendees every week. They need assistance from those in the congregation who are willing to serve the church for it to operate. The Bible calls the Christian to serve (Phil. 2:4) and the Christian can accomplish this through volunteerism. The Christian is also called to lead others to Christ (2 Tim. 4:2) and take on the leadership role when appropriate. The style of leadership that is reflected in the Bible and should be implemented into the Megachurch is transformational leadership. Volunteers who take on this role in the Megachurch will have great success in their leadership role when implementing TLT and understanding how to incorporate this theory into their leaders and into their volunteers.

This section of the dissertation has examined the theological and theoretical framework of the study based on the research of volunteer leadership in the Megachurch. This section has proven that a gap exists in the literature for volunteer leadership in megachurches. It has further provided a rationale for the study in determining the need for and importance of such research. Completing this study will be a step in contributing to filling the gap in the research about megachurch leadership. It is unambiguous that research is abundant regarding megachurches and much more when it comes to leadership. Lack of information regarding volunteerism and volunteer leadership in the Megachurch creates an urgency for continuous research and deserves much attention.

Profile of the Current Study

This study was a correlational study involving volunteer leadership in megachurches. Leadership for this study involved any leader who takes on a leadership role leading a group of individuals to accomplish a certain task. Volunteers were considered any non-paid staff who contribute time into a megachurch or megachurches. Volunteer leaders possessed both leadership and volunteer criteria simultaneously. The selected megachurches were based on attendance rates from the HIRR standards and qualifications out of Albuquerque, New Mexico. The study only began once the IRB approved the research design and ethics of the study. The megachurches were then selected based on the HIRR criteria, and an email was sent out to confirm the following: average number of attendees, willingness to participate, and available volunteers who meet the criteria for the study.

Criteria for this study involved non-paid volunteers who take on a leadership role in the Megachurch. These participants were then contacted with a forwarded email from a megachurch point of contact and consisted of the following: consent form, Qualtrics background questionnaire link, and the MLQ (5X-Short) link. All churches and participants remained anonymous throughout the duration of the study. Instruments used for this research were in the form of questionnaire from the Multifactor Leadership Questionnaire (5X-Short) (Bass & Avolio, 1995), Qualtrics, Microsoft Excel, and Pearson's r. All data collected was organized using Microsoft Excel. The MLQ (5X-Short) assisted in revealing leadership styles (i.e., Transformational Leadership) and Qualtrics assisted in providing any training received and the number of hours invested by volunteers. The data was then interpreted using Pearson's r and for positive or negative variable relations. All gathered data was presented in table form.

The results assisted in answering the research questions and to determine if quality leadership exists in the Megachurch from volunteer roles by revealing the type of leadership behavior possessed by volunteer leaders. Quality leadership in the Megachurch was determined based on leadership

behavior, if these volunteers received any training, and how often they are utilized in the

Megachurch. Utilization may not be dependent on leadership style or training, but rather availability

of the volunteers. Determining if volunteer leaders undergo training by the Megachurch was

important as they are more likely to replicate the leadership behavior of their paid leadership staff.

This study, due to the nature of only a few megachurches being active in the area of Albuquerque,

New Mexico, was suitable and time efficient. Understanding if volunteers are trained, how often

these volunteer leaders are utilized, and what leadership behavior they possess are all relevant to

understanding what leadership exists in megachurches in Albuquerque, New Mexico.

Chapter Summary

The literature review has shown that leadership and volunteerism exist in Scripture and are

two areas that are to be exhibited by Christians as well as Christian leaders. Additional theories

pertaining to leadership and leadership quality are not abandoned for the Christian worldview.

Rather, they become secondary to the blueprint of leadership direction. The combination of utilizing

the Word of God and leadership theory creates a complete foundation of leadership quality to exist.

Transformational leadership has been displayed as quality leadership. This ideology has been proven

from both a theological and theoretical perspective. Furthermore, the outcomes of transformational

leadership have been shown to increase success in organizational settings as well as Christian

megachurches.

CHAPTER THREE: RESEARCH MMETHODOLOGY

The following chapter pertains to research methodology and will provide the planning that was used during a quantitative study of leadership training and experience involving volunteer leadership in Christian non-denominational megachurches. The methodology of this study answered the gap in the literature dealing with volunteer leadership and if either a positive or negative relationship exists between volunteer training, the amount of volunteer time invested into the Megachurch, and if these volunteers possess transformational leadership. The following chapter presents the design synopsis, purpose statement, research questions, hypotheses, population and sample, instruments, limits of generalization, ethical considerations, research procedures, and data analysis and statistical procedures.

Research Design Synopsis

The Problem

Megachurches have become exceeding popular across the United States within the last decade and their increased congregational growth has not slowed down (Eagle, 2015; Rocha, 2021; Von der Ruhr & Daniels, 2012). The Hartford Institute for Religion Research (2018) classifies a church as being a megachurch with the attendance statistics surpassing the 2,000 attendee's mark. With the increase in megachurches across the nation and around the world, Christians need to have quality guidance from quality leadership (Milliman & Ferguson, 2008; Allen, 2015). Megachurches are responsible to have an appropriate leader to attendee ratio that will suffice the needs of the Christian attending the church. Thumma, Travis, and Bird (2005) reported out of Hartford Seminary's Hartford Institute of Religion Research (HIRR) that on average megachurches have a one staff member to ten attendee's ratios, and out of these staff members, the majority of them are volunteers.

Volunteers have become the assisting embellishment of the Megachurch. Their contributions not only permit to fulfill a one staff member to ten attendee's ratios (Thumma, Travis, & Bird, 2005), but volunteer's contributions also involve finances, event planning and coordination, the daily task for the church, and every area that allows the church to function and operate productively. In addition to these responsibilities, volunteers take on leadership roles in the church that affect the overseeing of teams as well as small personal groups in the congregation (Thumma, Travis, & Bird, 2005). Finally, the totality of all areas that are fashioned by volunteers must embrace, recognize, and increase the spiritual growth of those around them. These responsibilities are monumental and require volunteers who have developed quality training through the church to produce more leaders, fulfill the duties of the church, and fulfill God's calling on their lives. However, the quality of volunteer leadership also depends on the relationship between organizational variables, such as training, and dispositional variables (Penner, 2002). The shortage of volunteers is not the issue but rather retaining volunteers is the underlying problem (Penner, 2002) and this can be a result of the type of leadership training volunteers in the Megachurch are receiving.

Purpose Statement

The purpose of this correlational study was to determine if a relationship exists between training volunteer leaders undergo to take on a leadership role in the Megachurch and the number of hours volunteers invest in the church, controlling for the quality of leadership for volunteers in the Megachurch who take on a leadership role. Further, this study sought to determine what, if any, relationship exists between volunteer leadership behavior and volunteer leadership quality in the select megachurches. Training, for this study, was defined as any class provided by the church that involves training related to church responsibilities, church function, and/or leadership. Hours invested was defined as the amount of time each volunteer has invested in their leadership roles in the church.

The comprehensive purpose of this study was to model volunteer leadership quality for

megachurches and inform paid leadership and attendees of the quality of leadership that exists in these churches. Leadership is not only left to paid pastors who contain higher education or to Christian leaders who take on leadership roles outside of the church. Volunteers are now perceived as the leaders of the Megachurch that allows the church to function (Thumma, Travis, & Bird, 2005).

Research Questions and Hypotheses

Research Questions

The three research questions designed were developed from the support of the research purpose statement. Answers from within these research questions were drawn from the Multifactor Leadership Questionnaire MLQ (5X-Short) instrument by Bass & Avolio (1985) and from data collection. The MLQ provides two options of questionnaires in which the one selected was the 5X-short. The questionnaire assisted in answering the questions about relationships between variables (Creswell & Creswell, 2018). These research questions allowed for narrowing the focus of the purpose statement (Creswell & Creswell, 2018).

RQ1. What relationship, if any, exists between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short)?

RQ2. What percentages and what relationship, if any, exists between volunteer leaders who attended training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short) in the Megachurch?

RQ3. What relationship, if any, exists between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short) with volunteers who have attended training?

Research Hypotheses

Research hypotheses were formulated similarly to the research questions. These hypotheses continue to narrow down the focus of the study and serve as creating predictions about the outcomes

of the research about the variables (Creswell & Creswell, 2018). Each of these hypotheses is testable, stated concisely, and is connected to the research questions.

H01: There is no statistical correlation between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short).

H02: There is no statistical correlation between volunteer leaders who attended training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short) in the Megachurch?

H03: There is no statistical correlation between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short) with volunteers who have attended training.

Research Design and Methodology

Quantitative research is defined by Creswell (1994) as "an inquiry into the social or human problem, based on testing a theory composed of variables, measured with numbers and analyzed with statistical procedures, to determine where the predictive generalizations of the theory hold" (p.1). Seeram (2019) defines correlational research as "a type of non-experimental research that facilitates prediction and explanation of the relationship among variables" (p.176). Within this quantitative research, the methodology design was a correlational study. This correlational design examined the relationship between required trained volunteers who take on a leadership role in the Megachurch and the number of hours volunteers invest in their leadership roles to determine if training and number of hours invested are reliable predictors of volunteer quality leadership through transformational leadership behavior.

The instrument for the data collection was a computer questionnaire, the Multifactor Leadership Questionnaire MLQ (5X-Short). The questionnaire was able to capture study data on how individuals perceive themselves to leadership behaviors using a 5-point behavioral scale for each item. The MLQ (5X-Short) measured if a leader exhibits transformational, transactional, or passive avoidant behavior. Participants provided if they have taken any training courses for their leadership

role and the number of hours they invested in the Megachurch as a leader. A comparison was made to determine how closely related training courses and hours are to the quality of transformational leadership of each volunteer.

The nature of the methodology utilized was most appropriate for this study. The study was statistical while collecting numerical data (Sukamolson, 2007) and, therefore, a quantitative study was suitable. Two or more variables were utilized for comparison and these variables were examined to determine if a relationship exists between them (Williams, 2007) allowing this study to be suitable for a correlational design. Convenience sampling was used for this study to allow for a higher return rate for the sample (Mertens, 1998). Convenience sampling is more commonly used for the quantitative study (Farrokhi & Mahmoudi-Hamidabad, 2012) and this study was narrowed down to volunteers in Christian megachurches who take on a leadership role in the church.

Population(s)

The primary population for this study was limited to volunteer leaders in megachurches in Albuquerque, New Mexico, that fall under the classification of a megachurch set by the Hartford Institute of Religion Research. These churches must contain at least 2,000 or more in attendance rates to meet the criteria of being classified as a megachurch. A preliminary search revealed at least three megachurches met the criteria in Albuquerque. This research population included leaders within these megachurches from any leadership role or setting that is directly or relating to the Megachurch.

Sampling Procedures

A preliminary search was conducted for megachurches in Albuquerque, New Mexico. The sampling method for this study was convenience sampling. Convenience sampling is non-random or non-probability "where members of the target population that meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study sampling" (Etikan, Musa, & Alkassim, 2016,

p.2). This type of sampling enabled the researcher to divide the population into subgroups based on certain criteria, and in this case, volunteers. Within this subgroup, only volunteers who take on a leadership role in the Megachurch were selected. A non-probability sample method was more suitable for this research in that it required less time and finance to conduct the study (Etikan, Musa, & Alkassim, 2016).

The researcher attempted to contact each megachurch via email to confirm the estimated congregation attendance, to ensure the usage of volunteers in leadership settings, and if those leaders were willing to participate in the research. Those willing to participate were sent an email with a link to be able to partake in the Multifactor Leadership Questionnaire (MLQ) and a short background questionnaire acquiring information regarding the following: if participants are 18 years of age or older, if participants are a non-paid volunteer leader, if they have taken any training courses for their leadership role, and the amount of time (hours) invested in their volunteer position per week. Using email correspondence enabled the researcher to determine which churches were willing to participate and eliminate those who do not. There was also no need for further contact since all the necessary information, links, and how to complete the questionnaires were provided via email. No personal information was used to identify any of the participants or churches to ensure anonymity during the duration of the study.

As of 2022, there are a total of three churches in Albuquerque, New Mexico, that are considered megachurches. These churches were able to provide insight into using volunteers in their ministries in leadership settings. Based on Hartford Institute of Religion Research (HIRR), the minimum congregation must be 2,000 or more in attendance. According to Thumma, Travis, & Bird (2005), the leader to attendee is a 1:10 ratio and for megachurches should vary around 600 leaders with about 25% of those leaders being non-paid volunteers. Therefore, the population size was estimated at 450 volunteer leaders, however, only two megachurches agreed to participate in

the study and, therefore, resulted in a population decrease to 300 volunteer leaders. Given the

population size, to reach an 80% level of confidence, about 107 respondents was necessary.

Assuming a response rate of 50%, over 150 surveys were circulated. Support exists for a lower

level of confidence threshold of 80%, however, the most commonly used confidence level

remains at 95%.

Limits of Generalization

This study had taken place in Albuquerque, New Mexico. The sample of the study was

limited to non-paid volunteer leaders in megachurches within the city of Albuquerque. The selected

criteria of the study involved males and females who are 18 years of age or older, attend a

megachurch, and take on a non-paid volunteer leadership role in the church. The study included only

churches that contain an average of 2,000 or more attendees per service and are classified as a

megachurch. Churches not classified by the Hartford Institute for Religion Research criteria as a

megachurch, paid leadership personnel, attendees under the age of 18, and volunteers who do not

possess any leadership responsibility within the Megachurch were not considered as participants in

this study; therefore, it is not directly applicable to churches under 2,000 attendance rates or churches

that did not possess volunteers who take on a leadership role in the church.

Ethical Considerations

Before beginning this study, this researcher received approval from Liberty University's

Institutional Review Board (IRB). IRB requires the risks of participants to be minimized, reasonable

concerning anticipated benefits, if any, to participants, and the importance of the knowledge that may

reasonably be expected to result, the selection of participants is equitable, informed consent will be

sought from each prospective subject or the subject's legally authorized representative, in accordance

with 45 CFR 46.116, informed consent will be appropriately documented, in accordance with 45 CFR

46.117, the research plan makes adequate provision for monitoring the data collected to ensure the

safety of participants, and there are adequate provisions to protect the privacy of participants and to maintain the confidentiality of data (Liberty University IRB, 2022). The requirements set in place by the IRB ensure that the research complies with the ethical standards of research.

Email communications were used through the form of two links to provide the questionnaires to participants. The following were measures that were taken to ensure privacy: email was password protected, the research was not collected through personal email, the email utilized was only for participants in the research study, and once the research was completed, all emails were discarded. All recorded data was placed on a separate hard drive which was password protected. All participants were provided with a consent form via email, confirming that they are at least 18 years of age or older, and were advised that at any point in the study they could withdraw. All participants and churches remained anonymous. Each volunteer was designated a number. The labeling consisted in such a manner: Volunteer 1, Volunteer 2, Volunteer 3, etc…

To use the MLQ (5X-Short) required a "License to Reproduce." The purpose of this license permits for administering the questionnaire. The utilization of the MLQ (5X-Short) also assists in ethical considerations. Using a preexisting questionnaire removed or minimized the opportunity to collect data incorrectly or obtain data in a biased manner. Biases cause many complications in research and researchers should do their best to eliminate it (Leedy & Ormord, 2016). It can cause "impacts on the validity and reliability of study findings and misinterpretation of data can have important consequences for practice" (Smith & Noble, 2014).

Proposed Instrumentation

The proposed instrumentation for the study was the Multifactor Leadership Questionnaire (5X-Short), also referred to as the MLQ (5X-Short). The usage of the MLQ (5X-Short) requires a license to reproduce to administer the survey. The MLQ (5X-Short) is estimated to take 15 minutes total to complete the questionnaire and participants respond to 45 items using a five-point behavioral

scale (Bass & Avolio, 1995). The first 35 items are geared towards leadership style while the remaining 9 are towards leadership satisfaction (Dimitrov & Darova, 2016). The behavior scale ranges from "Not at All" to "Frequently if not Always" choices being a five-point Likert scale (reference Appendix B). Evaluating over three different leadership styles, MLQ (5X-Short) permits participants to measure themselves according to leadership behavior (Bass & Avolio, 1995). These leadership styles are limited to transformational, transactional, and passive avoidant (Bass & Avolio, 1995). The MLQ (5X-Short) provides the 360-degree feedback method (Bass & Avolio, 1995).

The MLQ (5X-Short) within the last 40 years has been utilized in over 200 research studies (Bormann & Abrahamson, 2014). Generally, the MLQ (5X-Short) has been used to measure leadership behavior in a variety of settings such as public schools (Garcia, Duncan, Carmody-Bubb & Ree, 2014), the hotel industry (Zopiatis & Constanti, 2012), and information technology subordinate staff (Bennett, 2009). Pertaining to New Mexico, the instrument has been used to measure leadership behavior for nursing and medical staff in a variety of hospitals throughout the state (Bormann & Abrahamson, 2014). Furthermore, the instrument has found its way into Christian leadership to assist with leadership behavior (Christopherson, 2014; Church, 2012; Priester, 2018).

Qualtrics was used to create tables and figures to display information in addition to collecting, understanding, and organizing data. Qualtrics also assisted in creating the background questionnaire Each participant during the questionnaire was asked the following: if participants are 18 years of age or older, if participants are a non-paid volunteer leader of a megachurch, if participants have taken any training courses to take on a leadership role in the church (i.e. yes or no), and how many hours per week were invested in the church for a leadership role (0-3 hours, 3-5 hours, 5+ hours). Microsoft Excel assisted to organize and analyze the data in a similar fashion and this data was also used in Qualtrics. Pearson's r assisted in the r statistic for all research questions. This statistic provides the

direction and the strength of the linear relationship between two sets of scores, or variables (Odom & Morrow, 2009).

The MLQ (5X-Short) assisted in revealing which leadership behavior each participant possesses as they take on a leadership role in the Megachurch. Training courses and the hours of time invested were measured against transformation leadership behavior only. Using these instruments revealed if a relationship exists between these variables. For example, participants who possess transformational leadership behavior have undergone training from the Megachurch and are currently utilized weekly by megachurches. Based on this example, creating transformational leadership may be plausible by providing proper training courses and permitting time invested by volunteer leadership in the Megachurch.

Validity

Odom & Morrow (2009) define validity as the "truth of measurements" (p.139). Rowold (2005) used Transformational Leadership Inventory (TLI) developed by Podsakoff (Podsakoff, Niehoff, MacKenzie & Williams, 1993; Podsakoff, MacKenzie & Bommer, 1996), in assessing the validity of the MLQ (5X-Short). The findings revealed that the "MLQ-5X showed high and significant convergent validity to the transformational leadership scales of the TLI (.22 < r < .79). This lends further credibility to the validity of the MLQ-5X" (Rowold, 2006, p.14). Rowold (2005) further conducted confirmatory factor analyses to test factorial validity of the MLQ (5X-Short) which still supported its validity based on the findings. Pearson's r validity purposes that "if the two score sets are measured on a continuous scale, the resulting Pearson's r correlation coefficient is an estimate of validity and is termed a validity coefficient" (Odom & Morrow, 2009, p.139).

Reliability

Odom & Morrow (2009) defines reliability as referring "to the consistency of measurements" (p.138). Rowold (2005) used three independent approaches to evaluate the reliability for MLQ (5x-

Short). Rowold (2005) took the following procedures in evaluating reliability for the MLQ (5X-

Short):

> First, internal consistency was calculated for each of the MLQ-5X subscales. As a standard, Cronbach's Alpha was calculated for each subscale of the MLQ-5X (Cortina, 1993). Tables 7.1 - 7.3 present the reliabilities for each of the sample listed in Table 1 separately. In sum, the internal consistencies of the MLQ-5X scales as indicated by Cronbach's Alpha are good. Given the fact that the nine leadership scales consist of only four indicators, the internal consistencies can be categorized as very good (Cortina, 1993). Next, we calculated the interrater agreement for each of the nine subscales. The intraclass correlation (ICC) is one possible indicator for interrater agreement (James, Demaree & Wolf, 1984). Agreement is high if several subordinates observe the same frequency of superiors' behavior. Within the manufacturing sample C described in Table 1, for each focal leader, two of his/her subordinates assessed leadership behavior. In turn, it was possible to calculate the ICC (1). As can be seen from Table 6, the ICCs for each of the nine leadership scales are satisfactory or high (.74 < ICC < .97). Thus, these results provide evidence for the interrater agreement for the MLQ-5X. Finally, attempts were made to estimate the test-retest reliabilities of the MLQ-5X leadership scales. Test-retest reliability (rtt) is an indicator of a constructs' temporal stability. Within the manufacturing A sample (c. f. Table 1), N = 17 managers were evaluated two times. The time interval between these two points in time was three months. Table 6 shows that the test-retest reliabilities were generally high and significant. The exceptions are the subscales Individualized Consideration, Management-by-Exception passive, and Laissez-Faire. (p.15)

Rowold (2005) utilized these steps to determine the reliability of the MLQ (5X-Short). Pearson's r

reliability is "when two score sets are measured on a continuous scale and one is interested in

consistency of measurement, the Pearson's r is calculated to provide an estimate of reliability,

otherwise termed an interclass reliability coefficient" (Odom & Morrow, 2009, p.138).

Research Procedures

Providing a systematic list of procedures permits others to duplicate the study if needed. It

enables researchers to conduct the study in the same systematic manner it was conducted for

replication. For this study, the researcher waited for permission and approval to continue with the

study, assemble proper data collection tools, recruit research participants, provide informed consent

and ensure anonymity, collect the data, and analyze all collected data. These were the research

procedures for this study.

There was an acceptance from Liberty University's Institutional Review Board (IRB) before beginning the research (Appendix A). Research study tools for this study were Qualtrics, Microsoft Excel, and Pearson's r. These tools were learned for proper use. Qualtrics assisted in creating and distributing web-based surveys such as the background questionnaire. It also assisted in disturbing the questionnaire providing a link that was sent via email to all megachurches for the study. Microsoft Excel assisted in charting and organizing the data collected. Microsoft Excel was used to provide each participant with an anonymous label (Volunteer 1) and link the results of the MLQ (5X-Short) to the Qualtrics background questionnaire. Pearson's r assisted in determining if a positive or negative relationship exists between variables (Cowgill, 1990). These findings were documented and placed on charts using Qualtrics and Social Science Statics (Pearson's r generated calculator).

A preliminary search was conducted to determine which churches met the Megachurch criteria in Albuquerque, New Mexico, based on the HIRR. Once obtained, an email was sent out to see which churches were willing to participate in the sampling previously mentioned. Emails were sent out to a church staff member who then dispersed the email to all volunteers who take on a leadership role in the church and are at least 18 years of age or older to determine if they are willing to participate. Each church was responsible for providing which participants fit the criteria and are willing to participate. This was accomplished via email with each church. Once participants were confirmed for the study, another email was sent to review an electronic consent form (Appendix C), a link to take the Qualtrics background questionnaire, and to take the MLQ (5X-Short).

The MLQ (5X-Short) was completed by participants and provided leadership behavior per participant. The MLQ (5X-Short) sample is placed in Appendix B. The participants were advised of the amount of time it takes to participate in the study in the email. This email also included information regarding their privacy to remain anonymous and the opportunity to withdraw from the

study at any time. Once the survey was completed, the next phase was to utilize Qualtrics, Microsoft Excel, and Pearson's r to collect, analyze, and measure data.

Data Analysis and Statistical Procedures

Tests and procedures are required for each research question when conducting a study and it is the researcher's responsibility to present the information while informing of the steps involved to analyze the data (Roberts, 2010; Creswell & Creswell, 2018). This study utilized the MLQ (5X-Short) instrument to assist in answering the research questions as well as the information that was provided from the Qualtrics background questionnaire.

Data Analysis

The initial step was to determine the number of participants for the study. A count was conducted to determine how many participated in the study and how many questionnaires were given. In doing so, megachurches and participants remained anonymous and was assigned a numeric label for participants. Using Microsoft Excel, the participants were summarized for analysis. This assisted with referencing the data for further use such as table creation. The next step was to utilize Qualtrics to compile if the participants attended any training courses and the number of hours invested per participant. These numbers were used as a variable to compare against the results of the MLQ (5X-Short).

The next step was to determine if a relationship exists between volunteer leadership according to the MLQ (5X-Short) and the number of hours invested in the church. Pearson's r assisted in revealing if a linear relationship exists between two variables (Bollen & Barb, 1981). Leadership styles ranged in numeric form from 0-4. Transformational leadership behavior was indicated as X-Values. The higher a participant was to 4 the more transformational in leadership the participant was. Hours invested in the church were as a Y-Values. Pearson's r provided a mean for X-

Values, Y-Values, X and Y combined, r calculation, and Meta numerics. The value of r determines whether a positive or negative relationship exists.

The next step was to provide the percentages of volunteers who possess transformational leadership behavior and the percentages of volunteers' weekly invested time in the church. Revealing if participants who invest their time weekly for the Megachurch and if they possess transformational leadership assisted in understanding leadership that exist in the Megachurch.

The final step was to determine if a relationship exists between the number of hours invested by volunteer leaders in the church, trained volunteers, and the leadership behavior revealed by the MLQ (5X-Short). Pearson's r assisted to reveal if a linear relationship exists between two variables (Bollen & Barb, 1981) and each variable was measured against each other.

The data collected assisted the researcher in several insights and allowed for determining the usage of certain instrumentation. First, a preliminary search provided the number of megachurches that exist in Albuquerque, New Mexico. The initial email providing the link for Qualtrics allowed the researcher to determine if volunteers engage in training courses to take on a leadership role and the amount of time invested in the church. This assisted with megachurch comparisons and determined if a relationship exists between these two variables. Next, the MLQ (5X-Short) revealed which participants contain either transformational, transactional, or passive avoidant leadership behavior in megachurch leadership. Pearson's r assisted in determining if either of the variables share strengths or relationships between each other. For example, it allowed this researcher to see if a positive or negative relationship exists amongst leaders who possess transformational leadership behavior and attended training courses and hours invested in the Megachurch. Finally, the number of leaders that possess transformational leadership behavior was placed into a percentage for overall leadership in megachurches out of Albuquerque, New Mexico, as well as those who received training. The totality

of these areas assisted in determining if the quantitative study can determine quality leadership in megachurches from volunteer leadership.

Once the data was analyzed, the next step was to present the research findings permitting the answering of each research question. The next step was to provide practical implications that can be discussed about volunteer leader quality in the Megachurch. Finally, the last step was to provide what possible future research might take place based on the findings that were presented.

Christopherson (2014) conducted a similar study using the MLQ (5X-Short) involving Christian leadership behavior from Baptist pastors whose churches were either plateaued, declining, or growing. The findings revealed that only 29% of participants displayed transformational leadership styles while the 71% of participants had other leadership styles. Most of these pastors, regardless of if their church was not growing in attendance or stagnant, believe that their church was growing spiritually even when attendance rates were on a decline. The participant's perceived growth was more from spiritual and congregant development rather than attendance rates and financial surpluses. This study assisted in reversing the trend of declining churches based on leadership behavior.

Statistical Procedures

A correlation is the process that involves if two or more variables are related and the statistic of this process is called the correlational coefficient (Leedy & Ormrod, 2016). The correlational coefficient is reported as a decimal number with a plus or minus such as -1 and +1 and these decimal numbers indicate the following: +1 or -1 (perfect correlation), numbers close to +1 or -1 (strong correlation), and numbers close to 0 (weak correlations) (Leedy & Ormrod, 2016).

Descriptive statistics analyzed the number and percentage frequency and determined the mean and standard for the variables. The independent variables for the study involved the following: if volunteers attended training courses to take on a leadership role in the Megachurch, the number of hours those volunteers invest in the Megachurch, and the number of volunteer leaders who possess

transformational leadership behavior. The dependent variable for the study was transformational leadership. These variables determine if a positive or negative correlation exists. If one variable increases as well as the other, this provides a positive correlation (Leedy & Ormrod, 2016). If one variable increase and the other decreases, this provides a negative correlation (Leedy & Ormrod, 2016).

Chapter Summary

In this section, the researcher provided the research design and methodology in addition to the research purpose statement with supporting research questions. These research questions were supplemented with null hypotheses. The population and sampling have been explained as well as the sampling procedure providing detailed sampling methods. Limitations of the generalizations and ethical considerations were discussed providing insight into the IRB purpose and process for the research study. The researcher presented the instrumentation that was used for data collection and how the data was analyzed. The instrumentation presented were Qualtrics, Microsoft Excel, and Pearson's r. The procedures of the study were discussed with each step in a systematic manner. The research procedures were presented in such a way that enables the study to be replicated. The data was mentioned to be presented with visual aids from charts, tables, and graphs in Chapter 4. The statistical methods discussed provided what the variables were for the study and what these variables determined. This section concludes with statistical methods for the study.

CHAPTER FOUR: ANALYSIS OF FINDINGS

The purpose of this correlational study was to determine if a relationship exists between training volunteer leaders undergo to take on a leadership role in the Megachurch and the number of hours volunteers invest in the church, controlling for the quality of leadership for volunteers in the Megachurch who take on a leadership role. Further, this study sought to determine what, if any, relationship exists between volunteer leadership behavior and volunteer leadership quality in the select megachurches. This chapter provides the data, analysis, and results of this research and presents the data through figures and tables.

Compilation Protocol and Measures

The method of statistical analysis chosen for this research was Pearson's r. This method was suitable for this study for determining if a relationship exists. Pearson's r, being one of the most utilized methods for correlational analysis, assisted in determining if variables have a value between $+1$ and -1, where 1 is total positive linear correlation, 0 is no linear correlation, and -1 is total negative linear correlation (Leedy & Ormrod, 2016).

Data Collection Process

The data collection phase of this research began in August 2022 and ended in December of 2022. Three tools were utilized for this study: Google search for Christian non-denominational Megachurches in Albuquerque, New Mexico, Qualtrics background questionnaire, and the Multifactor Leadership Questionnaire (5X-Short). Conducting the google search assisted in locating churches that fit the criteria for the study and those churches were contacted to ensure they met the requirements from the HIRR. The Qualtrics background questionnaire ensured participants were eligible to participate in the study and to take the MLQ (5X-Short). The MLQ (5X-Short) instrument measures one's perceived leadership behavior resulting in either transformational, transactional, passive avoidant or a combination of the three (Bass & Avolio, 2004).

The first step in the research process was to compile a list of churches that fit the research criteria. This criterion was set in place from the beginning of the research limiting the scope to non-denominational Christian megachurches in Albuquerque, New Mexico and the guidelines for megachurches instilled by the HIRR. This was accomplished by using a google search of the area and contacting these churches via phone to confirm their average attendance rates. During all phone contacts, an email was collected from the church as a point of contact, since the study was completely conducted electronically, and an average number of volunteers who are engaged in the church.

The initial step found a total of three megachurches in Albuquerque, New Mexico that met the foundational criteria established by the researcher and from the HIRR. It was further advised that an estimate of about 150 volunteers in each church took on a leadership role in the church. An email was then generated and sent out to all three megachurches confirming their willingness to participate, information about the researcher, regarding the study, and two links for the Qualtrics background questionnaire and the MLQ (5X-Short). Direct emails were sent back and forth between the church's point of contact and the researcher. Commonly, all three churches misunderstood the collection process of the data and initially refused to participate in the study. Their reasons were similar, stating that they refused to provide any information involving their volunteers. This misunderstanding was quickly resolved and ensured the anonymity of the study. The churches informed me that to provide confirmation to participate they would have to submit my research proposal to their chain and overseers of the church. This process took several months for confirmation. Two out of the three churches agreed to participate. The third church informed that their reason to not participate was due to the study being perceived as imposing on their volunteers. Therefore, the population of the study changed from 450 to 300 volunteers.

After sending out the initial email in August of 2022, a follow-up email was sent out in September of 2022. During this time the researcher was advised that the churches were still attempting to decide to participate, and some clarification was needed. An additional email was sent to ensure the anonymity of all volunteer participants, and this included their church. October of 2022, another follow-up email was

sent in which the researcher did not receive a reply for several weeks leading into November of 2022. On November 30th, 2022, and December 2nd, 2022, the researcher received confirmation from two churches willing to participate in the study. The researcher informed the churches that the duration would range from December 5th to December 16th of 2022 for all volunteers to complete the Qualtrics background questionnaire and the MLQ (5X-Short).

With a population of 300 volunteers from two megachurches, 150 surveys were distributed with only 82 responding providing a confidence level of 80% and creating a +/-6.2% margin of error. According to the Sample Size Calculator at Calculator. Net, 107 or more measurements/surveys were needed to have a confidence level of 80% with a +/-5% margin of error (https://www.calculator.net/sample-size-calculator.html).

In addition to the 82 surveys completed from the MLQ (5X-Short), 112 background questionnaires were completed with 8 out of the 112 participants not being eligible for the study. The 8 participants that were excluded from the study answered "No" to Q2 on the background questionnaire, "Are you a non-paid volunteer leader in a megachurch." Participants were advised that if they answered "No" to either Q1, "Are you 18 years of age or older," or Q2, to not continue with the background questionnaires nor to advance to the MLQ (5X-Short). It was reported that none of the participants answered "No" to Q1. In the end, there were a total of 82 surveys completed for the MLQ (5X-Short) and 104 background questionnaires were completed.

Demographic and Sample Data

The requirements for participation in the MLQ (5X-Short) were that participants had to be 18 years of age or older and take on a volunteer leadership role in a megachurch setting in Albuquerque, New Mexico. The sampling procedure for the research was non-probability convenience sampling because the population was identified by the church and only sent to volunteers who take on a leadership role in their megachurch. The research was limited in the

scope of time and cost efficiency which made convenience sampling plausible. The research was not simply to seek to study all volunteers from any Christian church setting or demographic.

<h2 style="text-align:center">Data Analysis and Findings</h2>

Before the analysis of the data was conducted each participating volunteer was assigned a number through MindGarden when the data was provided. This was provided through Microsoft Excel as a spreadsheet assisting with all participant answers given in a numerical form. Having the data presented in this manner assisted in the anonymity of those who participated in addition to initial links sent out to the churches and disbursed from a megachurch leader's point of contact.

MLQ (5X-Short)

The independent variable for this research was transformational leadership behavior even though the MLQ (5X-Short) also provided transactional and passive avoidant leadership behavior for participants. The participating volunteer leaders' level of perceived leadership behavior was assessed by the MLQ (5X-Short). The questionnaire assisted by measuring the leader's perception of the rate of use of leadership behaviors. The MLQ (5X-Short) questionnaire utilizes a 5-point Likert scale providing participants with the following possible responses: 0 = not at all; 1 = once in a while; 2 = sometimes; 3 - fairly often; and 4 = frequently, if not always with a range of values for each question from 0 to 4. The research only analyzed questions that pertained to transformational behaviors, transactional behaviors, or passive avoidant.

A total of 20 questions from five different categories made up transformational leadership behaviors which was identified by the MLQ (5X-Short) as the "5I's." The "5I's" assessed participant's level of transformational leadership resulting in those participants in either having a higher level of transformational leadership behavior or a lower level of transformational leadership behavior. Scores were calculated by taking the sum for each category that ranged from 0-4 and then dividing that sum by 4. Once each category was added up and divided, the sum of all five categories

with the highest score for each category displayed a top score of 4. The higher each volunteer's score

was to 4, the more transformational the volunteer was in their own leadership behaviors. In the same

manner, the lower the score the less transformational the volunteer was in leadership behavior.

Table 1 provides the data pertaining to transformational leadership behavior per volunteer.

Appendix E provides detailed scores pertaining to each participant.

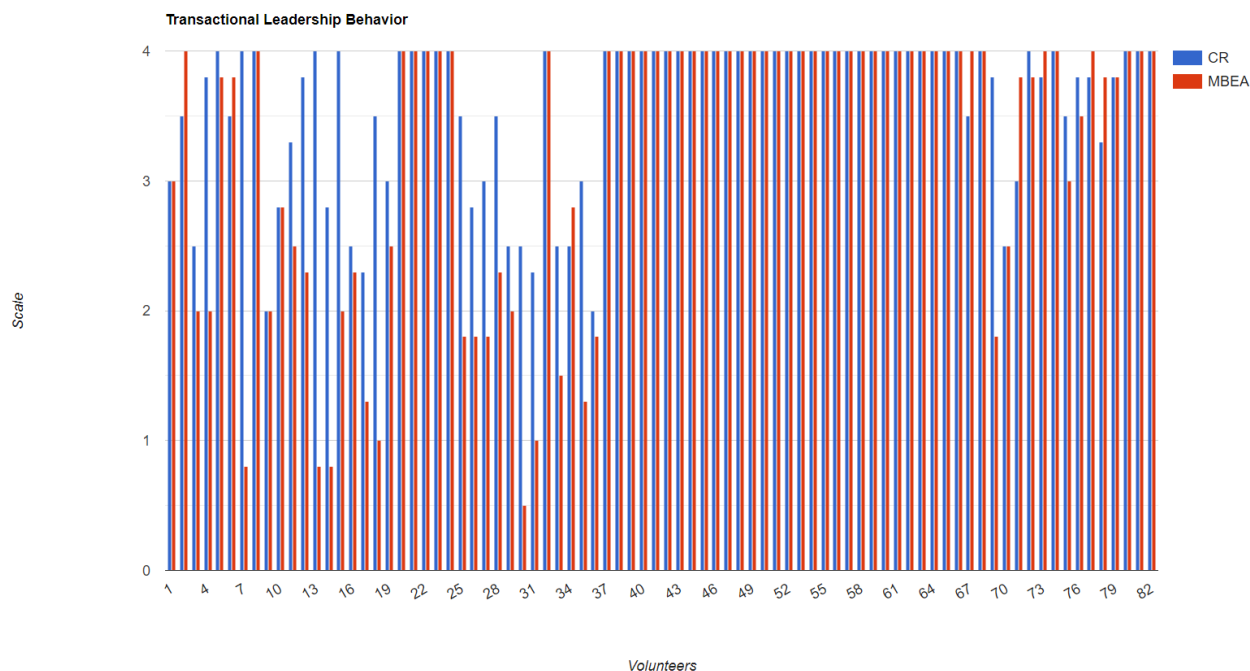**Table 1. Transformational Leadership Behavior Scores**
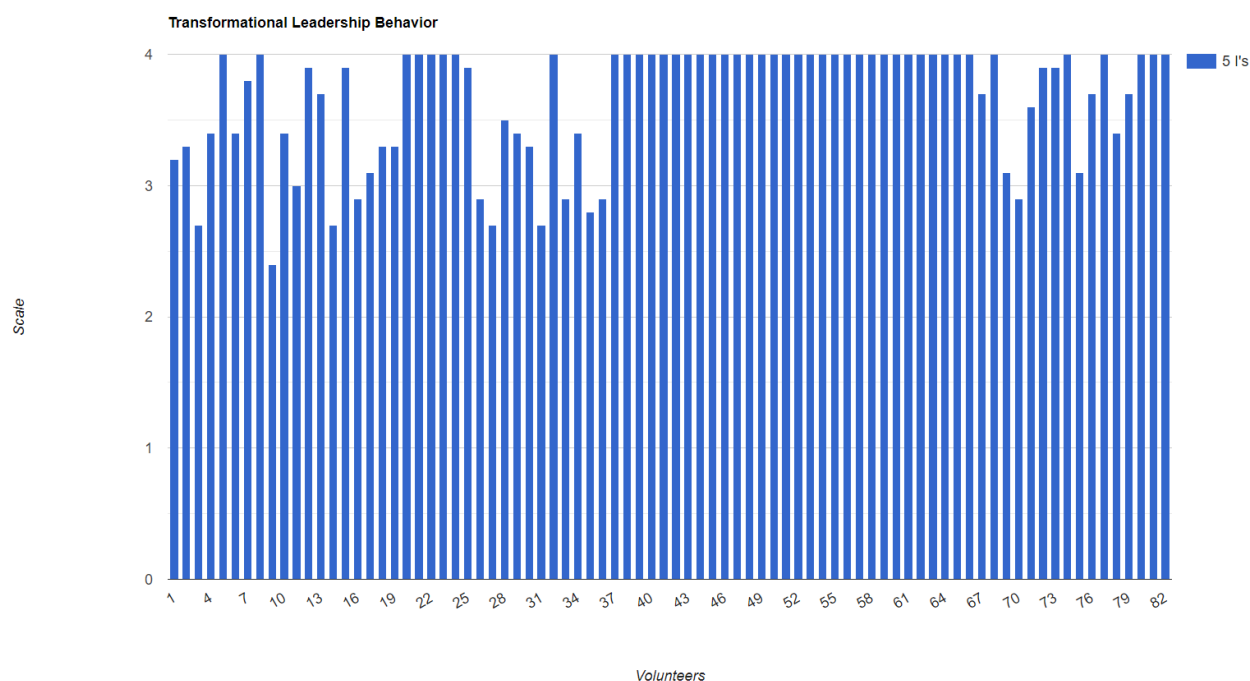
The possible score for transformational leadership ranged from 0 to 4 with a middle score

of 2. All participants for the study scored above 2 in the transformational leadership range with

the lowest score being 2.4.

The second portion of the MLQ (5X-Short) provided transactional leadership behaviors

from participants. This leadership behavior was determined from the results of Rewards

Achievement (CR) and Monitors Deviations & Mistakes (MBEA). In a similar manner to

transformational leadership behavior scoring, scores were calculated by taking the total of 0-4

from both categories and dividing the sum by 4. Once each category was determined, the

following process was to add up the totals. Like transformational leadership behavior, the higher

the score the more transactional the volunteer was in their behavior. The lower the score the less

transactional the volunteer was in their behavior.

Table 2 provides the data pertaining to transactional leadership behavior per volunteer.

Table 2. Transactional Leadership Behavior Scores

The possible score for transactional leadership ranged from 0 to 4 with a middle score of

2. The majority of participants scored above 2 in the transactional leadership range.

The third portion of the MLQ (5X-Short) provided passive avoidant leadership behaviors

from participants. This leadership behavior was determined from the results of Fights Fires

(MBEP) and Avoids Involvement (LF). In a similar manner to the transformational and

transactional leadership behavior scoring, scores were calculated by taking the total of 0-4 from

both categories and dividing the sum by 4. Once each category was determined, the following

process was to add up the totals. Like transformational and transactional leadership behavior, the

higher the score the more passive avoidant the volunteer was in their behavior. The lower the

score the less transactional the volunteer was in their behavior.

Table 3 provides the data pertaining to passive avoidant leadership behavior per volunteer.

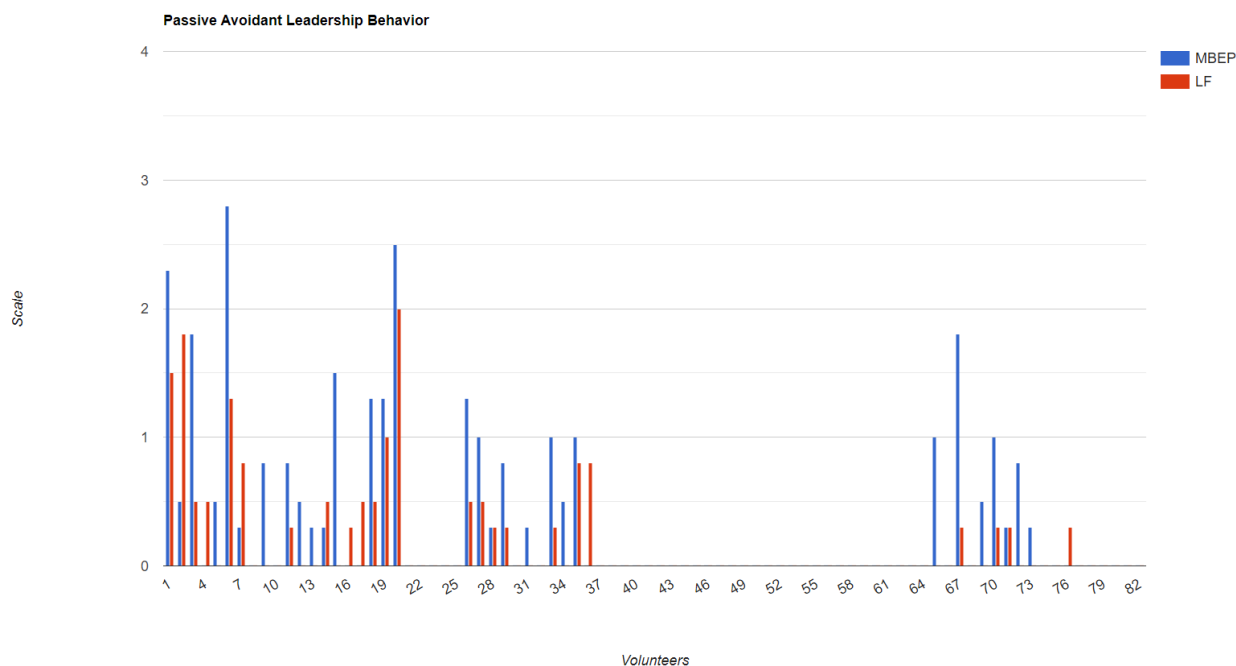**Table 3. Passive Avoidant Leadership Behavior Scores**

Table 3 shows participants in the study for passive avoidant leadership behavior. The range

for passive avoidant leadership behavior ranges from 0-4. Figure 3 represents these participants with

a determination score being 2. A score of 2 would indicate if the participant was considered more or

less passive avoidant in leadership behavior. Only 3 out of 82 participants scored above a 2 and a

large number of participants scored a 0. Participants who scored a 0 indicate that passive avoidant

leadership was not present in their leadership behavior.

The MLQ (5X-Short) assisted in revealing which volunteers possessed either

transformational, transactional, or passive avoidant leadership behaviors. Participants for the study

could possess all three leadership behaviors, however, all participants were higher in score for

transformational leadership opposed to the other two leadership behaviors.

Participants for the study reported if they received any training providing a yes or no response. For the study, 95.5% of participants reported receiving training from their megachurches and only 4.5% reported not having any training. The training for their position was limited to volunteer leadership positions in their megachurches.

Figure 1 shows the percentages of volunteer leaders who received training for their leadership positions.

**Figure 1. Percentages of Volunteer Leadership Training**

Volunteer Leadership Training
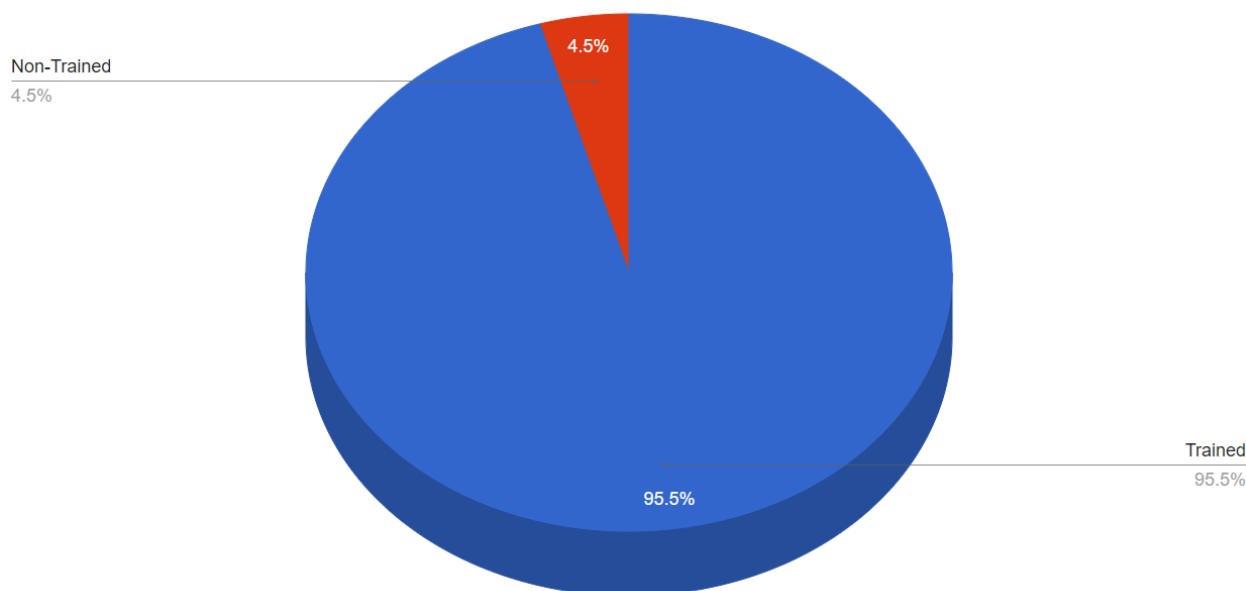
Additionally, participants for the study reported how many hours per week they invested in their megachurches in their leadership positions. Participants were provided with the following range of hours: 0-3 hours, 3-5 hours, 5 or more hours per week. For the study, 80.9% of participants reported investing 0-3 hours per week, 7.3% reported investing 3-5 hours per week, and 11.8% reported investing 5 hours or more in their megachurch. The hours invested were limited to the scope of volunteer leadership duties.

Figure 2 shows the percentages of hours invested in the Megachurch by volunteer leaders.

Figure 2. Percentages of Hours per Week Invested in the Megachurch

Hours per Week Invested in the Megachurch
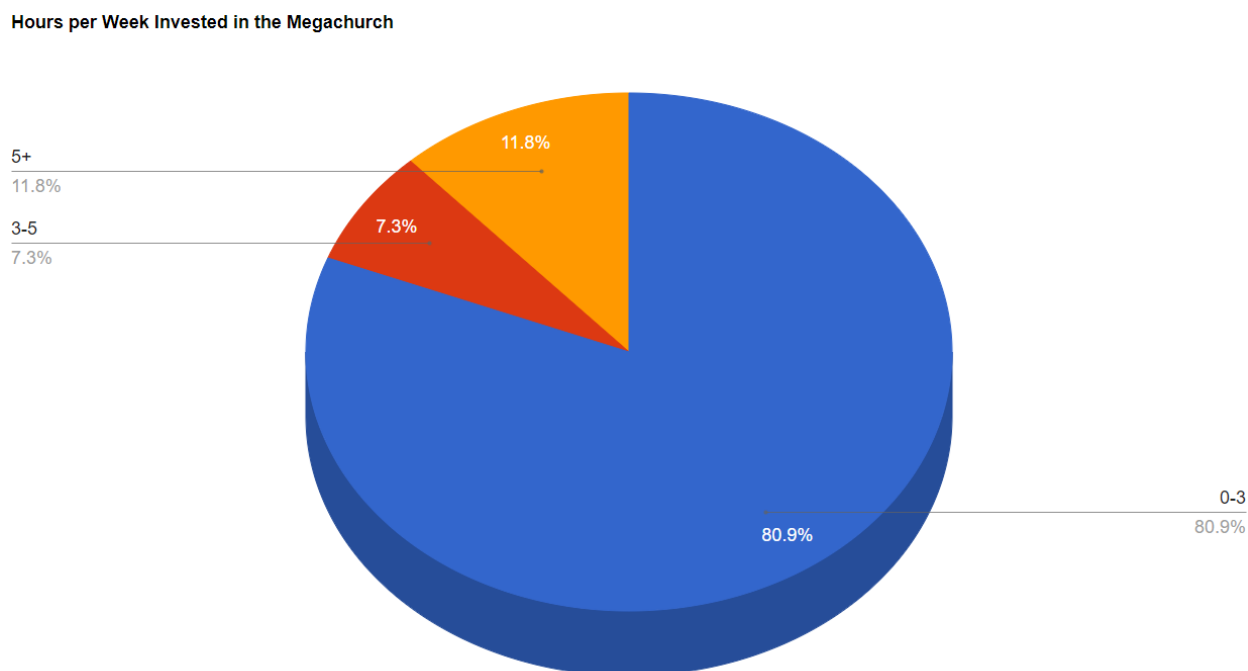
Correlational Analysis

For this study, Pearson's r was chosen to determine if any relationship existed between the number of hours volunteers invest in the Megachurch, volunteers who attended training, and volunteers who possess transformational leadership according to the MLQ (5X-Short). The reason Pearson's r was chosen was that this method is the most used correlational method (Leedy & Ormrod, 2016). Pearson's r looks for linear relationship between variables. Pearson's r will reveal if a relationship exists between variables and if the correlation is between -1 or +1 (Leedy & Ormrod, 2016). For this study, Pearson's r was utilized for the correlational analysis and for studying the dependent variable, transformational leadership, and the independent variables, number of hours invested and attended training from volunteer leaders to answer research questions 1-3.

Research Question 1

RQ1. What relationship, if any, exists between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short)? The results obtained from Pearson's r correlation suggest that is no statistically significant relationship between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short).

The analysis conducted was with the MLQ transformational leadership scores (5I's) and the number of hours invested by volunteer leaders. Due to the overlapping of hours, each participant was provided with a median for their hours invested. For example, if the participant selected 0-3 hours of invested time in the Megachurch, the participant was assigned a "2." If the participant selected 3-5 hours of hours invest time in the Megachurch, the participant was assigned a "4." Any participant who selected 5+ hours was assigned a "5." The results of this analysis showed no statistically significant correlation exists.

Although technically a positive correlation, the relationship between your variables is weak (*nb.* the nearer the value is to zero, the weaker the relationship). Therefore, there is no statistically significant relationship (The value of R^2, the coefficient of determination, is 0.0276). The following is a table showing the results of RQ1:

Table 4. Hours Invested and Transformational Leadership Results

RQ1

X Values = Transformational Leadership "5I's" scores	($\sum$ = 300.8, Mean = 3.668, $\sum(X - M_x)^2$ = SS_x = 16.838)
Y Values = Volunteers Who Attending Training scores	($\sum$ = 216, Mean = 2.634, $\sum(Y - My)2$ = SSy = 107.024)
X and Y Combined	(N=82, $\sum(X - M_x)(Y - M_y)$ = 7.049)
R Calculation	($r = \sum((X - M_y)(Y - M_x)) / \sqrt{((SS_x)(SS_y))}$, r = 7.049 / $\sqrt{((16.838)(107.024))}$ = 0.166)

Meta Numerics	(cross-check) r = 0.166. The value of R is 0.166

Research Question 2

RQ2. What percentages and what relationship, if any, exists between volunteer leaders who attended training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short) in the Megachurch? The results of Pearson's r correlation suggest that there is a statistically significant relationship between volunteer leaders who attend training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short).

The analysis conducted was with the MLQ transformational leadership scores (5I's) and volunteer leaders who attended training. Volunteer leaders who attended training were assigned a numbering system. Volunteer leaders were given assigned a "1" if they did not attend training and a "2" if they did attend a training. The results for this analysis showed a statistically significant correlation exists.

This is a moderate positive correlation, which means there is a tendency for high X variable scores to go with high Y variable scores (and vice versa). Therefore, there is a statistically significant relationship (The value of R^2, the coefficient of determination, is 0.2609). The following is a table showing the results for RQ2:

Table 5. Trained Volunteers and Transformational Leadership Results

RQ2

X Values = Transformational Leadership "5I's" scores	($\sum$ = 300.8, Mean = 3.668, $\sum(X - M_x)^2$ = SS_x = 16.838)
Y Values = Volunteers Who Attending Training scores	($\sum$ = 159, Mean = 1.939, $\sum(Y - M_y)^2$ = SS_y = 4.695)
X and Y Combined	(N = 82, $\sum(X - M_x)(Y - M_y)$ = 4.541)
R Calculation	(r = $\sum((X - M_y)(Y - M_x))$ / $\sqrt{((SS_x)(SS_y))}$, r = 4.541 / $\sqrt{((16.838)(4.695))}$ = 0.5108).
Meta Numerics	(cross-check) r = 0.5108. The value of R is 0.5108

Research Question 3

RQ3. What relationship, if any, exists between the number of hours invested in the

Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-

Short) with volunteers who have attended training? The results of Pearson's r correlation suggest that

there is no statically significant relationship between the number of hours invested in the Megachurch

by volunteers and volunteer leadership behavior according to the MLQ (5X-Short) with volunteers

who have attended training.

The analysis conducted was with the MLQ transformational leadership scores (5I's) of only

volunteers who attended training and the number of hours invested by volunteer leaders in the

Megachurch. Volunteer leaders who attended training were assigned a numbering system. Volunteer

leaders were given assigned a "1" if they did not attend training and a "2" if they did attend a

training. Volunteers who were assigned a 1 were removed created *N*=77. Due to the overlapping of

hours, each participant was provided with a median for their hours invested. For example, if the

participant selected 0-3 hours of invested time in the Megachurch, the participant was assigned a "2."

If the participant selected 3-5 hours of hours invest time in the Megachurch, the participant was

assigned a "4." Any participant who selected 5+ hours was assigned a "5." The results of this analysis

showed no statistically significant correlation exists.

Although technically a positive correlation, the relationship between your variables is weak

(*nb.* the nearer the value is to zero, the weaker the relationship). Therefore, there is no statistically

significant relationship (The value of R^2, the coefficient of determination, is 0.0124). The following is

a table showing the results for RQ3:

Table 6. Hours Invested and Trained Transformational Leadership Results

RQ3

X Values = Transformational Leadership "5I's" Attended Training scores	$\sum = 287$, Mean = 3.727, $\sum(X - M_x)^2 = SS_x = 12.173$)
Y Values = Number of Hours Invested scores	$\sum = 206$, Mean = 2.675, $\sum(Y - M_y)^2 = SS_y = 104.883$)
X and Y Combined	($N = 77$, $\sum(X - M_x)(Y - M_y) = 3.982$)
R Calculation	($r = \sum((X - M_y)(Y - M_x)) / \sqrt{((SS_x)(SS_y))}$, $r = 3.982 / \sqrt{((12.173)(104.883))} = 0.1114$)
Meta Numerics	(cross-check) $r = r = 0.1114$. The value of R is 0.1114

Null Hypothesis Analysis

The Null Hypothesis analysis between the results of the volunteer leaders, volunteer training,

the number of hours invested by volunteers in the Megachurch, and leadership behavior according to

the MLQ (5X-Short) was as follows.

H01: There is no statistical correlation between the number of hours invested in the

Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-

Short). The results of Pearson's r correlation suggest that is no statistically significant relationship

between the number of hours invested in the Megachurch by volunteer leaders and volunteer

leadership behavior according to the MLQ (5X-Short). The null hypothesis that there is no

relationship between the number of hours invested by leaders in the Megachurch and leadership behavior according to the MLQ (5X-Short) is accepted.

H02: There is no statistical correlation between volunteer leaders who attended training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short) in the Megachurch. The results of Person's r correlation suggest that there is a statistically significant relationship between volunteers who attended training and leadership behavior according to the MLQ (5X-Short). The null hypothesis that there is no relationship between volunteers who attended training and leadership behavior according to the MLQ (5X-Short) is rejected.

H03: There is no statistical correlation between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short) with volunteers who have attended training. The results of Pearson's r correlation suggest that this is no statistically significant relationship between hours invested by volunteers, volunteers who attended training, and leadership behavior according to the MLQ (5X-Short). The null hypothesis that there is no relationship between volunteer's hours invested, volunteers who attended training, and leadership behavior according to the MLQ (5X-Short) is accepted.

In the final analysis, there was a statistically significant correlation between the number of hours volunteer leaders invest in the Megachurch and volunteer leaders with transformational leadership behavior who attended training.

Evaluation of Research Design

This study used quantitative correlational design to determine if a relationship exists between two or more variables (Cohen et al., 2003). The quantitative data collected for this study was concerning leadership behaviors, training, and the number of hours invested in megachurches for volunteer leaders in Christian non-denominational megachurches.

The independent variable for this study was transformational leadership behavior (leadership behavior according to the MLQ). The MLQ (5X-Short) was housed by Mindgarden.com and was distributed by email with a link for participants. Qualtrics was used to house the background questionnaire and collect the data of responses from participants. Qualtrics background questionnaire was also distributed by email and a link was provided for participant access. Participant's perceived leadership behavior was assessed by the MLQ (5X-Short) manual for transformational, transactional, and passive avoidant behaviors. The MLQ (5X-Short) rated the participant's level of perceived behavior using a 5-point Likert scale (Bass & Avolio, 1995).

The dependent variables for this study were volunteer leadership training and hours invested in the Megachurch. Qualtrics was used to house the background questionnaire and collect the responses from participants using email as a method of distribution and a link to Qualtrics. It would be a recommendation that hours of invested listed by participants would be open to an exact number and that participants would be able to rate their training using a Likert scale during the Qualtrics background questionnaire process.

The MLQ (5X-Short) provided comprehensive data for the study and was easy to administer with the assistance of Mindgarden.com. The MLQ (5X-Short) is highly regarded in validity and reliability (Rowold, 2006). There were some issues regarding the MLQ (5X-Short). First, the questionnaire is a self-perceived leadership behavior questionnaire. Participants have the capability to rate themselves at a higher rate than a true rating. Participant's level of perception may not mimic that of another volunteer or someone of higher standings in the Megachurch when being rated. This can be problematic when attempting to determine what leadership exists in a certain environment. Another issue is that the MLQ (5X-Short) measures leadership behaviors regardless of the participants individual leadership traits. Leadership abilities and behaviors are both examined from the level of individual components as well as leadership qualities in a general form.

The population for this study were volunteer leaders in Christian non-denominational megachurches in Albuquerque, New Mexico, with a total of two out of the three megachurches participating consisting of 82 volunteer leaders.

The method of statistical analysis chosen for this study was Pearson's r. This method was suitable for the study in determining if a relationship exists between variables. Pearson's r determines if a linear relationship exists between two or more variables where the value is between +1 and -1, where +1 is a positive correlation, -1 is a negative correlation, and 0 indicates no correlation (Leedy & Ormrod, 2016).

Chapter Summary

In this chapter the data, analysis, and results for the study were presented. Initial assumptions were made that a positive correlation existed between independent and dependent variables in which a positive correlation existed. A positive correlation exists between trained volunteer leaders who possess transformational leadership behavior according to the MLQ (5X-Short) and the number of hours volunteer leaders invest in the Megachurch. A positive correlation exists between volunteer leaders who possess transformational leadership, attended training, and invested 0-3 hours per week in the Megachurch. It was also found that a small amount of volunteer leaders of megachurches possessed passive avoidant leadership behaviors at low levels and others reported passive avoidant leadership being non-existent.

This research produced interesting and profitable findings for megachurch leadership. The results pertaining to volunteer leaders, their training, and the number of hours they are utilized by the church are a great step towards quality leadership. However, a qualitative research method approach could provide more insight into leadership behavior in Christian non-denominational megachurches versus the quantitative method approach.

CHAPTER 5: CONCLUSIONS

Overview

Chapter 4 provided the data, analysis, and results of the study and the relationship between transformational leadership behavior, volunteer leadership training, and hours invested in the Megachurch by volunteer leaders. Chapter 5 will discuss the conclusions, implications, and the applications of the results presented in Chapter 4. Chapter 5 begins with an overview of the study including the research purpose, research questions, research hypotheses, and the research conclusion. Implications will follow this portion and be discussed pertaining to the literature review section in Chapter 2. The applications of these findings for volunteer leadership will follow. Finally, the limitations of the study and future research recommendations will be presented.

Research Purpose

The purpose of this research was to determine if a relationship exists between training courses volunteer leaders undergo to take on a leadership role in the Megachurch and the number of hours volunteers invest in the church, controlling for the quality of leadership for volunteers in the Megachurch who take on a leadership role. Further, this study sought to determine what, if any, relationship exists between volunteer leadership behavior and volunteer leadership quality in the select megachurches. This study was conducted by surveying volunteer leaders from Christian non-denominational megachurches in Albuquerque, New Mexico.

Research Questions

RQ1. What relationship, if any, exists between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short)?

RQ2. What percentages and what relationship, if any, exists between volunteer leaders who attended training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short) in the Megachurch?

RQ3. What relationship, if any, exists between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short) with volunteers who have attended training?

Research Hypotheses

H01: There is no statistical correlation between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short).

H02: There is no statistical correlation between volunteer leaders who attended training and volunteer leaders who possess leadership behavior according to the MLQ (5X-Short) in the Megachurch.

H03: There is no statistical correlation between the number of hours invested in the Megachurch by volunteer leaders and volunteer leadership behavior according to the MLQ (5X-Short) with volunteers who have attended training.

Research Conclusions, Implications, and Applications

Several studies have been conducted on the topic of leadership, transformational leadership, and leadership pertaining to the Christian church. In addition, there have been several studies on Christian leadership and even studies associated with the Megachurch. Studies have even been conducted on transformational leadership in the Christian church. As far as this researcher is concerned, there have been no studies conducted on volunteer leadership in Christian megachurches. Therefore, this research is vital and will provide implications and applications about quality leadership in the Megachurch and leadership behaviors that are exhibited by volunteer leadership.

Research Conclusions

This research suggests that a correlation exists between the number of hours invested by volunteer leaders in the Megachurch, volunteer leaders who attended training, and volunteer leadership behavior according to the MLQ (5X-Short). According to the MLQ (5X-Short), all participants for this study revealed to have transformational leadership behavior as well as transactional leadership behavior. Some participants reported of not having any passive avoidant behavior while only 4 participants reported of having a score of 2 or more.

It was also discovered that all of volunteers being utilized in the Megachurch possessed transformational leadership behavior and 80.9% of those volunteer leaders invested up to 3 hours per week of their time. In addition to these results, 95.5% of volunteer leaders reported attending some sort of training.

Pearson's r was utilized to determine if a relationship exists between variables for this study. Pearson's r was first utilized to determine if a relationship exists between the number of hours volunteers invest in the Megachurch and the volunteer leadership behavior according to the MLQ (5X-Short). It was then utilized to determine if a relationship exists between volunteer leaders' behavior according to the MLQ (5X-Short) and volunteer leaders who attended training. Finally, Pearson's r was also utilized to determine if a relationship exists between the number of hours invested by volunteer leaders and trained volunteer leaders' behavior according to the MLQ (5X-Short). Testing showed that a positive correlation exists only between the number of hours invested by volunteer leaders and trained volunteer leaders' behavior according to the MLQ (5X-Short). Therefore, the Null Hypothesis produced a rejection for two of the three hypotheses. These results suggest that there is a relationship between transformational leadership behavior and trained volunteer leaders' utilization in the Megachurch.

Implications

The results for this study indicate that volunteer leaders in the Megachurch perceived themselves as quality leaders displaying transformational leadership behavior. These results may not provide sudden attention as research suggest that leaders in Christian churches believe to have quality leadership (Boezeman & Ellemers, 2014). However, transformational leaders revealed to provide follower satisfaction, follower faith maturity, and trust in the church (Scuderi, 2010). Scuderi (2010) conducted a study involving servitude and transformational leadership styles amongst staff and lay leaders of church organizations involving Transformational Leadership Theory and Servant

Leadership Theory. Scuderi (2010) expected these leadership theories to relate positively to follower outcomes beyond the scope of perceived leadership behavior in which the results indicated.

The study also suggests that transformational leadership is incorporated into the church through training and those who possess this type of leadership behavior are being utilized in the church on a weekly basis. This also does not present a sudden surprise as megachurches rely heavily on volunteers to support the large population of the church (Thumma & Bird, 2015). Volunteer leaders who attended training and the number of hours these volunteers invest in the Megachurch could be the factors for participants scoring high in perceiving themselves to have transformational leadership behavior. Volunteers could possibly feel they are well equipped and have amounts of experience being utilized by the church on a consistent basis. Volunteers could also potentially feel better suited for their position as a leader opposed to paid church leadership. Posner (2015) writes, "Volunteer leaders engaged more frequently in leadership behaviors than did paid leaders" (p.885).

The results of this study revealed that volunteer leaders scored high for transformational and transactional leadership behaviors and low for passive avoidant leadership behavior through the MLQ (5X-Short). However, the possibility remains that participants have the capability of rating themselves higher than that of a true rating when dealing with self-assessment surveys (Valdes, 2009). This is problematic when attempts are made to reveal accurate leadership behaviors in megachurches using self-assessments questionnaires such as the MLQ (5X-Short).

This study utilized a correlational approach with the assistance of the MLQ (5X-Short) and background questionnaire. This researcher is unaware if any research exists using the MLQ (5X-Short) for volunteer leaders in megachurches. Studies have been conducted using the MLQ (5X-Short), yet these studies are exempt of volunteer leadership (Druskat, 1994; Antonakis, Avolio, & Sivasubramaniam, 2003). One study examined the factors leading to a higher score in transformational leadership behavior according to the MLQ (5X-Short) for ministry students (Vale,

2019). The results of this study revealed that students with a higher GPA were higher in perceived transformational leadership behaviors according to the MLQ (5X-Short). This study, in a similar manner, resulted in the perception of participants with a factor of being in higher regard than others. In this case, the student's factor was a higher GPA. This could indicate that certain factors can affect the outcome of the MLQ (5X-Short). The lack of research for volunteer leadership in megachurches indicates the need for further researcher. A complication of studies separated by the variables in this research is not enough to conclusively prove that relationships exist between variables for this study.

It is evident that other variables and factors may reveal leadership behavior from volunteer leaders in Christian megachurches. This creates a larger gap in literature that requires researchers to make attempts to fill. Additional research can contribute to these factors and provide a deeper understanding of volunteer leadership in megachurches and the quality that is believed to exist.

Application

This study has shown that a correlation exists between volunteer leaders of megachurches and transformational leadership behavior. Transformational leaders in the Bible were discussed earlier in Chapter 2 and research has shown that transformational leadership is perceived as quality leadership (Pounder 2003, 2014; Raja, 2012). The participants of this study all possessed transformational leadership behavior and are utilized in the church on a weekly basis. This ideology of quality leadership indicates that leaders of the church are constantly transforming the lives of those in attendance and of volunteers who do not take on a leadership role in the Megachurch.

Transformational leadership is not considered to be the only form of quality leadership. Other factors and variables that are aligned with leadership exist that may need to be implemented depending on the setting and those who are being led. However, research shows that transformational leadership produces positive outcomes for the follower as well as the organization (Scuderi, 2010; Boezeman & Ellemers, 2014; Posner, 2015). This study showed that a positive correlation exists

between the variables of this study and the leadership quality is aligned with what the Bible presents as a quality leadership form. Therefore, transformational leadership behavior can be applied to any church organization with positive outcomes for both volunteers and staff especially in megachurches.

With everything presented in this study it would seem highly advisable for churches to start to analyze their leader's leadership behaviors. Upon analyzing leadership behavior, church leaders will have the ability to strategically implement transformational leadership behaviors on leaders who lack this behavior style. Church leaders could have any leadership position, whether volunteer or paid staff, take the MLQ (5X-Short). Church leaders can keep the questionnaire anonymous and utilize this as an opportunity for the leaders to self-assess. Keeping the questionnaire anonymous in the church would permit the leader to take a more integrative approach. Once church leaders have determined which areas leadership scored higher in (i.e., transformational, transactional, or passive avoidant), training can be offered for transformational leadership behavior. Church leaders can then provide necessary steps developing leaders in this behavior style.

Several megachurches today not only run a ministry, but also schools, colleges, and are a part of missionary trips. These areas can all benefit from developing their leaders to portray transformational leadership behavior. Once the congregation is up to par with transformational leaders, the church can assess new hires in every area of the church by requiring the MLQ (5X-Short) to determine what leadership behavior applicants possess. Bible colleges can offer courses in leadership for their students as well as implement a mandatory leadership course for new hire employees. These courses can be built upon transformational leadership including course material and assignments. Upon completing the courses, students and staff will be confident in leadership and prepared to handle groups of diversity while passing on transformational leadership traits to others. Finally, church leaders can require results from all programs implemented by the church. Understanding what leadership behavior was conducted during the time of the program will allow a

sense of feedback to determine how beneficial transformational leadership is to congregation and church. These can be completed in several different ways such as feedback reports, results, group meetings, or presentations to the church leaders. The aforementioned steps will aid in developing leaders in the church to possess transformational leadership behavior.

Research Limitations

This research has been limited to non-denominational Christian megachurches in Albuquerque, New Mexico. Churches not classified as megachurches according to the HIRR in Albuquerque were not examined. This study was directly related to volunteer leadership in the megachurch and, therefore, limits the results to the narrow field presented.

Even though the MLQ (5X-Short) provided transformational, transactional, and passive avoidant leadership behaviors, this study only examined transformational leadership as a quality leadership behavior and categorized passive avoidant as a negative leadership behavior. The MLQ (5X-Short) was utilized as an instrument to measure leadership behavior and is not tied to the measuring of biblical leadership behaviors or styles. However, the MLQ (5X-Short) has been used previously in revealing Christian leadership behaviors in church settings.

The Qualtrics background questionnaire was utilized to determine if the participants were eligible to participate and the number of hours invested in the Megachurch as well as if they received any training. A time stamp was generated within the background questionnaire from Qualtrics that allowed the demographics to be linked to the MLQ (5X-Short).

The study was limited to the sampling procedure of a non-probability criterion sampling method in that this research was designed with a specific population of volunteer leaders in non-denominational megachurches.

The method was limited to a quantitative correlational study. Using quantitative methodology to determine if a relationship exists is a challenging approach to any research (Creswell & Creswell,

2018). The purpose of this correlational study was to determine if a relationship exists between training volunteer leaders undergo to take on a leadership role in the Megachurch and the number of hours volunteers invest in the church, controlling for the quality of leadership for volunteers in the Megachurch who take on a leadership role. Further, this study sought to determine what, if any, relationship exists between volunteer leadership behavior and volunteer leadership quality in the select megachurches. For this study, time invested, volunteer training, and transformational leadership were all variables suitable to see if a correlation exists between them. Other variables could impact the research and correlation does not equate to causation. The scope of this study was limited to the correlation portion, and other methods would need to be implemented to determine a causation. Understanding who provides in-house training for volunteers would be a variable that could affect the research. If only a certain number of individuals are allowed to train and those individuals did not possess transformational leadership behavior, this would affect the volunteer's perception during the MLQ (5X-Short). Other paid leaders of the church may possess transformational leadership behavior and not have the opportunity to teach those volunteers.

Further Research

This study has purposed the need for further research to be conducted that will assist in the growth of current literature for megachurch leadership. Several recommendations will be presented for further research.

The first recommendation would be to duplicate the research in attempts to see if the results would be reflected in a similar study. Comparing duplicate research has benefits in revealing if results are similar when compared to the study. Furthermore, it would be of interest to compare regions such as northeast, southeast, and northwest compared to the southwest. Conducting another duplicate of the study will also assist in the timeframe of the study. This study was conducted during the time of COVID-19 and churches have decreased in their willingness to participate in studies and have created

longer time lengths of communication. Several megachurches have suspended services, termination of employees, and change positions in their ministry. This made communication very complex and time consuming when attempting to meet the needs of the research or to keep to timeframes and deadlines. Many reasons given by churches not to participate in the study had to do with infringing more work on their volunteers when volunteers were at an all-time low for their church.

The second recommendation was the layout for the Qualtrics background questionnaire. There were two main issues that can be corrected to produce accurate results. First, the question pertaining to hours invested in the megachurch was separated as follows: 0-3 hours, 3-5 hours, or 5+ hours. The overlapping of hours does not permit accuracy. Participants could easily select 0-3 hours of invested time and their outcome could result in an absence per week or 3 hours per week. Also, participants who invest 3 or 5 hours per week are torn between which selection to make. A future recommendation would be to group as follows: 0 hours, 1-2 hours, 3-4 hours, or 5+ hours per week. Another recommendation would be to allow the participants to fill in their own number of hours per week and this will provide greater accuracy in their time invested. In addition to these options, it would be recommended that the term "invested" be clearly defined. For this study, time invested refers to any time used for the purposes of leadership roles. This can be time also outside of the church such as prepping for an event, researching ideas, etc… However, this was not clearly defined to participants. For participants who attended training, it is recommended that they would have the opportunity to rate their experience of training they received. This can be accomplished by provided a Likert scale of rating their training experience. In doing so, the researcher would be able to determine if they received quality training prior to participation.

Second, the same question needs to be structured towards the specification of participant's duties. Rather asking how many hours they invest in their current volunteer position; the question should ask how many hours they invest in their church per week in a leadership role. Church

volunteers are diverse. In one week, volunteers can take on their leadership role and the next week they can just be in a volunteer position. Volunteers fill the void in whatever areas are needed. Participants could have provided the hours per week invested in the Megachurch as a general volunteer verse in a leadership role.

The third and final recommendation would be to conduct this study using a mixed-method approach. For this study, qualitative and quantitative methods both find their needs for the research. In-depth interviews as well as surveys and questionnaires would be beneficial in conducting the research. Interviews would provide accuracy as well as gathering data from a background questionnaire. Interviews would permit researchers to understand additional variables and factors that play a role in volunteer leadership. In addition to these steps, the researcher may also give a questionnaire that is not self-assessment in nature and allow for others to provide their perception of their leaders. This would permit for an unbiased view from volunteer staff members.

Summary

This study examined the relationship between volunteer leaders in non-denominational Christian megachurches and their leadership behavior. Leadership is important in any organization and of vital importance in the Christian church. Church leaders rely heavily on volunteers to fill in the gaps where they cannot provide paid staff. These volunteer leaders can impact the entirety of the church in a positive or negative manner. Megachurches, with their large congregations, are heavily reliant on volunteers for the church to function even from a leadership role.

The results of this study showed that a positive relationship exists between transformational leadership behavior, volunteer training, and the number of hours invested by volunteers in the Megachurch. Quality leadership exists in the Megachurch through its volunteers. The large numbers in megachurch congregations do not pose a threat to the quality of leadership that exists. Transformational leadership should continue to be implemented into the Megachurch as this follows

examples of biblical leadership. Understanding leadership behavior in any church is necessary for improvement and this can be achieved through the usage of the MLQ (5X-Short).

Further research and different approaches to this study may result in a greater understanding of volunteer leadership behavior. Once behaviors are revealed in leadership, steps can be taken to achieve success in the church and to continue to transform its members through the power of the Holy Spirit. Churches will continue to grow, megachurches will continue to populate, and volunteers will continue to be at the center of it all.

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APPENDIX A – Church Leader(s)'s Consent Form: MLQ & Qualtrics Survey

[Date]

Dear [Recipient]:

As a doctoral student in the School of Divinity at Liberty University. I am conducting research as part of the requirements for a Ph.D. degree. The purpose of my research is to determine if volunteer leadership is utilized in the church and what type of leadership behavior is exhibited by these volunteer leaders. I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older and must be non-paid volunteers who take on a leadership role in a megachurch. Participants, if willing, will be asked to take an online survey where they will respond to questions asking if they have taken any in house training courses, how many hours per week they invest in the Megachurch as a leadership role, and take the Multifactor Leadership Questionnaire (5X-short). This questionnaire will determine their leadership style (i.e., transformational, transactional, etc…) It should take approximately 15 minutes to complete the procedures listed. Participation will be completely anonymous, and no personal, identifying information will be collected. This includes the name of your church.

To participate, please click here:

https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_eYaVYfhegCguhUi

And here:

Remote Online Survey License - Multifactor Leadership Questionnaire (mindgarden.com)

A consent document is attached to this email. The consent document contains additional information about my research. Because participation is anonymous, you do not need to sign and return the consent document unless you would prefer to do so. After you have read the consent form, participants will be asked to click a link to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

Sincerely,

Matthew A. Freyre
Doctoral Student at Liberty University
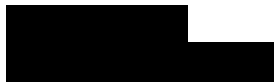
APPENDIX B – Sample of the Multifactor Leadership Questionnaire (MLQ)

Instructions: The purpose of this questionnaire is to describe your leadership style as you perceive it. Please answer all items on the answer sheet. If an item is irrelevant, or you are unsure or do not know the answer, leave the answer blank.

Use the following rating scale:

not at all	once in a while	sometimes	fairly often	frequently, if not always true
0	1	2	3	4

1	I talk optimistically about the future.	0 1 2 3 4
2	I spend time teaching and coaching.	0 1 2 3 4
3	I avoid making decisions.	0 1 2 3 4

Note: The three sample items only from this instrument as specified below may be included in your thesis or dissertation. Any other use must receive prior written permission from Mind Garden. The entire instrument may not be included or reproduced at any time in any other published material. Please understand that disclosing more than we have authorized will compromise the integrity and value of the test.

APPENDIX C – Electronic Consent Form
Consent

Title of the Project: Christian Volunteer Leadership in the Megachurch: A Quantitative Study of Leadership Training and Experience
Principal Investigator: Matthew Freyre, Doctoral Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18 years of age or older and a non-paid volunteer who takes on a leadership role in a megachurch. Taking part in this research project is voluntary.

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

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

The purpose of this correlational study is to determine if a relationship exists between training volunteer leaders undergo to take on a leadership role in the Megachurch and the number of hours volunteers invest in the church, controlling for the quality of leadership for volunteers in the Megachurch who take on a leadership role. Further, this study seeks to determine what, if any, relationship exists between volunteer leadership behavior and volunteer leadership quality in the select megachurches.

What will happen if you take part in this study?

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

1. Complete an online survey. On the first part of the survey, you will be asked to answer a few background questions about your volunteer position (1 minute). Complete the Multifactor Leadership Questionnaire (15 minutes). This survey is the second portion.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participating in this survey.

Benefits to society include growth in the current ministry and community for leadership quality.

What risks might you experience from being in this study?

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

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher and faculty committee will have access to the records.

- Participant responses will be anonymous. Churches will remain anonymous.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Is study participation voluntary?

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

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

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

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

The researcher conducting this study are Matthew Freyre. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact Matthew Freyre at ▮▮▮▮ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮. You may also contact the researcher's faculty sponsor, Gary Bredfeldt, at ▮▮▮▮▮▮▮▮▮▮.

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

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

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

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

APPENDIX D – Permission to Use Multifactor Leadership Questionnaire

For use by Matthew Freyre only. Received from Mind Garden, Inc. on November 15, 2022

mind garden

To Whom It May Concern,

The above-named person has made a license purchase from Mind Garden, Inc. and has permission to administer the following copyrighted instrument up to that quantity purchased:

Multifactor Leadership Questionnaire

The three sample items only from this instrument as specified below may be included in your thesis or dissertation. Any other use must receive prior written permission from Mind Garden. The entire instrument may not be included or reproduced at any time in any other published material. Please understand that disclosing more than we have authorized will compromise the integrity and value of the test.

Citation of the instrument must include the applicable copyright statement listed below. Sample Items:

As a leader ….

       I talk optimistically about the future.
       I spend time teaching and coaching.
       I avoid making decisions.

The person I am rating….

       Talks optimistically about the future.
       Spends time teaching and coaching.
       Avoids making decisions

Sincerely,

Robert Most
Mind Garden, Inc.
www.mindgarden.com

APPENDIX E – 5 I's of Transformational Leadership Scores

#	Participants	Scores	#	Participants	Scores	#	Participants	Scores
1	Participant	3.2	28	Participant	3.5	55	Participant	4
2	Participant	3.3	29	Participant	3.4	56	Participant	4
3	Participant	2.7	30	Participant	3.3	57	Participant	4
4	Participant	3.4	31	Participant	2.7	58	Participant	4
5	Participant	4	32	Participant	4	59	Participant	4
6	Participant	3.4	33	Participant	2.9	60	Participant	4
7	Participant	3.8	34	Participant	3.4	61	Participant	4
8	Participant	4	35	Participant	2.8	62	Participant	4
9	Participant	2.4	36	Participant	2.9	63	Participant	4
10	Participant	3.4	37	Participant	4	64	Participant	4
11	Participant	3	38	Participant	4	65	Participant	4
12	Participant	3.9	39	Participant	4	66	Participant	4
13	Participant	3.7	40	Participant	4	67	Participant	3.7
14	Participant	2.7	41	Participant	4	68	Participant	4
15	Participant	3.9	42	Participant	4	69	Participant	3.1
16	Participant	2.9	43	Participant	4	70	Participant	2.9
17	Participant	3.1	44	Participant	4	71	Participant	3.6
18	Participant	3.3	45	Participant	4	72	Participant	3.9
19	Participant	3.3	46	Participant	4	73	Participant	3.9
20	Participant	4	47	Participant	4	74	Participant	4
21	Participant	4	48	Participant	4	75	Participant	3.1
22	Participant	4	49	Participant	4	76	Participant	3.7
23	Participant	4	50	Participant	4	77	Participant	4
24	Participant	4	51	Participant	4	78	Participant	3.4
25	Participant	3.9	52	Participant	4	79	Participant	3.7
26	Participant	2.9	53	Participant	4	80	Participant	4
27	Participant	2.7	54	Participant	4	81	Participant	4
						82	Participant	4